

سورة الحج



So the angels prostrated - all of them entirely

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فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

Allah didn't command until He gave all the facts. All who were in the heavens had to fall into sujood before Aadam عليه السلام. All the angels obeyed. This prostration was not for worship, but to magnify the ice and of Allah, and to honour Aadam عليه السلام for the knowledge which Allah had bestowed upon him. We must respect the one with knowledge, specially the one who knows more than us, in any field. You may be an expert in one field, but not in

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

التعقيب	١	تعظيم لامر الله	الاحاطة و	كل	اجمع
	٢	اكرام لادم	الشمول		الضم و
	٣	علم مالم يعلموا			الاجتماع

another, so you must be humble, or you will not learn.

The word { كلهم } gives a sense of encompassment, including all the angels. Not a single angel remained standing, they all fell into sujood. The word { أجمعون } gives a sense of unity. They all fell into sujood together, to Aadam عليه السلام.

Except Iblees, he refused to be with those who prostrated.

٢١

إِلَّا إِبْلِيسَ أَبِيَّ أَنْ يَكُونَ مَعَ السَّاجِدِينَ

الا إبليس ابى ان يكون مع الساجدين

ابلسه
من

رفض عزة
الخير
اول عداوته

The angels spoke to clarify the command, but their hearts were clean, and they accepted the command and obeyed. Iblees has a sickness in his heart, as he built his hatred. He only spoke after the command. If he had asked Allah for a clarification, Allah would have explained to him, as He did for the angels.

Elimination depends on your action. His action came from what he had hidden in his heart. Iblees was harbouring hatred in his heart, increasing it, building it up. Elimination is not changing places, it is changing directions.

The name Iblees is his description. There is no goodness in him, there is no hope of any goodness appearing in his heart. There was so much enmity in his heart, he thought he deserved so much honour. He has so much evil in his heart. He refused to obey Allah, because of his pride. He was created with fire, Aadam was created with clay. The characteristics of the fire, heat and rebelliousness, is found in the jinn, to spread mischief, foolishness and quick anger. The human being has the characteristics of clay, dignity, coolness, heaviness, all sorts of benefits. The nature of the human being is not anger. Don't use your nature as an excuse for misbehaviour. You must struggle against your inclination.

Allah gave the jinn and insan the choice. The angels can't choose, the animals can't choose, but humans and jinn can. What appeals to a human being will not attract a jinn. We have a will, you have to upgrade yourself by controlling and disciplining yourself. The best way to overcome your weakness is to submit to Allah. Don't get stuck at every step, control your reactions, submit to Allah; rebellion is the way of the shaitan.

For us, if we see everyone making sujood, we would follow suit. We face a lot of peer pressure. But this didn't bother Iblees. The test of arrogance is different for each person. Iblees was not embarrassed to be standing alone, he had a point he wanted to express, it was logical. Trying to explain matters of deen logically is always asking for trouble, because you are trying to put your intellect above the commands of Allah. The mistake of Iblees was very intense because he was in the heavens, close to Allah, so his sin was greater.

If a student of knowledge does something wrong, it is worse than someone who doesn't have the knowledge, because it seems as if he is endorsing the sin or an innovation.

[Allah] said, O Iblees, what is [the matter] with you that you are not with those who prostrate?"

قالَ يَتَّاْبِلِيْسُ مَالِكَ أَلَّا تَكُونَ مَعَ السَّاجِدِيْنَ

٢٢

Allah knew what was in the heart of Iblees, but He didn't take any action until everything was exposed. Allah gently probed and extracted what was in the heart of Iblees. Allah is so Patient and Gentle, even in His judgement. The justice of Allah comes into play when the crime is completely uncovered. Allah will create a situation whereby your sickness is exposed to yourself, so that you realize it and try to cure it.

Allah didn't need any investigation, but He still asked Iblees. Allah is teaching us how to deal with people, not judge hastily. We don't even know the hearts of people, so we should ask, investigate, observe and search before deciding.

So Allah asks Iblees gently and positively, what is the problem? Why aren't you with the angels who are in sujood? This is the way to approach people, with positivity and wisdom.