



The Essentials for Every Muslim

Four Weeks Foundation Course – Day 6

Date: 09 July 2018 / 25 Shawwal 1439

Week 1: Faith (الإيمان)

1. Pillars of Islam (أركان الاسلام)
2. Pillars of Faith (أركان الإيمان)
3. Tawheed and its types / Shirk and its types (أقسام التوحيد وأقسام الشرك)
4. Ihsaan (الإحسان)

Week 2: Quran (القرآن)

1. Surah Al Fatiha (سورة الفاتحة)
2. Surahs Az Zalzalah to Surah An Naas (وقصار السور)

100. Surat Al-`Ādiyāt (Those that run) - سورة العاديات

- Allah (ﷻ) swears by horses with the best of their features. They did their maximum effort until they reached their target. The subject of the oath is the human because Allah (ﷻ) has given him all the facilities yet he's not doing his max and is not being productive. He's given a lot but gives very little. It's gratitude when a person is given something and is productive with it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَادِيَاتِ ضَبْحًا ١

- (والعاديات): this is an oath, it comes from (يعدو) which are horses running after the enemies. What makes them (عاديات)? The one who's riding the horse.
- (ضبحا): panting; this is the description of their running. They're running so fast that they're panting.

فَالْمُورِيَاتِ قَدْحًا ٢

- حوافرها مع شدة جريها تنفدح عند ملامستها الارض (فالموريات): their hooves will move quickly causing sparks (الصلبة او الحصى). They're running on stones, rocks and pebbles. Their hooves will strike the stones so they will rub against each other and cause sparks. This means what they're running on is not an easy path and they're running at the same time; there's a struggle.
- (قدحا): sparks
- This shows their speed and strength. Why are they using their maximum effort? Because they're going forward to face the enemies. They're not waiting for the enemies to come; this shows their bravery.

فَالْمَغِيرَاتِ صَبْحًا ٣

- (فالمغيرات): they're running at night and they conquer the enemy in the morning. You can only see the sparks at night. The honor of the believer is in his night prayer. Also it teaches a person should work in secret and when it's complete then to announce it. (غار) is to overcome and conquer the enemy.
- (صباحا): morning

فَأَثَرُنَ بِهِ نَقْعًا ٤

- (فأثرن به نقعا): imagine someone running fast and stopping the moment he reaches the target, there will be a cloud of dust behind him. Because of the strength and speed of the horses there's a cloud of dust when they reach the enemy (القوة والسرعة تثير الغبار عندما وصلت). Our greatest enemy is our self, it's important we discipline ourselves. (للأعداء)

فَوَسَطْنَ بِهِ جَمْعًا ٥

- (فوطنن به جمعا): the horses will come in the middle of the enemies. Striking the center will strike everything else. Our center is our heart, and when sins enter the heart then it affects everything else.
- What does (به) refer to? The rider of the horse. The horses took the rider to the middle of the enemy. This means the horses are not doing their maximum effort for themselves but for their master; this shows their gratitude.
- So the oaths are about dedicated horses who are taking the best means; strength, fast and at night. And the subject of the oath is about the human. The human is a greater creation than a horse. The horse is doing his best to serve his master, so what about the human? Subhan Allah.
- Allah (ﷻ) gave us everything in order to reach Him.

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾

- Surely the human for his Lord / Master is (لكنود). We need to run to our Master and struggle against our enemy until we reach our Master. The One taking care of us is Allah (ﷻ); He's the One reforming us so we should be grateful. How should we show our gratitude? Run for Him. Allah (ﷻ) is reforming us more than any other creation, but what's the problem? The human is (لكنود); he's ungrateful.
- (لكنود): he's ungrateful to the blessings of Allah (ﷻ). (كند) means to give too much water to the land, but it doesn't give back. It's only keeping the water inside. Allah (ﷻ) is giving us so much but the human is miserly; he's ungrateful by not showing Allah's blessing on him; there's no achievement or productivity. May Allah (ﷻ) make us keys of good. Ameen.
- The more Allah (ﷻ) gives us, the more we need to give. A person shouldn't only take and consume without giving anything; this being a burden. But when a person is given and then gives back then this is gratitude.
- A person should be productive for the sake of Allah (ﷻ).

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾

- Anyone who's (لكنود) is only taking and not giving, and he knows it and is a witness to himself.
- We witness that we're like this though we don't accept it when someone tells us, subhna Allah.
- On the Day of Judgement, those who were always arguing will not accept any witnesses. They will only want themselves as a witness. As a result their limbs will speak, but not their tongue. The tongue is not a witness. The tongue can say anything, but it's the limbs which will speak. A person shouldn't claim with his tongue but should act.
- He will be witness for himself against this dispraised character. May Allah (ﷻ) make us from the grateful ones. Ameen. What is the reason for being ungrateful?

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾

- He doesn't like to give, but he loves to take. He's not being nice to the people, but he wants people to be nice to him. He's not doing good to others, but wants others to do good to him. This is imbalanced.
- We all love what's good but we need to give. We should be satisfied with what we have. The upper-hand is always better than the lower-hand. A person who gives is happier than a person who takes. The one who's satisfied with what he has is similar to having a treasure

which doesn't end. For example when a person is satisfied with the money he has, then his money won't end, but the one who's not satisfied with the money he has then it will finish, subhan Allah.

- What will help us to overcome this dispraised quality of only taking and not giving? The next three ayat. 'Does he not know?'
- We all need these ayat, whether we have this dispraised quality and need to overcome it, or we don't have this dispraised quality but need protection from it. In both cases we need to know.

﴿٩﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾

- Does he not know when (أفلا يعلم اذا):
 - (1) (بُعْثِرَ مَا فِي الْقُبُورِ): all that's in the graves will come out scattered. The person is hidden under the grave and then it will all come out. Surah Al 'Adiyat has this same concept of being hidden and then showing with the horses running at night and facing the enemy in the day. The human is hiding Allah's blessings and not showing his gratitude. What else is hidden and will be shown?

﴿١٠﴾ وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾

- (2) (وَحُصِّلَ مَا فِي الصُّدُورِ): what's hidden inside the chests will come out. All that's hidden from ingratitude, disbelief and miserliness. Anything hidden and is not being taken out now will be taken out later as a regret.

﴿١١﴾ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

- (3) (إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ): they may be hiding but Allah (ﷻ) is All-Aware of them. We will find the name of Allah Ar Rabb mentioned twice in the surah because He's our Master and we need to do our best for Him. He's nurturing us and giving us everything. Allah Al Khabeer is the One Who has knowledge of the actions and the consequences to everything.

101. Surat Al-Qāri`ah (The Striking Hour) - سورة القارعة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿١﴾ الْقَارِعَةُ ﴿١﴾

- Notice the connection from the end of Al 'Aadiyat and the beginning of Al Qariah, both are referring to the Day of Judgement.
- (القارعة): means knocking. Al Qariah is one of the names of the Day of Judgement.
- Because of the horrors of the Day of Judgement, it will knock the hearts and the ears (تقرع القلوب والاسماع).
- The word (القارعة) is repeated three times in the Surah and this is to emphasize how great it is.

مَا الْقَارِعَةُ ٢

- In this ayah it's posed as a question, but not to get an answer, but to emphasize its importance (الاستفهام للتهويل).

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ٣

- What makes you to know about Al Qariah? This means we don't know until Allah (ﷻ) tells us.

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ٤

- Note that Surah Al 'Aadiyat is between Al Zalzalah and Al Qariah, so a person needs to be like the aadiyat because there's zalzalah and qariah.
- (يوم): Day, referring to the Day of Judgement
- (يكون): be
- (الناس): the people
- (كالفراش): like moths ; this is a parable. They will not be like butterflies but moths which fly in all directions.
- (المبثوث): scattered
- The Day when the people will be like scattered moths

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ٥

- (وتكون): and will be
- (الجبال): the mountains
- (كالعهن): like cotton / wool
- (المنفوش): fluffy, pulled out
- The mountains will no longer be strong and stiff but fluffy like pulled cotton. This is the effect of al qariah on the objects. The mountains have feelings and on the Day of Judgement these mountains will end.

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۖ

- (فأما من): as for the one who
- (ثقلت): heavy in weight
- (موازينه): his scales (of good deeds and worships)
- In Surah Al Qariah it is talking about good deeds, unlike Surah Az Zalzalah which is talking about both good and bad deeds.
- What's heavy on the scales? (لا اله الا الله). Also (سبحان الله وبحمده / سبحان الله العظيم), good manners for the sake of Allah (ﷻ) and this exceeds the one praying and fasting all the time. (الحمد لله) fills the scale. One deed is accounted 10 times to 700 times to multiple times.
- Also heavy on the scale is the person's value in front of Allah (ﷻ). A person might not have value in front of the people, but he's a believer and is obedient to Allah (ﷻ) so he has value with Him. It's not our value in front of people that's important but in front of Allah (ﷻ). May Allah (ﷻ) increase our value. Ameen. Our value increases with faith.

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۖ

- (فهو في): he is in
- (عيشة): life, imagine the Day of Judgement is a great crisis, but the person is content and pleased.
- (راضية): pleasing. Where is this pleasing living? In paradise. Also in life, the one who believes and does good deeds will have a good life.
- There is no harm, sadness, or misery in paradise; it's all peace. If we want a pleasing life then we should increase our scales of good deeds. Everyone wants a pleasing life and people will say different things to attain it, but it's my increasing our value in front of Allah (ﷻ) and our scale of good deeds.

- The delights of paradise are its abode because it will not be exchanged and the greatest delight is Allah's pleasure and to see the Face of Allah (ﷻ). We ask Him of His favor. Ameen.

Hadith: (عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ - قَالَ - يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى تُرِيدُونَ شَيْئًا أَزِيدُكُمْ فَيَقُولُونَ (أَلَمْ تَبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ - قَالَ - فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ " (Suhaib reported the Messenger (ﷺ) saying: When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Hast Thou not brightened our faces? Hast Thou not made us enter Paradise and saved us from Fire? He (the narrator) said: He (God) would lift the veil, and of things given to them nothing would he dearer to them than the sight of their Lord, the Mighty and the Glorious.) - Sahih Muslim 181

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۖ

- (وأما من): as for the one who
- (خفت): light in weight, the sins cause our weight to decrease. Manners can take a person up or down.
- (موازينه): his scales because of the sins and disobedience.

فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾

- (فأمه): his 'mother', (أم) means the origin of things. It also means his head
- (هاوية): the hellfire, this is one of the names of the hellfire, which means down and falling. The doors to the hellfire are on the floor and when it's opened the people fall down. May Allah (ﷻ) protect us. Ameen.

وَمَا أَدْرَاكَ مَا هِيَ ﴿١٠﴾

- (وما أدراك ما هي): What will make you know what it is? This is referring to (هاوية) / the hellfire. What is it?

نَارٌ حَامِيَةٌ ﴿١١﴾

- (نار حامية): extremely hot and burning fire. The fire of the duniya is one part of seventy parts to the hellfire of the akhira. We cannot bear the heat of the sun, so what about the fire of the Day of Judgement? May Allah (ﷻ) protect us. Ameen. **Hadith:** (عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ -) (Allah's Messenger (ﷺ) said, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." - Sahih al-Bukhari 3265

Homework: memorize Surah Al 'Aadiyat and Surah Al Qariah

May Allah (ﷻ) protect us from the hellfire. Ameen.