

## Lesson 14: Al-Hijr - An-Nahl

### PART-A

### Al-Hijr 1-27

السلام عليكم ورحمة الله وبركاته

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ أَمَّا بَعْدُ

فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ اشْرَحْ لِي صَدْرِي - وَيَسِّرْ لِي أَمْرِي - وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي - يَفْقَهُوا قَوْلِي -

### SURAT-UL-HIJR

#### RECITAION (1-5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the entirely Merciful, the especially Merciful.

1. الرَّتِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ
2. رُبَّمَا يَوْدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ
3. ذَرَهُمْ يَأْكُلُوا وَيَتَبَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ

1. الر These are the verses of the book and a clear Qur'an.

## **2. Perhaps those who disbelieve will wish that they had been Muslims.**

Today they reject, but soon there will be a time when they will repeatedly regret and they will repeatedly wish, that they had been Muslim, that they had accepted Islam.

## **3. ذَرُّهُمْ يَأْكُلُوا .... Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know. [What they had been doing]**

Allah سبحانه و تعالى has created us and He has sent us in this world and given us freedom for a limited time also so that we may do whatever we want. If we want we can do good and if we want we can do bad. If we want we can surrender to Allah and if we want we can remain stubborn on disbelief.

But remember, this freedom of choice is for a test and it is for a limited time. This freedom will expire very soon! Many among people do not take this life as a test and instead they are lost in heedlessness, enjoying their freedom and when death will come before them, they will realize what this life was really about! And then regrets will begin.... When? When all the freedom is going to be snatched away! When the angel of death comes before a person and he comes to know how he has spent his entire life. At the time of death a person will realize how he spent his life and he will remember all those times in his life when Islam was evident to him yet he did not accept it. When the truth of Allah the Almighty was evident yet he did not accept it. When he was advised to do right but he ignored. When رمضان came and he did not avail the opportunity, when it was time to repent but he did not benefit from that, he did not repent and instead he followed the voice of his desire.

So what will happen then; when death will come? What will happen when a person is put in his grave? What will happen when the trumpet is blown? What will happen when the people are gathered for حساب? This person will wish..... will wish not just once, but over and over again if only he had accepted, if only he had been Muslim, if only he had been obedient to Allah!

So never ever be deceived by the freedom that Allah سبحانه و تعالى has given us here because this freedom is for a very short amount of time, it is going to expire very soon. So if we manage to disobey Allah because we can, let's not exult in that. Let's not be fooled by that because this freedom is very, very short, it's very temporary.

We know exactly how, how very quickly, death can come to a person. How quickly a person can go from being perfectly fine to being completely disabled, dependent on others, in a coma, unable to even respond to pain. This is how life is. But what happens; because we have freedom here, because we CAN leave our prayer we leave it, because we CAN lie, we lie, because we CAN leave an opportunity to do good we leave it, without thinking that this time, this freedom is very, very little, 'I am going to die one day and I am going to be answerable to Allah for what I have done.'

And at the same time what this آية teaches us is that we should never be impressed by people who are busy in disobeying Allah because we tend to admire them, we tend to feel jealous of them that they're so lucky; they can do this, they can do that.... NO, never feel jealous, they're worth pity!

Because right now they're enjoying disobeying Allah but there will come a time when they will regret it all! Especially when the believers will be taken out of the hell fire!!!

Because we know that if a person has even the slightest amount of ايمان in his heart and he has committed many sins... OK... he's punished in the hellfire but eventually he will be taken out of the hell fire and when the believers will be taken out of the hell fire then the disbelievers will regret, they will wish they had been believers, at least they had said the كلمة, at least they had said that "Allah is One". Had they done that, then perhaps they too would have been taken out of the fire. So they will be in eternal regret.

So we should use this freedom today very carefully and we should make use of this time, of this life that Allah has given over here so that we can reap the rewards in the Hereafter. Let's use this world as a place of work. Let's use the workplace as a workplace. This world is a work place and the real home, is which one? The home of جنة! So let's leave the comforts and pleasures and delights for where? For جنة, the home of comfort! This دنيا is a workplace. So let's treat it like a workplace.

**4. وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ .....And We did not destroy any city but that for it was a known decree.**

This is for both individuals and communities, nations also that each person, he can only live until his time of expiry. For each person is an amount of time that he can live in this world and eventually that time will expire, eventually it will come to an end. Every person who is born, one day he is buried, one day he dies, his soul leaves the body. Likewise, nations also, communities also, empires also. Look at history, what happens?? They rise and then eventually they fall. They enjoy their freedom up to a certain amount of time and then what happens? Their time comes to an end and they are wiped off from the face of the earth.

**5. No nation will proceed its term, nor will they remain thereafter.**

**6. وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَبَجُنُونٌ .....And they say, "O you upon whom the message has been sent down, indeed you are mad.**

This madness, even the Prophet ﷺ was accused of. So what if we are accused of some madness for the little work that we do for the sake of Allah?

They said:

**7. Why do you not bring us the angels, if you should be among the truthful?"**

Meaning, show us.

**8. We do not send down the angels except with truth;**[Meaning, with the punishment] **and the disbelievers would not then be reprieved.**

**9. Indeed it is We who sent down the Qur'an and indeed, We will be its Guardian.**

Allah will guard this Qur'an. At the time when the Qur'an was being revealed, the Prophet's ﷺ life was in danger, constantly in danger. The صحابة could not even recite the Qur'an out openly. Once a companion recited سورة الرحمن... what a beautiful سورة it is, even if you don't understand what it means, it just sounds so beautiful, if anything just appreciate the melody. And that صحابي, he was reciting سورة الرحمن and the people attacked him, they attacked him to the point that they almost killed him.

But what does Allah say? "Allah will preserve this Qur'an." And so when the Qur'an was being revealed, Allah preserved it from those who tried to stop its revelation and those who try to stop its propagation, Allah سبحانه و تعالى preserved the Qur'an despite all the efforts against the Qur'an.

And even when the Qur'an was revealed, we learn that شياطين, they go up to the skies in order to listen to the conversations of the angels so that they can find out about what is to happen. But when the Qur'an was being revealed, the skies were very well guarded so that شياطين could not even come near - وَإِنَّآ لَهُ لَحَافِظُونَ

And this was not just in the life of the Prophet ﷺ; even after his death Allah Himself has taken the responsibility of protecting this Qur'an from getting lost, from being forgotten, from being changed, from being altered, from being revised, from being edited. It will forever remain perfect as it is.... How? ....The word of Allah.... the word of Allah. Allah is perfect, His word is perfect.

So what we need to think about is that if Allah has revealed this Qur'an and has promised to preserve it, why do you think he has promised to preserve it? Why? Because we are in need of it! This is just like water. Are there huge supplies of water in this world? Yes, whether it is in the form of underground reservoirs or icebergs, whatever it may be, Allah has preserved water. Why? Because water is essential for life! For our spiritual life, for our eternal life, what is essential? The Qur'an is essential. Without it we cannot live spiritually. We cannot survive.

So if Allah has promised to protect this Qur'an, the question is how much am I benefiting from the Qur'an? If Allah has honoured His speech so much, how much do I honour the book of Allah by reciting it, by reflecting upon it, by studying its meanings, by acting upon it, what am I doing with the كلام of Allah? This is something that each and every one of us needs to question ourselves.

Ask yourself; 'What am I doing with the book of Allah? How much of the book of Allah did I recite today? Do I plan to recite today? How much of the book of Allah do I reflect upon? Do I really act upon realizing that this is the word of رب العالمين'

**10. And We had certainly sent [messengers] before you, [O Prophet], among the sects of the former peoples.**

**11. And no messenger would come to them except that they ridiculed him.**

**12. Thus do We insert denial into the hearts of the criminals.**

Meaning when they hear the Qur'an, when they hear the truth, they only get annoyed, they only go deeper in their كفر.

**13. They will not believe in it, while there has already occurred the precedent of the former peoples.**

**14. And [even] if We opened to them a gate from the heaven and they continue there in to ascend,**

**15. They would say, "Our eyes have been dazzled. Rather we are a people affected by magic."**

Meaning no matter what they are shown, no matter what proof, what miracle they are shown, those who don't want to believe, they will not believe. And sadly, those who don't want to benefit from the Qur'an, then no matter how much of it they learn, no matter how much of it they memorize, they don't benefit. Why? Because that love, that yearning, that need is not there. We only take from the Qur'an as much as we love and appreciate the Qur'an. And our love and appreciation for the Qur'an should not just be in the form of memorizing its word to word translation and just writing tests and assignments or marking them or listening to other people or just teaching it. No, this is not love. Even a person who is working somewhere he could do this kind of a job. His heart is not in it, he is not passionate about it.

A person could be making coffee, giving cups of coffee one after the other all day and he doesn't even drink coffee himself, Right? But he's doing it, why? He's getting paid, he's doing it for the sake of doing it, it's a job for him. But then there are other people who are passionate about coffee. They're passionate; when you talk to them they'll inspire you. They will put the love and appreciation of coffee in your heart. You know when they decorate the froth on top with their art, why do they do that? It shows that they're passionate about what they do.

So we need to think; "I am coming, I'm sitting with the book of Allah, is it just something that is a chore? Is it just something that I'm doing for the sake of doing it because I just want to spend my time doing something, I couldn't find anything else from doing this so I'm teaching the Qur'an? Or I'm listening to it or I am marking test papers or I am writing test papers..... Whatever it may be we need to really question ourselves and really look into our hearts that "what love for the book of Allah do I have in my heart" because if that love is not there, if that thirst is not there then the Qur'an will come but it will not enter the heart, it will enter the mind and then it will leave. It will not go into the heart, it will not penetrate. And if it doesn't go into the heart, the actions will not change, then this work will be a burden. It will be a burden, it will be a chore.

**16. وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ..... And We have placed within the sky great stars and have beautified it for the observers.**

Stars have always been of interest to people but sadly people have not learnt from them what they should have learnt and instead, like many other things in this world, the stars have increased people in their error, in their misguidance that we forget that these stars are Allah's creation and instead, what is it that people do? They think that their fate is determined by these stars, by the movement, by the paths of these stars.

The Prophet ﷺ warned us, he said:

*“If any one acquires any knowledge of astrology he has acquired a branch of magic....”*

He has acquired a branch of magic! And what is magic? كفر !

*“....of which he gets more as long as he continues to do so”.*

Meaning the more a person indulges in astrology, takes interest in it, the more disbelief he is committing. So what we see from this is that the stars are there, we look at them, however we should not take interest in astrology.

The Prophet ﷺ said:

*“When the stars are mentioned then refrain.”*

Meaning when the people start talking about stars that “this particular star determines this in your life” .... Then refrain, and do not believe that they have any effect.

The Prophet ﷺ said:

*“What I fear the most for the latter part of my أمة are three things:  
Believing in the stars, denying Divine Decree and the oppression of the rulers.”*

These three things the Prophet ﷺ feared most for his أمة to come in the later times.

So we should not even take interest in any such thing. You know, we should get over these questions like what is your star, horoscope, right, and the traits of that star, reading about it, listening to it etc. We should avoid anything like this. Why? Because it contradicts ايمان!

**17. وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ..... And We have protected it from every devil expelled [from the mercy of Allah]**

**18. Except one who steals a hearing and is pursued by a clear burning flame.**

Like I mentioned to you earlier that the شياطين, they go up to the skies in order to listen to the conversations of the angels in order to get some information about what is to happen in the future... Why? So that they can go and give that information to their “human counterparts”, right? Who are the so-called the soothsayers, the astrologers and people who know the knowledge of the future; so they go and give them this information. But when the شياطين go up there in order to listen, what happens? Allah says:

فَأَتْبَعَهُ شِهَابٌ مُبِينٌ .....Then he is pursued by a clear burning flame.

Why? So that he may be killed. Just imagine, I mean, the شيطان goes up to the sky, he knows he is putting his life at risk but he does it anyway.... He does it anyway. So many die in this process but they do it anyway. There have been so many casualties but they do it anyway. The question is, ‘What am I doing for the حق, for the truth? How eager am I? How desperate am I for reward that Allah has? So that I will also fast even though I know I'll be hungry, even though I know my blood pressure will go down and I'll get tired by the end of the day. But still, how eager am I for the promise that Allah has made with me?’

**19. And the earth - We have spread it and cast therein firmly set mountains and caused to grow therein [something] of every well-balanced thing.**

**20. And We have made for you therein means of living and [for] whom you are not providers.**

Meaning we provide for you in this earth and there're so many other creatures living on the earth that you do not provide for. Who provides for them? Allah provides for them.

**21. And there is not a thing but that with Us are its depositories....**

Its “خَزَائِنُ” so no need to despair, no need to feel jealous if someone else has been given something that you wanted and your turn has not come yet. Why? Because Allah has the treasures of everything! So if someone has been given something and our turn has not yet come, should we feel envious? No, why? Because Allah's treasures have not been exhausted!

You know, for example if I have two cookies and you really want one cookie. If I give both the cookies to your friend, yes, you have a reason to be upset that you didn't get anything. Why? Because I can't even give you a cookie because I have run out of cookies, both are gone.

But Allah سبحانه و تعالى, what does he have? خَزَائِنُ. He has depositories, treasures, endless boundless treasures, so why worry? Why fear if someone has been given something that we wanted? We want it too, fine, ask Allah, Allah will give us when He wants. Allah will give it to us also. If somebody's turn has come for receiving a particular blessing and we are still waiting, don't worry, don't despair, Allah's treasures have not ended, they have not been exhausted. Then how come we haven't received it yet?



**وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ .....and We do not send it down except according to a known measure.**

Meaning Allah only sends down His Blessings according to a certain measure. So what does it mean? If Allah has given me something in my life right now, that is something that is enough for me right now because if I needed more, Allah would have given me more. And when I will need something, then Allah will provide it for me. This is something that we need to have conviction about! You know, because sometimes we are always thinking about what we don't have, what we're still waiting for. Well, you know what? Allah has decided, Allah sends everything according to a certain measure. He has decreed when we need something and when we need it He will send it. He WILL send it!

You know, for example, every child, every child that is born, with the child the رزق also comes, the provision also comes. You know that for example in this country every child receives a certain amount of money from the government, right? I mean regardless of what your financial situation is, every child receives it. Now the same amount of money, could the parents receive it before the child was born? No way. What happens? The moment child is born that same month that money starts coming in. Why? Because now that money is needed. I mean this is just an example of how the systems of this world even function. Allah سبحانه و تعالى, His system is perfect. When we need something, there is no way that He will not give it. He will certainly give it....

**وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ**

What we need to do is trust Allah's decision and accept that, 'YES..... right now I desire something but perhaps I don't need it this is why Allah has not given it to me yet. Perhaps I don't need it right now. I desire it, I like it, I'd love to have it but I can do without it and the moment I cannot do without it, Allah will give it to me. Because: **وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ**

And every decision of Allah is according to His wisdom and His wisdom is greater than my knowledge and my desires.'

**22. وَأَرْسَلْنَا الرِّيَّاحَ .....And We have sent the fertilizing winds and sent on water from the sky and given you drink from it. And you are not its retainers.**

We are not ones to retain water, we are not ones to control rain, how much rain should fall, where it should fall. No, we don't control that. Who controls that? Allah سبحانه و تعالى.....

So just as we don't have control over rain, we don't have control over other provisions. And if we were given the control over the rain then what would happen? This world would be dead today, there would be no life because we cannot manage these things. Can we manage a jug of water in our room? Like seriously, I mean these days you want to sleep with some water next to you in case you wake up late for سحور. What happens? At night-time, as you are lying down you look at your jug, it's empty, and you're like 'Oh, I forgot again. I forgot again.' Because we forget. We cannot manage all these things.



So the matter of our رزق has not been left to us. Allah has kept it in His hand. So what do we need to do? Just accept it. You know just like your father says sometimes or your husband says, “This is the amount of money that I can give you for this month. That's it. Figure out how you're going to use it but that's all you're going to get. You don't need to care about the bills or anything, this is just your spending money.” You're like, “OK yeah, I don't need to know how much insurance, how much rent, how much water, whatever, bills, I can't manage everything... Just give me what I can spend.” Why? It's easier.

Allah سبحانه و تعالى has done the same thing with us. He's taken the management away from us and He's giving us what we need, when we need, according to a certain measure.

**23. وَإِنَّا لَنَحْنُ مُّحْيِي وَمُؤْمِتُ وَنَحْنُ الْوَارِثُونَ .....And indeed, it is We who give life and cause death, and We are the Inheritor.**

So if someone is born then be grateful. And when someone dies then be patient, beautifully. Why? Because nothing of this happens except with Allah's decision. And: **We are the Inheritor.** Meaning all will die ultimately and the time will come when only Allah shall be there.

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

**24. And we have certainly known the preceding [generations] among you, and We have already known the later [ones to come].**

**25. And indeed your Lord will gather them; indeed He is Wise and Knowing.**

**26. And We did certainly create man out of.... صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ .....We created man out of clay, from an altered black mud.**

BLACK MUD....What does it mean? Mud that has been wet too long and so it has become sticky... It has started to smell... This is the kind of mud that Allah has created us from. So let's remember our origin in order that we may remain humble.

**27. And the jinn We created before from scorching fire.**

## **PART-B**

### **Al-Hijr 28-99**

**28.** And [mention, O Muhammad], when your Lord said to the angels, "I will create a human being out of clay from an altered black mud.

**29.** And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."

**30.** So the angels prostrated - all of them entirely,

**31.** Except إبليس, he refused to be with those who prostrated.

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

**33.** He said, "Never would I prostrate to a human whom You created out of clay from an altered black mud."

**34.** [Allah] said, "Then get out of it, for indeed, you are expelled.

**35.** And indeed, upon you is the curse until the Day of Recompense."

Meaning forever you shall be deprived of Allah's mercy.

**36.** He said, "My Lord, then reprieve me until the Day they are resurrected."

Meaning let me live until the Day of Judgement.

**37.** [Allah] said, "So indeed, you are of those reprieved

Meaning yes, you will not die until the Day of Judgement,

**38.** Until the Day of the time well-known."

Meaning the Day of Judgement whose time is known to Allah.

### 39. [ابليس] said, "My Lord, because You have put me in error, ....

"You have put me in error", he blames Allah....

**...I will surely make [disobedience] attractive to them on earth, and I will mislead them all**

"I will mislead them all" This is شيطان's goal!

Allah says: هَذَا بَلَاغٌ لِلنَّاسِ - **this is a message for all people.** (Ibrahim # 52)

And شيطان also has a goal for all people. What is شيطان's goal? To take everybody to the fire with him, make everybody go astray and for that, what is the strategy?

لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ - **I will surely make things attractive to them on Earth**

So what is the strategy? What is the main way of شيطان to misguide people? Making this world attractive, so attractive that a person does not even look forward to جنة. He gets so lost enjoying this life, the food here, the clothes here, the freedom here, the friends here, the actions, the pleasures over here that he cannot even think about what is beyond this life. This is the tool of شيطان, the strategy of شيطان, making this world attractive so that a person pursues the pleasures of this world only. His ultimate goal is to be happy here, now, and so he does not want to compromise on anything for the sake of the آخرة, for the sake of obeying Allah سبحانه وتعالى. He doesn't want to give up anything to obey Allah: "No I cannot fast because I get hungry, I have to eat" ..... "I can't do without my sleep, so I can't go in the night to pray, I need my sleep"..... So you see sleep is made attractive because of which a person does not even pray two ركعة which is ten آيات even so that he can get a قنطار, a heap of reward from Allah. What great deprivation !!!!

This is what? The trick of شيطان, he has made the earth attractive and not just the earth but even sinning attractive. He makes sin attractive so a person does wrong. He's doing something wrong but he comes up with various justifications and excuses that I have to do this because of such and such reason, and I have to do this because of such and such reason, this is all a trick of شيطان.

When a sin looks good, remember that is شيطان playing with you. When yelling, answering back to your parents looks good, like a good option, شيطان has really got you under control because he has made a sin attractive. When حرام food, when حرام money looks attractive, appealing, tempting; that means شيطان is on your case. So seek refuge with Allah: **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ**

Because when the world is made attractive to a person then he will become blind to what is beyond this world. Has that ever happened with you that you're sitting in a small car and right in front of you is a huge truck, huge truck in front of you, what does that truck do? Does it obstruct your view?

Completely! You don't know if there's a traffic light coming up ahead, you don't know if there is a car ahead, you can't tell. So what is the first thing that people do when there's a truck in front of them? Change lanes, isn't it? This is how **دنيا** is, once it comes before you, it blinds you about the **آخرة**. It doesn't let you see, it doesn't let you appreciate, look forward to, strive for, work for the reward that Allah has placed in **جنة**. So what do we need to do? Change the lane! How do you do that?

Say: **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ** and put that **دنيا** aside

#### **40. إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ .....Except, among them, Your chosen servants."**

Meaning those chosen servants of Yours, O Allah, I cannot trick them, I cannot deceive them. Why? Because they know what the reality of this life is. No matter how much **دنيا** comes before them, it doesn't seem appealing to them. They can always sacrifice it, they can always give a part of it, some of it, they can always leave it so that they can get to **جنة**.

So what do we see that there are two types of people; those who are **غالوبين**, those who are under the effect of **شيطان** and secondly those who are not under the effect of **شيطان**. So we need to see where do I stand?

The Prophet صلى الله عليه وسلم said:

*"The devil flows in a person like his blood"*

[Abu Dawud]

Like his blood..... meaning it doesn't separate from a person and he is constantly working, working, working. You know like blood with its movement, with its flowing, you are alive, isn't that? So **شيطان** with his activity, with his constant **وسوسة**, he keeps our sinning alive, he keeps making us disobey Allah **تعالى** and this is why we need to be careful and this is a fact whether it is our food, or our children, home, whatever it may be **شيطان** is constantly trying to attack us; interfere, take a share of these blessings, destroy these good things for us, creating problems for us through our actions, through our words, through our gestures.

The Prophet صلى الله عليه وسلم said that:

<sup>1</sup> *"The throne of Iblis is upon the ocean and he sends detachments (to different parts) in order to put people to trial....."*

Meaning he sends groups of **شياطين** to different places on earth. Why? **فَيَفْتِنُونَ النَّاسَ** - To create **فتنة** for the people, trials for the people. What **فتنة**? This **دنيا** is made to look very attractive.

*.....and the most important figure in his eyes is one who is most notorious in sowing the seed of*

<sup>1</sup> عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ إِنَّ عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ فَيَبْعَثُ سَرَايَاهُ فَيَفْتِنُونَ النَّاسَ فَأَعْظَمُهُمْ عِنْدَهُ أَغْظَمُهُمْ  
فِتْنَةً

*dissension.*"

[Muslim]

Meaning the one who is most problematic, the one who causes the worst فتنة, that شيطان is the best in the eyes of إبليس. But, what do we learn here? No matter how many detachments إبليس sends, there are some people who are safe from شيطان. Who are they? They are Allah's sincere, chosen servants:

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ

Who are these chosen, sincere people, so that we can also enter that category, so that we can also be protected from شيطان?

<sup>2</sup>The Prophet ﷺ said about Hazrat Umar (r.a.) that:

*"Indeed I see شياطين from among men and jinn running away from Umer".*

[Tirmidhi]

Meaning when they see Umer they run away, they don't go close to him, they are afraid of him. Why were they afraid of Umer (r.a.)? Because Umer feared Allah, he feared Allah and when he feared Allah, شيطان was afraid of him. When we fear Allah the way we should fear Him, then remember your شيطان will be afraid of you, he will avoid you because he knows he won't be able to find any comfort in being with you.

You know in حديث we've learned that a believer, because of his good deeds, his constant remembrance of Allah, what happens is, the شيطان, he gets exhausted. He gets exhausted trying to persuade him to do something wrong but he's not able to, so شيطان gets tired and so he has to change his shift with somebody else because he's tired.

Like for example when a person goes into their house and he says بسم الله, can شيطان enter that house? No. When a person is eating, he says بسم الله, can شيطان share that food? No, not at all. He's failed again. When you lock the door and you say بسم الله, شيطان cannot open that door. So شيطان is trying, he's there. Imagine somebody is trying to come with you and when you open the door, you close the door on them and they're left outside and they're just like, what am I supposed to do, what am I supposed to do? And they're sitting next to you eating food and you eat the whole thing and you don't give them anything, right, and then you're going to sleep and then you don't let them lie down on the bed at all. Aren't they going to get frustrated eventually and leave? Aren't they going to get frustrated? But شيطان doesn't give up. He just gets tired and exhausted, he doesn't give up. But how is it that you keep yourself safe from شيطان? By fearing Allah! Remembering Allah!

Remember بسم الله, the name of Allah, this is the barrier between us and شيطان. It is the barrier. It is our protection against شيطان.

---

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَنْظُرُ إِلَى شَيَاطِينِ الْإِنْسِ وَالْجِنِّ قَدْ فَرُّوا مِنْ عُمَرَ<sup>2</sup>  
سنن الترمذي: 3691

**41.** قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ .....[Allah] said, "This is a path [of return] to Me [that is] straight.

And what is that path? The path of اخلاص , the way of sincerity, believing in Allah, relying upon Him, seeking Him, worshipping Him, striving towards Him.

**42.** Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.

So one group of mankind is of those who follow Allah and another group is of those who follow شيطان – غاوين; Those who follow شيطان, شيطان has control over them and those who follow Allah, who remember Allah, then شيطان does not have control over them.

**43.** And indeed, Hell is the promised place for them all.

Meaning no matter how many they are, غاوين, they will all end up in hell fire. So there's only two groups, we better decide where we want to go.

**44.** لَهَا سَبْعَةُ أَبْوَابٍ ..... It [جهنم - Hell] has seven gates; for every gate is of them a portion designated."

You know when there's a huge fire, it is difficult to even look at it. Imagine this fire of Hell is so huge that this place has seven gates, seven places of entry. And in Hell fire there's flames that are shooting out, it's noisy, smoke that is emerging.....!

From حديث we also learned about an emerging neck, a neck that will emerge out of it, merciless guards, this is Hell with seven gates, noisy....

You know we are afraid of many things in this world, a lizard, a lion, a bug, a fly, a bee, wasp; these are things that we are afraid of. We scream when we even see them from far. This جهنم is what we should really be afraid of because those who follow شيطان, they will end up here. Disobedience to Allah is like taking a share of the fire.

**45.** إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ....Indeed, the righteous will be within gardens and springs.

Who are the متقين? Those who lived carefully

**46.** [Having been told], "Enter it in peace, safe [and secure]."

**47.** And We will remove whatever is in their hearts of resentment, [so they will be] brothers,

### on thrones facing each other.

Meaning when they will be in جنة before they enter جنة, their hearts will be cleaned. Why? So that when they are in جنة there is no resentment for one another; no ill feeling, no misunderstandings, nothing at all.

You see in this world, in this life, we come across people who might be really nice but what happens? You just don't click with them. Does it happen? You just don't get along with them. They say one thing and it bothers you. They say it in a nice way and it irritates you. They're trying to be funny and you don't find it funny at all. They're trying to apologize and you're like, please be quiet. They're trying to talk to you and you want to avoid them. It's not that they're very bad person, they're nice, they're nice people but you're just very different from them, very different. Your temperament is different and sometimes, means despite you interact with somebody and misunderstandings happen between you and them, miscommunication, misunderstanding.

So when you live like this at home with a relative or even a spouse or even children, is it hurtful, day in and day out? Is it hurtful? It's very heavy on the heart. If you have to work with somebody like this, is that annoying? Very annoying! People would change jobs just because they can't get along with their co-workers.

Your classroom, if you have people in your class that you don't get along with, you want to switch classes? How many of you asked your parents I want to change my school because I don't like the people in my school? Happens right? I don't like this class, I don't like the people in my school, I don't like this teacher, I don't like the Principal.... Well, they're qualified to be a Principal, they're qualified to be a teacher, what's the matter? You just don't get along with them. Life becomes difficult when you have to be around people that you don't get along with.

Now the thing is that in this world it's not possible that people get along with each other, why? Because you have your heart, they have their hearts. You have your own likes and they have their own likes, right? And Allah says that we have created some of you as a فتنة for others so we are a test for each other, but how will جنة be جنة if these resentments enter جنة with us? If this baggage comes along with us, how would it be جنة? So what will happen??

<sup>3</sup>The Prophet ﷺ said:

*"The believers after being saved from the fire will be stopped at a bridge between جنة and Hell fire..."*

Meaning every person will have to cross the bridge. And where is the bridge?? It's over hell fire. So when the believers will manage to cross the bridge safely, they'll be safe from the hellfire, they won't fall in it, they won't be thrown into it, they will make it to the other side; then what will happen? Before they enter جنة again they will be stopped at a bridge. And what is the name of this bridge? قنطرة And here, the Prophet ﷺ said that:

*"...قصاص will be established among them regarding their matters, ....."*

---

<sup>3</sup> يَخْلُصُ الْمُؤْمِنُونَ مِنَ النَّارِ فَيُحْبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيَقْصُ لِبَعْضِهِمْ مِنْ بَعْضٍ مَظَالِمٌ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُذِّبُوا وَنُقُوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ [صحيح البخاري: 6535]



Meaning if a person was unjust to someone, unfair to someone then fairness will be established over here so that when people go in, their hearts are clean. You see, sometimes you have a disagreement with someone and you've never even spoken about it. You don't even talk about it. Why is it that you don't even talk about it? Because you know that if you touch that topic it's going to turn into an argument or it's too awkward talking about that with someone whom you disagree with but people cannot enter جنة like that. All of these feelings will come out, they will be resolved so there's no misunderstanding at all. Hearts will be washed and then they will be cleansed, the Prophet ﷺ said.

*".....And after they are cleansed and purified, then they will be admitted into جنة".*

[Bukhari]

So what do we have to do right now? Keep these grudges and resentments and ill feelings and leave it to be taken out later? If we're not willing to let go, if we don't want to let go of these ill feelings, then why would they be taken away from us? We have to be willing at least to forgive someone. We have to be willing at least to try and get along with others and then our hearts will also be cleansed and then جنة will be جنة and this is the true pleasure of جنة because there's nothing to bother you, nothing to bother.

**48.** No fatigue will touch them therein, nor from it will they [ever] be removed.

**49.** نَبِّئْ عِبَادِيَ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ .....[O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful.

**50.** And that it is My punishment which is the painful punishment.

Allah forgives and He also punishes so never persist in sin thinking that Allah will forgive and never despair due to your sins thinking that Allah will never forgive. No, He punishes and He also forgives.

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

*<sup>4</sup>"There will come people amongst the Muslims on the day of resurrection with as heavy sins as a mountain and Allah will forgive them"*

And Allah will forgive them! So Allah is غفور الرحيم but at the same time His punishment is severe so we need to be between hope and fear.

**51.** وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ .....And inform them about the guests of Ibrahim,

Who was Ibrahim? Allah's chosen servant.

<sup>4</sup> يَجِيءُ يَوْمَ الْقِيَامَةِ نَاسٌ مِنَ الْمُسْلِمِينَ بِذُنُوبٍ أَمْثَالِ الْجِبَالِ فَيَغْفِرُهَا اللَّهُ لَهُمْ وَيَضَعُهَا عَلَى الْيَهُودِ وَالنَّصَارَى .« [صحیح

مسلم: 7190

**52.** When they entered upon him and said, "Peace." [Ibrahim] said, "Indeed, we are fearful of you."

**53.** [The angels] said, "Fear not. Indeed, we give you good tidings of a learned boy."

**54.** He said, "Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?"

What are you talking about? I have become so old how can I have a child? Have you ever heard people saying something similar? "I'm too old for marriage". "I'm too old to go to school". "I'm too old for this, I'm too old for that" .... No; Ibrahim عليه السلام around a hundred years of age, he's being told you're going to have a child. It's never too late. Our problem is that the moment we hit like a certain age, we begin to think of ourselves as old; "I'm now old" No you're not old.

The Prophet صلى الله عليه وسلم, in his sixty's he went for Hajj. In his late fifty's, he's doing Jihad, he is going to تبوك. You know the other day I was thinking the صحابة went to تبوك hundreds of kilometres away, they didn't go in a plane, they didn't go in an air conditioned car; many of them were walking and the rest of them were on camels. Have you ever sat on a camel? Is it a smooth ride? It's painful. Have you ever done horse riding? How is that? Next day your body tells you how that was. Now imagine, the whole trip to تبوك was over thirty days, over thirty days. Constantly they're going on their camels, on their horses, or walking in the heat. I mean physically exhausting. They must be very strong people because what is wrong with us these days, we have so much food at سحور and so much food at افطار and we want to nap the whole day and we want to come up with some excuse that will allow us to not fast. I mean we have turned into weaklings.... Weaklings. We need to be a little stronger and strength is both physical and spiritual and emotional. So never give up hope, never think oh I'm too old for this, I'm too old for that. No you're not.

**55.** They said, "We have given you good tidings in truth, so do not be of the despairing."

**56.** He said, "And who despairs of the mercy of his Lord except for those astray?"

Meaning I'm not despairing, I'm hopeful, I'm just surprised that how's this going to happen.

**57.** [Ibrahim] said, "Then what is your business [here], O messengers?"

Meaning you couldn't just come to give me the good news, what are you here for actually?

**58.** They said, "Indeed, we have been sent to a people of criminals,

Why? In order to bring punishment upon them .

**59.** Except the family of Lut; indeed, we will save them all

**60.** Except his wife." Allah decreed that she is of those who remain behind.

**61.** And when the messengers came to the family of Lut,

**62.** He said, "Indeed, you are people unknown."

Neither Ibrahim (a.s.) recognized the angels nor did Lut (a.s.) recognize the angels. What does this tell us about the Prophets of Allah? They do not have knowledge of the unseen.

**63.** They said, "But we have come to you with that about which they were disputing, [meaning the punishment]

**64.** And we have come to you with truth, .....

Meaning for real we have brought the punishment

.....and indeed we are truthful.

**65.** So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded."

**66.** And We conveyed to him [the decree] of that matter: that those [sinners] would be eliminated by early morning.

**67.** And the people of the city came rejoicing.

Why? Because they saw some young men because these angels came in the form of men, human beings, so the people of the city, they came rejoicing.

**68.** [Lut] said, "Indeed, these are my guests, so do not shame me.

**69.** And fear Allah and do not disgrace me."

**70.** They said, "Have we not forbidden you from [protecting] people?"

As if they're saying get out of our way, please don't bother to protect the whole world, don't stop us.

**71.** [Lut] said, "These are my daughters - if you would be doers [of lawful marriage]."

Meaning here's a حلال option for you, why do you go to men to satisfy your sexual desire.

Allah says:

**72.** لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ .....By your life, [O Muhammad], indeed they were, in their intoxication, wandering blindly.

Their lust was blinding and such is the case of the one who lives to fulfill his desires. He does not care about any harm, any benefit, he's just concerned about satisfying his desire gaining physical pleasure and that pleasure, it blinds him. He doesn't even think about what he's doing.

**73.** So the shriek seized them at sunrise.

**74.** And We made the highest part [of the city] its lowest and rained upon them stones of hard clay.

Literally they were turned upside down.

**75.** Indeed in that are signs for those who discern.

**76.** And indeed, those cities are [situated] on an established road.

Meaning their remains are still there today.

**77.** Indeed in that is a sign for the believers.

**78.** And the companions of the thicket were [also] wrongdoers.

**79.** So We took retribution from them, and indeed, both [cities] are on a clear highway.

**80.** And certainly did the companions of Thamud [اصحاب الحجر] deny the messengers.

**81.** And We gave them Our signs, but from them they were turning away.

**82.** And they used to carve from the mountains, houses, feeling secure.

In the mountains they carved out their houses feeling secure, because they said nothing will happen to us, no natural disaster can cause us disaster. If the wind blows, if there is a flood, we will be safe in these mountains. If there's a fire, whatever it may be, we are safe in these mountains; our homes are

inside the mountains but what happened?

**83.** فَأَخَذَتْهُمْ الصَّيْحَةُ مُصْبِحِينَ ....But the shriek seized them at early morning.

They were destroyed by a sound, blast.

**84.** So nothing availed them [from] what they used to earn.

**85.** And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming;..... فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ....so forgive with gracious forgiveness, [beautiful forgiveness]

Meaning when people bother you, then just forgive them beautifully.

**86.** Indeed, your Lord - He is الْخَلَّاقُ الْعَلِيمُ the Knowing Creator.

**87.** And We have certainly given you, [O Muhammad], seven of the often repeated [verses]....

Which verses are these? The verses of سورة الفاتحة, you cannot repeat them enough this is why for every raka'h of every prayer, what do we have to recite? سورة الفاتحة. You know it's amazing; you have to recite the whole سورة and if you don't recite it, your raka'h is not complete even if you are praying eight raka't, twenty raka't, still for every raka'h you have to recite سورة الفاتحة. Why?? Because you cannot repeat these آيات enough. They are a treasure.

.....And the Great Qur'an....

Now سورة الفاتحة is the opening of the Qur'an, if we cannot have enough of repeating the opening of the Qur'an, then what about the rest of it? If the opening of the Qur'an is so precious, it is so beautiful that no matter how much you read it, it is not enough. Then what about the rest of the Qur'an? It's only full of خير.

**88.** لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْتَهُمْ أَزْوَاجًا مِنْهُمْ ...."Do not extend your eyes toward that by which we have given enjoyment to certain categories of the disbelievers,"

Meaning the دنیا that other people have, don't look at it, don't stare at it, don't even waste a glance on it because if you do, then you will find it attractive. Its love will settle in your heart and if it settles in your heart, then the blessings which Allah has given you, you'll never be happy with them. The favours that Allah has bestowed you in, you'll never be satisfied with them so don't even look at what you do not have, don't even look at it. Why? Because then you'll be unhappy and especially if it's the things of this world, why waste a glance over it. Instead say سبحان الله so that you get twenty rewards

and your twenty sins are erased.

You know literally when it comes to window shopping, or just going for the sake of looking, I mean it's something so heavy on me. I can't go anywhere just to look. When you're serious about getting something, let's go get it. Sometimes you're dragged into these situations, that when your friend says I want to go get a jacket, can you come with me? And I'll say ok fine. She goes, "ok let me check this store, let me check that store, oh I can't find it, let's go have some lunch, and let's go have a snack, and then let's go sit there, and what about this, what about that".... what a waste of time.

Allah says don't even look at these things which people have been given because then they will seem attractive to you. So when you're dragged in a situation like this what should you do? Busy yourself, busy your tongue in the remembrance of Allah, quietly, silently.

وَلَا تَحْزَنْ عَلَيْهِمْ ....And do not grieve over them, ....

Meaning when they don't believe, don't grieve over them.

وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ....And lower your wing to the believers.

This doesn't mean that if a person is not believing we don't care for them. You see the Prophet ﷺ, he cared too much for them. He grieved too much for the people and this is why he was told tone it down a little bit. What we need to do is we need to grieve for people. We need to grieve for people because we don't grieve for them. And اخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ - lower your wing to the believers ; meaning be kind and merciful towards the believers.

**89.** And say, "Indeed I am the clear warner"

**90.** Just as We had revealed [scriptures] to the separators

Who are the separators? Those:

**91.** Who made the Qur'an into portions,

Those who separated the Book that was given to them. How did they separate it?

<sup>5</sup>Ibne Abbas said:

"Those who have made their scripture into parts are the people of the Scripture who divided it into portions and believed in a part of it and disbelieved in the other".

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ

<sup>5</sup> (البخارى : 4705)

How? That they took parts of the book, believed in it and they rejected other parts of the book. They took from the book what they liked, what suited them and they left off the book which they did not like and which did not suit them. So what do we have to do? We have to believe in the entire scripture, cover to cover. Take it all seriously. Hold the Qur'an in your hand right now, hold it in your hands. Look at the front of it and look at the back of it and tell yourself; "This whole Book is for me, I believe in all of it".... ALL OF IT, not one part of it. The entire Book is valuable, it is precious to me. And so I don't just have to believe in it, I have to learn it, reflect on it and improve myself by acting upon this Book. I'm not going to just take parts of it and follow them and leave parts of it and never follow them. No; this entire Book, entire Book, Allah said, this is all His speech.

**92.** **فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ .... So by your Lord, We will surely question them all**

**93.** **About what they used to do.**

**94.** **Then declare what you are commanded and turn away from the polytheists.**

**95.** **Indeed, We are sufficient for you against the mockers**

**96.** **Who make [equal] with Allah another deity. But they are going to know.**

**97.** **وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ....And We already know that your breast is constrained by what they say.**

You feel very tight and uncomfortable in your heart because of what people say to you and generally what happens that when you're criticized for your دين, for your عبادة, for your reciting the Qur'an, following the Qur'an, then what happens. People make fun of you, people criticize you. They question you, they interrogate you and this is something that is very hurtful that you're trying to do something good. You're fighting against your own soul first of all and there's other people who are mocking at you. What are you meant to do? Allah says; We know, We know how you feel. We know exactly how you feel. I don't know about you but the first time I wore an Abaya, and first time I covered my face, I felt like I was going to die. Honestly, I felt like I was like sweating head to toe, I could not breathe. It was so difficult because it's the fear of people. The thing is that as soon as a person does something good, شيطان feels very insecure, very insecure and he starts to make you feel bad and question yourself and then he makes you fear people and then he knows that Ok you're out of his hand so he's going to send other people to discourage you. He's going to make them look at you. He's going to make them stare at you. You know sometimes I'm going with my kids, walking with both my kids and all of a sudden somebody is coming from the front and they're like they've seen an alien literally.

One day I was at a store and one lady, she saw me and she went like[.....] I think she was doing that cross sign. I don't know why she was doing that but she was like staring at me and walking and doing



like this. **الله اعلم** why she did that. I mean you're laughing but if you were in my position, I don't know if you would have laughed at that time. It's hurtful. It's scary, it's frightening. Right, it's frightening that you're in a public place, you don't know what someone is going to say, what they're going to do. It's frightening.

So **شيطان**, he sends people against you. Why? So that you feel bad in your heart because he loves to see a believer that is sad. He loves to see a believer that is thinking about giving up, a believer who is thinking that maybe I should reconsider this. So Allah says, We know, We know exactly what they say to you and we know how you feel. So what to do then? First of all take comfort in the fact that my Lord knows, Allah knows and then:

**98. .... فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ** So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him].

To calm your heart, what should you say: **سبحان الله**

**فَسَبِّحْ بِحَمْدِ رَبِّكَ** .... Say **سبحان الله العظيم** Do **ذكر** of Allah to calm your heart.

<sup>6</sup>The Prophet **صلی اللہ علیہ وسلم** said that:

"Indeed Allah has chosen four words, **الله اکبر**, **لا اله الا الله**, **الحمد لله**, **سبحان الله**, so whoever says, **سبحان الله**, twenty good deeds are written for him and twenty sins are erased for him. And whoever says **سبحان الله**, then the same and whoever says **الله اکبر**, then the same.

So these four words Allah has chosen. What's the benefit? Twenty good deeds are written and twenty sins are erased. So any time someone is treating you harshly, getting upset with you, arguing with you, criticizing you for your **دين**, then just start remembering Allah. This is the prescription that Allah is giving us to deal with anxiety and fear, depression and sadness, the **ذكر** of Allah..... **وبحمده**

And secondly: **وَكُن مِّنَ السَّاجِدِينَ** - and be of those who prostrate to Allah

Meaning pray **صلوة**

**وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ** [Surah al baqarah – 45]

Because you see the connection with Allah is such a beautiful connection, it doesn't let you feel alone anywhere. The **ذكر** of Allah, it doesn't let you feel alone. It brings you company when nobody's with you. It brings you coolness and comfort when there are so many things that can make you sad. It relaxes you and when a person remembers Allah, then Allah remembers him and to know that Allah is watching me, He is talking about me and I'm suffering for His sake, I'm in safe hands. So it takes your

<sup>6</sup> عن النبي **صلی اللہ علیہ وسلم** قال إن الله اصطفى من الكلام أربعاً سبحان الله والحمد لله ولا إله إلا الله والله أكبر فمن قال سبحان الله كتبت له عشرين حسنة وحطت عنه عشرين سيئة ومن قال الله أكبر فمثل ذلك ومن قال لا إله إلا الله فمثل ذلك [صحيح الترغيب والترهيب: 1554]

fears away.

**99. وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ...And worship your Lord until there comes to you the certainty (death).**

What is the certainty? Death! Meaning until the time of your death, busy yourself in Allah's worship and do not leave it. Do not leave the worship of Allah. So how to counter every obstacle that comes in the way of Allah? Firstly know that this is a life mission because Allah says: وَاعْبُدْ رَبَّكَ حَتَّىٰ

حَتَّىٰ what? You're married? حَتَّىٰ what? You have a child? حَتَّىٰ what? Until?

**يَأْتِيَكَ الْيَقِينُ ....Until death comes to you.**

So worshipping Allah, being obedient to Allah is not just for when I was single or I had no children or when I have two kids or when I had three kids and now I'm getting a fourth or fifth or sixth, so now I got to leave something. No, worshipping Allah was not just for time at school. No, it's for all times. Circumstances will change, they will change definitely but what should not change is our عبودية, our servitude to Allah, our Master because this is the path that leads to جنة. This is صراط المستقيم and may our death also come to us while we are worshipping Allah.... وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

## PART- C

### AL-NAHAL 1 - 65

RECITATION (1 – 3)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the name of Allah, the entirely Merciful, the especially Merciful.**

**1. The command of Allah is coming, so be not impatient for it.....**

What Allah has decided, what He has decreed, it is certainly going to come so be not impatient for it.

**.....Exalted is He and high above what they associate with Him.**

**2. He sends down the angels, with the inspiration of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me."**

**3. He created the heavens and earth in truth[for a purpose]. High is He above what they associate with Him.**

He is high above, free from any imperfection and He doesn't suffer from the idols or from the partners that are associated with Him, meaning it does not harm Him at all.

**4. He created man from a sperm-drop; then at once, he is a clear adversary.**

There was a time when every human being was nothing except but a drop of liquid and then eventually a human being grows and grows. And then when he is born, what happens? The child, how does he speak? Barely a complete sentence, barely a clear word, and then what happens:

**فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ....Then he becomes a clear adversary, [arguing about Allah].**

**5. وَالْأَنْعَامَ خَلَقَهَا .... And the grazing livestock He has created for you; in them is warmth....**

Meaning you get warmth from their skin, from their fur, from their wool,

**....and [numerous] benefits, [the food, the clothing] and from them you eat.**

**6. وَلَكُمْ فِيهَا جَمَالٌ .....And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture].**

Meaning that scene when the animals are walking away or coming back, that scene itself is so beautiful.

**7. And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful.**

That He created these animals for you for your service otherwise you would have to carry everything yourself. And even today there are many places on earth which you cannot reach on a plane, on a helicopter, you cannot reach on a car, on a jeep. No, you can only go on a mule, on a donkey, on a horse. So Allah سبحانه و تعالى has provided these creatures for our benefit.

**8. And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.**

You know it's amazing when you see those policemen on horses, what's the point? Like seriously, what's the point? It's just adornment, right? So Allah says Himself that We have created these animals for you so that you can ride and it's also adornment; it looks nice.

**.....and He will create that which you do not know. وَيَخْلُقُ مَا لَا تَعْلَمُونَ**

Meaning other means of transportation that will come after you. Now what do we see here? When Allah has created these animals for us whether it is the horses, the mules or it is the grazing livestock, we benefit from them. What should we do in return? What should we do? First of all acknowledge that this is from Allah. Believe that we have this because Allah gave it. He created it. Remember Him, remember the source, remember the giver. And thank Him, be grateful to Him, be grateful when you drink milk, be grateful when you eat meat, be grateful when you ان شاء الله will wear your leather jacket or your woolen sweaters made from camel wool or sheep wool or something like that, Right! Be grateful! Your shoes even, they're lined with these things, isn't that? So let's be grateful. Let's not forget that these; we're enjoying them because Allah provided them. And secondly let us be considerate of the rights of these creatures also. Allah has created them for our use not for abuse.

The Prophet صلى الله عليه وسلم, he passed by a camel and he said that:

*<sup>7</sup>"Fear Allah regarding these mute animals."*

Meaning these animals, they cannot talk to you, they cannot tell you with their words what they don't like or what they need so fear Allah regarding these.

---

عَنْ سَهْلِ ابْنِ الْحَنْظَلِيَّةِ قَالَ مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَعِيرٍ فَقَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ فَقَالَ انْقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ فَإِنْ كَبَّوْهَا صَالِحَةً وَكُلُّوْهَا صَالِحَةً [سنن أبي داود: 2550]

*“Ride them when they are in a good condition and feed them when they are in good condition.”*

Meaning don't ride them when they're unwell, when they have an injury, be merciful to them.

The Prophet ﷺ also said:

*“<sup>8</sup>Ride on these animals when they are sound and leave them sound, and don't make them chairs for yourselves”.*

Don't make them chairs for yourselves, what does that mean? That you're just sitting, you're making the camel stand and sitting on it so that you can chat with the other person. We don't have as many camels but at least we have horses so don't use a horse as a chair that you're making the horse stand and you're sitting and chatting. No it's not fair to the creature that it's being used as a piece of furniture. It feels your burden. Just because it cannot say anything, doesn't mean that you can abuse it.

**9. And upon Allah is the direction of the [right] way, and among the various paths are those deviating. And if He willed, He could have guided you all.**

Meaning if He wanted He could have forced guidance on you, but He has given you the choice to see what you select for yourself.

**10. It is He who sends down rain from the sky [this is also His planning]; from it is drink and from it is foliage in which you pasture [animals].**

Water that comes down from the sky is something that we drink. Yes we don't drink the rain water directly but the water that falls down it enters into rivers and streams and then reservoirs and yes it gets filtered and then we end up drinking it. I mean it's coming from somewhere. When you turn your tap on, the water came from somewhere. Who made that? Who sent that? Allah did! But we take all of these blessings for granted and the same water, from it also there is foliage, there are plants, vegetation that the animals eat and then you eat the animals.

**11. He causes to grow for you thereby the crops, olives, palm trees, grapevines, and from all the fruits. Indeed in that is a sign for a people who give thought.**

Fruits salads; enjoying them every day or not at افطار time? Are you enjoying your fruit salad? A variety of various fruits, various colors, you know, tossed together in one bowl. Think! This came from somewhere. Allah made it. When you're peeling it, don't just peel it quickly, look, take time to feel it, to touch it, admire the pattern, the color, the fragrance.

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ....for people who give thought so let's give thought. Let's think.

**12. And He has subjected for you the night and day and the sun and the moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.**

<sup>8</sup> أَنْ رَسُولَ اللَّهِ ﷺ قَالَ ارْكَبُوا هَذِهِ الدَّوَابَّ سَالِمَةً وَابْتَدِعُوا هَا سَالِمَةً وَلَا تَتَّخِذُوا هَا كَرَاسِيٍّ [مسند احمد: 15639]

Who think that all of this is here, where is it going, where they'd come from, where am I going.

**13. And [He has subjected] whatever He multiplied for you on the earth of varying colors.**

**Indeed in that is a sign for a people who remember.... إِنَّ فِي ذَلِكَ لَآيَةً**

This is coming up again and again so we should take a lesson from these things. Not that we use them while we close our eyes, without even reflecting. Think.... Think about the sign of the night when you go out for ترويح at night; think, admire the day, look at the moon, the stars and everything in the earth. And what is the conclusion that we should reach? That the Creator, the Planner, the Manager, the Owner is who... Who? الله عزّ وجلّ

You see when a person reflect on Allah's creation then what does he remember? Who does he remember? Allah! You remember Allah. And when you remember Allah only then can you become شاكِر of Allah. Only then can you truly be grateful to Allah. Gratitude results from this. Gratitude results from appreciating the creation of Allah that "Ya Allah you made this too, wow! You made this pomegranate as well. Unique flavors, unique textures, when you give thought, when you take time to appreciate these little, little things, and these are not little by the way, but when you notice these things, then you appreciate the Maker, then you appreciate the Designer, the Owner, the Provider. But it has to be with the ذِكْر of Allah, with the remembrance of Allah because there are many people who are studying, researching, observing all of these things but without remembering Allah. All of their research; does that give them faith, does that produce ايمان in their hearts? Not at all!

**14. And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful.**

So when you wear your pearls, be thankful to Allah. You see everything is for free. Allah has given so much to us for free. What is it that we need to do in return? Be grateful. Be His servants.

**15. And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided,**

Meaning through the earth, Allah سبحانه وتعالى has made these natural pathways enabling us to travel from one place to the other and not get lost in the way and this way we get to explore different places.

**16. And landmarks. And by the stars they are [also] guided.**

Meaning in the night time when the signs of the earth are hidden, they're concealed by darkness, then Allah has kept signs in the sky so that we are not lost.

**17. Then is He who creates like one who does not create? So will you not be reminded?**

**18.** And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful.

**19.** وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ .....And Allah knows what you conceal and what you declare.

He knows all our sins. Yet He keeps giving us, blessing after blessing.

**20.** And those they invoke other than Allah create nothing, and they [themselves] are created.

**21.** They are, [in fact], dead, not alive, and they do not perceive when they will be resurrected.

Anything that is worshipped besides Allah, what is it? It's مخلوق, its creation. And when it's creation, it has a much lesser status. It is weak. It has its deficiencies and Allah says over here they are dead, especially the people, the human beings who died ages ago but still people go to their graves and they pray to them. Allah says they are dead. Why would you dedicate your worship to them if they cannot even help themselves? If they don't even know when they'll be resurrected, when they can come out of the grave, how can they help you? So what is the conclusion of all of this?

**22.** إِلَهُكُمْ إِلَهٌ وَاحِدٌ ....Your god is one God. But those who do not believe in the Hereafter - their hearts are disapproving, and they are arrogant.

**23.** Assuredly, Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant.... إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

Underline this: **Allah does not like the arrogant people.**

Such people can never draw close to Allah. What is it that Allah likes in His servants? Humility! Not pride!

**24.** And when it is said to them, "What has your Lord sent down?" They say, "Legends of the former peoples,"

This is their pride!

**25.** That they may bear their own burdens in full on the Day of Resurrection and some of the burdens of those whom they misguide without knowledge. Unquestionably, evil is that which they bear.



**26.** Those before them had already plotted, but Allah came at their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive.

Because this was all a plot of the مشركين, right! That just say Qur'an is stories of the people of the past and nobody's going to listen to the Qur'an and nobody's going to pay attention to it. Even now the Qur'an is completely discredited that people say; "oh, fourteen hundred years old book that was given to a man who was illiterate apparently". They completely put it down that it shouldn't be given any importance. So this is all a scheme.

Allah says, the people before also tried many plans, tricks in order to lead people astray. Like for example what is mentioned over here; Namrood. What he did? He had a tower built and he said, you know what, I'm going to go up and see where your God is. You say he's up, where is he, I'm going to go find out. If I see him, fine, will believe in him. If he's not there we won't believe in him. What happened? That structure, Allah says it was destroyed from its foundation. So no matter what a person does to compete with the signs of Allah, with the word of Allah, he will only fail.

**27.** Then on the Day of Resurrection He will disgrace them and say, "Where are My 'partners' for whom you used to oppose [the believers]?" Those who were given knowledge will say, "Indeed disgrace, this Day, and evil are upon the disbelievers" -

**28.** [The one's whom] the angels take in death [while] wronging themselves, and [who] then offer submission, [saying], "We were not doing any evil." [they lie] But, yes! Indeed, Allah is Knowing of what you used to do.

**29.** So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.

You see death is not termination, it doesn't mean that a person is now finished, خلاص. No, it means beginning of a new life in which there is either punishment or reward because over here, they were taken in death and then: فَادْخُلُوا أَبْوَابَ جَهَنَّمَ

**30.** وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ .....And it will be said to those who feared Allah, "What did your Lord send down?" .....

What is their response? They say:

قَالُوا خَيْرًا .....They will say, "[That which is] good."

It's not stories, it's not just stories and it's not false, it's not myths, it's all good. The question is, what do you believe the Qur'an is? Ask yourself; when I am asked about the Qur'an what do I say? What's the first thought that comes to my mind? Those who fear Allah, what is their instant reaction, their

immediate response? It's good. Even if they come across an ayah that they don't understand ? Yes. Even if they come across something that's very difficult for them to accept because culturally it's considered very not ok? Yes.

قالوا خَيْرًا ..... its خير "it is all good." It's all good. Why? Because it's the word of Allah. The fact is that the more a person reflects on the Qur'an, the more he believes in it. And when he believes in it, it increases him in his conviction, so he follows it more strongly. And so Allah says:

لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ....For those who do good in this world is good;.....

Those who do good here, they will get good here as well so never think that if you are going to do something for the sake of Allah, and you are suffering, then that's it. No, you are going to receive good. I mean think about it before رمضان you were eating every day الحمد لله. Weren't you? But did you really enjoy that breakfast or that dinner the way you enjoy your سحور and your افطار now? You enjoy it more now. Why? Because Allah says that for the fasting person there are two delights; one at a time when he will break his fast and the other at the time when he will meet his Lord.

So: لِلَّذِينَ أَحْسَنُوا, those people who do good in this life, for them is goodness here too. They are awarded in this life also so you will never suffer if you obey Allah. You will definitely be compensated and also of course:

وَلَدَارُ الْآخِرَةِ خَيْرٌ ....And the home of the Hereafter is better....

That should be our goal!

....And how excellent is the home of the righteous –

**31.** جَنَّاتٍ عَدْنٍ ..... Gardens of perpetual residence [eternity], which they will enter, beneath which rivers flow. They will have therein whatever they wish.....

Those who pursue this world can never be truly happy. Why? Because in this world you can never have whatever you want. Nothing can be a hundred percent, according to your wishes. Can it be? Right now I wish something was not the way it is, and it can't be. This is how life is. So where is that place where everything will be according to your wishes, how you want it? Where?? Only جنة.

لَهُمْ فِيهَا مَا يَشَاءُونَ

كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ....Thus does Allah reward the righteous -

Who are the righteous?

**32.** The ones whom the angels take in death, [being] good and pure;

Meaning when the angels come to take their souls, cause them death, what condition are they in? Clean and pure; طَيِّبِينَ - clean in body, clean in mind, clean in their clothing, and the angels, when they come to them to take their souls away.

.... [the angels] will say, سَلَامٌ عَلَيْكُمْ ..... "Peace be upon you.....

ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ..... Enter Paradise, for what you used to do.

For what you used to do; how important عمل is, how important action is. What does this teach us? That it's not just about what we want, we have to do it also. So make دعا for yourself that , "O Allah , when the angels come to take my soul, they greet me with سلام." They greet me with سلام.

You see when somebody comes in, the first thing they say to you is سلام, you feel good. And if they come and they've just got a quiet, mean face, closed mouth, they're not saying anything, you know that they're coming with bad news. So there are some people who, when the angels come to take them, they say سلام to them and سلام means, peace be on you, you're fine, you're good and why?

ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

**33.** Do the disbelievers await [anything] except that the angels should come to them or there comes the command of your Lord? Thus did those do before them. And Allah wronged them not, but they had been wronging themselves.

**34.** So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.

**35.** And those who associate others with Allah say, "If Allah had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him."....

Meaning for their decisions, who is it that they're blaming? Allah سبحانه و تعالى. If Allah willed, we would never have done شرك, we would not have done it, our forefathers would not have done it. And if Allah wanted, we would not have changed the law of Allah. Allah says:

...."thus did those do before them." .....

Does this happen today also, similar excuses? All the time!

.....So is there upon the messengers except [the duty of] clear notification?

The thing is that Allah is given choice to people, right, do what you want. Here we're not forced. Allah allows many things to happen, even though He does not like them.

**36.** And We certainly sent into every nation a messenger, [saying],

اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ .... "Worship Allah and avoid Taghut." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers.

**37.** [Even] if you should strive for their guidance, [O Muhammad], indeed, Allah does not guide those He sends astray, and they will have no helpers.

**38.** And they swear by Allah their strongest oaths [that] Allah will not resurrect one who dies....

So firm are they about their كفر. There is no resurrection, there is no afterlife. Does this happen today? Even more so. So confident are they about their disbelief, so confident. Allah says:

....But yes[meaning why would He not resurrect] - [it is] a true promise [binding] upon Him, but most of the people do not know.

**39.** [It is] so He will make clear to them [the truth of] that wherein they differ and so those who have disbelieved may know that they were liars.

**40.** Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.

It is that easy for Allah to bring about the Day of Judgment. It's not difficult, He just has to say BE, and it is.

**41.** وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا .... And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know.

If they knew the reward of the Hereafter, imagine the state of their happiness, imagine how much more they would strive. You know like when you know what is for افطار, does that give you صبر? Yeah, gives you صبر, right. Like if your mom says, yeah I know you guys have been fasting, you've been doing so well, I'll make this today. And what happens? you get صبر for that fast. So when a person knows the rewards that Allah has prepared in جنة, then what happens? He gets صبر through this life also.

**42.** الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ .... [They are] those who endured patiently and upon their Lord they relied.

**43.** And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know.

**44.** [We sent them] with clear proofs and written ordinances. And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.

Allah revealed the Qur'an to whom? To the Prophet ﷺ and instructed him to clarify to the people the Qur'an that was revealed. Meaning Allah revealed the Qur'an, but who was going to show people how to act upon the Qur'an? Who was to show that, who was to teach that? Rasul Allah ﷺ through his words, through his actions, through his approvals. And this explanation of the Qur'an; what is that? It is the سنة.

The Prophet ﷺ, after all he was the walking Qur'an. This is why it is necessary that we also believe in the حديث. And you see the one who was given the Qur'an, he was more knowledgeable of the Qur'an than we are.

<sup>9</sup>Once a صحابي, سعيد ابن جبير, he was narrating to someone the حديث of the Prophet ﷺ, and the man said, "Well, the Qur'an says something different". So سعيد ابن جبير got so angry with him, he said, "I am telling you about the words of the Prophet, and you are bringing the Qur'an against it. The Messenger of Allah knew the book of Allah better than you, so the way he explained it, that is what we understand.

**45.** Then, do those who have planned evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive?

A person should never ever feel fearless from Allah's wrath.

<sup>10</sup>The Prophet ﷺ said:

"In this امة, there shall be خسف, مسخ and قدر, collapsing of the earth, the disfiguring of the faces"

This is something that will become common.

*A man said; "O messenger of Allah, when is that?"*

*He said: "When singing, women, music and drinking intoxicants spread."*

When these sins will spread, then such natural disasters will also become common.  
So do they feel secure?

<sup>9</sup> عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ حَدَّثَ يَوْمًا بِحَدِيثٍ عَنِ النَّبِيِّ ﷺ فَقَالَ رَجُلٌ فِي كِتَابِ اللَّهِ مَا يُخَالِفُ هَذَا قَالَ لَا أَرَانِي أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتُعَرِّضُ فِيهِ بِكِتَابِ اللَّهِ كَأَنَّ رَسُولَ اللَّهِ ﷺ أَعْلَمَ بِكِتَابِ اللَّهِ مِنْكَ [سنن الدارمي 601] إسناده صحيح

<sup>10</sup> أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي هَذِهِ الْأُمَّةِ خَسْفٌ وَمَسْخٌ وَقَدْفٌ فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ يَا رَسُولَ اللَّهِ وَمَتَى ذَلِكَ قَالَ إِذَا ظَهَرَتِ الْقَيْنَاتُ وَالْمَعَارِفُ وَشَرِبَتِ الْخُمُورُ. (سنن الترمذي: 2212)

**46.** Or that He would not seize them during their [usual] activity, and they could not cause failure?

**47.** Or that He would not seize them gradually [in a state of dread]? But indeed, your Lord is Kind and Merciful.

**48.** Have they not considered what things Allah has created? Their shadows incline to the right and to the left, prostrating to Allah, while they are humble.

**49.** And to Allah prostrates whatever is in the heavens and whatever is on the earth, of creatures, and the angels [as well], and they are not arrogant.

The fact is that when a servant is in the position of سجود, he is in the closest position he can be to Allah سبحانه و تعالى.

The Prophet ﷺ said:

<sup>11</sup> "The nearest a servant comes to his Lord is when he is prostrating himself so make supplication in this state".

And سجدة is the most beloved deed near Allah, the most beloved deed.

ثوبان (r,a), he asked the Prophet ﷺ about the act which was most loved by Allah and the Prophet ﷺ said:

عَلَيْكَ بِكَثْرَةِ السُّجُودِ

"Make frequent prostrations before Allah, for you will not make a single prostration except that it will raise you a degree because of it and remove a sin from you because of it".

This is the benefit of سجود. What is it? One degree is raised and one sin is erased. So basically you are going two levels up in a way. Now these days what happens at night time? صلاة become so difficult, قيام becomes so difficult. Remember this حديث; with each سجود, ان شاء الله, one sin is erased and one level is raised.

**50.** يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ .... They fear their Lord above them, and they do what they are commanded.

**51.** And Allah has said, "Do not take for yourselves two deities. He is but one God, so fear only Me."

<sup>11</sup> عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ [صحيح مسلم: 1111]

**52.** And to Him belongs whatever is in the heavens and the earth, and to Him is [due] worship constantly. Then is it other than Allah that you fear?

**53.** And whatever you have of favor - it is from Allah. Then when adversity touches you, to Him you cry for help.

**54.** Then when He removes the adversity from you, at once a party of you associates others with their Lord

**55.** So they will deny what We have given them. Then enjoy yourselves, for you are going to know.

**56.** And they assign to what they do not know a portion of that which We have provided them. By Allah, you will surely be questioned about what you used to invent.

**57.** And they attribute to Allah daughters - exalted is He - and for them is what they desire.

**58.** And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief.

**59.** He hides himself from the people because of the ill of which he has been informed of . Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.

This جاهلية existed at the time of the Prophet ﷺ and unfortunately it exists, still today. When somebody has a daughter, Oh nice, when somebody has a son, another son.... Wow. ....Mashallah....Congratulations. Unfortunately these are some concepts that we do live with, even if we don't come out with it openly, these are things that we think about. Daughters should not be disliked or looked down on.

<sup>12</sup>The Prophet ﷺ said:

*"Do not dislike daughters, for indeed they are friendly and worth importance."*

This is an authentic حديث from سلسلة الاحاديث الصحيحة, as I'm sure you've never heard of it before.

لا تكرهوا البنات؛ فَإِنَّهُنَّ الْمُؤَنَسَاتُ الْغَالِيَاتُ

They are friendly. And I mean if you think about it, when you have a girl in the house and a boy in the house which one is more lively? Girls, right? and he said "they are worth importance", but what happens? Girls, they're told; "Oh you're going to get married one day, why bother spending on you".

<sup>12</sup> عن هشام بن عروة عن أبيه مرفوعاً : ( لا تكرهوا البنات؛ فَإِنَّهُنَّ الْمُؤَنَسَاتُ الْغَالِيَاتُ [السلسلة الصحيحة:3206]



Indirectly girls are treated like this. You are only here for a few days, you can share your bedroom with your sister, but your brother oh yes, he should have his own bedroom. This kind of bias, it's there in our family, why? Because we look down on daughters. The Prophet ﷺ forbade us from doing that.

**60.** For those who do not believe in the Hereafter is the description of evil; and for Allah is the highest attribute. And He is Exalted in Might, the Wise.

**61.** And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].

<sup>13</sup>The Prophet ﷺ said:

*"No place is decreed for someone to die in except that it is made beloved to him, and there is some need of his placed in it. So he goes there, when he goes there he dies there."*

**62.** And they attribute to Allah that which they dislike, and their tongues assert the lie that they will have the best [from Him]. Assuredly, they will have the Fire, and they will be [therein] neglected.

**63.** By Allah, We did certainly send [messengers] to nations before you, but Satan made their deeds attractive to them. And he is the disbelievers' ally today [as well], and they will have a painful punishment.

**64.** And We have not revealed to you the Book, [O Muhammad], except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe.

**65.** And Allah has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.

<sup>13</sup> قَالَ رَسُولُ اللَّهِ ﷺ لَا يُقَدَّرُ لِأَحَدٍ يَمُوتُ بِأَرْضٍ إِلَّا حُبِبَتْ إِلَيْهِ وَجُعِلَ لَهُ إِلَيْهَا حَاجَةٌ [مسند احمد: 21984]

**PART- D****AN-NAHL 66-128**

**66.** And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.

Amazing! I mean the milk comes out of the udder and the udder is what? Just fat, flesh and blood and there is milk coming out of it. It's amazing. What amazing system Allah has created and milk in itself is so good.

<sup>14</sup>The Prophet ﷺ, he said:

*"I know nothing that suffices in place of food and drink other than milk."*

This is also from السلسلة الأحاديث الصحيحة, meaning when you're hungry and you can't find food and when you're thirsty and you can't find water, what's the best thing to have? Milk, if you find it. Right? It's the best thing to have. So if any day you are running short on time for سحور what is it that you can have for sure? Milk!

<sup>15</sup>The Prophet ﷺ also said that:

*"He who gives to another some silver or gold as a gift or a water container or he feeds him some milk, [meaning he couldn't find anything to give you just give some milk] then it is as if he freed a slave" .[Musnad Ahmad .]*

**67.** And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.

**68.** وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ .....and your Lord inspired to the bee [Allah trained the bee].

"Take for yourself among the mountains, houses, and among the trees and [in] that which they construct.

**69.** Then eat from all the fruits and follow the ways of your Lord laid down [for you]"....

Because the honey bee doesn't fly randomly, they fly in a particular way.

....There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.

<sup>14</sup> فإني لا أعلم شيئا يجزئ من الطعام و الشراب إلا اللبن . [السلسلة الصحيحة: 2320]

<sup>15</sup> عَنْ النَّبِيِّ ﷺ قَالَ مَنْ مَنَحَ مَنَحَةً وَرَقًا أَوْ مَنَحَ وَرَقًا أَوْ هَدَى زُقَافًا أَوْ سَقَى لَبَنًا كَانَ لَهُ عَدْلٌ رَقِيَّةٍ أَوْ نَسَمَةٍ [مسند أحمد: 18403]

The source of honey is also the belly of a creature. Milk is also coming from inside an animal and honey is also coming from inside a bee.

<sup>16</sup>The Prophet ﷺ said:

*"The example of the believer is like that of a bee. It does not eat anything except good and does not produce except what is good."*

So what do we consume, and what do we produce that's something that we need to think about because the believer should be like the bee.

<sup>17</sup>Another حديث tells us,

*"The example of the believer is like the bee, it eats what is good and produces what is good and whatever it lands on, it does not break it, nor does it ruin it."*

So gently it lands on a flower, goes inside it, takes the nectar without breaking the flower but have you ever seen rabbits or like goats or something like that; these animals when they attack a plant, what happens? It's finished, destroyed. But a bee, look at how it takes, so gently. So a believer should be like that, so when we're taking something, giving something, working with someone, what's the method that we need to adopt? Gentleness!

And what do we learn in this آية? That there is شفا, a cure, a healing in honey.

<sup>18</sup>Ibn e Abbas (r.a.) said:

*"Healing is in three things, a drink of honey...."*

Drink of honey; what does it mean? Drink it. Don't take a drop of it and lick your finger or lick the spoon. Take like a sip, a sip or two. Drinking of the honey....

.... cupping ....

Cupping, that is also cure!

....and cauterizing with fire but the Prophet ﷺ has forbidden Cauterization.

Which is basically through burning.

**70.** And Allah created you; then He will take you in death. And among you is he who is reversed to the most decrepit [old] age so that he will not know, after [having had] knowledge, a thing. Indeed, Allah is Knowing and Competent.

<sup>16</sup> قال رسول الله ﷺ مثل المؤمن مثل النحلة لا تأكل إلا طيبا ولا تضع إلا طيبا [السلسلة الصحيحة: 355]

<sup>17</sup> إِنَّ مَثَلَ الْمُؤْمِنِ كَمَثَلِ النَّحْلَةِ أَكَلَتْ طَيِّبًا وَوَضَعَتْ طَيِّبًا وَوَقَعَتْ فَلَمْ تُكْسَرْ وَلَمْ تُفْسَدْ. [أحمد : 6872]

<sup>18</sup> الشِّفَاءُ فِي ثَلَاثَةِ شَرِبَةٍ عَسَلٍ وَشَرْطَةِ مَحْجَمٍ وَكَيِّ نَارٍ وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ [صحيح البخارى : 5356]

**71.** And Allah has favoured some of you over others in provision. But those who were favoured would not hand over their provision to those whom their right hands possess so they would be equal to them therein. Then is it the favour of Allah they reject?

**72.** And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favour of Allah they disbelieve?

**73.** And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable.

**74.** So do not assert similarities to Allah. Indeed, [because there is no one similar to Allah] Allah knows and you do not know.

So do not describe Him as you please, and do not associate partners with Him that you wish.

**75.** Allah presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to Allah! But most of them do not know.

Then how can the Creator and the creation be the same?

**76.** And Allah presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?

Then who is better? The idol, that is dependent or God who is the provider; Allah.

**77.** And to Allah belongs the unseen [aspects] of the heavens and the earth. And the command for the Hour is not but as a glance of the eye or even nearer. Indeed, Allah is over all things competent.

**78.** And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.

How to be grateful? Don't use the eye for what Allah does not like. Don't use the ear for what Allah does not like. Don't use the mind to entertain thoughts that Allah does not like. Don't give them any space in your heart. And the body must also be used correctly.

<sup>19</sup>The Prophet ﷺ said:

*"The first blessing man will be questioned about on the Day of Judgment is that it will be said to him; 'did I not correct your body for you and feed you cold water?'"*

Allah will ask us. This sound body that Allah gave us, what are we doing with it? Just sleeping with it? Just feeding it? Over indulging in physical pleasures? Or are we all using this body to stand in قيام, praying to Allah? Using our mouths to recite the Qur'an?

**79.** Do they not see the birds controlled in the atmosphere of the sky? None holds them up except Allah. Indeed in that are signs for a people who believe.

**80.** And Allah has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment for a time.

**81.** And Allah has made for you, from that which He has created, shadows and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments which protect you from your [enemy in] battle. Thus does He complete His favour upon you that you might submit [to Him].

**82.** فَإِنْ تَوَلَّوْا....But if they turn away, [O Muhammad] - then only upon you is [responsibility for] clear notification.

**83.** They recognize the favour of Allah; then they deny it. And most of them are disbelievers.

You see on the Day of Judgment we will be asked about gratitude that were you grateful or not.

<sup>20</sup>The Prophet ﷺ said:

*"Allah would say on the Day of Judgment O' Son of Adam, I carried you on horses, camels and had you married and gave you authority.*

فَأَيْنَ شُكْرُ ذَلِكَ

*So where is the gratitude for this?"*

Where is the gratitude for the blessings that Allah has given us? Gratitude should be for every bite and sip.

<sup>19</sup> إن أول ما يحاسب به العبد يوم القيامة أن يقال له ألم أصح لك جسمك و أروك من الماء البارد [السلسلة الصحيحة: 539]

<sup>20</sup> عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَا ابْنَ آدَمَ حَمَلْتُكَ عَلَى الْخَيْلِ وَالْإِبِلِ وَزَوَّجْتُكَ النِّسَاءَ وَجَعَلْتُكَ تَرْبُعَ وَتَرَأْسُ فَأَيْنَ شُكْرُ ذَلِكَ [مسند أحمد: 10378]

<sup>21</sup>The Prophet ﷺ said that:

"Allah is pleased with his servant who says الحمد لله while taking a morsel of food and while drinking."

! الحمد لله, الحمد لله!

**84.** And [mention] the Day when We will resurrect from every nation a witness. Then it will not be permitted to the disbelievers [to apologize or make excuses], nor will they be asked to appease [Allah].

**85.** And when those who wronged see the punishment, it will not be lightened for them nor will they be reprieved.

**86.** And when those who associated others with Allah see their "partners," they will say, "Our Lord, these are our partners [to You] whom we used to invoke besides You." But they will throw at them the statement, "Indeed, you are liars."

Indeed you are liars; what a big loss!

**87.** And they will impart to Allah that Day [their] submission, and lost from them is what they used to invent.

Because that means surrender is not going to help.

**88.** Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over [their] punishment for what corruption they were causing.

**89.** And [mention] the day when we will resurrect among every nation a witness over them from themselves. And We will bring you as a witness over your nation. And We have sent down to you the Book as a clarification for all things and as guidance and mercy and good tidings for the Muslims.

**90.** إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يَعْظُمُ لَعَلَّكُمْ تَذَكَّرُونَ

Indeed Allah orders you to be just.....

Indeed Allah orders with justice, fairness; العدل.

العدل is to do to the other what he deserves. And عدل also means moderation. Allah orders you that you be moderate.

<sup>21</sup> قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ لَيَرْضَىٰ عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدُهُ عَلَيْهَا [مسلم: 7108]

وَالْإِحْسَانِ ....and also good conduct....

Meaning give to the other, more than what he deserves. And also احسان means beautiful work, meaning whatever you do, do it beautifully.

.....and giving to relatives and forbids immorality.....

What is it that Allah forbids? Shameless things; الْفَحْشَاءِ are those actions the purpose and result of which is sexual pleasure, unlawful sexual pleasure. So Allah forbids you from that.

وَالْمُنْكَرِ ....and also bad conduct.... وَالْبَغْيِ....and oppression.....

Going beyond one's limits and taking what others are deserving off, whether it is the right of the creation or the right of the Creator.

يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ .....He admonishes you that perhaps you will be reminded.

So once you have been reminded then do what you have been commanded and leave, what you have been forbidden from.

**91. And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a witness. Indeed, Allah knows what you do.**

**92. And do not be like she who untwisted her spun thread after it was strong....**

Meaning all night long this woman spent the time spinning the wheel, making yarn, and in the morning, she broke it up, she destroyed it. So Allah says, "do not be like this woman who destroys her own work." How would you do that?

**...[by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community.....**

Meaning you become biased, you become unfair. Why?? For the sake of some temporary worldly benefits! Well, in fact what you're doing is, you are destroying your own good work because sins, what do they do? They erase the deeds of a person.

**....Allah only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ.**

So do not waste your deeds.

**93. And if Allah had willed, He could have made you [of] one religion, ....**

If Allah wanted, He could have made people all the same, having no differences, whatsoever.

**...but He causes to stray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do.**

**94. And do not take your oaths as [a means of] deceit between you....**

Meaning don't swear oaths for the purpose of deceiving other people that you take their confidence by swearing an oath and then you do what you please.

**...Lest a foot slip after it was [once] firm....**

Because when there is mistrust because of people breaking their promises or going against the oaths that they have sworn, then what happens? Then the foot slips; what this means is that the person who once trusted you is not going to trust you anymore. The person who once found you to be reliable is not going to find your reliable anymore. And especially this is with respect to a person who has just embraced Islam, who is inclined to Islam, but because of your bad conduct, his foot slips. He doesn't see any good in Muslims, so he loses his faith in the religion of Allah also.

**....So you would taste evil [in this world] for the [people] that you diverted from the way of Allah and you will have [in the Hereafter], a great punishment.**

**95. And do not exchange the covenant of Allah for a small price. Indeed, what is with Allah is best for you, if only you could know.****96. Whatever you have will end ,....**

It will be exhausted; the treasures whatever you have accumulated, it will deplete, it will run out.

**....but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.**

**97. Whoever does righteousness, whether male or female, while he is a believer - ....**

What's the condition? إيمان. It doesn't matter whether a person is man or woman but the condition is that they must be a believer, then this person:

**....We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.**

A good life doesn't necessarily mean a happy life, free of problems. A good life means a productive, useful beneficial life in which a person makes something. He earned something, He leaves a good impact. So a person who lives like this, Allah says we will make him live a good life, and in the



Hereafter also, after this person dies, his efforts are not going to be wasted rather he is going to be rewarded, according to the best that he used to do.

**98.** So o when you recite the Qur'an, [first] seek refuge in Allah from شيطان , the expelled [from His mercy].

So if you didn't say أَعُوذُ بِاللَّهِ yourself, now say it. I said it, I don't know about you. Each and every one of us is reading the Qur'an here whether it's the translation or the آيات we are reading the Qur'an so let us seek refuge with Allah against شيطان because when a person is doing a good deed, even like reciting the Qur'an, reading the Qur'an, then شيطان becomes active, شيطان tries to distract a person, tries to make him feel bored or even though you may be sitting, the mind is elsewhere so the person is not enjoying, is not benefiting from what they're doing. So seek refuge with Allah against شيطان the expelled. How is شيطان the expelled? Because he is expelled from the mercy of Allah.

**99.** Indeed, there is for him no authority over those who have believed and rely upon their Lord.

So those who have faith in their Lord, who rely upon Allah then شيطان the devil, he cannot affect them he cannot mislead them.

**100.** His authority is only over those who take him as an ally and those who through him associate others with Allah.

So شيطان has power over who? Those who befriend him, those who listen to him and the one who remembers Allah, then شيطان has no control over him.

<sup>22</sup>In a حديث we learned the Prophet ﷺ he said that:

*"If there are three men in a village or in the desert, ....*

Three men anywhere; why is the desert mentioned or the village mentioned? Because there is no population over there, no people over there, meaning they are alone; it's just the three of them.

*....and prayer is not offered by them together, then the شيطان has got mastery over them."*

Meaning if these three people do not perform the prayer, and they do not perform it together then what will happen? شيطان will have control over them. So what is it that we learn from this? That people who neglect prayer, people who neglect remembering God then what happens? The devil has more control over them, he is able to affect them more, he's able to make them do more worse deeds as opposed to the one who gives himself in the protection of Allah that he is safe from the attack of شيطان.

<sup>22</sup> مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تَقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَعَلَيْكَ بِالْجَمَاعَةِ فَإِنَّمَا يَأْكُلُ الدَّنْبُ الْقَاصِيَةَ [سنن أبي داود: 547]

**101.** And when We substitute a verse in place of a verse - and Allah is most knowing of what He sends down - they say, "You, [O Muhammad], are but an inventor [of lies]." But most of them do not know.

Meaning when they hear the Qur'an they say that Muhammad ﷺ has fabricated it, this is his speech. Allah says most of them do not know, because if they really paid heed to the Qur'an, they would never say that this is the word of man.

**102.** Say, [O Muhammad], "The Pure Spirit has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims."

**103.** And We certainly know that they say, "It is only a human being who teaches the Prophet."....

Because there were some foreign slaves in مَكَّة, and they said oh, this man Muhammad ﷺ has learned all these stories from these foreigners. And he's putting it together in the form of the Qur'an. Allah says:

.....The tongue of the one they refer to is foreign, ....

These foreigners don't even speak Arabic.

....and this Qur'an is [in] a clear Arabic language.

**104.** Indeed, those who do not believe in the verses of Allah - Allah will not guide them, and for them is a painful punishment.

**105.** They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars.

Who are liars? Those who don't believe in the words of Allah.

**106.** Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment;

Why?? Because:

**107.** That is because they preferred the worldly life over the Hereafter....

They chose the worldly benefits, the worldly enjoyment over the eternal reward that Allah has in store for people.

.....and that Allah does not guide the disbelieving people.

**108.** Those are the ones over whose hearts and hearing and vision Allah has sealed, ....

Why? Because when a person does not use a faculty that Allah has given him, eventually it stops functioning, it stops working.

....and it is those who are the heedless.

**109.** Assuredly, it is they, in the Hereafter, who will be the losers.

**110.** Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter fought [for the cause of Allah]....

Meaning they went to this length even that if someone raised weapons against them, they also defended themselves.

....and were patient - ..... وَصَبَرُوا

Why were they patient? Because living as a person who has surrendered to Allah, this kind of life is not easy, this requires a lot of patience.

....indeed, your Lord, after that, is Forgiving and Merciful

**111.** On the Day when every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged.

Allah will forgive such people on this day

**112.** And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, ....

This city is a city of مَكَّة.

....but it denied the favours of Allah.....

How did they deny the favours of Allah? That when the Prophet ﷺ came to them, they refused to believe in him and this is also a form of ingratitude.

Remember that if we reject even one blessing of Allah, then that is as though we are rejecting all of the blessings of Allah. Because who is the sender of that blessing? Allah is. So if we reject even one, if we're ungrateful for even one, then that is an attitude of ingratitude. That is an attitude of

ungratefulness and so over here Allah says that when they disbelieved in the messenger, it was as though they denied all the favours of Allah. And for in gratitude, what are the consequences?

**....So Allah made it taste the envelopment of hunger and fear for what they had been doing.**

Then good times turn into bad times, then ease turns into hardship.

**113. And there had certainly come to them a Messenger from among themselves, but they denied him; so punishment overtook them while they were wrongdoers.**

We learned earlier that when a person is grateful then his blessings increase. And this is something that's very logical because what we appreciate, appreciates. It grows in front of us in its value also. And what we are ungrateful for, then what happens? It diminishes. We don't even notice it in front of our eyes. And this is what happens that when a person is grateful then his blessings are increased for him. And when a person is ungrateful, then his blessings are diminished for him.

**114. Then eat of what Allah has provided for you [which is] lawful and good.....**

Because this is also a form of gratitude that the blessings that Allah has given, you use them, enjoy them.

**.....And be grateful for the favour of Allah,**

**وَاشْكُرُوا نِعْمَتَ اللَّهِ .....Be grateful for the blessing of Allah.**

You see when a blessing is taken away from us temporarily, and then eventually we're able to enjoy it, then what happens? Then we feel grateful. And Ramadan is an experience of this, Right? That when all day we're not able to eat and drink, what happens when you are able to take that first sip of water? How you appreciate that, isn't it? You appreciate it. Even the food, doesn't matter whether it's too salty or cold or soggy, doesn't matter, you are hungry, you'll enjoy it. Right? Why because you didn't have anything to eat all day. But what happens with us? We enjoy it, but we forget to thank Allah because we're so busy eating. We forget to thank Allah. So consciously thank Allah especially when you break your fast. When you break your fast, remember to praise and glorify Allah, "thank you for the food and thank you for the blessing of being able to fast".

ذَهَبَ الظَّمْأُ وَأَبْتَلَّتِ الْعُرُوقُ، وَثَبَّتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

Reward, if by the Will of Allah/ if Allah wants is going to be secured.

**إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ....if it is [indeed] Him that you worship.**

**115. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful.**

**116. And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah.....**

Because the fact is that the law concerning lawful and unlawful especially when it comes to food, this is complete. Allah has revealed it in His law, in the Qur'an. The Prophet ﷺ taught us what is lawful, what is unlawful. So we as human beings, as believers, we do not have the authority to declare something that Allah made unlawful as lawful or vice versa. Why?? Because this is like inventing falsehood about Allah because what proof do we have that Allah made it lawful? What proof do we have that Allah made it unlawful? If we don't have any proof from the Qur'an and سنة, then that would be lying about Allah.

**....Indeed, those who invent falsehood about Allah will not succeed.**

They will never be successful.

**117. [It is but] a brief enjoyment, and they will have a painful punishment.**

**118. And to those who are Jews We have prohibited that which We related to you before.....**

Meaning they have more restrictions, they were given more prohibited things.

**....And We did not wrong them [thereby], ....**

Meaning when those foods were made unlawful for them, this was not oppression against them.

**....but they were wronging themselves.**

And what is it that they did? They made these lawful foods unlawful for themselves. They changed the law that Allah made, that Allah gave for them. And when they changed it, when they altered it, then Allah imposed those hardships upon them. You see how careful the Prophet ﷺ was that even though he loved praying in the night, and the صحابة also loved praying with him in the night, what happened? We learned in Bukhari, that in one of the nights of Ramadan the last nights of Ramadan, the Prophet ﷺ was found praying by himself by some صحابة. So what did they do? They went and joined him. And then the next day, people found out. So what happened? More people came, and then more people came and when they came, the Prophet ﷺ never showed up for صلاة. He was praying in his house. So they were a little, you know, taken aback, that what happened, we want to pray with you and the Prophet ﷺ did not do that. Why? Because he was afraid that if I make this a habit to lead everybody in prayer every night then this will become an obligation on everybody. So even though he loved it, he didn't do it. Why? Because we are no ones to change the law of Allah . When we change the law of Allah, we will only create difficulties for ourselves.

**119. Then, indeed your Lord, to those who have done wrong out of ignorance and then repent after that and correct themselves - indeed, your Lord, thereafter, is Forgiving and Merciful.**

## **120. Indeed, Ibrahim was a [comprehensive] leader, ....**

Ibrahim was an امة, he was like a nation, he did the work of a nation and he was a leader.

**....devoutly obedient to Allah, ....**

What made him an امة, what made him a great leader? The fact that he was a devout servant of Allah.

**....inclining toward truth, and he was not of those who associate others with Allah.**

How else was he?

## **121. شَاكِرًا لِأَنْعُمِهِ .....[He was] grateful for His favours.**

He was grateful for the blessings that Allah bestowed upon him. And we learnt about his *duas* earlier, about his prayers, that how Ibrahim (a.s.) at such an old age, when he receives the good news of children and when he has children, then what happens? He doesn't say: "Oh finally!!" he doesn't show any anger or any frustration over there, rather he says: [Surah Ibrahim -29]

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ

[all praises for Allah who granted me a child, despite my old age]

إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

Indeed my lord is the one who responds to دعا, who responds to prayers.

This was the gratitude of Ibrahim (a.s.) that in no situation was he ungrateful to Allah. Even when he received what he wanted so late, still he was grateful. And when a person has these qualities in himself, of gratitude, of surrendering to Allah, then he is chosen by Allah.

**اجْتَبَاهُ .....Allah chose him.....**

**وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ .....And Allah guided him to a straight path.**

## **122. And We gave him good in this world,....**

Because this is Allah's promise; the servant who is righteous, the servant who is obedient, Allah does not waste his reward.

**....and indeed, in the Hereafter he will be among the righteous.**

**123. Then We revealed to you, [O Muhammad], to follow the religion of Ibrahim, ....**

So as Muslims, who is it that we follow? Who is our leader? Who is also one of our leaders? Prophet Ibrahim (a.s.). So:

**We revealed to you, [O Muhammad], to follow the religion of Ibrahim, inclining toward truth; and he was not of those who associate with Allah.**

So let's not associate any partner with Allah. The Prophet ﷺ is not a partner to Allah. Isa (a.s.) is not the son of Allah. No, Allah is One, Unique, having no partner, no one is equal to Him because He is the only Creator, everything else besides Him is creation. So His status is higher.

**124. The sabbath was only appointed for those who differed over it. And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.****125. Invite to the way of your Lord with wisdom and good instruction, ....**

When you invite somebody to worship Allah alone, then invite them wisely and with good instruction.

**....and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.**

**126. And if you punish [an enemy, O believers], ....**

Meaning if an enemy, becomes violent towards you and you have to take revenge, then:

**....punish with an equivalent of that with which you were harmed....**

Meaning do not exceed what was done to you because if you do that then you will be the oppressor.

**....But if you are patient[and you forgive] - it is better for those who are patient.**

وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

And this is something that we need to adopt in our personal lives also that when we are dealing with anybody, and they annoy us, they hurt us, then let's do in return only as much as they have done to us, not more than what they have done to us. And indeed what is better, is that we just overlook and pardon and forgive what they have done to us. Why?? Because patience and forgiveness, gentleness; they bring results that harshness and revenge, they never bring.

**127. وَأَصْبِرْ ..... And be patient, [O Muhammad], ....**

**وَمَا صَبْرُكَ إِلَّا بِاللَّهِ .....and your patience is not but through Allah.....**

Meaning a person can only be patient if Allah gives him the strength to be patient. So let us ask Allah this month, this month of صبر that "O Allah, grant us صبر that we have patience over our stomachs, that we can control our hunger and our thirst, give us the ability to control our tongues also, to control our attitude, to control our thoughts also. So: وَمَا صَبْرُكَ إِلَّا بِاللَّهِ

...And do not grieve over them and do not be in distress over what they conspire.

**128.** إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ..... Indeed, Allah is with those who fear Him and those who are doers of good.

Because a person can only do good, when he fears Allah and a person when he's patient, then what does it mean? That he has fear of Allah. So we see that Allah orders us to do احسان, to do good to others and he who listens to the command of Allah, then remember that Allah will also help him. Because what prevents us from being good to others, from showing forgiveness and tolerance is that then we will suffer, but what do we learn here? That when a person is obedient to Allah, then Allah will also help him. So if we want the help of Allah, then we have to obey Allah especially with respect to being good to the servants, the creation of Allah.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ