

Surat Ha Mim as-Sajda, ayaat 30-36:

Preliminary Points (tathakur):

1. This selection of 6 ayaat belong to two ruku'. Generally, the demarcation of ruku' is appropriate. However, in this case, it appears that these ruku' are not well demarcated. These 6 ayaat should constitute 1 organic whole.

Tafseer:

1. Ayaat #30-32: Maqaam al-Ihsaan/al-wilaya: Imaan + 'Amiloo Salihan
 - a. Real and Pure Imaan in Allah: Those who say "Our Lord is Allah, and afterward, are firm". It is one thing to say that you believe in Allah and quite another to be firm in this belief.
 - i. Cannot be firm in this belief unless you have embodied the 5 characteristics discussed in Surat at-Taghaboon.
 1. Must not have any complaint - regardless of how difficult.
 2. Obedience to Allah and His Messenger
 - a. Can't say you accept this and not another.
 - b. Can't say that some commandment of Allah is impractical, then you are challenging the wisdom and knowledge of Allah.
 3. Tawwakul: Put all your trust in Allah. Do everything you can, but then put your trust in Allah.
 - a. A bedouin came from outside of Medina, and didn't tie his camel down before entering the Mosque. Prophet asked why didn't you tie his leg. The bedouin replied that he has tawwakul on Allah. Prophet said, go back and tie the camel and then have tawwakul on Allah.
 - b. Don't put your trust in the means you have at your disposal. Nothing will result except as Allah wills.
 4. X
 5. X
 - ii. Add the three commands at the end of surat at-Taghaboon:
 1. Keep your duty to Allah as best as you can
 2. Listen and obey
 3. Spend in the cause of Allah
 - iii. Hadeeth: I said to the Prophet (SAWS), Oh Allah, please give me 1 thing that captures the essence of Islam in one word. The Prophet said, say I believe in Allah and then be firm on it (firm on it in action, behavior, feeling).
 - b. Waliy/Ihsan: This ayat is referring to those who embody the above characteristics and have proven with their deeds their Imaan in Allah, their Rub. These are the people who have attained the level of wilaya, level of Ihsan (highest level a mumin can attain in this world).
 - i. Ihsan - excellence
 1. We have forgotten the Qur'anic understanding of the word Ihsan. We understand Ihsan to mean being good to others.
 - a. Use tasawwuf, a foreign word - never mentioned in Qur'an and Hadeeth -in exclusion of Ihsan.
 - b. Qur'anic understanding of Ihsan is the beautiful relationship between you and your Rub.
 2. Surat al-Maida, # 93: Allah loves the muhsineen.

- ii. Wilaya - relationship of mutual friendship between abd and Allah. Allah is the wali of Allah.
 - 1. Move from relationship of bondsman (abd) to friend (ihsan).
 - a. I.e. Zaid was freed slave of Prophet (SAWS) then adopted as son.
 - b. Arabs used to call freed slave a 'mawla' - friend.
 - 2. If Allah loves His abd, He raises him to status of friend - this is the stage of wilaya.
- iii. To such people, angels descend upon them, telling them not to fear or grieve, and to rejoice over the good news of jannah - because they have proved their Imaan with their actions.
 - 1. General consensus of scholars that this descending of the angels occurs near the death of the mumin. Many reports of virtuous people seeing angels on their deathbed.
 - 2. Not all agree, but there is strong evidence that angels also descend on muminoon during their lifetime:
 - a. Angels come to humans during their lifetime - angels descended to help muminoon during battles.
 - b. Hadeeth: Prophet (SAWS) said whenever people congregate for the sole purpose of studying the Qur'an, Allah sends sakina (tranquility/satisfaction) upon them, Mercy of Allah covers them, and the angels come and surround them, and Allah mentions them to those who are with Him (the malaika al-Mukaraboon - the highest level of malaika).
 - c. The angels are (note present tense - implies now) their protectors in this life and in the hereafter.
 - 3. So far, we have studied angels in relation to passing the revelation from Allah to Prophets. In this passage, however, we are told that angels interact with all believers. Who are the malaika?
 - a. Muluk - root: Message.
 - b. In 20th century, some scholars tried to rationalize the basic articles are faith.
 - i. One scholar, for example, asserted that the angels are not personified beings, but are the forces of nature (i.e. gravity is a malaika).
 - ii. This is a big mistake.
 - c. Angels are personified beings created out of light.
 - d. Act like the bureaucracy of the hidden world of Allah - the ghaib. They obey completely, and implement the orders of Allah.
 - e. Angels are constantly interacting with humans.
 - 4. What is Qur'anic philosophy of history? Since beginning of time, there has been a continuous struggle between the forces of good and evil.
 - a. Origin of this historical struggle is the internal struggle between good and evil in each human being.
 - b. Within our own selves, there are two opposing forces:
 - i. Force dragging us toward evil: nafs al Amaal (id/ibido) - animal instinct/baser self.
 - ii. Force pulling us toward Allah - ruh, qalb. (superego).
 - iii. I.e. sexual urge is blind. Wants to be satisfied regardless of whether it is through halal or haram means. But the

- ruh/qalb warns you if it is haram. You are turned away from evil.
- c. Supporting these internal forces are invisible external forces:
 - i. Invisible forces that support your animal instincts are the shaitan. Prophet (SAWS) said the shaitan permeate your body just like blood. Tempt you and urge you to submit to your baser instincts.
 - ii. Invisible force that supports your nobler character (ruh/qalb) are angels. They are your supporters, friends, helpers.
 1. Malaika from alim il-Amr and the Ruh is created from alim il-Amr.
 2. Malaika created out of noor. Also, our ruh is created out of noor?
 - d. Supporting these internal forces are visible external forces as well:
 - i. Men who are agents of Shaitan, calling towards evil. The human agents of shaitan can be more powerful than the shaitan.
 - ii. Prophets. Also, every follower of Muhammad (SAWS) is a messenger of the Messenger of Allah. They call humans towards righteousness.
 1. Recall Omar, Musab ibn Umayr, etc.
 2. Other sahaba, and righteous people.
- iv. Whatever your souls can desire will be completely fulfilled.
 1. Ingrained in human nature are physical desires. Mumin restrains his desires in this world to serve Allah.
 2. Logical reward of such constraint is that Allah satisfies these desires to the maximum.
 - v. Whatever you demand, it will be granted to you: We are not equal in our knowledge/tastes.
 1. Everybody will be given according to his level of awareness of needs/desires/tastes.
 2. I.e. doctor travels to America, asks children what he should bring back from America. One daughter simply wanted a pencil. People have different levels of consciousness regarding what they want.
 3. Every human will ask to see Allah - without a veil. This is a universal desire and will be granted to everyone in Jenna. This is the highest reward.
 - vi. Gift from Allah - nuzul.
 1. Nuzul vs ziyafat:
 - a. When guest arrives, he is called nazeel - just arrived.
 - b. When a guest stays with you, he is zayeeef.
 - c. The first thing you give to a guest when he arrives is nuzul.
 - d. The real ziyafat is the feast prepared for the guest.
 2. All of these things described by Allah in the Qur'an are just the nuzul - appetizers. The real reward is unknown to us.
 3. Hadeeth: Prophet said that Allah said "I have prepared for my bondsman who are really virtuous, those things which no eye has ever seen, no ear has

ever heard about it, and no heart of any human being could ever visualize it."

- a. All the descriptions in the Qur'an are nuzul.
- b. The real reward is completely unimaginable to us.
- c. First 3 ayaat correspond to ayaat in Surat Yunus, #62-64.
 - i. Note in long surahs, you will find groups of ayaat in 3 or 7 ayaat that are very important. Some relevance to the numbers 3 and 7 (don't understand it, but can recognize it).
 - ii. Those who have real Imaan and real Taqwa (real Imaan permeates the entire personality and transforms the personality - as in surat at-Taghaboon. The personality will then reflect real Taqwa).
 - iii. Those with real Imaan have no fear - nothing can harm me except by the will of Allah. If it happens, I accept it - because He is my Lord, and it must be that there is some good from it.
 1. Surat at-Taubat - Mumin ordered to say to the Munafiqeen - Nothing can happen to us except what Allah wills, and He is our Mawla - friend and protector.
 - iv. For them is good news in this life and the life hereafter.
 1. Recall root of Imaan is Imn - peace, inner tranquility, inner satisfaction.
 2. Biggest success that a human can attain.
 - v. Note the Qur'an explains itself. The Qur'an is a tafseer of the Qur'an. If you find something you don't understand in the Qur'an, look to the Qur'an on similar subjects. Then look to hadeeth to see if Prophet elaborated on these ayaat. For example, see relationship between:
 1. First 11 ayat of Surat al-Mominoon
 2. First 19 ayaat of Surat al-Ma'arish.
2. Ayaat 33 - 36: Maqaam ad-Da'wa: tawasau bil-Haq + tawasau bis-Sabr.
 - a. Tawasau bil-Haq:
 - i. In this surah, another term is introduced to give more complete understanding of what it means to enjoin towards truth:
 1. In surat Luqmaan: amr bil-ma'rouf.
 2. In this surah: Da'i illa Allah
 - ii. Everyone is given power of speech. The best use is to call people towards Allah.
 - iii. See people going down the wrong path- toward the hellfire. Must try to save your family, relatives, tribe, nation, humanity.
 1. If you really believe in the hereafter, you will devote your entire time to save people from the hellfire - regardless of whether they persecute you, mock you, attack you, etc.
 2. Hadeeth: Prophet (SAWS) said that his likeness is like that of a person holding people from falling into a pit with fire.
 3. Cannot be a part-time affair. Must spend your entire time working for this.
 - a. Look at Prophet (SAWS) - as soon as the message came, he spent his entire time working for the Deen of Allah.
 - b. Hadeeth: Prophet (SAWS) said that the prophets don't leave an inheritance - spend everything they have for the sake of Allah.
 4. Don't look down on the people who are astray. Call them with sincerity and out of genuine concern for their well-being.
 - iv. Da'wa illa Allah vs Da'wa illa sabili rabika:

1. Both are terms used in the Qur'an.
 2. Da'wa illa sabili rabika - call towards the path of Allah.
 3. Da'wa illa Allah - call towards Allah
 - a. Also found in Surat Yusuf
 - b. Love Allah, adore Allah, make Him your goal - Aim high. Aim for Allah. Love for anybody/anything else should be subservient to your love for Allah.
 - c. Surat at-taubat - ayat #24.
 4. MO Note: Da'wa illa sabili rabika - collective call towards the Deen/social order Allah has ordained through Islam. Da'wa illa Allah - individual call to establish relationship with Allah.
- b. 'Amiloo Salihan: this should be discussed in section 1 above (maqaam al-ihsaan)?
- i. included in ayat #33 as a support to da'I illa Allah. Thumma Istaqamoo in ayat #30 already includes all 'amiloo salihan. In ayat #33, it is mentioned as a support, necessary prerequisite to successful and sincere da'wa.
 - ii. 5th section of Surat al-Baqara: do you want to call people to virtue/good and you forget yourselves. Before calling others to Allah, must call yourself to Allah and then your family - before making a public call. Otherwise, you are a munafiq - seeking fame or money.
 1. Prophet (SAWS) used to always say in his Friday khutba that he advises you and his own nafs.
 2. Say, I am among the Muslims - this is not a proud and haughty statement. I am calling you to Islam, but I am also trying to be a Muslim - let us strive to reform ourselves and improve ourselves together.
 3. Don't start a sect in Islam. Don't identify yourself except as a Muslim. Can follow a madthab, but you're only identity is Muslim.
- c. Tawasau bis-Sabr: always when one calls towards Allah, you will encounter resistance. Must remain firm in the truth you are espousing.
- i. Good deed and evil deed are not the same. Have different consequences.
 - ii. Part of the sabr is to repel the evil deed with good deed.
 1. If they are doing evil to you, show good to them.
 2. Prophet (SAWS) used to respond to the evil deeds with kindness and this had a powerful impact on those who were doing such terrible things. Some accepted Islam because of the way the Prophet (SAWS) responded to their evil deeds.
 3. The goodly response can warm the hearts of your enemies and turn them into sincere supporters.
 - iii. This level can be attained only by those who have strong Sabr - patience and steadfastness. This is the great happiness.
 1. Epitomized by Prophet (SAWS). Quraish used to mock & persecute Prophet. Prophet used to pray for the Quraish - in particular, Muhammad (SAWS) asked Allah to give one of the two Omars - and Islam was strengthened by the joining of Omar ibn al-Khattab.
 2. Return from Taif, the angel of the mountain came and asked if Muhammad (SAWS) wanted the angel to destroy the city of Taif. Prophet said no, maybe Allah will guide their progeny.
 3. Also can see this in the example of the great scholars who spent their lives calling people to Islam.

4. If shaitan tries to provoke you and get you to respond with likeness, seek refuge in Allah - He will strengthen you.
 - a. Can't get emotional, angry about how you are being treated. This is the shaitan inciting you.
 - b. Must hold your patience and respond with kindness.
 - c. Note: important topics are discussed at least twice in the Qur'an.
This same ayat is repeated (almost verbatim) in surat al-'araf.
3. Note: higher level than maqaam ad-Da'wa → maqaam of Iqamaat ud-Deen - when you have to clash and fight with the enemies of Allah. When people oppose the establishment of Islam as a Deen (socio-political-economic system).
 - a. Mecca phase - phase of da'wa (maqaam of da'wa illa Allah)
 - b. Medina phase - revolutionary phase (maqaam of Iqamat ud-Deen). Will be discussed in Section 4.
 - c. Two phases of the same process.
 - d. Surat as-Shura - central theme is Iqamaat ud-Deen (ayat #13). Note that surat as-Shura directly follows surat ha mim as-sajda.