

Welcome to

ALI 154: Tafseer of Sura al-Hjir, Session Two

Please have a copy of the Holy Quran with translation with you

Questions for Tadabbur, verses 26 – 44

- 1) What differences can you note between verse 26 and verse 28?
- 2) Did Allah answer Shaytan's request and give him all he asked for?
- 3) What has Allah equipped the human being with to fight Shaytan's aim of beguiling him?
- 4) Compare these verses with verses 11 – 15 of Sura A'raf (#7).
What do you notice

Meaning of some words

- *Insan* (verse 26)
 - from Uns, familiarity
 - from nisyan, to forget
- *Jinn* or *Jann* (verse 27) – from covering, hidden
- *Hamain masnun* (verse 26) - clay that is dry, makes noise when hit
- *as-Samum* (verse 27) – hot wind that becomes fire
- *Sawwaytuhu* (verse 29) – completed, put everything in its place

Comparing verses

Creation of the human being

Allah created you from dust, then from a drop of fluid. .
(35:11)

He created man from a drop of fluid, and lo he is an
open contender (16:4)

And certainly We created man from an extract of clay
(23:12)

The Ruh

They ask you about the Ruh. Say the Ruh is from the affair of my Lord, and you have not been given knowledge of it except a little (17:85)

The soul is a spiritual and immaterial existent which incorporates spiritual faculties.

The Journey of the Soul

- Creation
- During life : makes the human being function
- Death: removal of the Soul
- Barzakh
- On the day of Judgment

Meaning of the required Sajdah

A physical prostration to Adam

An intention of helping him achieve perfection and nearness to God. The angels help the human being all through life to attain the true meaning of life. This is due to the closeness of the human being to Allah, and his potential for perfection, both of which are superior than that of the angels.

Was Shaytan's request answered?

He was given respite, but not till the day of Judgment

The respite is up to a time known only to Allah. Before the end of the world there will be a time when all evil will be conquered and good will prevail. At that time Shaytan will not have an influence over the human being any more.

Some details

- Shaytan is a common noun that denotes any creature that is mischievous and misleading.
- Iblis is a proper noun and is the Arabic name of the Shaytan who refused to prostrate to Adam and deceives the human being
- Jinn is a creature that is made of fire and possesses both a body and a soul. They are accountable to Allah and can choose to believe or disbelieve.

How does Shaytan influence the human being?

- By manifesting himself in human form. He presents himself as a well wishing advisor to misguide human beings
- The beautification of ugly deeds. He does this by mixing good and evil, and making evil seem justified.
- False promises: *Shaytan promises them and makes them entertain far fetched hopes (4:120)*
- Fear: He frightens people about the future. This results in hopelessness, lack of trust in Allah, cynicism, staying away from benevolent deeds . . . *The Shaytan promises you poverty and enjoins you towards evil while Allah promises you forgiveness from Him, and grace, and Allah is ample giving, all-Knowing (2:268)*

Verses 41 – 42

Allah answers Iblis

- ‘This’ is part of the straight path, referring to testing of the human being through the activities of Shaytan. Shaytan is not independent in it. It is Allah’s decision.
- All human beings are His creatures, not just the sincere ones.
- It is not Iblis who causes them to deviate – they decide to follow him. Iblis has no power of his own.