

# Lessons From Surah As-Sajdah and Al-Insan

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# Surah As-Sajdah & Surah Al-Insan

## Introduction

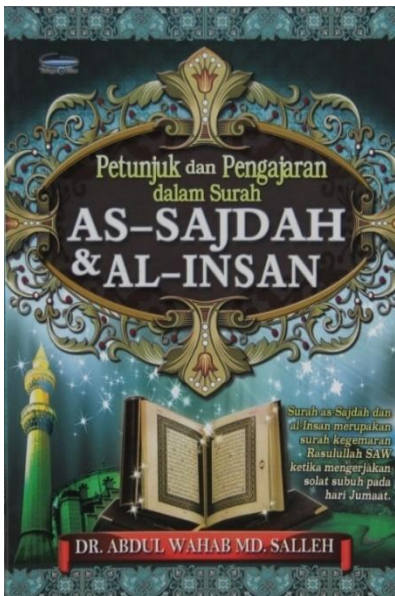
We thank Allah for his graciousness and mercy. Due to Him, we are able to continue with the tazkirah series. In this series, we are going to deal on two surahs in the Quran, Surah As-Sajdah (32) and Surah Al-Insan (76). These two surahs play an important role in our salah, especially during the Friday Fajr prayer, in which the Imam would commonly recite these two surahs after Surah Al-Fatihah, normally Surah As-Sajdah on the first raka'ah and Surah Al-Insan on the second. We continue this tradition of reciting these surahs obviously because of no other good reason but it being the common practice of the Prophet Muhammad SAW as narrated by many sahabas.

The following is one of the examples of the hadiths:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْجُمُعَةِ فِي صَلَاةِ الْفَجْرِ الْم تَنْزِيلُ (السَّجْدَةَ) وَهَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ

*Narrated Abu Hurairah (RA): The Prophet (PBUH) used to recite (the following) in the Fajr Salaah of Friday: "Alif, Laam, Meem, Tanzeel" (Surah As-Sajdah) and "Hal -ataa-'alal-Insaani" (Surah Ad Dahr/Al Insaan). Source: Sahih Bukhari 851. Grade: Sahih (authentic) according to Al-Bukhari*

The hadith by Abu Hurairah above has been referred to by Muslims all over the world as a guide for recitations during the Friday Fajr prayer.



*There are many who are interested to come up with a book which discusses about Surah As-Sajdah and Surah Al-Insan. The book by Dr. Abdul Wahab Md Salleh is one of the examples and we hope Allah SWT give us the strength to come up with such books for our tazkirah purposes. Aameen.*

We will InsyaAllah only discuss some basic information of Surah As-Sajdah in this session while the basic information for Surah Al-Insan will be discussed as we discuss the surah in detail later on. Surah As-Sajdah comprises of 30 ayahs and it is a Makkiyyah surah, although some ulamas mentioned that some of the ayahs were revealed in Medina. Wallahua'lam. InsyaAllah, we will discuss about that when we come to the details of the verses respectively. Let us converse on what we understand of the term Makkiyyah and Madiniyyah surahs.

In general, we might understand that all the surahs which were revealed in Mecca and its surrounding area are called Makkiyyah surahs while all surahs revealed in Medina and its surrounding area are categorised as Madiniyyah surahs. We should understand that it is actually the period that plays the determining role in categorising them, not the place. This is to say that the surahs revealed before the migration to Medina are called Makkiyyah and the surahs revealed afterwards are called Madiniyyah. We should also understand that surahs such as Surah Al-Anfal were revealed in the Badr area, which is close to Mecca.

However, the surah is categorised as a Madiniyyah surah because it was revealed after the migration. The same goes to Surah Al-Fath which was revealed in the Hudaibiyyah area close to Mecca and Surah An-Nasr which was revealed directly in Mecca itself during the Prophet SAW's Hajjatul Wida'. There also some verses such as in Surah At-Tawbah which was revealed in the area of Tabuk, a place near to the northern part of Arabia and southern part of Syria. Like many other Makkiyyah surahs which speaks volumes on aqidah or theological topics, Surah As-Sajdah is no exception.



The following is what we should recite when performing Sujud Sajdah:

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ، فَتَبَارَكَ اللَّهُ أَحْسَنُ  
"الْخَالِقِي"

*The Quraysh Musyrikun and ourselves are reminded on the issue of rewards and punishments in the Hereafter.*

We are told in the surah on how Rasulallah SAW was accused to have had made up the stories in the Quran and how the Musyrikun and some others reject on the idea of resurrection. InshaAllah, before we start to discuss the verses in the surah itself in the next sessions, let us remind ourselves on the importance of making supplication or sujud whenever verse 15 is recited.

The verse is as follows:

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا  
يَسْتَكْبِرُونَ ﴿١٥﴾

*Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant.*

In another surah, Surah Al-Alaq, more specifically in the last verse we are required to perform sujud whenever we hear the verse.

The following is the recitation we make when we perform the supplication.

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ، فَتَبَارَكَ اللَّهُ أَحْسَنُ  
الْخَالِقِي

*My face fell prostrate before He who created it and brought forth its faculties of hearing and seeing by His might and power. So Blessed is Allah, the best of creators.*

With that, we end our session today. May Allah bless our efforts in discussing these two surahs. Aameen.

### a. The Long Absence of Prophecy in Arabia (Verses 1-5)

May we be guided to the straight path. Aameen. In today's session, we will InshaAllah cover the first 5 verses of Surah As-Sajdah, which sometimes is also called as "Alif Laam Meem, Tanzeel As-Sajdah". Like other surahs, like Surah Al-Baqarah, Surah Yusuf, this surah also begins with separated letters (Muqatta'ah), Alif, Laam and Meem. Attempts have been made to explain the meaning. Some ulamas say that it is an indication to Allah's names and some other ulamas say that it is an indication to Rasulullah's name. Wallahua'lam.

Nevertheless, majority of the ulamas approach this discussion of Muqatta'ah letters with humble praises. We should remind ourselves that although the immediate audience of Makkiyyah surahs were the Meccan inhabitants, especially the Musyrikun of Mecca. Being Muslims, we are definitely the direct target of the audience of these surahs. Therefore, no one can deny the theological (aqidah) benefits of the Makkiyyah surahs to the Meccans and the whole Muslim community, and even the non-Muslims.

Before we take a turn to the next topic, let us be clear that unlike people such as the Thamud and 'Ad community which prophets were sent to, and unlike cities such as Madian and Saba', no prophets were sent to the Quraisy in the city of Mecca for a very long period of time after Ibrahim AS and Ismail AS (approximately around 2000 years). In fact, majority of the Quraisy Musyrikun had lost the fundamental meaning of the idea of "prophet" in their culture. Worse than that, they no longer believed on the Resurrection Day where humans will be bodily resurrected for Judgement Day. Verses number 2 and 3 explain some of their background and attitude which obviously requires reminder.

Verses 1, 2 and 3 are as follows:

الم

1. Alif, Lam, Meem.

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

2. [This is] the revelation of the Book about which there is no doubt from the Lord of the worlds.

أَمْ يَقُولُونَ افْتَرَاهُ ۗ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِنُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ  
مَنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ

3. Or do they say, "He invented it"? Rather, it is the truth from your Lord, [O Muhammad], that you may warn a people to whom no warner has come before you [so] perhaps they will be guided.

The phrase “أَمْ يَقُولُونَ افْتَرَاهُ” or “Do they say he invented it?” deserves further elaboration.

The fact that the verses in the Quran are full of praiseworthy, beyond-poetic values made the learned Musyrikun idolaters curious towards the Prophet SAW's ability to come up with such amazing verses. However, when they failed to produce any logical explanation, they accused Rasulullah SAW as a magician and also many other awful characters such as madman, lunatic and wizard.



*The picture above is obviously nothing but the visualisation of the situation when Nabi Ibrahim AS was given the order to sacrifice Nabi Ismail AS. The Arabs, for many centuries, were not given any clue whatsoever on the idea of prophecy and prophets, except for a handful of people who knew a little. Surah As-Sajdah informs us how the Quran was revealed to Rasulullah SAW, implying that the legacy of the prophets continues. From Adam AS to Ibrahim AS to Ismail AS and to Muhammad SAW in the land of Hijaz. It should be noted that the Jews belief that it was Isaac AS who was perceived to be slaughtered instead of Ismail AS.*



As we know, it is in this surah that Allah SWT revealed the fact that He is The Creator of everything that we know, don't know or even we don't know that we don't know. The following verse is the statement by Allah on His Majesty, being Al-Haliq.

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ  
عَلَى الْعَرْشِ ۗ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۗ أَفَلَا تَتَذَكَّرُونَ

4. *It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or any intercessor; so, will you not be reminded?*

Verse 4 comprises of 2 parts: -

The meaning of the first part has invited many debates and discussions, not only among those who oppose Islam such as among the Islamophobes, the Ex-Islam community of the West, and strangely, even among the Muslims. Questions such as “If Allah created the heavens and the earth and whatever is between them, who created what is beyond them?”, and worse, “Who created the creator?”.

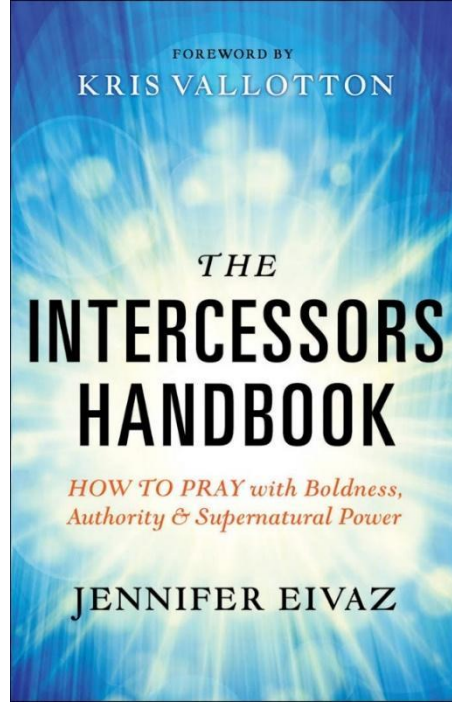
Secondly, people like the atheists' question “Why did Allah need 6 days to create the universe?”, and there is also a debate on how Allah SWT established Himself above the throne. 1000 years ago, there was a debate amongst the Muslim philosophers on the idea of space and time.

To begin with, ulamas have always mentioned that Quran is not a book of science, it is a Book of faith. We can't even understand the meaning of “Alif, Laam, Meem”, how can we expect that, with the small brain that we have, we can comprehend our Creator. If we want to get guide from Allah SWT, humbleness is the key to approaching the Quran, not criticalness. However, it doesn't mean that we just sit back without responding to such questions. Specifically, on the phrase that mentions that the world was created in 6 days and the idea of time, below is some of the explanation by ulamas.

*“The verses that mention "six days" use the Arabic word "yuum" (day). This word appears several other times in the Qur'an, each denoting a different measurement of time. In one case, the measure of a day is equated with 50,000 years (70:4), whereas another verse states that "a day in the sight of your Lord is like 1,000 years of your reckoning" (22:47). The word "yuum" is thus understood, within the Qur'an, to be a long period of time -- an era or eon. Therefore, Muslims interpret the description of a "six day" creation as six distinct periods or eons. The length of these periods is not precisely defined, nor are the specific developments that took place during each period.”*

Extracted from <https://www.thoughtco.com/creation-of-the-universe-2004201> Eon or aeon defines as an indefinite and very long period of time.

Let us now discuss the second part of verse 4 which tells us that those who refused to follow the true message will not only be left unprotected, but will not have any intercessor, referring to their condition during the Judgement Day, if they continue to refuse.



*The debate on intercession (Shafa'ah) not only involves Muslims, but also non-Muslims with different persuasions of beliefs. We as Muslims should strongly believe that we need Rasulallah SAW to be our intercessor in the Judgement Day. Therefore, we have no reason to say no to Allah SWT's command and to Rasulallah SAW's sayings (hadiths).*

Therefore, it is better for them to think the consequences for not following the Revelation. In the following verse, Allah mentions the process of creation from 'Alimul Ghayb (Metaphysical world) to the physical world. From this verse, we also learn on the basic definition of time.

Following is verse 5:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ  
أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

*5. He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.*

The verse clearly states that everything that happened, happens and will happen in this world has already been planned in the Samawat. This means that the activities in this world follows the Qada' and Qadr of Allah SWT. We also understand from this verse that the general concept of "one day" can also be understood as a thousand years of our time. The sentence also made it explicit that the time ratio is not absolute, rather it is used to give explanation and clarification.

From today's session, at least we have learned 3 important things. One, the Meccan people, and all human beings require Rasulullah SAW after such a long absence of prophecy, especially in the city of Mecca or the Arab land in general. Two, we are too miniscule to think of big things, let alone to think of the Creator. Three, everything that happened, happens and will happen in this world has already been planned by Allah SWT in the heavens, or what we understand as the Luh Mahfuz (the Tablet).

Insyallah, we will continue with the elaboration of the next verses which explain the concept of Allah as All-Knowing and many other issues on the human creation and its soul in the next session. May Allah SWT endow us with strength so that we can continue with our discussion next time. Aameen and Insyallah.

## b. Human Creation (Amr vs Halq) (Verses 6-10)

May Allah SWT forgive all of the mistakes we have made and the mistakes our parents possibly have committed. Aameen. In our previous session, we have discussed how Allah made plans from the Alimul Ghayb (metaphysical world) based on the phrase “Yudabbirul Amr” (He arranges each matter) in which, while living in this physical world, we follow the instructions of the “Amr” world through the concept of Qada’ and Qadr. That is to say that what happens in this world (Qada’) follows the plan in the other world (Qadr). While it is true that everything in this world follows the primary cause of the “Amr” world or the Alimul Ghayb, secondary causes still operate in which within our space, we can choose to make a plan for our lives. Whatever the case, the fact remains that Allah knows everything; past, present, future, and even beyond that, and he knows what are the manifested and the unmanifested. The first verse of this session informs us of Allah’s important attribute and beautiful name.

The verse is as follows:

ذُلِكَ عَالَمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ

*6. That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful.*

Now, we turn our discussion towards our own world (physical world) where the humankind has been favored upon among the creations. However, due to our stubbornness, humans not only are ungrateful, but some reject the message of truth and the teachings of Islam. In fact, they reject the idea of the Judgement Day and condemn the Prophet SAW severely over this issue.

Let us take a look at the verse which explain the creation of humankind from clay as been told ever since we were young.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ

*7. Who perfected everything which He created and began the creation of man from clay.*

The verse clearly mentions two different creations, and the humans were created after the earlier creations were perfected. We know that the humankind is favored by Allah SWT and other creations were generally made ready for the humans.



*While the first human being, Adam AS was created from clay, we began from the despised fluid (Mimma immahin) and later, through the angels, Allah's soul will be blown into us. While it is true that we are blessed with Allah's soul, we should also be humble because we began our life from the despised fluid.*

Ustadh Nouman Ali Khan, when discussing this verse, mentioned about the blessings of Allah to the humans. Humans are also especially special because as said in the following verse, through the malaikah (angel), *ruh* or sacred spirits were blown into the human body, hence humans were created.

However, before Allah mentions about the verse, Allah also mentioned the fact that humans were created from the despised fluid, which ulamas normally explain on the fact that how human beings should be humble in front of Allah SWT despite his/her worldly status.

The following two verses explain on these issues (despised and raised):

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ

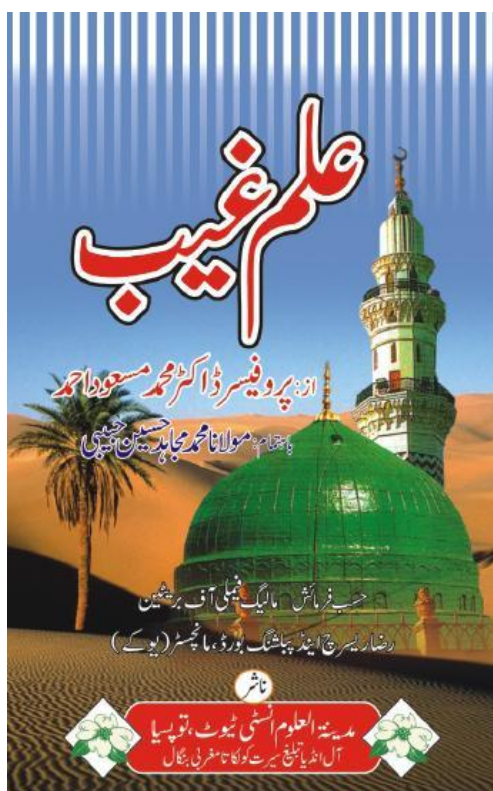
*8. Then He made his posterity out of the extract of a liquid disdained.*

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ  
 قَلِيلًا مَّا تَشْكُرُونَ

9. Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful.

Verse 9 above mentions three important human senses, hearing, seeing and feelings (heart). Instead of being humble and grateful to Allah SWT, humans turn arrogant and are ungrateful to Him. Before we move on to the last verse for today's session, let us try to understand the concept of the Amr world and the Halq world.

Ustadh Nouman Ali Khan referred to the work of the great ulama of a subcontinent (India), Shah Waliullah over this concept. Everything that exists in this world, the world which our 5 senses operate upon, is called as the Halq world. This world is continuously being created by Allah, meaning that there is no hands-off concept. When Allah created this world, he continued to intervene in every single process in this world. The world of Amr, on the other hand, is the metaphysical world, or properly known as Ilm al-Ghayb, in which other creations such as angels and jinns are present.



Allah SWT has blessed us with His limitless creations, including the Ilm al-Ghayb and our world, the world which we can perceive through our 5 senses. Ustadh Nouman Ali Khan mentioned about the concept of Amr for Ilm al-Ghayb or Metaphysical world and the

*concept of Halq for the physical world. Everything that happens in this world had been planned in the Amr world. Wallahua'lam.*

That world is beyond our 5 senses or our comprehension.

Allah favored the humankind and made us unique because the humans comprise of the elements of the 2 worlds, the *ruh* from the Amr world blown into our body and the physical body from the Halq world. It is said that the great poet and sufi, Jalaluddin Rumi mentioned that these 2 elements of humans are angelic and animalistic. Wallahua'lam. We have mentioned in our previous session that majority of the Makkiyyah surahs talk greatly on aqidah (theology), especially on believing in the Judgement Day together with other pillars of Iman such as believing in angels, holy books, Qada' and Qadr, etc.

However, those who were ungrateful and rejected the message of truth, such as the Musyrikun (idolaters) continued to doubt the fact. We have discussed how, for instance, al-As ibn Wail ridiculed Rasulullah SAW, as presented in Surah Yasin, arguing on how the rotten human bones can be resurrected in the Judgement Day. The following verse is one of the many examples of Allah SWT's statement telling us how in doubt they were about the day of resurrection.

The verse is as follows:

وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ  
كَافِرُونَ

10. *And they say, "When we are lost within the earth, will we indeed be [recreated] in a new creation?" Rather, they are, in [the matter of] the meeting with their Lord, disbelievers.*

Although the verse makes specific mention about the Musyrikun, the same sort of argument still exists even until today. We know that, especially amongst the atheists who not only reject the idea of resurrection (Judgement Day) but even the concept of God itself. Actually, if we realise of our creation, of course with *ruh* and intellect which can make us think how high our status is, at the same time we are also a creation from the despised liquid (Mimma immahin).

Ustadh Nouman Ali Khan mentioned that if we are to be humble in front of Allah SWT, we would see many signs of the message of truth. Somewhat 30 or 40 years ago, people had discovered Sodom and Gomorrah, a discovery which indicates that the people of Luth were buried horrifyingly underground and through excavations, many of the past events were found in this Halq world.

Only those who have hardened hearts and are stubborn would continue rejecting Allah's revelation which says that we will be recreated in the Hereafter or we will be bodily resurrected in the Judgement Day. May Allah soften and purify our hearts. Aameen. With that said, we end today's session.

May Allah grant us more strength, taufiq and hidayah so that we are able to continue with more tazkirah sessions. InsyaAllah. Aameen.



### c. Suffering for Those Who Reject (Verses 11-15)

May all of us be guided to the straight path. Aameen. Surah As-Sajdah comprises of 30 verses loaded with details concerning the Judgement Day and further explain about the group who rejects the message of truth and those who submit into it. We have discussed in our previous session on those who refused to accept the message of truth, and in today's session, we will discuss their situation in the Hereafter.

In the previous session, we have discussed how Allah SWT created the human beings from clay, despised liquid (*mimma immahin*) and more importantly, from the soul Allah created blown into the humans by the angels. When the time comes, as planned in the Amr world, Allah will direct the angel of death (malaikatul maut) to remove the humans' lives (souls) so that they can meet Allah SWT.

This is mentioned in the following verse, which is as follows:

قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

11. Say, "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned."

We may have heard of stories regarding people such as philosophers or theologians of different persuasion, even atheists, struck by the fact that they will have to submit to the All-Mighty at that very dying moment. More often than not, many of them just can't seem to express their submission except when they regret during the torturing begins. Allah SWT further mentions that in the Judgement Day, they will see with their own eyes the terrible consequences of rejecting the message of truth brought them.

The verse is as follows:

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ

12. If you could but see when the criminals are hanging their heads before their Lord, [saying], "Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain."

Ustadh Nouman Ali Khan mentioned that in most cases Allah would mention "hearing" first before "seeing", but in the Judgement Day, to understand the intensity of the suffering, those who reject will see with their own eyes the hellish punishments and they will beg Allah SWT to return them back to the physical world and promise that they will practice only righteousness.

Nothing can help them. It is like a one-way ticket.



*While we still have the opportunity to make Taubah in this world, do not ever miss it. In the Hereafter, those who were kufur will struggle to face the reality of punishment and ask Allah SWT to be returned in this world so that they can make Taubah and do righteous things. Allah favors those who make Taubah. Insyallah.*

In the day of no protection, a hadith of Rasulullah SAW as mentioned by Abu Hurairah tells that there are 7 people who receives protection in the day with no protection.

The hadith is as follows:

The Prophet Muhammad (p.b.u.h.) said: "There are seven whom Allah will shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allah, the Mighty and Majestic; a man whose heart is attached to the mosques; two men who love each other for Allah's sake, meeting for that and parting upon that; a man who is called by a woman of beauty and position (for illegal intercourse), but he says: 'I fear Allah', a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity; and a man who remembered Allah in private and so his eyes shed tears."

*(Abu Hurairah & collected in Saheeh al-Bukhari (English trans.) vol. 1, p.356, no.629 & Saheeh Muslim (English trans.) vol.2, p.493, no.2248)*

Let us take a look at the next verse of the surah (verse 13) before further discussing on this.

The verse is as follows:

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ □

13. *And if We had willed, We could have given every soul its guidance, but the word from Me will come into effect [that] "I will surely fill Hell with jinn and people all together.*

The verse really tests our knowledge on Qada' and Qadr. Some sceptics ask, "Why don't Allah just guide all the humans to the straight path?". This brings us to our previous discussion on primary and secondary causes of our action. We do have free will at our level (Halq world).

The second part of the verse, according to Ustadh Nouman Ali Khan mentions how the jinns were first mentioned before the humans. This implies that it is our mistake that we chose to be misguided by the jinns (syaitan) in this world while our soul which operates in both worlds (Amr and Halq) is always longing to follow the straight path.

Because of such carelessness if not stupidity, those who reject the message of truth will continue being tortured in the Judgement Day as revealed in the following verse: -

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ<sup>ط</sup> وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ

14. *So taste [punishment] because you forgot the meeting of this, your Day; indeed, We have [accordingly] forgotten you. And taste the punishment of eternity for what you used to do."*

The phrase "we have forgotten you" should merit our attention, because the word "forgotten" carries at least two meanings. First, failure to remember something and second ignoring something. We usually say to something that we say or someone we don't like "forget about him". Those who reject Allah SWT, despite all the severe punishments will end up getting no help from Allah SWT and remain ignored and ignorant.



*Those whose Iman is strong will submit to Allah SWT by performing sajdah whenever Allah SWT ask them to do so, as in verse 15 of Surah As-Sajdah. For us, performing sajdah is not such a big deal. However, for non-Muslims, making sajdah is the act of the desert people who kiss the sand. Why must human beings follow such practice? This is the attitude caused by arrogance.*

As we have discussed earlier, those amongst the 7 categories mentioned in the hadith will get Allah SWT's help. In fact, as we have discussed in another tazkirah series, Imam as-Syaukani, a great ulama from Yemen always reminded us on the fact that the Mu'minin and the righteous people will not be tortured or persecuted in the Judgement Day. In fact, if we notice in this surah Allah refers those who will not get Allah's help as criminals (mujrimun) and those who reject and are ungrateful (kafirun). May we be amongst the Mu'minin and those who do righteous deeds. Aameen.

The following verse teaches us on the characteristics of those who will get Allah's help during the Day.

The verse is as follows:

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا  
يَسْتَكْبِرُونَ □ □

*15. Only those who believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant.*

Every Friday morning, whenever the Imam recites this verse during the first rakaah of the fajr prayer, all the members of the congregation will perform sajdah (supplication) to

prove that they are not amongst the arrogant who refuse to accept Allah SWT The Almighty and the Judgement Day.

The word “Harru sujjada” is very important because it tells us on the characteristics of those who have Iman in their hearts which points to the action of falling down. (in Malay, some ustadhs say it as “tersungkur sujud”). We hope as we make sajjadah, either when listening to this surah or the last verse of Surah Al-Alaq or even other surahs, we understand the principle meaning behind our action.

May Allah grant us Iman so we can act with righteous deeds.

#### d. Tahajjud and Being a God-Conscious Person (Verses 16-19)

May Allah forgive all the mistakes we have committed and the mistakes our parents might have possibly committed as well. Aameen. Only through Allah SWT's blessings we are able to move to the second part of Surah As-Sajdah, also called as Surah Alif Laam Meem Tanzeel As-Sajdah. InshaAllah, today we will try to dig deeper into understanding those who has God-conscious characters as we have already discussed in our previous sessions, such as how they fall down to make sajadah (Haru sujjada).

In today's session, we also want to further understand the concept of the metaphysical world (Alimul Ghayb) which our spiritual heart or soul is situated and the physical world (Alimul Halq) where our body is visible. It has always been said by ulamas that whenever we are sleeping, our body is at rest but our soul can still travel. Those who are conscious of Allah SWT, His power and His Judgement Day would certainly not occupy most of their nighttime sleeping and instead perform tahajjud and make du'a so that their souls or spiritual hearts are in connection with the Amr world of Allah SWT.

The following verse tells us of the state of those who are God-conscious: -

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ

16. *They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.*

The word “خَوْفًا” (fear) and “طَمَعًا” (aspiration/hope) should not skip our attention because these two things are part of the backbone of our aqidah. We should always be in fear, worrying that Allah SWT would not accept our ibadah, and at the same time, we should be hopeful that through our ibadah, Allah SWT will bless us with the greatest of blessings.



*We might sometimes feel restless and are unable to sleep. What could be the reason? Those who Allah SWT favor cannot sleep because they keep on thinking about Allah SWT, asking for Allah's help and forgiveness, searching for Allah's blessings. They spend their nighttime to perform the night solah (tahajjud) and recite Quran. May we be among them.*

The last part of the verse informs us in passing about the rizk (blessings) that Allah had given us, implying that a God-conscious person would have no issue or complain on worldly things. In fact, they would perform infaq or practice charity.

Ustadh Nouman Ali Khan as well as many other ulamas, in most of their lectures quoted another surah which discusses about the importance of tahajjud and making du'a in the middle of the night, such as Surah Al-Furqan verses 63-65 below:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا  
63. *And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace,*

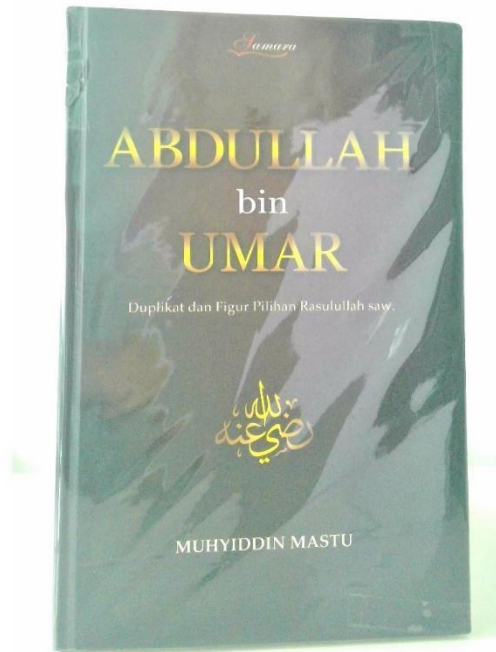
وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا  
64. *And those who spend [part of] the night to their Lord prostrating and standing [in prayer]*

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا  
65. *And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering; (Al-Furqan: 63-65)*

The importance of tahajjud and staying awake overnight performing ibadah reminds us on the story of the great sahabah, Ibn Umar (Abdullah ibn Umar al-Khattab) who was born 10 years before Hijrah and died in 73H at the age of 83. Ibn Umar was and is known

for his night ibadahs. He, together with other Abdullahs (such as Abdullah ibn Abbas, Abdullah ibn Amr al-As) are known for their piety and ascetic (zuhud) life.

A student of Ibn Umar, Nafi' was once asked by his companion and the other students about Ibn Umar's tahajjud practice, hoping that they would get to learn and imitate Ibn Umar's ibadah.



*Abdullah ibn Umar is known for his asceticism, his knowledge and his commitment to Amar Ma'ruf Nahi Mungkar. One of his students, Nafi', who was the teacher of Imam Malik, mentioned that no one would be able to imitate Ibn Umar's night prayers. He did it almost the whole night, stopping only to recite the Quran and perform wudhu' to keep him fresh.*

Nafi', who was also the Guru of Imam Malik, said that they should just forget about it, which means that Ibn Umar was extraordinarily God-conscious and no would be able to imitate him. He literally performed ibadah throughout the night. Whenever he would feed sleepy, he would perform ablution and recite the Quran in between solahs.

Let us move to the next verse, which is as follows:

قَلَّا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

17. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.



The verse tells us that those who are deep in their ibadahs (those with a good soul), although they know that there are rewards for their deeds, their sincerity made them sink into Allah SWT's rahmah until they do not and cannot see the rewards promised to them. Such people obviously diametrically oppose their character, unlike those who reject Allah SWT.

Allah explicitly and rhetorically differentiate them as in the following verse:

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۗ لَا يَسْتَوُونَ

18. *Then is one who was a believer like one who was defiantly disobedient? They are not equal.*

Allah mentions the reward of Jannah for such people, as mentioned in the following verse:

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ

19. *As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do.*

The specific mention of Jannah in the Quran is abundant, and as a general rule, everytime Allah SWT mentions paradise, Allah would mention hell as the punishment of evil deeds.

Insyallah, we will discuss on that later on in the next session.

Before we end today's session, let us observe the word "Iman" and the phrase "do righteous deeds", because as mentioned by Ustadh Nouman Ali Khan, everytime Allah use these words together to refer to those who will be blessed by Allah, and whenever the word Iman is used in isolation, it might refer to the opposite character.

Such contradicting meaning of Iman can be found in Surah As-Saff verse 2 as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

1. *O you who have believed, why do you say what you do not do? (As-Saff: 2)*

With this note in mind, we shall end today's session, and may Allah grant us the ability to be a better person like Ibn Umar, Ibn Abbas or Ibn Amr al-As mentioned earlier so that through them, we can follow the footsteps of Rasulullah SAW. Aameen.

### e. Threat for the Fasiqun/Kafirun (Verses 20-22)

May Allah guide us to the straight path. Aameen. In the previous session, we have discussed that as a general rule, whenever Allah mentions about paradise, it is usually followed by the mentioning of hell. Verses 16-19 in the previous session has provided us, InshaAllah, with good understanding of the idea of rewards in paradise, the blessings Allah shall render upon God-conscious people whose naptime is instead used to focus on worshipping and remembering Allah SWT with fear and hope as well as love.

In today's session we shall discuss the opposite of the reward of paradise, which is the threat which Allah SWT direct to those who reject Him, especially those who reject the Resurrection and Judgement Day.

For this group, Allah had revealed the following verse:

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ  
دُوفُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

*20. But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, "Taste the punishment of the Fire which you used to deny."*

We can divide this verse to at least 3 parts: -

The place (Hellfire) for those who do filthy things (Fasiqun) which in some other narrations refer to kafirun. The second part is on the torturing they will face during the Judgement Day, not only the torturing of the heat of the Hellfire alone but also the torture of not being able to



even

attempt to get out from there.

The place for those who are Fasiq (evil doers) is obviously the Hellfire. In the Wikipedia, it is mentioned that Fasiq is an Arabic term referring to someone who violates Islamic law. In its original Quranic usage, the term did not have the specific meaning of a violator of laws and was more broadly associated with kufr (disbelief).

Ustadh Nouman Ali Khan said that the phrase “كُلَّمَا أَرَادُوا” (everytime they wish to) refers to their intention of getting out from Hell but is rejected by Allah SWT. The third part shows how they refused to believe in the Judgement Day even after reminders by the Prophet. Such a threat to those who reject and are ungrateful to Allah are mentioned quite many times in the Quran and we will relate it with the verses in Surah Al-Mulk (verses 8 and 9) which is as follows:

تَكَادُ تَمَيَّرُ مِنَ الْعَيْظِ كُلَّمَا أَلْقِيَ فِيهَا فَوْجٌ سَأَلْتَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

8. It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?"

أَلَوْا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا ق  
فِي ضَلَالٍ كَبِيرٍ

9. They will say, " Yes, a warner had come to us, but we denied and said, ' Allah has not sent down anything. You are not but in great error.' " (Al-Mulk: 8-9)

Allah informed the humankind that those who reject and are ungrateful to Allah will obviously admit on the fact that there was indeed a warner (rasul) reminding them, but as we have discussed earlier, it was already too late. We shall mention in our discussion here that Allah SWT gave them a threat, which by right, is also a blessing to the humankind and themselves. This is because through such loud threat, we are given the choice to whether to believe or not to believe on the Judgement Day. If we continue to not believe, the consequences have already been revealed in by Allah SWT.

Therefore, it is not a strange thing and it should not be difficult to understand that even in Surah Ar-Rahman (Allah The Most Gracious), there are many verses mentioning about not only the terrifying moments of the Judgement Day, but also the worst torturing scenes of the Hellfire. Such threats are actually Allah's blessing in disguise to us. Not only that, Allah also showed his mercy by giving minor punishments in this world to remind the humankind so that they can be obedient before Allah punish them in the Judgement Day. The following verse explains on this case.

The verse is as follows:

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

*21. And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent.*

Ulamas explained this verse in many ways, particularly regarding the word *al-adna* which implies to the nearer punishment or the punishment given to the Musyrikun, such as drought in Mecca and how they lost during the Battle of Badr. For the record, the Battle of Badr was a big war, and also the deciding war which ended with the victory of the Muslims, although the number of Muslim armies was a third of the Musyrikun army. This war took place a year after the big migration. The great Imam from Yemen, al-Shawkani is said to have mentioned that all the examples could be correct and acceptable.

In our introduction to this series, we have made effort to discuss the meaning of surah Makkiiyyah and surah Madiniyyah, in which we have concluded that the surahs are called Makkiiyyah if it was revealed before the major migration while the surahs will be called Madiniyyah if it was revealed during the Medinan period or after the major migration. We have also mentioned that some ulamas explained that some of the verses in this surah are Madiniyyah in status.

However, it is very important to note that the meaning of Makkiiyyah or Madiniyyah can be categorized both by the time/period it was revealed or the place it was revealed in. For instance, some ulamas mentioned that this verse (verse 21) refers to the incident of Badr, which took place during the Medinan period. Badr is a place far from Medina and is closer to the Meccan region. If the verse is revealed in Badr, it can also be referred to as a Makkiiyyah verse. Wallahua'lam. As laymen, we don't have any say in the matter and should instead leave it to the ulamas. We shall now move on to the last verse for today.

The verse is as follows:

وَمَنْ أَظْلَمُ مِمَّنْ دُكِّرَ بآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ  
مُنْتَقِمُونَ

*22. And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution.*

This verse is very important because all this while, we were referring to the subcategory of people who reject totally the verses of the Quran.



*There are many criminals in this world. Robbers, Murderers, Thieves, etc. In the Quran, the term criminal (mujrimun) refers to the wrongdoers who commit sins. One of the sins committed by those who are fasiq or kufur is taking lightly (summa a'radha anha) the verses in the Quran. May Allah SWT protect us from falling into this group and choose us as those amongst the Mu'minun and shaakirun.*

However, in this verse, at least as far as Ustadh Nouman Ali Khan had said, it also refers to people like him and his audience as well as to us here, which we have been reminded by Allah through His verses and yet we only take it casually as if nothing essential is found in the verse.

In fact, the phrase “ثُمَّ أَعْرَضَ عَنْهَا” (then he turns away from them) refers to those who turn away from the commands of the Quranic verses, such as doing good and avoiding evil, which they have been reminded and know about it, but still turn away from the teaching.

For all these people Allah mentioned in the last part “We will take retribution from the criminals” or Allah will take vengeance on the criminals since Allah is Al-Muntaqim (The Avenger). We should know that out of the 99 beautiful names of Allah, Al-Muntaqim is one of the names which is seldom discussed or heard about.

This attribute or name should allude us to the fact that there is nothing in this world that is left unaccounted by Allah SWT. If we have been criminalised or made zalim by others, we should always strongly believe that Allah SWT, Al-Muntaqim is present to avenge us.

Before we end today's session, let us recollect some important observations on the two different groups which have been reminded through Allah SWT's verses. The first group

is called the Mu'minun, mentioned in verses such as verse 15. Whenever these people hear Allah SWT's command, they fall down (harru sujjada), and they are amongst those who are not arrogant. The second group is Fasiqun, the term used in verse 20. For this group, they have heard of Allah SWT's verses, but they take it ever so casually that they turn the verses down, such as in the phrase "Summa a'radha anha".

May Allah SWT choose us as those amongst the Mu'minun and keep us away from those of the Fasiqun group. Aameen. May our parents, family, relatives and friends be granted the same status as well. Aameen.

#### f. Let Allah SWT Be the Judge (Verses 23-26)

May Allah give barakah to the knowledge which we have acquired, and may we not be amongst those people who are arrogant with their knowledge. In our previous session, we learned about 2 types of groups. The first is the group that falls into sajadah (harru sujjada) when they hear Allah SWT's important verses, and the second group is the group for those who takes the verses of Allah ever so casually, and even worse, turn away from them. The former group is called Mu'minun while the latter is called Fasiqun.

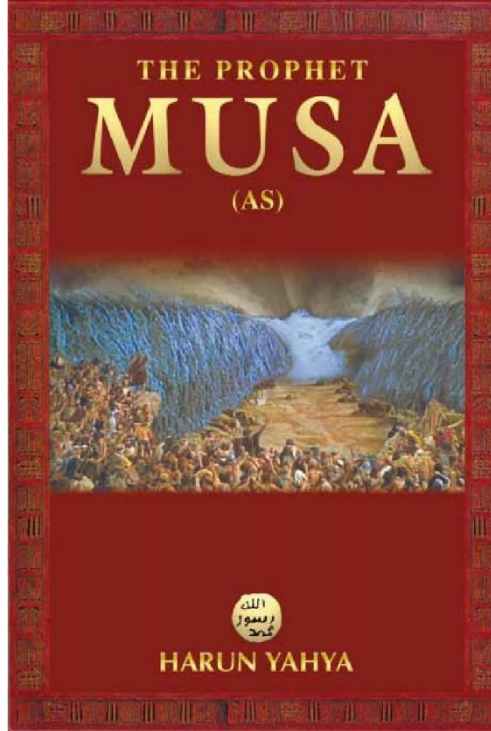
In today's session, we will expose ourselves with at least 2 important knowledge from verses 23-26 of Surah As-Sajdah. The first topic to be discussed today is about how Allah SWT favored Bani Israel with blessings while the second is on the right attitude for people to prevent quarrelling which might bring to judging others' theological conviction. Let us take a look at verse 23 which mentions about Allah's favor on Bani Israel, as follows:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ<sup>ط</sup> وَجَعَلْنَاهُ هُدًى  
لِبَنِي إِسْرَائِيلَ

*23. And We certainly gave Moses the Scripture, so do not be in doubt over his meeting.  
And we made the Torah guidance for the Children of Israel.*

There are discussions by ulamas over the transliteration for the word of "Liqa'ih" (meeting) in this verse, in which some says that it is about Rasulullah SAW's meeting with Prophet Musa AS during Isra' Mi'raj (The Night Journey). In that night, Rasulullah SAW was revealed the message of truth, especially on the commandment of prayers.

This implies that while Bani Israel had to follow their Book (Taurah), us Muslims have to follow Allah SWT's revelation, the Quran.



*Allah SWT favored Bani Israel with both a prophet and the Taurah. Prophet Moses AS was always at the top of their reference. There is a narration which says that Rasulullah SAW met Moses AS during the Night Journey, and Surah As-Sajdah verse 23 speaks about the meeting of the two prophets when the commandment of performing 50 solahs was reduced to 5 times a day.*

There are many verses in the Quran where Allah mentions His favor to Bani Israel, especially in Surah Al-Baqarah. Below are 2 examples in Surah Al-Baqarah

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَإِيَّايَ  
فَارْهَبُونِ

*O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me.*

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ  
*O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds. (Al-Baqarah: 40 & 47)*

While these 2 verses from Surah Al-Baqarah were revealed in the context of Bani Israel in Medina (Qaynuqa, Nadhir, Qurayza), in which Abdullah ibn Salam from Bani Qaynuqa, who was also a rabbi converted to Islam and became an important figure not only during the Prophet SAW's time, but even during the Khulafa ar-Rashidin.



It was in the Night Journey of Rasulallah SAW, as some ulamas believe, is what verse 23 is referring to, that Abu Bakr obtained his title “as-Siddiq”. Whilst the Musyrikun charged Rasulallah SAW as a liar when he said that he travelled from Mecca to Baitul Maqdis and ascended to the Sidrat al-Muntaha, only Abu Bakr RA said that it was definitely true since the Prophet said so. Let us now move on to the next verse for today, verse 24 to understand this surah further.

The verse is as follows:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا<sup>ط</sup> وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

*24. And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.*

Allah SWT made someone to be a leader of any group (be it amongst the Quraisy or amongst the believing community), especially amongst the Muslim community, so that they can play the role of teaching and guiding others. The phrase “لَمَّا صَبَرُوا” refers to the leaders themselves, in which, in the process of teaching others, they remain to be patient.

In our community, we might have many Imams or religious leaders who differ in many aqidah or theological issues. We have the tradition of deep disagreement among the ulamas, such as those in the side of Abu Hassan al-Asha’ari (al-Asha’irah) and those who disagree with him, even though both opposing groups are actually in the Ahli Sunnah wal Jamaah.

We might have heard of a debate between the so called Wahabi versus the Ahlul Bid’ah. Laymen like us shouldn’t try to judge. Perhaps, the following verse will give us some ideas on what to do if we are caught in between the two extremes.

Verse 25 of this surah is as follows:

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

*25. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.*

Actually, the debate is not only among the groups within Ahli Sunnah wal Jamaah, but also amongst the Sunnis and the non-Sunnis such as Shi’is. In a broader scale, we might have heard on the concept such as perennialism and universal religion. We as Muslims who are only laymen should stick to our aqidah based on the pillars of Iman, Islam and Ihsan.



*The Arab people had bumped into the Mada'in Saleh area since it is just a few kilometers north to Medina. Mada'in Saleh (Cities of Saleh), also called "Al-Hijr" or "Hegra", is an archaeological site located in the Sector of Al-Ula within Al Madinah Region, the Hejaz, Saudi Arabia. A majority of the remains date from the Nabatean kingdom (1st century CE). Why can't the Musyrikun idolaters submit themselves to Allah SWT.*

By the way, perennialism is a concept or belief which argues that all followers of traditional religions, regardless of their persuasion, if they are faithful to their teaching, they are regarded as believers. The same concept applies to the term universal religion.

As a Muslim, as we have mentioned just now, we should just stick to our own pillar. If in case there is another Muslim who believes in such perennialism, perhaps we can apply verse 25 of this surah rectify the issue.

The last verse of this session is as follows:

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ ۗ  
أَفَلَا يَسْمَعُونَ

*26. Has it not become clear to them how many generations We destroyed before them, [as] they walk among their dwellings? Indeed, in that are signs; then do they not hear?*

Ulamas mention how the Quraisy Musyrikun were so rejectful and ungrateful to Islam while they not only know but even has seen with their own pair of eyes, the trace of many previous people who Allah SWT had destroyed. The one area which is close to Hijjaz where they can find the trace of the people of the past, especially the people of Thamud which can be found a little further north of Medina, in Mada'in Saleh.

The story of the people of 'Ad and Prophet Hud AS and the people of Lut and Prophet Lut AS are also some of the stories on the people of the past which they obviously knew.

The point to be stated here is that despite all the hard evidences plus the revelation by Allah SWT, some people still remained as disbelievers. What else made them continue disbelieving if not for arrogance?

Insyallah, we will continue our discussions on this surah in the next session. As for today's session, at least we should learn that there were many prophets sent to this world (approximately 134,000) which Allah had revealed knowledges to, in which 313 of them were messengers (rasul). Obviously, there are no other evidences that the earlier revelations such as the Torah and the Bible had been kept in originality.

Therefore, we should leave it to Allah SWT to judge their claims on the authenticity of their religion. As for the elephant in the house (the problems in our own religion), such as the Sunni and Shi'i divide, the Salafi and Asha'irah disagreement or the Wahabi and the Ahlul Bid'ah's accusations, we should also leave it to Allah SWT's judgement, and verse 25 should be very very useful and applicable for such debates and accusations. Wallahua'lam.

With that, we end today's session. May Allah forgive us, our parents, relatives and friends. Aameen.

### **g. The Gist of Surah Alif Laam Meem Tanzeel As-Sajdah (Verses 27-30)**

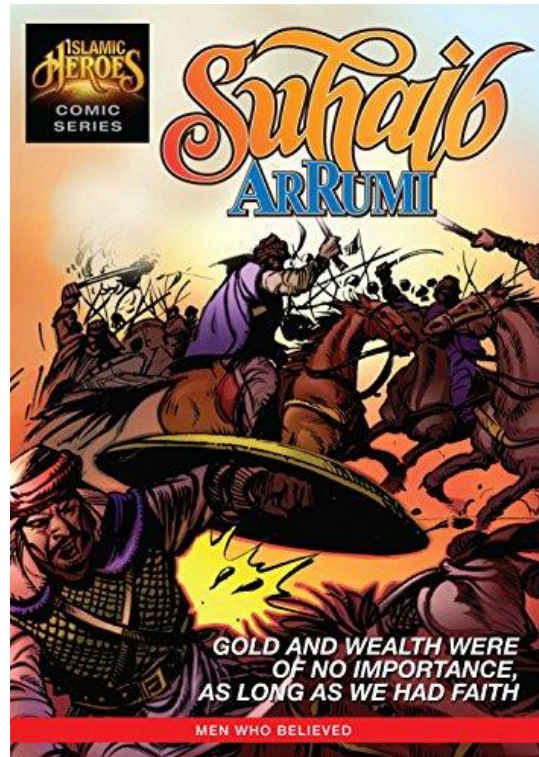
May Allah SWT continue guiding us to the straight path. Aameen. InshaAllah, in today's session, we will end our discussion on the tafsir of Surah As-Sajdah which is mostly based on Ustadh Nouman Ali Khan's presentation in YouTube, and some from the summary of tafsir Ahsanul Bayan and Tafsir Ibn Kathir which are available in many brief tafsir version of the Quran. We only have 4 verses left to detail. However, it would be much wiser if we understand the gist of the details of the surah. Not only can we make this discussion more meaningful, but also make our overall understanding of this surah better as well.

The uniqueness of the Quran or its miracleness is no doubt still proven until today, although some people argue that the value of the language of the Quran superseded the best poet, not only during the Prophet SAW's time such as al-Walid ibn Mughirah from amongst the Quraisy or Mas'ud ibn Amr from Bani As-Thaqafi in Ta'if. When the poet was given anything, such as a bottle of liquor, any kind of animal or even women, they could versify beautiful poems almost immediately. When the words Alif Laam Meem were revealed in a verse, they were struck clueless, and Allah SWT said the revelation which was sent down to mankind has no falseness.

The miracles of the Quran continue even until today in many ways. Billions, if not trillion times people recite the verses of the Quran, such as Surah Al-Fatihah without getting tired even though they might not know the meaning of what they are reciting. Most strikingly, thousands, if not millions of people have memorised the entire Quran, even though they might not even know the meaning of those verses which they have memorised.

Therefore, whosoever is ungrateful to Allah SWT's favor through Quran, they are undoubtedly ruining their life, not only in this world, but more importantly in the world after. After mentioning about the Quran and how it is very useful for the humankind, which was revealed through Rasulullah SAW, Surah As-Sajdah informs us about Allah's creation in this world, followed by the verses on human creation. It is mentioned that the angels blew the soul into our body.

Allah then threatened those who reject the message of truth, particularly by mentioning punishments in the Judgement Day. This is so because the Quraisy Musyrikun were so sceptical with the idea of Judgement Day.



*Suhaib, an orphan from Iraq that had been brought to the Roman capital to be sold as slave was an intelligent human being. He was known as a foreigner because he grew up talking in the Roman tongue instead of his mother's language. He was, like Yasir and others, persecuted and Allah promised these people the ultimate victory in the Akhirah.*

Allah SWT then divided mankind into 2 big groups, the Mu'minun and the Fasiqun. The Mu'minun are known for their obedience and they fall down (harru sujjada) when they hear verses which require them to do such act. The Mu'minun are also the ones who spend their nights worshipping Allah tirelessly, worried of the punishments and at the same time hopeful for Allah's forgiveness and reward. The Fasiqun, on the other hand, despite being threatened with punishments of the Hellfire, continue to reject the message of truth. Even when they have heard and learned it, they either just take it casually or turn away from it.

As we have discussed in our previous session, Allah then mentioned how Bani Israel were favored by Allah SWT, in which we as Muslims should be grateful because Allah has favored us as well through the Quran which was sent down to Prophet Muhammad SAW by Jibril AS for the humankind. We have discussed one important issue in Surah As-Sajdah, which is in verse 25 concerning differing views among the humankind, especially within Islam.

Verse 25 is as follows:

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

25. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

We should always remind ourselves that if there are major disagreements among us, let Allah SWT be the judge. InsyaAllah, we will now begin discussing the last part of Surah As-Sajdah by starting with verse 27, which is as follows:

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ

27. Have they not seen that We drive the water [in clouds] to barren land and bring forth thereby crops from which their livestock eat and [they] themselves? Then do they not see?

The verse alludes us to the fact that only through Allah's rahmah can we get benefit from this earth which we live in. This is associable with today's context, such as in business, finance, economics, etc. In fact, Ustadh Nouman Ali Khan made parallel the blessings of Allah through rain (from the top) with the revelation itself. Through the message of truth, humankind get benefits from it, just like the rain which causes increased production from crops.



Although as mentioned in Surah As-Sajdah and Surah Al-Insan, all of us comes from the same lineage, which is from Adam AS and Eve AS, the end of our life will be split into two; those who follow the footsteps of Rasulullah SAW and those who are against

*Rasulullah and reject the message of truth. The time will definitely come. We just have to wait.*

The main point or topic of Surah As-Sajdah relates to the issue of Judgement Day. It is very related that the following verse mentions about the case of the Judgement Day.

The verse is as follows:

وَيَقُولُونَ مَتَىٰ هَٰذَا الْفَتْحُ إِن كُنتُمْ صَادِقِينَ

28. *And they say, "When will be this conquest, if you should be truthful?"*

The word "conquest" in this verse, according to many ulamas including Ustadh Nouman Ali Khan, is quite clearly referring to the Judgement Day, which relates to the previous verse, which Ustadh Nouman Ali Khan explained the blessing of rain is parallel to the blessing of the revelation.

By the way, verses which mention the Fasiqun challenging Rasulallah SAW to mention the actual time of the occurrence of Judgement Day is plenty, such as in Surah Yasin, Surah Al-Mulk, etc. In Surah Al-Mulk, for instance, Allah instructed Rasulallah SAW to say that the knowledge about that is only known by Allah SWT and Rasulallah SAW was only asked to remind and warn the mankind.

Below is the verse:

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ

*And they say, "When is this promise, if you should be truthful?"*

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

*Say, "The knowledge is only with Allah, and I am only a clear warner." (Al-Mulk: 25 & 26)*

InshaAllah, we can recite verse 26 of Surah Al-Mulk when people challenge us into saying the time of the occurrence of the Judgement Day. Let us now move on to the next verses, which is as follows:

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ

29. *Say, [O Muhammad], "On the Day of Conquest the belief of those who had disbelieved will not benefit them, nor will they be reprieved."*

فَاعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَضِرُونَ

30. *So turn away from them and wait. Indeed, they are waiting.*

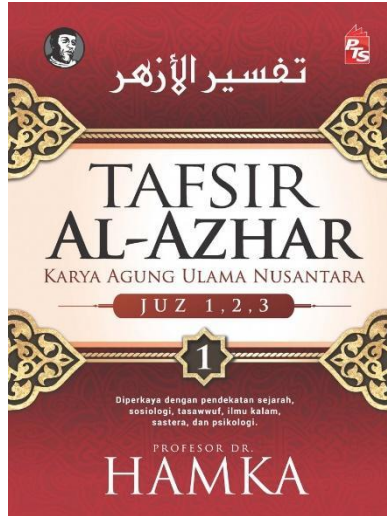
These two verses tell us the outcome for those who refuse to follow the message of truth. While Surah Al-Mulk teaches us to say that only Allah knows about the date of Yaumul Qiyamah and Rasulullah's duty is just to warn them, in verse 30 of Surah As-Sajdah, Allah SWT teaches us to turn away from such people while the punishment will be crawling to them, and the reward will be given to the Mu'minun.

Our role is to just do good and wait for Allah SWT's promise. It should be noted here, as mentioned in Tafsir Ahsanul Bayan, Yaumul Fath (Day of Conquest) should not be understood as the conquest of Mecca in 8H. There is a narration mentioned by Ibn Jarir which he referred from Qatadah, and according to Qatadah, the sahabahs talked about the day which they can rest and this verse was revealed.

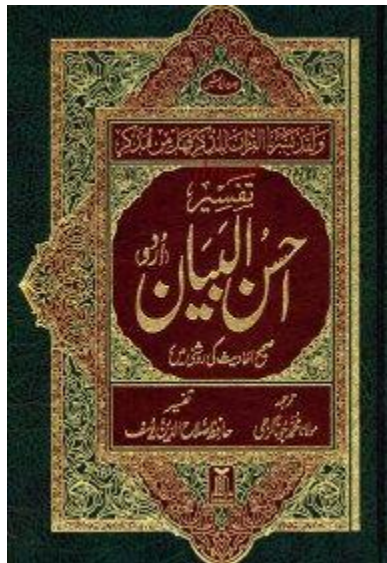
We should understand that the Muslims were persecuted in the Meccan time, some even died a horrible death such as Yasir and Sumayyah (Amr ibn Yasir's parents). Therefore, the phrase Yaumul Fath should be understood as the Judgement Day when their effort of da'wah and the worst persecutions they faced will be rewarded by Allah SWT in the Judgement Day and the worst of punishments and tortures will be given to the enemies of Islam. Wallahua'lam.

Insyallah, as we know, Rasulullah SAW would not only recite Surah As-Sajdah before getting in bed but would also recite Surah As-Sajdah and Al-Insan in his Friday fajr prayer. Therefore, in the next session, we will straight away begin our discussion on Surah Al-Insan. May Allah give us strength to us to have a discussion on Surah Al-Insan. Aameen. On that note, we shall end today's session.

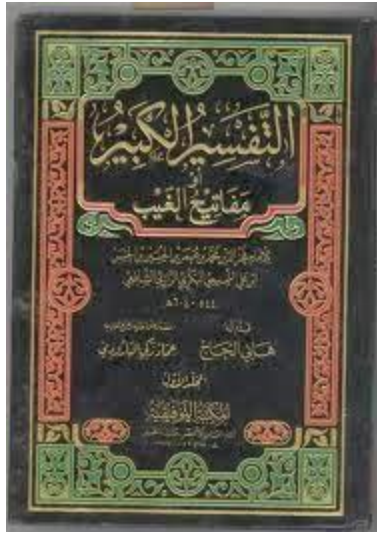




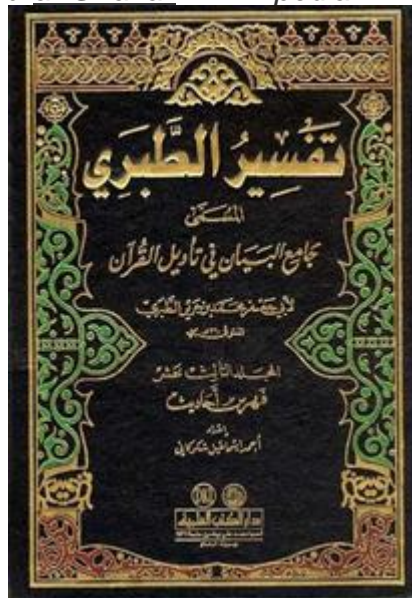
Prof. Dr. Haji Abdul Malik bin Dr. Syekh Haji Abdul Karim Amrullah, better known by the nickname Hamka, (17 February 1908 in West Sumatra, Dutch East Indies — 24 July 1981 in Jakarta, Indonesia[1]) was an Indonesian ulama, novelist, philosopher and political activist. - Wikipedia



(Image shows Muhammad Idrees Dahri's Ahsanul Bayan) Allama Muhammad Idrees Dahri is a notable Islamic scholar, preacher, writer, author, poet and researcher of Sindh, Pakistan. He is Hanafi, Maturidi, and belongs to the Naqshbandi Mujaddidi sufi order. He is a khalifa (deputy) of Hazrat Khwaja Allah Bakhsh Abbasi Naqshbandi and currently of Hazrat Khwaja Muhammad Tahir Bakhshi Naqshbandi. He also has Ijazah in Shadhili and Alawi sufi orders. - Wikipedia



(Image shows Fakhruddin Razi's *Tafsir al-Kabir*) Fakhr al-Din al-Razi or Fakhruddin was an Iranian Sunni Muslim theologian and philosopher. He was born in 1149 in Rey (in modern-day Iran), and died in 1209 in Herat (in modern-day Afghanistan). He also wrote on medicine, physics, astronomy, literature, history and law. He left a very rich corpus of philosophical and theological works that reveals influence from the works of ibn Sina, Abu'l-Barakāt al-Baghdādī and al-Ghazali. - Wikipedia



Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī (224–310 AH; 839–923 AD) was an influential Persian scholar, historian and exegete of the Qur'an from Amol, Tabaristan (modern Mazandaran Province of Iran), who composed all his works in Arabic. Today, he is best known for his expertise in Qur'anic exegesis, Islamic jurisprudence and world history – Wikipedia.

#### **h. Surah Al-Insan (Verses 1-4)**

With Allah SWT's blessings, today, InsyaAllah, we are entering the second surah of our tazkirah series after Surah As-Sajdah which is Surah Al-Insan. We have mentioned in our introduction to this series that Rasulullah SAW recited Surah As-Sajdah and Surah Al-Insan in almost every fajr prayer and Ibn Mas'ud was among the narrators who spoke oftenly about this practice of the Prophet's. As for Surah As-Sajdah, Rasulullah SAW also recited it before getting to bed. Wallahua'lam.

Surah Al-Insan is comprised of 31 verses and ulamas differ about its status, either Makkiyyah or Madiniyyah. Shaykh Yasir Qadhi, like many ulamas took this surah as a Makkiyyah surah while many of our ustadhs regard it as a Madiniyyah surah. Just like many other surahs such as Surah Al-Bayyinah, ulamas differ on its status. We should just let it be discussed by ulamas, not by laymen such as ourselves.

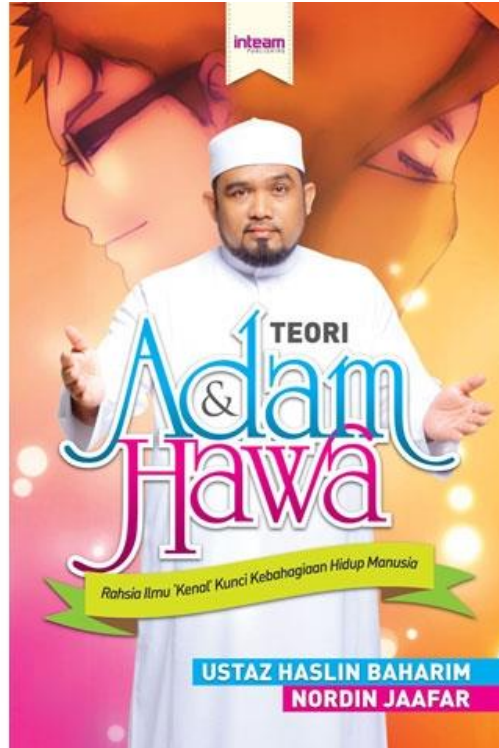
Before we go further into the discussion, let us take a look at the first verse, which is as follows:

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

1. *Has there [not] come upon man a period of time when he was not a thing [even] mentioned?*

In general, the verse reminds us not to be boastful, but rather thankful to Allah SWT because before we were born, say a hundred years ago, we were nothing. We should also understand that we are here temporarily and will soon be returned to Allah SWT.

Some ulamas mention that this verse specifically refers to the creation of Adam AS, in which he was nothing before his creation and through Allah's soul, the body was made alive.



When human creations were told to be originated from clay, ulamas mostly say that it is about Prophet Adam AS. When it is about nutfah, it is his children. There are many books, even in Bahasa Melayu, discussing on the creation of Prophet Adam AS. Some of the titles may be controversial. For example, "Adam & Hawa Bukan Manusia Pertama" by Helmi Junaidi. We will insyaAllah read the book only if by reading them will increase our Iman.

The story of Allah SWT mentioning to the angels about His plan to create a *khalifah* in this earth is mentioned in verse 30 of Surah Al-Baqarah.

The verse is as follows:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." (Al-Baqarah:30)

While the first verse concerns Adam AS, according to some ulamas, the following verse obviously refers to his children which goes all the way to us.

It should be noted that Eve or Hawa was created from Adam's ribs, which some ulamas explained that it symbolises that women need men's protection. The verse which concerns the next generations of Adam AS's children is in verse 2, which is as follows:

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

2. *Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.*

The verse that discusses about mankind being created by the despised fluid is quite ubiquitous in the Quran. In fact, in Surah As-Sajdah, Allah mentioned it as "Mimma immahin". Therefore, we will focus on another information on the humankind, based on the word "Nabtalih".

The word was interpreted into 2 meanings, one "We may try" and the other "We may test". The first interpretation of the word provides scientific explanation. From millions of sperms which Allah tried, only one survived and Allah gave to the survivor the ability to hear and to see. The second interpretation, according to Ustadh Nouman Ali Khan, is more proper based on the nature of the word itself, which explains that when men are created, they will be tested on their Iman and righteous deeds. The ability to hear and to see is the test for them to know whether they will be using them for the right or wrong things.

The following verse explains human attitude in this world after they were created. Allah guided them to the straight path, and they were tested in this world. Some of them follow the straight path and become grateful to Allah while some care less about Allah's guide, and instead uses the sense of hearing and seeing and become ungrateful and rejecting Allah SWT's guidance.

The verse is as follows:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

3. *Indeed, We guided him to the way, be he grateful or be he ungrateful.*

Ulamas discussed about the word "shaakiran" and "kafuran", which points to the high praise of Allah's guidance and the small thankfulness which the humans can show as opposed to their ungratefulness or rejectfulness which they show. The word "shakur" which shows greater gratitude is not used here but instead the word "shakir", which implies a smaller thankfulness. The same goes to the word "kafur" which implies great ungratefulness and not "kafir".

InsyaAllah we will notice that the word “kafir” will be used plenty in this surah. In this verse, Allah SWT also tells us about the severe punishment as smaller than the reward to give us motivation for us to follow His guide and become a grateful person (shakir) to Allah SWT. The following verse talks about the people who are “kafir” and rejects Allah.

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا

4. *Indeed, We have prepared for the disbelievers' chains and shackles and a blaze.*

Those who reject, or disbelievers, will obviously get their punishments. Ustadh Nouman Ali Khan said that the verse mentions shackles and blaze together to show how horrifying the situation will be. The blaze itself is already terrifying, but when shackles and blaze is combined together, it shows how serious and harsh the punishment will be for those who reject Allah SWT. May Allah SWT protect us from such severe punishment.

Some may argue why Allah, The Most Merciful and The Most Gracious would punish the humankind with such terrifying punishments. In Surah Ar-Rahman, Allah SWT mentions more terrifying punishments in the Hellfire. According to Ustadh Nouman Ali Khan, when he discussed on Surah Ar-Rahman, the fact that Allah mentioned it in this world already shows His mercy and graciousness, and we humans will have the opportunity to choose the right thing. The more terrifying the explanation, the the more people would want to do good things and avoid evil things, and this shows more of Allah SWT's rahmah to us.



*Whenever we make dua to Allah SWT, we should also ask for Allah SWT to give us Hidayah. Allah SWT mentions in Surah al-Insan, “Inna Hadaina hus sabiila”. Make dua also to Allah SWT so that we are not among the “Inna a’tadna lil kafiriin”. Amin ya Rabbal Aalamin.*

Before we end today's session, let us share some information on why we should recite Surah Al-Insan every Friday, together with Surah As-Sajdah. In both surahs, Allah talks about the day of human creation, which, according to many ulamas, was on Friday, and the day of Yaumul Qiyamah (the End Day) which will also be on Friday. InshaAllah, by the way of reciting these surahs during the Fajr prayer, we will be protected by Allah SWT when the Judgement Day comes. May we be amongst the people who are given the ability of entering Jannah without accounting.

### i. Reward for the Righteous (Verses 5-10)

Praises and thanks be to Allah, The Lord of the Universe. The Most Gracious and The Most Merciful. We are entering the second part of our discussion pertaining Surah Al-Insan. This surah is also known as Surah Ad-Dahri (Time), and Surah Al-Abrar (The Righteous).

We have discussed that ulamas differ in term of its category, either Makkiyyah or Madiniyyah, and we, InsyaAllah, in today's session will mention whatever has been said by ulamas without any judgement. We have discussed in our previous session on the topic of Adam AS' creation from clay and our creation from "nutfah". We've also mentioned on those who have been guided and those who are ungrateful and reject Allah SWT's message of truth.

In today's session, we will discuss mostly on some characteristics of the people who are guided by Allah SWT, which in this surah, are sometimes called "al-abrar". Let us start by taking a look at verse 5 to further understand this topic.

The verse is as follows:

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

*5. Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kafur.*

We have been informed that one of the rewards for those who are righteous is the privilege of drinking from a special cup. In fact, we will understand that this surah will tell us on the different situations of having good drinks in a special cup.

Ustadh Nouman Ali Khan said that there are 3 situations indeed: -

First, a generally lower level, a situation where they can take the drink for themselves at any point in time they wish to. Second, they will enjoy the drink served by "wildan" (boys of paradise). Third and also the highest privilege, they will be given the drink by the Rabbul Jalil Allah SWT Himself.





Surah al-Insan mentions us of the drinks as the many rewards in Jannah. For example, Kafuura (Kefir or Kephir) and Zanjabiila (Ginger), Wallahua'lam. Indeed, there are three levels of service of drinks in Paradise. The lowest being the drinks that we can happily take whenever we want, the next are drinks served by others and the highest, drinks provided by Allah SWT Himself, May Allah SWT reward us with Jannah, Amin.

We should also mention here that the word wine is used in the interpretation as the drink for the righteous to enjoy. In paradise, there is no restriction and only enjoyment. In this verse, we are told about the mixture of "Kafur" and in the following verse, Allah SWT mentions what exactly is "Kafur".

The verse is as follows:

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا

6. A spring of which the [righteous] servants of Allah will drink; they will make it gush forth in force [and abundance].

One would wonder what else do the righteous people do in order for them to be rewarded with such privilege. We pray to Allah may we be amongst the "al-abrar" mentioned in this surah. The following verses mention some of the deeds fulfilled by the righteous:

يُوفُونَ بِالْأَدْوَارِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

7. They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

8. And they give food in spite of love for it to the needy, the orphan, and the captive.

From these 2 verses (verses 7 & 8), we learn that these are the things which the “al-abrar” do in order to get into Jannahs. They fulfill their vows (nazar), they fear the Yaumul Qiyamah and they give the foods which they like to others as charity.

It is good for us to make nazar, vows or promises as we make du’a in order to get what we want such as better results in examinations, promotions, etc. The promise can be something like fasting for certain amount of days, performing almsgiving, helping the needy, etc. However, some ulamas say that because fasting, almsgiving and helping the needy are good deeds, we can’t only perform it whenever we make nazar. We have to perform it frequently.

Ulamas of the past always reminded us on the importance of having faith on the Judgement Day. In fact, it should always be in our heart just like how we believe in Allah SWT and the prophets. Verse 8 also mentions to give foods we love to at least 3 categories of people; the poor, the orphans and those who are in captivity. The word “the captive” have different interpretations amongst the ustadhs and ustadhahs who differ in terms of categorizing this surah as Makkiyyah or Madiniyyah.

Who were captives in the Meccan period? Shaykh Yasir Qadhi who understood this surah as Makkiyyah said that this surah is the testimony that Islam does not only concern about the Muslims, but also those who were also in need during the Meccan time. According to him, those who are in captive are non-Muslims, and yet, Allah SWT made it a requirement for people in order to receive the privilege in Jannah to get special drinks, specific to this verse. Ulamas which believe that this surah is Madiniyyah refer “the captive” as the enemies of Islam.



*Not only are there many types of drinks that the righteous as described in Surah al-insan are rewarded with, but there are also many types of cups, goblets and chalices made with many types of materials. The phrase of cup “Kaa’san” in this surah according to the ulama refer to the cup used for wines. Therefore, Kafur and Zanjabil may be among the types of wines, Wallahua’lam.*

It is said that there were some Muslims who did not treat the enemies of Islam who were captured with proper treatments and this verse is important as a reminder to the Muslims who ignored the welfare of those in captive. Wallahua’lam.

Obviously, those who get Allah SWT’s reward are those who do it only for Allah SWT. This is proven by the next verse, which is as follows:

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

9. [Saying], "We feed you only for the countenance of Allah. We wish not from you reward or gratitude.

It is known that during the Meccan period, there were many elite Quraisys who looked for prestige and glory, but they forgot the importance of the poor, orphans and captive. Verses 1-3 of Surah Al-Maun mentions these types of people.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ

*Have you seen the one who denies the Recompense?*

فَذَلِكِ الَّذِي يَدُعُّ الْيَتِيمَ

*For that is the one who drives away the orphan*

وَلَا يَحْضُرُ عَلَىٰ طَعَامِ الْمِسْكِينِ

*And does not encourage the feeding of the poor. (Al-Maun: 1-3)*

We shall now move on to the next verse, which is as follows:

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

*10. Indeed, We fear from our Lord a Day austere and distressful."*

We will end today's discussion by explaining 2 situations of people in the Judgement Day, one who fears Allah SWT and is scared of the Day of Punishment and the other is austerity (abusa) and distress (qamtarira). Ibn Abbas (born 3 before Hijrah and died 68 after Hijrah in Taif) has been quoted to say that the word "abusan" refers to harshness of the Judgement Day and "qamtarira" refer to the lengthy period of the Day faced by those who reject Allah SWT. May Allah SWT grant us Iman so that we are one of those ranked as Mu'minin and get the reward of Jannah without counting.

## j. Paradise is Beyond Human Comprehension (Verses 11-16)

May we be granted Jannah without counting. Aameen. At the end of the last session, we mentioned the reward for those who are “abrar” (righteous) and we have also discussed different situations of receiving drinks (by our own doing, served by others and by Allah SWT Himself).

In today’s session, we shall continue our discussion on the rewards in Jannah for the al-Abrar. Let us start by taking a look at verse 11:

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا

11. So Allah will protect them from the evil of that Day and give them radiance and happiness

In our previous session, we have also mentioned the situations of Abusa (harshness) and Qamtarira (distressful). In this verse, Allah SWT said that He will protect the righteous people and they are guaranteed with happiness. We mentioned on the deeds done by those who are righteous, which is keeping their vows and promises, fear the Judgement day and giving food which they like most to three groups of people (orphans, poor, captives). Obviously, doing all those three without patience will not guarantee any success.

In fact, ulamas such as Imam al-Bayhaqi (died 458H) discussed on the importance of being patient in one of his momentous works, “The Seventy Odd Branches of Iman”. We should also remember that Allah SWT created the human beings and they will be tested in this world. Therefore, being patient is highly crucial to be rewarded in Jannah. The following verse mentions the aspect of patience which we have just discussed.

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا

12. And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments].

The word “harira” or silk (garment) in the Paradise or other forms of clothings is mentioned in many places throughout the entire Quran. In this surah, not only did Allah SWT talk about the silk garments, but He also talks about chairs or couches to relax on and the cozy climate without the burning sun or the freezing cold temperature. The following verse mentions these rewards.

The verse is as follows:

مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

13. [They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold.

We notice that there are many explanations about the conditions in the Paradise in the Quran. In some verses, Allah mention different conditions opposed to the other ones. Whatever the case may be, we should follow Ibn Abbas' advice when he said that the Paradise is a condition in which none of the human beings can fully understand and imagine and is simply beyond human comprehension.

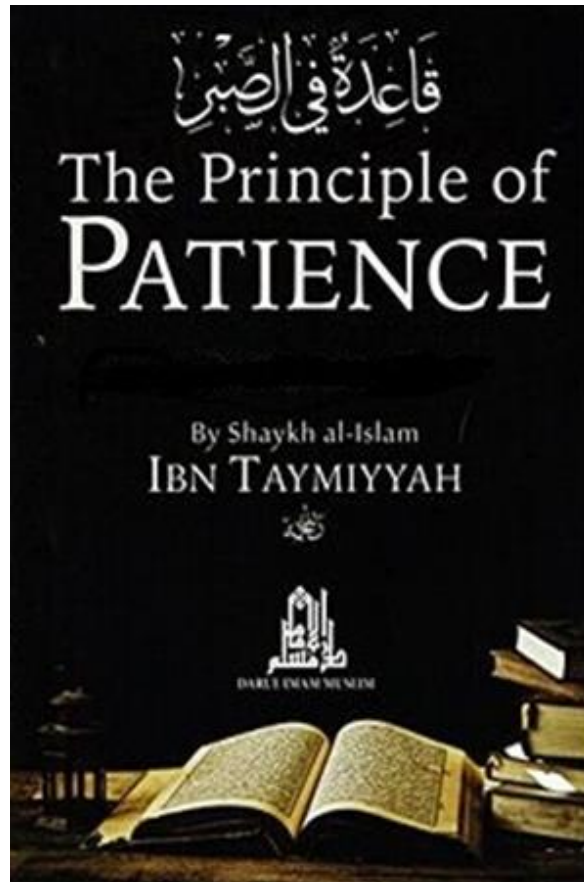
However, to make the human beings understand, Allah mentions them as these kinds of conditions which us humans can absorb. In this surah, we have seen the three conditions of having the privilege of getting special drinks in Jannah. It is equally important for us to be equipped with the conditions of those in the Hellfire, such as mentioned in Surah Al-Kahfi. In this surah (Al-Kahfi) verse 29, Allah SWT mentions terrible drinks which are given to those who choose to reject Allah SWT and be ungrateful.

The verse is as follows:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا  
أَحَاطَ بِهُمْ سُرَادِقُهَا ۗ وَإِنْ يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۗ بِئْسَ الشَّرَابُ  
وَسَاءَتْ مُرْتَقَا

*And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place. (Al-Kahfi: 29)*

This verse (verse 29 of Surah Al-Kahfi), at least the first part of it, has a similar tone as verse 3 of Surah Al-Insan, where it is said that Allah SWT had given guidance to the humans. It's just that some are grateful and follow the guidance (shaakir) while some are ungrateful and reject it (kafur).



*This book is a translation of Qa'idah fī 'l-Sabr which is included in Jami' al-Masa'il, a collection of Ibn Taymiyyah's shorter works. Although the treatise is short, it nonetheless contains much benefit and lessons and illustrates Ibn Taymiyyah's psychological disposition which strengthened him during his trials and tribulations, and furthermore allowed him to find peace and contentment in situations where most would only fall into despair and depression. -Kitaabun.com*

Let us now move on to the next verse (verse 14)

The verse is as follows:

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ فُطُوفُهَا تَذَلِيلًا

14. And near above them are its shades, and its [fruit] to be picked will be lowered in compliance.

This verse, just like many other verses in the Quran such as in Surah Ar-Rahman, Allah SWT mentions how easy and happy life in Paradise will be, not only in terms of the environment, but also the hospitality, and in this verse Allah SWT talks about the fruit in Jannah.

In Surah Ar-Rahman, for instance, Allah mentioned not only two types of paradise, the lower and upper level, but also a type of paradise, which, according to some ulamas, are inhabited by mankind and jinns.

In this surah (Surah Al-Insan), Allah continues to talk about the righteous people will get in Jannah. Ustadh Nouman Ali Khan said that he was once asked on what would he get in Paradise. He, among other things, mentioned drinks; different types of drinks. The following verses mention the material the cup which they will be drinking from is made of.

The verses are as follows:

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا

15. *And there will be circulated among them vessels of silver and cups having been [created] clear [as glass].*

قَوَارِيرَ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا

16. *Clear glasses [made] from silver of which they have determined the measure.*

As we have mentioned earlier, Allah SWT mentioned different types of items rewarded in the Paradise, which are sometimes mentioned differently in different verses. According to some ustadhs, it shows abundance of variety in the Paradise. In fact, in this surah, Allah talked about two types of drinks, “kafur” and “zanjabila” (ginger).

According to Ustadh Nouman Ali Khan, “kafur” is also known as kefir, a type of fermented milk drink, and the word “kafur” or “kefir” was directed from Sanskrit. We can also notice the word “Ka’sa” (a utensil used for wine) in this surah. Therefore, we can say that “kafur” and “zanjabila” are also paradise wines, and no prohibitions of drinking wine apply over there. Whatever the case, we should always remember what Ibn Abbas said. All are obviously beyond human comprehension.

Before we end the discussion today, let us get to know a little bit on Ibn Abbas RA. He was Rasulullah SAW’s cousin and was at the age of 13 when the Prophet wafat (passed away). However, during his life, he had shown great longingness for knowledge. When he was staying overnight in Rasulullah SAW’s house at such a young age with Maimunah (Ibn Abbas’ aunt and also the Prophet’s wife), he fought with his sleepiness just to get to know how Rasulullah SAW spend his night worshipping and performing ibadahnya.

Rasulullah SAW once made a du’a for him.

“Allahumma faqqihhu fiddin wa a’llimhuttakwil” (Give him the knowledge on religion and the ability to interpret the Quran).





*Surah al-Insan discusses many stories about the Paradise and its conditions. It should not be understood as the stories and conditions in this world such as the drinks, cups, reclined seats, etc. Ibn Abbas advised us not to take them literally. Rasulullah SAW used to make dua for him,*

“ □ اللَّهُمَّ فَقِّهُ فِي الدِّينِ وَعَلِّمَهُ التَّأْوِيلَ ”.

*He immersed himself in studying Quran and hadith and emerged as the Habrul Ummah (The Scholar of the Ummah) and Tarjuman Quran (The Interpreter of the Quran).*

It is not at all a strange thing that his knowledge is always referred to by ulamas when the Quran is involved. He died in 68H in Taif at the age of 71 and his grave can be found in Taif, near the Mosque of Ibn Abbas, which was obviously names after him.

With that, we end today's session. May Allah SWT give us knowledge like that of Ibn Abbas so that we are able to understand the Quran better.

### k. Drinks from Allah SWT Himself (Verses 17-22)

Today InshaAllah, we are going to have our discussion on Surah Al-Insan, Aayat 17-22. Before we do so, let us first remind ourselves on the importance of reciting Surah As-Sajdah and Surah al-Insan during our Fajr prayers. We should also remind ourselves over many similarities of Surah As-Sajdah and Surah al-Insan, at least on the following aspects.

First, both surahs talk about human creation, in which Prophet Adam AS was created from clay and later Allah SWT's soul was blown into his body while the rest of mankind were developed from nutfah which Allah SWT mentions "Mimma Immahiin" (despised fluid). Secondly, both surahs mention about Judgement Day, rewards and punishments for those who are grateful and ungrateful, respectively. Thirdly, both surahs talk about the importance of performing night worships, in which nighttime is the best time for us to put focus in surrendering ourselves to the almighty God. There are many other similarities in both surahs, InshaAllah we will discuss it as we go along in the next session.

As for today's session, we will continue sharing our knowledge on how the righteous (Abrar) were discussed in this surah, especially on the different types of levels and drinks that they great in Paradise. Let us look at verses 17 and 18 itself, the verse are as follows:-

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا

17. And they will be given to drink a cup [of wine] whose mixture is of ginger

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا

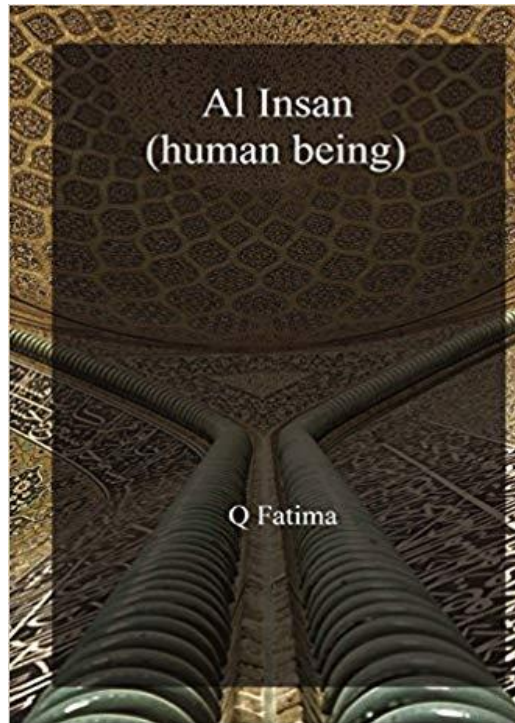
18. [From] a fountain within Paradise named Salsabeel.

In verse 17, Allah SWT mentions about the different flavours of drinks. Ginger (Zanjabila), as opposed to Kafur in verse 5 of this Surah, implies the various drinks in paradise. We were also described about a fountain by the name of Salsabeel There are many types of water source that we know of in the Quran besides Salsabeel, such as al-Kauthar in Surah al-Kauthar.

إِنَّا أَنْعَمْنَا عَلَيْكَ الْكَوْثَرَ ﴿١﴾

Although in Surah al-Kauthar, Allah SWT has made in specific for Rasulullah SAW, the many blessings including the source of water in Jannah, for those who have enslaved themselves in front of Allah SWT and as those who follow the Sunnah of Rasulullah SAW, they too can get the blessings from the Salsabeel and Kauthar, InshaAllah.

Also, in verse 17, The term “Ka’san” is also used, which according to Ustadhs and Ulama’, it refers to a cup in Paradise used to serve wine. We have discussed in our previous sessions that the Kafur and Zanjabila is a type of wine in paradise, Wallahua’lam.



*There are people who are interested to write books on al-Insan such as this book. We should first seek professional advice before delving into certain books. For instance, this book does not belong to the Sunni group. Therefore, we must have a good reason if we want to display or read the book, Wallahua’lam.*

Allah SWT continues to mention about the condition of reward in the paradise. In the following verse, Allah SWT mentions that those who are Abrar will be surrounded by boys (Wildan) who can be asked to get whatever it is they want in Paradise.

The verse is as follows: -

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا

*19. There will circulate among them young boys made eternal. When you see them, you would think them [as beautiful as] scattered pearls.*

The concept of Wildan is rare in the Quran. Ustadh Nouman Ali Khan mentioned that by asking us to imagine as we sit in the restaurant, there are many boys serving us so that we can ask them to get whatever we want in the restaurant. The early teens, according

to Ustadh Nouman Ali Khan, who are around the age of 13 are nice, obedient, cheerful as well as happy to help us, Wallahua'lam.

In the Quran at least, it is in surah al-Waqiah that the word Wildan was also mentioned. It is in verse 17 and 18 as follows.

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾

17. Round about them will (serve) youths of perpetual (freshness).

بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾

18. With goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains.

InshaAllah, we will have a discussion on Surah al-Waqiah in one of our tazkirah series. We ask for Allah SWT's help to grant us the strength to do so, Aamin. The next verse of Surah al-Insan for today's discussion is verse 20. The verse is as follows: -

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا

20. And when you look there [in Paradise], you will see pleasure and great dominion.

There are discussions that this Aayat was revealed during the late Medinan period for ulamas that consider Surah al-Insan as Madaniyyah. There was a time where Rasulullah SAW had left his wife for a certain period of time and isolated himself in a different room.

Umar RA came to visit the prophet, and he noticed the markings of the tamar leaves on his body where he rested on. Umar RA cried, saying that the King of Persia, as well as King Negash lived with abundant wealth, why is it that the Prophet lived with such a standard life. Rasulullah SAW responded, and this verse was revealed, explaining that the dominion in Paradise is nothing comparable to any dominion in this world, Wallahua'lam.



*We should be grateful to Allah SWT for anything and everything that we have faced in this world. Shakur refers to the people who are greatly thankful, whereas Shakir are those who only moderately know how to be thankful. In Surah al-Insan, the phrase Shakir is used to imply that human beings do not know to be fully grateful to their Creator, Wallahua'lam.*

The following verse perhaps describes the peak of rewards in Jannah as well as drinks are concerned, which Allah SWT Himself would give the drink to the Abarar.

The verse is as follows: -

عَالِيَهُمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ<sup>ط</sup> وَحُلُوعَا سَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

21. Upon the inhabitants will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink.

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا

22. *[And it will be said], "Indeed, this is for you a reward, and your effort has been appreciated."*

May we be among the people of Abarar who are given the privilege to receive the purified drink from Allah SWT Himself, Amin. Before we end today's session, let us refresh our knowledge on three levels of privilege of being given drinks. First is that the inhabitants (Abarar) can get themselves whatever drink that they want. Second, the drinks were served to them. Third, Allah SWT Himself will give the drink to them.

Insyallah we have completed our discussion on the blessings of Paradise and in our next session, we will discuss about the message of truth through Quran as well as the role of Rasulullah SAW himself, Insyallah.

## I. The Descent of the Quran and the Night Prayer (Verses 23-26)

Thanks, and praises be to Allah, Lord of the Universe. May we be guided to the straight path. Aameen. We are approaching the end part of Surah Al-Insan, and in today's session, Insyallah, we will take a look at 4 verses (23-26). All this while, in the previous sessions, we have discussed on the two types of people, shakir (grateful) and kafur (ungrateful) and their reward as well as punishment.

One of the main reasons they become grateful or ungrateful is due to their belief on the message of truth, the Quran. We are now going to talk about how the Quran was revealed and what are the important messages in it. Let us now take a look at verse 23 to start on our discussion.

The verse is as follows:

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا

*23. Indeed, it is We who have sent down to you, [O Muhammad], the Qur'an progressively.*

The Quran was sent to mankind in stages, or progressively, in the span of 23 years, 13 years in the Meccan period and another 10 years in the Medinan period.

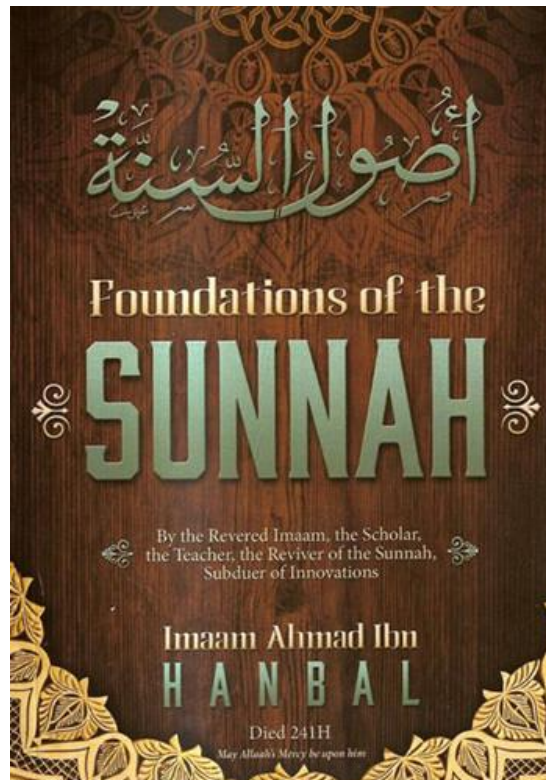
As we already know, the Quran is comprised of 30 juzs, 114 surahs, 6356 ayats, beginning with Surah Al-Fatihah and ending with Surah An-Nas. There was a huge debate on the issue of the Quran being a creation or a non-creation. This is because the Quran is the words of Allah SWT. Since it is the words of Allah, therefore it cannot be a makhluk (creation).

However, during the Abbasid caliphate, especially under al-Makmun's caliphate, the Mu'tazillite who had strong influence on the caliph of that time believed that the words of Allah are creations. The problem with such belief or argument is that if it is a creation, therefore it can be edited, altered or changed. The great imam of that time, Imam Ahmad ibn Hanbal strongly opposed the belief. He himself was tortured horribly and imprisoned, forced to say that the Quran was created. The rulers made a policy which stated that all ulamas must support the idea that the Quran was created. Many ulamas unwillingly agreed to avoid being killed or tortured.

Imam Ahmad ibn Hanbal asked the learned people to prove to him if there is such a thing as "Khalakul Quran" (the creation Al-Quran) in the Quran. He kept on saying that the only phrase which is mentioned in the Quran is "Tanzeelul kitab", (the book which was sent down) which means that the Quran was sent down, not created. We have to be thankful

to Imam Ahmad who defended the idea of Tanzeelul Kitab and caused the Quran to be preserved until today. Imam Ahmad ibn Hanbal died in 265H.

How are we going to understand that what we read in the Quran today are the words of Allah SWT if we ourselves are reciting the words. Shaykh Yasir Qadhi asked his audience, "Who said the phrase "to be or not to be"?" His audience said William Shakespeare. Shaykh Yasir Qadhi said that the answer was wrong. Because he said it at that time, even though William Shakespeare said it first. Therefore, although we recite the Quran with our own words, the reality is that they are the words of Allah SWT.



*A collection of 3 treatises of the great Imam, with full Arabic text included. The book is complemented with extensive footnotes and 11 appendices - making it a valuable item for any English-speaking student of Islaam. Also contains a comprehensive biography of the Noble Imaam with many moving narrations from him. Imam Ahmad had been our hero, proving to the world that the only thing that exists in the Quran is Tanzilul Quran (Descending down of the Quran) not Halaqul Quran (Creation of the Quran).*

In Surah Al-Baqarah, after Allah SWT presented the Muqattaat words (Alif Laam Meem), Allah mentioned the verse which says that "this is a book with no confusion in it". Those who say that the Quran was written by a group of Muslims, especially during the Umayyad caliphate, used the phrase "this is a book" in the verse as a criticism to it. Amongst them, especially the Islamophobes, there was no book during the Prophet's time.



The fact that the word was mentioned early in the Quran must mean that someone had written it or compiled it.

The verse mentioned above is as follows:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

*This is the Book about which there is no doubt, a guidance for those conscious of Allah -*

Ustadh Nouman Ali Khan mentioned that the phrase “Zalikal kitab” is used instead of “Haazal kitab” in this verse explains that the book came from a distance, and as we know, the Quran as a book has already existed in the Luh Mahfuz in tablet form.

Surah Al-Insan verse 23 mentions that the Quran in the Luh Mahfuz was sent down to mankind progressively or in stages. It should be noted that although the Quran was revealed to the Prophet Muhammad SAW, it is also meant for us whenever appropriate. Rasulullah SAW, as we know, had been labelled with many negative names, and the Musyrikun mocked Rasulullah with titles such as magician, sorcerer, mad poet and others.

As Muslims who are blessed with the Quran, we also have the responsibility to spread the message of truth. Rasulullah SAW was informed to be patient and to not obey those who reject the message of truth. The next verse, which is verse 24 shows Allah SWT’s message to the Prophet SAW.

The verse is as follows:

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا

*24. So be patient for the decision of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].*

Allah also informed Rasulullah SAW, therefore informing us too on the importance of performing solah.

The verse which tells us to perform prayer is as follows:

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا

*25. And mention the name of your Lord [in prayer] morning and evening.*

This verse, according to the discussions among some ulamas, refer to the daytime solahs, which are Subuh, Zuhr and Asr, and as for the following verse (verse 26), it refers to the night prayers, Maghrib, Isha’ as well as tahajjud.

The verses were revealed to motivate Rasulullah SAW to perform solah when Abu Jahl pressured to stop Rasulullah and other Musyrikun idolaters such as Utbah ibn Rabi'ah tried to stop him by offering women, including his daughter to Rasulullah SAW.



*The importance of Night Solah (Tahajjud) should merit our attention and atleast weekly practice, if not daily. Never did Rasulullah SAW miss night solah in his entire life, regardless of his tiredness, drowsiness, coldness, etc. Allah SWT promised to endow His blessings to those who perform the Night Solah. May we be amongst those, Amin.*

It is important for us to be fully concentrating when performing solah. Imam al-Ghazali said that a way to make us khushyuk when performing solah is by being conscious of every word we utter and every movement we perform. It is obvious that the principle of “Anta'budallah ka annaka taraah, fa'llam takun taraah, fa'innahu yaraak” will help us make our prayers more in terms of quality.

Therefore, whenever we perform ibadahs (such as solah) we have to bring it to the level where it's as if we are able to see The Almighty. If we can't reach to that level, always remember that Allah SWT is always overseeing us. Allah SWT also mentions the importance of performing Tahajjud prayer (night prayer) to the Prophet SAW, and again, to us as well.

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا

26. And during the night prostrate to Him and exalt Him a long [part of the] night.

Ulamas said that, unlike other sahabas, Rasulullah SAW never missed to perform Tahajjud. Therefore, right now, we will share a story which happened during the night campaign of Khandaq. Abu Huzaifah al-Yemeni encountered Rasulullah SAW when Rasulullah was performing the night prayer. Abu Huzaifah was tasked to check on the enemy's camp led by Abu Sufyan and identify their next plan. It should be understood that during the Ahzab war, there was a strong gust of wind which caused the war to end with victory on the side of the Muslims. During the chilling and cold night, Abu Huzaifah quietly sneaked into Abu Sufyan's camp to gather information. At this moment, he knew that the enemies had given up and planned to retreat to Mecca.

On the way back to the Muslim camp, he saw Rasulullah SAW performing solah, while covered in blanket since it was so cold. Abu Huzaifah was privileged when he was signalled by the Prophet to cover himself with the blanket as well. The most important point we are trying to share is not the fact that Abu Huzaifah received such blessing from the Prophet, but even in the cold night, Rasulullah SAW was still performing Tahajjud. We know that during the Ahzab campaign, not even one sahabi volunteered to go to Abu Sufyan's camp, due to the chilling weather. May Allah give us strength to wake up at night so that we have the opportunity to perform Tahajjud ourselves. Aameen.

Insyallah, from our discussion on Surah Al-Insan from verse 23 to 26 and the story of Ahmad ibn Hanbal (Tanzeelul kitab) and the story of Abu Huzaifah al-Yemeni, we have learned something and become a better Muslim and appreciate the Quran which we were blessed with. May we be given the strength to give the Quran priority over other books and to do night prayers instead of other activities at night. Aameen.

### m. The Saga of the shaakir and the Kafur (Verses 27-31)

We thank Allah SWT for granting us strength and allowing us to reach the last session of the series on Surah As-Sajdah and Surah Al-Insan today. In our previous discussion on Surah Al-Insan is completely different from the one before that. While the one before that was mostly on the unseen world involving issues concerning the outcome of those who are grateful or ungrateful to Allah SWT, Session 11 and today's session is on this physical world and how exactly is the characteristic of those who are shaakir (grateful) and those who are kafur (ungrateful).

We have mentioned that the Quran was sent down to this world in stages. Ulamas mentioned 2 different points of the descend of Quran. When the word "anzalna" is used, such as in Surah Al-Qadr which says "أَنْزَلْنَاهُ إِنَّا" it means that the whole book was sent down, but not in this world, but in the place called Baitul Izzah. When the word "nazzalna" is used, it means that the Quran was sent down in stages from the Baitul Izzah.

Not only is it important for us to read and understand the Quran, but as we have already discussed in our previous sessions, prayers, including the night prayer (Tahajjud) are also important. Basically, we have discussed quite thoroughly about those who are grateful to Allah.

In today's session, we want to focus our first part of discussion on those who are ungrateful. Let us now take a look at verse 27 of Surah Al-Insan.

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا

*27. Indeed, these [disbelievers] love the immediate and leave behind them a grave Day.*

Although the disbelievers in this verse refer to people such as Abu Jahl, Walid ibn Mughirah and Utbah ibn Rabi'ah as the immediate audience, we should be cautious not to fall prey to the trap and fall under the same group. They condemned and mocked Rasulullah SAW and even threatened him at one point.



## CERDIK TETAPI ENTKAR

*We do not want to be remembered as an evil person in this world. People live and die just like that of leaves that dry out and die. Allah SWT mentioned in Surah al-Kahfi verses 45-46, asking us to observe how leaves dry out and die. The only thing that is left for human beings is their righteous deeds (Amalan Soleh).*

Even though people like Walid ibn Mughirah (a poet from the Quraisy) appreciated the value of words in the Quran, because of his arrogance and aim towards immediate gains such as respect and fame from the Quraisy, he rejected the message of truth in the Quran.

Simply put, their love to this world had blinded them from the eternal truth in the Akhirah. Hence, we should ask for Allah SWT's guidance to the straight path, and humility is the best policy. Allah SWT informed us in the following verse that He was the one who created them, and if He wants, He can easily change and alter them.

The verse is as follows:

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا

28. We have created them and strengthened their forms, and when We will, We can change their likenesses with [complete] alteration.

We should remember that verse can also apply to us if we are not grateful to Allah SWT and His message. In fact, in other surahs, such as Surah Al-Kahf, Allah SWT asks us to learn from the story or analogy in which humans should see how the plants grow and later dry up and die.

The same goes for us humans. Allah SWT reminds us to not have excessive love towards money and wealth, and even towards family. This is so because those which will continue to be useful for us are the righteous deeds we do and those will actually remain all the way until the Judgement Day as reward. Verses 45 and 46 of Surah Al-Kahf informs us on how we should give priority to the requirements of the Next World instead of this world.

The verses are as follows:

وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا

And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds. And Allah is ever, over all things, Perfect in Ability.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلٌ  
Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.

All of these are basically reminders to us. It is up to us to make a choice, either to be shaakir or to be kafur. The following verse further strengthen the reminder.

The verse is as follows:

إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا

29. Indeed, this is a reminder, so he who wills may take to his Lord a way.

Some ulamas emphasise the word “sabila” in Surah Al-Insan, which can be found twice; in this verse (verse 29) and in verse 3. In fact, it is said that the key to this surah is the word “sabila” which means “a way”.



*Some ulamas say that the key to Surah al-Insan rests in the phrase Sabiila. It is the path towards the truth. Allah SWT had given us the choice to be Shakiir (grateful) so that we can be in the right path, or to be kufur (ungrateful) and misguided. May Allah SWT choose us to be amongst those who had chosen the right path, Amin. There are two words of Sabiila in Surah al-Insan, Aayat 3 and 29.*

The basic concept is that unlike other creations such as plants and animals who have no choice, us humans are given ways (choices), and it is up to us to choose between shaakir or kafur. May Allah protect us from choosing the wrong ways. Aameen.

However, although we have choices, it neither means that we have free will nor are capable of doing what we want to. This brings us to the concept of Qada' and Qadr. It is not encouraged for us to talk about Qada' and Qadr, and in fact, Ibn Abbas said that whoever tries to unlock Allah SWT's secrets will end up rejecting Allah SWT, and Qada' and Qadr is Allah's secret.

However, attempts were made by ulamas to get a glimpse of its meaning. Shaykh Yasir Qadhi, for instance, mentioned that the common understanding of our lives already being written when we were still in our mother's womb is actually the third level of Qadr. Altogether, there are 5 levels discussed by the ulamas.

Can it be changed if we choose to change it? According to Shaykh Yasir Qadhi, while the third level is Qadr which is written for our whole life, once a year, during the Laylatul Qadr, we can make a du'a to Allah SWT, therefore the third level of Qadr changed because of the fourth level of Qadr (during Laylatul Qadr). In fact, our yearly Qadr can be changed if we do good deeds and perform du'a in a daily basis. There are hadiths which say that whosoever makes sadaqah, Allah SWT will change his life. Wallahua'lam.

However, at a higher level of Qadr, which is the second level, our life and the whole creations' Qadr was already written by The Pen in the Luh Mahfuz. It is said that even the angels do not know exactly what was written. In the first level, only Allah SWT knows

anything and everything. We should take Ibn Abbas' advice on not trying to unlock Allah SWT's secrets. Wallahua'lam.

Therefore, although we are able to make a choice, Allah SWT is The All-Knowing. Not only does He know everything, He knows them best. The followings verse should strongly affect us, as long as the Qadr concept is concerned.

The verse (verse 30 Surah Al-Insan) is as follows:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

30. *And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise.*

The phrase "Allah is ever Knowing and Wise" should always serve to guide us both in the times of good and the times of bad. For instance, if we are in a bad situation, such as being demoted, getting divorced, and getting tested by disasters, we should always remember that not only that all of them comes from Allah, but Allah is also the ever Knowing and Wise.

They all happen for a reason under Allah's Knowledge. Therefore, we don't have to complain, but instead make du'a so that Allah help strengthen our Iman and patience, and at the same time ask for good things in our life. The following verse, which is the last verse of Surah Al-Insan is basically the concluding remark for the cases of those who are shaakir and those who are kafur.

The verse is as follows:

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا

31. *He admits whom He wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment.*

With that, we shall end today's session. May Allah guide us all to the straight path and group us amongst those who are shaakir.

### Conclusion

Thanks. and praises be to Allah SWT for giving us the strength and guidance to complete our discussion on two important Surahs in the Al-Quran, As-Sajdah and Al-Insan. These two surahs were among the important surahs frequently recited by Rasulullah SAW during the Fajr Salah. As for the conclusion, we would like to summarize our discussions on two surahs by highlighting five important points.

First, this surah mentions mostly about the aqidah (theological) dimension of our fate, especially on Judgment Day. Why on Judgment Day? During the times of the musyrikun

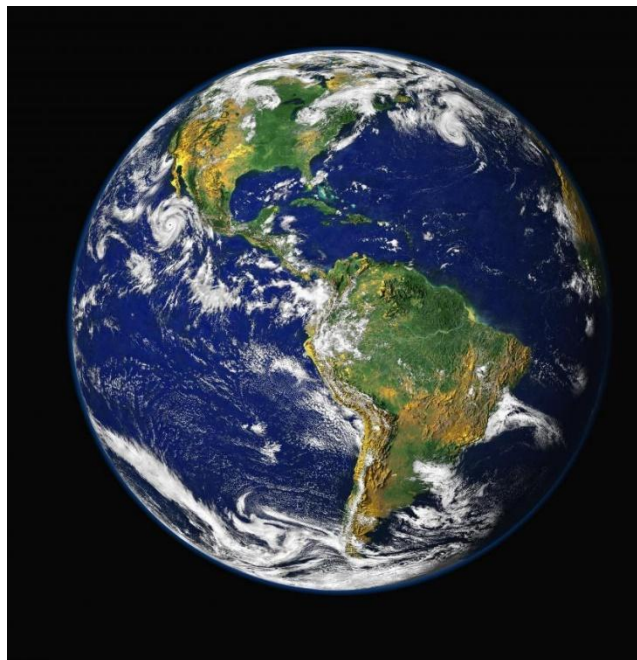


idolaters, the concept of Day of Judgment was alien to them. They even mocked Rasulullah SAW by throwing rotten human bones to Rasulullah SAW's face while sarcastically saying "can such things be reborn?".

We have discussed individuals such as al-As ibn Wa'il, Amru Al-As' father (such as mentioned in Surah Yasin) about this case. Actually, even until today, not only do many people reject the idea of resurrection, in fact, they refuse to talk about death because for them, discussions on death would demotivate human beings, therefore being unproductive in life.

The idea of death and Judgment Day should by right motivate us. If we keep on thinking about death, we should think to do the important things in life as soon as possible, so that we know that when we die, we would have left a lot of things behind. As a matter of fact, not only did Rasulullah SAW himself say that "The wise man is the one that always remembers death", we should take death as a motivating factor to be productive in this world.

Secondly, due to its importance, the two surahs, As-Sajdah and Al-Insan not only should be recited in every Fajr Salah, it should also be memorized and carefully understood. It is not a long surah, only around three pages, thirty verses for surah As-Sajdah whereas for Surah al-Insan, there are three pages and thirty-one verses. According to some Ustadhs, it is not a proper thing for those who recite half of Surah As-Sajdah in the first rakaah while continuing the rest in the second rakaah during Fajr Prayer. Not only does this not follow the sunnah, this would also mean that we would skip Surah al-Insan.



*We live in Earth, thinking that we have the rights over Earth. Do we belong in Earth, or does Earth belong to us? Neither we nor the Earth has any rights. They all belong to Allah SWT; therefore we must remain humble and avoid arrogance.*

Thirdly, Ulama differs in terms of its status for both surahs, either Makkiyyah or Madaniyyah. For laymen such as us, we should not get involved with such debates and discussions among ulamas. What's worse if we are to judge them. The best way to approach the discussion of these statuses (Makkiyyah or Madaniyyah) is to either be silent about it or to discuss both explanations by both groups of ulama.

This means that if there is an ulama saying that it is Makkiyyah and we explain that there is so, we should also say that there are others who say that it is Madaniyyah if there is so. With this, we remain neutral and more importantly remain humble, knowing that we do not have the knowledge of ulamas and ustadhs. What's important for us is to know the verses that speaks of the events that happened in Mecca as well as the verses that speak of the events in Medina, Wallahua'lam.

Fourthly, in both of these surahs, particularly in Surah al-Insan, there exists descriptions of Paradise. For instance, the types of drinks such as Kafur and Zanjabila. The types of cups, the types of coats and garments, reclining chairs, boys (Wildan), etc. We should and must take Ibn Abbas' advice, which is, "What is in the Paradise is beyond human comprehension. Whatever we think and imagine is not exactly what there is in Paradise. Allah SWT mentions them simply to make human beings understand the pleasure and preciousness of Paradise." Therefore, there is no need to make speculations for the scientific explanations on what exactly is the conditions and things in Paradise. It concerns our fate and belief. Only through spiritual journey, not intellectual journey can we truly understand.

The fifth and last reminder is that this surah talks about the creation of Prophet Adam AS from clay until our creation from nutfah. We should understand that our status is higher compared to other creations because within us, Allah SWT's soul was blown into our bodies. Therefore, we should choose to purify ourselves, hence the light (Nuur) of our souls can touch and mingle with Allah SWT's light (Nuur) to apply the concept of Nuurun Alaa Nuur. Nevertheless, we can also be among the lowest among creations.

The fact that we were created from Nutfah (the despised fluid), should warn our ego and arrogance not to go against our soul, which means to be humble to our Creator, Allah SWT. More often than not, people including we ourselves can fall prey to our own arrogance, thereby being worse off than other creations, even animals.

Surah al-Insan for instance, speaks of Salsabiila, the path which we have to choose. If we choose to be ungrateful (kufur), we will be among those in Hellfire. If we choose to be grateful (Shaakir), we will be among those in Paradise. Without negating Allah SWT's Qadr and Majesty, we are responsible for our own journeys.

With that, we end today's session. We would like to thank a lot of people, especially Ustadh Nouman Ali Khan, Syeikh Yasir Qadhi and Dr. Abdul Wahab Md. Salleh. May Allah SWT forgive the mistakes that we have committed in the process of making this tazkirah. May Allah SWT also forgive the possible mistakes our parents have committed, Aameen.

We want to mention the following verse before we end the whole tazkirah series.

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

*25. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ. (As-Sajdah: 25)*

If we differ in any issues, it is best we let Allah SWT be the judge.

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