

CLASS TWENTY NINE

We stopped off at:

فَإِذَا قِيلَ لَكَ : مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا ؟

If it is said to you, what are the three principles which a person must know?

فَقُلْ : مَعْرِفَةُ الْعَبْدِ رَبِّهِ ، وَدِينَهُ ، وَنَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Then say it is the knowledge of the servant of his Lord and his religion and his Prophet Muhammad sallallahu 'alayhi wa sallam.

فَإِذَا قِيلَ لَكَ : مَنْ رَبُّكَ ؟

If it is said to you, who is your Lord?

فَقُلْ : رَبِّي اللَّهُ الَّذِي رَبَّانِي وَرَبِّي جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ

They say (the answer to that), my Lord is Allah who has nurtured me and all of the creation with all the favours and blessings.

وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ

He is the One whom I worship and there is no one other than Him and besides Him that I worship.

TAFSEER OF ALHAMDULILLAHI RABBIL-'AALAMEEN

This is exactly where we stopped off:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الفاتحة: ٢﴾

The proof is all praise is for Allah, the Lord of all the creation.

The Lord of the creation, that is the proof. He is the One who nurtured, He is the One who sustained, He is the One who gave us all the blessings, He is the Creator, the Owner of the

universe, He is the One who controls all the affairs, He is the Mighty and Majestic One subhaanahu wa ta'aala, He is the Lord and that is the One who is worthy of our worship.

ALHAMDULILLAH

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

Al-Hamdu Lillah (الْحَمْدُ لِلَّهِ) is proof Allah is worthy of Ibaadah. How? Because He nurtured us, not only us but the universe. Therefore, He is the only One worthy of being worshipped since He gave us all that. Al-Hamd (الْحَمْدُ) is admitting thanks to the One being thanked.

The verse he chose is the first verse in the Qur'an. Of course there is a dispute about whether Bismillah is or not, but al-Hamdu Lillah is mostly the first verse in the Qur'an. It is also the last of the Du'aa of the people in Jannah:

...وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿يُونُسُ: ١٠﴾

The close of their request is Al-Hamdu Lillahi Rabbil-'Aalameen (in Jannah).

The Alif and Laam in al-Hamdu (الْحَمْدُ) is called Lil-Istighraaq (لِلْإِسْتِغْرَاقِ). Meaning it includes all thanks, every type of thanks belongs to Allah subhaanahu wa ta'aala. Every type of thanks that existed, is existing or will exist, that Alif and Laaf (Lil-Istighraaq) means all of that belongs to Allah.

LAAM IN LILLAH

Al-Hamdu Lillah (الْحَمْدُ لِلَّهِ). The first Laam in Lillah (لِلَّهِ) comes to mean two things. It comes to mean ownership, Lil-Mulk (لِلْمَلِكِ). It means ownership when it is preceded with an appointed, specified item. When that Laam is preceded with a specified item like you say:

الدار لخالد

The house is for Khaalid.

That means the Laam here is the Laam of ownership, Laam Mulk (لَام مَلِكِ). Why? Because it was preceded with a specified item. Li-Khaalid (لِخَالِدِ) means a specified item was before it,

which is the house, or it could be a car, a pen or a laptop. So when it is a specified item before that Laam, that means that is the Laam of the ownership.

But Laam also comes to mean Istihqaaq (إستحقاق), which means someone worthy of a quality or a matter. For example, you say:

الفخر لخالد

العز لخالد

Honour is for Khaalid.

Honour is not an appointed item like a car, which we said earlier. Rather, it is a quality, meaning honour is a Ma'aanee (معانى) not a specified item. So Laam in Lillah means He is worthy and deserves all thanks. Why? Because al-Hamd before it is a Ma'aanee and it is not a specified item, so it is Laam al-Istihqaaq (لام الإستحقاق) instead of Laam al-Mulk (لام الملك).

In addition to Istihqaaq, Laam in Lillah also means Ikhtisaas (إختصاص), which means Hamd is a speciality only to Allah. It also comes to mean Ikhtisaas, only for Allah. Al-Hamd, Alif and Laam means all. The Laam in Lillah means worthy (Ikhtisaas) and Istihqaaq means He deserves it. So that is the definition of al-Hamdu Lillah linguistically. The definition of it is remembering the beauties of the One thanked (over here it is Allah), showing love, glorification and majesty to Him.

ذكر محاسن المحمود مع حبه وتعظيمه وإجلاله

That is the definition Ibn Taymiyyah chose for al-Hamd. You must have all those conditions and qualities when you remember Allah subhaanahu wa ta'aala. So if you thank Allah without the condition of love or without the condition of glorification for example, that would not constitute Hamd. That is something different called maybe Madih (مدح) which is praise, but it is not the high status of al-Hamd that we are talking about over here. So that is linguistically and Shar'ee for al-Hamdu Lillah.

THE DIFFERENCE BETWEEN HAMD AND SHUKR

What is the difference between al-Hamd and Shukr? In Arabic, both mean very similar things. They basically mean thanking someone. However, Hamd usually involves the tongue (thanking by the tongue). Shukr could be by the tongue mostly, and action as well. You do not say for example:

حمد الله بفعلني

You do not say I did Hamd to Allah by my action. Generally speaking, you do not say it and that is not the way it is said. Shukr is by tongue and by action. Hamd is usually by tongue. That is why when Allah mentioned parents in the Qur'an, what did He say? Did He say Hamd or Shukr?

... أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ... ﴿ابراهيم: ٤١﴾

Because when you are thanking your parents, you are not just saying it verbally. It involves other more broader acts of serving, other physical acts of helping them, in addition to the verbal. So He said Anishkur (أَنْ اشْكُرْ), instead of Anihmid (أَنْ احمِد). In a one liner, Shukr is a much more broader term than Hamd and Hamd you may say is a sub or part of Shukr.

TAWHEED AL-ULOOHIYYAH IN THE QUR'AN BY NAME, ACT AND ORDER

Al-Hamdu Lillah, this here shows Tawheed al-Uloohiyyah. The name Allah, linguistically it comes from al-Ilaah (الإله) and we went over that, we gave you the breakdown of that before. Al-Uloohiyyah comes from Ilaah and that is Tawheed al-Uloohiyyah, they are both derivative of the same root word. So al-Hamdu Lillah is Tawheed al-Uloohiyyah and to show you how important Tawheed al-Uloohiyyah is, look at the first Tawheed al-Uloohiyyah by name, by act and by order. There is by name, act and order. The first indicator or proof of Tawheed al-Uloohiyyah in the Qur'an by name, is al-Hamdu Lillah. That is why He said al-Hamdu Lillah, He did not say al-Hamdu Lir-Rahmaan or Jabbaar. Al-Hamdu Lillah because it is the name that encompasses the meanings of all other names (Allah, al-Ilaah), and it shows Tawheed al-Uloohiyyah by name. So this is by name, that establishes Tawheed al-Uloohiyyah by name. Keeping in mind like I said, that the scholars dispute whether Bismillah is the first Ayah or not.

That is the first way Tawheed al-Uloohiyyah is established by name. Then the Tawheed al-Uloohiyyah by act or a verb is:

إِيَّاكَ نَعْبُدُ... ﴿الفتاحة: ٥﴾

That is Tawheed al-Uloohiyyah by act, by verb. That indicates not only present, because it is a Fi'l Mudhaari' (فعل مضارع). It means now and continuous in the future (both present and continuous) and that is in a Fi'l.

So the first in name is:

الْحَمْدُ لِلَّهِ... ﴿الْفَاتِحَةُ: ٢﴾

The first in an act or a verb is:

إِيَّاكَ نَعْبُدُ... ﴿الْفَاتِحَةُ: ٥﴾

And that is for present and continuous.

And then the first order of Tawheed al-Uloohiyyah is in Surat al-Baqarah:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمْ... ﴿البقرة: ٢١﴾

That is how you have the first indications of Tawheed al-Uloohiyyah in the Qur'an, in name form, in Fi'l form and in Amr form. That covers al-Hamdu Lillahi.

RABBIL-'AALAMEEN

Now we move on, the next two terms:

... رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

We defined Rabb last week. The Lord of the universe. Rabb is the Lord and we mentioned that when it is combined with Al (ar-Rabb), that can only be Allah. If you say ar-Rabb, that is only Allah subhaanahu wa ta'aala. However, you and me, I could be Rabb ad-Daar (رَبِّ الدَّارِ). The lord of my house, because I control my family, and likewise you. But when it is ar-Rabb, that only means Allah subhaanahu wa ta'aala.

ALHAMDULILLAH IS TIED TO RABBIL-'AALAMEEN

Allah says He is worthy of thanks (al-Hamdu Lillah), He tied it to the Lord of the universe (Rabbil-'Aalameen). Why? To show you who is worthy of worship and how He is worthy of worship. Allah said He is worthy of all thanks, He tied it to being the Lord of the universe

(Rabbil-‘Aalameen) to show who and why He is worthy of worship. Why is He worthy of al-Hamdu Lillah (our Tawheed al-Uloohiyyah)? Because He is Rabbil-‘Aalameen. ‘Aalameen (عالمين) is plural of ‘Aalam (عالم) which is a term that means the universe. A more precise definition is, it is everything other than Allah subhaanahu wa ta’aala.

WHY DID THE AUTHOR USE IT AS PROOF?

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

How is it related to being proof for the statement of the author? Why did he use it as proof?

The author said:

فَقُلْ : رَبِّيَ اللَّهُ الَّذِي رَبَّنَايَ وَرَبِّيَ جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ

He said the One who created the universe, the One who nurtured the universe, He is my Lord. Why is he my Lord? Because He is Rabbil-‘Aalameen. Why do I give Him my worship? Because He is Rabbil-‘Aalameen. Therefore when that is established (that He is Rabbil-‘Aalameen), then He is the One worthy of my Ibaadah and no one other than Him.

If you do not have the book, you are going to get lost because as you know and you noticed, we are going through this sentence by sentence, nearly word by word actually and sometimes almost letter by letter. If you do not have a book in front of you, even if you have it memorised you are going to get lost, so bring your copy with you. Remember I used to bring my copy, and my copy that I used to bring over here (the yellow book) was the one I memorized Al-Usool Ath-Thalaathah with when I was maybe seven or eight years old. But someone dear asked to keep it, I gave it as a gift to them and I sent it to them. I will start bringing another copy, I will find another copy and Inshaa Allah I will start bringing it. If you are taking notes on your laptop and you are looking at it while you are typing notes, then that is good. But other than that, you should have a copy with you, you look at it because you will get lost without that.

EVERYTHING BESIDES ALLAH IS CREATED AND I AM ONE OF THOSE CREATIONS

The next sentence he said is:

وَكُلُّ مَنْ سِوَى اللَّهِ عَالَمٌ وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ

Everything besides Allah is created and I am one of those creations. This is really the Tafseer of Rabbil-'Aalameen. We have number one, that He is the Lord, that He created everything and that is why He is worthy of worship. Al-'Aalameen is plural of 'Aalam like we said, and that is everything in the world. 'Aalam al-Ins (عالم الإنس), 'Aalam al-Jinn (عالم الجن), 'Aalam at-Tayr (عالم الطير), 'Aalam an-Nabaat (عالم النبات). Plants are an 'Aalam, the Jinn are an 'Aalam, the water is an 'Aalam.

Then he brings it close to him, he says and I am one of that universe and I am part of that universe. Al-'Aalameen is plural of 'Aalam and it is all creation, all of the 'Aalam. It is said to be derivative from the word 'Alaamah (علامة) (a sign), because the 'Aalam of the sky, the 'Aalam of the earth, the 'Aalam of the plants, the 'Aalam of the oceans, everything we see are signs. They are the signs of the Creator, that He nourishes, sustains, takes care of and created all that.

So the author said:

وَكُلُّ مَنْ سِوَى اللَّهِ عَالَمٌ وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ

Everything besides Allah is a created being, and I am one of the created beings. Me who is speaking, who is reading to you, I am part of that universe. I am nurtured, raised and created by Allah. So he is basically bringing the point home, when he says and I am part of that creation.

HOW DID YOU ARRIVE AT THIS KNOWLEDGE?

Then he moves on to the next sentence:

فَإِذَا قِيلَ لَكَ : بِمَ عَرَفْتَ رَبَّكَ ؟

So if it said to you, how did you arrive at this knowledge (that He is your Lord)? We established the fact you know your Lord. You need knowledge, which is the Ma'rifah of the Rububiyah, and now you need to know how you found that. How did I get the answer? That is a follow up question, to the original question.

بِمَ عَرَفْتَ رَبَّكَ ؟

Here, the Baa in Bima (بِمَ) is Baa' as-Sababiyyah (بَاءِ السَّبَبِيَّةِ), the Baa of why. It is a matter of Ghayb (unseen), so how do we know this if it is a matter of unseen? How did we find out this knowledge? Allah describes us as the believers in the unseen:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ... ﴿البقرة: ٣﴾

فَإِذَا قِيلَ لَكَ : بِمَ عَرَفْتَ رَبَّكَ ؟ فَقُلْ : بِآيَاتِهِ وَمَخْلُوقَاتِهِ

The answer is:

بِآيَاتِهِ وَمَخْلُوقَاتِهِ

Then say, through His signs and through things which He has created.

THREE COVENANTS WITH ALLAH

One way we know our Lord is by the covenants He took from us, and there are three of them. The first covenant with Allah was when Allah brought forth the children of Adam from their loins, and He made them testify upon themselves. Allah said, am I not your Lord?

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ... ﴿الأعراف: ١٧٢﴾

They said yes. That is the first covenant.

The second covenant is the covenant of the Fitrah, Meethaaq al-Fitrah (ميثاق الفطرة). This is another covenant which also affirms the first covenant by Allah, that He created us on the Fitrah.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۖ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا...
﴿الروم: ٣٠﴾

Oh Muhammad sallallahu 'alayhi wa sallam, set your face towards the religion Haneef (meaning worshipping Allah purely), that is the Fitrah which Allah created mankind on.

That is the second covenant, the Fitrah which Allah created mankind on.

And you know the Hadith Sahih of Abu Hurayrah:

كُلُّ مَوْلُودٍ يُوَدُّ عَلَى الْفِطْرَةِ

Every newborn is born on Fitrah.

At the end of the Hadith he says the parents change them into Judaism, Christianity and so on and so forth, but he does not say in the Hadith that they change them to Islam.

He said:

يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ

He did not say:

يُسْلِمَانِهِ

Why? Because he was born Muslim. You do not change him, that is what he was born on.

The pure Fitrah is one knows his Tawheed. Is that enough? Are those two covenants enough? That is not enough.

There is a third covenant, that is the covenant when Allah sent the Messengers affirming the previous covenants.

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِنَاسٍ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ...

﴿النساء: ١٦٥﴾

So the Fitrah is Tawheed. If one is left alone, he would be on Tawheed.

Allah said in the Hadith al-Qudsi:

خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ

In Hadith Sahih Muslim. Iyyaadh Ibn Humaar radhiallahu 'anhu said that Allah said, I created all my slaves on the Haneefiyah (on the Tawheed) and the Shayateen changed them.

Those are the three covenants which we must know, and these are the covenants in which Allah told us the answer to Man Rabbuk. Those are three covenants you should know about.

فَإِذَا قِيلَ لَكَ : بِمَ عَرَفْتَ رَبَّكَ ؟ فَقُلْ : بِآيَاتِهِ وَمَخْلُوقَاتِهِ

Through His signs and through things which He has created. Those covenants are proof that we know Allah, that it is the Fitrah, that when He created us He said:

...أَلَسْتُ بِرَبِّكُمْ... ﴿الأعراف: ١٧٢﴾

And we said yes. It is a covenant He took upon us.

INTELLECTUAL AND TEXTUAL PROOF

Intellect proof is also proof, in addition to that. Every creation needs a Creator. Do all these creations ('Aalameen) that we mentioned about, exist by themselves or by chance? If you say they exist by themselves, that is rationally impossible. It was first non-existent, so how can it exist when it was non-existent? The non-existent is nothing until it exists. It is not able to bring itself into existence, that is common sense. If you also say they exist by chance, then we say this is also impossible. Do cars, planes, rockets, computers and other forms of machinery exist by chance? The atheist or deniers of Allah who do not know Man Rabbuk would definitely reply to you and tell you cars, rockets, planes and computers do not come by chance, that is impossible. They all tell you that it is impossible. So we say to them, then how can the birds, the mountains, the sun, the moon, the stars, the trees, the seas and everything that is in between the heavens and the earth exist by chance? You remember the story of Abu Haneefah and the atheist? The one when he debated over the existence of Allah and they could not believe that a ship made itself.

So the author says:

فَقُلْ : بِآيَاتِهِ وَمَخْلُوقَاتِهِ

That is to prove the existence of Allah subhaanahu wa ta'aala. To prove this, this whole universe does not come by coincidence but by a Creator.

Now when you say that:

بِآيَاتِهِ وَمَخْلُوقَاتِهِ

Look at the universe, how it was created and who created it. Is that text or intellect? That is intellect overall.

The author mentioned:

آيَاتِهِ وَمَخْلُوقَاتِهِ

The signs. The night and the day, the sun and the moon, and then he followed it by two verses. He used intellect but he followed it by two verses, combining between intellect and the text of the Qur'an. He is going to mention two Ayaat to prove this. Some may understand when we say intellect, that it is only the mind. But rather, mental proof or intellect when we say it, it is restrained and governed by the guidance and under the umbrella of the text.

Look at what I mean. When I say:

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا
لِلْقَمَرِ... ﴿فصلت: ٣٧﴾

The night, the day and all the creation, that is intellect. When the Qur'an says look at the creation, that is intellect but it is derived and restrained from the Qur'an. If it is unrestrained by the Qur'an and the Hadith (the Wahi), then you open the door for the unhatched, underdeveloped minds to speak ignorance thinking they are smart, like the modernists of today do.

THE TWO TYPES OF AYAAT

So he said we know Allah:

بِآيَاتِهِ وَمَخْلُوقَاتِهِ

Let us stop at Ayaat (آيات). Ayaat are two types.

AYAAT SHAR'IYYAH

Ayaat Shar'iyyah (آيات شرعية), that is the revelation. When we say Ayaat Shar'iyyah, that is the revelation sent to the Prophet Muhammad sallallahu 'alayhi wa sallam. The revealed

way, which is the Qur'an and the Hadith of the Prophet Muhammad sallallahu 'alayhi wa sallam. That is Ayaat Shar'iyah, that is what is meant in the verse:

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ... ﴿الحديد: ٩﴾

But how is revelation a miracle? He said this is proof on the existence of Allah. How is revelation? Because revelation is complete, it is total, it is organised, it is consistent, it is not contradictory, it is infallible. Allah said:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا
كَثِيرًا ﴿النساء: ٨٢﴾

Do they not consider the Qur'an carefully? Had it been from other than Allah, they would surely have found a lot of contradictions in it.

So the revelation, the Ayaat Shar'iyah is proof of the Creator in itself. It is proof of the Creator also and more importantly in the challenge, which is the miracle. When we say the miracle of the Qur'an, it is that challenge when Allah challenged them all. Bring a Qur'an like it, they could not and we are still waiting for it.

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ... ﴿القصص: ٤٩﴾

When they could not bring a Qur'an, just bring us ten Surahs like it. Another verse challenging them:

أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ فَأْتُوا بِعَشْرِ سُورٍ... ﴿هود: ١٣﴾

Just ten Surahs like it. Then the final challenge, give us a line like it.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ مِثْلِهِ...
﴿البقرة: ٢٣﴾

Three challenges. All those billions and billions and trillions on top of trillions you have been spending all these years to destroy and fight Islam, save it. Have one of your Orientalists who claim they are eloquent and they are artistic in the Arabic language, some of them are very good in the Arabic language, you give them that. Or have one of their baby chicks in the Muslim countries who align themselves with them, bring an Ayah like it. You prove our

religion wrong and you will save your trillions, instead of fighting Islam. But they could not and they will not, this is proof of how we know Man Rabbuk. That is one of the proofs, in addition to the covenants this is also proof.

Not only was it a dare or a double dare.

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا... ﴿البقرة: ٢٤﴾

A challenge in the highest degree of challenge. The Qur'an says We challenge you and not only is it a challenge, but the highest degree of challenge.

وَلَنْ تَفْعَلُوا

We challenge you and we tell you, you are not going to do it. It is impossible.

That is why he said:

بِآيَاتِهِ وَمَخْلُوقَاتِهِ

So the first meaning of Ayaat when we say Ayaat, is Ayaat Shar'iyyah.

AYAAT KAWNIYYAH

Another meaning that Ayaat comes to mean, the second meaning that it could mean is Ayaat (which is signs), not in revelation but in creation. It is called Ayaat Kawniyyah (آيات كونية), as opposed to Ayaat Shar'iyyah. Like the creation of the human beings, the creation of the sky, the earth, the moon, that is Ayaat Kawniyyah. Animals, plants, that is Ayaat Kawniyyah versus the one I mentioned earlier which is Ayaat Shar'iyyah.

So when you hear Ayah, it could mean both Shar'iyyah or Kawniyyah, it depends on the context it is in or the intention of the one who says it. It could mean one of them. Ayaat Shar'iyyah is the revelation and Ayaat Kawniyyah is the signs of creation (like the earth, the night, the day, the animals, the plants).

WHICH DEFINITION OF AYAAT DID THE AUTHOR INTEND?

The author says:

بآيَاتِهِ وَمَخْلُوقَاتِهِ

Why did he mention Ayaat and then Makhlooqaat? He said signs and then he mentioned creation. Had he said Ayaat, it would include creation by both definitions we just mentioned. Why did he mention Ayaat and then add the word creation? What I am saying is and I want you to get this, had he said Ayaat alone as we defined it, it would have possibly meant Shar'iyyah and Kawniyyah (which is revelation and other signs of the creations of Allah). Why did he say Ayaat then follow it by creation? He could have said signs (Ayaat) and that is it, period there, but he said Makhlooqaat. The answer to that, it depends on the definition of Ayaat that he intended. We do not know what he intended when he said Ayaat, so let us take the scenarios one by one.

THE FIRST SCENARIO

He could have intended the Kawniyyah and Shar'iyyah (both of them together). Now if that is his intention, why did he add Makhlooqaat (creation) then? That in Arabic is like mentioning something particular after something general, to give importance to that specific or particular. That in 'Arabi is called 'Atf al-Khaas 'Ala al-'Aam 'Ala Sabeelil-Ikhtimaam bil-Khaas (عطف الخاص على العام على سبيل الإهتمام بالخاص).

For those of you who memorise the Ajroomiyyah:

وذكر خاص بعد ذي عموم منبهاً بفضله المحتوم

Mentioning something particular after that which is general, to give importance to the specific or particular. That is number one. That would be the answer to why he mentioned creation, if he meant Kawniyyah and Shar'iyyah by Ayaat.

THE SECOND SCENARIO

He may have intended to mean the Shar'ee definition of Ayaat alone, meaning the revelation. If he meant only the revelation, then he said creation because he needed to add that. So he followed it by creation, to encompass and include everything other than revelation. That is if he meant the Shar'ee meaning of Ayaat, meaning we are assuming in the second scenario that he is referring to the signs (Ayaat) of revelation in particular. So then he said creation as an addition, which is totally different from the first one. Right now he meant Ayaat which is revelation, so he added on creation to add all the other creation. Ayaat would mean revelation only in this scenario, so Makhlooqaat would mean everything outside of the revelation (which is the heaven, the earth, the night, the day, me and you, the moon and everything else).

THE THIRD SCENARIO

The third scenario is that he may have meant and intended by Ayaat, the Kawnee definition alone (the signs in the creation). It is what is called in Arabic 'Atf Tafseer (عطف تفسير) if he meant that, combining between two things of the same. Meaning with Ayaat he meant in this scenario, the creation (the Kawniyyah). So then why did he say Makhlooqaat, which means the same thing? They are both the same. Why did he say two words to mean the same thing? In Arabic that is proper and there is example of it in the Qur'an:

...مِلَّةَ إِبْرَاهِيمَ حَنِيفًا... ﴿البقرة: ١٣٥﴾

Millat Ibraheem is Haneefa and Haneefa is Millat Ibraheem. It is combining between two things that are the same, to stress a point.

What you need to need to understand is that Ayah is defined as Shar'ee and Kawnee, it has two meanings. Then what did the author mean when he said Ayaat? Did he mean both Kawnee and Shar'ee (which was the first scenario I mentioned), Shar'ee alone, or Kawnee alone? And we gave the breakdown for every one of those three scenarios.

The author is not here for us to ask. And even if he was and we knew precisely what he meant, knowing all three scenarios, the two definitions of Ayaat, and why he would add Makhlooqaat to Ayaat would give us a broader understanding. And in the future, it will make reading the books of the 'Ulamaa easier. It is matters like these that distinguish between one who has superficial knowledge and one who is a Taalib 'Ilm and a strong Taalib 'Ilm, and that is what we Inshaa Allah plan to raise.

AMONG THE SIGNS AND CREATIONS OF ALLAH

So the author says:

وَمِنْ آيَاتِهِ : اللَّيْلُ ، وَالنَّهَارُ ، وَالشَّمْسُ ، وَالْقَمَرُ

Now he goes on to elaborate more. From the signs are the night and the day, the sun and the moon. I do not want to speculate on which one of the three scenarios the author possibly intended, it does not really matter.

من هنا للتبعيض

Meaning among the Ayaat.

وَمِنْ مَخْلُوقَاتِهِ : السَّمَوَاتُ السَّبْعُ ، وَالْأَرْضُونَ السَّبْعُ

من هنا للتبعيض

Some.

He created the seven heavens and the seven earths.

وَمَنْ فِيهِنَّ

And those within them. What is within them? Creations like the mountains and the oceans in the earth. And what is in the heavens? Like for example the angels, the Bayt al-Ma'moor and everything else.

Then he added:

وَمَا بَيْنَهُمَا

And what is between them (to encompass everything). Everything that is between what? Between the heavens and the earth. What we see and what we know, and that which only Allah subhaanahu wa ta'aala knows.

WHY DID THE AUTHOR DISTINGUISH BETWEEN THE TWO GROUPS?

These two statements, look carefully at the choice of examples he gave us and how he distinguished between the two. He made a distinction between the two. Follow with me so you will get it. He distinguished for example between the sun and the moon, the day and the night on one side, and he said they are a sign and an Ayah. First one was a sign and he gave some examples. Then he said:

وَمِنْ مَخْلُوقَاتِهِ

And he gave examples, which is the heaven and the earth. You see that in front of you in the book. There is a delicate reason for him to do that distinction. He could have combined between all of them, but he separated using Ayah for one category and creation for another. What was the purpose for separating?

First, analyse with me the examples. He said from His signs (Ayaat) are the night and the day, the sun and the moon. Night, day, sun and moon. What do you see when you see these

examples? They move and they change. The night into day, the day into night. The moon and the sun change. Then he said about the heaven and the earth. And from that which He has created are the seven heavens and the seven earths (below us). Seven heavens above us and the seven earths below us. Do those change? The earth has been there since you were born and prior to that, and it will be there when you die and after that. You see it every day. You see the sky every day and it does not go and come like the moon and the sun, like the night and day, it does not go. They are static, unlike the first group. They are fixed, they are unchanged, they do not go and come.

Seeing the heavens and the earth every day, day after day, mentally people get immune or what you would call numb from seeing how it is a miracle. It is a sign from Allah. Most people get used to seeing them every day, that they no longer see them as an Ayah and they need to be reminded. They become something casual because you see it every day, constantly. We have to remind ourselves, we have to remind others to know and understand that this earth that we step on every single day and the heavens above us, that is a miracle. That is a sign, that is an Ayah from Allah. But a lot of people become numb to that fact, because it is there and it does not change. However, those that go and come and change like the sun and the moon, the night and the day, for the general laymen they see that as more of a miracle. And whoever is learning this question (Man Rabbuk), it is usually beginners. If we teach it to people, it is beginners and they are usually the laymen who overlook the miracles that are constant, static and do not change.

Look closely at the story of Ibraheem, and this will probably get you to understand it. He could have chosen a lot of a miracles, there is plenty of miracles to choose. When Ibraheem was debating his people, what did he use as proof? Did he use things that change or things that are not static? Look at the verses.

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ
﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ
لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾ ﴿الأنعام﴾

He saw the stars, he said look at that miracle. What did he use after that? The sun and the moon. He used signs that move, Ayaat that move, because people can relate to that. It goes and comes, someone is bringing that and moving it. He did not say look at the heaven and look at the earth, which he could have used and they are Ayaat, but he is talking to laymen who do not understand it because they see it constantly. It is actually a very wise, calculated move by the author when he separated the examples the way he did. All are miracles and all are great miracles, but some change and some remain static, so he distinguished between the categories there.

OVERCOMING DOUBTS IN MAN RABBUK

Next he mentioned some of the biggest signs that we see, which are night, day, sun, moon, heavens and earths, for what? For proof on how you know Man Rabbuk. It is not a simple question. If it is simple to you, say Alhamdulillah. If it is deeply rooted in your heart, do not take it for granted that I know Man Rabbuk. Say Alhamdulillah, that is a big blessing. You know I get a lot of calls, hundreds and hundreds of calls Alhamdulillah Rabbil-'Aalameen. I try to answer all of them and Inshaa Allah I will answer every one of them. There are a specific number of questions that are the most common ones. Among the top questions for example is sisters or brothers who have doubts in Man Rabbuk. Amazing brothers and sisters, you can tell that they have Imaan but the Shaytaan is working. The Shaytaan goes to the houses that have a lot of goodies in them, he does not go to abandoned houses. He goes there to destroy those houses and that is why we need this knowledge, so when the doubts come, we fight them and resist them. That is why I say, say Alhamdulillah if Man Rabbuk is firmly rooted in your heart.

This statement here helps a lot of those facing that struggle. The statement of the night, the day, the sun, the moon, the heavens, the earth, what is in between them and what is in them. That helps a lot of those who face that struggle, especially those who have a calamity and their Imaan begins to shake. Why do you think they are repeated so much in the Qur'an?

The beautiful sun is a sign, it is from Ayaatillah (آيات الله). The sun that rotates upon its own axis, the sun that completes a rotation almost every thirty days, the sun along with its planets orbits the centre of the galaxy (The Milky Way) at a speed of about two hundred and twenty kilometres per second. Look at the moon, the moon does not follow a regular orbit like the satellites of other planets, it actually orbits the earth. Sometimes it moves behind it, and sometimes it moves in front of it. The moon moves with the earth around the sun, and it actually follows an S like pattern, a pattern that resembles the letter S. All that, the sun, the planets, their satellites and other objects are in constant motion above us. There are billions of galaxies, they move at speeds of thousands of kilometres an hour through space. Do they ever collide with one another?

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۗ صُنِعَ اللَّهُ الَّذِي

أَتَقَنَ كُلَّ شَيْءٍ ۗ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿النمل: ٨٨﴾

When Allah talks about His creation in one of the verses like these that we are supposed to look into and contemplate and think, He is the All Truthful and He is the All Worthy of Praise, and all of our praise. He says in it, Sun'allah (صُنِعَ اللَّهُ), the work of Allah.

الَّذِي أَنْقَنَ كُلَّ شَيْءٍ

Who perfected all things.

The unstatic sun that moves in a definite orbit is a sign of Allah subhaanahu wa ta'aala.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

The sun is travelling at the enormous speed of seven hundred and twenty thousand kilometers an hour. The sun, the stars, the planets, they travel over seventeen million kilometers a day, which is 10.5 million miles a day.

وَالسَّمَاءِ ذَاتِ الْحُبُوبِ ﴿٧﴾ الذَّارِيَاتِ : ٧

A sky full of paths and orbits.

When the Shaytaan comes knocking with those doubts, read and learn what it means when we say to look into Ayaatillah. Ash-Shams, wal-Qamar, wal-Layl, wan-Nahaar (الشمس)

والقمر والليل والنهار).

When we say the sky is a miracle and is an Ayah to prove Man Rabbuk, do we understand what that means? Twenty billion galaxies, each galaxy has twenty billion stars in it. Most of the stars have planets and most of those planets have satellites. Who made all those bodies move in a precise, computed orbit? Who did that? Not for a year or two or a day or two, not for a hundred or two hundred years, but for millions of years. They have been moving like that for millions of years. They move and swim in such harmony, the perfected work of Allah.

الَّذِي أَنْقَنَ كُلَّ شَيْءٍ

When the Imaan in Man Rabbuk begins to shake, ask yourself, those galaxies travelling at that great speed in a calculated, computed, planned orbit, none of those cross the path of each other and none of them collide with each other, who perfected that?

صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ

Then after the moon and the sun and their details, look into the day and the night. Did Allah not tell us to do that?

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ... ﴿فصلت: ٣٧﴾

The night changes to day and the day changes to night. They wrap one another.

...يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ... ﴿الزمر: ٥﴾

Yukawwiru (يُكَوِّرُ) is a word used to refer to something like how one wraps a turban around his head. The day wraps to the night and the night wraps into the day.

Look at the sky. Look again and again and keep looking over and over, then you will have no room for doubts in your heart. Allah said it.

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۗ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ ۗ فَاَرْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿الملك: ٣﴾

Look at this verse with me. He created seven heavens above each other. You can see no fault in the creation of Allah subhaanahu wa ta'aala. Then Allah said, look again and again. He knows we are human, He knows some may have these doubts penetrate into them and He gave us the cure to them:

فَاَرْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ

Look again and again, can you see any rifts?

Sami'naa Wa Ata'naa (سَمِعْنَا وَأَطَعْنَا), we say we hear and we obey, we adhere. Let us look again and again.

The author say what is between the heavens and the earth and what is in them. Do you know Allah created the atmosphere? It is what we call in 'Arabiyyah, Ghilaaf al-Ardh al-Jawwee (غلاف الأرض الجوي) (the atmosphere). Do you know what that is? Had Allah not created the atmosphere, millions of Niyaaazik al-Marreekh (نيازك المريخ), they are called meteoroids in English, they would fall on

this earth and the earth would become an unlivable, uninhabitable place. The sun moves and it releases energy. A single sunburst from the sun is equivalent to thousands of atomic bombs. A single burst of energy from the sun is equivalent to I think I read one time, over a hundred billion atomic bombs. Allah protects us from that with a creation they call atmosphere. Does that not boost your Imaan? The atmosphere that Allah created is to protect us from the freezing colds which range from three hundred degrees below zero.

Look at the sky and wonder. Do you know what they refer to in English as the Van Allen Belt? Do you know what that is? Before I tell you what that is, do you know what toxic radiation is? You always see it around hospitals or chemical factories. Around hospitals they use it for cancer patients. In fact recently I went with a dear brother, he is cured now Alhamdulillah and he is doing good, may Allah continue in good upon him and his family, I went with him to the hospital. He is getting a simple one day treatment, walking in and out. What amazed me is after I was walking out with him out of the treatment, the doctors and staff were dodging us.

The area we are in is actually for radiation and when we would walk or in the area we sat in after he was out, he said look at them, they walk and take a long way to avoid where we are sitting. They know that he just had a treatment and they want to avoid going near him because they know of the exposure of being near him, and that is a small dosage. That is a simple, tiny dosage of radiation, a very small, limited dosage. The sun and the stars constantly and always emit a deadly radiation. Just imagine with me the dosage that comes from the massive outbursts of energy. The solar flares coming from the sun and the stars would destroy this earth. At an altitude of about five hundred miles, that extends tens of thousands of kilometers and miles into space, there is what they call the Van Allen Belt. A creation from Allah to shield us and protect us against harmful radiation from the sun and the stars.

صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ

A perfect system high above us, precisely fixed and calculated to the smallest detail. Who could have done that but Allah?

Remember the story of Abu Haneefah when he debated them. The atheist could not believe that a ship came into creation by chance. They could not believe that, but a universe could come into being by chance? Look at the Bedouin, he said the same thing we are saying in a simple, easy way. He told the atheist, you see those marks in the sand, what do they indicate to you, you dumb atheist? He said a camel went by, the footsteps look like a camel so a camel went by. The Bedouin responded and he said, did you see the camel? The stupid atheist said no, but these footsteps in the sand suggest that a camel was here. They are in a desert, he said you see those mountains? They are indicative to me that Allah made them and created them, subhaanahu wa ta'aala, Jalla Fee 'Ulaah.

Do you see layers on top of layers above us (heavens)? Each of those has its assigned, specific duties. A layer for rain, a layer to prevent harmful rays, a layer to reflect the radio waves, a layer to avert the harmful effects of meteors. Look at the mountains like the Bedouin said. The author told us what is between them and what is in them, look what the Bedouin said (the mountains). The great, magnificent creation, mountains that have a portion like them going downwards, as large as their visible parts on top of the earth. Was that by mistake? Could that have been a mistake? Mountains on this earth are like what you would probably say nails, to keep pieces of wood together.

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِي أَنْ تَمِيدَ بِهِمْ... ﴿الأنبياء: ٣١﴾

What is in this earth and what is between it. In one second, approximately sixteen million tonnes of water evaporate from the earth. That is approximately five hundred trillion tonnes of water in one year, that evaporates. Is that not a sign of Allah? If the universe with all their might, power and technology came to try to do that and to get the water to evaporate, they could not do that. But do you know what is even more amazing than that? That every year, the amount of water that evaporates, Allah sends us a similar amount and it falls back in rain.

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا ۚ كَذَلِكَ تُخْرَجُونَ
﴿الزخرف: ١١﴾

Bi-Qadr (بِقَدَرٍ), in a specified amount. A balanced, calculated, precise amount. Every drop of rain was calculated by Allah. A continuous cycle, any minor, slight deviation from that would mean that me and you are not going to be existing (nothing would be living).

Look at the winds. You cannot see them, they move and they go to the water. In a precise calculated, circulated motion, they move the water. That motion makes waves and that is the first of many, many more steps to come that Allah created as means to bring us rain.

Look at yourself, look at you and look at me. Look what the verse said:

وَفِي أَنْفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿الذاريات: ٢١﴾

We are drowned above our heads in the blessings and nourishment from Allah subhaanahu wa ta'aala. I will not say look at me and you from the top our heads to the bottom of our feet, but rather look at what we were created from. Nutfah al-Manee (نطفة المنى), the sperm that Allah created us from. A simple sperm, that simple sperm contains so many

fluids that blow a mind. Did you know that simple fluid, that simple drop has a calculated, specified, precise, level amount of sugar in it that gives it energy? Do you ever think about the two hundred and fifty million sperm that a male omits. Two hundred and fifty million and only a thousand of them reach Baydhat al-Untha (بيضة الأنثى) (the ovum of a woman).

A rigorous journey that is like a five minute race, to reach the ovum of a woman. The ovum is half the size of a grain of salt and out of the thousand, only one of those sperms reach it. Perfect world of Allah, two hundred and fifty million to a thousand to one, to reach its destination in a five minute race and a journey. For an atheist bum to come and say who did that, who created that, I do not believe.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

We created him from Nutfah (from a drop), yet he comes as an opponent.

Does all that or just a glimpse of that not give you the full tranquility and Yaqeen of who my Lord and your Lord is? To our brothers and sisters who are facing these doubts in Man Rabbuk, look into the Ayaat, look into the creation and Wallahi it will leave you no room for doubts. But when you look at it, contemplate like the Qur'an says, Yatafakkar (يتفكر). Think about it, do not just look in your eyes, it is the kind of looking that makes you think. Do not feel bad that the doubts came to you. The Shaytaan of the humans and Shaytaan of the Jinn will always come after you, but you have to take measures to resist those doubts and fight them. If you do not fight them, then that is when you are doomed. It is not about the doubts coming to you, that is not the problem, the problem is if you do not fight them and resist them.

Allah in countless verses in the Qur'an told us what the author here told us, he took it from the Qur'an.

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ... ﴿الأعراف: ١٨٥﴾

Look in the kingdom of the heavens and the earth. Look into it, think about it.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ... ﴿الروم: ٨﴾

Do they not think deeply in their ownelves, about how Allah created them from nothing and how He will resurrect them?

A SUNNAH OF THE PROPHET SALLALLAHU 'ALAYHI WA SALLAM

I read a Hadith in al-Bukhari and I ask you to apply it every morning. It is a Sunnah.

Look at the Hadith:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : بَتُّ عِنْدَ خَالَتِي مَيْمُونَةَ...

Ibn Abbaas said I spent the night with my aunt Maymoonah. Who is Maymoonah? Maymoonah Bint al-Haarith radhiallahu 'anha is our mother, the wife of the Prophet Muhammad sallallahu 'alayhi wa sallam. She is also the aunt of Ibn Abbaas. So he said I spent the night in her house, where did he spend the night? He spent the night in the house of Maymoonah, which is the house of the Prophet sallallahu 'alayhi wa sallam and it was the night he spent with Maymoonah.

...فَتَحَدَّثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ...

The Prophet sallallahu 'alayhi wa sallam talked to his wife (Maymoonah) for a little bit, then went to sleep. This is actually a side issue, like I told you there are a lot of common questions and one of the common questions is how men treat their women. Look how the Prophet sallallahu 'alayhi wa sallam treats his women, easy, laidback, humble and helpful, carrying the duties of his wives. The tasks of his wives were his tasks, the duties of his wives were his duties. We hear of some brothers' treatment to their weak wives (a woman is weak), that makes a heart melt sometimes. Some people are tyrants in their houses, Fir'awns in their houses yet house cats outside. Here Ibn Abbaas states this little detail, that the Prophet sallallahu 'alayhi wa sallam had what we would call today, a heart to heart chat with his wife before he went to sleep. Look how beautiful that is, the best man to walk on this earth.

...فَلَمَّا كَانَ ثُلُثُ اللَّيْلِ الْآخِرِ قَعَدَ فَنَظَرَ إِلَى السَّمَاءِ فَقَالَ...

When it was the one third end of the night, and this is the point why we are mentioning this Hadith. When it was the one third end of the night, the Prophet sallallahu 'alayhi wa sallam got up. He got up and looked at the sky, then he recited:

...إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي
الْأَلْبَابِ ...

The verses at the end of Aali Imraan. Do that every morning when you wake up, get up in the one third end of the night. Open your door, go outside, look and recite:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي
الْأَلْبَابِ ﴿آل عمران: ١٩٠﴾

What do those verses mean? Verily, in the creation of the heavens and the earth and in the alteration of the night and the day, there are indeed signs for men of understanding.

This is before he did anything, this is how he started his day. This is the start of the day, before praying his Qiyaam. He got up, he looked to the sky and read the verse. Can you imagine that you look in the sky and you get reward for it (if you do it because the Prophet sallallahu 'alayhi wa sallam did it)? You get Ajr for looking in the sky and reciting those verses. Not only do you get Ajr for that, but it is an Imaan booster to start your day with, to cleanse your heart and mind from any doubts the Shaytaan may give you and instigate in the matter of Man Rabbuk.

...ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنَّنَ فَصَلَّى إِحْدَى عَشْرَةَ رَكْعَةً ثُمَّ أَدَّنَ بِلَالٌ فَصَلَّى
رَكْعَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ

Then after that, he made Wudhu and made Sunnah, and then he prayed eleven Rak'aat. Then Bilal called for Athaan, then he would pray two Rak'aat (Sunnah of Fajr), then he would go to the Masjid.

Why did he look into the sky before anything? Sallallahu 'alayhi wa sallam. Why did he recite those specific verses when he was looking into the sky? Look at this beautiful Hadith. In the creation of the heavens and the earth and in the alteration of the night and the day, there are indeed signs for those who think, those who comprehend, those who have minds. Start your day like that. That is your vaccination to kill doubts, to keep you confident in your Lord, in your Creator, the One who sustains you and nourishes you. If you are going to work or school, you are going to an interview or to take a final or whatever, if you are going on a normal day, after you look into the sky and you recite those verses, you go with confidence. You tell yourself the One who created those will not let me down today. The One who

created those in detail and in a precise, calculated way and nourishes the skies, the Creator of that, He is going to protect me today. No one can defeat the Creator of that, no one can defeat the Creator of the heavens. So I am confident what happens to me is going to be by the will of Allah, because no one can defeat the one who protects me (Allah).

An old man with no teeth, I saw him in prison. Someone asked him once, how do you get your strength? He is sentenced to life. How do you keep going? He said all I need is to go to the yard. You know in prison the windows, basically you cannot see anything (you see another wall). He said all I need is to go to the yard. The yard is surrounded by walls, so all he can do is look above the large, high walls. He said all I need is to look to the sky and my dosage of Imaan is set for the day, that is all I need. A few years before my release, I met in prison for the first time in my life, a brother who became a student of mine in prison, John Lindh Walker who you may all have heard of, may Allah subhaanahu wa ta'aala hasten his release. A man who became a very close friend of mine and a student of mine, while I was in prison (in my final few years). Inshaa Allah I will mention more details about that brother to raise awareness for him, may Allah hasten his release. In prison, there is a time when they open the doors for breakfast, to let you go out. And it was a habit for this man to go to the cage that they call the yard (it is a little simple cage like a dog cage), look into the sky and then he would walk back to his cell. Walk to the yard and back.

The Qur'an wants you to do that, to look and think, and look in the sky. It said:

فَارْجِعِ الْبَصَرَ

Look over and over again.

If you look at skinny Hamzah over there, and then you have Waleed who is a bodybuilder. The arm of Waleed is bigger than the waist of Hamzah. You look at that and you compare the two.

Allah has the supreme examples.

...وَلِلَّهِ الْمَثَلُ الْأَعْلَى... ﴿النحل: ٦٠﴾

Over here, you look at the heavens and the earth, you think about it and who created them and then you say to yourself, there is nothing that can escape Him. That is the One I depend on, that is the One I worship, that is my Lord.

...وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ...

﴿فاطر: ٤٤﴾

After he mentions this, the author mentions two Ayaat which we will mention next week Inshaa Allah. Basically, we gave an overall Tafseer of those.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿فصلت: ٣٧﴾

That is the first proof he gives and basically our talk at the end of this class is actually an overall Tafseer to that.

Then he mentions another proof:

وقوله تعالى : إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿الأعراف: ٥٤﴾

Inshaa Allah we will go slightly over them next week and then we will move on. Jazakum Allahu Khayr.