

## SECTION 3

### THE HUMAN BEING 9-22

1. Prays for evil, thinking he is praying for good.
2. Instant gratification - rushes to judgement
3. Birds eye view of his deeds around his neck revealed on the day of Qiyama
4. Worldly actions (selfishness) cause of agitation and Jahannam
5. Deeds linked to the hereafter (selflessness) are immortal.

### THE HUMAN BEING

- 1 Calls for good while he is actually doing dua for evil.
- 2 Rushes to judgment.
- 3 Bird's eye view of his deeds around his neck revealed on Qiyama.



- 4 Worldly deed(selfish) cause agitation.
- 5 Deeds linked to hereafter are immortal (selfless).

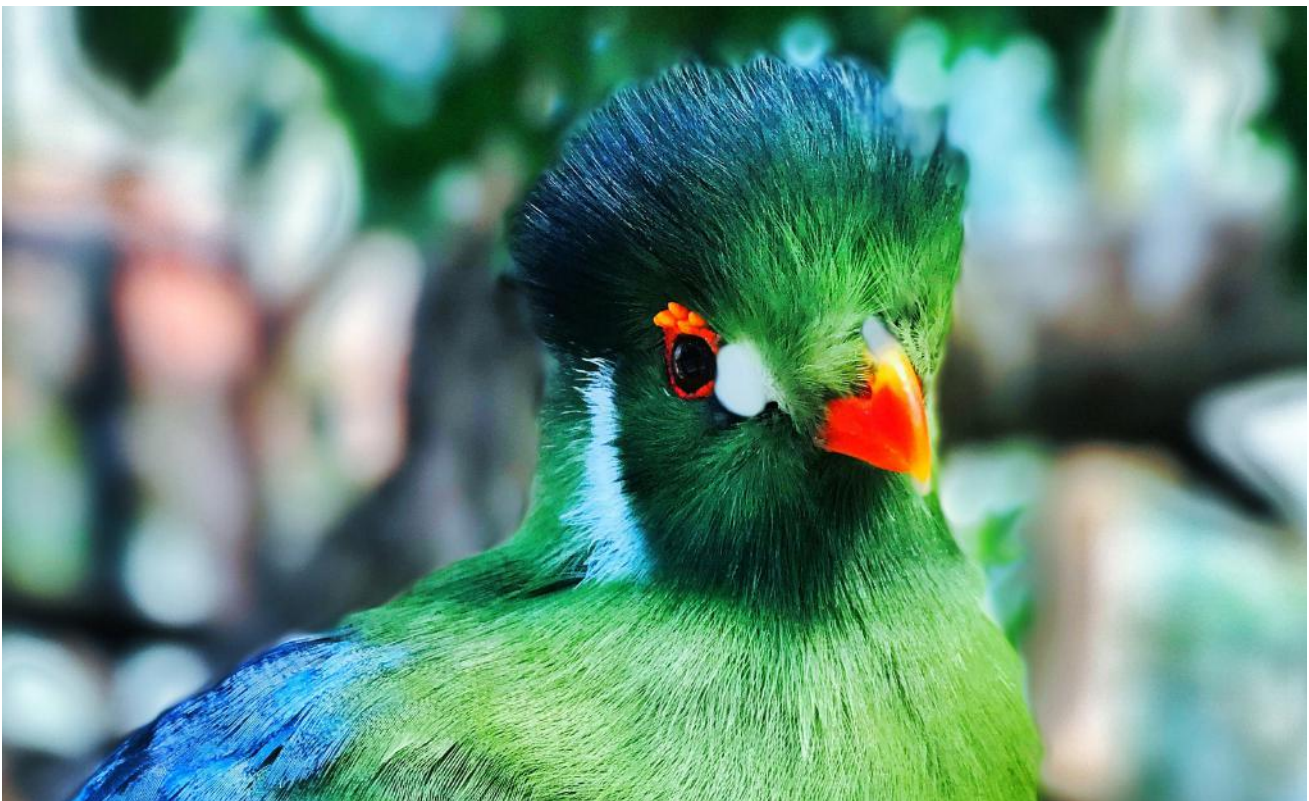
## BIRDS EYE VIEW OF DEEDS

It is the ability to look at something from a comprehensive perspective. The phrase can also be used in a more figurative sense; when someone steps back and looks at the entire situation from a more distant perspective, it can be said that they are seeing it from a bird's eye view.

The human eye has 3 cone cells - Red, Blue & Yellow (thus RGB on a computer display).

Birds however, have an extra cone cell which is able to see ultra violet light. We also know that their cone cells have a drop of coloured oil allowing them to be much better than human beings at detecting different colours.

So the concept is looking at our deeds with an extra lens - the intention with the action.



***“If you change the way you look at things,  
the things you look at change.”***

## THE HUMAN BEING PRAYS FOR EVIL THINKING HE IS PRAYING FOR GOOD

### THE HUMAN BEING IS A CREATURE OF HASTE 21:37

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأَرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ

With technology (instant messaging, one click purchases etc...) the idea of waiting is difficult.

Internally we are in a constant struggle between the immediate satisfaction of desires and the 'sabr' (patience) required in attaining the rewards of the aakhira.

Instant rewards are tangible and immediately available whilst the benefits of the aakhira seem a far away concept.

We prefer that which our senses confirm to be true giving up what the Creator has promised. The culture around us makes us more impulsive and thus determines the impulsiveness we display in our behaviours - the question is how do we change?

The Qur'an provides the answer:

*"Seek help through patience and prayer - it is indeed difficult except for those who are humbly submissive, who are certain in meeting their Rabb and that it is to Him they will return."* 2:45,46

*"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient."* 2:153

1. Pray to Him at every moment for 'Sabr'
2. Practice will power - There is no greater quality than 'Sabr'

3. Visualise the aakhira at all times in all situations in the consequences to actions.

#### SABR

There are over 100 ayaat in the Qur'an on Sabr.

Sabr consists of 6 components:

1. Constancy
2. Perseverance
3. Patience
4. Endurance
5. Restrain
6. Forbearance

In essence it is to hold something back - to control words and actions.

The Quran says that them as those who when touched by a museeba (a difficulty which targets precisely) they say "Innaa lilahi wa innaa ilayhi raajiun

*"We are from Allah and to Him we return."*

... وَبَشِّرِ الصَّابِرِينَ ... 2:155

الَّذِينَ إِذَا أَصَابَهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ

رَاجِعُونَ 2:156

9. No doubt about it this Qur'an it guides to that which is more upright and congratulate those that truly believe - those who actually do good deeds will have a great compensation.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ  
الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

The Bani Israail used to say that faith was enough but the Qur'an asks for its manifestation in action (good deeds)

10. And as for those that don't believe in the hereafter (accountability), We have prepared a specific painful punishment.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

11. The human being calls to good while he is actually calling to evil. He rushes to judgement.

وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ  
عَاجِلًا

He calls to good, but he doesn't know that he's calling to bad. He's quick to judge. He rushes to judgement.

12. We have made the night and day two miraculous signs. Then we erased the sign of the night in a way that no trace of it remains. And we made the miracle of the day as a means for you to see clearly so that you may pursue the blessing from your Rabb ( to be able to go earn a living) and so that you may learn the count of years and calculation and everything we have explained very thoroughly.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَ  
جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ  
وَلِتَعْلَمُوا أَعْدَادَ السِّنِينَ وَالْحِسَابِ وَكُلَّ شَيْءٍ فَصَّلْنَا  
تَفْصِيلًا

13. *And every single person we have hanged his bird on his neck. We will bring out for him on the Day of Resurrection a book that he will find wide open.*

وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا

A bird in traditional Arabic represented destiny. Here the context is there will be a bird's eye view of every deed (its intention, action and consequence will all be visible).

14. *Read your own book. You are enough to take the full account.*

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

You yourself are enough today as an auditor against yourself. All you have to do is read. You wrote it.

15. *Whoever holds on to guidance, he does so for himself. And whoever gets lost, then it is for his own disadvantage. No carrier of burden is going to carry the load of anyone else. And We would never punish until We appoint a messenger.*

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

We are responsible for our actions. Messengers were not appointed to carry the burdens of the human beings but to make one understand one's own burdens. Every nation that got punished was sent a messenger.

16. *And whenever we intended to destroy a town we command the affluent ones (to obey Allah). But they create corruption and the consequence is destruction.*

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا  
فَحَقَّقْنَا عَلَيْهِمُ الْقَوْلَ فَدَمَّرْنَا هَاتِلًا مُدْمِرًا

When Allah wants to destroy a town, He commands the affluent ones to bet Him but they end up making laws that serve only themselves. Hatred takes over and the society destroys itself.

17. *How many generations have We destroyed since Nuh. And your Rabb is enough (as a witness) when it comes to the sins of His slaves, He has All Knowledge and is All Seeing.*

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ  
بِدُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا

18. *Whoever desires the immediate (instant gratification) - We rush it for him what We will to whom We intend. Then We have made for him Hell, which he will be banished to.*

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ  
ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا

19. *But whoever desires the Hereafter (one who has made Janna his goal) and strives for it while he is a believer - it is those whose effort is appreciated [by Allah].*

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ  
كَانَ سَعْيُهُمْ مَشْكُورًا



20. *Every one of these groups: those who work for worldly gratification and those who work towards the hereafter. We extend our gift to them and We do not restrict it.*

كُلًّا مِمَّا هُوَ لَكُمْ وَهُوَ لَكُمْ مِنْ عَطَا رَبِّكَ وَمَا كَانَ عَطَا رَبِّكَ مَحْظُورًا

Both groups are given the gift of time.

21. *Contemplate how we have given preference to some over others And the hereafter is even greater in terms of rank and preference.*

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِالْآخِرَةِ أَكْبَرُ تَفْضِيلًا

22. *Don't associate anyone with Allah worthy of worship or obedience. Then you will end up being condemned and deceived*

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُومًا