A’oodhu billahi minash shaytaan-ir-rajeem

(with **Transliteration**)

بسم الله الرحمن الرحيم

Bismillah-ir-Rahmaan-ir-Raheem

[107:1](http://quran.com/107/1)



Araayta allathee yukaththibu biddeen

[107:2](http://quran.com/107/2)



Fathalika allathee yaduAAAAualyateem

[107:3](http://quran.com/107/3)



Wala yahuddu AAalataAAami almiskeen

[107:4](http://quran.com/107/4)



Fawaylun lilmusalleen

[107:5](http://quran.com/107/5)



Allatheena hum AAan salatihimsahoon

[107:6](http://quran.com/107/6)



Allatheena hum yuraoon

[107:7](http://quran.com/107/7)



WayamnaAAoona almaAAoon

***Transcript:***

Rabbish rahli sadri wayassirli amri wahlul uqdatam millisaani yafqahu qawli. Wal humdulillahi rabbil aalameen. Wassalaatu wassalaamu ala sayyidil ambiya’I wal mursaleen. Wa ala aalihi wa sahbihi waman istanna bi sunnatihi ila yawmiddeen. Allahummaj alna minhum waminal lazeena aamanu wa aamilus swalihaat. Watawasaw bil haqq watawasaw bis sabr. Aameen ya Rabbal aalameen.

Assalamu alaikum wa rahmatullahi wa barakatuhu

As you just heard the recitation, we are beginning our study of surat al-maun today. Also called surat uddeen among other names. Just a few introductory comments to get the conversation started. First and foremost the previous surah concludes with very very strong commentary and really a demand made on the Quraysh. We heard the words “fal ya’abudu rabba haazal bayt” – “then they should enslave themselves willingly and worship the masters of this house”. This was a demand placed on the Quraysh. This surah however begins not with what they should do but what they are infact doing. So it’s a contrast between what they should be doing and what they are infact doing. Allah is essentially commenting on the reality of the Quraysh as it was at that time. This Surah is a very powerful, sharp, uncompromising, unapologetic, you can even argue controversial depiction of social corruption in that society. So the Prophet alaihi salaatu wassalaam who is not in any position of power by majority count this is a makki surah though some opinions are that this is madani and we’ll discuss why those opinions exist and we’ll see how to comprehensively understand it when the time comes. But nonetheless majority count this as a makki surah. And in makkan times we know that Prophet alaihi salaatu wassalaam is not in a position of any kind of social and political power. And for him to be pointing direct fingers at people that are in a position of power and are actually in such a position of power that they can actually they can do what they want to others. Especially those who don’t have any backing. And ofcourse the classic case of someone who doesn’t have any support behind them is al-yateem, the orphan. The orphan is someone you can abuseand to push around and beat up on etc etc and if there is no system behind him there is no family no tribe no government no police no nothing behind him to defend him he’s defenceless he’s on his own he or she they are on their own. So in that time Allah azza wajal equips his messenger alaihi salaatu wassalaam with this very powerful surah so the tone has changed. You see in the previous surah Allah was reminding quraysh of the favours Allah has given them, He didn’t threatened them in that surah. He just told them you get to enjoy your caravan, summer and winter, I gave you food, I gave you safety, just mentioning His favors, no warnings. But since their behavoiur didn’t change even after mentioning those favors. This is called in psychology you know positive reinforcements. If positive reinforcements is not enough; now the other side negative reinforcement.

Now Allah azza wajal sharply comments on what the reality of their behaviour is. Now, at first glance, if you read a translation of the surah, it seems as though the surah is talking about two distinct groups. Its divided into two halves. It’s a very short surah of seven aayaat. “*Araayta allathee yukaththibu bidden. Fathalika allathee yaduAAAAualyateem.Wala yahuddu AAalataAAami almiskeen*.” This is the first part. Very roughly translated “ Did you se the one who lies against the religion. Then he you know pushes the orphan around. Then he doesn’t even encourage the feeding of the poor”. And am not going into any depth right now. Just a shallow translation. So its one kind of person. Then the next half seemingly of the surah seems to talk about the separate group. “*Fawaylun lilmusalleen. Allatheena hum AAan salatihimsahoon. Allatheena hum yuraoon. WayamnaAAoona almaAAoon*.” – “then the worst kind of destruction is to fall upon those who pray, who when they pray they are heedless and careless and casual and neglectful. And those who pray when they pray they show off and they show off otherwise also. And forbid each other and themselves from even giving the tiniest favour to someone else”. Its seems like they were two groups. But as we study the surah in depth, we are going to discover surprisingly is actually this is one group. This is one group that’s being talked about. And we are going to try to figure out the connection between the first half of the surah with the second half of the surah. First half of the surah - clearly someone whose not a believer. And the second half of the surah – some whose praying. OK they are showing off when they are praying, they are cheap, they are bakheel, fine. But they are still praying. So It seems as though they are talking about a believer. By they way, remember I said there is an opinion that this surah is madani. Atleast some opinion says that the latter part of the surah is madani because its talking about people who pray and people who pray and showoff; these are munafiqun (hypocrites). And ofcourse hypocrites were not a problem of makkah, they were a problem of madinah. And this is where the opinion comes from. So it seems like the first half is talking about kuffaar, the disbelievers, and the second half talking about hypocrites, munafiqun. But as we will discover in sha Allahu ta’ala though that is a legitimate opinion, the more powerful opinion which encompasses this opinion and teaches us even more is that the whole thing the commentary is on Quraysh, the entire thing. But we’ll have to do a little digging to figure that out in sha Allahu ta’ala.

A few surahs ago the messenger Alaihi salaatu wassalaam was given a very powerful argument. And at the end of the argument in Surat ut teen, this was a few weeks ago now, at the end of Surat ut teen Allah azza wajal mention the power of the argument with words “ *fama yukazzibuka ba’adu bidden*”. What after this argument, after even this has come, what is left that will lead somebody to lie against you in regards to the religion. The argument is so powerful there is no excuse left for someone to lie against you in terms of this deen. “ *fama yukazzibuka ba’adu bidden*” - this is what we discussed in detail in surat ut teen. But it seems as though even the most powerful argument of the quran, when people fall into the depths of corruption, even the most powerful argumentis not enough.

So this surah begins, “*Araayta allathee yukaththibu bidden*”. There He said “ *fama yukazzibuka ba’adu bidden*”. Now He’s saying , “*Araayta allathee yukaththibu bidden*”. Very similar language. There He said, what’s left, what excuse is left that they would lie against the deen. And now talking to the same messenger, by the way in that ayah also, Allah is talking to His messenger. “*Fama yukazzibu****ka”*,** the **ka** was referring to the messenger Sallalaahu alaihiwasallam. In this Surah, the very first words, *Araay****ta,*** the **ta** in the araayta is referring again to the messenger Sallalaahu alaihiwasallam. “Did you see the one?”, meaning “O messenger, Did you see the one who lies against the religion even though these arguments have been given?” What kind of point of no return has this person reached who can still lie against the religion. What kind of low state has this person reached? And Allah will expose in this Surah how he got to this lowest of the low. There He only warned about it. “*Thumma radad naahu*” remember that? “*Asfala saafileen*” – the lowest of the low. Now that will be depicted. But there the discussion was general, because the surah was you know spoke about the human being. “*Laqad khalaqnal insaana fee ahsani*..” – insaana is all human beings. But this surah comes right after Quraysh. And the messenger is being asked, “Did you see?” Now who did he see? He doesn’t see all of the humanity. Who does he see? He sees the Quraysh. So now it’s the fingers been pointed. It goes from general warning for all humanity to very specific targeted curbing and and pointing the finger directly at these criminals in Quraysh specifically the leadership of Quraysh as we will notice in sha Allahu ta’ala.

So *Araayta,* the first word, it’s a rhetorical question Did you see? Nowwe have come across two kinds of questions that Allah asked His messenger Sallalaahu alaihi wasallam. He says “*Alam tara…*” - Didn’t you see? That’s in surat ul feel. He says “*Alam tara kayfa fa ala rabbuka bi ashaabil feel*”. “*Alam tara kayfa fa ala rabbuka bi Aa’d”* . Right? So this Alamtara – didn’t you see? And now Araayta – did you see? So whats the differencebetween these two things? Well the first of them, Alamtara – as we learned when we were studying Surat ul feel, and other times when alamtara occurred, it actually includes the state in which the messenger is overwhelmed. The messenger isoverwhelmed. He’s depressed. Or he’s being, you know, he’s constantly being bombarded with the tax and he’s making da’awah and he doesn’t see any results. And he sees that these people have all power and he doesn’t and Allah reminds him didn’t you know about these other cases I dealt with? And how my help arrived? So that “didn’t you”, that’s used in the cases when the messenger is in distress. Sallalaahu alaihi wasallam. But here is a case of Allah azza wajal showing the strength of His messenger. Pointing at those to look down upon them. Looking down upon the Quraysh. So instead of the messenger of being in a position of distress, now he’s in a position of power almost Allah is putting in him. SWT. And we’ll see how that plays out as the surah continues. The other thing that’s really beautiful to note here is a mercy from Allah SWT. Sh. Muhammad Mutawally ash’aa’ra rahimahullah beautifully commented on this in his dars on this Surah. He said a teacher, because you know Allah says “Allamal Quran” – He taught the Quran;a teacher to get the students involved, he asks them questions, and he knows the answer they know already. And he only does that so they wake up and they pay even more attention in the lesson. So what is 2+2 again? The math teacher will say. And he knows they know the answer but he’s doing this to get them involved in the discussion. Get their thinking, get their minds working. And this is the usool, the style of a teacher; to ask rhetorical questions. This is constantly done in teaching. And Allah azza wajal is teaching. So He’s getting the audience involved. In this case the messenger himself Sallalaahu alaihi wasallam. And ash-Shawkani comments later on, that it includes kullu li-aqlin, everybody who possesses the intellect is being asked – Don’t you see? You are being asked to observe. Allah is asking you to apply yourself in the lesson that is to be learnt. Because you will not learn this lesson just reading the ayah. You have to think about the world, that Allah wants you to see and think about. He’s asking you to think. He’s asking you to be open minded and you know reflect upon the reality around you. So what is He asking you to reflect upon? The first words after *Araayta* are *“Alladhi..”*- the one who. This Alladhi is understood in two ways in classical tafseer in this ayah. One that this is khaas, mukhtas, its specifically referring to a particular kafir, a particular disbeliever. Aa’bid, Aas ibn waa’il, waleed ibn mugheerah, or it could be Akhlas ibn Shurayt or Abu Jahl and the most popular Abu lahab even.Abu lahab because the surah is coming, specifically dedicated to him also. And also because he was the treasurer. He was incharge of giving the moneys away that use to come into the funds of the kabah. He was a treasurer.So he’s in the best position to deny the orphan and to decline the needy, which is what this surah is about. So one end on is he referring to the specifically,specifically these people, targeting them one at a time. The second is that he’s referring to anyone for whom the description fits. So umuman laf, general language, Allah didn’t call them up by name, Allah didn’t say araayta waleed, right? He didnt say - Didn’t you see waleed ibn mugheera? Araayta akhlas ibn shurayt; he didn’t say that. So if He didn’t say that, it may include them but is not limited to them. That’s the idea right? It includes them but is not limited to them. But the thing to note here is the criminal, the criminal specially the one that who has guilty conscience; when you say to him Did you see the one who lies against the religion? Or if one of you has a guilty conscience, you have been you know impatient with your children; and I say you know there are people that are very impatient with the children, and the person listening in the audience is like who told him? Brother, why are you looking at me like that? You know what happened, I’m not looking at you but you feel I’m looking at you. Why? Because there’s a guilty conscience and you expose yourself. You expose yourself. So by using this *Alladhi* it is almost a poking at these criminals, is he talking about me? Was that about me? Who told them that about me? How dare he talk about me? So it gets them to start thinking, that the messenger actually directly coming after them. But not too explicitly, but explicitly enough for them to be perturbed and think, maybe people are thinking I’m the one being humiliated in this surah. So its actually creating a friction in the community when this surah is being recited. We have to understand, when Quran is revealed, it’s not just you know people sitting in a dars listening. When the quran is being revealed, and the messenger is reciting Sallalaahualaihi wasallam, its creating problems in that society for the kuffar, its creating problems for them. Its creating a rift, every ayah falls upon them like an attack. And they get exposed. And they feel like their foundation are being raddled. This is the scenario that’s been presented in this surah Sub’haanAllah. So *Alladhi yukaddhib* we have to figure out the difference between *Alladhi yukaddhibu bid deen* and *Alladhi yakfurubid deen.* The one who lies against, m roughly translating, the one who lies against the religion, as opposed to the one who denies the religion. Kufr. You know what kufr is. Denial. Rejection. Altogether. But whats the difference between kufr and takddheeb? This is the word takddheeb, kaddhaba/yukaddhibu, takddheeb. Whats the difference between these two things. Kufr is outright denial or rejection. Takdheeb, lying against someone, it’s a really interesting concept in Arabic, in that when you are lying against someone, you have made someone an enemy and it includes a few things. You’re calling them a liar, so the one who does takdhheeb is calling the religion a lie or is calling the messenger a liar. Right? This is yukadhhibu bi ayaatillah, yukadhhibu bi rasoolillah etc etc. but in addition it also means you know its true and youre lying against it anyway. A kafir is rejecting it. He didn’t even acknowledge it, he didn’t even accept it or whatever. He’s just rejecting it. But a mukaddhib is someone who accept it that its true but he decided am gonna lie against it anyway. In other words, he himself is a liar when he’s engaged in the act. And for him to be a liar, it will have to mean, what is inside him is different from what is coming out of his tongue. That’s what a liar is. So what’s inside him is that this is true. That’s already inside him. But he has decided to be an enemy against it. So he lies against the religion despite what his conscience inside tells him. He kills his conscience, chokes it himself and then lies against the religion. Sub’haanAllah. This is Alladhi yukaddhibu. In other words Allah is not just talking about the outward, who says I don’t believe in Muhammad SAW. Allah is making a commentary on the psychological state of the kaafir, letting him know I know whats going on inside you. I know that you have already accepted this to be true and I know its your ego and its your arrogant behaviour and your criminal addictions that are keeping you from accepting this religion. So am gonna call you not *Alladhi yakfurubid deen* but *Alladhi yukaddhibu bid deen.* SubhanAllah. It’s a very sharp word to be used here. The other thing is its not Alladhi kaddhaba; see Araayta was in the past-tense – “Did you see?” “Did you see?” – In other words, the messenger has already seen. He doesn’t say Atara – “Do you see?”. That would be present tense. You go out and see them now. But he’s already been seeing them. But when it comes to yukaddhibu – the mudaarif form – the present form is used. Yadhullu alal istimraar – its continuity. In the other words, they lie against the religion every single day. There are so many opportunities that come before them to accept it and they reject every single one of them. Kaddhiba would have been – he did it once, he lied against the religion once. Yukaddhibu – he keeps doing it. He hears more ayaat, and it confirms inside of him “yeah this has to be the truth”. And he comes after it again, and there is more takddheeb, and more takddheeb, and more takddheeb. That’s inside the word yukaddhibu.

Then we turn to the word “deen”. A long discussion on the word deen has come before in tafseer juz amma. So I wont go into it, too long of a discussion. But I will first explain to you the importance of this word because its coming again in sha Allahu ta’ala when we get to “Iza ja’a nasrul laahi wal fat-h. war a aytan naasa yadkhuluna fi deenillahi..” – deen will come up, the word will come up again. Its understood essentially, even though it’s a long discussion in two ways. You can look at it as a technical term and you can look at it as a literary term. So there are two ways of looking at it. The technical term, you know al-istilaah, its called the terminology, is when in a language the word is used generally, and then you start using it for a particular science. I will give you a general example before we come to the religion. For example; theres the word journal. The word journal. Everybody here understands what the word journal means. But if you’re an editor of a magazine, or youre in the publishing business, when you hear the word journal, you understand something very specific. You’re not thinking about somebody’s personal journal where they are writing comments, you’re thinking about a published, you know academic journal or a published journal. Similarly, if you’re talking to an accountant, and you say journal, they are thinking the accounting journal which has the debit and credit in it and they keep the records in it etc. sothe word is general, but if you speak to someone in a particular field it has a particular meaning. Same thing happens interestingly with the word site. Right? If youre talking to somebody who works in construction and say I’m working on a site, they are thinking of construction site. You talk to a developer or a programmer, I’m working on a site; oh whats the address, what’s the URL . they are thinking of a website. You understand. Because they come from a particular background, it has a particular meaning. Same thing happens with certain terms in Arabic. Because Islam came and gave them very particular meanings. The word salah, the word prayer was always there. It had its own meaning. But when Islam came, after Islam came then the word salah is used, its not just used for any prayer. Which one is it used for? The divinely taught ordained prayer. Right? The five daily prayers. At the very least. That’s what its referring to. The particular form of prayer. Its not referring to kneeling or holding your high hands, you know, together, or lighting a candle or anything like that. Now it changed. So similarly, theres the word deen. Generally it has a meaning, but more particularly after islam, it is a reference to islam itself. When you say ad-deen, they lied against the deen. After islam, it refers to Islam. So some scholars have said this ayah is saying – “Did you see the one who lies against Islam?” the deen of islam. Others have said, no this is actually referring, because this is a madani surah, and the word islam has not become overly popular here, Allah is still speaking in general terms. They understood, when they heard deen, they understood it in it’s literary sense. And there are both arguments that are present. The language of the ayah is vast enough that it can include both. Right? So the first was – Did you see the one who lies against the deen together? Meaning – he lies against the messenger, the quran, the religion of islam, the concept of la ilaha illallaah muhammadur rasoolullah (SAW). But then theres the other meaning of deen. Which is from “daana yadeynu”. Okay. That literary means to give a loan. To give a loan. And its different from the word hiba. Hiba in Arabic is to give a gift. And the difference between ad-deyn and hiba, is.. hiba is given you don’t expect it back; but deyn is given, you expect it back. And its so disgusting to the arab , that you would give a gift and expect it back, they say it’s the same as taking back your vomit. They consider it that disgusting to take a.. ask for a gift back that you have given. But when it comes to deyn, I gave you a loan, there’s a set date, I want it back. This idea of getting pay back, payback, they actually use this as an expression not just for loan but for payback also. For example, kama tadeenu tudaanu – the way you deal with people, you will be dealt with. The way you issue payback to them, you will be dealt back same hand. Or dinna kama daanu, dinnahum kama daanu – we dealt with them, the way they had dealt with us. To deal with someone and to give them payback exactly in what they had done to you. In that sense, deen refers to payback. And in the sense of payback, you have to understand the first thing that the prophet Sallalaahu alaihi wasallam started talking about that raised the controversy. You remember he goes up on the mountain and starts talking? And the first concept that he is bringing to their attention; there are three core concepts in belief – there is tawheed in Allah, oneness of Allah, the fact that he’s a messenger, the concept of risalah, and there’s the next life. But the most, the biggest hurdle for these people of these three is the next life. You will wake up after you die, the same way you wake up after you go to sleep. This was not something acceptable to them. And this deen, this concept of deen, more than everything else when will you be paid back for every good thing you did and every bad thing you did, it is in the next life. So ash-Shawkani and other scholars commented – when the word deen is used here, al jiza wal hisa fil aakhirah- did you see the one who lies against the idea, the concept, of being paid back in full, and being accounted for the finest detail in the next life. They cant accept that. And understand this, this surah I told you exposes off their corruption.we are learning the root of corruption. You could believe in a God, you could believe in him. You could believe in some religion. But if your belief is weak in that, you’ll have to answer for the things you do, then it’ll be easy for you to engage in a criminal behaviour even if you’re religious. Even if you’re praying. And why am I saying praying, coz Allah does talk about people who are praying in this surah. But it still easy for them to do horrendous crimes, to do terrible things, why? Because the concept of aakhirah is not there. You know, for any person that will keep them away from criminal behaviour, is the fear of consequence. Theres a red light with a camera on it. Right? That’ll instill taqwa in anyone. Right? They will slow anybody down. Because there’s a consequence right there. I’ll be given a ticket. I will loose my license. There’s a police officer right there. And sometimes we even have belief in the unseen. There might be a police officer there on the corner. Right? Alladdheena yu’minoona bil ghayb. Right? So that, this is the idea is if you’re convinced that you will have to payback or there will be consequences for what you’re doing, you’ll sit back. You’ll think again about it. Right? So Allah begins, Did you see the one who doesn’t, he lies against the idea of having to payback. Now lies against, once again lets tie the two things together; if lies against it, it means something in his heart tells him I will have to payback. But he says naa and he lies against it and makes some mockery of it- “oh you’re afraid of hell huh?” “How hard can it get anyway?” and “what are you gonna get in paradise?” – and people making fun of paradise. Right? Somewhere at the back of their minds maybe there’s an afterlife. But they wanna bury that idea and lie against it, and move on casually. Coz they don’t care, and this surah is about people who don’t care by the way. And we’ll see that as the surah progresses. Wa fee kalaami halfun wal ma’ana. And in the speech, part of the rhetoric of the surah is that there is an emission. There’s sometimes Allah speaks in brief terms, and then there is more being said in between the lines. That’s called “hulf” in Arabic. Emission. So we are gonna open it up and understand what is implied by the words of the scholars. Araayta alladdhi yukaddhibu bid deen. Abu seebun hua ul mukhte. Did you seen the ones who lies against this concept of having to payback in the end. Is he right or is he wrong? Is he really on the right track or wrong? Have you thought about how off he is? So this is the full statement. Amr bin wa’aaid, al waleed ibn mugheera, aasib ibn waa’il, akhlas ibn shurayt, others said like I told you abu jahal, abu lahab – these are the people that are implied within. Among generally, even nowadays. Wa qeelar ru’ya, as far as seeing is concerned, hiyal basariya, ie; literal seeing, one way of understanding is literary seen. That the messengers been said, have you seen these people with your own eyes and how they behave? So literary, so its more pointed. And others is that this is been from the point of view of tadabbur. Have you reflected upon people who lie against the concept of the next life. To see literary and to see figuratively. Like I told you before, if you say I see him. Right? Literary. But if somebody explains something to you, you say “ohhh, I see.” When you use the word – I see –now its not literal, its figurative. I understand. Do you understand the one who lies against the concept of payback in the end? Then the second issue, Araayta – do you see or did you see – ma’anaahu hal araft alladdhi yukaddhibu bil jizaa’ee man hua fa – this is imam raaddhi rahimahullah – lam ta’arifu – have you recognised the ones who lies against the payback in the end? What kinda personis he? How will you recognise him? How will you recognise this is the person who has no belief in ever having to payback? This is, the question has been asked. And usually in a such a question, you would know yeah I think I know the answer. But in this surah Allah is answering the question. Allah is telling you, let me tell you how you will know that this person has no iman in the next life.

“*Fadhalik alladdhi yad’ul yateem.”* Fa is important here. Fa, then, lets study this word Fa in sha Allahu ta’ala, we’ll begin to the next ayah. But lets finish the commentary on this ayah first. Bal khitaabul likulli aaqil ayi araayta ya aaqil. Did you, and so, one of the opinions is, araayta is not only referring to the messenger SAW, but to anyone who possesses the ability to think for themselves. Did you notice a person who claims to have an intellect. Haa dhalladdhi yukaddhibu bid deen. Ba’adal hoori dalaa’ilihi, wa udu hiti bi ya’a nihi a’ yafahu ddhalik. How did you see this one who lies against the religion after all the evidences have been produced. Remember we talked about surat –teen, and all the evidences have been produced. And listen, what will keep you now? “*Fama yukaddhibuka ba’adu bid’deen*.but even then *Araayta alladdhi yukaddhibu bid deen*. After all this clarification, you still lying against this deen. You can still do this? Then the other, actually this I will skip. I already talked to you about it. Either referring to a specific person or generally. But then this is a really an interesting comment by imam Raazi rahimahullah. Very very insightful – fa tha bata anna in qaaral qiyamatikal asli li jami’ee an waa’il kufri wal ma’asi. Allah is estabilishing that the denial of resurrection, denying resurrection, is the essence of all forms of disbelief and of rebellion. That the fundamental thing that will keep people away from the religion is not that hard to accept revelation because it appeals to the intellect. To understand the concept of one God is not that farfetched. It is this concept that I will have to payback for what I do, because that means I have to change my behaviour right away and people are not just used to changing their behaviour. Bal yureedu insaanu liyaf jura aamamahu. Human being wants to continue to exceed himself when what is right in front of him and to continue to disobey violently. In whatever is referring he doesn’t care, he doesn’t want to change. And this is the real reason, that he doesn’t want to accept the religion. It is too harsh a reality to accept. You know when a reality is really harsh, you find an escape. And a lot of people do this nowadays. We call them losers. Really. You cant find a job, you have been you applied for jobs for a while and then you gave up and you just sit home deny reality play video games all day. You know the idea of just denying reality, being out, you know, that’s exactly this person. The reality was you have to pay for your deeds and he doesn’t wanna live by that reality. So he’s in his own little imaginary world where there are no problems. He can just party everyday and not think about tomorrow. You know the little concept of live for today? Right? Or Life’s short OR live it up? You know. You only got one chance? You’re right, you only got one chance, but this realistic concept, right? This concept to just live for pleasure, ultimate goal of life is pleasure and nothing else. That is these people who lie, are rejecting the concept of having to do anything with the next life. Lets move forward in sha Allahu ta’ala.

We talked about the implications of deen. Deen vs hiba. And the two, I will go with the technicalities again. “*Fadhalik alladdhi yad’ul yateem.”* Lets go to the next ayah. Al ijaaz bil harf. Theres allegory inside this ayah by emitting again. Harf min hushshart, ayi in arad laddhi yad’ul yateem. If you want to know who truly lies against the deen, then that is the one who lies against the religion. So this Fa is being explained in that way. That Fa is a proof that someone doesn’t believe in the afterlife is the one who pushes the orphan around. And the orphan is a representation of someone who doesn’t have the support. Someone who doesn’t have social support. And orphans, by the way, we define specifically as someone who lost their parents in childhood age. So yateem in the Arabic sense isn’t someone who lost his parents at older age but in childhood age. Now you know when a parent is lost, you know, even in older age, one feels helpless, one feels depressed, one feels like you know the ground from underneath has been taken away. It’s a very heavy thing even for an adult. Can you even imagine for a child, how helpless a child feels. A child, you know we don’t remember our parents as adults much, but a child, just think about how many times they says, Mom and dad, abba, mama, how many times they call their mother and their father out every single day. They don’t even think about it. Constantly on their mind, they won’t see their mother for two minutes, they are in the same house, they don’t see them for two minutes, MAMA, where did you go? Where did you go? Right? This happens to a child. They have this need. Their world. Their shelter is their mother or their father. And when those are taken away, al-yateem, can you imagine how helpless this child is, and how sad this child’s life is. So these are the people that are worthy of the most pity, most mercy, the most courtesy in the society. And what kind of human being could it be that would push him around. What kind of despicable, disgusting human being could that be. You see when you deny the aakhirah, you’ve denied something that was in your heart. And when you deny something in your heart, your heart beomes a little hard. And when your heart becomes hard, one of the things that goes away from your heart is mercy. Because for believers Allah says watawaa sau bil marhamaa, right, thumma kaanalladdhina minal aamanu, you know, watawa sau bis sabr watawasau bil marhamaa. Imaan, one of its consequence is mercy. And when theres no imaan, whats gonna go away also? The things that are good inside the heart will also start disappearing and getting rusty. This person lying against the religion, and it was easy for him now for him to be heartless. To push an orphan around. Yadoo’ul yateem. Daa’aa in Arabic is to push someone far away, with the expectation they cant push you back. It has different words for hitting people. Daa’aa is to really push someone afar. You know. And daa’aa is also to intimidate someone, and to kick them out of a gathering by bullying them, Get outta here, and you push them out. Like, kick them out the door. This is the attitude he has towards the orphan. By the way, you know, yateem is someone Allah azza wajal is so sensitive about. This concept of orphanage, Allah azza wajal is so sensitive about it, Surat un nisa, we will think it’s gonna talk about women. Guess what it starts talking about. Wa aatul yatama amwalahum. Wa aatul yatama – the orphans. The messenger SAW is being warned, fa ammal yateema, fa ammal yateema, first he went to the yateem, then wa ammas saa’ila, then the one who asks. But the yateem first. Sub’haanallah. Then the biggest criticism begins to kuffar, we read previously in the same juz, kalla ballatuqeemoonal yateem. You don’t give dignity to the orphan. You don’t honor the orphans. What kind of people are you. You’re supposed to be honouring them. Far from honouring them, there is one thing I don’t honor them, far from them, you pushing them. So when criticism was \_\_\_\_\_ (time= 32:16-18) honor them, but this has gone way further than that. The situation has got a lot worsen in this surah. Alladdhi yadoo’ul yateem. That is the one who pushes the orphan. Then theres the use of the word you know ddhaalika in this ayah. As opposed to haaddha, fa haaddhalladdhi yadoo’ul, this is the one who pushes. He said that is the one who pushes. Ddhaalika is ismul ishaaral lil ba’eed – a pointing word used for something far away. Allah has distanced this person from himself and from His messenger SAW. Ddhaalika is also used yadullul ala tahqeer. It is used to basically diminish his status. That pathetic one. By the way, it was used in politics recently. You know, I disagree with that one. This idea of referring to someone is that is to belittle them essentially. So ddhaalik, Allah azza wajal belittles this person and humiliates him. How dare you humiliate the orphan, you’re the one who deserves to be humiliated. Faddhaalik alladdhi yadoo’ul yateem. Little more commentary about the Fa. Waya jooz attakoonat aatifa, alalladdhi yukaddhib. So one, fa sababiya, one the fa I just described to you before again in this commentary was fa sababiya. In other words, he lies against the religion, and because of it he pushes the orphan around. There’s a cause and effect. But the other now is fa atafiya, which means, the one who lies against the orphans and/or lies against the religion and does this. In other words, these are two sides of the same coin, the first crime was against Allah and the second crime is against humanity. When you do a crime against Allah, that’s only one part of the criminal behaviour, naturally the other part would be crimes against humanity. And the flip side is true also. If you do criminal behaviour against human beings, it only natural that you’re probably engaged in criminal behaviour against Allah SWT. These go hand in hand. So faddhalik alladhi yadoo’ul yateem. Imam atf zaatun ala zaatin al sifatun ala sifatin wal fee qawlihi fa ddhaalikal li sababiya. We talked about this also. To issue a cause. A’ilamma kanal kaafiran mukaddhiban kana kufruhu sababan lidaa’il yateem. Hes is saying, ash-Shawkaani rahimahullah, that if his kufr, if he’s a kaafir and he’s lies against the deen, then his disbelief is a cause for him to push the orphan around and that becomes easy and its an easy next step for him. Now, such is typical for alladdhi yukaddhibu bid deen, one of the things that this surah is teaching us is the one who denies the next life, behaviour like pushing the orphan around is typical for him. But this is not the only behaviour, there are many other evil things this person does. But this surah choses to highlight one particular area. That does mean this is the only thing they exhibit. The denial of the next life or an attitude that denies the next life. That criminal behaviour can manifest in many ways. But this is one of the worst ways it exhibits itself, it manifest itself. Why is it one of the worst? Because Allah comes to the defence of the orphan the most. And we know this coz even the messenger SAW, kana yateeman SAW. Right? He himself was an orphan. SAW. Wa maana yadoo’oo yatfa’oo daf’an bi anfin wa jafwa. This is a very strong language. Though the meaning of yadoo’oo is to push someone with animosity and intimidation. Yatfa’ul yateem al haqqihi daf’an shadeedan. That to push the orphan away from his own rights. So its not some stranger pushing the orphan away, stranger might not even know he’s an orphan. You’re walking down the street, nobody knows you’re an orphan. But his own family, the neighbours, people who know him, that know that he has rights over them, he or she has rights over them, they are the ones who push him around. And push him away from his own rights. He’s coming to eat the food that his parents left him, no get out of here. They are doing an offence against him for the money that he himself deserves or she herself deserves. And more on that in sha Allahu ta’ala when we get to the language you know ta’amal miskeen, we will see it more on that in sha Allahu ta’ala. Now this word da’aa is also used in the quran to describe people that are going to be pushed literally pushed into hellfire. Yawma yuda’oona ila naari jahannama da’aa. Same word. The day on which they will be pushed into the fire of hell, into the fire of jahannum, a strong push. May Allah protect us from being pushed into the fire. Waqad qaddamna annahum kaanu la yufirunannisa wa sufyan. You know ash-Shawkaani rahimahullah comments, its already been sent several times that the quraysh were a kind of people that yu-arrithoon rather, they did not give inheritance to women nor to children, so even though they deserved it, they pushed them away. Now, another meaning of yadoo’oo, another qira is yad’oo, so there are two ways its been recited classically. Quri’a yad’oo ayidan. So Faddhaalik alladdhi yad’ul yateem. What does that mean then. It means he calls the orphan, and the way that’s been understood by classical scholars is that the one the orphan is living with, he calls him, uses him, abuses him and pushes him away. He only calls him when he needs him and then he pushes him away. So in other words, he has just turned him into a slave or a servant. Yad’oo – used for the one you’re calling for service in the sense. So he’s only turned this, the one who he’s supposed to honour, and the one whose rights he’s supposed to be terrified about, he uses for nothing more than a servant. I will read the exact quote for you in sha Allahu ta’ala. This is from tafseer ofRaazi, “…….” (time37:42-49) that he only calls him, he doesn’t feed him, and when he calls him he only calls him to use him, and to just make use of him or to even make fun of him. This connection between denying the next life and having bad behaviour towards people, this is not the first time in the quran this is coming, the connection between these two things. We read about these things before. For example; “……………….” (time 38:08-15) the people who cheat in business, they heckle trying to get the smallest profit to cheat the customer out of one gram, you know half, half of pint or whatever, to cheat the customer. And Allah says even at the end of that behaviour ala yadhunnu ulaa’ika annahu mab’usoon. Have they not assumed, have they assumed they are never gonna be brought back? In other words, he connected their criminal behaviour against people with being brought back in the aakhirah. These two things are connected again. Similarly, in surah alaq, kalla innal insaana la yatgha, know the human being, he truly rebels, why does he rebel? Arraha ustaghna, does he think he’s free of need? Inna ila rabbika ar-ruja, it is only to your master you have to be returned. Rebellion, compared with the, where did it come from? The idea that I don’t have to be returned. The two things put together again. One more place, fa amma man aa’taa wattaqa, as for the one who gave, this surah is the one who doesn’t give, but the one who gave and has taqwa , wa saddaqa bil husna, he confirmed the truth, he confirmed the most beautiful thing which is the truth, is Islam.

On the other hand, wa amma mam bakhila was taghna, and the one who is cheap and thinks he doesn’t need anyone else, he thinks himself free of need. Wa kaddhaba bil husna, he lies against the most beautiful truth. so the two things are connected constantly in the quran in several other places. Now we move forward in the interesting transition, wa la yahuddhu ala ta’aamil miskeen. This if not these are direct blows to the leaders of quraysh. But this is the most direct blow to the leaders of quraysh. This ayah, wa la yahuddhu ala ta’amil miskeen commonly translated – andhe doesn’t enjoin or encourage the feeding of the poor. That’s how its commonly translated. There are few things here. In the previous ayah we learnt about there personally lives, their, them, in their own family, in their own tribe, oppressing who? The orphan. And that’s their personal business. But these are the treasures of society. These are the people incharge of their budget. These are the people in public life. In their private lives, their corruption is fa ddhaalikal ladhi yadoo’ul yateem. But in the public life you know there is poverty, homelessness, there are these issues in society that leaders have to deal with. And leaders should be at the forefront. What should their campaign be. End homelessness in our community, end hunger in our community and you know end these problems, seed the poor etc etc. this is what public service is about. That are atleast serving the public, but if politicians, which is what these people were. If they are corrupt, then instead of serving those who are in the most need, they serve those that have the deepest pockets. Their attitudes change. So they are not there because they were not brought into power by the poor. They were brought into power by the rich and they need to protect the agenda of the rich, instead of protecting the agenda of the poor. So they don’t even bring it up. They don’t because you know their interests, they have no benefit. When you’re in a position of power, this is time to make more money and expand your power base and you’ll get nothing out of fighting for the rights of the poor. What are they gonna give you anyway. So forget giving them. La yahuddhu ala ta’amil miskeen. He doesn’t even encourage it. Doesn’t even encourage giving to the poor. Why doesn’t he encourage, there are several reasons. One, if he encourages him, then people might say, what about you, you are not giving, you even push the needy, your own family around, the orphan you don’t give, let him eat, you’re going to tell us about, you know, and so if he does it, public eye will be on him. He has to be the first one to do it. So he doesn’t even bring it up. Might as well not bring it up, there’s gentleman’s agreement. I’m not going to ask you, you don’t ask me. This is the attitude of this corrupt leader in quraysh that’s being exposed. We know why you don’t talk about it. Allah is exposing, and I know why you don’t bring it up. I know this is a problem on your face. You see people oppressed in the streets all the time and the treasures are full, but you wouldn’t want to exhaust that wealth of these people, and we know why, because you want these treasures for other things. You don’t want to open your mouth even about the rights of these people, poor people, unless they have the money to establish a lobby and give you a lot for your campaign. Then you will fight for their rights. Otherwise these people are worthless to you. This is old times or our times. Nothing has changed and this is not one country, another country, this is all countries. This is politics of the world. Right people on positions of leadership, trambling over the rights that they are supposed to take care of first. The ones they are supposed to be theirs first, and Allah azza wajal exposes them right in their face. Wa la yahuddhu ala ta’amil miskeen. Now haddha is similar in Arabic to hassa. Both of them mean to make something rise or to push something forward and to move something along like you know \_\_\_\_\_ and you move forward. That’s hassa with a sa. But everything that you move forward, that if you’re moving an agenda forward, or you’re encouraging the people to move forward, and get something done, then haddha is used. This is haddha. Ya huddhu ala ta’amil miskeen. Haddha is also used to encourage people to move forward on something good. So he does even encourage it. Forget doing it. Allah azza wajal didn’t even say wa la yut’imul miskeen. He doesn’t feed the poor, forget that. That’s already pushing the orphans around there. No point mentioning he doesn’t feed the orphans. That doesn’t even need to be said. Now Allah azza wajal didn’t even say masakeen. Wa la yahuddhu ala ta’amil masakeen. Poor people. Poor. Miskeen – singular. He is not even concerned about one. Forget many. He’s noteven concerned aboutone. He doesn’t care. And you know the use of these singulars, it is used for another purpose too. Because the criminal instead of thinking all of the orphans, not yatama but yateem. Right? Yadoo’ul yatama not yadoo’ul yateem. And not masakeen, miskeen.

44:00

Use of the singular makes them think of the particular miskeen, and the particular yateem that they have oppressed. And so their minds travel immediately not to general concepts, but to their immediate behaviour. Allah azza wajal psychologically takes them to their criminal behaviour making them realise I know what you have been upto, I know what you did with that miskeen today. Wala yahuddu ala ta’aamil miskeen. You know another word to encourage people is harrada. Another word in the quran just fyf for the vocabulary purpose. Hat-tha, hat’tha, hatthees comes from in the quran. Then there is hatta, to encourage people to do something good. To push them, to motivate them, and that’s you know what something politicians can do, leaders can do. They can take the mike and encourage people to do something together. When they can rally the people. But he doesn’t do so. Then there’s harrada. This is used for the prophet SAW. Harridil mumineena, ya ayyuhan nabi harridil mumineena alal qitaal, in surat ul anfal, encourage entice the believers to fight. Harrada is used when you encourage someone for something, if you if they don’t do it, harm will come upon them. So you better do it. Come on, lets do this, because there are consequences if we don’t. That’s harrada. So now, in this ayah, wala hayuddu ala ta’aamil miskeen. Some more commentary, la yahuddu nafsahu, he doesn’t even encourage himself, wala aalahu, nor his family, wala ghairahum ala ddhaalik, nor anybody else to do so. Ddhaalika bukhlam bil maal. And this is only because of his own cheap attitude towards wealth. Al takddheeban bil jaza, or in utter denial of having to payback, in other words, the rights of those people, whose gonna come asking for them, whose gonna find out on their behalf anyway, there’s nothing gonna happen to me. So he doesn’t think there’s anybody advocating for their rights. There is no law firm thats gonna issue a sapina to him. But he doesn’t know that the sapina is been issued right here, right on his shoulders, its being recorded. That that he doesn’t know. Because hes indenial of deen already, we talked about in the first ayah. That’s why this is all easy for him. Then wa iddha fatut’ta’aam ilal miskeen, those of you who don’t know grammer now, well enjoy this, ta’aamil miskeen – muddhaf/muddhaf ilai. There’s muddhaf and muddhaf ilai. In other words, to make it simple, the food of the needy, maskana, maskana, someone who cant help themselves, who are from sukun, they are in one place and they cant get out of that place, they are stationed there, unless you help them they cannot move out of their rug they are in. you know some people can change their situation you know they can move, they can do something. Transfer. Other people are stuck in a situation. They cant do anything even if they want to. They stuck in that.. this is a miskeen. They cant help themselves. You have to help them. They are in a position of helplessness. Right? Here by saying the food of the orphan, lets see what the commentary is. “………” (time 46:46-48) it illustrates that that food is actually the right of the orphan, it belongs to him. Allah didn’t say, don’t encourage giving food for orphans, or for for the needy. He said the food of the needy. If you say the food of the needy, or the needy people’s food, like if I say you know the food of mine, it belongs to me. Allah is saying they don’t even encourage giving the poor what is actually their’s. in other words, not only are they shutting their mouths about giving them the right why is that happening, because if they give them, whats gonna go in their pocket? In other words, these people not only are they not encouraging charity, they are actually corruptly consuming that charity, love for themselves. And that love actually belongs to the poor. Ala ta’aamil miskeen. Then, “………” (time47:36-39) it is as though he is forbidding the needy from what is actually his own right. Dhhalika yadullu ala nihaayati bukhlihi. This illustrates the peak, the very worst date of his cheapness, wa qasaawati qalbihi, and the hardness the stiffness of his heart, how can he do that to a poor person. He looks at him outside, and yet he can keep his his money , hes not even giving charity, that’s his money and hes keeping it for himself. What kind of heart can that be. Then the other interesting thing here is Allah did not say itt’aam, itt’aam – feeding, the word itt’aam in Arabic means feeding. Alot of translations for example they will say just for the ease of English, and he doesn’t enjoin or encourage the feeding of the needy, or the feeding of the poor. If the word feeding was here, would have been itt’aam, but the word itt’aam is not here, ta’aam is here. Whats the difference? Ta’aam means food. When you say feeding, then you’re saying you’re doing something out of the ordinary. You’re saying food, you’re saying something that already belongs to him. Itt’aam would have been referring to the act, and if you’re feeding someone that doesn’t mean the food belongs to them. If I feed you, that means the food belongs to me and I gave you. But if I gave you the food, your food, then ti means it belongs to you. Then the word ta’aam is really important here. Sub’haanAllah. The food that belongs to the orphan, they don’t even encourage speaking up for the rights of the orphan that they already deserve. So, now that we have come to this terrible terrible state in regards to the people, Allah azza wajal switches gear and starts talking about people who pray. Fa waylul lil muswalleen. You know muswalleen – someone who prays. All of a sudden the subject changed. Remember I told you this surah is talking about two different groups. But we will discover eventually that they are actually one group. Let me tell you the popular, you know whats been repeated over n over again, that they are two different groups and how that’s understood. We’ll give that edge too first. First, addhaun wat tawbeekh, in this ayah, in this next ayah, fa waylul lil muswalleen, then as a consequence, the worst form of destruction and curse, wayl, we had a long discussion about wayl, where, waylul li kulli humazatil lumaza. Right? Fa waylui yauma’izil lil mukaddhibeen, this ayah is very powerful. Because here Allah azza wajal didn’t say waylui yauma’izil lil muswalleen, the worst destruction will fall upon the people who pray ON THAT DAY. On which day? The day of judgement. The judgement that they deny in the first ayah? No. He said already. There’s not yauma’izil on that day . they are already in destruction. It is as though it is already hovering upon them. We need Allah issues and threat to them in the most immediate fashion. As opposed to saying what he says elsewhere, wa eeluin yauma’izil lil mukaddhibeen. Here waylul lil muswalleen. Not yauma izil lil muswalleen. Even immediately right now, they are in a state of destruction. Like, in other words, Allah rages pretty much ready to launch upon them, heap upon them, immediately. “………” (time 50:36-38) the other thing here is, Allah azza wajal did not say “fa waylul lilladdhinahum an salaatihim”, he didn’t just skip it, coz the word salah comes up anywhere right? Alladdhinahum an salaatihim, the word salah comes up. But He mentions it again, first, fa waylul lil musalleen. Then alladdhinahum an salaatihim, this could have been merged into one, rough translation, the worst form of destruction for those who pray, those who in regards to their prayers are heedless. In other words, the prayer came up twice. And this could have been fused. Fa waylul lilladdhinahum an salatihim saahun. Then the worst instruction for those, who when they pray are heedless, instead of mentioning the people of prayer first. Separately what is the benefit of this? There are several. Well the most important benefit that we should atleast highlight here, is when you say fa waylul lil musalleen, the worst destruction is to fall upon those who pray, anyone who pray is alerted. Everyone who prays, is this talking about me? Is this talking about me? It should terrify, every single person who prays. And you know when you used the word prayer in the classical sense, its not even limited to the prayer of the muslim. its all prayer. its all prayer. And even the muslim, you hear musalleen, Allah didn’t say al-kaafireen, al-munaafiqeen, that would have been clear. Al-musalleen. We were just musalleen, and \_\_\_\_\_\_. So even we should be as terrified when we get to this ayah, and the fact that Allah stopped here, instead of even continuing the ayah, li yaddabbaru aayaatihi, so they reflect on His aayaat. You know we learn, if we just stop here and end the salah and move on. You have to keep reading so the meaning is complete. But the fact that Allah ended the ayah here also has a benefit. And that benefit is, you better think, am I gonna be describe next. Coz I am a musallee, I am someone who prays, right? And this is where the commentary becomes is this talking about the munaafiqoon, the people of hypocrisy, May Allah not make us from them. So the first major problem we are going to deal with, is what connects the previous aayaat with these if we are thinking of this as a separate group. “……..” (time 52:41-49) you know shawkaani rahimahullah and ar-raazi rahimahullah, their comments in tafseer kabeer he says that hurting the creation and forbidding them even the smallest favour, not to mention favour even their own right, is a crime against the creation. But when you’re engaged in the crime against the creation, its only natural that will be engaged in crime against the creator. The other side of his personality is being shown. One violation of the rights of the people, the other violation of the rights of the creator. And if you deal with the creator in this way, its only possible if your prayers are hollow to begin with. That’s the other conclusion that is reached. If that’s the kind of behaviour you have towards the needy and the poor, then you’re the worst kind of musallee there is. Your salah has no goodness in it. There is nothing good that comes out of that prayer, except maybe some cardiovascular exercise. “……..” (time 53:38-43) isn’t it said that the prayer Allah says the prayer prevents you from shameless things and evil things. Isn’t the surah beginning from evil things? These are evil behaviours. How can these people be those who pray, almusalleen, not even alladdheena yusalloon, those who pray, almusalleen, who pray all the time, these are regulars in prayer. These are the people who pray regularly. And by the way switch from singular to plural, alladdhi, Araayta alladdhi, Allah didn’t say Araayta alladdhina yukaddhibuna bid deen. Fa ulaykalladdheena yad’oonal yateem. That’s not plural. That’s all singular. But all of a sudden over here what happened? Plural. Immediately, He switched to plural. When it came to musalleen. You know why? What kind of people are these. These are not people who pray in private. Where do they pray? in public. They pray in public. Why do they pray in public? Allah will tell us later on in this surah. They pray to do what, to show off? And if you want to show off when you’re praying, you cant do that at home. you cant do that at home. You have to come in public and pray. but remember who I was talking to who it was exposing. The Quraysh right. We’ll see why it was important. Why their prayers were important. And what prayers is it talking about anyway. Now. Let’s actually move to that topic. This, one opinion that regards to this description is that it includes the hypocrites. But before we get to that, more about that, I wanna tell you something about the word wayl, the worst kind of destruction. Where is it used in the quran? We saw it used for the most terrible kind of people, waylul li kulli humazatin lumazah. And those were crime against people. Weren’t they? Those were crimes against people. Now the same wayl being used for the crime against Allah. Because praying for anyone other than Allah is a crime against Allah. So one wayl for people who do crime against people, the other wayl for people who do crime against Allah azza wajal. Then Allah azza wajal says, “………” (times 55:30-34) He says, wayl is for them who wrote with their own hands saying its Allah’s book. That crime, Allah used the punishment that justifies with that crime is wayl. He says, we learned about people who cheat in business, waylul lil mutaffifeen, these are pretty bad criminals. And in the list of these criminals now, what crime? Those who pray. how serious is the crime in regards to, if you’re messing up in the prayer. These mistakes that people are making in their prayer, these crimes in the prayer they are that serious, that he put them in the same category as humazah and lumazah, as the one who wrote it with their own hands and called it Allah’s book. As the one who cheats other people in their wits. Sub’haanAllah, that’s how heavy this crime is. This is where the ayah ranks among other aayaats. So, what is that description of the prayer before we get to it lets establish both points. One that is referring to hypocrites. That’s the scholarly opinion that say the rest of the surah is madani. The rest of it. But the other we said how do we understand its talking about the same group. I wanna take you back to the little bit of history. Ibrahim AS settles in the city, he says “Rabbi inni, inni askantum min dhurriyati bi waadin ghairi di dar’in inda baytikal muharram.” I have no doubt, established my family, out of my progeny out of my children’s lineage, in a valley tha has no cultivation, by your sacred house. Rabbana liyuqimunas salaah. My master so they may establish the prayer. He made dua that my children should establish the prayer. Which first children? Ismaail AS, he’s the one that… min dhurriyati refers to Ismail AS. Here we get some idea that Allah azza wajal had ordained prayer upon Ismail AS. We find more evidence of this when Allah azza wajal says “kaana ya muru ahlahu bis salati”. In surat Maryam. He, talking about Ismail AS, it says he used to command his family to pray. pray where? At the kaaba. So when Ibrahim AS made the prayer, made them establish prayer, Allah fulfil the prayer immediately with Ismail AS in surat Maryam, coz he said they established the prayer. So Allah taught him some form of prayer that he taught his family and told them to do it. And that prayer is passed down from generation to generation to generation. But it starts getting corrupted. But its still called what? Its still called prayer. That’s still called prayer. The original prayer was only for Allah. The original prayer was full of sincerity. But that same prayer that was given as a legacy to you people, it was given to you by your, by the prayer of your father Ibrahim, and then under him Ismail AS, who told his family to pray, you have made that prayer, that beautiful thing into something so ugly, that you deserve the worst kind of destruction. Now how did they do that? How did they corrupt that prayer? Allah azza wajal describes,alladdheenahum an salatihim saahun. The first crime. Sahwa, you know sajda tus sahuw, you heard the term before? Sahuw in Arabic mean to forget something out of neglect. To forget something because its not the most important thing to you. This is sahuw. Something else was on your mind, and you forgot something which you think was less important. And you overlooked it. This is called sahuw. Sahuw also includes, that if you caught the prayer well in good, that if you didn’t catch it “aayn no big deal”. Sahuw also means you made plans to make salah or you made plans to go to mall or you made plans to go play sports or you made plans to go see a movie whatever I hope not, but you went to make all these plans, but what was not part of you plans? Salah time. You plan the wedding, but you can flix with maghrib time. Aayn no big deal. Right? You registered for courses, and its right at juma time. But you know, this professor’s easy A, that’s why I took this course. And You know, it fits my schedule better. Right? And your work breaks, they may, and it comes with salat time. You organise your life, but what’s not a concern in how you organise your life, the prayer. You’re careless about it. It doesn’t matter. It doesn’t matter. And so you go on a picnic, or you invite people over a party or something, and salat time came and went, its okay, we’re busy right now. You know its not that big of a deal. This is sahuw. Neglectful. Now, Allah azza wajal first of all mentions before he gets to a bigger crime, your first reason you deserve the worst kind of destruction is you have this attitude about the prayer. This attitude

You know there is an ayah in the Quran Allah (AZJ) few places just I wanna give you some idea of the importance of what Salah is to Allah (SWT)

What Salah means. One place the converstation happens between Allah and Musa Allah introduces Himself to Musa (AS) Himself Himself What does he say to him Inna ni Allah an Allah I am Allah no doubt Fa'bud ni Worship only me Enslave yourself only to me Wa akimis Salaat tali zikri And establish the Prayers so you can remember Me I mean think about that

Musa (AS) is just talking to Allah Do you think he is ever gonna forget Allah now When you talk to somebody important, You never forget You never forget Somebody comes over to your house You know who I met You know who came over to my house You know who I spoke to on the phone Somebody important that you meet It becomes an imprinted memory in your mind And the point of conversation everyone you meet You whom I'v had a talk with This famous person Who is he talking to ? Allah (AZJ) and Allah says No No No That remembrance is not enough to remember me

You better establish Salaah SubhanAllah Now there is this ayah Inna Salaati wa Nusuki wa Mahyaaya wa Mamaati lillaahi Rabbil Aalameen

Let me translate roughly No doubt my prayer my sacrifice my life and my death all belong to Allah. Life and death is pretty big things. What came first ? Salaat. Salaah is for Allah. I was thinking Salaah at the end.

Ofcourse my life belongs to Allah so Salaah is part of it, part of my life

No, Salaah first, Life and death second, Later on. SubhanAllah

What is this Salaah to Allah (AZJ) You know. And in Surah Al-Baqarah,

instead of calling it Salaah he calls it – Imaan. instead of calling it Salaah he calls it – Imaan Allah will not waste your Imaan. Wa ma Kaanallahu liyuzia' Imaanakum When the Qiblah was changed Bani Israel come to the Believers and say "Aw, All your previous prayers are wasted"

Allah says No, Allah will never waste your Imaan

What is He actually talking about ? Salaah

As far as Allah is concerned there is no difference between Imaan and Salaah.

By the way, Imaan is an act of what ?

Where does Imaan exist ?

Where does it rest ?

Does it rest in our eyes, in our minds, in our hands, in our tougue ?

Where does it rest ? In our hearts and so does Salaah.

And these people have Salaah but where is it not happening ?

In their hearts, thats why Saahoon, Ghaflah, you know

heedlessness, carelessness, causal attitude, not that important to me

When something's not important to you or you don't care for it

Not caring for something is a problem where ? In the heart

Thats their first problem SubhanAllah

May Allah (AZJ) protect us from Sahwa in Salaah

Now this, after we talk about this,

Allah (AZJ) mentions the bigger crime:

Al Lazeena hum yuraaoon

Actually before we get to it I wanna tell you something

One comment of Ash-Shaukaani (RA) hurt me when I read it really is

You pray sometimes and not other times Minas Saaheen

You belong to this group

You don't take care of the pre-requisites of the Prayer

You from the As-Sahoon

You pray like a bird you pray like a bird

pecking pebbles the prophet describes this when some people make sajda

They bend their head and come right back up

and they wait till the end of Salaat time right this is Saahwa also

this is Saahwa also

And to be unmindful of the components of the prayer

you havn't even gone all the way down to the ruku' its time to get back up

Right its like you are in a hurry it hurts you it hurts you

like all of a sudden you start getting high blood pressure if you're in ruku' too long

so immediately halfway down already its time to come up

immediately into sajda you come back up

you barely touch it

they call it hit and run

Thats what they used to call it: Hit and Run in College in the MSA

So you finish your hit and run BANG BANG BANG and you are done with your Salaah

Get it over with kinda thing you know

Its like an obstacle in your day

Its getting in the way of the really important things you have to do

You weren't created for this before Allah mentioned your life and your death,

he mentioned your Salaah

You were created for Salaah

Thats your first job

Thats the first thing the Messenger has commanded

you know before

We think of the Messenger as someone who gives Dawah to people, right.

Thats in Surah Al-Mudassir go tell the.. warn the people

Before Surah Al-Mudassir there's Surah Al-Muzammil

And Surah Al-Muzammil whats he told to do first ?

Pray Qumillaila illa Qaleela Pray first

Then go warn the people SubhanAllah

What institution is this: that we can't be careless and heedless about

He says: Innahu la yubaali sawaaun salla aulam yu Salli

this is the person it doesn't bother him whether you pray or not

You know in Punjabi they say Gal hi koi ni

No big deal whats the big deal Its ok

don't make a big fuss about it

Its just Maghrib, its alright

There's still time There's still time you know

And you keep saying that to yourself SubhanAllah

Anyhow, So the Muslims atleast should organize their daily affairs

and especially their social affairs around the Salaah

Inna Salaata kaanat alal mu'mineena kitaabun marqoota

No doubt the prayer especially when it coes to the Believers

it is that which keeps their time it schedules their life

And Allah didn't say Al Lazeena Aamanu in the ayah

He said Al-Mu'mineen - If you are truly Believers then everything else will come secondary Salaah will come first

If you are just Al Lazeena Aamanu just regularly those include hypocrites too by the way in the Quran

then maybe not but if you wanna be from the ranks of those who truly believe then

Salaah schedules the rest of your time the rest of your day

Akhraja Abu Yaa'li actually the entire narration you will find in Tafseer Ash-Shaukaani

so I wont tell you who its narrated from except at the end Saad Ibn Abi Waqqas (RA)

Sa altum Nabiyya (SAWS.) <Arabic>

This is, by the way, in Sunan of Baihaqi (RA) some argue and question the authenticity of it

Ash-Shaukaani leans to confirm it

He was asked about this ayah those who are heedless disregarding careless negligent in regards to their prayer

who are these people the Prophet (SAWS) was asked

He said <Arabic> They delay the prayer from its actual time

Or just combine all of it at the end

or wait till very end before it ends and get it over with then

keep procrastinating keep procrastinating (Arabic)

The next ayah (Arabic)

The ayah gramatically is complete if you just say (Arabic)

Actually its even complete if you say (Arabic)

even then its done, gramatically its still correct

Allah says Al Lazeena then he says Hum and then he says yuraaoon

Now this repetition of Al Lazeena Taqbeeh it illustrates

how angry Allah is Not only are they heedless thats a crime enough

when even they do pray reluctantly

when even the time does come to pray

what do they do they do it these are the people who do it to show off

Hum yuraaoon

Hum also has another lesson in it

its used to illustrate ikhtesaas

In other words the people who are careless about Salaah

it is easy for them to take the next step and only pray to Show off

They will be the only.. These people whenever they are gonna pray

their pray will improve a little, their motions will be a little slower

their ruku' will become a little closer to 90 degrees now when people are around

only then, it is these people

but the disease started where first the prayer was empty

they didn't care much about it it wasn't that imortant thing to them

it was an easily forgotten thing for them

Not the top of their agenda

for the youth here, my advice is don't sleep late bro don't sleep late

don't stick on the computer all night long listenning to Islamic lectures

cuz you are gonna miss Fajr, thats not very Islamic ok

take care of Salaah (Arabic)

The Quran and Fajr prayer will be witness for you

it will be witnessed it is witnessed by Allah it is witnessed by the angels

it is witnessed by those who are recording your deeds Allah says that for the Quran and Fajr

How do you make Fajr you go to sleep early how do you go to sleep early you stop watching stuff

Keep your laptop off after Isha, don't turn it on just don't turn it on

I know you have high-speed internet I know nobody else is around and this is the time that you have to chill

stop chillin' you know wake up for fajr get up for fajr

pray Isha on its time, pray fajr on its time start from that

before i tell you make every Salaah in the Masjid and all other of that lets begin with the first things first

first thing first step pray them on time Fajr and Isha atleast get started.. institutionalize those

when you can get those then if you really wanna make a really significant step before you talk about adding nawafil

and extra fasting lets start doing Fajr and Isha at the Masjid first lets do that

you could do that then other stuffs are easy you can't do that work.. that's your project

thats what you worry about because until then maybe..

may Allah (AZJ) not include us among those for whom Salaat is not the most important thing (Arabic)

then Allah says (Arabic) He didn't say (Arabic) in regards to their parayers they are careless heedless forgetful

He didn't say in their Prayer thats a mercy from Allah because all of us at some point get careless in the prayer

And if Allah said fee all of us would be destroyed there's A'n in regards to the prayer, not in the prayer itself

cuz in the prayer sahua happends to all of us you made three sajdas you made five rakahs instead of four you make

mistakes you started thinking about what she made for dinner in the middle of Salaah that happens that's Tahwaa fis Salaah not a'n Salaah

A'n Salaah means dinner's being made or you know you're watching some show and its your favourite episode or something and then there's Salaah time too

and you're like Aa I don't know what to pick Salaah, entertainment.. tough call (Arabic) tell them what Alah has is better than entertainment

its better than business the two things that keep people away from Salaah is entertainment and business and Allah mentions entertainment first cuz

thats the virus that infects most people business only for business people but entertainment everybody has got a problem Wallahu khairur Raaziqeen

And what are you worried about business Rizq comes from who ? Allah (SWT) he has mentioned this ?? at the end of the ayah (SubhanAllah)

Now lets move on InshaAllahu Ta'ala and wrap up this Surah. Here Al Lazeena hum yuraaoon interesting word Allah used to talk about showing off

Ra aa in arabic to see, arRa aa to show Raa'aa for mufaa'ala I never got into the forms so those of you who are into grammatical form from 1 2 3 4 5

can handle it I just know mufaa'la taf'eel if'aal I can do the numbers its a more Roman thing I hate it but anyway (Arabic) these are the forms

of these words what does it mean ? it comes from mufaa'ala which means of two parties that struggle against each other

so one is struggling for the other to be seen .. for him to be seen by the other Thats yuraaoon

They're trying really hard to be seen when they are praying so they find not the quite corner in the Masjid to make the extended nawafil

They find the public place to pray why cuz they need to know that people are watching they need to know that people are seeing Al Lazeena hum yuraaoon

By the way this is also a criticism of the Quraish why because they were leaders custodians of the House of Allah right and

there.. you know why they used to pray because you know they had to come off as the religious leadership

these are the spiritual elite thats why they are custodians of the Kabah they are not all about the money and politics they really care about the House

So even if they don't care about the prayer at all they still have to come out and do the show its all an act for them

And Allah exposes that this is nothing but an act which is why we said this is one group

this is not just talking about the hypocrites though it includes them Primarily its exposing the hollow nature of the prayer that they..

the mockery of prayer the Quraish are doing I know what your prayers about Al Lazeena hum yuraaoon

they are doing nothing but showing off to one another Innal Munafiqeena yukhaadioonallah by the way the word Iraa'a.. Muraa'aat the definition of it

(Arabic) Muraa'aat is to show yourself off as someone good or righteous in contrast to what you actuallt are..

thats literally what the word is used for so by usin that word Allah is saying

you're trying to convice people you are so good and the reality I know is you're nothing but filth you're corrupt on the inside

this is the exposition.. the exposing of the Quraish in their hollow prayer

the deformed form of prayer that is left from the original legacy of Ismail (AS)

So Innal Munafiqeena yukhaadioonallah wahua khaadi'uhum

Allah (AZJ) says No doubt the hypocrites they try to decieve Allah while He is actually decieving them (Arabic)

And whenever they stand to pray they stand lazy whenever they stand to pray Allah didn't say (Arabic)

you know Aqamus Salaah Aatuz zakah you've heard that before for the hypocrites Allah did not say they establish the prayer

they don't deserve those words He just said they stand to pray He didn't say they establish.. they don't deserve those words

and whenever they do stand they stand lazy yuraaoon Annaas trying hard to be seen by the people while their filth is not exposed

(Arabic) And they don't remember Allah except very very little some.. by some accident sometimes they remember Allah but thats it

Maybe for a second something hit and a tear came down the eye but they wanna make sure that tear is seen by everybody so they don't wipe it right away

You know they can have a napkin after Salaah, you know.. you could just hide it because its for Allah its not for this guy over here

So you could say Oh My God ! You know that guy is actually pretty spiritual guy. He's even crying in Salaah.. No No No yuraaoon Annaas

Sometimes it hits them (Arabic) they don't ever come to the prayer still didn't say (Arabic) He said (Arabic)

They don't come praying except that they are lazy (Arabic) and they don't spend except that they are disgusted by spending

This Surah they do both don't they're disgusted by spending and they pray to show off and they are lazy and heedless

and this is the same attitude of the Munafique So Allah is talking about the hypocricy of the Believers and at the same time the hypocricy of the Kaafir

They are also hypocrites to their community because this is what leadership can do

They can be this hypocritical people portraying themselves as spiritual and mindful of the people's needs while (Arabic)

don't even open their mouth about that stuff push the orphan around in their public.. in their private life..

and then when they show off.. when they pray its not important for them.. its the last thing really of concern to them..

they don't remember Allah in it and they do it to show off anyway

So there's a really cool anecdote I found by the Ulema about advice to Believers in regards to Prayers I'll share with you

(Arabic) Don't leave the nawafil.. the nafil prayers.. out of shame The advice is don't leave the nafil prayers out of shame

Oh I don't wanna be seen as the one who makes all these nafil prayers to show off to people I'm embarrassed to make the nafil

so I'm not gonna pray nafil because I am a good person I'm not gonna end up being a showoff.. He says don't leave the nafil because you are too ashamed

At the same time (Arabic) but don't make them to show off either so find a balance in between

other scholars commented the balance in between is make the fard prayer in the Masjid and make the Nawafil at home make them at home

because there's no point you showing off to your children you're being a role model to your children you dont expose to your wife look how long my ruku was

she's not gonna be impressed with you ever anyway right so there's no point of ria over there, thats over here

so go home and pray the nawafil and extend them so your children see you know the home can become a graveyard if you are not praying there

so pray at home you know balance between these two things and this is something we have to be constantly mindful of

its not something you could just be free from which is why Allah didn't just say Al Kaafiroon or Al Kaafireen or Al Mukazzibeen

He said Al Musalleen so everybody should be worried and the worry is so heavy that when the Prophet (SAWS) says (Arabic)

you know arrogance this showing off this attitude is more difficult to catch than a black ant on a black stone on a dark night

to spot that.. that is the same as spotting arrogance in yourself so you have to be really on the lookout

you really have to you know feel for yourself am I getting arrogant am I becoming a showoff may Allah (AZJ) protect us from it

ok.. so thats final ayah InshaAllahu Taa'ala Wa Yamna'oona Al Maun this ayah (Arabic) are depicting the same reality but its taking thr final step

so you notice this surah began with an attitude thats inside the heart lying against their religion

then it transferred.. the discussion became crimes against people.. then the discussion became crime against Allah

then the discussion came back to what again crimes against people.. the two things are intertwined with each other you cannot seperate them

they become inseperable entities as far as Allah (AZJ) is concerned and people try to seperate these two things you know that

people say I am a charitable person I am a good person I just dont pray right and then there are people who pray a.. very very regularly

but they are horrible to their family and to the needs of the.. the needy and they're greedy in their wealth and cheat in their businesses etc etc

people try to seperate these two things what does Allah do in this Surah He makes the two things inseperable you can't seperate these two things

if you are good to people you have to be good to Allah (AZJ) if you are good to Allah (AZJ) you have to be good to people its in..

you know he fuse the two and this is the logic of the Quran it doesn't let you fall into these extremes and traps and you know boxes

that you create for yourselves it keeps you balanced and every Surah produces its own set of balance you know that keeps us from falling into these moral dilemmas

and these problems that we have we're almost done InshaAllahu Taa'la bear with me

Al Maun one of the description of Al Maun by the way (arabic) and they forbid.. they forbid Al Maun.

Maun has been interprete by many scholars even some Sahabah as Zakat literally Maun comes from Ma'an which is a Shay Al Kaleel something very small and insignificant

the loss of which would not pinch and it is in Arabic expression (Arabic) it is a thing that people share with each other like a bucket or a shovel etc etc

these are the kind of things that is Maun small things that you share and you don't feel the pinch if you give it to someone

it doesn't decrease you like you are not using your pen somebody says can I write something down and they write it down you dint really suffer the loss of ink

and you say the price is going up nowadays of ink I dont know you know the lead you lost with the pencil you gave someone and thats not..

you know its not something you become cheap about this is Maun

The other meaning of Maun and bdw why is zakat called Maun to The Sahabah.. Allah is asking so little of our income that it sould be considered Maun

Thats the attitude of the Sahabah thats why they called it Zakat Now 2.5% is nothing compared to what you get to keep for yourself so you know forbidding even that

it doesn't make any sense because its so little that Allah (AZJ) has asked you

So another meaning of Maun (Arabic) It is the right on the slave to give generally which is why it is considered zakat also very interesting definition from a literary point of view

(Arabic) it is that which you cannot possibily be cheap in like water you can't possibly be cheap in it but Allah says at the end of this Surah

They forbid even Maun they are that cheap they are that you know hard of the heart its not eben bukhl here there's something more here

they can't see a smile on somebody's face they can't find themselves doing something good for someone the first thought that comes in their mind is why should i help them

Why should I help you why should I give you some help why should I give you a ride I dont care I dont owe you anything I dont need this

this attitude not because not that I can't not that i will need to use it if you dont use it i just dont want to i dont like you i dont wanna help you

this is you know Qaswatal Qalb the harsh.. the hardness of the heart meaning Allah mentions things one after another that make your harder harder harder

and it comes to the point that even if somebody asks you for something small they ask you for a napkin they ask you..

they knock on your door from the neighbour and they say can I have some salt No! and you slam the door in their face think they gonna get salt from me

Hah you know Pathetic its a pathetic attitude but this is how low a person would reach and you call yourselves leaders you call yourselves custodians of the House of Allah

you that Allah (AZJ) says (Arabic) I fed you i gave you food and you're gonna act like this ! like its yours you can be like this if it was yours

I gave you the food and you're gonna hold it back like this SubhanAllah the contrast between what Allah demands and what he gave them and the behaviour that they are showing

So finally (Arabic) finally I wanna share with you this du'a of Imaam Raazi (RA) at the end of this Surah he made this beautiful du'a and I wanna share this du'a with you

Its really really moving (Arabic) we complete the tafseer of this Surah with a prayer (Arabic) the one that we Worship and obey alone.. this surah is dedicated to the mention of hypocrites

and the surah that is coming after it describes the charater of Prophet SAWS which surah (Arabic) thats what he is talking about (arabic)

if we are never going to reach the status of the obedience of the Prophet Muhammad (SAWS) (Arabic) nor his companions (Arabic)

then also not let us reach the lowest disgusting acts of these people either if we cant reach that high then dont let us fall in this low either

Right (Arabic) Then forgive us lovingly with your favour O the Most Merciful of those who show mercy (Arabic) and of course he ends his prayer with sending

salawaat and salaam upon the Prophet (SAWS) really beautiful supplication

The final comment to make about this surah after this du'a is that this Surah as far as the teachings of the deen one of the core teachings of the deen

even if you dont remeber the ayaats and the proofs and the evidences the teachings and the lessons for life in this deen is essentially very very simple

the two things that will keep your heart soft and keep.. prove to you that you are not in denial of the final.. you know reward and punishment the deen that deen

the two proofs of it are how you pray and how much you give giving your dealings with people and your prayer to Allah (AZJ) these are an indication of how strong

your belief in the akhirah is and what you should be expecting from it and if our prayers are weak thats a life project now that becomes a mission

and if our dealings with the orphans and we dont even talk about the needs of the other if we are not concerned about these things then these things become a concern first and foremost within your own family

you know for a fact that there are people in your family that need help and they are some people you dont like you dont like your cousin

you dont get along with him but he needs help you dont like your aunt she yells at you she is annoying but she needs help she's financially in need

these people deserve it no matter what because you are not doing it for them you are doing it because its proves to you for yourself and InshaAllahu Taa'la

its a case with Allah that you believe in being paid back in the end

May Allah (AZJ) make us of those who belive truly in our hearts may Allah (AZJ) correct our prayers and keep them from these despicable acts

May Allah (AZJ) make us the best to each other and to all of humanity and make us living models of the beauty of the deen.