Lesson 3: Al-Baqarah 253-286 - Al-'Imran 1-91

PART - A

AL-BAQARAH 253-260

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُوْلِهِ الْكَرِيْمِ أَمَّا بَعْدُ

فَأَعُوْذُ بِاللَّهِ مِنَ الشّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ربِّ اشْرَحْ لي صَدْرِيَ وَيَسِّرْ لِي أَمْرِيَ ۗ وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي ۚ يَفْقَهُوا قَوْلِيِّ

Juzz # 3…..

RECITATION – (253)

Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Isa, the Son of Mary, clear proofs, and We supported him with the Pure Spirit.... with Jibreel...

Allah سبحانه و تعالى has chosen in each category of His creation some over the rest based on His wisdom and knowledge. We see that this preference is found in every creation. If you look at the stars; all the stars are not the same in their brilliance and in their size. If you look at the trees; all trees are not the same in their beauty, in their size. Likewise fruits; all fruits are not the same in their fragrances, in their color, in their taste. Likewise in the Prophets of Allah also we see that Allah preferred some of His Prophets over the rest of them. One prophet was given preference in one way and another prophet was given preference in another way. We see that all the months of the year are not the same. رمضان has its own superiority, ذوالحجّ has its own superiority and this is all based on Allah’s decision, this is His division which is based on His wisdom, حكمة. So the Prophets of Allah also, what does Allah say?

فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ..... We preferred some of them over others.
But what happened; the followers of the Prophets, what did they do? They began saying that their prophet was more superior to the rest of the Prophets and in adoration, in respect of their prophets, what did they do? They rejected the rest of the Prophets and this is something that has led to a great division in humanity.

So for example, people who follow Musa (a.s.), in their love in their adoration for Musa (a.s.) they have rejected other Prophets. Those who love Isa (a.s.), follow Isa (a.s.), in their love respect and adoration of Isa (a.s.), they have exceeded bounds. And this is something that has led to great violence even; this is something that has led to bloodshed even. Allah says:

…. If Allah had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved……

And Allah has allowed people free will. Allah has allowed people free will. This is why He says that:

….. if Allah had willed they would not have fought each other……

Meaning He could have prevented them from fighting one another by force. But this is not the way of Allah.

…… but Allah does whatever He intends……

He does whatever He intends!

وَلَكِنَّ اللَّهُ يَفْعَلُ مَا يُرِيدُ

O you who have believed…… Spend from that which We have provided you.

Meaning instead of thinking about oneself; how am I superior, how am I better, how is my Prophet better than the rest of the Prophets…. instead of this comparison what is it that we should be doing? Thinking of that which will brings us closer to Allah. We should be exerting our talents, our efforts, in doing that which will draw us closer to Allah سبحانه و تعالى and what is it that will draw us closer to Allah? What is it that Allah tells us to do here?

أَنفِقُوا ٢٥٤ أَنفِقُوا بِمَمَّا رَزَقْنَاكُمْ…… Spend of that which We have given you.

Spend what?

Spend of that which We have given you.

Spend of everything that we have given you. What is it that Allah has given us? Wealth, knowledge, ability, time, skills, talent; so all these gifts that Allah has given us; what should we do with that? Allah says: give some of that to those who don't have that. Because we see that where some Prophets were given a higher status compared to the rest, likewise we see that amongst people also there are those who have been given more wealth compared to others. So those who have been given greater wealth, what
should they do? Those who have been given greater knowledge, those who have been given a higher status, those who have been given more skills, what should they do with the gifts that Allah has given them? Establish their superiority over the rest? Think of themselves as greater compared to others? No!! What should they do?

..... Spend out of what Allah has given you before there comes a day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrong doers.

The Day of Judgment is coming, that day is when we will need our عمل most. So don't waste this life thinking about how you are superior to the rest of the people, how you can establish your superiority above others. No, spend your life in collecting حسنات because on that day, it doesn't matter what blood we had, it doesn't matter what place we were born in. It doesn't matter how much wealth we were given. What matters is what we did!! So prepare something for that day.

255. الله لا إله إلا هو الاحي القيوم .... Allah - There is no deity except Him, the Ever-living, the Sustainer of [all] existence....

لا تأخذه سنة ونوم .... Neither drowsiness overtakes Him nor sleep....

له ما في السماوات وما في الأرض .... to Him belongs whatever is in the heavens and whatever is on the earth ....

من ذا الذي يشفع عنده إلا بإذنه .... Who is it that can intercede with Him except by His permission? ....

يعمل ما بين أيدين وما حلفه .... He knows what is presently before them and what will be after them.....

ولا يحيطون بشيء من علمه إلا بما شاء .... And they encompass not a thing of His knowledge except for what He wills.....

وسع كرسيه السماوات والأرض .... His footstool extends over the heavens and the earth....

ولا يئد حفظهما .... And their preservation tires Him not .....

وهو العلي العظيم ....and He is the Most High, the Most Great.

This Ayah, آية الكرسي is the greatest آية of Quran because it talks about who? The greatest One!! It mentions who? The greatest One; Allah عزوجل!! And in this آية five Names of Allah are mentioned and almost twenty attributes of Allah are mentioned. This is why we see that this آية is very,
very powerful. So much so, that the recitation of this آية in the night is a means of protection from شيطان all night long. When a person recites this آية in the night, he is saved from شيطان, for how long? For the entire duration of the night!

In a حديث we learn that:
“when a person goes to bed and he recites آيةالكرسى, then there will be a guard from Allah who will protect him all night long and شيطان will not be able to come near him until Fajr.”

Remember that Abu Huraira (r.a.); who said this to him? شيطان said this to him when Abu Huraira (r.a.) caught شيطان repeatedly in the night. So what happened; شيطان said this to Abu Huraira and the next morning when Abu Huraira (r.a.) told the Prophet ﷺ about this, the Prophet ﷺ said that:

“He is a liar, but he has spoken the truth at this occasion.”

Which means that when a person does recite آيةالكرسى in the night when he goes to bed, then what will happen until morning? He is protected; he is safe, from who? From شيطان!!

So in this ayah, آيةالكرسى, what is mentioned? The names of Allah are mentioned. Who is described? Allah عزَوجل is described. The first description of Allah that is given in this ayah is the name of Allah..... ALLAH..... ALLAH ..... The name of Allah is very powerful. It's a blessed name.

In a حديث we learn that the Prophet ﷺ said:

“when you hear the barking of dogs and the braying of donkeys in the night then seek refuge with Allah... Why? Because these creatures, they see what you do not see, and limit going out when the footsteps have quietened”

Meaning outside when there's silence, when there are no people walking around, when everybody's gone to sleep, the prophet ﷺ said do not go out at that time, limit your going out at that time. Why?

“Because indeed Allah spreads in the night whoever of His creation that He wills, close the doors and say the name of Allah upon them”.

When you close the door at night the Prophet ﷺ said, “Say the name of Allah upon them... Why? Because indeed شيطان cannot open a closed door on which Allah name was mentioned.” When you're closing a door and you mention the name of Allah, then شيطان cannot open that door, the name of Allah is so powerful.
The fact is that the person who does not mention the name of Allah when he's doing something important then in reality he is becoming a companion to شيطان, he is becoming a helper to شيطان, why? Because he is letting شيطان have a share in what he is doing.

The Prophet ﷺ said that:

“The screen between the eyes of the Jinns and the nakedness of the children of Adam, when one of you enters the area of relieving oneself is saying ﷺ.”

Meaning when we go to the bathroom and we are unclothed then what is it that will screen us from شيطان?? Saying ﷺ Saying ﷺ, saying the name of Allah, this is something that brings a barrier between us and شيطان, that protects us from شيطان. So much so, that even at the time of intimacy, sexual intercourse, what is it that the couples have been taught to say? That دعا.... and how does that دعا begin? With ﷺ دعا....Why? In order to be protected from شيطان even in that time, so that if a child is going to be created at that time, then that child will also be protected from شيطان.

Also we learned that ابليس asked Allah that all of your creation has its apportioned provision. So “O' Allah! What is for me?” Every creation has its own apportioned provision. The animals, they have their own food, birds have their own food, human beings have their own food, isn’t that so? So ابليس said, what is for me! Allah said: “that on which my name is not mentioned”.

So any food that is eaten and the name of Allah is not mentioned over there, then who has a share in that food? Who will benefit from it? شيطان will benefit from it. So when we say the name of Allah, what are we doing? We are protecting ourselves from the influence, from the participation of شيطان. So how is it that we secure our provision? How is it that we secure our actions, our deeds? By taking the name of Allah, the most powerful name, the most powerful word: “ALLAH”.

And then in آيةالكرسي the next thing that we learned is: لا إلَهَ إِلَّا هُوَ that there is no God worthy of worship but Allah سبحانه و تعالى.

Saying: لا إلَهَ إِلَّا هُوَ this is the most superior ذكر the best ذكر. The best form of remembering Allah is what? Saying لا إلَهَ إِلَّا هوَ.

Nauf said that if the skies and the earth and whatever is within them, if they're placed on one side of the scale and لا إلَهَ إِلَّا هوَ is placed on the other side of the scale then the latter will be heavier. Which one will be heavier? The one on which لا إلَهَ إِلَّا هوَ is. This is why the person who believes in لا إلَهَ إِلَّا هوَ and the person who says لا إلَهَ إِلَّا هوَ with all his heart, even if he ends up saying it only once, then what will happen? If he dies, where will he end up? Eventually in جنة!

A man came to the Prophet ﷺ at the Battle of خيبر and he embraced Islam, he said
and immediately he participated in the battle, and what happened? He passed away; he was killed in that battle. The Prophet ﷺ, when he buried him, he said: “this is a man who has not even made one سجود to Allah but he will enter جنة”, why? Because he said لََ إِلَـ هَ إِلََّ الل He passed away; he was killed in that battle. The Prophet ﷺ, when he buried him, he said: “this is a man who has not even made one سجود to Allah but he will enter جنة”, why? Because he said لََ إِلَـ هَ إِلََّ الل

So; Allah; لََ إِلَـ هَ إِلََّ الل say it with all your heart, while you mean it. Then:

الْحَيُّ الْقَيُّومُ .... the Ever-living, the Sustainer of all existence.

these are the names of Allah and remember these are no ordinary names of Allah. These names are what? اِسْمُ اللِّلََْعْظَم, the greatest names of Allah, such names which when a person says when he's making دعا, then his دعا will be accepted. This is why, we see that, at the Battle of بدر, when the Prophet ﷺ was in extreme difficulty, he was in extreme worry, what did he say?

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ “O Ever-living. O’ Eternal one! I seek your help by your mercy.”

You help me يَا حَيُّ يَا قَيُّوْمُ We learned that at one occasion a man made دعا; he came to the Prophet ﷺ, he was near him and Anas (R.A.) was also nearby and this man, he made دعا saying:

يَا بَدِيْعَ السَّم و تِيَا حَيُّ يَا قَيُّوْمُ إِنَّي أَسْتَلَكَ ‘O Originator of the Heavens and the Earth, O’ Ever-living and Eternal! I ask you...

The Prophet ﷺ said:

“Do you know what this man has made دعا with?” He said: “by the one in whose hand is my soul! This man has called upon Allah by those names which when He is called by, then Allah accepts the دعا.

Meaning when a person makes دعا and he takes these names of Allah; يَا حَيُّ يَا قَيُّوْمُ then that دعا, is it rejected? No way! It is going to be accepted! So whenever we want our duas to be accepted, then what should we do? Make دعا with these names of Allah!

.....Neither drowsiness overtakes Him nor sleep, to Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is presently before them and what will be after them and they encompass not a thing of His knowledge except for what He wills.

Then we learned in آية الكرسي, the Kursi of Allah,سبحانه و تعالى, what is the Kursi of Allah? The Kursi of Allah is different from His عرش. The عرش is the throne and the Kursi, the scholars, the Sahabas, they interpreted this as the footstool of Allah. And how huge is this كرسى?? When compared to the
skies, the earth, the entire creation, the universe that we know about; what we learn from "The entire universe, the skies, the earth, compared to the كرسي of Allah are like a ring in a desert."

Like a ring in a desert. You see this huge room; imagine if there's a ring tossed somewhere on the floor, imagine the size of that ring compared to this room and then imagine the size of that ring compared to an open huge massive desert, endless desert…. What's the comparison here? Imagine how small the أرض and سماء are. Allah says:

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالَْْرْضَ...So huge is His كرسي, then imagine the magnitude of His throne, of His عرش...and then imagine the greatness of Allah سبحانه و تعالى. This is why:

َوَهُوَ الْعَلِيُّ الْعَظِيمُ He is the Exalted, the Highest One.

There is no one higher above Allah and He is the أعظم, the greatest One, there is no one greater than Allah! This is why who is it that we should exalt the most? Allah سبحانه و تعالى! Who is it that we should remember the most? Allah!

َفَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ...Glorify the name of your Lord.... who is your Lord?..... the Great one! And when is it that we say سبحان ربي العظيم, in what position? In the position of ركوع.

Abu Huraira (r.a.) reported that the Prophet ﷺ said:

“He who says in the morning سبحان الله العظيم و بحمده, the person who says in the morning سبحان الله العظيم و بحمده, one hundred times, and in the evening also one hundred times, then no one in the creation will have the same level as him”.

Would you like to be at the top of all the people of the world? Would you like to do something that is best? So what is it that we need to do? “سبحان الله العظيم و بحمده”; a hundred times in the morning and a hundred times in the evening.

So right now say quietly; Everybody say twenty times quietly. So how long does it take? Just a few seconds! Literally it will take less than four, five minutes, if you say this in the morning. So set a time for yourself for example as soon as you sit in the car and you start driving make it a habit..... And in no time you will develop this habit. We see that some دعا, they are more superior to others. Just as all the prophets are not the same, likewise all أذكار are not the same. So... سبحان الله العظيم و بحمده: Allah chose it, Allah chose it for Himself, so what is our duty? Accept Allah’s decisions and do عمل.

256. There shall be no compulsion in acceptance of religion...
This does not mean that one who is in دين does not observe discipline but rather what this means is that no one should be forced to accept the religion of Islam. No one should be forced to enter the fold of Islam. Why;

…..because the right course has become clear from the wrong...

The truth is clear from the falsehood.

فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّـهِ فَقَدْ اسْتَمَسَّكَ الْعُرْوَةُ الْوُثْقَى

…..so who ever disbelieves in طاغوت and believes in Allah has grasped the most trustworthy handhold with no break in it and Allah is Hearing and Knowing.

اللَّـهُ وَلِيُّ الَّذِينَ آمَنُوا 257...Allah is the ally of those who believe, He brings them out from darknesses into the light and those who disbelieve, their allies are طاغوت, they take them out of the light into darknesses.

The thing is that the one who wishes to tread upon the way of Allah, then what happens to him? He begins to lose many things. Many times it happens that he loses his closest friends, he begins to lose his family also, his loved ones. Those who are very close, now they distance themselves from him, why? Because all of a sudden he has become more religious, all of a sudden now he has to spend time praying صلوة, spending time with the book of Allah. What happens; as a person becomes serious with the دين, then the worldly supporters, they leave and that person begins to feel alone. What does Allah tells us here? Such a person is not alone. Why?? Because he has the greatest support from above.... عُرْوَةٌ 257 the strongest, the most firm hand hold, and this strongest connection is with who? With Allah سبحانه و تعالى! This is why it is said that he who has no one, who does he have? He has Allah. He who has been abandoned by his friends in this world, then his source of support is who? Allah سبحانه و تعالى and he whose friend is Allah; then what Allah will do? Allah will take him out of darkness into light.

اللَّـهُ وَلِيُّ الَّذِينَ آمَنُوا ... He takes them out of darkness, He takes them into light. And those who disbelieve, who are their allies? Their allies are طاغوت, false gods; and what do they do? They take them out of light into darkness.

…..Those are the companions of the fire and they will abide therein eternally.

Now what was mentioned here will be explained with the following examples; how Allah guides His servants to نور, how Allah is أَلْحَيُّ and how Allah helps His friends. The example given over here is the example of Ibrahim (a.s.). Who is Ibrahim? خليل of Allah, the friend of Allah. Allah says He is the friend of; who? The believers! See how He helped Ibrahim. See how He guided Ibrahim.
258. Have you not considered the one (meaning the king نمرود) who argued with Ibrahim about his Lord merely because Allah had given him kingship? When Ibrahim said: “my Lord is the one who gives life and causes death. And نمرود he said: “I give life and I also give death” (because نمرود claimed to be God). So Ibrahim said: “indeed Allah brings up the sun from the east. So you bring it up from the west”....

If you're truly God then bring the sun up from the west,

.....so the disbeliever was overwhelmed by astonishment and Allah does not guide the wrongdoing people.

What do we see here? Look at how Allah taught His friend Ibrahim such a defense, such a proof, such an argument that the enemy became speechless.

259. Or consider such an example as the one who passed by a township which had fallen into ruin. He said: “how will Allah bring this to life after its death”. So Allah caused him to die for a hundred years then He revived him. Allah said: “How long have you remained?” The man said: “I have remained a day or part of a day”....

He was dead for a hundred years and he said I think I have remained a day or part of a day.

Allah said: “rather you have remained one hundred years, look at your food and your drink. It has not changed with time and look at your donkey and we will make you a sign for the people. And look at the bones of this donkey how we raise them up and we cover them with flesh before your very eyes. And when it became clear to him, he said: “I know that Allah is over all things Competent”.

When a person believes and he wants to increase in his faith then this is how Allah grants him conviction. This is how Allah gives him certainty. He dispels his doubts and grants him conviction.

260. And mention when Ibrahim said: “my Lord! Show me how you give life to the dead”.

Ibrahim (a.s.) also wondered why; because an intelligent mind wonders, it thinks. So Ibrahim (a.s.) thought that how will Allah resurrect the dead. So he asked Allah; يا الله Show me.

Allah said: “have you not believed”. Ibrahim said: “yes, but I ask only that my heart may be satisfied. Allah said: “take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them. Then call them, they will come [flying] to you in haste and know that Allah is Exalted in Might and Wise.

Think about it if at your calling, these birds which are familiar with you, come running even though they are dead then is Allah not able to bring together all the souls after they have died? Certainly He can! The thing is that we need to do that which will bring us Allah’s friendship because Allah’s friendship is what matters in this life. And how is it that a person can become a friend of Allah; what do we learn?
Allah is the ملّى, of who? Those people who believe. So the first thing we need to do is believe in Allah. Secondly we need to reject طاغوت; we need to reject that which is wrong, that which Allah declares to be wrong we must refuse to accept it. What is wrong is wrong, and should be understood as wrong even if the whole world tries to tell you that wrong is right and right is wrong, do not be convinced by them.

So for example, many times we are told directly and indirectly, that for example, حجاب; there's no need to do it… Quran; you don't need to do read it… صلاة; it’s not important you should just be a good person… things that Allah tells us to do, there are people who say they are wrong you should not do them. Things that Allah tells us are wrong, other people say they are right, they are good, you should do them, this is freedom.

But what do we learn; when a person rejects the wrong, he rejects طاغوت, then he will be a friend of Allah because the thing is that on the way to Allah, what happens? There are many hurdles that come, شيطان also comes and whispers to us. Sometimes our own نفس also creates hurdles for us, tells us that what we're doing is unimportant…. “So what will happen?” …. “What's the big deal if you take your حجاب off?” …. you're not going to become a disbeliever…. its ok no big deal…. everybody does it …. So what if you don't read Quran?…. So what if you don't pray? …. So what if you don't fast?…. No, the one who wants Allah’s friendship, he says: MY LORD HAS SAID THIS IS RIGHT, I HAVE TO DO IT! MY LORD HAS SAID: THIS IS WRONG, I HAVE TO AVOID IT!

So he keeps getting over all these hurdles, he keeps getting over all these obstacles and he draws closer and closer to Allah and as he draws closer to Allah whose friend does he become? Allah’s friend! And when he receives Allah’s friendship then what happens? Allah saves him, Allah protects his faith, Allah will guide him to the best ways, Allah will guide him to جنة.
And these people who have been granted Allah’s friendship. What are their actions like? They're like this:

۲۶۱ یَاتُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ..... The example of those people who spend their wealth in the way of Allah is like, a seed of grain which grows seven spikes.

Imagine a seed, when it is buried in the soil what happens? Eventually it grows. And when it grows, how much does it produce? More than what it was before. So likewise, when a person spends in the way of Allah, it is as though he has buried a seed. Because when you give your wealth, when you put that money in the box, when you put that money in the hand of somebody else, it's gone. You don't see it any more, just like a seed that is buried. You don't see it anymore, it's hidden, but it is not destroyed. You have not killed your money. What is going to happen? Allah says:

..... it will grow into seven spikes and in each spike will be a hundred grains....

Seven hundred times it is multiplied.

...... and Allah multiplies His reward for whom He wills and Allah is all Encompassing and Knowing.

Generally when we spend wealth, when we, for example; feed a hungry person, when we give some water in charity, when we plant a tree, when we say a good word… all of these things are good they are all acts of charity. But remember that the reward for these acts of charity is how much? Just ten times more. But when we do something like what is mentioned over here; spending in Allah's way, that when a person rises above any immediate gratification, he expects no worldly return, Rather he is incurring worldly loss, when we give our wealth only for the sake of Allah. Why? To strengthen, to serve the دین of Allah, then how much is the reward? Seven hundred times! It's not ten times. How much is it? It's seven hundred times. Why? Because this kind of charity, this kind of spending is greatly honored by Allah because only a friend of Allah will spend for the دین of Allah. Think about it; whose cause is it that you will promote? A stranger's cause? No!! Someone whom you trust, someone whom you support, someone whom you love!! So Allah’s دین. Who will spend for the cause of Allah’s دین? To strengthen the دین of Allah, to promote the دین of Allah, to spread the دین of Allah.....?? So for example; buying a book and giving that, or for example paying for a flyer to be printed or for example you know these lights that we are using, the carpet that we're sitting on, this is all فِي سَبِيلِ اللَّهِ. .... Who will do it? The one who values the دین of Allah, the one who takes the دین of Allah personally. Think about it.... Whose house is it that you will bring a decoration piece to? To your friend, isn't it? Whose house is it that you will be concerned about the furniture? That you think that the sofas are getting old, they need to be replaced, this carpet is getting old, it needs to be changed and replaced. Do you go and say that to a stranger? No, you go and say that to who? To your parents; their house, your sister; her house and then you say: you need money? I'll get it! You need a lamp? I will bring a lamp! You need a chair? I'll bring
a chair! You need a mirror? I'll get a mirror! Why? Because we take that personally! Allah’s friends, the friends of Allah, they take the دین of Allah also personally, so what do they do? They spend in the way of Allah and when they spend in the way of Allah then Allah honors that spending so much so that He will multiply their reward for them seven hundred times.

Now the question is why would a person spend in the way of Allah? Why would he spend for the strengthening, for the promotion of the دین? Because the person realizes I need this دین, my children need this دین, my family needs this دین, the society needs this دین, this is a noble cause, this is a good cause, this needs to be promoted, this needs to be strengthened. So what will a person do? He will spend his money to support that cause and when he will do that Allah will honor his spending and He will multiply it many times more. He will cause it to grow and He will reward him multiple times for the spending that he has made.

You see there are some people who go out of their home, why? …. To earn دنیا. And there are some other people who go out of their home to serve the دین of Allah, Allah honors that service also. So when you come here, make the intention of learning the دین of Allah, Allah honors that service also. Come with the intention of improving, of spreading goodness, of creating positive change. Because these efforts are appreciated by Allah, so such spending is appreciated by Allah and efforts also which are made في سبيل اللہ، they are appreciated by Allah.

And generally what happens, the effort that a person makes in the way of Allah purely for His sake, they are also like planting a seed. Because the effort that a person makes in the way of ALLAH, what happens initially? No one acknowledges it, no one even notices it. But what happens, you do your part with sincerity, you go and plant the seed…. It is up to ALLAH. Now ALLAH will make that seed grow into a full blooming tree, right? And He will spread the goodness, Allah will bless that effort and He will cause it to grow. So over here, those people who spend in the way of Allah, their spending is like planting a seed, like a grain, which grows into seven spikes, each spike bringing one hundred grains.

262. Those people who spend their wealth in the way of ALLAH and then do not follow up what they have spent with reminders of it or injury..."ثُمَّ لََ يُتْبِعُونَ مَا أَنفَقُوا مَنًّّا وَلََ أَذًّى "

.... Such people for what they have spent .... Allah says:

"لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ .... They will have their reward, with their Lord and there will be no fear concerning them, nor will they grieve."

Why? Because what they gave, they gave it for the sake of Allah. And so they don't need to remind of it, they don't need to show off about it, they don't need to hurt people because of what they've given them, why? ... Because they gave it to who? Allah!! And when we have given something to Allah, when we have made our investment with the one who is all Powerful, then we can be free of fear, free of worry. Why? Because that investment will not go waste, it will definitely grow. Have you ever felt afraid after giving your money to someone even if it's just lending it to them? Have you ever felt fear?
Maybe not money, something, maybe your beautiful vase, may be a piece of furniture; when you lend it to someone, is there fear that this will come back scratched? It will come back broken, right? But what happens when you give something for the sake of Allah, when you give something to Allah? What will happen? Allah will make it grow. Then you need to be fear free and worry free.

263. Kind speech and forgiveness are better than charity followed by injury.

Meaning if you want to give, then give it properly, not by hurting those whom you give to. Because sometimes what happens; we give a gift to someone, we give charity in Allah’s way and then we keep reminding; “By the way remember that donation I gave?” … “Oh’ because of that donation, Please don't ask me for any registration fees” …. Or “please allow me to park in the no parking zone”. You know we expect favors in return, because we have given a small donation.

Allah says: kind speech and forgiveness are better than charity followed by injury. If you want to give, give it properly and if you want to cause hurt after giving, then it's better that you don't give.

……And Allah is free of need and Forbearing.

Meaning He does not need you to give to His servants and then cause them hurt. It would be better to not give and instead treat people well because, you see one is a person who gives his wealth and then he causes hurt…. How? By constantly reminding of the favor that he has done and the other is he who does not cause hurt nor does he give money, instead he says good, pleasing, kind words. What is better? The second is better.

قَوْلٌ مَّعْرُوفٌ ….. Say good words!

264. 'O' you who have believed ..... لا تُبْطِلُوا صَدَقَاتِكُم ..... Do not invalidate (do not destroy, do not cancel out) your charities, with reminders or injury as does one who spends his wealth only to be seen by the people and does not believe in Allah and the last day. His example is like that of a large smooth stone upon which is dust, and it is hit by a downpour…

By a heavy rain, and that heavy rain, what does it do?

……It leaves the stone bare….

It washes the dust away. Those who spend their wealth for show off, then what happens? Temporarily, yes, there is a display of good work and what happens? They also feel instant gratification, why, because people have noticed it, people have acknowledged it, they have been praised for their charity. But then what happens after that? That charity is not accepted by Allah. No traces of that charity remain. It's like dust that settled and then it got washed off. No traces of that charity remain in the earth because the work in which is رَثَا، the work which was done with رَثَا; what is the رَثَا? It is the work to show off, then that effort have no بركة, it has no blessing.
……They are unable to keep anything of what they have earned. And ALLAH does not guide the disbelieving people.

Meaning those who spend in order to show off. So there are three things that we must avoid when we spend anything for the sake of Allah. What are those three things?

What is ِّمَن أَذَى؟ To remind a favor! “Remember; I gave you this gift? …. “Remember; I gave that donation?” “Remember I brought this?” “Remember I volunteered this much?”.... reminding a favor!! And sometimes we do this with children that just because we fed them, we clothed them, we changed them, we keep reminding them all their lives: “I used to stay up in the night because you were such a cranky baby” No!! Don’t do ِّمَن أَذَى.

And thirdly what we must avoid is ِرِئَاء, showing off. Why? Because if these three things are done after giving charity, then remember, that charity will not grow, will not multiply seven hundred times. Instead what will happen? It will become like dust that is washed off.

265. And the example of those who spend their wealth.... ِابْتِغَاءَ مَرْضَاتِ اللَّـهِ .... Seeking means to the approval of Allah.... ِوَتَثْبِيتًّا مِّنْ أَنفُسِهِمْ .... And assuring reward for themselves (people who spend in this way). Their example is like that of a garden on high ground, which is hit by a downpour....

Heavy Rain ..... So what happens?

…… it yields its fruits in double.....

The ground is fertile and the rain is also good; what will happen? The produce will be double.

……And even if it is not hit by a downpour then a drizzle [is sufficient]. (Little bit rain is sufficient) And Allah of what you do is Seeing.

What do we learn here? The work that is done to please Allah with full conviction, with certainty, ِتَثْبِيت، with conviction that yes: ِابْتِغَاءَ مَرْضَاتِ اللَّـهِ: I want reward only from Allah!

And with ِتَثْبِيت، with firmness, with this certainty in heart that this is definitely a noble cause. Because what happens sometimes, we hesitate giving charity. We wonder if it's even a noble cause. We wonder if it's even going to help. No, when a person gives something to please Allah, to earn reward from Him and the intention is also clear; I want the pleasure of Allah, then what happens? Even a small deed, what happens to it? It becomes huge, it becomes great. Because Allah causes it to grow immensely and He multiplies it many times more and places immense ِبَرَكاَة in it.
We learn Abu Masood (r.a.) said that once a man came to the Prophet ﷺ with a camel. He brought a camel and that camel had a ring in its nose. A ring in its nose, meaning it was ready, prepared. Right! I mean it wasn’t an untamed camel, it was a tamed camel. The ring in its nose, it’s ready. Anybody can sit on it, and take it away any time, it’s ready. So he brought this kind of a camel to the Prophet ﷺ saying that this is في سبيل دين الله this is to be used for the دين of Allah and the Prophet ﷺ said that: this camel will bring him seven hundred ringed camels on the Day of Judgment.

This man has brought only one camel. But on the Day of Judgment, he will get the reward of giving seven hundred camels. You see charity was small, it was small, but it was done with conviction. It was done with certainty, it was done with sincerity. So what happened? That, that small deed became, huge and this is بركة. Because when a person does something for Allah’s pleasure, then what happens? There is بركة.

We learnt that Asma bint Abi bakr, she said that the Prophet ﷺ, he once passed by me while I was counting and weighing my belongings. Why was she counting them, like for example; money, why do we count it? To make sure that yeah all the hundred dollars are here, yeah all the five hundred dollars are here…. counting, counting and she was also weighing. And the Prophet ﷺ said: “Oh Asma, do not count or Allah will also count for you”,

Meaning if you start counting these things then what will happen? Allah will also give it to you in limited number. You will never be content with the number that you have. She said, that I never counted anything after the Messenger of Allah ﷺ said that, and nothing came to me of Allah’s provision, and never did it deplete, except that Allah gave me more in its place. Every time I had something, I didn't count. OK, so let me check is it a hundred dinar or five hundred dinar, is it fifty grams or is it a hundred grams. How much is it? She said I didn't count. Whatever I got, I was happy with it. Whenever there was a chance, I spent some from it. Every time I ran out of it, Allah gave me more in its place….. بركة ….. Blessing!

Because think about it, Allah is counting, right? When we're spending something in His way, when we're giving something in His way, He is counting, His angels are counting, so when they're counting, why should we waste our time? Right? Spending our time counting. We should do what others are not doing.

The Prophet ﷺ said that:

“Allah gives special blessings to some of His servants in order to benefit His creation through them.”

Allah gives blessings to some of the servants, why? In order to benefit the rest of the creation through those servants. So as long as the person continues to spend on the creation, then his blessings remain safe and secure. But if he withholds, then Allah also takes it away from him and He gives it to others. What does it mean? that whatever blessing we have, whether it is in the form of money, or it is in the form of intelligence, wealth, ability to teach, ability to advise people, what are these skills? What are these gifts? Allah has given them to us so that we benefit the creation. So if we continue to benefit the creation, these blessings will remain. Why? Because when we benefit others with what Allah has given us, this is a form of gratitude and what does Allah say:
Lā 'ašhāqī fī yāribna 'aṣāmīkum..... If you're grateful I will surely increase for you.

But when a person holds the blessings of Allah back, he withholds them; he keeps them to himself, then what happens? Then what happens? Then Allah will take His work from who? Other people! Then what we have will be taken away from us and opportunities will be given to others and we will just be left looking.

Remember; we as human beings, who are we? We are like channels. What is a channel? A channel is a constant supply. You know it has a constant supply coming in. And what is coming into the channel must go out of the channel. And if it doesn't go out of the channel what will happen? That channel will get clogged. And when it will get clogged up, then the supply will also seize. Isn't that so? So if we want our blessings to keep coming, then what do we need to do? Keep spending, keep giving. Those who keep giving, Allah also keeps giving them and those who withhold, then Allah also withholds from them. In this example, what do we learn? That a little bit of charity also Allah causes it to grow. Why? Because of sincerity and when a person keeps giving in Allah's way, then Allah also keeps giving him more and more.

266. Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit?....

Meaning a garden in which he has fruit of every kind of produce.

....But then he is afflicted with old age....

Meaning when the garden is ready, the fruit is ripe, the person is afflicted with old age.

....and he has week offspring..... (Children who are young and dependent)

....And it is hit by a whirlwind, containing fire and the entire garden is burnt up....

Would any one of you like that?

Thus, does Allah make clear to you His verses that you might give thought.

Meaning if you do not like that your entire life's work is wasted in an instant then you should not waste your deeds. How? Through رَتِّبْنَا for Otherwise, when you need your deeds most, they will not be there for you. When is it that we will need our deeds most? On which day? On the Day of Resurrection! So a big lesson we learn from this is, that just as we take care of our hard earned wealth, we must also pay attention to preserving our hard earned deeds. Do we hide our precious belongings? Think about it. Do we hide our precious belongings? So for example; if you have gold, if you have jewelry, will you leave it out on the foyer table? Will you leave it out in the living room? No, what will you do? You will keep it in a box, preferably a box in the bank. Why? Because it's so precious, it should not be displayed, if it's displayed, it might be lost. If it's lost your hard earned money, jewelry will be gone. Do we put pass codes in our phone? Do we put passwords on our computers? Do we put
passwords on our emails? Do we? Yes we do. Do we have a lock to our house? Why? Because all these things are precious to us, we have earned them with a lot of hard work and we do not want that somebody comes and snatches them away from us. Likewise our deeds are precious. They are more precious, than the riches of this world and they are earned also through hard work. Then what is it that we need to do? Preserve our good deeds. How do we preserve them? By keeping them a secret between us and Allah; by not showing off because when we show off, it is like we have put our diamond jewelry in the middle of a busy living room, in the middle of a busy street, what will happen to it? Will it get ruined? Will it get damaged? Will it get stolen? Yes it will! So deeds also, will get damaged when a person shows off.

267. يَا أَيُّهَا الَّذِينَ آمَنُوا ..… O’ you, who have believed, spend from the good things which you have earned and from that which WE have produced for you from the earth and do not aim toward the defective there off.…

Do not intend to give defective things, impure things, bad things. Do not choose bad things that you have for charity. Rather what is it that we should give in charity? That which we like for ourselves also. So:

…… do not aimed toward the defective there from, spending from that while you would not take it yourself except with closed eyes. And know that Allah is free of need and Praiseworthy.

So another rule is taught over here that when you give, Remember you are giving to who? To Allah, so be shy of Allah and present only that which is best. Best does not mean that which is beyond what you can afford. Best means the best that you can come up with, the best that you can afford. Just like when we have to give a gift to somebody, do we keep in mind the honor and the status that they have? Always!! We always keep in mind the status that they have, so much so that if we do not have something good enough we will not give them a gift. Isn't it so? We will wait for the time when we can get something good enough and then we will give it. So think when we're giving صدقة, when we're putting some clothes in charity, when we're giving some money, when we're bringing some furniture into a مسجد, when we're bringing some food in forافطار, for a party in a مسجد for example; who is it that we are giving to in reality? Allah سبحانك و تعالى! So be shy over there; and bring the best and give only that which you would take for yourself.

In a حديث, we learned that once the Prophet ﷺ came out of the مسجد and he had a stick in his hand at that time. And he saw that a person had hung up a bunch of dates. Why had he hung up a bunch of dates? So that anybody who is hungry, he can come and eat it. It was charity you know, food for the public. Anybody who is hungry can take it. People who come to مسجد can take it في سبيل الله, but those dates, they were dry and they were bad. So the Prophet ﷺ, he began striking that branch with his stick and he said I wish that the one who gave the صدقة had given something better than this, for the one who gave these dry, bad dates, will eat dried, bad dates on the Day of Resurrection. So remember, whatever we give is what we will get back. So we need to give the best in the way of Allah.

268. شيطان threatens you with poverty....
He tells you that if you give the best then you will have nothing left. Allah tells that this is from شيطان.

…. and he orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all Encompassing and Knowing.

269. يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ…. He gives wisdom to whom He wills…. What is wisdom? The ability to make the right decision at the right time! What is it that I should spend now, for this cause, at this place? Allah gives this wisdom to whomsoever He wills.

…..and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

This is why a person who has been given knowledge and he acts upon that knowledge, a person who has been given wisdom and uses that wisdom, then that person is worth envy.

270. And whatever you spend of expenditures or make of vows, Indeed, Allah knows of it. And for the wrongdoers, there are no helpers.

271. If you disclose your charitable expenditures that is good but if you conceal them and give them to the poor, it is better for you. And He will remove from you some of your misdeeds thereby…. And whoever has been given wisdom has certainly been given much good.

He will remove your sins because of your charity.

….and Allah, with what you do, is fully acquainted.

So it is clarified here, that charity can be given publicly also. It can be given publicly, if the intention is correct, meaning the intention should not be to show off. Now the thing is that certain forms of charity, you can give in private. It is possible. So for example, if you are giving money, you can give it privately, you can give a donation anonymously, you can do that, you can bring food into the مسجد and nobody will find out just put it and leave. You can set up the مسجد before people come, right. Or you can clean up, when nobody's there. People will not find out, this is an act of righteousness; this is an act of charity, work للفى سبيل that can be done privately. But then, there are some other good works which cannot be done privately. Meaning when you do them, they will definitely be seen.

Like for example, if you want to go and help out at an Islamic event you're volunteering, can you tell all the volunteers please go away, because I want to work in private to keep my intentions sincere, you can’t do that! Likewise if you're teaching somebody something good, can you do that privately? No, you can't because, of course when you're sharing that علم, others are listening, others are reading, others are studying. So these things, you cannot hide. So what does it mean that just because an act of righteousness, an act of charity cannot be done in private, it should not be done? No, it should be done.
But just check your heart: \[
\text{وَالْقُلْبُ مُتَوَجِّهٌ إِلَى اللّٰهُ} \]
Is the heart directed to Allah ..... Is the intentions are sincere?

Because if the intention is sincere, then that is good, then that deed is beautiful. Why? Because it will encourage and motivate other people to do that good also. But for sure remember that secret صَدَقَةٌ has its own benefits. So while we do give صَدَقَةٌ openly, we must also try to perform good deeds secretly such that nobody finds out. No person finds out. This is a secret between us and Allah. You know for example, these sheets that we’re sitting on, sometimes we find them clean, somebody came, washed them, put them, we don't even know who did it; Secretly, privately. Sometimes there are bathrooms cleaned up, dried up, who did it? الله أَعْلَم. This is a secret matter between Allah and the servant.

The Prophet ﷺ said that:

“secret charity extinguishes the anger of the Lord.”

So if ever you feel far from Allah, if ever you feel that there is a sin between you and Allah, if ever you feel that Allah is angry with you because of which you are not able to do the good that you could do before, you're not able to even pray on time, you're not able to continue with your recitation of the Quran..... A sin has come in and you're feeling distant from Allah, you feel Allah is angry with you, how do you extinguish that? By giving charity secretly, give some صَدَقَةٌ and let no one know about it. Not even your husband, not even the person who is next to you, in a way that your left hand does not know, what the right hand has given.

272. Not upon you, [O Muhammad ﷺ], is [responsibility for] their guidance, but Allah guides whom He Wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah... \[
\text{وَمَا تُنفِقُونَ إِلََّا ابْتِغَاءَ وَجْهِ اللَّـهِ} \]

Every time you give صَدَقَةٌ, Keep this in mind, I'm giving this, I'm drawing closer to Allah, because I want to see Allah, I want to see His Beautiful, Noble Face.

Woُمَا تُنفَّذُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ... and whatever you spend of good, it will be fully repaid to you and you will not be wronged.

273. Charity is for the poor, who have been restricted for the cause of Allah, unable to move about in the land.....

Why? because of their work, because there are some people who take the work of Allah as full time, they take the service to the ﷺ of Allah full time, so if they're doing that full time, when will they go and earn money to fulfill their needs? Because each person has needs. So, when will they have the ability to do that? So for example of Abu Huraira R.A, there were so many companions, who lived in the ﷺ, who would not go and work. Why? Because the whole time, what were they doing?
Learning, learning, learning. Months would go by and they would not have the time to go and make a single business transaction. Why? Because for example the Prophet ﷺ, when He went for the Battle of تبوك, it took almost two months, almost two months, and that was the time of harvest. Now imagine, if a person is going out in the way of Allah, when is he going to have time? Because each person has twenty four hours a day, each person has seven days a week, not more than that. So the time that they have, they're giving it for the دين of Allah. Allah says giving it to them, that is the best form of charity.

You see there are two kinds of things that we can do. Either we should become of those, who are working في سبيل الله, who are working for the دين of Allah, or we should be of those who are helping that cause. How are we helping that cause; financially, because when these two forces, when these two efforts are combined, people and the money, then what will happen? Then the دين of Allah will advance. But if there are people who are constantly working but there's no money, then what will happen? How long will they stay hungry? How long will they not pay the bills? How long will they not feed their family good food? So these are human needs.

Likewise, if there's a lot of money but there are no people to give their time; today we have a shortage of both, talented people as well as money. People who do have the skills, they'd rather do something else; they don't want to spend their time for the cause of Allah. And people who do have money, they'd rather spend that money on their own luxury, on their own ease and comfort and enjoyment, on their pleasure. We see that the Prophet ﷺ, the reason why he was successful, the صحبته, the reason why they were successful is because they combined both of these efforts: The money and the skill. So Allah says:

....[Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient ..... An ignorant person thinks: “Oh yeah, they've got a lot of money, they're very rich....” .....because of their restraints (because they don't beg), But you will know them by their sign...

You will recognize the need on the face.

They do not ask people persistently and whatever you spend of good - Indeed, Allah is Knowing of it.

They spend in the night ....
*they spend in the day ....*  
*they spend secretly ......*  
*and also openly*

Meaning when it comes to charity then there is no restriction of time, of day, of place, of mode, whenever the opportunity comes up; they give charity, even if it's a little bit. It doesn't have to be a lot, even if it's a little bit, they want their share in Noble Causes, in good causes. Allah says:

فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ  
وَلََ خَوْفٌ عَلَيْهِمْ وَلََ هُمْ يَحْزَنُونَ

Then for them is their reward near their Lord.... And there shall be no fear concerning them nor will they grieve.

What does this mean? That at the time when people will be afraid, those who give charity will be free of fear. At a time when people will be worried, those who give charity will be free of worry and what is that day of fear and worry? It is the Day of Judgment.

The Prophet ﷺ said:

ُّنظِلِّ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ صَدَقَتُهُ

*The shade of a believer, on the Day of Judgment, is his charity.*

Meaning, a believer will be in the shade of his charity on the Day of Judgment. Remember that man who brought one camel, now imagine on the Day of Judgment there would be seven hundred camels for him. Is he alone? He's not alone. Does he have plenty? Yes he has plenty. Will he be afraid? No. Will he be worried? No.
PART - C
AL-BAQARAH : 275-286

On the other hand

الَّذِينَ يَأْكُلُونَ الرِّبَا. 275. .....Those who consume interest....

Now we are taught what we should not do with our wealth, and what is that? Dealing with interest .Why? Because:

Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who has been beaten by شيطان into insanity.

A person who has been possessed by شيطان, a person who has been driven to madness by شيطان. Who is this person? Who will be like this on the Day of Judgment? He who gives a loan, and then in return, takes back more than what he lent. He is as crazy as the one who has been driven mad by شيطان. He is like the one who has been possessed by شيطان. Because Allah likes for us to give صدقة. What He wants us to do is give in charity. That we should cut down on our needs, on our desires, on our wishes and give a portion of our wealth to others, to those who do not have, to those who are in need. And this kind of charity, this kind of wealth, Allah blesses and He increases it.

And what Allah dislikes, is، رُبُو، interest. What is رُبُو? Increase in wealth. How? By taking from those who are already needy, because the person was needy this is why he borrowed something, he was needy, and now taking back from him the original amount that was lent and now more on top of that.... this is رُبُو. and this is what Allah dislikes because Allah wants us to give to those who are needy, not to take from them.

....That is because, they say trade is just like interest but Allah has permitted trade and has forbidden interest....

So how can both be the same? So:

....Whoever has received an admonition from his Lord and desists may have what is past and his affair rests with Allah. But whoever returns to dealing in interest, those are the companions of the fire”....

The One who knows that interest is حرام, still he takes it. Then what does Allah say:

فَأُولَٰئِكَ أُصْحَابُ النَّارِ
This is not the word of a human being. This is the Word of The Lord of the Worlds, that the person who continues to deal with interest even after knowing that this is unlawful then such are the companions of the fire.

They will abide there in eternally.

276. Allah destroys interest.....

He orders its abolition, its eradication. The wealth in which there is interest money, that wealth is destroyed. Even if it's a few cents because sometimes it's just a couple of cents that we are taking as interest, even that small amount of impure, will destroy the pure wealth because:

... Allah destroys interest and He gives increase for charities....

Meaning, He orders a charity must be spread, charity must be made common.

...And Allah does not like every sinning disbeliever.

The Prophet said that:

"There is no person who deals in interest, a great deal. But that he will end up with little".

Meaning, the more a person deals with رِبْو, the more loss he incurs. How? religiously of course, but even financially either over time he will suffer loss, financial loss but initially it seems like gain, even if it's just a couple of cents, even if it's just a couple of dollars, it seems like the money has grown. This is why رِبْو is called رَبْو because رَبْو means growth, surplus. So it seems like it has grown. But what did the Prophet say that this person will certainly suffer from a loss. Because what happens; initially there is growth but then eventually, over time, or all of the sudden, unexpectedly there's a huge financial loss. This is the خباثة, the impurity of رِبْو.

...And Allah does not like every sinning disbeliever.

Allah wants us to leave رِبْو because dealing with رِبْو makes one greedy, it makes one selfish, it makes one hard hearted, and all of these result in many great evils.

277. Indeed, those who believe and do righteous deeds and establish prayer and give زكُوة will have their reward (with Allah) with their Lord. And there will be no fear concerning them nor will they grieve.

وَذَرُوا... يَا أَيُّهَا الَّذِينَ آمَنُوا... 278. O you who have believed.... Fear Allah..... And leave, (give up).... Whatever remains due to you of interest....
Leave it! The money that has interest in it, just leave it.

إِن كُنتُم مُّؤْمِنِينَ .... If you should be believers.

Meaning, if you truly have ِإيمان، then leave رَبُّ رَبُّ. Because the one who deals with رَبُّ does not receive Allah’s mercy. In fact he is far removed from Allah’s mercy. And notice what I said 'the one who deals with رَبُّ’. Because sometimes we think, many times people think, that only taking interest is wrong, giving interest is not wrong.

Listen to this حديث Jabir R.A said that Allah's Messenger ﷺ cursed the acceptor of interest and its payer وَمُؤْكِلَهُ الرِّبَا .... "The one who eats it and the one who feeds it."

The one who takes it and the one who gives it, both have been cursed by the Messenger ﷺ, and the one who records it and the two who witness it, and he said they are all equal in the sin. They are all equal in the sin because how can one take رَبُّ when the other is not willing to give him رَبُّ, they cannot take it, they cannot. You know many times it is said that: “well if you have a bank account you know that they will definitely give you interest. So then what do you do in that case?” ... Just go and threaten them that if you don't stop it I will change my account to a different bank. Just say that to them and instantly they will comply. Trust me. We've experienced this.

فَإِن لَّمْ تَفْعَلُوا ... So if you do not do that....

Meaning if you do not seize, if you do not stop taking interest;

فَأْذَنُوا بِحَرْبٍ .... Then be informed of a war against you from Allah and His Messenger ﷺ.

That come and fight Allah; come and fight His Messenger. Who has the ability to fight Allah and His Messenger ﷺ!

....But if you repent, then you may have your principle. Thus you do not wrong, nor are you wronged.

280. And if someone (who has taken a loan from you) is in hardship....

Then what should we do? Charge him interest? No, Allah says:

....Then let there be postponement until a time of ease. But if you give from your right as charity, (forgive that loan completely) then it is better for you if you only knew.
And fear a day when you will be returned to Allah.

Then every soul will be compensated for what it earned, and they will not be treated unjustly.

If you fear the Hereafter, only then can you let go of wrong ways of acquiring wealth. Because the one who likes Duniya, then what happens with him, he cannot, sacrifice his Duniya, even if it's just a little bit. But the one who likes Aakhirah, the one who wants his home in the hereafter, then he can let go of a temporary home here. He can let go of temporary worldly benefits, but he cannot put his Aakhirah at stake, he cannot put his Aakhirah at risk. Who is truly intelligent? He who puts before himself, the benefits of this Duniya or benefits of Aakhirah? The benefits of the temporary benefits of this world or the eternal, everlasting benefits of the Aakhirah? The one who stops dealing with interest; in fact, he is the one, who is intelligent.

'O' you who have believed, when you contract a debt, for a specified term, then write it down, and let a scribe write it down between you in fairness. Let no scribe refuse to write it, as Allah has taught him. So let him right and let the one who has the obligation.....

Meaning the one who's taking the loan, let him:

.....dictate. And let him fear Allah .... and be honest

.....let him fear of his Lord and not leave anything out of it. But if the one who has the obligation.....

Meaning the one who's taking the loan, the one who has to dictate, if he:

.....is of limited understanding or weak or unable to dictate himself then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men available, then a man and two women, from those whom you accept as witnesses, so that if one of the women errs, then the other can remind her." ....

Why two women? The reason is also given, that if one makes a mistake then the other will just help her. Because we as women, what do we like? Support always. So much so that, even if, women have to go to the bathroom, what do they want? A public bathroom; that their friend comes along with her, to stand outside while I use the restroom. This is something that is within women, that we like company, we like support. So here also in a courtroom, when there is a serious matter, if a woman is brought in to testify, then her friend comes in with her, so that, in case, she makes a mistake, then her friend can remind her. But if she doesn't make a mistake then the friend doesn't have to do anything at all. Then the testimony of that woman is sufficient. So over here, we learn about the loan, that when the loan is being contracted, loan is being taken, this thing should be written down and witnesses should also be brought.

....And let not the witnesses refuse when they're called upon and do not be too wary to write it, whether it is small or large, for its specified term. That is more just in the sight of Allah and
stronger as evidence, and more likely to prevent doubt between you except when it is an immediate transaction, which you conduct among yourselves.....

Meaning if it's an immediate contract, transaction which is concluded right there and then with cash payment, then it is not necessary to record that transaction, it is not necessary that witnesses be brought.

.....For then, there is no blame upon you, if you do not write it. And take witnesses when you conclude a contract, ......

Meaning when there is an official business transaction, then what should you do? Call witnesses.

.....And let no scribe be harmed or any witness..... No one should be harmed .....for if you do so, indeed, it is grave disobedience in you. And fear Allah.... وَيُعَلِّمُكُمُ اللَّـهُ .... And Allah will teach you....

How is it that a person learns? When he fears Allah!

..... And Allah is Knowing of all things.

283. And if you are on a journey, and cannot find a scribe, then a security deposit should be taken. And if one of you entrust another, then let him who is entrusted, discharge his trust, faithfully and let him fear Allah, his Lord. And do not conceal testimony, for whoever conceals it, his heart is indeed sinful and Allah is Knowing of whatever you do”.

284. لِّلَّـهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الَْْرْضِ .... To Allah belongs, whatever is in the heavens and whatever is in the earth....

وَإِن تُبْدُوا مَا فِي أنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّـهُ .... Whether you show, what is within yourselves or conceal it, Allah will bring you to account for it....

فَيَغْفِرُ لِمَن يَشَاءُ .... Then he will forgive whom so ever He will ....

وَيُعَذِّبُ مَن يَشَاءُ .... And He will punish whom He wills....

وَاللَّـهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .... And Allah is over all things competent.

RECITATION 284 -286.

To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves, or conceal it, Allah will bring you to account for it.....
The thoughts in our hearts, in our minds, sometimes evil waswasas come into our hearts, so bad, such negative thoughts they are, that they are unmentionable. We cannot even bring them on our tongue. They're not even worth mentioning. They're so bad, that we cannot even dirty our tongues or dirty the ears of another person by verbalizing those thoughts.

So when Allah says over here, that Allah will bring you to account for it, the clo... were very worried that are we going to be questioned about our thoughts also? Because thoughts, feelings, they're not always controllable. You cannot always have control over your feelings. So the... were worried, and later on it was clarified that, no it is only those thoughts which you dwell upon, it is only those thoughts, those feelings which you do verbalize, which you do act upon. A bad thought, when you fight it, when you try to get rid of it, then a person is in fact rewarded for that effort. But when a person dwells on that bad thought, on that negative thought, and he acts on it, he verbalizes it, then it is, that he will be called to account for it. And then it is up to Allah:

….He can forgive whom He Wills, and punish whom He Wills. And Allah is over all things Competent.

So which thought can be hidden from Him.

285. The Messenger has believed in what was revealed to him from his Lord, and so have the believers. All of them have believed in Allah and His angels and His books and His Messengers, saying, we make no distinction between any of His messengers. And they say....سُمِيْعْنَا وَأَطَعْنَا.... We hear and we obey.... غُفْرَانَكَ رَبّنَا.... We seek your forgiveness our Lord and to you is the final destination.

286. Allah does not charge a soul except with that, within its capacity. It will have the consequences of what good it has gained and it will bear the consequences of what evil it has earned.

Our Lord, do not impose blame upon us, if we have forgotten or if we have erred.

Our Lord, lay not upon us a burden, like that, which you laid upon those before us. Our Lord, and burden us, not with that which we have no ability to bear. And Pardon us and Forgive us and have Mercy upon us. You are our Protector, so give us victory over the disbelieving people".

These last two verses of سورة البقرة, the Prophet ﷺ was gifted these two verses from a treasure beneath ALLAH's throne. These are verses that were not given to any Prophet before Mohammed ﷺ. And these verses are such that, when a person recites them, then these verses suffice him.

The Prophet ﷺ said that:

“If anyone recited these two verses from the last of سورة البقرة at night, then they will be sufficient for him.”

Sufficient for him; for what? …For his protection, for his forgiveness, to dispel his fears, to dispel his worries, to calm him down. These two verses will be sufficient for the believer when he will read them
in the night. Because in these verses, what do we do? We reconfirm our faith in Allah. We reconfirm the fact that whatever Allah has decided for us is just, and if we are finding it difficult, then the problem is within us, the weakness is within us. And in these verses, we are asking Allah for strength, we are asking Allah for forgiveness. So any time you feel worried, you feel stressed out with all the problems, and all the burdens, that are coming on your head, on your shoulders, you feel overweighed, make a habit of reciting these two آيات, in the night because Prophet ﷺ said that these two آيات will suffice a person, they will be enough for him, enough for his protection, to keep him safe, enough for his forgiveness. Meaning if he says these two آيات then إن شاء الله آيات, he has begged Allah for forgiveness and Allah will forgive him, because he has asked Allah for forgiveness, in one of the best ways. They are sufficient to dispel his fears and worries, because he's relying upon who? He is relying upon Allah سبحانه و تعالى.

So in these verses, essentially we are taught our عقيدة. What is it that we must believe in, in order to be of the true believers? At the beginning, we learn that Allah can prefer any of His Prophets over the rest of them, that is what Allah does. What do we have to do? We have to believe in all of the Messengers, without any division. And what is ايمان in the Prophets? That we hear what the messengers brought and we obey سمعنا و أطعنا. And then we seek Allah’s forgiveness for our errors, for our shortcomings, because we worry that يا الله, to you is our return one day, that the mistakes that we’re making, the sins that we’re committing, despite knowing the حق, we have to face you one day. So Allah, all we beg, is YOUR pardon.

And then a very important matter is clarified in these verses, that Allah does not overburden a soul with more than what it can bear. This means that every command in the دين what is it? It is doable. Every command in Allah’s religion is practical. We can all practice the commands. There is nothing that is beyond our ability. There is nothing that is beyond our strength. And likewise there is nothing that Allah decrees in our lives, that we cannot handle, that we cannot manage.

Remember, Allah does not obligate us with something that we cannot do, so if it is children, if it is marriage, if it is family, if it is work, if it is studying, whatever it is, whatever it is in your life; Remember you could do it. This is why Allah put you in that situation. This is why Allah put that in your plate, because you could do it. Now when you're struggling to do it, what is it that you need? What is it that you need? Allah’s help, His assistance. So this is where we make دعا to Allah also. We make لَا يَكَلِّفُ اللَّهُ نَفْسَٰئِلَةَ وَسُعِيَ وَٰسِعَةً دعا to Allah that O' Allah you help us because: نَفْسَٰئِلَةَ وَسُعِيَ And when a person believes with certainty, that yes I can do this, if Allah decreed this for me, then that means I can manage it. And when a person thinks like that, then Allah also gives him the strength.

Like for example, we CAN pray five times a day. This is why Allah ordered us to pray five times a day. And if a person thinks, oh no, it's too difficult, then will he be able to? No, he won't be able to. But when a person tells himself that, no, I can, I CAN do it, this is why Allah ordered me, I CAN fast in the month of رمضان. This is why Allah ordered the Muslims to fast in the month of رمضان. And then we wonder, what about this place in the world, in this country? Yes, Allah is the one who created this part of the world also; Allah is the one who created the night and the day. Allah is the one who created the moon, the lunar calendar, which is constantly shifting and He put us in this land, inhabiting this place
and He is bringing upon us, knowing that we CAN fast in this month. We can do it because if we were not able to do it, Allah would not ask us to do it. He knows us. The problem is, the reason why we worry, is because, we underestimate ourselves and the fact is that Allah knows us and He estimates us correctly and this is why He tells us to do, what we can manage.

So then, we are taught, that whatever a person does, he will be compensated accordingly. Each person will be paid for what he does. If he does good, that is what he will find, and if he does bad then that is what he will find. And then we are also taught a دعاء in these آيات, that:

"O' ALLAH! If we forget then please pardon us. And that don't impose on us what we cannot bear."

Don't put on us a responsibility that is beyond our ability. Meaning, when we think something is too hard for us, this is what we should say to Allah, that يَا اَللَّهُ, you've sent this my way. Please give me the strength to do it properly…. every night, because usually, it is in the night that, we worry about our problems. Isn't it? So instead of worrying and talking about our problems, what is it that we need to do? Recite these two آيات, with full conviction, beg Allah for forgiveness, beg Allah for help. O’Allah we ask in these verses, that O’Allah forgive us for the, for the good we leave, pardon us for the sins we do. Give us YOUR mercy so that we may find the strength to do what we have to do, because where can we find strength but through Allah سبحانه و تعالى in Allah سبحان و تعالى, because He is our مولى, our Protector. So:

O’ ALLAH help us against the

فَانصرْنَا عَلَى الْقُوَّمِ الْكَافِرِينَ... كافرين

Why? Why is this mentioned? Because the most difficult test in life is the test of دين, of religion, in religion. When it comes to our wealth, when it comes to our family, these tests, they come and they go, and we survive. When it comes to دين, that test is the most difficult. When it comes to something related to the religion of Allah, then that test, remember is most difficult…. So O’ our Lord! Give us the ability to overcome those who oppose us”. Because the thing is that if a person does not find a conducive environment then remaining firm upon the religion becomes very difficult. It becomes very difficult. So O our Lord! those people who deny Your commands, give me strength against them, give me victory over them. Those people who don't may me follow Your orders, who say that, they're not good enough, or they say, that I am too weak, I cannot do it. يَا اَللَّهُ, you give me strength against them. You give me firmness and stability against them, victory over them. How? By equipping me with علم, with knowledge, with wisdom, with good اخلاق, with firm عمل, so that I do not remain behind, from your obedience. I want to obey You, So whatever challenge that comes in my way, whether it is, from within or from without…. O’ Allah, You help me against it because I want to be Your obedient servant.

And with this we conclude سورة البقرة, and next سورة آل عمران is سورة اللفظة.
PART - D
SURAH AAL-E-IMRAN

The Prophet ﷺ said:
“Recite the two bright ones...” What are the two bright ones, “...the two bright surahs, سورة البقرة and سورة آل عمران...” Why? “...Because on the Day of Resurrection, they will come as two clouds, or two shades or two flocks of birds in ranks, pleading for those who recite them.”

So we concluded, we read سورة البقرة, now let's begin سورة آل عمران also, so that, we can be amongst these people.

بِسْمِ اللَّـهِ الرَّحْمَـنِ الرَّحِيمِ

1: Allah, there is no Deity except Him, the Ever-living, the Sustainer of existence.

2: He has sent down upon you the book in truth, confirming what was before it, and He revealed the Torah and the Gospel.

3: Before, as guidance for the people. And He revealed the Quran. Indeed, those who disbelieve in the verses of Allah will have a severe punishment. And Allah is Exalted in Might, the Owner of Retribution.

4: Indeed, from Allah nothing is hidden in the earth nor in the heaven.

5: It is He Who forms you in the wombs however He wills. There is no Deity except Him, the Exalted in Might, the Wise.

6: It is He, who has sent down to you [O Prophet ﷺ], the book, in it are verses [that are] precise - they are the foundation of the book - and other verses are unspecific....

Meaning there are verses whose meaning we cannot specify, why? Because Allah and his messenger did not specify, the meaning of those verses. So for example حروف مقطعات الم حم, What does it mean? حم what is the meaning? can we specify. We cannot specify. Why? Because ALLAH did not tell us the specific meaning. The Messenger ﷺ did not tell us.

.....So those people, in whose hearts is deviation, they will follow, that of it, which is unspecific.....
Those People whose hearts are deviated. What is it that the take from the Quran? These verses whose meaning is unspecific. Why?

….Seeking discord, and seeking an interpretation that is suitable to them. And no one knows its true interpretation except Allah. But those firm in knowledge they say; أَمَنَّا بِهِ They say we believe in it…..

So whenever you come across something in the Quran that you don't understand the meaning of, you don't fully understand, say: آمَنَّا بِهِ … I believe in it

…. all of it is from our Lord and no one will be reminded except those of understanding.

8: They say: رَبَّنَا لََتُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا …O Our Lord let not our hearts deviate after you have guided us …. O Allah after this Gift of guidance that you have given to us. Do not let our hearts deviate. Because it's so easy, so easy for a person to slip and keep slipping and slipping and slipping… It's so easy for a person to let go off that firm hand hold and then just drop and when he drops, he falls. It's so easy to go astray because think about the dangers that are there in this world.

First of all there is نفس, a that is constantly calling us to disobey Allah. Then there is a شيطان, and then there are the people around us. Then there are the temptations of this world. So the people who truly believe, they value their faith. They recognize their faith as a treasure, and because they recognize it as a treasure, they want to keep it when they want to keep it. They want it to be safe, so they ask Allah to keep it safe. Just like when you have a good car, which is in a good condition, what do you want; that your car stays in good condition. When you have a piece of jewelry, a ring for example, what do you do? You wear it when you're doing dishes? You don't wear it. When you're cleaning, you don't wear it. Every now and then you clean it. When you're putting cream on your hands, you take that ring off. Isn’t it so? Why? Because you're protecting it, because you recognize its value. The people who have إيمان, they recognize the value of إيمان, and they know that they cannot protect it themselves, they need Allah’s help. So they ask Allah.

…. O Allah let not our hearts deviate after you have guided us and grant us from yourself mercy. Indeed, you are the Bestower.

9: Our Lord surely you will gather the people for a day about which there is no doubt….

We should also think of the الآخرة as real, as real as we think about this day.

….Indeed Allah does not fail in his promise.

10: Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all. And it is they who are fuel for the Fire.
Today, what is it that people are pursuing? What is it that they're running after? The دنيا, but the same دنيا what does Allah say? It will not benefit them in the hereafter at all.

And they will be the fuel of the fire.

11: [Their is] like the custom of the people of فرعون and those before them…..

An example from history has been given. Look at فرعون, look at how much wealth he had, but what happened?

…They denied our signs. So Allah seized them for their sins. And Allah is severe in penalty.

12: Say to those who disbelieve, ‘you will be overcome’…..

Over here the reference is to the disbelievers, who came to بدر fighting against the Muslims, they are being warned that just as you were defeated in بدر, in no time you will be completely overcome.

You will be overcome and gather together to hell and wretched is the resting place.

So we see that, they were warned from before, before this outcome they were warned, that if you do not seize, then this is the outcome, جهنم.

13: Already there has been for you a sign in the two armies which met -” When? At بدر one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight…..

The disbelievers saw the Muslims to be twice their own number.

…..“But Allah support with His victory whom He wills. Indeed, in that is a lesson for those of vision…..

What is that عبيرة? What is that lesson? That look at how Allah gradually seizes, those who do wrong and makes them an عبيرة, a lesson for others. Because sometimes what happens is, when we're doing something wrong we think, it's ok nothing will happen and we do it. And yes nothing happens, and apparently it seems like we are improving. We're going to be successful; we're going to be fine. Like for example a person takes حرام money, initially he's hesitant, should I go, sign that ربو contract or not? But then, he does it anyway, thinking it's OK, Allah is غفور الرحيم. it's OK doesn't matter. I'm not eating it, I'm just giving it, forgetting that the Prophet ﷺ also cursed the one who gave interest, so what happens? When a person does it initially, nothing happens and then what happens? One sin leads to another sin, which leads to another sin. One حرام حرام contract leads to another حرام contract, which leads to
another one and another one and another one. So much so that, a person does not even think the sin, to be a sin anymore and then what happens? Then Allah seizes the person suddenly because Allah gave him many chances to repent, He gave him so much time to repent, but he did not. He did not change his condition, so what happens? Then Allah seizes him suddenly. So we should never move from one sin to the next, thinking that; “Oh, I did it the first time and nothing happened so it's OK, I can do it another time and nothing will happen”. Allah says:

إنَّ فِي ذَلِكَ لَعِبْرَةً لُّوَلِي الَّبْصَارِ….

There is a warning, a lesson for people who have vision, for people who see.

Now generally, what are those things that make us disobey Allah? What are those weaknesses? It is the things of this world.

14: “Beautified for people is the love of that, which they desire. What is it that they desire? Of women and children, heaped-up sums of gold and silver, ….

And in particular from children; Sons. It's amazing, how across various cultures, different, different countries, what is it that we see? When it comes to a daughter, People feel sad. When it comes to a son, people feel extremely happy. So:

…..Of women and Sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land”….

Property. All these things are beloved to people. Allah says:

….That is the enjoyment of worldly life…..

And these things are not of much value before Allah, because if they had even as much value as that of a mosquito, then Allah would not give to a كافر even a sip of water. So the fact that Allah gives to those who deny Him, Allah gives to them, what does He gives to them? Water, food, health, wealth, success, worldly success, He gives it to them, right? What does it show? That this دنيا is nothing before Allah, It’s as unimportant, as a mosquito. It's as invaluable as a mosquito.

…. But Allah has with Him, the best return.

This is why; we should pursue this world in moderation.

The Prophet ﷺ said: “be moderate in seeking worldly things”.

Be moderate, meaning don't spend excessive energy, excessive amounts of your money, of your effort in just seeking worldly things, be moderate over there. What do we do? The exact opposite. When it comes to the دين, we say; take it easy, be moderate. But when it comes to the دين, we say fasting the whole month, take a break! Going قيام every night, take a break! Take it easy, take it easy!
The Prophet ﷺ said, be moderate in seeking worldly things. Why? Because with Allah, is a better reward. And remember, the one who makes his goal this دنِيَا, then he will definitely suffer in his آخرة. And the one who makes his goal آخرة, he will have to compromise, he will have to let go off, at least some of his دنِيَا.

15: Say, "Shall I inform you of [something] better than that?....

Better than what? Better than all of these things that are mentioned over here.

.....For those who fear Allah will be gardens.....

What kind of gardens? What kind of property? That is eternal, eternally beautiful.

.....in the presence of their Lord, (near their Lord) beneath which rivers flow, wherein they abide eternally, and purified spouses with them, and approval from Allah. And Allah is Seeing of [His] servants.

But this is for who?

16: Those who say: رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ. Those who say, "Our Lord, indeed we have believed, so forgive us ....

Because we have erred, we have made mistakes so forgive us,

فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ. They say O Allah: forgive us our sins and protect us from the punishment of the fire.

Who are these people who will be saved from the punishment of the fire?

17: الصَّابِرِينَ...those who are patient, ....

وَالصَّادِقِينَ And those who are true, (honest, truthful) .....  

وَالْقَانِتِينَ And those who are obedient, .....  

وَالْمُنفِقِينَ And those who spend [in the way of Allah], .....  

وَالْمُسْتَغْفِرِينَ بِالَْْسْحَارِ And those who seek forgiveness before dawn, [in the last part of the night.]

18: Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in fairness. There is no deity except Him, the Exalted in Might, the Wise.
19: Indeed, the religion, (the only religion) in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them – (Why?) out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.

20: So if they argue with you, say, "I have submitted myself to Allah [in Islam]...."

Many times people come and argue with you; why do you have this حجاب? Why are you fasting? Why are you going for this Quran? Why? Why? .....What’s the response?

أَسْلُمْتُ وَجُهِيَ لِلَّـهِ ....I have submitted myself to Allah.....

When you also wonder, when you also think to yourself, is this really necessary? Is it even worth it?

Tell yourself: أَسْلُمْتُ وَجُهِيَ لِلَّـهِ I am doing this while surrendering myself to who? To ‘Allah’

....and [so have] those who follow me." And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" ....

Those who criticize, ask them, “Have you submitted yourself?

....And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification. And Allah is Seeing of [His] servants.

So what is the responsibility of the الداعى? Just inform, if the other accepts or not, that is his problem.

21: Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people - give them tidings of a painful punishment.

Because a person who doesn't surrender to Allah, then what happens? He does not like being told to surrender to Allah. And anyone who tells him to obey Allah, he becomes angry with him, even if he is a Prophet of Allah, even if he is a righteous person and he becomes violent against him. So we see that there were people who killed Prophets of Allah, who killed those who ordered them good.

22: They are the ones whose deeds have become worthless in this world and the Hereafter, and for them there will be no helpers.

23: Do you not consider those who were given a portion of the scripture?....

O’ Muslims, have you not seen their state? People who were given a portion of the scripture, meaning, it is not necessary that those people who have been given some knowledge then their condition, their
actions, they also improve. It is not necessary that a person who has been given علم, he also does علم on that علم, he also acts upon that علم. It's not necessary, because look strange is the condition of these people who have been given a portion of the book. Meaning, they have some knowledge, but look at their actions, so strange! What is it that they're doing?

....They are invited to the scripture of Allah, that it should arbitrate, [it should judge] between them.....

But what do they do?

.....Then a party of them turns away and they're refusing.

They have some knowledge of the book of Allah, they don't have it all, because the fact is that who can claim that they have all knowledge of the book of Allah? None of us can claim that. But what happens? that some people, they become deceived with this little knowledge and they think that what they have, the little that they have is enough and they become so proud about it that when they are called to the book of Allah, they think they do not need it. When they are called, come learn some more, they say; “we don't need it”.

Allah says; have you seen the state of these people? Why do they think like this? Because of the wrong beliefs that they have developed! It’s their wrong belief that has corrupted them. what is their wrong belief?

24: That is because they say, "Never will the Fire touch us except for [a few] numbered days,"....

They think; “I'm good”, “I'm perfect”, “Fire will not touch me”, “I'm never going to hell and even if I do, just for a few days”.

.....and [because] they were deluded in their religion by what they were inventing.

They invented many things in their religion and because of that they think they're perfectly fine. Allah says:

25: So how will it be when We assemble them for a Day about which there is no doubt? And each soul will be compensated [in full for] what it earned, and they will not be wronged.

26: Say: اللَّهُمَّ مَالِكَ الْمُلْكِ. ....O Allah Owner of Sovereignty....

وَتُؤْتِي الْمُلْكَ مَن تَشَاءُ. ....You give sovereignty to whom You will ....

وَتَنْزِعُ الْمُلْكَ مِنَ مَن تَشَاءَ. ....And You take sovereignty away from whom You will....

وَتُعِز مَن تَشَاءُ. ....You honor whom You will....

وَتَذِل مَن تَشَاء. ....And You humble whom You will....
٢٧: You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account.

So, if a person has been granted anything, whether it is a lot or it is little, whether it is money or it is power, authority, whatever it may be, it is all from Allah. He gives it, He takes it, and why has He given it to some people; that is His decision. What is our job? See what Allah has given us and make the most of it and value what Allah has given us and use that to serve Him even more.

٢٨: Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, ....

Meaning then his connection with Allah is finished.

....except when taking precaution against them in prudence....

Meaning you are being proactive and this is why you've made a deal with them and you are taking this as a precaution.

....And Allah warns you of Himself.... وَيُحَذِّرُكُمُ اللَّـهُ نَفْسَهُ ....Allah warns you of Himself. [Fear Him, be afraid of Him.] And to Allah is the final destination.

٢٩: Say, "Whether you conceal that which is in your breasts or reveal it, Allah knows it. And He knows that which is in the heavens and that which is on the earth. And Allah is over all things Competent.

٣٠: The day....

That day, that day is not far, which day?

....When every soul will find what it has done of good....

Where will he find it?

....present before it ....
Whatever we have done of good, any good deed, we will find it in front of us, we will see it in front of us on the Day of Judgment. But in addition to that, what else will we see?

.....Whatever it has done of evil, [and when a person will see his own sins,] he will wish that between him and that [evil] was a great distance....

Because think about it, even in this world when we are shown our mistakes, do we want to see them? Do we want to see them? If there is a test paper that is returned to us with all red, a test in which we have failed, do we even have the confidence to see it? No, we just want to put it away, but the fact is that distance has also to end, so on the Day of Judgment, even if there is a distance between a person and his records, eventually that distance will come to an end. So we must remember that we have to face our deeds, so do only that which you can face. Do only that which you can face, say only that which you can see, which you can hear. Because sometimes we don't even listen to ourselves, we don't even think about, what we are saying. Allah says that:

....that day every soul will find present in front of himself.... What? ....every good that it has earned, and every evil that it has earned.....

وَيُحَذِّرُكُمُ اللَّـهُ نَفْسَهُ And Allah warns you of Himself....

Make a note of this: Allah warns you of Himself....

We think Allah is all love, God is all love. Yes He is loving. Yes, He is more Merciful, but He also punishes.

.....And Allah is Kind to His servants.

قُلْ إِنْ كُنتُمْ تُحِبُّونَ اللَّـهَ فَاتَّبِعُونِي: 31 ....say if you love Allah then follow me, ....

Follow who?رسول الله ﷺ. You want to show your love for Allah, then follow the Messenger, then follow the beloved of Allah. What will happen?

....Allah will love you and HE will forgive you your sins. And Allah is Forgiving and Merciful.

So let's show our proof of love. Love for who? Allah’s love! How? By following the Prophet ﷺ. How? By obeying him, giving importance to his سنة, this is why the scholars used to say that:

الِْْعْتِصَامُ بِالسُّنَّةِ نَجَاة holding on, adhering to the سنة is salvation.

Meaning when a person holds onto the سنة, then he is successful, and when he will leave the سنة, then he is headed on the path of destruction, of failure. Because سنة, what is it essentially? It is the way that Allah likes, it is the way of the beloved of Allah, of the messenger of Allah ﷺ. So the way he ate, that is the best way of eating, the way he drank, that is the best way of drinking, the way he spoke, the
way he remembered Allah, the way he worshiped Allah, that is the best way of worshipping Allah. So if you love Allah, then follow the Messenger ﷺ.

32: Say, "Obey Allah and the Messenger." But if they turn away - then indeed, Allah does not like the disbelievers.

Why would He like those, who turn away from His beloved? The Sahabas said that: we would be in the company of the Prophet ﷺ and he used to order us to do something only once and we would do it. Only once, and we would do it. What is our condition? How many times do we have to hear a hadith, an order, a command of the Prophet ﷺ in order to change our behavior? Think about it, when we receive messages in our phone, a notification, how we jump up to respond? How we leap for that phone, reach out for that phone, even when our eyes are half closed. We were overcome with sleep, but what happens? We're trying to look at the phone to see who remembered us, who ordered us, who instructed us, who said what to us. Those who love the Prophet ﷺ then they also jump, they also leap forward, in order to obey ﷺ. Indeed, Allah chose ﷺ and the family of Ibrahim and the family of Omar over the worlds.

Adam made a mistake. Imagine, but still when he repented, Allah chose him. So who is it that Allah chooses? Those who are honest with Allah, those who turn back to Allah. Allah chooses some people above others, for His work. Over here we see the people that are mentioned, Allah chose them for what? For His دين. These are Prophets, these are families that were chosen for the work of Allah. Why is it that Allah chooses some people? He knows best. He knows best why He chooses some and not others, but what we need to see is that has Allah chosen me in some way? Has Allah preferred me in some way over others?

من يُرِدِ الله به خَيْراً يَقُهْهُ في الْدِّينِ

"whoever Allah wishes good for, He gives him the understanding of religion."

So, if Allah gives us the ability to spend some time today, several hours today, with His book, to read His book, to reflect on His book, isn't that Allah choosing us? Giving us a good opportunity? Because think about it, this time could have been spent even where? Standing in the kitchen, doing laundry, trust me, you could have spent this whole time just doing laundry and your laundry would not be finished. This time could have been spent, just cleaning up the house, just cooking and the work would not finish. This time could have easily been spent staring at your phone, staring at the computer, at the television screen, just chatting, just going around. It could have been spent, right? But when Allah gave us the ability to leave that and come here, why? For His book for few hours, this is what Allah choosing us, and Allah giving us the ability. Allah giving us the توفيق, that we make that intention, “I am going to do this”, “I want to do it”, and that ability to exert that effort also and then finally do it too. Because we could have gotten up and left five minutes after the program began, right? We could’ve gotten up half an hour after that, but the fact that we're still here right now, we have the determination to sit through even though the back is hurting a little bit. Now we're getting tired a little bit. Allah has given us توفيق. So
when Allah has chosen us, what should we do? We should be grateful, we should be thankful that يا ربي, my time could have been spent in something else. But now it is being spent with Your book.

So what we need to do is, look at how Allah has chosen us, chosen me, has preferred me, benefited me, gifted me. Let's not look at what has been given to other people, because when we keep looking at what others have been given, then what does that bring in our heart? Envy, misery, then we become miserable, envious. When we look at the treasure that Allah has given us, then we can make the most of what Allah has given us. Who were these people? They were:

34. ذُرِّيَّةٌ بَعْضُهَا مِنَ بَعْضٍ .... They were: Descendants, some of them from others. And Allah is Hearing and Knowing.
PART E
AALI-'IMRAN 35-91

35. [Mention, O Muhammad], when the wife of عمار [i.e., عمار بن ياسر] said, "My Lord, indeed I have pledged to You what is in my womb, ....."

She was pregnant and she said يا ربٌّي whatever is in my womb I dedicate this child for you.

.....consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing."

This lady was also chosen for the work of Allah. Think about it, for a woman, her most precious and beloved thing is who? Who? Her own child and especially when the child is in the womb, because as of this point, she has not changed a single diaper, right? She has not heard the screaming. So what happens, right now at this time she only loves the child, she is not angry with the child, right? But then what happens when the child comes out of the womb? Then there are moments when she gets irritated, when she gets angry. So imagine this woman, her child in the womb, the most precious and beloved thing to her, what does she say? يا إلهى، I give this child to You. I give my child to You, for Your service”. This woman made the best transaction, the best investment, by dedicating her child, by freeing her child from all obligations for Allah’s service.

And look at the grand vision that she has for her child, that I want my child to serve Allah, the دين of Allah. What happens with us? Children are born and we think, yeah, “let’s see what happens”, yeah let's see, I don't know when he is going to start reading, I don't know when she's going to start doing this, we don't have any plans. Look at this grand vision that this lady has for the child that is still in her womb. يا إلهى! This child is for you. You use my child, you use my child for your service, for your دين."  

36. But when she delivered her, she said, "My Lord, I have delivered a female." And Allah was most knowing of what she delivered, "And the male is not like the female. (because the work that a female can do, the male cannot do) And I have named her Maryam, and I seek refuge for her in You and [for] her children from Satan, the expelled [from the mercy of Allah]."

She was a very intelligent woman. Immediately she gave her daughter in Allah’s protection. Now what happens with respect to girls we are generally more protective and concerned, isn’t it?? When girls are born instantly people become afraid, right?? “May she have a good spouse”, while she's barely a day old and people are concerned about her marriage, right? People are concerned about her future, about her beauty, right? So, generally people are more protective and concerned about girls.

What does this lady do? She says; يا إلهي! I give my girl in your protection. You protect her, You keep her safe from شيطان. You see when a person gives himself, his children, in the protection of Allah, then who is their protector? Allah is their protector! And remember that, the real protection is Allah’s protection not ours because sometimes we become overly protective about our children; they cannot go to school, they cannot go to the park, they have to be in front of me, I cannot leave them with anybody.
Why? “Because this might happen, that might happen” and that's true, it might happen. But isn't it true that sometimes, children are right in front of us yet we're not able to protect them, yet we're not able to protect them, that how boiling hot water can fall from our hands on our child and burn our child. How something can drop from our hand and hurt our child, an accident, it can happen and it does happen. So who is the one, who can really protect our children? Who? Allah, not us!

So give yourself and your children in the protection of Allah. 

Rely upon who? Allah سبحانه و تعالى.

Because many times it happens that we fall short in our duty to Allah and our duty to the people. Why? Because of these children because we're so concerned about the needs of our children that the husband is constantly neglected. Day after day, night after night, he's neglected. Why? Because we're concerned about our children; My baby, my baby, now the baby needs to be changed, now the baby needs to be fed, now this, now that. Likewise our prayers are neglected, isn't it? We fall short in our duty to Allah. Why? Because of our children. So calm your fears concerning your children and every morning give them in Allah’s protection. I'm not saying don't care about your children, do what you have to do, care for your children, but not at the cost of your duty to Allah, not at the cost of your duty to other people. Fulfil your obligations and calm your fears by giving your children in Allah’s protection.

37. So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zakariah. Every time Zakariah entered upon her in the prayer chamber, he found with her provision. He said, "O Maryam, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without any account".

38. At that Zakariya called upon his Lord saying: رَبَّ هَذِهِ لَدُنيَّ ذُرِّيَّةً طَيِّبَةً; "O’ my Lord, You grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication".

39. So the angels called him while he was standing in prayer in the chamber that "Indeed, Allah gives you good tidings of Yahya, confirming a word from Allah and [one who will be] honourable, abstaining [from women] (meaning someone who will be very chaste), and a prophet from among the righteous."

40. He said (Zakariya said): “My Lord, how will I have a boy, when I have reached old age and my wife is barren? ....

He himself made دعا and now he is surprised himself.
....the angel said: “Such is Allah; He does whatever He wills”.

41. He said, "O' my Lord, make for me a sign." He Said, "Your sign is that you will not [be able to] speak to the people for three days except by gesture.....

So at this time when you are not able to speak, then what should you do?

......And remember your Lord much and exalt [Him with praise] in the evening and the morning.''

42. And [mention] when the angels said, "O Maryam, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.

Allah has preferred you, so what should you do?

43. O مريم, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer].''

When Allah has chosen, you when Allah has given you a special gift then what to do? Humble yourself even more before Allah, be even more grateful to Allah that يا الله my time, my years, my life, could have been spent in something else, You have given me the ability to spend this time in your way, in your cause, so be more humble be more grateful, be devoutly obedient.

مريم was a chosen woman just like Aasia was chosen Khadija was chosen, Fatima was chosen, Ayesha (r.a.) was chosen. So we should learn about these women and see what they did so that we can also find an example in their lives for ourselves.

44. ذَ لِكَ مِنْ أَنبَاءِالْغَيْبِ نُوحِيهِ إِلَيْكَ... That is from the news of the unseen which We reveal to you. And you were not with them when they cast their pens as to which of them should be responsible for مريم. Nor were you with them when they disputed.

It is said that when the mother of مريم brought her to the temple, what happened? Basically she brought her daughter to the temple so that she would stay there because that was the norm at that time; any child that was dedicated for their religion would stay at the temple. And over there they would learn the scripture and worship and also teach. So what happened? When she brought مريم, the people over there refused to take her in. Why? Because she was a girl! There was no admission for girls, admission was only for who? For boys. So on that she told them about her dreams, or her promise with Allah, and they must've seen مريم also, “what an intelligent child she is”. So what happened, they realized this was no ordinary situation, so they made an exception for مريم and they made an exception for her and each instructor there, each leader there wanted to be the guardian, the teacher of مريم, so there was a dispute. So what happened, they cast lots. How did they do that? By throwing their pens, all right. And when
they did that, whose name came up? Who won? Zakariya (a.s.) who was also related to مريم so he became her teacher and her guardian.

45. [And mention] when the angels said, "O مريم, indeed Allah gives you good news of a word from Him, whose name will be the مسيح, the son of مريم - distinguished in this world and the Hereafter and among those brought near [to Allah]."

46. He will speak to the people in the cradle and in maturity and will be of the righteous."

What good news? That firstly you are going to have a child and not just a child, a child who will be righteous because this is the desire, the wish of every parent that my child becomes righteous. And these are the duas that we should make for our children. Don't just be concerned for their wealth and their health and their beauty and their worldly success, be concerned about their manners also, about their دين also.

47. She said, "My Lord, how will I have a child when no man has touched me?" [It was] said (it will happen), "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, كُن فَيَكُونُ ..... He only says; 'Be,' and it happens.

48. And He will teach him writing..... Allah will teach عيسى what?? Writing or the book .....and wisdom and the Torah and the Gospel.

Now you see, Isa (a.s) is a son of who? مريم. And مريم is a daughter of who? The wife of عمران. All of this story of Isa (a.s) begins from who? The wife of عمران! One woman, her wish, her dedication, her charity here, right?? Her giving something that was most precious to her في سبيل الله, and it is said that at the time when she made this vow, her husband had passed away and she had no other children and she was hoping that she would have a son whom she would dedicate for the cause of Allah but Allah gave her a daughter and even then she did not stop. She took her daughter; an exception was made, she did not know how that child was going to be used for the sake of Allah, but what happened? مريم became the mother of Isa (a.s.). All of this began from what? One sincere dedication!! This is why we are told; spend, give, give what you can, with sincerity even if it's a little but whatever you can, give it with the sincerity of your heart, with beauty and Allah will accept it beautifully also.

49. وَرَسُو إِلَى بَنِي ..... Now, Isa (a.s) grows up;

And [make him] a messenger.... sent to who?

....to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by the permission of Allah. And I cure the blind and the leper, and I give life to the dead – (all of this) by permission of Allah.....
These were all miracles that Isa (a.s) brought in order to revive the faith of بنى إسرائيل, because by this point, their faith had really declined. So he showed them these miracles to prove to them Allah’s power.

….And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.

50. And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me.... فَاتَّقُوااللَّـهَ وَ أَطِيعُونَ So, when can a person follow the messenger, obey the messenger?? When he fears Allah!!

51. Indeed, Allah is my Lord and your Lord, so worship Him.... هَـذَاصِرَاطٌ مُّسْتَقِيمٌ .... That is the straight path.

So we see Isa (a.s) never called people to worship him. Rather, he called people to the worship of Allah. He never declared himself to be God, he declared himself to be a servant, but what happened?? What was the reaction of the people??

52. When Isa (a.s) felt [persistence in] disbelief from the بنى إسرائيل....

He knew, he understood, that these people, they're not going to believe that he said openly:

....he said, "Who are my supporters for [the cause of] Allah?".... مَنْ أَنصَارِي إِلَى اللَّـهِ .... The disciples said, "We are supporters of Allah.... نَحْنُ أَنصَارُ اللَّـهِ .... we have believed in Allah .... آمَنَّا بِاللَّـهِ Because before doing anything for the دين, what is it that we need to have? Faith!! So they said we believe:

وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ .... And testify that we are Muslims.

We see that Isa A.S trying his best to call people to حق but the people only refused. So eventually he declared openly that “who is going to help me in this cause?” “I am calling people to Allah, who will support me in this?” And it is said that only twelve people came forward. Only twelve people came forward, only twelve people became the حواريون from the entire nation of بنى إسرائيل. Who are بنى إسرائيل?? They were the Muslims of their time. From the entire nation of so-called believers, only twelve people came to help Isa (a.s) and they say?? We are أنصار الله, we are helpers of Allah.
The question is does Allah need help? No, He does not need help of any sort. Who needs help? We need help. So what does it mean by helping Allah? It means helping the دين of Allah, whereby a person helps himself. When a person helps the دين of Allah, in reality he is helping who? Himself, because he's preparing something good for himself in the آخرة and he's saving himself from err, his family from err, the society from err. He's saving himself and the rest of the people.

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Who are these witnesses? These are the collaborators of Prophet ﷺ, those who will support the cause of the final messenger. So collaborators, they say that we are also working for the same cause. Yes, they came at a different time. The collaborators came at a different time and we are in a different time, in a different place, but the mission is the same, the work is the same, so: فَأَكْتُبْنَا مَعَ الشَّاهِدِينَ. And this is why we must all love the companions of the Prophet ﷺ, the disciples of the Isa (a.s)

We see that the Bani Israel refused to believe, instead of أصلح, until it came to a point that they planned to kill Isa (a.s) also and they conspired with others to kill him. They conspired with the non-believers to kill Isa (A.S), but what happened? Allah saved him; why? Because remember, the mother of مريم, what did she say? أُعِيذُهَا وَذُرِّيَّتَهَا. Oh Allah I give my daughter in your protection and also her children, You protect them also. So Allah protected Isa (a.s) also.

[Mention] when Allah said, "O Isa, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection.....

Today also we see that those who reject Isa (a.s) are less compared to those who do believe in him. Yes, their belief in him may not be correct, but at least they acknowledge him, they recognize him. So at the time when Isa A.S was alive, those who rejected him were more but soon, Allah promises, that those who believe in you will be more.
Then to Me is your return, and I will judge between you concerning that in which you used to differ.

56. And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers."

57. But as for those who believed and did righteous deeds....then He will give them in full their rewards, and Allah does not like the wrongdoers.

58. This is what We recite to you, of [Our] verses and the precise [and wise] message.

59. Indeed, the example of Isa to Allah is like that of Adam....

why is it difficult to believe that Allah could create Isa without a father,

....Allah created Adam from dust; then He said to him, "Be," and he was.

60. The truth is from your Lord, so do not be among the doubters.

61. Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]."

A delegation from the people of نجران came to the Prophet ﷺ towards the end of his life and the Prophet ﷺ put out before them the clear teachings of our دين that Allah is one, having no partner, having no child and that our worship should be exclusively for Him and that we must believe in all of the prophets and we must follow Mohammed ﷺ and that Isa (a.s) was the prophet of Allah, the slave of Allah, not the son of Allah. And the Prophet ﷺ also recited the Quran to them but what happened? They refused to leave their religion. They refused to accept توحيد so they were told to do مباهلة and this is the آية of مباهلة that OK you come with your people, we come with our people and then we invoke Allah together that; O Allah whoever is a liar then your curse should descend upon them.

So what happened; the Prophet ﷺ went with who? With Ali (r.a.), Fatima (r.a.) and Hassan and Hussain, alright? Because at that time Fatima (r.a.) was the only daughter that was alive; his other daughters had passed away at this point. Fatima (r.a.) was the only one who was alive. So with his daughter, her husband and their children, the Prophet ﷺ went and the نصارى also, they came forward. But when they saw the Prophet ﷺ with his family determined to ask Allah to curse the liars, they became afraid and so they said no, we're not going to do it! We will go back but we will come to an agreement with you.
Indeed, this is the true narration. And there is no deity except Allah. And indeed, Allah is the Exalted in Might, the Wise.

But if they turn away, then indeed - Allah is Knowing of the corrupters.

Now the are called to the worship of Allah alone.

Say, "O People of the Scripture, come to a word that is equal between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah".

Because they made Isa (a.s) into a God.

... But if they turn away, then say, "Bear witness that we are Muslims".

“O People of the Scripture, why do you argue about Ibrahim while the Torah and the Gospel were not revealed until after him? Then will you not reason?”

Because they would say; “we are on the religion of Ibrahim”.

Here you are - those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you do not know.

The fact is that:

Abraham was neither a Jew nor a Christian....

Who was he?

...he was one inclining toward truth, a Muslim [surrendering to Allah]. And he was not of the polytheists.

Indeed the most worthy of Ibrahim, among the people....

People who have the most right to say we are upon the religion of Ibrahim are who?

.....are those who follow him [in submission to Allah] and this prophet....
Which prophet? Mohammed ﷺ.

....And those who believe [in his message]. And Allah is the Ally of the believers....

وَٱلۡمُؤۡمِنِينَ وَلِيُّ ٱللَّهُ وَلِيُّ ٱلۡمُؤۡمِنِينَ

O believers:

69. A faction of the people of the Scripture wish they could mislead you. But they do not mislead except themselves, and they perceive [it] not.

70. O People of the Scripture, why do you disbelieve in the verses of Allah while you witness [to their truth]?

In Surah al Baqarah we see the بنى اسرائيل are invited to believe. Here the Christians, the نصارى are invited to believe because no person can be rightly guided unless and until he believes in Mohammed ﷺ and the Quran.

71. O People of the Scripture, why do you confuse the truth with falsehood and conceal the truth while you know [it]?

72. And a faction of the People of the Scripture say [to each other], "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will abandon their religion,

73. And do not trust except those who follow your religion.....

Now this tactic is used today as well when those who leave Islam are given so much attention, right? As if the whole objective is to show: “look at how bad Islam is that people who are born into Islam are leaving it” and how many are they? Hardly any!! But whoever they are, they are given so much attention. So that's exactly the tactic that the people of the book adopted during the life of the Prophet ﷺ.

....." Say, "Indeed, the [true] guidance is the guidance of Allah. [Do you fear] lest someone be given [knowledge] like you were given or that they would [thereby] argue with you before your Lord?"....

Meaning if they have knowledge and they will argue with you before Allah.

.... Say, "Indeed, [all] bounty is in the hand of Allah - He grants it to whom He wills. And Allah is all-Encompassing and Wise."
Again and again, Allah is the possessor of all bounty. You want something, you ask Him!! But don't be envious and miserable by looking at others.

74. ﴿يَخۡتَصُّ بِرَحۡمَتِهِۦ مَن يَشَآءُ﴾ . . . . He selects for His Mercy whom He wills.... He chooses, He prefers ....And Allah is the possessor of great bounty.

So ask Him: ﴿أَلِلَّهُمَّ إِنِي أَسۡتَلَكَ مِن فَضۡلِكَ العظيم﴾

75. And among the People of the Scripture is he who, if you entrust him with a great amount [of wealth], he will return it to you. And among them is he who, if you entrust him with a [single] silver coin, he will not return it to you unless you are constantly standing over him [demanding it].....

What does it mean?? That they're all different, so don't generalize, don't stereotype.

.... That is because they say, "There is no blame upon us concerning the unlearned."....

Meaning the non Jewish, we can treat them however we wish!

....And they speak untruth about Allah while they know.

They know that Allah has not said anything of this sort.

76. ﴿بَلَى مَنۡ أَوَفَى بِعَهۡدِهِۦ وَٱتَّقَى فَإِنَّ ٱللَّهُ يُحِبُّ ٱلۡمُتَّقِينَ﴾ . . . . But yes, whoever fulfils his commitment and fears Allah - then indeed, Allah loves those who fear Him.

77. Indeed, those who exchange the covenant of Allah and their [own] oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.

Promises made with Allah, must certainly be fulfilled.

78. And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture.....

Their خيانة is mentioned; how they change the book of Allah, they don't change themselves!

....And they say, "This is from Allah," but it is not from Allah. And they speak untruth about Allah while they know.
79. It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah,".....

Isa (A.S.) would never say that, no true servant of Allah would ever say that.

.... but [instead],..... what would he say? ......[he would say], كُونُواْ رَبَّانِيِّينَ ....Be pious learned men of the Lord....

Those who know the Lord, those who worship the Lord, be pious scholars, worshippers of the Lord, Why ??

....because of what you have taught of the Scripture and because of what you have studied."

The objective of learning, of studying, of teaching the دين is to become who ?? رَبَّانِيِّينَ !! رَبَّانِيِّينَ as in the servant of the رب. The one who loves the رب, who knows the رب, who worships the رب, whose life is dedicated to who ?? To the رب.

80. Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

So we see that all their false believes are being refuted.

81. And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him."....

All the prophets were made to promise that if Mohammed ﷺ comes, you must believe in him and support him.

.... [Allah] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."

82. And whoever turned away after that - they were the defiantly disobedient.

So the أهل الكِتَاب are being told that you have broken the oath with Allah by disbelieving in the messenger ﷺ. Your prophets came to tell you about his arrival and you are disobeying your Prophets by rejecting Mohammed ﷺ.

83. So is it other than the religion of Allah that they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?
84. Say (O Prophet): "We have believed in Allah and in what was revealed to us and what was revealed to Ibrahim, Ismael, Ishaq, Yaqoob, and the Descendants, and in what was given to Musa and Isa and to the prophets from their Lord. We make no distinction between any of them,....

Even though Allah has chosen some over others, we as Muslims believe in which Prophets?? which Prophets?? All of them!!

.... and we are Muslims [submitting] to Allah."

85. And whoever desires other than Islam as religion - never ever will it be accepted from him, and he, in the Hereafter, will be among the losers.

86. How shall Allah guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allah does not guide the wrongdoing people.

87. Those - their recompense will be that upon them is the curse of Allah and the angels and the people, all together,

88. Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved.

89. Except for those who repent after that and correct themselves. For indeed, Allah is Forgiving and Merciful.

He forgives even big mistakes. Mistakes happen but what is the attitude of a believer?? He acknowledges the mistake and he turns to Allah begging His forgiveness غُفِرْ لَكَ رَبّنَا.

90. Indeed, those who reject the message after their belief and then increase in disbelief - never will their [claimed] repentance be accepted....

Meaning the one who dies with كفر then afterwards if he repents even a thousand times, his repentance will not be accepted.

....and they're the ones astray.

So the time to repent is now.
91. Indeed, those who disbelieve and die while they are disbelievers - never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers.

Rejecting faith, adopting كفر, refusing Allah’s orders is going to be a cause of extreme regret for a person on the Day of Judgment. Because on that day none of these things that Allah has given to us now can help. None of the things of this world can help. Even if the whole world is converted into gold and it's given to a person, and he wishes to offer that to ransom himself in the fire; can he do that? No!!

On the one hand is لََ إِلَـ هَ إِلََّ الله so heavy, so heavy that if the heavens and the earth are put on one side of the scale, the side of the scale with لََ إِلَـ هَ إِلََّ الله, that would dip, that would go down because it's heavier.

And on the other hand you could put the whole world converted to gold, will that be accepted? It will not be accepted!! Today we have been asked to spend very little and if a person disobeys his Lord, than on the Day of Judgment he will be caught severely and nothing that he collected in this life will benefit. He won't be able to give anything of this world to save himself. So Allah has sent us in this world to collect something; and what is that?? مال not عمل. Allah sent us here to collect deeds for ourselves, not that we busy ourselves in the pursuit of this world so that when we die, this world also is left behind us.

So may Allah give us the ability to do عمل and count us amongst His beloved servants so that we may be of those who are successful.

Today there were so many آيات that we learnt about انفاق في سبيل الله right?? So make sure do عمل on this even if it's a little, do it secretly. If not possible to do it secretly, do it with sincerity, because when a person does عمل as soon as he learns, then what happens? Allah gives him more and more.

سلم عليكم و رحمة الله و بركاته