

Tafseer of Quran Part 3

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Outline of the Course

1. Creation of Heavens
2. The Greatest Catastrophe
3. Types of Nafs in the Qur'an
4. The Hour
5. The prophet's knowledge of the Hour
6. Surah Abasa- The Back Story
7. The disbelievers' Indifference and the Believers' Interest in learning
8. The Qur'an Is a Reminder
9. The Qur'an reminds Man of his means of life

Course Objectives:

1. To be able to detect the main points from Suran AnNaazi'aat and Abasa
2. To be able to know the theological and eschatological evidences in the Qur'an
3. To try to make one's main focus on the Akhirah not this transient world

QUESTION & ANSWER BUCKET

TRANSCRIPTS

ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

COURSE DURATION

Video	–	2 hours 30 min
Study Guide	–	30 min
Assessment	–	15 min
Total Duration	–	3 hours 15 mins

Lesson 1: Tafseer of Qur'an Part 13

1. Creation of Heavens

In Ayah number 27 of Surah Naazi'aat, Allah says, A'antumashaddukhalqanamissamaa'ubanaaha. Allah says, are you more difficult to create? Or is the heavens that He constructed? Allah is asking a question, "Are you more difficult to create than the heavens?"

This Ayah comes after the story of Musa with Pharaoh, who claimed divinity. Allah destroyed him and left his body for those who used to worship Him to witness their god being dead, helpless, and drowned. It is as if Allah is saying to them, "Do you think that you're so strong?"

Allah shows us our true nature, our reality through reminding us of what's around us of this perfectly designed universe and of Allah's miracles.

And that is why Allah says that it is not the eyes that are blinded. The true blindness is not in your sight. The true blindness is in your heart, when you fail to see the truth in front of you, and who is feeding that? It is the outcast Satan.

The construction of the heavens

Allah is the One who created these seven heavens and all what we see is a glimpse of it. Raf'asamkahafasawwaaha (He raised its height and he has proportionally ordered it.) There are no rifts, no cracks. Part of that is also the creation of the sun and moon.

And then Allah tells us Waaghtashalailahawaakhrjaduhaaha. So, Allah made the night as a covering and he made it dark so that you can find your resting time and sleep; and He as well made the day bright so that we can communicate; explore the land and find our livelihood.

Wal ardab'adazaalikadahaaha (And Allah after that spread the earth and some scholars say that what's after this Ayah explains the word dahaaha. So, Allah is telling us that after the heavens were built and constructed, then the earth was made flat.

Then Allah says, Akhrajaminha maa-aha wa mar 'aaha. This is the explanation of the word dahaaha what is the meaning of dahaaha? He brought forth therefrom its water and his pasture. So, Allah had made on Earth all the provisions we need.

Wal jibaalaarsaaha (And the mountains He has fixed firmly)

The moving plates of Earth would cause earthquakes had it not been for the grace of Allah, who had firmly fixed these mountains. And there are so many benefits of these mountains, where we get our minerals from where rain falls on and we get valleys and we get rivers and we get so many things that we take for granted and we never ponder upon and we never look at.

Why Allah says Mataa'allakumwali an 'aamikum to be a provision and benefit for you and your cattle.

What do we learn from these previous verses of the Quran?

i. First, Allah is opening our eyes and making us believe through showing us His signs

ii. Allah is worthy of all praise and thanks.

iii. We have to ponder upon the word of Allah so that whatever is covering our hearts would be removed and our hearts would be polished.

Lesson 2: Tafseer of Quran Part 14

2. The Greatest Catastrophe

Allah says in Surah AnNaazi'aat, Ayah 34. Allah says, Fa-izaajaa'atittaaammatulkubraa.

Allah says, (But when there comes the greatest catastrophe...).What is the greatest catastrophe? It is the day when the man shall remember what he strove for and what he had done, namely, the Day of Judgment.

Each one of us has rights, we would like to obtain, and obligations we have to fulfil. We always remember our rights, but not our obligations. Allah writes everything so that we will have no plea against Him.

On that day, the greatest catastrophe, the people will remember what they had done in this life. And each one of us would be given his Record Book. So, you don't have to be told; you don't have to be reminded.

People tend to sin openly or in secret, although they acknowledge the existence of fire of Hell, because they do not see it, their Imaan and knowledge are not so profound to make them certain of the Hellfire.

Waburrizatil-jaheemulimany-yaraa. And hell will be brought out for those who can see.

On that day, the people will be divided into two groups:

- i. Those who (transgressed or who went across all boundaries by disbelieving, by sinning, by oppressing others, by committing evil act) and preferred the life of this world over what Allah has promised; such people will have their abode in Hell.
- ii. Those who feared standing before the Lord, and restrained the Nafs (themselves) from impure evil desires and lusts, then verily Paradise will be their abode. The fear mentioned here is of two types: negative fear which causes you to despair; and positive fear which drives you forward to work for Paradise.

3. Types of Nafs in the Qur'an

- i. Mutma'innah which is always at peace and tranquillity
- ii. Lawwaamah the one that always orders you to do evil things, and then blame you to make you sad
- iii. Ammaarah Bis Soo'. the one that always orders you to do evil things

Lesson 3: Tafseer of Quran Part 15

4. The Hour

In the concluding verses of Surah AnNaazi'aat, Allah says, [O Mohamed], "they ask you about the Hour, when will be its appointed time?" The Hour is the Day of Resurrection or the Day of Judgment, the day of reckoning. And two types of people would ask this question:

- i. Those who would actually like to know, so that they prepare themselves for it
- ii. Those who deny it and see it to be impossible

The prophet was asked about the Hour by any of the following:

- i. an angel may come down in human form and ask the prophet about the Hour so that the companions would learn, as in the story of the archangel Gabriel asking him about Islam Imaan and Ihsaan and the Hour.
- ii. The nomads. The companions would hesitate because the prophet told them not to be too inquisitive. Once, he was asked about the Hour by a man, to whom the Prophet responded, "What have you prepared for it?" wherewith the Prophet directed him to what is beneficial.
- iii. Another man came to the Prophet and asked him about the Hour, meaning its signs, to which he responded, "When Amanah is lost, then anticipate the Hour". Amanah is honesty and truthfulness, mainly in running public affairs. That is why we find very important posts are run by people who are not qualified to run them, due to the prevalence of nepotism.

5. The Prophet's Knowledge of the Hour

In response to the people's questions about the Hour, Allah says to his prophet, "feema anta min dikraaha?" declaring that he has no knowledge of it. No messenger or angel has any knowledge of its time, and more so the other people no matter which civilization they belong to. Any claim otherwise is a lie.

Allah determines the issue by saying, (To your Lord belongs the term thereof). Moreover, Allah defines the role of the Prophet, saying, "innaamaa anta muziru man yakhshaahaa". Your role is to warn people who fear that day.

When people see it, they will not believe their eyes. Allah says, the day they see it, it will be as if they had not stayed in this world except a single afternoon or morning. They would not believe they lived that long.

What we learn from these verses?

- i. Allah is establishing the belief and conviction of the issue of resurrection and the accountability on the Day of Judgment.
- ii. People are two types: people of Hell; people of heaven. And there isn't anything in between, even the Muslims who are sinful, they will be in Hell for some time, until they're purified, and then they will go to Paradise with the grace of Allah, to live there for eternity.
- iii. Life is the only chance for doing good deeds. After that no activity.
- iv. Each one has a specific hour for his death.
- v. There are many types of catastrophes, the biggest being the doomsday.

Lesson 4: Tafseer of Quran Part 16

6. Surah Abasa- The Back Story

Surah Abasa chapter 80 is a Makki Surah. This is evident from the quickness and the shortness of its verses. The general theme of the Surah is that Allah is gently teaching his messenger for something that he had done.

While the messenger of Allah is having a meeting with the dignitaries of Quraysh trying to convince them to accept Islam, a blind man, by the name of Abdullah Bin Umm Maktoom, came in asking for religious knowledge and guidance.

The prophet was keen to have these leaders and influential people accept the mission, and felt that this interruption would disserve the purpose. Therefore, he frowned at the blind man. In this Surah, Allah narrates the story, admonishing the messenger regarding such frowning.

Now when a verse is revealed because of some incident or event, the rule becomes applicable to all similar cases in the future, because what counts is the general application of the rule not the specific incident for which it was revealed. Al 'IbratuBi'umoomilLafziLaa Bikhusoosis Sabab. Limiting it to that particular issue or incident needs proof.

In relation to the story, the Prophet did a natural thing, a human thing because in his calculations, what he was doing is much greater than attending the needs of one single man.

How the Qur'an Tackles the Issue

- i. The Qur'an mentions that the prophet did nothing more than the frowning. This shows how Allah wants His messenger to be so perfect to the extent that he would not do anything offensive no matter whether it is seen by people or not.
- ii. Had the Quran been written by the Prophet, he would not mention something that goes against himself.
- iii. The Qur'an used the third person in the first two verses while addressing the error, just to make it soft on the prophet.
- iv. After this, He addresses the Prophet directly by saying, "And what makes you aware, perhaps he (the man you frowned at) purifies himself or that he might receive a reminder and that reminder might benefit him.
- v. We do not have the power to let people accept Hidaayah. Hidaayah in Islam is of two types: guidance in the form of teaching and directing, and guidance in the form of acceptance and compliance. The latter is in the hands of Allah.

Noah had a Kaffir wife and a Kaffir son, though he had spent 950 years calling his people to Islam, Allah did not guide his wife nor his son. Noah guided them to the truth but they did not accept such guidance.

That is the reason Allah says, "Wa maa alaikaallaayazzakka", which means, it is up to you to make them seek purification [for their souls].

7. The Disbelievers' Indifference and the Believers' Interest in learning

The Surah speaks about two types of people: a) the dignitaries of Quraysh whom the messenger was trying to convince to accept Islam while they thought they were in no need to his guidance, and b) the blind man who came walking from his place to the messenger too keen to learn from him. And such is the case of the believer; he is always thirsty for divine guidance.

If you are given the choice between people who are likely to accept and people who are less likely to accept the first group is a priority.

Lesson 5: Tafseer of Quran Part 17

8. The Qur'an Is a Reminder

Allah says "Kallaainnahaatazkirah", Nay. Indeed, it is a reminder. So, Allah is telling His Messenger is telling us the believers that when Allah addresses the Prophet by default the address is also to the believers, unless otherwise specified.

So, Allah says "famanshaa'azakarah" (whosoever wills, let him pay attention to it), which means that whoever comes and wants to learn, he will find the knowledge he wants, and will find the reminder he desires.

This implies that they have free will. Anyone who denies the free will should be asked, suppose that someone punches you in the face, will you say that he does not deserve to be punished since he has no free will?

Then, Allah says fee suhufinmukarramah, it is in records held in great honour. And this reminder, the Qur'an itself is preserved in honoured tablets. The next verse continues, Marfoo'atin Mutahharah elevated in dignity, and are purified).

There are two types of purity: spiritual purity and physical purity. The spiritual purity happens when you embrace Islam. Otherwise, Allah says, "Verily the idol worshipers are impure", not physically only, but spiritually as well because they associate others with Allah. And there's this physical purity which requires that we cleanse ourselves.

"Bi'aydeesafarah" in the hands of scribes, and these are the angels. And the word Safarah could be translated into scribes, ambassadors, or one who communicates between two. So, Gabriel, peace be upon him, communicated the Qur'an to the prophet (pbuh) by revealing it to him.

Here the angles are described as kiramibararah (honourable and dutiful); they are righteous and obedient; they do exactly what Allah tells them to do.

What we learn from these beautiful verses?

- i. The Prophet is so honoured in the sight of Allah, that Allah addresses him in a way that does not disappoint him.
- ii. The Prophet reached a level of moral conduct and morality that was second to none. And that is why, after this Surah was revealed, whenever he saw Abdullah bin Umm Maktoom, he used to make room for him to sit next to him and say, Welcome, welcome to the man whom for whom Allah gently admonished me.
- iii. That the Qur'an was not authored by the prophet; otherwise, he would not say something to criticize himself and make it public to be read by people until the day of judgement.

Lesson 6: Tafseer of Qur'an Part 18

9. The Qur'an reminds Man of his means of life

The verses go on to speak about how ungrateful man is despite Allah's blessings upon him. Allah says, Qutilalinsaanu ma akfarah (be doomed, [the disbelieving] man, how ungrateful he is! Qutila is derived from the word "to kill". It is as if Allah is saying, 'May he be killed, or doomed'. And in Arabic, this can refer to a number of meanings, such as May he be cursed. Maybe he destroyed. Maybe he doomed. Maa akfarah means how ungrateful, how denying and how disbelieving [man is]!

But usually, most likely whenever the word Al Insan is being used, it means the disbelieving not the believing man.

Such denier is identified with Kufr. Kufr can mean ungratefulness or disbelief or denial.

Min ayyishay'inkhalaqah? And this is a rhetorical question. Allah Azza Wa Jal is saying, from what thing did He create him? So, man should be grateful to the Creator.

Min nutfatinkhalaqahufaqqaddarah, Allah created male and female from semen drops in due proportion. So, this Ayah is very useful for those who are arrogant.

Allah then shows us another favour of His in the statement, summassabeelayassarah, then he makes the path easy for him. And scholars of Tafseer have different interpretations:

- i. Allah has made easy for him the path to exit from his mother's womb, and to come out into this world
- ii. Allah made the path easy for him and that is the path to Paradise.

Allah says summa amaatahu fa aqbarah, and then He causes him to die, and sets a grave for him. Kallaalammaayaqdi maa amarah. No matter how long you want to live, eventually, you are going to die.

Question & Answer Bucket

1. What is a rhetorical question?

Ans. A rhetorical question expects no answer, but serves to convey some statement. Rhetorical questions used in the Qur'an serve to express the following:

- i. There are questions to show Allah's disapproval.
- ii. There are questions meant to negate something, e.g., "Do you, [Mohamed] force people to become believers?"

iii. There are questions asked rhetorically to affirm something, eg., "Ain't I your Lord?" and "Is Allah not sufficient for His servant?"

iv. There are questions meant to express reprimand, eg., the angels' question to those who remained under the persecution of the disbelievers although they were commanded to leave that land and seek another where they can practise their religion. They asked them, "Was the earth not sufficient enough for you to migrate?"

v. Questions asked to convey a threatening message.

2. Given the fact that the Muslims were obliged to reject the converts from the disbeliever's side, whereas the disbeliever were not bound by this obligation, in what way was the Hudaibiyah Truce to the favour of the Muslims?

Ans. Although it seemed to be to the favour of the disbelievers and the followers of the Prophet were quiet reluctant to abide by it, this truce opened ways for people of all tribes to get acquainted with Islam.

And all of the tribes were coming into Islam in hundreds and thousands. This was a victory by itself. And that is why Allah revealed a Surah by the name of Al Fath the Conquest or the Victory.

So, whenever you comply with what Allah orders you in the Qur'an, and you follow the Sunnah of the Prophet, you will become victorious. And this is what happened.

3. What are the nutritional means that are made available to man in his life stages?

Ans. When you were in your mother's womb, the umbilical cord was your sole source of life. The moment you were born, Allah gave you your mother's breasts, two sources of life. And you can breathe, you can eat and you can drink. And you don't know anything about this. But Allah has given it to you, you had no power, no might nothing. What does an infant have? When you are weaned, you can enjoy all types of food available on the earth except for few items that are made unlawful.