

Interpretation of the Kaf Chapter of Koran

We praise Allah sopherah wa taaly and we thank him and per witness there is no god but him and that Mohammed was his messenger. May Allah piece and prayers be shade upon him and his house hold and his companions and who's followers to the day of judgement.

Today we are going to talk about Surat Kaf. This Sura has certain previllage. The profit (s) recite it as a Khotba in Goma and in the day of Eid. In other words instead of profit Mohamed giving a khotba in his own words, he gust stood in the member and recited the sura. He considered that the sura carries enough of a message and enough of impact that there is no need for him to add and to make another speach. This happened more than one time, which indicates that there is a special weight for this particular sura of Koran. When we listen to the sura from the phonetic or musical aspect of it, there is a very strong rithem, Da Sakena

as it is pushing or hammering the message into the humman mind and heart. We will notice all through that the sura is talking to the minds and the heart at the same time. We notice also that becuae the sura is handling very rough situations, the rithem carries also the same characteristics.

The Sura starts by Allah swearing by the letter Kaf and the Koran AlMajeed. The sura begins by the Koran and end by the ayah wich also talks about Koran. In the very begining and very end the sura is capturing the attension of audinces towards koran. In between, the sura is addressing one issue, those who finding it very difficult that there will be another life, there will be accountability and there will be day of judgement, and after we die, this is not the actual death. After we die and disintegrate, and the sura is talking about disintegration in particular, after our bodies are disintegrated, there will be another reassembly and recollection, where those people will be retrieved and called back again for the accountability which will end in two categories: one will deserve and earn the acceptance of Allah and his paradise, and those who was bound to reject and resent the truth and so they will be punished.

Begining by saying:

Describing the Koran as the Majeed , Majeed is extereme generosity, when you describe something as majeed it means that it has an endless generosity. Allah (s) has described himslf as the majeed and described the Koran as Majeed which indicates that the giving of this Koran is endless, the more you ask the koran to give you, the more it will. It is endless generosity and giving.

They wondered that a person among them, which was profit Mohmed (s), came to warn them so they made a statement,

This very strange, this very unusual and very odd. There problem was not that they were resenting this person because they knew and liked him. If it was just Mohamed (s) by himself, they would have accepted him as a person because he was the favoured and trusted.

But they were resenting him because he is comming with a certain package that will transform life and bring them accountable for there actions and deeds.

After we die and we become dust you are telling us that we will come back. That is too remote, too far and does not make sense. We do not believe in that. Allah respond with

We know what the earth will eat out of each one of them and this is very interesting expression because as we live every day we loose fifty million sell of our body goes to the earth. Needless to say that when we die all our body goes to earth. That mother earth that we are living on is taking from us and eroding our physiscal existance. Now science is telling us that non of this can vanish, not even a single cell or a single carbon atom can go any where. They are all locked in keeping a certain balance. The balance of existance that is preserved and maintained. Allah said that he knows that, he konows the details of which cell where it comes from and where it goes to. Not only that he knows it generally, but also it is recorded in a book. It is different if I tell you that I know something versus I tell you that I now it and it is recorded with me in a book. It is recorded there and counted there and nothing will be missed. There problem is that

When he comes to them with the truth, they refused it, and as a result of refusing this truth:

They become confused. Everyone who rejects and refuses to accept any clear truth, will end up confused, in relative things and absolute things alike.

The Koran now starts to talk to there hearts and minds as it is always the style of the

Koran. There logic was: we refuse that because it is too difficult for the reassembly to take place. So Allah tells them let us look at things that are in direct contact with you. Look up and look down. When you look up you will see the sky and universe above you. You are invited to look at three things in the sky we structured it and elevated it, we beautify it with all these stars and moons, and made it tight and intact, there is no gaps in them. Scintifically now we know that there is a certain range that is very tight that even if a beam of light goes there it has to reflect and come back. Of course now we appreciate that because of science but also the very simple badwean who is sitting there in the desert and looking up to the sky he will see the three categories there.

Know look down to the earth, you will see also three things we extended it, or paved it, sort of speak. When the Koran says the earth is extended, it is an endless extension where it can only happen on a sphere. The only structure that you can keep going around and around endlessly is a sphere. So look down to the earth we extended it and made it stable with the mountains, and we put in it plants and cutivations that are beautiful. It is always inspiring to find Koran talks about beauty, if you look to the sky, you will find it beautiful so is the earth and plants. That stimulation of the sence of beautiy in humman beings will make them more sensetive, there hearts are more tender and more ready to accept the truth. Then he says

Things that we see every day, and when the faithfull heart sees, he bonders and contemplate, and this will make something to him.

This is because it is repeatedly reminding us of things.

Blessed water Those are different. The things that bear fruit are , things that bear ears like corn and white those are . Allah is attracting our attension to those two categories and to one category in between which is the palm tree.

look at the palm tree when it is bearing dates. It is one of the most beautiful things arranged together. No doubt in these verses Allah is delibetry reminding people with beauty and attracting there attension to the beauty he created. This is not only a beauty but also this sustance. This how humanity developed, lived and the earth was inhapited. By the rain Allah gives life to a dead land. The parallel here is very clear. Like Koran comes to a dead heart from above to revive it and make it alive, like the rain comes from above to revive the land and make it alive. So Allah is drawing this parallel so that they understand that it is not impossible or any thing. We are not talking about things that not surrounding to you. Those are realities that you see everyday and you touch, and you should appreciate. To make the comparison very clear Allah said the same way you will come out of this earth.

Then after this look into the universe., the Quran talks about historical events about people like you , so many civilization who have denied this message and because of that they have been destroyed.

Then the Quran addresses them this question Was it very difficult for us to start this creation?. Of course the answer is no. So why would it be very difficult to do it again. It is a logical thing. If I show you that I can solve a mathematical problem and you gave me an easier one, why do you expect it will be very difficult to solve it. This is not science and not emotion, this is what they called later, logical talk.

They are confused about new creation.

Then Allah wants to show humans what level of surveillance they are subjected to. I sometimes find these verses very frightening.

We created the human being and not only we know what he does or he thinks, but also we know the very thesis of idea in his mind, when the idea is not an idea yet. The very prelude of his intention.

Allah (S) is closer to him than the gular vane or the awarta. The message of the Quran that Allah is closer than that organ that distributes blood to your body. There is no way that you can think that you are separate or remote. You are not loose, you are under amazing surveillance that starts from the precellular level that Allah knows that. If you really appreciate that, you will be a fantastic human being.

Then Allah talks about another level of surveillance.

This is a lower level of surveillance, a lower rank. It is not Allah himself, it is those who are assigned to every one and sit on the right and left, not at the center like the awarta, as the Quran describes, but stepping aside a little bit. Those have an easier job because they are just recording what we say.

. So Allah knows the very whisper of the soul before it is even uttered while those angels record what we say like a tape recorder. So not only when the idea was forming Allah saw it, but also recorded when uttered. So it should be amazing.

Now comes the time that we all avoid. The drawziness of death is here. The last moment of life. That what you was ignoring. If you look to our attitude towards that, this is exactly what we do. On the intellectual level, no one denies or dare to deny that we are going to die. But we set it aside as if it happens only to other people . We do not appreciate it as an individual person realty and we just ignore it and we feel safe towards that moment, which will be a teribble moment for those who are feeling safe about it now and a wounderful moment for those who feel frightened about it now.

The day that has been warned about is here.

The picture that the Quran is describing about people comming out to judgement is amazing. One is leading and one is comming to wittness. One is showing you the way and taking you to the authority while the other one is carrying the records. Puting it in that visual way increases very much the impact of the verses.

You were hazy about this. As a matter of fact look to every one of us. Every one is invited to look at him or herself. We are not denying that, but we are smudging it. We are not focusing on it. We say to ourselves, Oh have fun you will be fine then. You do Guma prayer and You will be okay. And we forget that the best companions of profit Mohamed (S) that have been promised heavens used to shake when they rember this moment and forget about the promise because only Allah guarantees that you will be saved, and untill you meet him and get saved, it is not wise to feel safe about this moment. One of the companions saw two young men loughing in the street so he asked them did you know that you will pass over the hill fire?. they answered yes. Then he asked them did you know that you will be saved fromit? they answered no. Then he said why are you loughing then.

On that day, the covers are removed, the curtain is down and the walls collapsed. Know you can see it. Because in that spirtual status we are in we will be able to see things that we can see know.

The one who is bringing him said that he is ready for judgement. I brought him ready and prepared for judgement. The judgement comes really like the explusre of the bomp for the unbelievers.

Through in hill fire every stubern unbeleiever.

He blocks and obstructs goodness whether from himself or from others. We notice

the consequence here, the stubborn unbeliever will obstruct goodness to people and to himself and not only he will do that but also he is transgress, aggressive. He was worshipping another god with Allah whether this god is his wimb, desires and modes, money, power, devil etc.

His Satan mate that was pushing him in this life to do bad things said Oh Allah it is not my fault but he was far gone on his own. So Allah said do not argue here, do not make noise I do not want talks back and forth, or in our miserable language, just shut up.

I have send you warngings and my rules are not changable.

Then comes this frightened picture that we all hope to be away from, but we just hope without really work hard towards that, Allah talks to the hell fire and asks it are you full yet and it replies Is there any more flesh.

Here is another picture that we all hope that we belong to but as one of the companions said

I wouder about hell fire how come the person who wants to be saved from it goes to sleep and I wouder about paradise how come the person who wants to dwell in it goes to sleep. The picture in the Quran is interesting, not that we take beleivers to paradis, the generosity is more than that, for honoring the beleivers, the paradise will be as if it is close to them. Is it close by distance like miles or whatever. I do not think so but it close to them as a reality. That what was far from them is know close to them.

Any one who rebents and keeps it means he keeps his new attitude.

He fears Allah in this life before he sees him.

Go in peice you will dwell there for ever.

As the hell fire says I need more flesh. Allah says that the paradise have more than what they want. Those compare and contrast images in the Quran are very interesting and beautiful.

This is a reminder for a person with a sensetive heart. The person that has no heart is useless, bad news. It will not work with him. But if he does not have heart at least listened carefully then this sensetive heart or mind will make him find the truth. At least learn about it from another source. If you are not smart on your own listen carefully and eventually you will develop the sensitive heart.

Then addressing prophet Mohamed (S) with some directions. Tolerate what they say, tolerate their insults and abuse and where you get your supply from

Maintain your relationship with Allah Glorifying him all times of day and night.

Then the last part of the Sura summarizes the whole Sura. Then the Quran says

The ground will break and they will come out of it for judgement.
For us this gathering is easy.

The closing reminder is you are not supposed to compel them but remind with this Quran those who are sensitive to what Allah (S) is promising. As I said the Sura closes as it starts with the Quran.

Second Khotba

Profit Mohammed (S) said in the Hadeeth that was narated related to Aesha:

Who likes to meet Allah, Allah will like to meet him, who dislikes to meet Allah, Allah will dislike to meet him. Aesha asked, is it the dislike of death? for all of us messenger of God dislike death. He said, it is not that. But when the beleiever is given the news of Allah' mercy, his approval and his paradise. He will love to meet Allah and Allah will love to meet him. While the unbeliever is given the news about Allah 's punishment and displeasure, he will dislike to meet Allah and Allah will dislike to meet him. We ask Allah (S) to make us among those who like to meet Allah and Allah likes to meet them.