

يقول الله تعالى في اخر سورة الأحزاب

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (72)

Please answer the following 6 questions about the above Ayah:

How was the offer on the heavens and the earth? كيف كان العرض على السماوات و الأرض

What was the Amanah? وما هي الأمانة

How was the refusal of the Heavens and the earth to carry the Amanah?

وكيف ابت السماوات والأرض حمل الأمانة

Why did Allah SWT mentioned the Mountains even though they are part of earth?

ولماذا ذكر الجبال رغم ان الجبال جزء من الأرض

How did Man carry the Amanah? وكيف حمل الإنسان هذه الأمانة

What is the relationship between the Amanah and man being unjust and ignorant?

و ما علاقة ظلوما جهولا بحمل الأمانة؟

Very proud of our community members who continue to excel in their responses to the daily questions. May Allah make it in their Hasanat, Ameen

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Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.

The Amanah was offered to the heavens and the earth and the mountains and Man. The heavens and the earth and the mountains declined and man undertook it.

We don't know how exactly the offer was made to the heavens and the earth and the mountains. That's between Allah and his creation. Allah says in the Quran

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا (44)

The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.

What this mean is that, when the heavens and the earth and the mountains and in between are making tasbeeh to Allah SWT, we will not understand their tasbeeh, therefore however the offer was to the heavens and the earth, we won't understand it. What we know is that they declined. This indicates how magnificent this Amanah that the heavens and the earth with their greatness declined to carry it. This also indicates how great the creation of man, that man agreed to carry the Amanah. But man has to work hard to fulfill this Amanah, and if man was not able to carry the Amanah, then Allah SWT would not have offered it man to undertake. The Amanah as interpreted by the Scholars of tafseer is the Tawheed, the establishment of his commands and laws in implementing what's right and forbidding what's wrong. The mountains were mentioned separate even though they are part of earth so that man can see the magnificence of Allah's creation. We can't see the planet earth from where we are at, and so Allah SWT wanted to show us how magnificent the earth is by showing us the mountains by their greatness as being part of earth. One can now imagine how great earth by seeing the mountains.

Man (as in Adam عليه السلام) when Allah SWT offered him the Amanah, he agreed looking for the reward if he established and honored the Amanah, also realizing the punishment if he did not fulfill the obligations of the Amanah. The Phrases about being Unjust and Ignorant have several factors.

Due to the greatness of the Amanah, and the consequences if not fulfilled, one would be unjust to himself and ignorant to take on such a heavy undertaking knowing that he can't fulfill. On the other hand, if man got rid of being unjust (الظلم) and got rid of ignorance, then he would be fit to carry the Amanah, as ignorance leads to shirk and Thulm (ظلم) leads to Nifaq (hypocrisy). If man did these, he will be able to fulfill the Amanah.

Looking at how Allah SWT ended the Surah at the end of Aayah 73 (وكان الله غفورا رحيمًا) means that Allah will have forgiveness for those who are unjust if they repent, and Allah will have mercy (رحيمًا) for those who are ignorant. The sequencing of the ayat and the wording flows beautifully as you read and follow the meaning of the Ayat.

Lastly, taking on the Amanah has two parts. One is, accepting it and carrying it. Two is implementing it. Allah SWT says in Surah Al Juma:

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah . And Allah does not guide the wrongdoing people.

How did they take on the Torah and then did not take it? Means they were given the Torah but did not implement it.

Finally, the lesson learned here, is that there are stipulations that we must take in order for us to implement the Amanah. We are no longer talking about carrying it or undertaking it. This is done, we already have it. We have to do our job to implement it. To do that, we must seek education to get rid of ignorance and we must stop all forms of (ظلم).