Lesson 9: Al-A'raf 88-206 - Al-Anfal 1-40

PART-A

SURAH AL-A’RAAF (88-122)

السلام عليكم ورحمت الله و بركاته

نَحْمَدُهُ وَنُصَلَّيْ عَلَى رَسُوْلِهِ الْكَرِيْمِ أَمَّا بَعْدُ
فَأَعُوْذُ بِاللِّهِ مِنَ الشَّيْطَانِ الرَّجْمِ
بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ

رَبَّنَا اشْرَحْ لِي صَدْرِي ۔ وَيَسِّرْ لِي أَمْرِي ۔ وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي۔ يَفْقَهُوا قَوْلِي۔

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Juzz # 9, lets listen to the recitation of first few آيات:

Recitation (88-92)

88: Said the eminent ones who were arrogant among his people, "We will surely evict you, O شعيب, and those who have believed with you from our city, or you must return to our religion." He said; أَوَلَوْ كُنَّا كَارِهِينَ "...Even if we were unwilling?"

...Still you force us to turn back to your religion?? If we did that :

89: We would have invented against Allah a lie if we returned to your religion after Allah had saved us from it. And it is not for us to return to it except that Allah, our Lord, should will. Our Lord has encompassed all things in knowledge. Upon Allah we have relied.....

ربيّنا افتتح بيننا ويبين ٌ فِوْمَنَا بِالحَقِّ وَأنتَ خَيْرُ الْفَاتِحِينَ.... Our Lord, decide between us and our people in truth, and You are the best of those who give decision."

The people of شعيب (a.s.), we see that they didn't disbelieve in Allah. They actually believed in Allah, but their fault was that they had invented many things in the religion. They had altered the teachings of حلال and حرام. Their religion was merely now a way of fulfilling their desires. One of the
things that they had done was that they were not honest when it came to buying and selling, when it came to their trade when it came to their businesses, so (a.s.) as we learnt in the previous آيات, he encouraged them, he advised them to be fair in this matter that: أَوْفُوا الْكِيلَ وَالْمِكْيَالَ ..... When you are selling, when you are buying, then make sure that you give in full the other person's due.

But we see that these people did not like it because even though they believed in Allah, they had now used their religion to legalize many of the evil practices. We see that in our دين, whatever is unlawful, it is unlawful why?...Because it is not good for people!! and when something has been ordered to us, why is it that it has been ordered to us? Because it is good for people!! So when they invented this practice of cheating one another, they legalized it; they said it is allowed in our religion. When they legalized it, what happened? They thought...they consider themselves to be very religious, and in the veil of دين they did whatever they were pleased.

When (a.s.) forbade them from this and reminded them of their wrong, what did they do? They threatened to expel those who believed in him. They said; either you leave or you should be willing to compromise, just as we are compromising.

And this happens today as well that when a person takes a stand, when a person says that this is something unlawful in the religion and I am not going to do it, or this is something Allah has ordered and I have to do it, then what happens?... They are told to either leave, either suffer, or be willing to compromise just as we are willing to compromise. But the fact is that, how can a person compromise on the truth after knowing it? Just as (a.s.) and his people; those who believed in him, they said "how could we turn back? If we did that, we would be fabricating a lie against Allah” and specially a prophet of Allah, how could he turn back from the religion after adhering to it?? So this is why he made it clear to the disbelieving nation that it is not possible at all for him to leave what Allah has ordered.

Look at the determination over here…that Allah has ordered me something, I am not going to leave it. And when they didn't seem to give in even a little, the disbelieving people, what happened? Then (a.s.) prayed to Allah:

رَبَّنَا افْتَحِ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنتَ خَيْرُ الْفَاتِحِينَ .... Our Lord, decide between us and our people in truth, and You are the best of those who give decision."

Whatever you decide, that is acceptable to us. So we see here that (a.s.) left the matter to who? To !سبحانه و تعالى!!

90: Said the eminent ones who disbelieved among his people, "If you should follow indeed, you would then be losers."

They told one another that if you buy and sell according to his way, you will never make a dime, you will never make a penny.
91: So the earthquake seized them, and they became within their home [corpses] fallen prone.

92: Those who denied - it was as though they had never resided there. Those who denied - it was they who were the losers.

What do we see, that these people were not willing to listen to شعيب (a.s.) out of fear of worldly loss, but what happened?...They incurred worldly loss…. definite loss, WHY? Because of their disbelief!! Many times it happens that we are afraid to follow the commands that Allah has sent. Why we are afraid?...That we will suffer in worldly terms. But, what do we learn here? A person who doesn't sacrifice that at this point, then what will happen? He will suffer for eternity…. so what is better? Suffer now? Or suffer later? To suffer now, and even that suffering how is it? It is just temporary because it is just a test. Allah is just testing us that, Is my servant willing to give up what he likes just because I said so?... and when He will give that up, yes, he might suffer a little bit but, Allah will give him much more in place of it.

93: And he turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?"

Meaning which you have suffered, this end that you have suffered now, whose fault is it?..... it is entirely your fault, because you were warned. This is just like; if a person has committed a crime, a serious crime, and he ends up in the prison – guilty…. proven guilty with a life sentence…. is he worth pity? NO, who is to blame? Only he is to blame..... WHY? Because the law was cleared to him, he had the choice and he chose the wrong option. So now, when he is suffering, it is entirely his fault because he has brought it upon himself…..he deserves it.

You know this is amazing that in this world, when criminals are prosecuted and punished, we get happy, people celebrate. But what happens when we learn that certain people, because of their actions, they will end up in hell fire, then what happens? We feel pity…we say; WHY? WHY? How come? Why should not they go to paradise?

What do we see here; the Prophet of Allah is saying that: "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?"

How can I have sympathy for the people who don't have sympathy for themselves? How could I care about the people who don't care about themselves? How can you help somebody who doesn't want to help himself?

94: And We sent to no city a prophet [who was denied] except that We seized its people with poverty and hardship that they might humble themselves [to Allah].
This is the way of Allah, that before the greater punishment of the hereafter, what happens?... People are put through various forms of hardships, WHY?... So that they think about their deeds, they think about their actions...

95: Then We exchanged in place of the bad [condition], good, until they increased [and prospered] and said, "Our fathers [also] were touched with hardship and ease." So We seized them suddenly while they did not perceive.

What happens is that initially when a person does something wrong then Allah sends to him minor hardship.... various forms of hardship; you know illness, disease and accident or something like that. Why do these difficulties come in our lives? To wake us up!! But then what happens? When a person does not wake up... when a person does not realize his mistake, he does not think about it, he thinks; “Oh! This is just a part of life” ....and he moves on, he continues in his wrong ways, then what happens?... Eventually that difficulty, that hardship is replaced with a good condition..... with ease..... and what happens?..... A person thinks this is life, this happens in life... that each day something new happens, yesterday I was suffering...today I am fine. He does not think that this change was perhaps because of his deeds, because of his own sins, that Allah put him in a trial and then took him out, perhaps he should now be grateful to Allah.... still when he does not turn to Allah, then what happens? He continues in his wrong ways, and then Allah punishes him. How? Suddenly while he does not even perceive.

What we see in these آيات is that a believer is very sensitive. Sensitive towards what?...Towards the things that happen in his/her life. A believer doesn’t think that; “Ok! if I am sick, it’s just because it happens”..... and if my illness has gone away, “Oh! It just happens .....it has nothing to do with me”.

NO, it has everything to do with you!! Because nothing happens except by the Will of Allah. Yes, Difficulties and ease - they are all part of life. But why is it that they change? Why is it that all of a sudden a person goes from very happy state to a very sad state? Why is it that all of a sudden a person goes from having a lot of money to no money, or he goes from having no money to a lot of money? WHY..... the sudden change? What caused this change? Allah سبحانه و تعالى decided...WHY? Perhaps this change is meant to wake us up... Think about what you are doing?.... Be grateful to Allah سبحانه و تعالى ...Think about your actions.

96: And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning.''

97: Then, did the people of the cities feel secure from Our punishment coming to them at night while they were asleep?

98: Or did the people of the cities feel secure from Our punishment coming to them in the morning while they were at play?
Aَفَأَمِنُوا مَّكْرَ اللَّهِ... Then did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except... except the people who are losers.

So we see that man is tested in various ways. Peace and fear, difficulty and ease. We think that only fear or trouble sometimes, they are a test for us... but the reality is that, even peace; meaning peaceful times or ease, plentitude... even that is a form of test.

When the āmmah, they spent a few days in peace; without any hardship, without any trouble... they would feel worried... they would feel worried that Perhaps this is... This is plan of Allah to punish me... that I become even more heedless to my sins... I become even more negligent about what I am doing... Because you see what happens is when a person does something wrong, and he doesn't suffer, then what does he think? “I did the right thing”... Isn't it? He thinks; “It was a right decision, because if it was a bad decision... I would certainly have suffered”... So what happens? He thinks that I made the right decision and so he is very happy about the wrong that he has done and he continues in that, and so he increases in his sin.

So the āmmah, whenever they would spend a few days of ease... Of plentitude... they would get worried that is it that I am doing something wrong and Allah is not even making me realize my sins? Because you see, when someone is beloved to you if they make a mistake do you tell them? You tell them!!

Like for example; your own children... how much you tell them even though they don't like to be told... but you tell them; “don't wear these clothes”... “don't act like this”... “don't drive like this”... “don't eat like this”... Isn’t it?... “Wake up right now”... “sleep right now”... We tell them all the time even though they don't like it, we keep correcting them. But those people, whom we don't care about, do we tell them? Do we tell them off? Do we tell them about their mistakes? No, we say their life, my life why do I care?

So who is it that Allah سُبْحَانَهُ وَتَعَالَى also informs of, of his mistakes through the hardship that Allah puts him in, WHO?... Those people whom Allah cares about... Those whom He loves!!

The prophet ﷺ said, that Allah the Exalted says:

"By My honor, I shall never combine for My servant two securities nor two fears......"

What does it mean by this? Two securities and two fears. He said,

“.....if he feels secure of Me in this world, I shall make him fear on the day that I gather My servants”.

Meaning if a person feels secure in this world of what?... Of Allah... that Allah won't punish me... Allah can't punish me, that what will happen?... This person will be put in fear on the Day of Judgment

“....and if a person feels afraid of Me in this world, then I shall give him security on the day that I gather my servants”.
So, either we live in fear of Allah now, or we experience fear on the Day of Judgment. What do we want?... We want to be at peace on the Day of Judgment... We want to feel secure on that day, at that time and for that we have to remain fearful of the Allah, that no matter what the condition, no matter what circumstances we are in...in our lives. Never ever forget Allah ... always remain fearful of Him.

100: ... Has it not become clear to those who inherited the earth after its [previous] people that if We willed, We could afflict them for their sins? But We seal over their hearts so they do not hear.

101: Those cities - We relate to you some of their news. And certainly did their messengers come to them with clear proofs, but they were not to believe in that which they had denied before. Thus does Allah seal over the hearts of the disbelievers.

102: And We did not find for most of them any covenant; but indeed, We found most of them defiantly disobedient.

Which covenant is it that most people have not adhered to? This Covenant is a covenant that each and every person has made with Allah before coming to this world and what is that the العهد the st in which we all said.....each and every one of us said to Allah that “yes Allah... You are my lord, YOU ARE MY LORD...I am your servant ..... I am only going to worship you”..... So this العهد, this realization.... each person was born with and each person is born with this curiosity or with this eagerness to know; where I have come from? .... Where am I going? ....What is my purpose? People have been created thirsty... the heart has been created needy... needy for what? For its purpose!!!... and so we have all made this promise with Allah.

And we see that to remind us of this promise, Allah sent Prophets, He sent scriptures. He has created so many signs within the creation, so that we are led to Allah$v$; Allah changes our situation from one to another..... Why? So that we are directed toward Allah$v$ ...... we think that there is someone who has control over our lives. But what happens?... there are people who pay no heed to this. The heart wonders where I am going?... Why am I here?... What do they say to themselves?.... “Oh! Don't think about this.... We just live and we die and that's it”. What happens if someone tells us that we have to die one day, we are answerable to Allah one day.... But what happens?.... Pride comes in, and it prevents a person from accepting the truth.

Allah says... We did not find from most of the people any covenant...that majority of the people... what have they done? They have lived their lives contrary to Allah's commands. Majority of mankind violate this covenant when they disobey Allah.

103: ... Then We sent after them Musa with Our signs to فرعون and his establishment, but they were unjust toward them.....
The people of فرعون, they refused to believe in the signs that Musa (a.s.) brought……

…… so see how was the end of the corrupters.

In every era this happened, people strayed from the truth. They abandoned the law that Allah revealed. They made a covenant with Allah before they came to this world; when they left it, what happened?... Allah SWT sent prophets, but the people disobeyed them and refused to follow them. Allah changed their circumstances from peace to fear… and fear to peace… but when they did not understand from any situation then what happened? Then they were caught...

Allah says: فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

It doesn’t matter whether it was the people of نوح, or the people of شعيب, or the people of Saleh, or the people of Musa….. And here we need to think about our lives also…… think about how many different situations Allah سبحانه و تعالى has made us go through?... Times of absolute fear, terror, pain, hardship, difficulty, financial constraints, limitations…… and these situations in life are meant to bring us closer to Allah. Likewise, when Allah grants us ease in life… He gives us blessings, what is the purpose? So that we become grateful to Allah… but what happens? Many of us we don’t pay heed to these things that happen in our lives.

104: And Musa said, "O فرعون, I am a messenger from the Lord of the worlds.

105: [Who is] obligated not to say about Allah except the truth. I have come to you with clear evidence from your Lord, so send with me the Children of Israel."

106: فرعون said, "If you have come with a sign, then bring it forth, if you should be of the truthful."

107: So Musa threw his staff, and suddenly it was a serpent, manifest.

108: And he drew out his hand; thereupon it was white [with radiance] for those who saw.

So we see that the prophets were sent with proofs, miracles…. Why? …..So that it would be easier for the people to believe!

109: Said the eminent among the people of فرعون, "Indeed, this is a learned magician

The miracles were shown to them and they said: “this is magic”

110: Who wants to expel you from your land [through magic], so what do you instruct?"
And this happens in life, that you really wish well for people, you really sincerely advise them… but they think you have some hidden agenda… They think you have some other objective, Some Secret plan… and that you're not telling them of so they don't trust you. Worry not… Because the Prophets… their integrity was also questioned. So:

111: They said, "Postpone [the matter of] him and his brother and send among the cities gatherers

112: Who will bring you every learned magician."

113: And the magicians came to فرعون. They said, "Indeed for us is a reward if we are the predominant."

Meaning if we defeat Musa today in this competition will you give us some reward?

114: He said, "Yes, and, [moreover], you will be among those made near [to me]."

115: They said, "O Musa, either you throw [your staff], or we will be the ones to throw [first]."

Would you like to go first or should we go first?

116: He said, ….. Musa (a.s.) said….. "Throw," ….. You go first….. and when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic.

117: And We inspired to Musa, "Throw your staff," and at once it devoured what they were falsifying.

The magicians, they produced a lot of magic… so many ropes they threw and what happened?… All of those ropes turned into snakes. Allah said to Musa, you throw your one staff…. “one staff”…..you do what is within your ability; and what happened? …..That one staff of Musa turned into a bigger snake which consumed the magic that the magicians produced.

118: So the truth was established, and abolished was what they were doing.

You see the people of فرعون, they produced magic. And Musa (a.s.), what did he present? One ayah…One miracle.

The Quran is also a miracle, what does it have? آيات... Many times it happens that people become afraid that somebody has done magic on us, it is really a powerful magic. Remember no matter how powerful
that magic maybe… one ayah of Quran is stronger than that… but we have to have this conviction, that the كلام of Allah, the آيات of Allah are sufficient to counter and defeat that magic. Look at what happened over here:

فَوَقَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ …So the truth was established and abolished was what they were doing.

119: And فرعون and his people were overcome right there and they became debased.

They became humiliated; those who were arrogant were brought down

120: And the magicians fell down in prostration [to Allah]. ... أُلْقَى السَّحَرَةُ سَاجِدِينَ ...

They were thrown into سجدة ... it was as though something pushed them from inside. It was as if something pushed them that you go into سجدة .... That you surrender to the Allah. These are the people who came to compete with Musa, but what happened when they saw one ayah?... It was sufficient to convince them that Musa was not a liar. He was indeed the Messenger of Allah so they fall in prostration to Allah

121: ... They said, "We have believed in the Lord of the worlds,

We see that Allah SWT has placed within people the ability to recognize the truth. Allah has given this to people, those who... at the time when they see the truth they recognize it, they say لبيك they respond to the call of Allah then what happens?.... They receive Allah's help also... They are granted firmness. They are granted stability as we will see with the magicians... that when they recognized the truth, they fell in prostration, they believed immediately without delay.... Allah also strengthened them. But if at this time... when a person sees the truth... he refuses to accept it... he delays... he still leans towards that... which he has been upon all his life. Then what happens?... It is as though the ability to accept the truth is pulled away from him.... It is snatched away from him... as it happened with Firaon.

What do you think that he not recognized Musa (a.s.) to be honest and truthful?... Of course he did... Musa (a.s.) truth was evident... because he wasn't saying... Make me a king, he wasn't saying... you do not remain in power. All he said was... Let the بني إسرائيل go...let them go. They don't belong to this land anyway... فرعون demanded miracles. Musa (a.s.) showed miracles.

So much so that in the Quran we learned that When Musa threw the staff,` he showed the miracles.... يسعى...فرعون ...he ran...he ran, he got scared...he got terrified because he knew this was no magic. This was something above and beyond magic...so فرعون recognized the truth... but he was not willing to accept it. What was preventing him?... His own ego... his own pride, and when he did not accept, then what happened?... The ability to accept the truth was taken away from him. And the magicians...what do we see? Instantly أَلْقَى ... they were thrown into سجدة, it was as if their heart pushed them.
ربّ مُوسَى وَهَارُونَ: 122
[They said we believe in the] Lord of the worlds, who is the lord of Musa and Harun.”
PART – B
AL-A'RAF 123-143

123. فرعون said, "You believed in him before I gave you permission. Indeed this is a conspiracy which you conspired in the city to expel there from its people. But you are going to know.

124. I will surely cut off your hands and your feet on opposite sides then I will surely crucify you all."

Imagine if somebody gives us this threat. What would be our statement? ....that’s fine, what do you want me to do? ....But what was the response of these believers?

125. قَالُوا إِنَّا إِلَى رَبِّنَا مُنقَلِبُونَ ....They said, "Indeed to our Lord we will return."

Meaning no matter what you inflict upon us, it cannot be that bad. Eventually, we have to die. Eventually we have to go to our Lord and yes, we are in fear today, but what will happen? Allah will give us peace tomorrow. He will grant us safety tomorrow.

126. "And you do not resent us except because we believed in the signs of our Lord when they came to us....

“When they came to us”.... This is what matters: أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا

Not that a person says; let me sleep over it.... Let me think about it...... I'll think about it.... I'll take a few days..... I'll take a few weeks....... No, when a person sees the truth then what's the delay? Why the hesitation? When it’s the right thing to do then why delay? Just get up and respond. سِمِعْنَا وَ أَطَعْنَا

Say: لَبِّيَكَ ...O Allah, pour upon us patience and let us die as Muslims [in submission to You]."

This seems very beautiful that as soon as a person recognizes the truth, he sees a good opportunity, he takes benefit from it. It seems very beautiful like a very noble thing to do, but in reality it is very difficult because when you're signing up for something like this, you're actually calling for what? Greater hardships! More difficulties! So these magicians, they knew that فرعون, if he's threatening to punish us, he means it and if we are willing to take فرعون as our enemy then this is going to be very serious. They were afraid but who did they call upon? Allah! That: O Allah! You give us صبر, you pour patience in us. You keep us firm on truth when it has become very difficult to remain firm and let us die as Muslims in submission to you.
Because the thing is; this world is like a prison for the believer. Hardships and difficulties, they only get worse over time. They only intensify over time. So what do we see here; they are praying that:

وَتَوَفَّنَا مُسْلِمِينَ

O Allah! Let us die as Muslims.

If you look at the life of the prophet ﷺ, twenty three years of what? Of hardship! In ﷺ stayed for thirteen years. But then what happened when he migrated to ﷺ? Things got more difficult. They got more difficult. At least in ﷺ, the people of ﷺ did not raise weapons against the prophet ﷺ. Yes, there were a few times when people came and physically assaulted him, but these occasions were rare. But in Medina what happened? One attack after another, one battle after another. So this happens. Difficulties do come our way in the way of Allah. So at that time, whose help do we need? Allah’s help! That O our Lord, you give patience to us, you keep me firm.

Because you see at the beginning, what happens? You are very motivated. You are willing to bear hardship. Like, for example, ﷺ we’ve begun juz number 9 today, ﷺ. Now these past nine days, yes we have enjoyed them but definitely we are suffering from fatigue now. I don’t know about you but I do feel tired sometimes. Then what happens? No matter how much you sleep, it doesn’t seem enough.

So, what happens? At the beginning, you are motivated but then what happens? Eventually when difficulty strikes, you begin to feel that maybe you should stop. Maybe, you should take it easy. Right? So what do we need? Ya Allah! If I’ve started this, make me complete it. It’s difficult but You give me صبر so that I also enjoy the difficulty. I don’t mind this difficulty. Because think about it; all mothers know this that once you have children, your comfortable sleep is gone. So, it’s gone anyway. Why not give it up in the way Allah so that we are rewarded even more for it. So:

ربَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ

Whenever you find yourself struggling in the way of Allah and your feet feel weak. You begin to feel weak; you don’t feel as determined anymore, ask Allah to grant you stability and firmness so that you can hold on a bit longer. Tell yourself just a few more days, just a few more days, like the month of Ramadan; what do we tell ourselves? Just a few days!!! It’s just one month, just one month and after the end of the month there is عيد. Isn’t it? So, this is what صبر is about. Just hold on a little longer. Just keep holding on. Don’t let go.

You know there was this man who would always win in any competition. Somebody asked him how do you do this, no matter what challenge you take on you win, he said Ok let me show it to you. He said, “you bite my thumb and I will bite your thumb, Alright?” So, whoever gets their thumb released first he loses. So what happened he said, OK fine this is easy to do. So that's what they did. Each person had the other person’s thumb in his mouth biting it. So now again this winner, this time again he won. He didn't let go. He didn't have his thumb released. So he said, this is what I do; “I just wait for the other person to give up”. That's my target. I just wait for the other person to give up. I was just waiting for you to release your thumb from my mouth. But as soon as you release it, I win and this is what صبر is about. Just hold on, hold on, just keep telling yourself it's just a little while longer, just a few more days,
just a few more minutes, just a few more hardships, just a few more years and then it'll be all good, it'll be all good. Just hold on a little bit longer. And for that we need صبر. So ask Allah:

রিভা আফ্রু এলিনা সেবার ও তোফছান মসলমিন

127. And the eminent among the people of Pharaoh said," Will you leave Musa and his people to cause corruption in the land and abandon you and your gods?" [Pharaoh] said, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them."

We will control them by force because Musa (a.s.) had influenced the magicians and this was a big loss for فرعون. It was evident that if the magicians deflected to the other side, now very soon others will follow also. So فرعون's people suggested that فرعون should do something to stop this from spreading because they felt insecure. So, what strategy did they come up with? They said we will kill the children of the بني إسرائيل - their sons - and we will keep their women alive so we have full control over them. We will oppress them in this way so they don't even dare to disobey us.

128. Said Moses to his people, ..... استعَينوا بِاللَّه وَاصْبِرُوا ..... "Seek help through Allah and be patient......

Because there seemed to be no scene of any escape from this difficulty. The circumstances were incredibly difficult. Just think, just try to visualize this, just imagine this in your mind that a woman; her baby is killed, her boy, her son is killed, her husband is killed…. Men are killed by someone who doesn't have any mercy فرعون. Just imagine this difficulty. The situation was extremely difficult. So Musa (a.s.), what could he do? What solution could he offer to the people? What escape did they have? What could they do? Could they fight back? Could they rebel? If they rebelled, the situation would worsen. It would worsen.

So many times it happens in life that we are caught in the middle of such difficulty that there seems to be no escape. We want that difficulty to be over, that pain to go away, but is there any escape? Can you run away from it? You can't! Many of you are mothers over here; you know when you go through the hardship, the pains of pregnancy and childbirth, I mean there's no escape. There's no avoiding. You can't avoid it. It's just there, it's just there. So likewise in life there are certain situations which we cannot avoid. Those difficulties, we cannot escape from them. So what's the solution then? What should we do? Musa (a.s.) said:

استعْينُوا بِاللَّه وَاصْبِرُوا ..... Seek help through Allah and be patient.

صلاته صبر and صبر..... Don't waste your time fretting and worrying; rather direct all of your energy in begging Allah for help. Ask Him, hold on, be patient and ask Him to create a way out for you.

إِنَّ الأَرْضَ لِلَّهِ ..... Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants......
And right now He has given it to who? … to فرعون! But ultimately Allah has control over it.

…..And the [best] outcome is for the righteous."

So remain righteous!

Now what happens when any difficulty comes upon us? What do we do? And from this ayah, what do we learn? What should we do?

اسْتَعِينُوا بِاللَّـهِ وَاصْبِرُوا

Hold on to Allah and be patient.

The prophet ﷺ said:

“Whoever is afflicted with some poverty and he refers it to the people …..

Meaning he spreads his hands before people asking them to help him…

…..then his poverty will never be brought to an end and he who refers it to Allah, then Allah will free him of need…. How? ….Either by a speedy death or richness.”

(Hadith Abu Dawud)

Meaning either his life will be over soon. His life, the years that are to follow, they won't seem very long. It doesn't mean that the person will die the following day. What is meant is that the life that he's going to live will not seem very long. Because you see when we're going through some hardship then even every second seems like a minute, isn't it? Time does not seem to pass. So the prophet ﷺ said the one who presents his problems before Allah, seeking Allah for help then what happens? Allah will free him of need either by a speedy death…. or richness….. Meaning immediately Allah will give him something or the time that he has left in this world will not seem very long to him anymore.

So what do we see? صبر at the time of difficulty and remember that صبر is at the first blow, at the first strike of calamity. If a person is patient at that time asking Allah for help immediately then what happens? Later, إن شاء الله, Allah will change his situation. But what do we do generally whenever we are in difficulty? Immediately we turn to people. We beg them for help. We look at people in desperation thinking that only they can help us. Expecting that somehow they should help us, but can they help us? No, they cannot even help themselves. They’re overloaded with their work, how can they help us with our work?

Ibn-e-Abbas (r.a.) said that when you go to a tyrant ruler and fear that he will oppress you. When you are in front of somebody who's very oppressive and you are afraid that they're going to hurt you they’re going to harm you. Over here a tyrant ruler is mentioned but it's not always a tyrant ruler. Sometimes it could be a person we're just afraid of that they have control over us. So he said, “Say three times:

الله أكبر الله أعزر من خلقه جميعاً ....Allah is greatest. Allah is mightier than His entire creation…

الله أعزر مما أخاف و أخدر ....Allah is mightier than the one whom I fear and I am cautious of…
RBNA تقبل منا

فَهِمَ الْقُرْآنَ 2015

جَلَّ ثَنَاؤُكَ وَعَزَّ جَارُكَ وَتَبَارَكَ اسْمُكَ وَلَّ إِلَهَ غَيْرُكَ... Your praise is indeed very great....Meaning You deserve great praise and Your might is also very strong and Your name is blessed, and there is no God but You.

129. They said, "We have been harmed before you came to us and even after you have come to us.".....

Meaning our situation has not changed. O Musa. Our situation has not changed. Now this is impatience that when the help doesn't come instantly, when things don't change immediately a person says: “Oh my دعا’s are not helping”.... “For five years I've been suffering from this”.... “for ten years I've been suffering from this”.... “Since the beginning of my marriage I've been suffering from this”.... “I don't know when things are going to change”.....

أُوذِينا مِن قَبْلِ أَن تَأْتِيَنَا وَمِن بَعْدِ مَا جِئْتَنَا... These are words of impatience. You see, we belong to Allah and He can test us however long He pleases and He can help us whenever He pleases. He hears our دعا’s in times of distress but there's a reason behind the delay in the changing of our situation. So never be impatient.

.....He said, "Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do."
Meaning be hopeful, be grateful. Be very hopeful.

130. And We certainly seized the people of فرعون with years of famine and a deficiency in fruits that perhaps they would be reminded.

131. But when good came to them, they said, "This is ours [by right]." And if a bad [condition] struck them, they saw an evil omen in Musa and those with him. Unquestionably, their fortune is with Allah, but most of them do not know.

132. And they said, "No matter what sign you bring us with which to bewitch us, we will not be believers in you."

They had decided they are not going to believe.

133. So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people.

134. And when the punishment descended upon them, they said, "O Musa, invoke for us your Lord by what He has promised you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you the children of Israel."

135. But when We removed the punishment from them until a term which they were to reach, then at once they broke their word.

And many times this happens in our lives also that in times of hardship we make promises with Allah that, “O Allah, if You take me out of this financial difficulty, I will do such and such” … “If you grant me success in my exams, in my career then I will do such and such”…. “If you give me a good spouse, if you give me children, if I have this, if I have that…."

It is as if we're setting conditions with Allah that only if You give me what I desire then I will become obedient.

A person who says this, remember, what happens? Even when his conditions are fulfilled he does not become obedient to Allah because the one who wishes to become obedient, for him there are already so many blessings in his life, there are already so many things that should encourage him to become an obedient servant. But the one who sets conditions, then what happens? When Allah makes a situation good for him, still he does not turn to Allah….إِذَا هُمْ يَنْكُثُونَ …They break their word!!

136. فَانْتَقَمْنَا مِنْهُمْ ....So we took retribution from them and we drowned them in the sea because they denied our signs and were heedless of them.
137. And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed.

The بني إسرائيل, they were the oppressed before and then what happened? Allah made them rulers.

.....And the good word of your Lord was fulfilled for the children of Israel....

Why?

بِمَا صَبَرُوا ....because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building.

138. And We took the children of Israel across the sea; .....  

Look at how Allah’s help came that these were the people who were oppressed; they held on, they were patient and what happened? Allah changed their situation completely. They crossed the sea, they saw their enemy drown and when they crossed the sea:

.....then they came upon a people intent in devotion to [some] idols of theirs. They (the بني إسرائيل) said, "O Musa, make for us a god just as they have gods."

Strange!! Allah saved them, and what happened? As soon as these people saw some idols they suddenly fell in love with idolatry.

Musa (a.s.) said, "Indeed, you are a people behaving ignorantly.

Sometimes what happens is that we are in some difficulty, but in that difficulty is also goodness. There is also خير because remember there is nothing that is pure evil in this world, nothing that is pure evil. Even if there's some hardship in something there is always a plus side to it, there's always some good in it. Now what happens is that when we are in that difficulty we become impatient thinking I cannot handle it. I can’t bear this anymore. Things have to change and they must change today. I cannot bear this. So what happens? A person jumps out of the pan into the fire. We see that the بني إسرائيل, they were in slavery. It was very difficult upon them, very difficult. But they became very impatient with that difficulty and what happened. They were told ok leave. They didn't want to bear those years of training, of strengthening their faith because remember Allah puts us in some hardship why, so that our faith in Allah strengthens.

But when a person is not willing to go through that training period and he says no I can’t handle this. I need to be free already. What happens? He goes from one hardship to a greater hardship. And these people, what happened? They left فرعون. Allah commanded ok leave in the night. They left in the night. They crossed the sea. فرعون was drowned. And as soon as they see idolatry, they fall
in love with idolatry. They ask Musa we want idols to worship also. So they went from one difficulty to another.

Remember that when we are going through some hardship, if we don't bear it patiently then the next hardship will be greater. The next test will be much worse. When Allah puts us through some difficulty, it is to increase our capacity. It is to grant us internal strength and when we're not willing to go through that training period, then what happens? The later difficulties in life, we're not able to handle them. This is just like, you know, many girls they're told that while you're still in your parents' house, learn how to cook, learn how to drive, learn how to do this and that. Learn how to manage your time well. And if she says no, I can't do this and the mother is also in their pity they say no, no, you just do what you please. Go with your friends, go do this, go do that. Don't worry about doing a thing at home. I will do everything for you. What happens? She's trying to save her from one difficulty and the same girl now when she's married and she has her own children to look after, her whole life falls apart because she doesn't know how to manage her life. So her mother was trying to be nice to her, but in reality what did she do? ظلم with her daughter.

So what do we see here? That difficulty is what? First of all, it is always something that we can bear because لا يُكَلِّفُ اللهُ نَفْسًا إِلَّا وُسْعَهَا It's always something that is bearable. And secondly, it is for the purpose of training us, building our inner capacity. Capacity for what? For facing problems later in life. So we have to go through that and if we don't accept it, don't go through that then later also we will be in greater hardship. I mean think about slavery, that torture that the بني إسرائيل were going through, it was very difficult but what is worse? Idolatry or slavery? Idolatry because for شرك, a person who does شرك he cannot enter into جنة. Then there's punishment forever.

139. إنَّ هَـؤُلَّاءِ Musa (a.s.) said, Indeed, those [worshippers] - destroyed is that in which they are [engaged], and worthless is whatever they were doing."

140. He said, "Is it other than Allah I should desire for you as a God while He has preferred you over the worlds?"

Allah preferred you. He saved you. You want somebody else? You see the desires of a person, they can truly cause him to drown. They can truly cause him to fall in the sight of Allah and also in the sight of men.

So the بني إسرائيل they desired these idols and what happens even when we read these آيات, we think what foolish people were they. Immediately a person falls in the sight of men also and this is something that we need to think about. What do I desire? What do I want in life? Is it something that will bring me immediate gratification and immediate pleasure here or is it something that will truly bring me honor in the hereafter?

And this is also a great deprivation that a person does not even recognize how Allah has chosen him. Musa (a.s.) is reminding the بني إسرائيل Allah chose you over the worlds and you want another god besides Allah? This is clear deprivation that a person does not realize how Allah has gifted him or her.
How Allah has blessed him. Many times it happens that the things that Allah has blessed us with, we consider them to be hardship. We consider them to be pain and torture and we think I can’t handle this. I’m leaving it and when a person leaves it, then what is it? Who is it that he harms? It is only himself

141. And [recall, O children of Israel], when We saved you from the people of فرعون [who were] afflicting you with the worst torment - killing your sons and keeping your women alive. And in that was a great trial from your Lord.

Remember that time and then think of this time. Compare your today with your yesterday so that you value your present situation, so that you are grateful to Allah. Any time we begin to feel ungrateful to Allah then what is it that we need to remember? How Allah has helped us. Think about your past. Think about your childhood. Think about the time when you didn't have enough money. Think about the time when you didn't know much. Think about the time when you were single. Think about the time when you were sick. Who brought you out of bed? Who took you out of that situation?

142. And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights. And Moses said to his brother Haroon, "Take my place among my people, do right [by them], and do not follow the way of the corrupters."

Musa (a.s.) had to go to the mountain. Why? In order to receive the Torah from Allah and when he would go he would leave the بني إسرائيل behind. Now we see that he didn't just leave them behind unattended because he knew how vulnerable they were. Why? Because of their ignorance. So he appointed his brother Haroon who was also a prophet, as a leader and he advised him. First of all, he made it clear that you are a leader and secondly do right أصلح. Whenever there's a problem, think about solving it. Whenever there is a problem, think about what? إصلاح don't think about it's bothering me. I'm getting bothered. I'm getting irritated. It's disturbing me. Think about solving the problem because when we think about just our comfort then we can never solve the problem. Like for example, if a child is crying that's bothering you and you think oh I want to sleep and if you just give the bottle to the baby or just put your hand on the baby trying to put the baby to sleep, is the baby going to stop crying? No. Why? Because you're only thinking about your present comfort. What you need to do is solve the problem. How. By checking the baby. What is bothering the baby? Does a diaper need to be changed? Does the baby need to be burped? Is the baby awake now and they want attention? And until you solve the problem, your difficulty will not go away. So أصلح don't think about your comfort. Always think about solving the problem and do not follow the way of the corrupters. This was Musa’s (a.s.) parting advice

143. And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] ....."

Musa (a.s.) when he heard Allah, he wanted to see Allah.
…Show me [Yourself] that I may look at You." [Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain…

Meaning He cast just some of his light on the mountain and in a Hadith we learn that this was just as much as a portion of a finger. Just this much light Allah ﷺ, He shed on the mountain. What happened to the mountain?

….He rendered it level [the mountain shattered], and Musa fell unconscious….

The mountain did not have the ability to bear even a little bit of light of Allah ﷺ. Then how can our eyes, our eyes in this world be able to see Allah? So anyone who says that they have seen Allah, they have lied because no one can see Allah in this life. Even the prophet ﷺ, when he went to معراج, he was asked, did you see Allah? Did you see your lord? He said no, نُور أنَّى أراه….He is نور….He is how could I see him?

Seeing Allah is an honor which is reserved for the hereafter. It's not given in this world. It's reserved for the afterlife. Even in the grave when a person is placed and we know that when a person is placed in the grave, he is questioned so the prophet ﷺ said that once the deceased is placed in the grave, the righteous man is made to sit up and he does not feel any fear or worry. May Allah make us amongst them. He does not feel any fear or worry. He is asked; “what were you in?” He says; “Islam”. “Who is this man?” He says; “Muhammad ﷺ, the Messenger of Allah. He brought us clear proofs from our Lord, so we believed in him”.

It is then said: ﷺ...Have you seen Allah? And he says it is not possible for anyone to see Allah: ﷺ ....Where is it that we could see Allah? Only after death, in the hereafter.

But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers."
114. [Allah] said, "O Musa, I have chosen you over the people with My messages and My words [to you]. So take what I have given you.... فَخُذْ ما آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ....Take what I have given you and be among the grateful.

Take the scripture "The book" that Allah has given you and be grateful for that scripture, for that book, for that guidance.

And now take these words for yourself; Allah has also given us the book. So: فَخُذْهَا بِقُوَّةٍ .....

Meaning follow it as it is.

145. And We wrote for him on the tablets [something] of all things - instruction and explanation for all things, [saying], "Take them with determination....

Musa (a.s.) was told:

فَخُذْهَا بِقُوَّةٍ .... "Take them with determination and order your people to take the best of it....

Meaning follow it as it is.

I will show you the home of the defiantly disobedient".

Meaning those who don't adhere to the book, those who leave it, who don't follow it; who are they? Defiantly disobedient; and you will be soon shown the result of such people.

146. I will turn away from My signs those who are arrogant upon the earth without right; ..... The arrogant are not gifted with guidance. Allah says; "Such people are turned away from My signs" .....Turned away from Allah’s Ayat! ....and if they should see every sign, they will not believe in it. And if they see the way of consciousness, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them.

Arrogance prevents a person from accepting guidance. The truth is there, it is evident, yet some people don’t see it; why? ....Because of the error that is in the heart! What is that error? It is pride.
And when a person sees evil, he adopts it right away, why? Because of the error, because of the fault that is in the heart.

147. Those who denied Our signs and the meeting of the Hereafter - حَبَطَتْ أَعْمَالُهُمْ....their deeds have become worthless. Are they recompensed except for what they used to do?

So what do we see? A person is only recompensed for what he has done in his life.

Aisha (r.a.) reported, she said: “I said O messenger of Allah! The son of جدعان (A person from among the righteous of the people before; meaning "Of their ancestors") “The son of جدعان; he used to establish ties of relationship, he used to feed the poor, he used to do a lot of good deeds but he used to commit "Shirk". Would that be of any avail to him?”

The prophet ﷺ said:

"No it will not avail him because he never said; “O my Lord! Pardon my sins on the Day of Resurrection".

So a person will only be recompensed for what he used to do. If he is punished, it's because he committed those sins. If he is rewarded, it's because he did those deeds and if he did not perform those deeds, if he did not worship Allah, then will he be rewarded? No. Will he go to جنّة? No.

148. And the people of Moses made, after [his departure], from their ornaments a calf - an image having a lowing sound.....

They saw those idols and because that love was not thrown away, what happened? When they got a chance they made an idol.

..... Did they not see that it could neither speak to them nor guide them to a way? They took it [for worship], and they were wrongdoers.

149. And when regret overcame them and they saw that they had gone astray, they said, "If our Lord does not have mercy upon us and forgive us, we will surely be among the losers."

150. And when Moses returned to his people, angry and grieved, .....
What was he told? Musa (a.s.) was told: Hold themفَخُذْهَا بِقُوَّةٍ
But in anger what happened? He threw it down. And this anger, it was good anger, because it was anger for the sake of Allah. This was not because of his own self, this was because of Allahسبحانه و تعالى.
So in anger what happened? He forgot what Allah told him; human being, and he put the tablets down.

....and seized his brother by [the hair of] his head, pulling him toward him. [Haroon] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people."

Meaning I tried my best to doصلاح. I stopped them but they did not listen. So now you don't be angry with me because if you're angry with me, the people will laugh at me.

151. قَالَ رَبِّ اغْفِرْ لِي وَلِأخِي ....[Musa] said, "My Lord, forgive me and my brother and admit us into Your mercy, for You are the most merciful of the merciful."

Getting angry over what is forbidden is a sign ofإيمان. But Musa (a.s.) eventually got over that anger. When his brother gave him an explanation, he accepted it. What happens is when we don't get over anger it's because we were angry for ourselves. Our ego was hurt, because if we were truly angry for Allahسبحانه و تعالى, then as soon as the solution comes about, then what will happen? That anger will also go away.

Now we see over here Haroon (a.s.) says “Don't make the enemy laugh over me” Does it ever happen that you feel like people are laughing over you? Or maybe they're smirking because of your accent or because of the way you're dressed? Or because of what you order the food that you order or the sample that you're not taking whatever it may be. Because of your choices which are dictated by your religion.

The Prophetﷺ said:

تَعَوَّذُوا بِاللَّهِ مِنْ جَهَدِ الْبَلاَءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الأَعْدَاءِ

Take refuge with Allah from the difficulties of severe calamities, from having an evil end and a bad fate and from the malicious joy of your enemies.

Because you see when people laugh at you this can be very discouraging. It can shatter your confidence, can it not? Very easily! You can change your mind, you give up so easily. Even a child does not like being laughed at. It shatters their confidence. So seek refuge with Allah that: "Oh Allah! Protect me from these situations when somebody will laugh at me because of my religion and if they do laugh at me give me the confidence to be strong at that time.

152. Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood].

153. But those who committed misdeeds and then repented after them and believed - indeed your Lord, thereafter, is Forgiving and Merciful.
What do we see? Even the biggest of sins is forgiven. Why? Due to repentance!

154. And when the anger subsided in Moses, he took up the tablets; ..... 

There is no pride over here; he put them down and now he's picking them up. After anger, generally what happens? Arrogance comes in. So we should try to get over that anger and not feel proud so that we can go back to normal; he picked up the tablets.

.....and in their inscription was guidance and mercy for those who are fearful of their Lord.

155. And Musa chose from his people seventy men for Our appointment.... 

These seventy people were taken to seek forgiveness from Allah for having worshiped the calf. And these seventy people were basically representing their entire nation. So Musa (a.s.) took them with him to the mount. But what happened? The earthquake seized them. Why? Because they demanded that they should see Allah. These were the people who were going to apologize to Allah سبحانه و تعالى and what happened? Over there, at the mountain, they said we'll never believe until we see Allah! So what happened? An earthquake seized them and they were fallen; they died. Musa (a.s.) said:

......And when the earthquake seized them, he said, "My Lord, if You had willed, You could have destroyed them before and me [as well]. Would You destroy us for what the foolish among us have done?...... إنَّ هٰٰيَنِّي إِلَّا فَنَّذَكَرْناَ ......This is not but Your trial by which You send astray whom You will and guide whom You will...... أَنتَ وَلِيُّنَا .....You are our Protector, ..... فَاغْفِرْ لَنَا وَارْحَمْنَا .....so forgive us and have mercy upon us; ..... وَأَنتَ خَيْرُ الْغَافِرِينَ .....and You are the best of forgivers.

When a person is in some difficulty he's in a very sensitive situation. Remember that difficulties, they can either make us or break us. They can either make us stronger or they can ruin us, they can destroy us. And remember that life is not smooth for anybody it's not a smooth ride at all. There are definitely going to be hardships. So when we are being tested, when we are in a state of hardship, we need to be extra extra careful because one trial; it can bring a person the reward of worshiping many years, or it can waste the reward of worshipping Allah for many years. It can either elevate us or it can make us fall down. Why? What is it that makes a person so high after a test when he has succeeded? When he relied upon Allah سبحانه و تعالى! And what is it that makes a person fall so down because of that test? When? When he has failed that test, when he was angry with Allah. We see that Musa (a.s.) was not angry with Allah. He's still asking Allah for guidance, for forgiveness, for mercy.

Generally, what happens? When we are going through some tests we allow ourselves to fall back. We say you know what I'm in a lot of pain; I have the right to be angry. I'm very fed up. I can't be bothered, I can't pray anymore, I don't find peace and comfort in prayer, I'm done, I've had it. I can't keep going on like this. We say what is in appropriate. This is something that destroys a person. That
test became a فتنة for him. That hardship became a source of destruction for him, whereas it could have been the source of his success. So in the time of hardship what is necessary? We seek refuge with Allah against even our soul.

وَأَكْتُبُ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً .. And decree for us in this world [that which is] good and [also] in the Hereafter; indeed, we have turned back to You." La Hamnana al'lik.

...[Allah] said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses -

So in order to receive Allah's mercy what is necessary? What do we have to do? IMAAN, ZAKAAT, SADAQA, FEARING ALLAH.

157. Those who follow the Messenger, the unlettered prophet, ....

Who are those people who receive Allah's mercy? Those people who follow the messenger, the unlettered Prophet Muhammad ﷺ.

.....whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them.....

The Prophet came, this law was sent, why? ....In order to make our lives easier. But what do we do? We leave the دين and we make our lives difficult. How? Through extravagance! Like for example, in our دين we are taught that simplicity is from ايمان, that we should keep things simple. It doesn't mean we don't have fun but even in fun, we keep things simple. But when we leave that simplicity and we go towards extravagance then what happens? Marriage, which is meant to bring joy, it becomes a time of great stress for people. Stress for the mother, stress for the father, stress for the bride and the groom. They're supposed to be happy and they are exhausted. Mentally, emotionally they are exhausted. Tell me which marriage is it, which wedding party is it that you've gone to and you haven't seen the family stressed out? They are stressed out from days before and days after. Why? Because we have left that simplicity and we have gone into extravagance. We have shackled ourselves, we are imprisoning ourselves.

We are taught the right way of worshipping Allah ﷺ and when we leave that and we follow innovations then what do we do? Again we're making our lives difficult. Nowhere in the Quran and سنة are we told that you have to say some ذكر a hundred thousand times. That you have to pray one hundred ركعات in one go. The Prophet ﷺ, when he prayed قيام الليل, how many ركعات would he pray? Eight! This was his usual habit, eight and then two and then one. This was his usual habit. But we impose hardship on ourselves. One hundred ركعات! It's like نقل marathon. Or that we have to, we have to, have to, have to, to finish thirty Qurans. And then what happens? We're not talking to anybody, in fact, we're not even reciting and people are just passing their finger over the lines and
thinking that they are reading. This is burdening ourselves. Remember that the دين that the prophet ﷺ brought, it is the most perfect, it is complete, all of it. So nothing needs to be taken out and nothing needs to be added to it. When we will take something out, when we will add to it, we are only going to make our life difficult. We are going to put ourselves in hardship.

.... So those who have believed in him, honoured him, supported him and followed the light which was sent down with him - it is those who will be the successful.

So those who follow the messenger ﷺ, success is for them.

158. Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.

If he does so, if he believes in Allah then why should we not?

159. And among the people of Moses is a community which guides by truth and by it establishes justice.

So those amongst them who were good; they are also praised, even if they are the exception and this is the justice of Allah سبحانه و تعالى.

160. And We divided them into twelve descendant tribes [as distinct] nations. And We inspired to Musa when his people implored him for water, "Strike with your staff the stone," and there gushed forth from it twelve springs. Every people knew its watering place. And We shaded them with clouds and sent down upon them manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not, but they were [only] wronging themselves.

161. And [mention, O Muhammad], when it was said to them, "Dwell in this city and eat from it wherever you will and say, 'Relieve us of our burdens,' ....... وَقُولُوا حِطَّة ....... and enter the gate bowing humbly; We will [then] forgive you your sins. We will increase the doers of good [in goodness and reward]."

سَنَزِيدُ الْمُحْسِنِينَ .....We will increase those who do احسن

162. But those who wronged among them changed [the words] to a statement other than that which had been said to them. So We sent upon them a punishment from the sky for the wrong that they were doing.
163. And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient.

This is also a test; that when حرام is so easy, it's so easy to do, just right there for us. All we have to do is just go and throw the net, just go and sign a contract, just go and say yes. It is so easy. It's made available. But it's a test.

164. And when a community among them said, "Why do you advise [or warn] a people whom Allah is [about] to destroy or to punish with a severe punishment?" ..... Meanings those who stopped them, others said “why do you bother? Don't stop them, leave them”.

......they [the advisors] said, [Why do we do that? ... in order] "To be absolved before your Lord and perhaps they may fear Him."

We are telling them, we're reminding them, we're telling them to stop doing this. Why? So that we have an excuse before Allah, we are not guilty. And secondly, perhaps they will fear Allah.

165. And when they forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.

166. So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised."

When the limits of Allah are crossed then the punishment is also extreme. When a person goes to an extreme then the punishment is also extreme. They changed the law, they played with the law, they altered its appearance, so Allah also altered their appearance, Allah also changed their form. Ultimately those who succeeded were only those who stopped this evil.

Because you see, this community; who transgressed concerning the matter of the Sabbath, they were divided into three groups. One group was of those who transgressed the matter of the Sabbath. They were told not to fish on Saturday but they still put their nets on Friday and they took them out on Sunday. They were cheating over here. Another group was of those people who stopped them; who said “this is wrong you should not do this” and the third group was of those people who said “why bother, just live your own life”. So what happened? Who was saved ultimately? “Those who stopped from evil”. Because remember, if we don't stop the wrong that is going on around us before our eyes, then we are equally responsible. We have to show our disapproval. We have to stop it. If we cannot stop it at least show disapproval. If we cannot even show disapproval then at least feel that it is wrong in the heart. We should not be okay with it ever! Because when somebody is doing something wrong then remember, if we don't stop it, then we are part of it, and when we are part of it, then we will also suffer the consequences.
167. And [mention] when your Lord declared that He would surely [continue to] send upon them until the Day of Resurrection those who would afflict them with the worst torment....

Why? Because of their wrongdoing!

..... Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.

168. And We divided them throughout the earth into nations. Of them some were righteous, and of them some were otherwise. And We tested them with good [times] and bad that perhaps they would return [to obedience].

So what do we see? Each group is tested, each person, each nation, through good and bad. And those who believed in the prophets, and also those who rejected, they were tested because this life is not for rest. What is it for? It is for test. We were created for Allah's Worship and in order to worship Allah, in order to show that we are truly Allah's worshipers, then we have to continue to worship Allah even in good times and in bad times.

وَبَلَوْنَاهُم بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

But what happens? We keep waiting for good times. We keep waiting for ease. “When things are good then I will pray. When things are good then I will read Quran” But what do we see? That we are worshippers of Allah.... How? When? In all circumstances, in all situations of life! Sometimes, we are told “you're too young” Sometimes we are told “you're a young mother” and sometimes we're told “you have young children”. And sometimes we're told “Oh now you're too old, take it easy” Well the thing is that it's never going to be perfect.

وَبَلَوْنَاهُم بِالْحَسَنَاتِ وَالسَّيِّئَاتِ ....It's always either good or bad. And in both of these times we have to remain obedient to Allah.

169. And there followed them successors who inherited the Scripture [while] taking the commodities of this lower life.....

Meaning they sought دنيا, they sought worldly benefits through what? Through religion. Now what do we see that when a person has been given the knowledge of the دين, when a person has been granted awareness of the religion, then whatever he does, he must do it with sincerity. Because people are being criticised over here for seeking the commodities of this lower life in exchange for what? In exchange for adhering to the scripture! So our intention, first of all, must be sincere whenever we're doing anything for the sake of the Allah.

The prophet (ﷺ) said that:

“Learn the Quran and by it ask Allah for جنة......”
Meaning when you're learning the Quran what should be your goal? To seek جنَّة.

“.....Before some others will come who will learn the Quran, but they will demand worldly benefits through it.....”

They will learn the Quran but what will they do? They will seek the دنيا through it.

“.....For indeed, there are three types of people who learn the Quran; A man who shows off by it.....”

Meaning he learns the Quran so that he can have a performance

“.....Then secondly, a man who eats through it....”

Meaning he uses it as a means of making money.

“....And thirdly, a man who reads it for Allah”

So there are three types of people who learn the Quran. We need to think “Who am I? Am I learning this book just so that I can impress other people, that yes I have studied the Quran cover to cover” Or is it so that we can put something in our resume maybe, or may be the sole intention is to make money through this? Or is it really for the sake of Allah? If it's for the sake of Allah then yes we are safe. If it's not for the sake of Allah, for His pleasure, then we are in danger. So these people; what did they do? They inherited the scripture, but they made commodities of this lower life through it.

......and saying, "It will be forgiven for us.".....

Meaning “doesn't matter, doesn't matter we will be forgiven because we are the best people”

......And if an offer like it comes to them, they will [again] take it.....

Meaning if a better offer comes they will take it. They say Allah will forgive us but then they go back to their sins. And this also shows that they will leave the book for greater benefit because they're just using the book to make money, to gain praise, to gain fame. So if there is a better option of gaining fame, of making more money, then they will leave the book and they will go to that.

..... Was not the covenant of the Scripture taken from them that they would not say about Allah except the truth, and they studied what was in it? And the home of the Hereafter is better for those who fear Allah, so will you not use reason?

170. But those who hold fast to the Book...... والَذِينَ يُمسَكُونَ بِالْكِتَابِ

Those who hold fast to the book whether things are easy or tough, whether they're busy or they're free; they don't leave the book of Allah, why...?? Because it's a commitment with Allah!
.....and establish prayer - indeed, We will not allow to be lost the reward of the reformers.... إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ

Because these people are true reformers, these people are rightly guided. Their work is إصلاح. "Who's"? Those who adhere to the book of the Allah!

This is why the prophet ﷺ said that;

"I am leaving amongst you two things if you hold onto them you'll never go astray...."

You will be rightly guided; and what are they...??

".....The Quran and the سنة".

So the Quran, a person must hold onto it. Never leave it.

171. And [mention] when We raised the mountain above them as if it was a dark cloud and they were certain that it would fall upon them, [and Allah said], "Take what We have given you with determination and remember what is in it that you might fear Allah."

If a person wants تقوى, if a person wants to be saved from evil, from the fire. Then what is that he has to do. He should hold on to the Quran and سنة.

172. And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], ..... أَلَسْتُ بِرَبِّكُمْ ..... "Am I not your Lord?" They said, "Yes, ..... بَلَى ..... ..... we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

Here the عهد الست is mentioned that we have all made a covenant with Allah that when Allah created Adam, then in حديث we learn that all of the children of Adam were brought out and Allah سِيَاحَةٌ وَتَعالَى asked them: أَلَسْتُ بِرَبِّكُمْ ..... Am I not your Lord?

And all of the children of Adam, they said: بَلَى ..... Yes you are our Lord. We believe in You, we recognize You, we know You.

Allah says this promise was made why?? So that later you don't say that we were unaware that you created us. We were unaware that You even existed.
173. Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?"

So basically what this shows is that on the Day of Judgment no person can make an excuse that, “Oh Allah! I never knew You existed. I never knew I was supposed to worship you”. No!!! Allah told us before he sent us to this world about Himself. Allah put in us the thirst to seek Him. Then he sent prophets and guidance so on the Day of Judgment nobody can make an excuse that oh Allah i did not know.

174. And thus do We [explain in] detail the verses, and perhaps they will return.
175. And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so شيطان pursued him, and he became of the deviators.

This is who? The person who was given the knowledge of the book; the person who was given the قرآن but what happened? He left it. When he left it, شيطان followed him, because remember that شيطان is always watching; when is it that he can find us in a state of weakness so that he can grab us, he can attack us, he can make us slip. So when a person adheres to the Book of Allah, then he is fortified; he is protected. But the moment he leaves it what happens? شيطان pursues him, شيطان pursues him and when he pursues him, he becomes his friend and when he becomes his friend, then that person, despite having knowledge, despite having previously been very good. What happens?

فَكَانَ مِنَ الْغَاوِينَ... Then he became of the deviators.

He became of those who are misguided.

The fact is that the Prophet ﷺ said that:

“The person who seeks this world, he will certainly suffer with respect to his afterlife and the person who seeks the afterlife then he will certainly suffer with respect to the matters of this world...”

So the Prophet ﷺ advised us:

فأضِرّوا بالفاني للباقي “Suffer loss for this temporary life.”

Why? It's temporary, it's going to be over very soon but do not suffer a loss in the hereafter. Do not compromise on that.

So when a person leaves the book of Allah, he leaves it and he says “Let me go enjoy”, “Let me go have fun. It's OK, why have I made my life so difficult?” “Enjoy!” “So many people are having fun” You know for instance, these days we're coming here, we could easily be doing something else. Within a few weeks, children will be home. This is your time to enjoy, your morning, when you can sleep, you can rest, you can cook, a few days left before رمضان, but when you choose to come here, why do you come here? To spend a little bit more time with the قرآن because this is our safety rope; right? This is our safety rope. If we leave it, we can fall. If we leave it, we will forget it. So what happens? When a person leaves it, then شيطان follows him.

176. And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he
pants, if you leave him, he [still] pants….

You see what prevents a person from adhering to the القرآن is what? It’s his desires. Think about it! Even in the month of رمضان when we want to recite the القرآن or outside the month of رمضان “I want to sleep” “Let me watch something” “Let me just go somewhere and have fun” “I just have a few minutes, let me just lie down” “Let me go do this, let me go do that”…. We are following our desires. This is preventing us from the Book of Allah.

And in the greater picture also, when a person does not follow the القرآن, what is preventing him? It’s his desires; so he clings to the earth. And Allah says this person then becomes like a dog that if you trace him he pants, if you leave him he still pants.

….That is an example of the people who denied Our signs. So relate the stories that perhaps they will give thought.

And not make this mistake of chasing this world and leaving the دين.

So here a specific character is described, the one whom Allah gave دين, Allah gave him علم, he was tested, this person, and he fell in love with the دنيا he left the دين for the دنيا. So then he becomes like a dog: greedy for more, never happy with what he has. Because this is the state of the dog, right? No matter how much you give to the dog it will eat it. Isn't that true?

Why is it that dogs must be taken for walk? Why? What's the reason? OK, better digestion… and? Exercise also…. Why do they need it? Because otherwise they will gain too much weight. It happens. Dogs also become obese. Why? Because when they're treated as pets then they can eat a lot and when they eat a lot, they don't stop eating. They will even eat their own puke. They do…. Just search on the Internet, 'Why did my dog eat his own puke?' Google it and you'll find out why it happens. Because a dog, what does that represent? “Greed for more… Not satisfied with what it has… always searching for more.”

If you ever observe a dog, what is it like? Always looking here and there, here and there, anything, any movement, not satisfied. It has so much but still it is not satisfied. And this is the reality of the person who leaves the دنيا for the القرآن. That no matter how much of the دنيا he gets, he's not satisfied. You attack him, his tongue is sticking out; you leave him, his tongue is sticking out. He has something, he's greedy for more; he doesn't have, he wants more.

So all of us, we need to think about how much we pursue the world also. Is the دنيا our priority or is the دين our priority? If the دين is our priority, if جنة is our goal then we have to give something up right now. We have to give part of our sleep…. We have to give some of our comfort, we have to leave it. Some of it at least. Why? So that we can have more in the afterlife.

177. How evil an example [is that of] the people who denied Our signs and used to wrong themselves.
178. Whoever Allah guides - he is the [rightly] guided; ....
من يَهْدِ اللَّـهُ فَهُوَ الْمُهْتَدِي ... and whoever He sends astray - it is those who are the losers.

179. And We have certainly created for Hell many of the jinn and mankind....
Remember there are only two ways, only two ways: either the way to جنة or the way to Hell. So if a person is not on the path to paradise, then he's going to end up somewhere else. Whatever way a person adopts then he will end up at the destination that path leads to.

So there are many people who are on the way to Hell fire. Why? Because of the actions that they're doing, the actions that they're choosing to do.

....They have hearts with which they do not understand, ....
And remember, when a person, he does not understand in his heart, when the heart stops working, it is starved, it is neglected, when it is put to sleep, it is drugged, it is malnourished; how is it drugged? Through the pleasures of this world, through the addictions of worldly pleasures, then what happens? The heart even stops working. It stops thinking, it stops understanding.

....They have eyes with which they do not see and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.

180. And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names....

Allah has most beautiful names. And what are those names? The names that He has informed us of; the names that the Messenger ﷺ has taught us about. So what does Allah say? Call Him by those names.

The Prophet ﷺ said:

“Allah has ninety nine names, one hundred less one, (minus one) and whoever knows them will go to paradise.”

- Knowing the name doesn't just mean memorizing the names. It means that a person,
- First of all, memorizes, he knows them,
- He understands them,
- And then he makes دعاء to Allah by those names,
- And he learns from those names about Allah.

So,
- he recognizes Allah THROUGH Allah’s names,
- And he worships Allah correctly then.
Because how can we worship Allah if we don't recognize Him?
Think about it if we don't know who a person is, can we treat him properly? Can we give him the right that they deserve? No! For example, a person could come in and say, “I would like to volunteer.” And they're told “OK. Can you please put the chairs here?” “Like sure I can do it. However, I could do more, more than just putting the chairs.” “What can you do?” They show their resume, they have an M.B.A. or they have some other kind of big degree or experience and they say, “I can set up your sound system.” So what's better they should be setting up a sound system or putting the chairs? Chairs, even we can do, right? But the sound system, we cannot do that. Isn't that so?

When it comes to human beings, don't we have to know them in order to deal with them correctly and properly? We have to! What about Allah then? Don't we have to know Him? Don't we have to recognize Him?

وَلِلَّـهِ الَْْسْمَاءُ الْحُسْنَىَ فَادْعُوهُ بِهَا Call upon Him, worship Him through His names, by His names and leave those people who deviate concerning His names.

What is this deviation concerning Allah’s names?
- Giving Him names that He does not have.
- Changing the names that Allah has told us about.
- Leaving those names.

These are all different forms of deviation. Think about it; who can tell us about the names of Allah?
- Allah! because He knows about Himself better than anybody else.
- The prophet ﷺ, why? Because he's the one whom Allah taught.

So can we make up names for Allah? No! Can we change his names? No! Why? Because that would be a crime!

What if somebody changed our name? We don't like it at all. In some families it's a norm that people change each other's names. Right? They just alter them and they don't get offended. Like for example, Umer is called umu, right? Or Usman is called something else, just in love. But other people get very offended. And 'OK, at home, you can be called that but at work, no way! Never call me that. And then what happens over time? That as children, people don't mind. As children we don't mind, that OK, Raza was being called Rosie. Then what happens as he grows up? “Don't call me Rosie. Rosie is very feminine. My name is Raza. So don't change my name.”

We get offended, even if somebody misspells our name we get offended, mispronounces our name we get offended. Allah’s name, what right do we have to change it to alter it? We don't have that right. And many people they misunderstand the names of Allah because they have learned that typical song or list of the names that are said to be the names of Allah but all of them are not actually authentic names of Allah. They don't have evidence in the ﷺ and ﷺ and ﷺ and ﷺ and ﷺ and ﷺ, this one is based on that list on the correct list which is from the ﷺ and ﷺ and ﷺ and ﷺ and ﷺ and ﷺ; so make sure today you read those.
names and the translation is also there the meaning is also there and the we do have a card in the bookstore also. So make sure to purchase them and see what the names of the Allah are because how do we get to know Him through His names.

سَيُجْزِوْنَ مَا كَانُوا يَعْمَلُونَ  Those who change the names of Allah, those who deviate concerning His names. They will be recompensed for what they have been doing.

181. And among those We created is a community which guides by truth and thereby establishes justice.

182. But those who deny Our signs - We will progressively lead them [to destruction] from where they do not know.

183. And I will give them time. Indeed, My plan is firm.

Those enjoying freedom today, oppressing others, should never think that they will forever remain like this. This life is short.

184. Then do they not give thought? There is in their companion no madness. He is not but a clear Warner.

Before a bad outcome.

185. Do they not look into the realm of the heavens and the earth....

This is an invitation to reflect.

.... And everything that Allah has created and [think] that perhaps their appointed time has come near? So in what statement hereafter will they believe?

Allah has kept several ways for mankind to obtain guidance from but some people do not accept. Why? Following desires. You see, fighting the whole world is easy but fighting your own self is the most difficult thing to do. Making somebody admit their fault is easy but making ourselves admit our fault is very difficult but this is most necessary for guidance.

186. Whoever Allah sends astray- there is no guide for him. And He leaves them in their transgression, wandering blindly.

187. They ask you, [O Prophet], about the Hour: when is its arrival? Say, “Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth....
The mountains, the clouds, the Angels, they are so afraid about the hour. And when it comes to man, what does he wonder? What do we think of? “Oh, when will it be? When will it be?” As if we are impatient for it. None will reveal its time except Him; because only Allah knows.

….. They ask you as if you are familiar with it. Say, “Its knowledge is only with Allah but most of the people do not know.”

When the Prophet (ﷺ) was asked by جبرئيل, when is the hour? He said:

“The one who is being asked does not know any better than the one who is asking. Only Allah knows.”

This is one of those matters which are part of the unseen, whose knowledge is only with Allah عزوجل.

And remember, from حديث we learned that:

“Friday is the day when the Day of Judgment will occur.”

And whenever it is Friday, what happens? What happens? The creation is terrified, the mountains; It's heavy upon them. The clouds, the angels, it's heavy upon them.

قُل لَّ أَمْلِكُ لِنَفْسِي نَفْعًا وَلَّ ضَرًّا إِلَّا مَا شَاءَ اللَّـهُ,….

Say [O Prophet that] “I hold not for myself [the power of] benefit or harm, …. I cannot benefit myself, I cannot protect myself from harm. خير comes from who? Only Allah! شر, who can avert evil? Only Allah!

….. except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me….

But we see that in the life of the Prophet (ﷺ), he suffered a lot. Isn't that so? There was a time when some people accused Ayesha (r.a.) of a great sin and the Prophet (ﷺ) did not know what the reality was. For thirty days, for a whole month, he was in pain and no وحى came, the Prophet did not know. Only when Allah told him that he came to know that Ayesha (r.a.) was innocent. So in this whole time, he was neutral but he was sad. So he's made to say over here that “If I had control over the unseen, if I had knowledge I would not have let any harm reach me.”

And we see that at the Battle of خيبر some people, they offered the Prophet (ﷺ) meat that was poisoned and he put it in his mouth, he spat it out but the poison was so strong that he swallowed part of it, its traces remained and it affected him until his death.

….. I am not except a warner and a bringer of the good tidings to a people who believe.

So if the Prophet (ﷺ) did not have such knowledge, such control, then who amongst mankind can have after him? But what happens when we need some help, we look at the other person as if they have full
ability to help us. You know that hope in our eyes, that faith in them, that trust in them that “Yes, you will do it, you'll do it for me.” And then what happens? They can’t do it because they're weak. So who is it that we need to trust on? Who is it that we need to beg? Allah!

189. It is He who created you from one soul and created from it its mate that he might dwell in security with her. And when he covers her, she carries a light burden and continues therein. And when it becomes heavy, they both invoke Allah, their Lord, “If you should give us a good [child], we will surely be among the grateful.”

190. But when He gives them a good [child], [sound and healthy], they ascribe partners to Him concerning that which He has given them. Exalted is Allah about what they associated with Him.

This is also a mistake that we make. When we are in need, we ask Allah but then when He fulfills our need we forget Him and we thank everybody else.

191. Do they associate with Him those who create nothing and they are [themselves] created?

192. And the false deities are unable to [give] them help, nor can they help themselves.

Even people, they can barely help themselves how can they help us?

193. And if you [believers] invite them to guidance, they will not follow you. It is all the same for you whether you invite them or you are silent….

Have you ever been to the doctor's office only to find out that the doctor is on a leave because they're sick. Why? Because they themselves are weak. So even when we go to the doctor, even when we go to our mother, even when we go to our husband for help, ask them but remember that:

إِنَّمَا يُحِلُّ شَيْئًا وَإِنَّمَا يُحِلُّ فَوْقَهُ

Ultimately help comes only from Allah.

You try to share your problems with somebody, hoping to ….you know relax. But then what happens? They tell you their problems, which makes you even more worried, right? So peace and comfort comes from what relying upon Allah alone.

…And if you [believers] invite them to guidance, they will not follow you. It is all the same for you whether you invite them or you are silent.

194. Indeed those you call upon besides Allah are [merely] servants like you….

So let us not ask people believing that they can help whether they are dead or alive. Let us ask only
Allah.

.... So call upon them and let them respond to you if you should be truthful.

Meaning try it! Go take the mountain of problems that you’re carrying and try to offload it on another person. See how you feel?

195. Do they have feet by which they walk? ....

This is particularly about the idols.

.... Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear? Say, “Call your ‘partners’ and then conspire against me and give me no respite.

Let's see what they're able to do.

196. Indeed... إنَّ وَلِيِّي اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ ۖ وَهُوَ يَتَوَلَّى الصَّالِحِينَ... Indeed my protector is Allah, [the one\ who has sent down the Book... For my guidance for my instruction.

....And He is an ally to the righteous.

So those who believe in Him, who follow His orders, who adheres to His book then Allah also helps them. He also guides them.

وَهُوَ يَتَوَلَّى الصَّالِحِينَ

وَالَّذِينَ تَدْعُونَ مِن دُونِهِ... And those you call upon besides Him, are unable to help you, nor can they help themselves.

197. And if you invite them to guidance, they do not hear; and you see them looking at you while they do not see.

Such people do not receive guidance. Now what to do with these people?

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ... Take what is given freely....

Or hold onto عفو meaning Pardon; Hold on to forgiveness. Meaning whenever you are dealing with people, deal with forgiveness, show forgiveness, show pardon, let go.
Enjoin what is good, and turn away from those who are ignorant.

Don't think too much about what they say to you. Don't bother to argue with them because you would only get stressed out. These three pieces of advice that are given over here, they're so important because whenever we're dealing with people, are there times when they will bother us, when they will disobey us, they will not follow instructions, children, adults? What is the rule that Allah is giving us?

Hold onto pardon.

Meaning whenever you are dealing with people, deal with pardon. Meaning show forgiveness, overlook their mistakes, overlook their errors, don't think about their mistakes too much because if you think about the mistakes of the people of the world then what will happen? You'll never be able to improve your condition, you'll never be able to relax. And:

instruct that which is good.

Tell people about which is good. And:

turn away from those who are ignorant.

And if an evil suggestion comes to you from Satan.

Does that come? Very frequently! Negative thoughts and urge to sin and urge to yell, to fight, to answer back.

Then seek refuge in Allah. Indeed, He is Hearing and Knowing.

He knows the situation that you're in. He hears the thoughts that are going on in your mind. So seek refuge with Allah against the Satan.

Indeed, those who fear Allah - when an impulse touches them from Satan.

A suggestion comes to them from Satan, what do they do?

they remember [Him] and at once they have insight.

They have insight.

But their brothers - ....
Other people, what happens to them?

...The devils increase them in error; then they do not stop short.

Because think about it, whenever we are in some uncomfortable situation, when we are getting angry, when we have the urge to do something wrong; remember this has come from شيطان, so there are some people who remember Allah at that time, who remember “This is my test” and then what happens?

فَإِذَا هُم مُّبْصِرُونَ
Then they can see things clearly, they can see things clearly, ‘This is a test.’

It's as if they can take themselves out of that situation and they can view it from outside. And when you can view it from outside then what happens? You take the emotion out of it. When you take the emotion out of it then you can think logically, you can respond properly and then you can work towards a solution.

But when you do not have insight, when your eyes are not working, when you cannot see the situation completely, your vision is fogged by anger, by personal vengeance or something like that, then what happens? You can’t see, you're angry, you're being driven by anger, you're being driven by the urge to take revenge, to respond with the like. And what happens when you cannot see? Then you cannot work towards إصلاح. So what happens? Instead of the problem going away, it only gets worse.

“The Devils increase them in error then they do not stop short”

They do not stop short. So any time, that feeling of anger or impatience comes, you know, whether it's against your husband or your children or whoever it is, just stop and think of yourself as if you're stepping out of that situation. And then look, look; “OK what's the problem over here?”

Like for example the child is misbehaving, let me give you an example, your child is misbehaving; not listening to you.... You're telling them, “No!” You're advising them, you're giving them a suggestion; irritated at everything. So now, if you get offended, “Oh how dare my three year old daughter disrespect me? Let me teach her a lesson”. If you’ll try to teach her a lesson, she'll never get it. What you need to do? Take that emotion out, don't feel offended. Think “What is it that I have to do?” Think “This is my test from Allah”. Do استغفار, seek Allah’s help and think logically and you will know what to do.

وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَّ يُقْصِرُونَ

203. And when you, [O Prophet], do not bring them a sign, they say, “Why have you not contrived it?”....

Why don’t you just make it out?

.... Say, “I only follow what is revealed to me from my Lord. This [Qur’an] is enlightenment from
your Lord and guidance and mercy for people who believe.”

وَإِذَا قُرِى الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لِعَلَّكُمْ تُرْحَمُونَ.

An important instruction is being given over here.

When the Qur’an is recited, [for you] then listen to it and pay attention that you may receive mercy.

Notice it's not just listening but paying attention also. Because if we just focus on the listening and we don't pay attention then what will happen? We will also fall asleep. So listen and pay attention. So for example right now how can you pay attention? By listening and following along, actively reading also, taking notes also.

Meaning sometimes do ذكر loudly and sometimes do ذكر softly. Softly, meaning like a whisper; and sometimes even in a more hidden way, where? In your heart, in different ways. What does that mean? That do ذكر all the time! Because sometimes we're able to do ذكر loudly, sometimes we're not able to do that, we have to do it softly. And sometimes we can't even do that, so how do we do it? Don't even move your mouth because you're so tired, just do ذكر in your heart. So: وَأَذْكُرُ رَبَّكَ.... And remember your Lord within yourself in humility and in fear without being apparent in speech - ....

So صلوة should be performed morning and evening and ذكر must be done morning and evening.

.... and do not be among the heedless.

Those who don't do ذكر, what do they become? Heedless!

In حديث we learn that:

"Whenever the sun rises, there is no creation of Allah the Exalted, except that it glorifies and praises Allah....."

Every single creature, at that time, what is it doing? It's glorifying and praising Allah. Haven't you ever noticed that birds, what happens to them? Chirping, chirping and then all of a sudden quiet.... quiet! Isn't that amazing, why are they chirping? What's going on at that time? They are doing تسبيح of Allah.

So:

“....All of the creation glorifies and praises Allah except the شيطان and a’ataa بني آدم....”
Except the شيطان and the most rebellious of the children of Adam.
It was asked ‘Who are the a’ataa بنی آدم?’ It was said:
“The worst of all the creation of Allah.” They are شرارة خلق الله
So remember, morning and evening, these are two times of remembering Allah. Especially morning,
when the sun rises, early morning, after الفجر, this is the time of remembering Allah، “ذكر”. This is the
time of feeding the soul; before you will have your coffee and feed your body, feed the heart…. Feed the
heart. If you don't have your coffee, are you’re cranky? All day…? Yes you are! So, likewise if you
don't get a dose of Allah’s ذكر in the morning, then your heart, your soul will be cranky; then you can’t
have صبر, then you can’t be patient, you can’t deal with people properly.

206 إِنَّ الَّذِينَ عِندَ رَبِّكَ … Indeed, those who are near your Lord are not prevented by
arrogance from His worship....
Angels are being mentioned that they are never too arrogant to worship Allah. No, they exalt Him.

وَلَهُ يُسَجُّدُونَ .... And they exalt.... and to Him they prostrate.

They do his تسبيح, they also do سجود. So the angels, they never cease to worship Allah. They worship
Allah without taking a break. And for us, the month of رمضان, thirty days without a break, seems
daunting. But just take hope, you know, take some comfort in the fact that the angels also, what do they
do, consistently, without a break, they worship Allah. They worship Allah!

This is thirty just juzz in a row, Yes! It's difficult. Every day, not even a Sunday off, not even a
Saturday off, not even a Friday off. No! So take comfort in the fact that angels also do that. So for
some days, we can also do it إن شاء الله.

Allah سبحانه و تعالى says that:
“I am with My servant as long as he mentions Me and his lips move with My mention.”

As long as a person is busy in the remembrance of Allah, then Allah is with him. As long as the lips are
moving with the ذكر of Allah, Allah is with that person, Allah will help him, Allah will guide him. So
quietly, silently, loudly, in the heart, in the mouth, in whatever way, busy yourself in the remembrance
of Allah.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرً... Do ذكر with muchذكر With much remembrance.

Meaning no matter how much you do, it's not sufficient, it's not enough. Recently we learnt about
saying سبحان الله العظيم و بحمده... Now we might have this challenge that ‘I can barely say my
morning أذكار, how can I say سبحان الله العظيم و بحمده hundred times, in the morning and then the
evening again?’ And if you try doing that, you realize you doing ذكر all the time! That is the point.
That is the point, because what is it that shields us from شيطان? It is the ذكر of Allah. Isn't it?

In a حديث we learn that when a person remembers Allah شيطان moves back. But as soon as the person stops, then شيطان comes again. This is why:

من شر الوسوس الخناس
الذي يوسوس في صدور الناس

He comes again and again and gives us الوسوس. So, fortify yourself from شيطان, how? By engaging in ذكر all the time and never get tired of ذكر, never think it's enough. There's always room to do more ذكر of Allah.
Part-E

Al-Anfal 1-40

Now, we'll listen to the first few ayaats of سورة الّنفال.

Recitation (1-2)

بِسْمِ اللَّـهِ الرَّحْمَـنِ الرَّحِيمِ

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

1. يَسْأَلُونَكَ عَنِ الَْْنفَالِ … They ask you, [O Muhammad ﷺ,] about the bounties [of war]....

This سورة was revealed after the battle of بدر and the battle of بدر was the first battle between the Muslims and the مشركون, the enemies. And we learned that the Muslims were victorious and when they were victorious, they obtained much war booty. So now there was a question; who gets it? Who has a share in it? What's the response? Allah says:

قلَّ الَّنفَالُ لِلَّـهِ وَالرَّسُولِ … Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah ....

وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ... and amend that which is between you and obey Allah and His Messenger, if you should be believers.

This battle was fought in the second year after هجرة. Just two years after the Prophet ﷺ migrated to Medina and it was fought in the month of رمضان. And this was an unexpected battle and it brought unexpected victory also because the Muslims just showed up there; they didn't have the right resources, they weren't equipped for it, but what happened? Allah granted them victory and this is exactly what we are meant to do also. We have to do what is within our ability, to show up and then Allah will grant victory.

Now we see that wealth, money, is a huge فتنة, it's a huge trial. And even the most intelligent and reasonable people, what happens to them? They end up in arguments and differences when it comes to the distribution of money. And this was the first time the Muslims had encountered this issue of war booty and so it led to some differences amongst صحابة, it led to some arguments between them. When the law was revealed over here in سورة الّنفال how the booty is to be distributed, before the law the Muslims are reminded that you fought not for money, you fought because of your belief in Allah and His messenger. So, remember they are: لِلَّهِ وَالرَّسُولِ...they belong to Allah and His messenger.... So they will decide how it is to be distributed. You don't decide that. What is it that you need to be worried about?
فَاتَّقُو اللَّـهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ

And amend the relationships that are between you.

You need to think about mending your relationships out of the fear of Allah. Because pleasant, mutual relationships, remember! they are far more important than money. They are better than the world and whatever is in it. Unity, love, they are more precious than any amount of wealth.

If we look at the سيرة the Muslims never suffered loss because of the lack of resources, because of the lack of money, because of the few numbers of the Muslims. No! If ever they suffered from some harm, it was because of their disagreements.

We see that at بدر they were united, at احد what happened? A small disagreement happened that the Muslims were appointed on that mount, they said “Oh! The battle is over we can go” whereas the Prophet ﷺ told them, “Do not move from there.” What happened? That this agreement, that disunity, it led to much loss.

So over here, the Muslims are told why are you worried about the money? You should be worried about…. What?

ذَاتَ بَيْنِكُمْ …… Fix that, amend that, which is between you, meaning your relationships. That is what you need to be worried about because the رَزَق the money, that will come to you; what is decreed for you, will come to you. But your relationships, YOU have to work on them, YOU have to work on them, and try to fix them.

1: إنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّـهُ وَجِلَتْ قُلُوبُهُمْ

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely -

These are the believers! Here we need to check ourselves that when Allah is mentioned, does the state of my heart change? Does it feel happy or does it feel afraid? The ذَكْر of Allah should move the heart, and if it does not move the heart then that means the heart is hardened.

The Prophet ﷺ said that:

“Of the seven people who will be given shade under the thrown of Allah on the Day of Judgment, One of them is….” WHO? “...The person who remembers Allah when alone and his eyes swell with tears. ”

أيَاتَ إِذًا ذَكَرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ رَأِثُهُمْ إِيمَانًا .... it increases them in faith....

This may happen in a gathering. It may happen in صلاة. It may happen when alone but especially when listening to the Quran the heart must move and if it doesn't then there's a problem with إيمان.
وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ....And upon their Lord they rely.

3: The ones who establish prayer and from what we have provided them, they spend.

4: Those are the believers, truly for them are degrees [of high position] with their Lord and forgiveness and noble provision.

5: It is just as when your Lord brought you out from your home [for the battle of بدر] in truth, while indeed a party among the believers were unwilling.

Meaning they were still mentally not prepared for battle.

6: Arguing with you concerning the truth, after it had become clear, as if they were being driven toward death while they were looking on.

They were afraid to face the danger of war. They didn't want to go, some of them. But:

7: [Remember, O believers], when Allah promised you one of the two groups -

Because remember that, the Prophets ﷺ found out that a trade caravan was coming from Syria returning to مكة and this was the best way for the Muslims to get back to the makkans. Because remember that when the Muslims would go to مكة, like for example we know Saad (r.a), he went to مكة to do طواف while you have given refuge to our people” and he almost attempted to kill him.

So Saad (r.a.) said; “By Allah you leave me or else I will ruin your trade”. I will disturb your trade. I will not allow you to trade in peace.

So that man, finally he gave up but it was clear that the two were at war. So the Prophets ﷺ led a group of three hundred, slightly more than three hundred, to intercept this trade caravan which was returning from الشام, from Syria, and there was only forty people guarding that caravan. So the Prophet ﷺ took three hundred people and that was fine. But what happened? Abu Sufyan, who was bringing that caravan, he sent word to مكة. He said, “Everybody just come. I'm afraid the Muslims are going to do something, so come and defend.” So a thousand people came to defend that caravan.

So Allah promised to believers that, you will have one of the two groups. Either you will get the trade caravan or you will end up facing the army of a thousand men.

....it would be yours - and you wished that the unarmed one would be yours....

Why? It would be easier. Three hundred people fighting forty. So simple! It would be easier and of
course the gain would be much more.

…..But Allah intended to establish the truth by His words and to eliminate the disbelievers.

And for that, you had to sacrifice. So the Muslims sat out in order to intercept the trade caravan. What happened? The trade caravan, it escaped. The Muslims camped at بدر and the army showed up over there, one thousand of them. The Muslims wanted to become financially strong and then later face the enemy. But Allah wanted to eliminate the leaders of كفر this is why He wanted that this confrontation should happen, that the Muslims should face the army.

What happens in this life also, we’re looking for an easy option, a more comfortable option. But what happens? No matter how much we try, we never get it. Something else is put before us.

وَعَسَى أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

You dislike something but it's good for you and it's possible that you love something but in reality it is bad for you.

And remember this was the month of رمضان. On the twelfth of رمضان the Prophet ﷺ left مدينة to go to بدر and then back and forth, eventually, on the seventeenth of رمضان the battle was fought. It was not easy. It was difficult and three hundred people facing a thousand. Three hundred people, who didn't go for battle, they didn't go prepared for battle. They went prepared to intercept a trade caravan that was it but Allah had a greater plan.

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ

…..That He should establish the truth and abolish falsehood, even if the criminals disliked it.

9: [Remember] when you asked help of your Lord, and He answered you,

Because there is nothing more honorable near Allah then دعاء! Allah answered you, you called upon Him and the Prophet ﷺ called upon Allah with much hope at this time. So much so that his shawl, it fell and Abu Bakr said "يا رسول الله! ENOUGH! You've prayed enough”. But the Prophet ﷺ kept making دعاء.

In a حديث we learned that:

“There is no Muslim who fixes his face before Allah while asking Him...”

Meaning, he just sits there. He is like يا الله! I’m not going until You give me. I’m not going to give up until You help me.

مَا مِنْ مُسْلِمٍ يَنْصِبُ وَجْهَهُ لِلَّهِ عَزَّ وَجَلَّ فِي مَسْأَلَةٍ

“….except that Allah will give him what he has asked for OR Allah will store it for him for later.”
But Allah will definitely respond.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ.... You are asking your Lord and He answered you. “Indeed I will reinforce you with a thousand from the angels, following one another.”

10: And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise.

It is not from your numbers.

11: [Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of شيطان and to make steadfast your hearts and plant firmly thereby your feet.

So, the Muslims are being reminded over here of the various forms of help that Allah sent them and here even sleep is mentioned, drowsiness because drowsiness even is a form of a blessing sometimes.

12: [Remember] when your Lord inspired to the angels, “I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip.”

Why?

13: That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger - indeed, Allah is severe in penalty.

14: That [is yours], so taste it.” And indeed for the disbelievers is the punishment of the Fire.

15: O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in fight].

A very important lesson! When you go to do something, when you’ve begun, when you’ve started, then don’t turn your back, then keep doing it. Don't stop.

16: And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah, and his refuge is Hell – and wretched is the destination.

Because you see, when you've started something it's always best to complete it! If you leave in the middle saying “Yeah I'll do it maybe sometime...” then what happens? You never end up completing it.
17: And you did not kill them, but it was Allah who killed them……
ومَا رَمَيْتَ إِنْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى… And you threw not, [O Muhammad], when you threw, but it was Allah who threw, ….  

Meaning you did your best, however, only Allah granted success to your efforts.

….That He might test the believers with a good test. Indeed, Allah is Hearing and Knowing.

18: That [is so], and [also] that Allah will weaken the plot of the disbelievers.

19: If you [disbelievers] seek the victory - the defeat has come to you…. 

Because we have learnt that the thousand men who left مكة, before they left, they went to the كعبة and they prayed “O Allah! Whoever is upon the truth grant him success”. So Allah says, “You ask for victory, the defeat has come to you.”

….And if you desist [from hostilities], it is best for you; but if you return [to war], We will return, and never will you be availed by your [large] company at all, even if it should increase; and [that is] because Allah is with the believers.

20: O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order].

21: And do not be like those who say, “We have heard,” while they have not heard…. 

Because if they had heard, their actions would have shown! So, those who have heard, what happens? Their actions change. If the actions do not change that it means the truth was not heard. They did not listen to it.

….Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.

The Prophet ﷺ said once while standing on the منبر:

“Be merciful and you will be treated with mercy. Forgive and Allah will forgive you. Woe to those who only hear…. ”

Who only hear! Meaning, they just hear and then they forget. They don't change their actions.

“….Those who knowingly persist on their sins, المُصرُّون, those who persist on their sins while they
They know what they're doing is wrong, yet they keep doing it. So even though they heard what the truth was, they didn't change; woe to them.

23: Had Allah known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away, while they were refusing.

24: O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

He knows the secrets of your hearts, your feelings, your intentions, your fears, your worries. So He knows when He orders you to do something, DO IT! Don't delay! All those fears, dispel them by responding to Allah.

25: And fear a trial which will not strike those who have wronged amongst you exclusively, ....

Because if they don't stop those doing wrong; they could be caught by the same punishment as well.

26: And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, He supported you with His victory, and provided you with good things - that you might be grateful.

27: O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].

Meaning you know the consequences.

28: And know that your properties and your children are but a trial and that Allah has with Him a great reward.

Because for the sake of money, for the sake of our children, we end up disobeying Allah a lot! Allah reminds us these are a trial.

29: O you who have believed, if you fear Allah.... He will grant you a criterion, ....
Meaning even if nobody is there to tell you what to do or what not to do Allah will teach you. He will give you wisdom, but when? When you will fear Allah!

....And will remove from you your misdeeds and will forgive you. And Allah is the possessor of great bounty.

30: And [remember] when those are disbelieved plotted against you, to restrain you or kill you or evict you [from مكة] ....

Meaning this was before the هجرة.

....But they plan, and Allah also plans. And Allah is the best of planners.

31: And when Our verses are recited to them, they say, “We have heard. If we willed, we could say [something] like this.....

They're not impressed by the Quran.

....This is not but legends of the former peoples.”

32: And [remember] when they said, "O Allah, if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment."

They would say this in a way to challenge, not as دعا because they were so confident about what they were doing. They were so confident that what they were upon was right. They were doing it right in opposing the Prophet ﷺ.

Allah says:

33: But Allah would not punish them while you, [O Muhammed], are among them, and Allah would not punish them while they seek forgiveness....

Because the Prophet ﷺ said:

"The servant is safe from punishment of Allah as long as he seeks forgiveness of Allah”.

So as long as person is seeking forgiveness of Allah, he is safe from punishment.

34: But why should Allah not punish them while they obstruct [people] from المسجد الحرام and they were not [fit to be] its guardians? Its [true] guardians are not but the righteous, but most of them do not know.
Most of them do not know. Who is most deserving of being in the مسجد? The one who fears ALLAH.

Salman Al Farsi, he wrote to Abu Darda and he said:

“Oh my brother، عَلَيْكَ بِالْمَسْجِدِ فَالْزِمْهُ…. hold onto the مسجد…."

Just adhere to it! Meaning make sure you go to the مسجد. Be a regular attendant.

“….Because I heard the Prophet ﷺ say:

الْمَسْجِدُ بَيْتُ کُلُّ تَقِي

is the house of every righteous person”.

So over here, the مشركين of مكة، they took a lot of pride in the fact that they were the caretakers of the كعبة. Allah says, they're not deserving of this. Who is deserving of being in the مسجد؟ المتقون，those who fear Allah.

35: And their prayer at the House was not except whistling and handclapping, ....

Meaning when they go to the كعبة to worship, this is what they do.

....So taste the punishment for what you disbelieved.

36: Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered.

37: [This is] so that Allah may distinguish the wicked from the good and place the wicked some of them upon others and heap them all together and put them into Hell. It is those who are the losers.

This is real bankruptcy where nothing of one's money, of one's life’s effort, of one striving is of use. He spends, he works hard but then in the Hereafter he will find nothing. WHY? Because his عقيدة was not right.

38: Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them. But if they return [to hostility] - then the precedent of the former [rebellious] peoples has already taken place.

39: And fight them until there is no فتنة and [until] the religion, all of it, is for Allah. And if they cease - then indeed, Allah is Seeing of what they do.
So what do we see here? That the Muslims are being told that these people who have hated you and opposed you simply because of your religion, when they threaten you and come to fight you, then will you not stand up because this is the first battle and many more will come?

وَإِن تَوَلَّوْا: ...

...then know that Allah is your Protector....

Excellent is the Protector, and Excellent is the Helper.

When a person goes in Allah's way, then he needs Allah’s help, otherwise he cannot do much! And when he receives Allah’s help, then the help of Allah is sufficient for him. We learnt that at the Battle of احد when the Muslims, with the Prophet ﷺ had taken shelter in a crevice, in one of the mountains in a small cave. Abu Sufyan, he came outside and he said a few words to the Muslims and then he said that “We have عزى and there is no عزى for you”. We have the idol and you don’t have an idol. The Prophet ﷺ said to the Muslims, “Will you not respond?” They said, “What should we say?” So the Muslims said, “We have ALLAH. He is our مولى and you in reality have no مولى”. Because the one who has Allah’s help, then he is victorious. So may Allah سبحانه و تعالى grant us sincerity and grant us special help.

السّلام عليكم و رحمة الله و بركاته