

# Qur'ānic Reflections

SESSION 3

تَسْبِيحٌ  
the tasbeeh project

# Reminder: Reflecting on the Holy Qur'ān

“

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ...

Those to whom We have given the Book  
read it as it ought to be read... ”

SŪRAH AL-BAQARAH (2:121)



Imam Ja'far as-Sadiq (as): “They recite its verses **slowly**, and **understand** it, and **act** according to its orders, and **hope** for its promises, and are **afraid** of its threats, and take **lessons** from its stories, and **obey** its commandments, and **desist** from what it prohibits.”



**A truly immersive,  
transformational  
experience!**

# Tafsīr and Tadabbur

**Tafsīr:** reveal the meaning of a verse. The task of the Holy Prophet (saw), his righteous successors and specialist scholars.

**Tadabbur:** reflection and pondering on the message of a verse, internalising the implicit meaning of the verse, taking admonition and making changes. An order for all - Surah Muhammad (47:24):

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

Do they not contemplate the Qur'an, or are there locks on the hearts?

# Session 3:

## Surāh al-Infitār

### (82:6)

“

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ

O man! What has deceived you  
about your generous Lord?

”

SŪRAH AL-INFITĀR (82:6)

Allah (swt) chooses  
to address us as  
man (mankind)

Allah (swt) chooses to  
address Himself as  
our generous Lord

# ○ man!

- ▶ 'Man' is mentioned for the sake of his humanity, which is a privilege he has been granted over all other creatures in the world.
- ▶ Man should know better than to disobey His Lord or be in denial about the Day of Judgement, due to the intellectual and spiritual qualities that he has been endowed with.
  - ▶ **E.g. Sūrah al-Insān (76:2-3):** man is to be tested and has been made hearing, seeing, and shown the way (*duty, guidance and free will*).

يَا أَيُّهَا الْإِنْسَانُ

# Your Generous Lord

- ▶ *Karīm* is used as an adjective for *Rabb* to emphasize that Allah (swt)'s generosity is a feature of His role as Sustainer.
- ▶ It also highlights the gravity of the crime of anyone who allows himself to be deceived about God, when He generously provides for him without asking for anything in return, generously withholds His punishment for his disobedience, and generously keeps the door of repentance open for him.

رَبِّكَ الْكَرِيمِ

# What has deceived you?

- ▶ This is a rhetorical question showing surprise and wonder. The verse is asking: what has deceived you by luring you away from obedience of God into His disobedience, made you deny the Resurrection and Recompense and made you feel secure from God's Judgement?
- ▶ Those who have not been deceived and have cognizance of God will be more grateful to Him, more mindful of His commands and prohibitions and always feel indebted to Him.

مَا غَرَّكَ

# Context

## ► Verses 5-9:

“Then a soul shall know what it has sent ahead and left behind.

Man's guaranteed recompense

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

O man! What has deceived you about your generous Lord,

Man's deception and delusion

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ

Who created you and proportioned you, and gave you an upright (balanced) nature,

Man's privilege through his creation

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

And composed you in any form that He wished?

Man's unique physical, mental and emotional characteristics

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ

No indeed! Rather you deny the Retribution.”

Man's denial of the Day of Judgement

كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ

# Interpretations of قَدَمَتْ وَأَخَّرَتْ

## Qadammat

Good or bad deeds performed in the *dunya* and sent forth for account in the *akhirah*

Good or bad deeds performed in the *dunya* and sent forth for account in the *akhirah*

The good or bad deeds performed in the earlier part of a person's lifetime

The charity a person sent forth

## Akharat

Good or bad deeds avoided in the *dunya* and not sent forth for account in the *akhirah*

The good or evil left behind by someone in terms of charity, teachings, children, etc.

The good or bad deeds performed in the later part of a person's lifetime

The money left behind for his heirs

Imam Ali ibn Abu Talib (as) said:

*“O man! What has emboldened you to (commit) sins; what has deceived you about your God and what has made you satisfied with the destruction of yourself? Is there no cure for your ailment or no awakening from your sleep? Do you not have pity on yourself as you have on others?”*

*An Enlightening Commentary into the Light of the Holy Qur'an, vol.19*

## غَرَّكَ

- ▶ It's root is غرر
- ▶ Hasan Al-Mustafawi, an authoritative lexicographers, in his Qur'anic lexicon *al-Tahqiq fi Kalimat al-Qur'an al-Karim* says this state may be due to **ignorance, deception, temptation, arrogance or negligence.**
- ▶ It's noun form غُرُور is found several times in the Holy Qur'an, e.g.
  - ▶ 3:185 وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ
  - ▶ 4:120 وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا
  - ▶ 67:20 إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ

# Causes of غرّك

## Ignorance

The state of not knowing something. It can either be a passive state (not knowing due to a lack of exposure) or an active one (actually choosing not to know, or being wilfully ignorant).

Knowledge

## Deception

This involves actively misleading someone or ourselves, often to gain an advantage or cause harm. It can involve lying, misrepresenting facts, or withholding information from the one who is being deceived.

Truthfulness

## Temptation

This is a strong desire to do something, often something that is morally questionable or harmful. It can lead to actions that result from ignorance or negligence, but the core of temptation is the desire itself.

Strength

## Arrogance

This is an attitude of superiority and disdain for others, often accompanied by a belief that a person is better than others. Arrogance can lead to poor decisions due to a skewed perception about oneself.

Humility

## Negligence

This is the failure to exercise the degree of care that a cognizant person would exercise under the same circumstances. It involves a lack of attention or care, which can lead to harm or damage.

Attentiveness

All of these can lead to us disobeying or denying our Generous Lord! Which one(s) are affecting me?

# Reflections

- ▶ We have been created to be tested in this world and have been given the faculties and guidance to succeed. Am I using those blessings in the right way and focusing on achieving success in the *ākhirah* as well as the *dunya*?
- ▶ Am I in a state of delusion about my Lord / my purpose in life / my direction and aim / my hereafter? Do my actions as well as my words demonstrate my beliefs? If I am in a state of delusion, does this come from ignorance, deception, temptation, arrogance or negligence? What can I do to counteract this?
- ▶ Allah (swt) has promised us that we will see what we have sent forth to the *ākhirah* and what we have left behind in the *dunyā*. What do I want to send forth and what do I want to refrain from? What good practices do I want to leave as an example for others? What are the deeds I have done in my early life - are there any that I should be seeking forgiveness for? What charity have I given or want to give?

# Making a Change

- ▶ Tadabbur means reflection and pondering on the message of a verse, internalising the implicit meaning of the verse, taking admonition and making changes.
- ▶ **What changes will I make in my life as a result of our reflections on these verses?**

How will I make sure that I am not living in a state of deception or delusion?