



سورة الشعراء

The Poets

30 شوال 1440

3.7.19

We need reminders to go forward and repent. When some reminder comes again and again, it is a very positive sign. Those who accept the reminders will go forward. There are those who will disregard the reminders, close their eyes and ears. Then the reminders intensify, becoming more and more frequent, and become warnings, ultimately leading to the punishment. If you do not wake up, the alarm becomes more constant and louder. Don't hit the snooze button, don't ignore them, otherwise the punishment will come suddenly without you realizing it. Reminders put you on the hotspot.

Our feelings are gems. Love, fear and hope have so much value in the eyes of Allah. The media tries to defuse this, by making the person immune to the effects of the warnings and the reminders. They become so numb that they will not believe until the painful punishment comes to them, when they see it, and feel it. This is why the words *يروا* and *أليم* are mentioned. The punishment has to be administered upon them to make them believe. When this happens, it is too late, nothing can be changed at that point.

Warnings affect the sound heart, it will take heed of the warnings, and this shows belief. There is no need to see and be afraid, to scare people to make them repent. The warnings of Allah are enough. Don't use your da'wah to scare people. The messengers did not terrify the people, they merely stated facts, and this is the correct approach. Don't try to elaborate upon the punishment to make people cry. Warnings have to be stated matter-of-factly. You don't want people to believe because they are scared, this is not truthful. You must convince them, not terrify them, or make them too hopeful. This is specially for children, don't give them the impression the deen is frightening. There must be a balance, and that is according to the Qura'an.

The people will plead for time. They will realize they did wrong in life, so they will ask for time to rectify their mistakes. But the deadline will have passed. There will be no respite. It will be too late. This is why you must not postpone repentance or a good deed. Use your best energy, time and wealth to rectify your deen, to fulfill your tasks and responsibilities.

The disbelievers underestimate the punishment. The people of Shu'ayb عليه السلام asked for it to be brought upon them. They were deceived by their own power and intelligence, and the blessings bestowed upon them by Allah. They took the warnings as a challenge.

فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ

And they will say : May we be reprieved?

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ

So for Our punishment are they impatient?

26:203-204

أَفَرَأَيْتَ إِن مَّتَّعْنَاهُمْ سِنِينَ

Then have you considered if We gave them enjoyment for years

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ

And then there came to them that which they were promised?

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَنِعُونَ

They would not be availed by the enjoyment with which they were provided.

26:205-207

Do they have the power to face and withstand the punishment of Allah? These are empty words. Don't go forward to face a fitnah, or an enemy. This is foolhardy and arrogant. It is not a game, and it is foolish to want to put yourself in a challenge. Ask Allah for ease, not misery.

They wanted the punishment, and instead, Allah let them enjoy their lives for several years. This is a deception, الإستدراج; they were deceived into thinking that they were invincible. So they went on with their oppression, thinking they were safe. They asked for

punishment, and got it in the form of enjoyment. This shows the might of Allah. You cannot dictate or force the actions of Allah; you must submit. The enjoyment was irresistible punishment. They see their lives going in the direction they want, until, suddenly, everything changes.

We must always rely on Allah, and submit to Him. Don't ever

The Messenger of Allah صلى الله عليه وسلم said :

يُؤْتِي بِأَنفَعِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ فَيَصْبَغُ فِي النَّارِ صَبْغَةً ثُمَّ يُقَالُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ خَيْرًا قَطُّ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ فَيَقُولُ لَا وَاللَّهِ يَا رَبِّ . وَيُؤْتِي بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ فَيَصْبَغُ صَبْغَةً فِي الْجَنَّةِ فَيُقَالُ لَهُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ بُؤْسًا قَطُّ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ فَيَقُولُ لَا وَاللَّهِ يَا رَبِّ مَا مَرَّ بِي بُؤْسٌ قَطُّ وَلَا رَأَيْتُ شِدَّةً قَطُّ

One amongst the denizens of Hell who had led a life of ease and plenty amongst the people of the world would be made to dip in Fire only once on the Day of Resurrection and then it would be said to him: O, son of Adam, did you find any comfort, did you happen to get any material blessing? He would say: By Allah, no, my Lord. And then that person from amongst the persons of the world be brought who had led the most miserable life (in the world) from amongst the inmates of Paradise. and he would be made to dip once in Paradise and it would be said to him. O, son of Adam, did you face, any hardship? Or had any distress fallen to your lot? And he would say: By Allah, no, my Lord, never did I face any hardship or experience any distress.

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challenge Allah. This إستدراج would go on for years, making them sink deeper and deeper into the deception.

Then, after a time period, with hardship, what they were promised will come to pass. This is all because of their own behaviour. Years of enjoyment, wiped away in a split second of punishment.

You must think good of Allah, don't let this life make you have negative thoughts about Him. Hearing about the punishment and الإستدراج can give rise to negativity. So Allah immediately explained His actions. Allah is العزيز. He doesn't need to explain Himself. But this is His mercy, so that we learn the correct approach. You need to verify yourself and give explanations, so that there are no doubts.

Destruction does not come without warnings. This is the justice of Allah. He sent warners, for a long time, alarms ring. The عزة الله is connected to رحمة الله. The warnings are reminders. They are not sent to terrify the people. This shows the gentleness of Allah.

The believers will benefit from the reminders, even in the form of warnings. Disbelievers will not. Reminders remind people of their job and mistakes. It is not that Allah is العزيز, and destroys without reason. No! Warnings have a good impact on a good heart, and can be merciful. But a bad heart to make everything bad. Someone who hates would make even a nice sounding message bad. Allah is the Most Just. He does not oppress people.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا
مُنْذُرُونَ

And We did not destroy
any city except that it had
warners

ذَكَرَىٰ وَمَا كُنَّا ظَالِمِينَ

As a reminder; and never
have We been unjust

26:208-209

وَمَا تَذَرَّتْ بِهِ الشَّيَاطِينُ
وَمَا يَنْبَغِي لَهُمْ وَمَا
يَسْتَطِيعُونَ

It is not allowable for them,
nor would they be able
إِنَّهُمْ عَنِ السَّمْعِ لَمْعَزُولُونَ
Indeed they, from [its]
hearing, are removed
26:210-212

The Qura'an is so pure, be confident with its purity. Allah negates any influence of the shaitan upon the Qura'an. There is no way that anyone can affect the Qura'an. Allah affirms the majesty of the Qura'an. It is always protected, during revelation, and after too.

The Qura'an was brought by الروح أمين, the strongest angel, and it went straight to the heart of the Messenger of Allah صلى الله عليه وسلم. You must feel it straight away. No one, not jinn or human, can affect it, nor bring something even remotely similar to it.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ
لَحَافِظُونَ

Indeed, it is We who sent
down the Qur'an and indeed,
We will be its guardian

سورة الحجر

15:9

The reminders are protected. But the shaitan is given a chance to

have a bit of influence on the people who don't wholly believe. When the messengers spoke the Qura'an, the shaitan had the chance to do something before it went to the heart, so he created doubts in some hearts. They would listen to the whispers of the shaitan, and mix them with the Qura'an, and were sorely misguided, increasing the sicknesses of their hearts. Allah wants bring out the people who are unworthy of the Qura'an. Their hearts are hardened, so the Qura'an becomes a trial for them. For the true believer, the Qura'an goes into the heart. When this process was finished, only the truth was recorded. The whispers of the shaitan are only for for the ears of the hard hearted person. A good heart is important to hear the right words. Don't ever think that the shaitan can have any role in the Qura'an. You want your heart to fill with happiness with the Qura'an. There is a bad effect only with sicknesses in the heart.

The Qura'an will not guide a bad heart, on the contrary, It will increase the sicknesses of the heart, to that person cannot read the Qura'an. The messages of Allah, to say قال الله, needs a heart which is true and pure. The shaitan cannot say it.

The Qura'an is of such a high quality, not everyone can recite it. The standard must be maintained. This is not your choice. Allah chooses the people who can recite the Qura'an We cannot loser the standard by giving this knowledge to everyone. A good curriculum needs a good teacher. The shayateen are prevented from hearing the Qura'an.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى
أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي
الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and

Wise

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ وَالْقَاسِيَةِ قُلُوبِهِمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ
بَعِيدٍ

[That is] so He may make what Satan throws in a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادٍ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ

And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed is Allah the Guide of those who have believed to a straight path

سورة الحج

22:52-54

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا
مَلِئَتْ حَرَسًا شَدِيدًا وَشُهَبًا

And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames.

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ
فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا

And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him

سورة الجن
72:8-9

التخليفة, purification.

The first big challenge is shirk. Your da'wah must be completely purified of shirk. You should not want anything from the people, not praise, or any monetary payment or reward.

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Indeed, Association [With Him] Is Great Injustice

سورة لقمان

31:13

(part of a longer ayah)

The shayateen used to hear the talk of the angels, discussing the decrees, before the advent of the Messenger of Allah صلى الله عليه و سلم. But when the Qura'an was about to be revealed, they were prevented from this. Whoever tried was pursued and shot down by a shooting star. So the Qura'an is very pure.

Allah nurtured the Messenger of Allah صلى الله عليه و سلم in different ways, and with the stories. After making it clear that the message is so pure, Allah gives the direct and core command. When the system is ready, the command is easier to take. The introduction is very important. The level of faith must be high enough.

There are three commands.

- Don't commit shirk, it's dangerous. Don't worship anyone rather than Allah. This is

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذِّبِينَ

So do not invoke with Allah another deity and [thus] be among the punished

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ
And warn, [O Muhammad], your closest kindred.

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

And lower your wing to those who follow you of the believers

26:213-215

The shirk mentioned here is in du'a. Don't seek the help of anyone but Allah. To make du'a to anyone else, to call someone rather than Allah for help in desperation, is the worst kind of shirk. Only Allah can help you anyway. This doesn't mean you can't ask anyone for help; you can, but don't attach to anyone or anything. This is the same as when Musa عليه السلام asked Allah to send Harun عليه السلام with him for support. Use the means at your disposal, but don't think they will help you or work. You must lean only on the might of Allah.

If you make shirk by relying on someone rather than Allah, to benefit you or avert harm from you, you will be from those who are tortured. To beg people is very difficult. When you ask Allah for help, He will send people to help you. When you rely on means, you will be tortured by them.

Take the means, but in your heart, you're only calling to Allah. People who do shirk, for example, by going to graves, are in torture already, going to the graves, spending money, being anxious. This is the challenge; don't call someone else. For example, you have a maid who is so efficient, so you so you depend on her completely, but she gives you so much trouble. The lesson you must learn is not that you should not have any maids, but that you should not depend on them.

- The second command is for the Messenger of Allah صلى الله عليه و سلم, to warn the people. The main job of the messengers was to warn the people. Allah makes this clear by saying أنذر. But who is worthy of the warning? Your family, the people near you.

The message of the Messenger of Allah صلى الله عليه و سلم reaches out to people all around the world until the Day of Judgement, but the focus is on the family, those close to you, and around you. Your priority is your family. Allah will carry your word far and wide. Look at the message of Ibrahim عليه السلام, when he proclaimed the hajj, at the command of Allah. He cared so much for his offspring. The best charity is at home. Save your family first.

Complete yourself by removing shirk from yourself, and then complete your surroundings with warnings. Warnings are protection. To be cautious is not cowardly, it is sensible. After the warnings, there will be good and true followers, the believers. They really believe in Allah, they don't follow their desires. You will not be crowded with people who are not real followers. The cream of the people will follow you after you complete yourself and the surroundings. They will all be true and good, from the east and the west. They may be few, but numbers don't matter to Allah.

Lower your wings, be humble to your followers. Direct your softness to them, be aware of them.