



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

## سورة الواقعة

## SURAH AL WAQIAH



Jewels from Surah Al Waqiah

Dhul Hijjah 1439 Program – ALL NOTES

Date: August 2018 / Dhul Hijjah 1439

### Introduction

- As we enter these prime ten days of Dhul Hijjah, it's important for us to renew our intentions because any deeds done in this time are more beloved to Allah (سبحانه وتعالى).
- **Theme of Surah Al Waqiah:** Types of People on the Day of Judgement. There are three groups, two are among the good ones and one of the bad. Because there are two groups of believers, it shows there are those better in ranks.
- In Surah Al Waqiah, the command for tasbeeh is mentioned and the name of Allah Al 'Adheem is mentioned twice in ayah 74 and the last ayah, ayah 93. Allah (سبحانه وتعالى) is Al 'Adheem and we need to magnify Him, even more so in these times.



- **Misconceptions about Surah Al Waqiah:** there are no virtues related to Surah Al Waqiah such as reciting it at night as a means of protection, or to attain wealth.
- Surah Al Waqiah comes after Surah Ar Rahman which speaks of, 'which of Allah's favors do you both deny?'. We do not deny anything because Allah is Ar Rahman.
- Surah Ar Rahman also speaks of two groups of good people, one better than the other, and a third group of evil doers. Thus Surah Al Waqiah is a continuation of Surah Ar Rahman.

#### Surah Al Waqiah 1 to 26:

- Ayat 1 to 6: Scenes from the Day of Judgement
- Ayat 7 to 11: Groups of People
- Ayat 12 to 26: First Group: Sabiqoon, The Foremost

#### Surah Al Waqiah 1 to 6:

- Ayat 1 to 6 are to increase our faith about the Day of Judgement.

#### **Ayah 1: (إِذَا وَقَعَتِ الْوَاقِعَةُ) (When the Event (i.e. the Day of Resurrection) befalls.)**

- The name of the surah is mentioned in the first ayah. Waqiah means the Day of Judgement has to happen and befall; it must occur. Waqiah also has an impact on the heart.
- It's also mentioned in the past tense as a verb, so there should be no doubt in the occurrence of the Day of Judgement.

## **Ayah 2: (لَيْسَ لَوْفَعَتِهَا كَاذِبَةً) (And there can be no denial of its befalling.)**

- Allah (سبحانه وتعالى) not only confirms its occurrence, but negates anything from denying it because it's all supported with evidence. When a person believes this, then it should cause him to increase in doing good deeds because there's a Day of Judgement and protect himself from sins because there's accountability.

## **Ayah 3: (خَافِضَةٌ رَّافِعَةٌ) (Bringing low (some - those who will enter Hell) Exalting (others - those who will enter Paradise))**

- The Day of Judgement will lower some people and elevate others. This is the Day when the results will be known to see who will go up and who will go down. Unlike in this duniya where there are ups and downs.
- Some people might look 'higher' in this life but they will be humiliated and some might have been looked down upon but Allah (سبحانه وتعالى) will elevate them. When we believe there's a Waqiah then we need to work hard. We all want to be up and now we have great opportunities of being alive and having this season of worship. May Allah (سبحانه وتعالى) help us. Ameen.
- Allah (سبحانه وتعالى) elevates those who believe and have knowledge. Thus those in disbelief, rebellion and ignorance will be debased. This is the measure. Knowledge here refers to knowledge which increases one in faith. May Allah (سبحانه وتعالى) increase us in knowledge. Ameen.

- From the impacts of this ayah is to increase in faith, good deeds and knowledge and abstain from disbelief, sins and ignorance. Now is a prime time for elevation because a person can attain the love of Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) elevate us. Ameen. What else will happen on the Day of Judgment?

#### **Ayat 4 to 6:**

إِذَا رُجَّتِ الْأَرْضُ رَجًا

**When the earth will be shaken with a terrible shake.**

وَبُسَّتِ الْجِبَالُ بَسًّا

**And the mountains will be powdered to dust,**

فَكَانَتْ هَبَاءً مُنْبَثًّا

**So that they will become floating dust particles.**

- On the Day of Judgement, the earth will shake by Allah's permission. Thus these ayat should shake us to work hard and if everything on the earth will shake and be disturbed, then we should not attach to this earth, subhan Allah.
- The mountains which are strong, established and deeply rooted will be crumbled so that there are no landmarks, so what about anything else? Subhan Allah. Thus we shouldn't be inclined to the earth nor be amazed with anything established.
- The mountains will be like floating dust particles. So it's not about who we are but what we achieved in life.

## Surah Al Waqiah 7 to 11:

- All people on the Day of Judgment will be categorized into three groups, so glorify the praises of your Lord The Most Magnificent. The theme of Surah Al Waqiah is about these groups. Two groups are among the successful ones and third group are the failures. For the failures, it's not about how much they failed, but for the successful ones, it's how much they succeeded and the level they reached.

### **Ayah 7: (وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً) (And you (all) will be in three groups.)**

- People will be of three groups.

### **Ayah 8: (فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ) (So those on the Right Hand (i.e. those who will be given their Records in their right hands) - how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise).)**

- One group are the people of the right: they are the ones who will receive their book of records with their right. The question of 'who are the people of the right?' is to elevate and magnify them. They are on the right side of Allah (سبحانه وتعالى) on the Day of Judgement.
- And the right is that of blessings, favors and goodness. As a side note, Allah (سبحانه وتعالى) honored the right hand and for this reason we eat, drink, sleep on the right, exit the bathroom with the right foot, and give with the right hand.

**Ayah 9: (وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ) (And those on the Left Hand (i.e. those who will be given their Record in their left hands) - how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell).)**

- The second group are people of the left who will receive their book of records with their left hand, they are on the left side and (الْمَشْأَمَةِ) literally means evil omen because disbelief, shirk and sins are evil upon the person. The left is used for washing oneself and entering the bathroom with the left foot.
- A question is also posed to show how evil are the people of the left and it's for humiliation.
- In these ten days, good deeds are more beloved to Allah (سبحانه) which causes one to be elevated while sins are magnified in these days, meaning they will be great in the Sight of Allah (سبحانه) thus causing one to be put down. May Allah (سبحانه وتعالى) forgive us. Good deeds bring people up and forward while sins bring people down and backwards.

**Ayah 10: (وَالسَّابِقُونَ السَّابِقُونَ) (And those foremost [(in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam] will be foremost (in Paradise).)**

- The third group are the foremost; their name shows who they are. Despite being mentioned last, they are the best. In these ten days one can be foremost with remembering Allah (سبحانه وتعالى). The first

mentioning of 'sabiqoon' is referring to being foremost in this life by hastening to the doing good deeds and the second mentioning of 'sabiqoon' in the ayah is referring to being foremost in entering paradise. May Allah (سبحانه وتعالى) make us among them. Ameen.

- The people of the right are also doing good deeds, but not as quick as the sabiqoon. In Surah Ar Rahman it mentions those who feared standing before their Lord, and for them is two gardens. This is for the sabiqoon. After the messengers, Abu Bakr (رضي الله عنه) was foremost because of his heart, and not because of praying or fasting much.

### **Ayah 11: (أُولَئِكَ الْمُقَرَّبُونَ) (These will be the nearest (to Allah).)**

- They are the ones nearest to Allah (سبحانه وتعالى) and they're in the top level in paradise; there is no level above it. The more a person is foremost, the more he'll be closer to Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) help us. Ameen. To be close to Allah (سبحانه وتعالى) is a journey of the heart, and not a journey of the feet.
- Allah (سبحانه وتعالى) is telling us about these groups because on the Day of Judgement we have no choice, but now we have a chance.

**May Allah (سبحانه وتعالى) help us in these ten days to be elevated draw closer to Him. Ameen.**





## Jewels from Surah Al Waqiah

Dhul Hijjah 1439 Program – Day 2

Date: 13 August 2018 / 02 Dhul Hijjah 1439

Surah Al Waqiah 12 to 26:

- What will Allah (سبحانه وتعالى) reward the Sabiqoon, those who were foremost?

### **Ayah 12: (فِي جَنَّاتِ النَّعِيمِ) (In the Gardens of Delight (Paradise).)**

- They will be in gardens of delight which no one has seen, no ear has heard and never crossed the heart. The delights in this life are anything which can take us to paradise. Who are the foremost?

### **Ayat 13 to 14:**

ثُلَّةٌ مِّنَ الْأَوَّلِينَ

**A multitude of those (foremost) will be from the first generations (who embraced Islam).**

وَقَلِيلٌ مِّنَ الْآخِرِينَ

**And a few of those (foremost) will be from the later generations.**

- They are foremost from those who came before the Prophet (صلى الله عليه وسلم) and during his time and fewer from those who come afterwards. May Allah (سبحانه وتعالى) make us among them. Ameen.

- When people read these ayat, they become discouraged and think there's no chance, but it's important for a person to believe and have hope in Allah (سبحانه وتعالى). What are their delights?

### **Ayat 15 to 16:**

عَلَىٰ سُرُرٍ مَّوْضُونَةٍ

**(They will be) on thrones woven with gold and precious stones.**

مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ

**Reclining thereon, face to face.**

- Their thrones will be embroidered with gold and stones. And they will be reclining on their backs or hands, which shows they're in tranquility and peace. In this life we can't be reclining back because there are responsibilities and obligations to fulfill.
- Facing each other shows transparency and good etiquettes and manners. They don't give their backs to each other because their hearts are alike, unlike in this life where the hearts cannot be equal. When the Prophet (صلى الله عليه وسلم) would meet people, he would give his full face and this shows his good manners. When the heart is pure and clean then we can easily face others.
- From this ayah we learn there's no rest in life but in paradise, it's from the good manners to face others fully, When we're always purifying our hearts to face each other then we can be foremost. Who will serve them?

**Ayat 17 to 19:**

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ

**Immortal boys will go around them (serving),**

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ

**With cups, and jugs, and a glass of flowing wine,**

لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ

**Wherefrom they will get neither any aching of the head, nor any intoxication.**

- Immortal boys will serve the people of paradise. They are a creation of paradise and not of this life. They are the servants of the people of paradise who look like scattered pearls because of their beauty and purity. Their beauty is preserved and pure and no one can serve us perfectly in this life.
- There are different cups being used to serve the sabiqoon. There are cups with no handles, vessels with handles and glasses of a specific wine. In this life, wine is forbidden, and the one who drinks wine of the duniya will not drink wine of the akhira. **Hadith: ( أَنَّ رَسُولَ )** (Ibn 'Umar reported Allah's Messenger (صلى الله عليه وسلم) as saying: He who drank (wine) in this world would be deprived of it in the Hereafter.) - Sahih Muslim 2003 Wine of the duniya is the mother of all evil. When a person drinks, he can spread mischief and commit zina.

- The wine of paradise is purified with no bad effects. They will not have a headache nor will it cause them to vomit, unlike the wine in the duniya. What is their food?

### Ayat 20 to 21:

وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ

**And with fruit that they may choose.**

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ

**And with the flesh of fowls that they desire.**

- They will be served whatever fruit they choose, while in this life we will not choose something which smells or tastes bad. Fruits are a luxury, which was considered food of the kings, and now it's easily accessible. It's important for us to be grateful.
- They will also have meat of birds to eat. Imagine what the birds of paradise must be, what they eat, how they're cooked and how they would be served, subhan Allah.
- To have a servant, fruits and meat to eat are a luxury, yet people are still ungrateful.

### Ayat 22 to 23:

وَحُورٍ عِينٍ

**And (there will be) Hur (fair females) with wide, lovely eyes (as wives for "Al-Muttaqun"),**

كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ

### Like unto preserved pearls.

- The huris in paradise have wide, black and beautiful eyes, yet their restraining their eyes only for their husbands. They are like preserved pearls. Imagine the color and texture of pearls is similar to their skin. People in this life want to have flawless skin.

### Ayah 24: (جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ) (A reward for what they used to do.)

- The standard they are receiving is because of what they did. To enter paradise is out of Allah's mercy, but which garden a person will enter, one of higher or lower standard, depends on what the person did.
- In the duniya, the one with more money will pay to have a higher standard, though in the akhira it's about what the person did.

### Ayat 25 to 26:

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيَمًا

**No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting).**

إِلَّا قِيلًا سَلَامًا سَلَامًا

**But only the saying of: Salam! Salam! (greetings with peace)!**

- To complete their delight in paradise is what they will hear and what will be said. In this life, a person might be of 'high class' but hears things which disturb or offend him.



- Vain and useless talk, laghuw, causes the standard to go down. While beneficial talk brings up the standard. Let's have a closer look at vain talk/laghuw.

Laghuw / vain talk (اللغو):

### Meaning:

- Talk which is of no benefit

### In the Qur'an:

#### Surah Al Mu'minoon 1-3:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

**Successful indeed are the believers.**

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

**Those who offer their Salat (prayers) with all solemnity and full submissiveness.**

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

**And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden).**

- What makes the believers described in Surah Al Mu'minoon to be of firdaous? They have khushu in their prayers and they avoid useless and vain talk. There will be quality to the gatherings when there's beneficial talk.

**Surah Al Furqan 72: (وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا) (And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.)**

- They don't witness sinful talk and if they pass by any vain talk, they will pass it with honor. These are Ibad Ar Rahman.

### **In the Sunnah:**

**Hadith: (إِنَّ هَذِهِ السُّوقَ يُخَالِطُهَا اللَّغْوُ وَالْكَذِبُ ، فَشُوبُوهَا بِالصَّدَقَةِ) ("The Prophet ( صلى الله ) came to us when we were in the marketplace and said: 'This marketplace is filled with idle talk and (false) oaths, so mix some charity with it.'") - Sunan an-Nasa'i 3799**

**Hadith: (اللَّغْوُ وَيُطِيلُ الصَّلَاةَ وَيُقْصِرُ الْخُطْبَةَ وَلَا يَأْتِفُ أَنْ يَمْشِيَ مَعَ الْأَرْمَلَةِ وَالْمَسْكِينِ فَيَقْضِيَ لَهُ الْحَاجَةَ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى، يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْتَبِرُ الذِّكْرَ وَيُقِلُّ) ("The Messenger of Allah ( صلى الله عليه وسلم ) used to recite a great deal of remembrance, engage little in idle talk, make the prayer long and keep the khutbah short, and he would not refrain from walking with a widow or poor person and tending to their needs.") – Sunan An Nisa'a Book 14, Hadith 1425**

### **From the harms of vain talk:**

- Those who are engage in too much vain talk are far away from Allah ( سبحانه وتعالى ) and the people.
- Indicator of ignorance and lack of understanding.
- Display of bad manners because in paradise there's no vain talk

## How do we apply?

- Discipline oneself to not engage in vain talk but engage in other beneficial talk
- Pass by with honor, and not judgement, when coming across conversations of vain talk

**May Allah (سبحانه وتعالى) make us among the sabiqoon. Ameen.**



## Jewels from Surah Al Waqiah

Dhul Hijjah 1439 Program – Day 3

Date: 14 August 2018 / 03 Dhul Hijjah 1439

### Good word (الكلم الطيب)

- The people of paradise are well-mannered in their speech, and now in life, we need to train our tongue to speak well.

### Meaning in the language:

- (الكلم) means utterance and (الطيب) means good, opposite something ugly.

### Meaning in the deen:

- Remembrance, reciting and dua

### Types of good words:

1. Remembrance, dua, reciting the Qur'an in the duniya, and exalting, praising and glorifying Allah in the hereafter. Dhikr is both in the duniya and akhira.
2. Calling upon Allah (سبحانه وتعالى) from the Qur'an and Sunnah.
3. Words which when anyone hears, he will like it and feel comfortable and happy with it. May Allah (سبحانه وتعالى) make all of our speech good. Ameen.

In the Qur'an:

Surah Ibrahim 24-25:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Giving its fruit at all times, by the Leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.

- The good word is (لا اله الا الله) and any good word said to the people will be a seed in the hearts of the people which will grow in them.

Surah Fatir 10: (مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۖ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۗ) (Whosoever desires honour, (power and glory), then to Allah belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allah (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allah unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.)

- If anyone wants honor then all honor is with Allah (سبحانه وتعالى). What gives us honor? The good word and good deeds. The good words



from subhan Allah, alhamdulillah, la ilah ila Allah, Allahu Akbar, istighfar, Qur'an and Sunnah, and good deeds such as ikhlas and gratitude will lift it up.

### In the Sunnah:

**Hadith:** ( اتقوا النارَ ثم أعرضَ وأشاحَ، ثم قال : اتقوا النارَ. ثم أعرضَ وأشاحَ ثلاثاً حتى ظننا أنه ينظرُ ) (The Prophet ( صلى الله عليه ) (The Prophet ( صلى الله عليه وسلم ) said, "Protect yourself from the Fire." He then turned his face aside (as if he were looking at it) and said again, "Protect yourself from the Fire," and then turned his face aside (as if he were looking at it), and he said so for the third time till we thought he was looking at it. He then said, "Protect yourselves from the Fire, even if with one half of a date and he who hasn't got even this, (should do so) by (saying) a good, pleasant word.' ) - Sahih al-Bukhari 6540

- The good word is protection from the hellfire. If a person doesn't have charity to give then let him say good words.

### Benefits of the good word:

1. The good word is a charity
2. It can take to paradise and protect from the hellfire
3. The good word removes enmity and brings people close to one another
4. The good word encourages the person to remember and have humility.

5. The good word will be raised to Allah (سبحانه وتعالى), especially when it's with righteous good deeds.
6. The good word fulfills the right of gatherings.
7. The good word raises the level of the person. The people remember the speech of a person and not how he looks.

Surah Al Waqiah 27 to 40:

○ Here we have the second group of paradise.

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ

**And those on the Right Hand - how (fortunate) will be those on the Right Hand?**

فِي سِدْرٍ مَّخْضُودٍ

**(They will be) among thornless lote-trees,**

وَطَلْحٍ مَّنْضُودٍ

**And among Talh (banana-trees) with fruits piled one above another,**

وَوَظِلٍّ مَّمْدُودٍ

**And in shade long-extended,**

وَمَاءٍ مَّسْكُوبٍ

**And by water flowing constantly,**

وَفَاكِهَةٍ كَثِيرَةٍ

**And fruit in plenty,**

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ

Whose supply is not cut off (by change of season), nor are they out of reach,

وَفُرُشٍ مَّرْفُوعَةٍ

And on couches or thrones, raised high.

إِنَّا أَنْشَأْنَاهُنَّ إِنِشَاءً

Verily, We have created them (maidens) of special creation.

فَجَعَلْنَاهُنَّ أَبْكَارًا

And made them virgins.

عُرُبًا أَتْرَابًا

Loving (their husbands only), (and) of equal age.

لِأَصْحَابِ الْيَمِينِ

For those on the Right Hand.

ثُلَّةٌ مِّنَ الْأُولَىٰ

A multitude of those (on the Right Hand) will be from the first generation (who embraced Islam).

وَتِلْكَ مِّنَ الْآخِرِينَ

## **And a multitude of those (on the Right Hand) will be from the later generations.**

- The rewards of the people of the right are mainly mentioned in Surah Al Waqiah. They too are in paradise but their standard is less than the sabiqoon. For the sabiqoon, everything is flowing to them, everything is from the source. Now a person has the chance to strive to be from the sabiqoon.
- In the gardens for the people of the right, there is a thornless lote tree, and banana or date palm trees with fruits piled. There will be stretched shades in paradise, and it can also refer to the shade under the tree of paradise which takes a rider 100 years.
- There are abundant fruits which are neither cut-off nor out of reach. The fruits of paradise are not out of season nor is there any kind of deprivation.
- There are couches and beds raised from the ground.
- All the believing women will be recreated as virgins not being touched by anyone. They will be a beautiful and complete creation with no faults. They will be pleasant wives with their speech. When she speaks to her husband, it will distract him from the other delights of paradise, subhan Allah. She's expressive in her speech to her husband and it will fill his heart with happiness. As she moves from one place to another, it will fill the place with her fragrance. She is a good companion and pleasant to be with. This is model for a good wife, the one who chooses the good words. In

the duniya, perhaps not everyone can express their love but Allah (سبحانه وتعالى) will recreate them with this quality in the akhira.

- Their age will be 33, and a good wife is the best thing to have in life. A righteous, good woman can change the entire house. How a woman is to her husband is her paradise or hellfire. When the husband is pleased with his wife then Allah (سبحانه وتعالى) will be pleased with her. But if the wife is rebellious, disobedient and speaks badly to her husband then that's her hell. One should assess herself and see if she's a source of comfort to her husband or not?
- The people of the right are made up of a group from the previous generations and from the later ones. Despite them in being paradise, their level is lower than the sabiqqon and one aims for the best.

**May Allah (سبحانه وتعالى) make us among the sabiqoon. Ameen.**





## Jewels from Surah Al Waqiah

Dhul Hijjah 1439 Program – Day 4

Date: 15 August 2018 / 04 Dhul Hijjah 1439

Surah Al Waqiah 41 to 56:

### Ayat 41 to 44:

وَأَصْحَابُ الشَّمَالِ مَا أَصْحَابُ الشَّمَالِ

**And those on the Left Hand - how (unfortunate) will be those on the Left Hand?**

فِي سَمُومٍ وَحَمِيمٍ

**In fierce hot wind and boiling water,**

وِظِلٍّ مِّنْ يَحْمُومٍ

**And shadow of black smoke,**

لَّا بَارِدٍ وَلَا كَرِيمٍ

**(That shadow) neither cool, nor (even) pleasant,**

- The people of the left are in the hellfire because of their sins and disbelief. The wind from the hellfire is so hot that it will penetrate their skins and the boiling water will tear apart all that's in their stomach. So they are surrounded with fire and heat from all directions, astaghfar Allah. May Allah (سبحانه وتعالى) protect us from the hellfire. Ameen.

- They also have shade, but this shade is smoke from the hellfire. Allah (سبحانه وتعالى) is never unjust to the slaves and this is worthy for them. Despite it being a type of 'shade', it will not give them any kind of coolness nor will it be pleasant. This is the punishment for the people of the left. How were they in life that led them to the hellfire?

### Ayah 45:

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ

### Verily, before that, they indulged in luxury,

- Allah (سبحانه وتعالى) gave us life in order to worship Him alone and to submit to Him in order to go to paradise. They were distracted with the duniya, they worked only for the duniya and they had false hope without doing any kind of good deeds which is (ترف). They didn't take their life seriously because they thought they were going to live long.

False Hope (Not remembering death) (طول الأمل) (عدم تذكر الموت)

### Meaning in the language:

- Long hope

### Meaning in the deen:

- Working only for the duniya and loving it and not remembering their death or akhira.

### In the Qur'an:

### Surah Al Hijr 1 to 3:

الرَّءِىَ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ

**Alif-Lam-Ra. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. These are Verses of the Book and a plain Qur'an.**

رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

**How much would those who disbelieved wish that they had been Muslims [those who have submitted themselves to Allah's Will in Islam i.e. Islamic Monotheism - this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise].**

ذُرُّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُنْهَهُمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ

**Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!**

- It's dispraised to only think of the duniya and be distracted from thinking of the akhira, not thinking that is life will end.

### In the Sunnah:

Hadith: (لا يزال قلبُ الكبيرِ شابًّا في اثنتين : في حبِّ الدُّنيا وطولِ الأملِ) (I heard Allah's Messenger (صلى الله عليه وسلم) saying, "The heart of an old man remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope.") - Sahih al-Bukhari 6420

- The old person loves two things, love of the duniya and false hope (not remembering death); thinking he will live forever.

### **Harms of false hope (not remembering death):**

1. He'll forget the akhira and what Allah (سبحانه وتعالى) has prepared of delights for the good-doers and punishment for the evil-doers.
2. He can't be patient on sins/temptations and he's heedless of worships. He's not doing anything to overcome his desires or push himself to do any worships.
3. It brings out happiness of the duniya thus leading the person to only want to eat, drink and enjoy more.
4. It will harden the heart and dry the eyes thus only wanting the duniya.
5. It will push the person to more sins and take him away from doing good deeds.
6. It makes the person transgress and exceed his boundaries.

### **Ayah 46:**

وَكَاثُوا يُصِرُّونَ عَلَىٰ الْحِنثِ الْعَظِيمِ

### **And were persisting in great sin (joining partners in worship along with Allah, committing murder and other crimes)**

- They were also insisting in doing the major sins without feeling any kind of guilt or regret, thus they wouldn't repent in life. Because they're only worried about the duniya and their bodies, their

punishment in the hellfire goes all the way to their bodies, astaghfar Allah.

### Ayat 47 to 48:

وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ

**And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?"**

أَوَابَاؤُنَا الْأَوَّلُونَ

**"And also our forefathers?"**

- They even denied and had doubts in the Day of Judgement. They would say, 'how can we come back to life when we've become dust and decomposed?'. Being resurrected means being accounted which they disregarded because of the life they led.

### Ayat 49 to 50:

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ

**Say (O Muhammad صلى الله عليه وسلم): "(Yes) verily, those of old, and those of later times.**

لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ

**"All will surely be gathered together for appointed Meeting of a known Day.**

- Allah (سبحانه وتعالى) tells the Prophet (صلى الله عليه وسلم) to tell them: those from before and those who will come later will all be resurrected;



no one can escape from that meeting. They may be avoiding it in this life but they will face it in the akhira on the Appointed Day.

### **Ayat 51 to 56:**

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكْذِبُونَ

**"Then moreover, verily you the erring-ones, the deniers (of Resurrection)!**

لَأَكُلُونَ مِنْ شَجَرٍ مِّن زَقُّومٍ

**"You verily will eat of the trees of Zaqqum.**

فَمَالِنُونَ مِنْهَا الْبُطُونَ

**"Then you will fill your bellies therewith,**

فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ

**"And drink boiling water on top of it.**

فَشَارِبُونَ شُرْبَ الْهَيْمِ

**"And you will drink (that) like thirsty camels!"**

هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ

**That will be their entertainment on the Day of Recompense!**

- They were indulging in the duniya thus forgetting the akhira and this made them from the misguided ones. It's important cut-off the sins because it can lead to doubts, denial and misguidance.

- They will eat from the tree of zaqoom which is a bitter tree. It's the ugliest and worst smelling of all trees. Despite it being an awful tree, out of their hunger they will continue to eat it, filling up their stomachs with it, just as they filled up their stomachs and indulged in the duniya, astaghfar Allah.
- And they will even drink boiling water after their screaming and crying for wanting to drink something. They will drink like thirsty camels. May Allah (سبحانه وتعالى) protect us from the hellfire. Ameen.
- Surely this is their residence in the hereafter as a result of what their hands earned. And Allah (سبحانه وتعالى) is never unjust to the slaves.

**May Allah (سبحانه وتعالى) not make the duniya our greatest concern nor the peak of our knowledge. Ameen.**



## Jewels from Surah Al Waqiah

Dhul Hijjah 1439 Program – Day 5

Date: 16 August 2018 / 05 Dhul Hijjah 1439

Surah Al Waqiah 57 to 67:

### Ayat 57 to 59:

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ

**We created you: then why do you believe not?**

أَفَرَأَيْتُم مَّا تُمْنُونَ

**Then tell Me (about) the (human) semen that you emit.**

أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ

**Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?**

- Here we find signs of Allah's Oneness and actions by logical and intellectual evidence. Allah (سبحانه وتعالى) provided all three groups with the same land and water, but there are those whose 'plants' grew the best and those who didn't grow at all.
- The first evidence is Allah (سبحانه وتعالى) is our Creator and surely He will resurrect us. Allah (سبحانه وتعالى) created us while we were nothing.

- If they still don't believe they'll be resurrected, then let them see the semen which they're emitting. Are they the ones who created it or is it Allah (سبحانه وتعالى)? Let them answer themselves.
- They might see the means and think they created it, but Who's the One Who created the male and female?

### **Ayat 60 to 62:**

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ

**We have decreed death to you all, and We are not outstripped,**

عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ

**To transfigure you and create you in (forms) that you know not.**

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ

**And indeed, you have already known the first form of creation (i.e. the creation of Adam): why then do you not remember (or take heed)?**

- Allah (سبحانه وتعالى) is The First so no one is before Him and He's the Last so no one is after Him. He's the One Who decides when our life will end, so life and death are in His Hands. And when He decides to create then no one can precede it and come before Him, and when He decides to cause death then no one can precede it and come before Him.
- When we die someone else will come, there's always a replacement. And even the person himself can change and no one can stop it.

**Ayat 63 to 65:**

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ

**Then tell Me about the seed that you sow in the ground.**

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ

**Is it you that make it grow, or are We the Grower?**

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ

**Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment)**

- Do they not see what they sow in the ground? They simply place the seed inside the ground, but Who causes it to grow? humans are only sowers but they're not growers. Allah (سبحانه وتعالى) precedes everyone else in creation and provision and this should make us be sabiqoon to Him.
- Allah (سبحانه وتعالى) is able to make anything growing to growing. May Allah (سبحانه وتعالى) keep us firm. Ameen.

**Ayat 66 to 67;**

إِنَّا لَمُغْرَمُونَ

**(Saying): "We are indeed Mughramun (i.e. ruined or have lost the money without any profit, or are punished by the loss of all that we spend for cultivation)!"**

بَلْ نَحْنُ مَحْرُومُونَ

**"Nay, but we are deprived!"**

- When any problem befalls them and they become deprived, the reason for it is not because of the problem itself, but they're deprived for not acting.

**May Allah (سبحانه وتعالى) never deprive us. Ameen.**



## Jewels from Surah Al Waqiah

Dhul Hijjah 1439 Program – Day 6

Date: 17 August 2018 / 06 Dhul Hijjah 1439

### Introduction

- The one who denies the deny of Judgement will not be among the sabiqoon and people of the right, rather the people of the left. Allah (سبحانه وتعالى) is providing signs of His Oneness to show that He will resurrect us and bring us back to life again.

Surah Al Waqiah 68 to 78:

#### Ayat 68 to 70:

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ

**Then tell Me about the water that you drink.**

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ

**Is it you who cause it from the rain-clouds to come down, or are We the Causer of it to come down?**

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ

**If We willed, We verily could make it salt (and undrinkable): why then do you not give thanks (to Allah)?**



- Allah (سبحانه وتعالى) is reminding us of the blessings of food and drink. We should look at the water which we're drinking. We are not the first to create it, but we are simply consuming it.
- Allah (سبحانه وتعالى) poses the question, 'are we the ones causing water to come down from the clouds, or is it Allah?'. Surely Allah (سبحانه وتعالى), He's the One behind all means.
- And the water we're drinking is palatable, it's not salty, bitter or undrinkable. It's only Allah (سبحانه وتعالى) that can make us benefit from the means. Allah (سبحانه وتعالى) is the One creating us, sustaining us and providing us with drink thus only He's the One worthy of worship and all our actions should be directed to Him only, so will we not be grateful? Allah (سبحانه وتعالى) is reminding us to be grateful, especially for water. May Allah (سبحانه وتعالى) make us among the grateful ones. Ameen.

### **Ayat 71 to 70:**

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ

**Then tell Me about the fire which you kindle.**

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ

**Is it you who made the tree thereof to grow, or are We the Grower?**

نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَرَمَاقًا لِلْمُقْوِينَ

**We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world).**

- Allah (سبحانه وتعالى) not only gave us food and drink, but fire to cook to that food. People are in need of fire for different parts of their life.
- To get fire, we need a tree and Who caused the tree to grow? Allah (سبحانه وتعالى).
- He made the fire of the duniya as a reminder for the fire of the hereafter, subhan Allah. When we remember this then it will cause us to abstain from sins.
- The fire is also of benefit, especially for travelers, and we are all travelers in this life. After all of this evidence, then the core of the surah comes next.

**Ayah 74: (فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ) (Then glorify with praises the Name of your Lord, the Most Great.)**

- When we remember that Allah (سبحانه وتعالى) is The First and He's The Last, He comes before the means and after the means, then we should glorify our Rabb, Nurturer and Reformer. We need to magnifying His nurturing and actions by glorifying Him.
- With tasbeeh, a person is glorifying Allah (سبحانه وتعالى) and negating all imperfections; this is what causes someone to be of the sabiqoon.
- (سبحان ربي العظيم) is said in the place of bowing in the prayer.

**Ayat 75 to 78:**

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ

**So I swear by the setting of the stars.**

وَإِنَّهُ لَقَسَمٌ لِّو تَعْلَمُونَ عَظِيمٌ

**And verily that is indeed a great oath, if you but know.**

إِنَّهُ لَقُرْآنٌ كَرِيمٌ

**That (this) is indeed an honourable recitation (the Noble Qur'an).**

فِي كِتَابٍ مَّكْنُونٍ

**In a Book well-guarded (with Allah in the heaven i.e. Al-Lauh Al-Mahfuz ).**

- After glorification, Allah (سبحانه وتعالى) swears by the places of the stars where they set and rise, subhan Allah. Verily it's a great oath, if only we knew. What is the subject of the oath? Surely it's an honorable Qur'an. All that we need and benefit is found in the Qur'an.
- The Qur'an is in the Preserved Tablet and it's protected. We are here in this life to believe Allah is The First and The Last and our actions are in between.
- All that's in the Qur'an will honor, purify and nurture us.

**May Allah (سبحانه وتعالى) make us among the sabiqoon and honor us with the Qur'an. Ameen.**



## Jewels from Surah Al Waqiah

Dhul Hijjah 1439 Program – Day 7

Date: 18 August 2018 / 07 Dhul Hijjah 1439

Surah Al Waqiah 75 to 82:

### Ayat 75 to 78:

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ

**So I swear by the setting of the stars.**

وَإِنَّهُ لَقَسَمٌ لَّو تَعْلَمُونَ عَظِيمٌ

**And verily that is indeed a great oath, if you but know.**

إِنَّهُ لَقُرْآنٌ كَرِيمٌ

**That (this) is indeed an honourable recitation (the Noble Qur'an).**

فِي كِتَابٍ مَّكْنُونٍ

**In a Book well-guarded (with Allah in the heaven i.e. Al-Lauh Al-Mahfuz ).**

- Allah (سبحانه وتعالى) swears by the places of the stars because when we see the stars on their own, it's not its exact place. In this life, we might see someone as being up while they're down.
- The Qur'an is honorable because it reforms and is impactful when calling the people to it. We will be elevated and honored with the Qur'an. We need to greatly appreciate the blessing of the Qur'an.

To be a carrier of the Qur'an is an honor; when a person is putting their energy towards the Qur'an and knowledge then they will be honored.

- Just as the stars shine the road for the travelers, the Qur'an shines the road for us. When following the Qur'an, we're following the exact guidance, just as following the placement of the stars and not the stars alone. And just as the stars adorn the sky, the Qur'an adorns our life. If there were no stars then the sky would be dark, and without the Qur'an our life would be dark too.
- The Qur'an is guarded so no one can add or delete anything from it; it's in the Preserved Tablet. The Qur'an is protected from the shayateen, whether it's jinn or human shayateen.
- Anything which the Qur'an tells us is true.

### **Ayat 79 to 80:**

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

**Which (that Book with Allah) none can touch but the purified (i.e. the angels).**

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ

**A Revelation (this Qur'an) from the Lord of the 'Alamin (mankind, jinn and all that exists).**

- No one will touch the Preserved Tablet except the angels. If it were humans then it would mention (المتطهرون).

- The Qur'an is revelation from the Lord of the Universe; He nurtures everyone by His special and general mercy.
- We will be nurtured by the Qur'an and with its revelation in parts is the best nurturing. When we go to the Qur'an then we'll be nurtured in the best way. If a person is arrogant then the Qur'an will not enter.

### Ayat 81 to 82

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهِبُونَ

**Is it such a talk (this Qur'an) that you (disbelievers) deny?**

وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكذِّبُونَ

**And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!**

- The Qur'an needs to be spread to others, so why should one hide it out of fear of others? A person should not hide his deen fearing the people. Every news in the Qur'an is real thus it's not suitable to hide.
- Allah (سبحانه وتعالى) favored us with blessings so how can we use Allah's blessings and deny it? We're eating, drinking and enjoying His blessings, so how can we deny? Subhan Allah.
- Any gift we have is actually from Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) sent us provision so what we may be grateful.

**May Allah (سبحانه وتعالى) honor us with the Qur'an. Ameen.**



## Jewels from Surah Al Waqiah

Dhul Hijjah 1439 Program – Day 8

Date: 19 August 2018 / 08 Dhul Hijjah 1439

Surah Al Waqiah 83 to 96:

### Ayat 83 to 87:

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ

Then why do you not (intervene) when (the soul of a dying person) reaches the throat?

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ

And you at the moment are looking on,

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ

But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not,

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ

Then why do you not - if you are exempt from the reckoning and recompense (punishment)

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

Bring back the soul (to its body), if you are truthful?

- Nothing can be more honorable and truthful than the Qur'an so a person should trust it, thus it's not suitable to hide it and change it in order for others to accept. As a result Allah (سبحانه وتعالى) says, 'do you try to hide it out of fear?'
- Then Allah (سبحانه وتعالى) mentions the last moments of the human's life. Allah (سبحانه وتعالى) made a great oath by the placement of the stars, yet they still denied the resurrection. So let them see when the soul reaches the throat, when it reaches the place of breathing, and then the person will know it has occurred; he's going to the akhira. So why does he comprise in his deen and attribute matters to other than Allah (سبحانه وتعالى)?
- No matter how close a person may be to someone, when it's time for the soul to be removed, no one can stop the soul from reaching the throat. Allah (سبحانه وتعالى) is nearer by His knowledge and the angels are nearer than those most beloved to him.
- If a person was not accountable or responsible for his actions then there would be no resurrection. If they're truthful in what they're saying that there's no resurrection, then do they have the ability to return a soul back to the body? Subhan Allah. They're not truthful thus they cannot stop the resurrection, they cannot return the soul back to the body.
- Next Allah (سبحانه وتعالى) mentions the departing person as three types:



**Ayat 88 to 89:**

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ

**Then, if he (the dying person) be of the Muqarrabun (those brought near to Allah),**

فَرُوحٌ وَرِيحَانٌ وَجَنَّتْ نَعِيمٍ

**(There is for him) rest and provision, and a Garden of Delights (Paradise).**

- (1): The sabiqoon are the ones near to Allah (سبحانه وتعالى); their heart is foremost in accepting and trusting Allah (سبحانه وتعالى) while doing good deeds. How close someone is to Allah (سبحانه وتعالى) depends on his heart. He will be at rest at the time of death, and when the angels give him glad tidings at the time of death then he will look forward to meeting Allah (سبحانه وتعالى).
- He is welcomed with a nice fragrance and this makes him to further long to the delights. He will have all types of delights in paradise. There's no grief, worries or concern there.

**Ayat 90 to 91:**

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ

**And if he (the dying person) be of those on the Right Hand,**

فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ

**Then there is safety and peace (from the Punishment of Allah) for those on the right Hand.**

- (2) The people of the right are the second group to enter paradise. There will be peace upon them, meaning they will be saved from the punishment. They do not get immediate glad tidings of paradise because they're not of the foremost, but they do not get punishment as people of the left.
- They will have peace from the fire, sins and anything disturbing. They will be greeted as soon as they depart.

**Ayat 92 to 94:**

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ

**But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islamic Monotheism),**

فَنُزِّلَ مِنْ حَمِيمٍ

**Then for him is an entertainment with boiling water.**

وَتَصْلِيَّةٌ جَحِيمٍ

**And burning in Hell-fire.**

- (3) As for the third group, they are people of the left: those who denied the news and acted on misguidance, such are the disbelievers and hypocrites. They will be welcomed with boiling water and accommodated in the hellfire. At the time of death,

they will face this reality, that's why belief is important and one should accept Allah (سبحانه وتعالى) is The First and The Last.

### Ayah 95:

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ

**Verily, this! This is an absolute Truth with certainty.**

- All that will happen on the Day of Judgement, the recompense and at the time of death is truth of certainty. When this truth is certain then there's no doubt in its occurrence.
- The more a person believes in the truth of certainty, the more he'll be foremost. After all the evidence and proof, it will be truth of certainty. What is the output if we truly believe in the truth of certainty?

### Ayah 96:

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

**So glorify with praises the Name of your Lord, the Most Great.**

- A person needs to glorify Allah (سبحانه وتعالى) from all imperfections. The One reforming you is the Most Great, so His nurturing is the greatest. A person should not think negatively when the occurrence takes place.

**May Allah (سبحانه وتعالى) make us from the sabiqoon. Ameen.**



## Jewels from Surah Al Waqiah

Dhul Hijjah 1439 Program – Day 9

Date: 20 August 2018 / 09 Dhul Hijjah 1439

### Introduction

- We want to understand the bad qualities of the people of the left in order to avoid it and be protected from it.

### Misguidance (الضلال)

#### Meaning:

- Going off track

#### In the Qur'an:

**Surah Al An'am 125:** (فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ) (And whomsoever Allah wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not.)

- Whomever Allah (سبحانه وتعالى) wants to guide then Allah (سبحانه وتعالى) will make his chest open and whomever He wants to misguide then their chest will be tight.

**Surah Saad 26:** ( يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ ) (O Dawud (David)! Verily! We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire - for it will mislead you from the Path of Allah. Verily, those who wander astray from the Path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning.)

○ Anyone who follows desires will be misled.

#### **From the harms of misguidance:**

1. Misguidance leads to the hellfire
2. Any type of deviation from the Straight Path is misguidance
3. Misguidance is from the shaitan while guidance is from Ar Rahman – The Most Merciful.
4. Misguidance is the way of rebellious people and innovators in the deen
5. Misguidance begins with one deviation then he will exceed and exceed until he is totally misguided and distant
6. The one calling others to misguidance will bear the sins of those whom he misguided
7. Someone misguided might be doing deeds as much as the mountains but it will not be accepted from him because acceptance is for the one on the Straight Path. May Allah ( سبحانه ) (وتعالى) guide us to the Straight Path. Ameen.

Lying (الكذب)

### Meaning:

- Contrary to the truth, lies can be in statements and actions. Lies in the deen are like inventions with no roots to it. No one needs to lie in order to confirm a truth.

### In the Qur'an:

**Surah Al Baqarah 39: (وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ) (But those who disbelieve and belie Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) - such are the dwellers of the Fire. They shall abide therein forever.)**

### Surah Al An'am 10-11:

وَلَقَدْ اسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

**And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.**

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

**Say (O Muhammad صلى الله عليه وسلم): "Travel in the land and see what was the end of those who rejected truth."**

- A type of belying is through mockery; the truth needs to be respected and believed in.

### Harms of lying:

1. Lies destroy ummahs and individuals
2. It leads to the hellfire
3. Lies are like a mirage; it makes something far as being near and something near as being far. For example, falsehood is presented as something near and accessible while the truth as something being distant and difficult.
4. Lies remove all beauty and glow in the person
5. Lying is like a thief who takes away the mind of the people just as a thief steals money of the people
6. Lying is a humiliation and disgrace
7. All the previous nations which belied their messengers all had the same end of being destroyed
8. Lies corrupt one's deen and duniya
9. Lying is a sign of lowness of the person
10. People look down on the liar
11. A person puts himself down by lying

### Truthfulness (الصدق)

#### Meaning:

- Truthfulness is to be same inside and outside
- Truthfulness in speech, actions and conditions. The truthful one will hear the truth and act upon it. A truthful one's state is the one has ikhlas.

- The sideeq is the one who's always truthful in speech, actions and conditions.

### In the Qur'an:

**Surah Al Hujurat 15: ( إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ ) (Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful.)**

- The truthful ones are the ones who believe in Allah (سبحانه وتعالى) and The Messenger (صلى الله عليه وسلم), they have no doubts and they strive with their wealth and lives for the sake of Allah (سبحانه وتعالى).

### In the Sunnah:

**Hadith: ( قال رسول الله صلى الله عليه وسلم : " إن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة، وإن الرجل ليصدق حتى يكتب عند الله صديقاً، وإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، (صلى الله عليه وسلم) (The Messenger of Allah said, "Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is recorded with Allah as a truthful man. Falsehood leads to transgression and transgression leads to the Hell-fire. A man continues to speak falsehood till he is recorded with Allah as a great liar.") - Sahih al-Bukhari 6094**



### Benefits of truth:

- Truth is a way to paradise
- Allah (سبحانه وتعالى) praises the truthful ones
- Truthful ones are loved by Allah (سبحانه وتعالى) and the people
- Being truthful elevates a person within a society
- Truthfulness lifts the deeds
- Truthfulness is an indication of strength
- Truthfulness is salvation while lies are destruction
- Truthfulness in speech has an effect on the hearts, unlike the liar
- Truthful ones will be with the prophets, martyrs and righteous

### Tasbeeh (التسبيح)

#### Meaning:

- Tasbeeh is to say 'subhan Allah' and push away all negativity and imperfections that doesn't suit Allah (سبحانه وتعالى).

#### In the Qur'an:

#### Surah Al Hijr 97-99:

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

**Indeed, We know that your breast is straitened at what they say.**

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ

**So glorify the praises of your Lord and be of those who prostrate themselves (to Him).**

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

And worship your Lord until there comes unto you the certainty (i.e. death).

- When something negative is said to us then we should glorify Allah (سبحانه وتعالى).

**Surah Al Isra'a 107-109:**

لَٰ أَمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۚ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا

Say (O Muhammad صلى الله عليه وسلم to them): "Believe in it (the Qur'an) or do not believe (in it). Verily those who were given knowledge before it (the Jews and the Christians like 'Abdullah bin Salam and Salman Al-Farisi), when it is recited to them, fall down on their faces in humble prostration."

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled."

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۝

And they fall down on their faces weeping and it increases their humility.

Surah An Noor 41: ( أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَاتٍ ۖ كُلٌّ قَدْ عَلِمَ ) (See you not (O Muhammad صلى الله عليه وسلم صَلَاتَهُ وَتَسْبِيحَهُ ۖ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ that Allah, He it is Whom glorify whosoever is in the heavens and the

earth, and the birds with wings out-spread (in their flight)?. Of each one He (Allah) knows indeed his Salat (prayer) and his glorification, [or everyone knows his Salat (prayer) and his glorification]; and Allah is All-Aware of what they do.)

### Advantages of tasbeeh:

1. The believer reaches his Lord with tasbeeh
2. Deepens the faith because a person is negating all imperfection from Allah (سبحانه وتعالى)
3. The believer says 'subhan Allah' whether it's for something amazing or when there's a problem, which might make him think bad.
4. Tasbeeh is a way to draw closer to Allah (سبحانه وتعالى)
5. Tasbeeh makes the tongue moist by Allah's remembrance
6. Tasbeeh is a symbol which connects believers
7. Subhan Allah is said as a reminder in the prayer if the imam forgets or does something wrong.
8. Tasbeeh is a means to elevate
9. Tasbeeh is the way of the poor to reach the level of the rich (as a result of their giving charity) by their tasbeeh
10. Protection from the shaitan when a person is in a state of remembering Allah (سبحانه وتعالى)

Magnification (تعظيم):

### Meaning:

- Magnification requires knowledge, the more a person knows Allah (سبحانه وتعالى) the more he'll magnify and respect Allah (سبحانه وتعالى).

### In the Qur'an:

**Surah Nuh 13: (مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا) (What is the matter with you, that [you fear not Allah (His punishment), and] you hope not for reward (from Allah or you believe not in His Oneness).)**

### Levels of magnification:

1. Magnifying the command of Allah (سبحانه وتعالى) by following it. A person is not the one to neglect a command nor become so strict.
2. Magnifying the judgement: any penalties, punishment, reward, decrees are to be respected. This means he doesn't find any crookedness in judgement, everything Allah (سبحانه وتعالى) decrees for him is straight.
3. Magnifying Allah (سبحانه وتعالى) Himself: anyone who doesn't respect Allah's judgement and commands cannot magnify Allah (سبحانه وتعالى). Committing shirk with Allah (سبحانه وتعالى) shows lack of magnification.

**This is the end of Surah Al Waqiah. May Allah (سبحانه وتعالى) accept from all, increase us from His mercies and make this Qur'an for us and not against us. Ameen.**

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