The first thing I’d like to share with you is a principal of the Qur’an that Allah himself lays down in the Qur’an. And that is it’s in a small phrase and I won’t even give you the entire Ayah, Allah {3azzawajal} says {li-yaddabbaroo aayaatihee}, so that they may reflect deeply upon his Ayaat, so they may engage in the act of tadabbur. This is called tadabbur—deep reflection, thinking, pondering, trying to understand what is the meaning behind these words—literally “behind” because {tadabbur} comes from {dubr}, to be behind. So you know when you really wanna understand something, in English, they say know it backwards and forwards, inside and out? The closest thing to that in English. So we have a deep understanding of the Aayaat. And now what’s interesting about that phrase—one of the many things—is that when Allah {3azzawajal} gives us a statement and it’s broken up into many Aayaat: {Ar-Rahmaanu 3allama-lquraanu} is actually one sentence. It’s not two sentences, it’s one sentence, but it’s two aayaat. It’s two different Aayaat. So in light of that principle, what Allah is demanding from us {subhaanahu wa ta3aalaa}, first and foremost is each Aayah should be reflected on for its own merit first. As a sentence, as kalaam, as speech that is continuous, that’s its own right. But “Ar-Rahman” by itself is enough for you to reflect upon. That word in and of itself is something that deserves your attention. So even though that statement is so powerful {Ar-Rahmaanu 3allama-lquraan} that statement in and of itself is incredible. But Allah stopped at “Ar-Rahman”. He made that an ayah and then He gave us the Ayah {3allamal-quraan}.

So what is it that we should reflect upon in the word Ar-Rahmaan? I’ll start with the most basic, the easiest thing. I think anybody here, people who know Arabic or don’t know Arabic, at least know this word because they say it everyday [in the Basmallah and Fatihah]. The word Ar-Rahmaan is something you hear all the time. And probably all of you, if not most of you, know the meaning of the word, or at least some idea of the meaning of the word—it has something to do with mercy, or Allah being Merciful. So the first thing that you and I are being asked to reflect and ponder upon is “How is Allah merciful to me? What does that mean? What is Allah doing for me right now that is a display of Allah’s mercy?” That’s the first thing. You have to now—every person for themselves has to just get lost in thought, “what are the things Allah has done for me that are acts of mercy by Him today, right now, this week, this year?” from the things that have happened to you personally, to the things that are going on with your children, the things that are happening to your parents; somebody’s parents got sick and Allah gave them {shifaa’}; somebody’s children were not doing so well and Allah made them better; somebody was in a position of fear; somebody lost their job; somebody’s enjoying their health, Subhanallah, and we have a roof over our heads, we have food on the table, we have drinks in the fridge; we have these things to thank Allah for, and these are all manifestations of Allah’s mercy.

So if you were to try and make a list of things that you are grateful for, or that you think are a proof that Allah is merciful to you or to me, then that list would just keep going on and on and on, we’d be lost in thought forever. Subhanallah. Such a deep statement. But i’ll take it a step further now. And at a step further, Allah gave us two names of his mercy, the ones you recite all the time {Ar-Rahmaan Ar-Raheem}. But in this ayah Allah chose this particular one, the word Ar-Rahmaan. The word Ar-Rahmaan is different from Ar-Raheem, and there’s a lot of commentary about that but I’ll just summarize it for you because I wanna make a lot of other, share a lot of other things with you In shaa’ Allah. One of those things is that the word Ar-Rahmaan doesn’t just mean merciful; it is {seeghatul-mubaalagha} which means extremely, unimaginable merciful. It’s overwhelmingly merciful. It’s incredibly merciful. That’s one thing. The second thing is the word Ar-Rahmaan indicates, because it’s the hyperbole, or it’s the powerful form, of what’s called an {ism faa3il}. It’s originally {ism faa3il} it becomes {mubaalagha}. What that simply means is, “someone who’s doing something right now.” They’re doing something right now. So when we say Ar-Rahmaan, one of the meanings inside that word is “Allah is doing something incredibly merciful right now.” Or “He has done something incredible merciful.” It points to something specific. And to make that easier for you to understand, if I say something like, “someone is nice,” I didn’t specify any action; I just said they have a quality that they are nice. But if I say, “Someone is being nice,” am I being more specific now? When are they being nice? Right now. And they must be doing something particular, which makes me say that they are being nice. So it’s more particular. Ar-Rahmaan is much more specific, much more particular. And it is fitting that Allah uses Ar-Rahmaan because then He mentions specific mercies. In this Surah, He mentions a specific list of mercies. So the entire Surah, its texture, how we understand this Surah is in light of that one word: Ar-Rahmaan. It’s like if you don’t understand that word, you cannot understand this Surah. You cannot understand all of the other Aayaat. They color all of the text. They color all of the other lessons of this Surah.

And so now, when we make a list of all of those mercies that we can think of, that Allah gives us, Allah decides to give us—you know how when you make a list of mercies, you think of the first thing that comes on your mind. That’s one way to make a list, right? First thing that came to my mind, second thing that came to my mind, third thing that came into my mind. Another way of making a list is probably in the order of priority: the most important thing first, or the biggest mercy first, then next, then next, then next. Well here is Allah’s list of priority. Of the things that are a proof of Allah’s mercy, the thing at number one is {3allamal-quraan}, He taught the Qur’an. When you can think of all the things Allah has done for you and me, the first thing that we should think of that is proof that Allah is unimaginable merciful is not just that He gave the Qur’an {aatal-quraan}, not just that He sent down the Qur’an {anzalal-quraan}; He said {3allamal-quraan}, He taught the Qur’an. He used a very particular phrase. He taught the Qur’an.

Now in this word, the first thing we learn, and if you go very simply—I think all of you know the next ayah by heart, what’s next? {Khalaqal-insaan}. Allah mentioned our creation next, “He created the human being.” So He says, “the one who is being incredibly merciful…taught the Qur’an, created the human being.” But wait a second, creating the human being I would think comes first, then teaching. But Allah is teaching us here that this, the fact that you exist even, the fact that you and I are even created, is less of a mercy. And the fact that Allah taught us this Qur’an, is a greater mercy. This is a greater mercy than my own life. {3allamal-quraan} first, then {khalaqal-insaan}.

Then if you look at the word 3allama, you find something remarkable. You know the word 3allama is what’s called transitive in English. “It has {ta3addee},” is what they say in Arabic. What that means is when you say, “taught,” you think of two things, at least: You think of a teacher and then you also think of the student. So there is a {mu3allim} and there is a {mu3allam}. There’s a third thing too which I’ll mention in a second. But if Allah says He taught the Qur’an, what role does he take? Teacher. When you mention “I taught”, like if I said, “I taught Arabic” or something like that, the obvious question that would pop in somebody’s mind is, “well who did you teach?” Allah did not mention the student. Allah said He taught the Qur’an. He didn’t say He taught the human being the Qur’an, He taught people the Qur’an, He taught the messenger the Qur’an, He taught Jibreel (as) the Qur’an so he could teach the messenger—nothing. He just said He taught the Qur’an. And you know what the mercy of that is? It’s open. Anybody can become the student. He didn’t restrict it. He didn’t limit it. He just said He taught it, who’s gonna be there to learn it? {Wa-laqad yassarnaal-quraana lidhdhikri fahal min muddakir} It’s an open challenge. “Is there anybody coming forward? Anybody wanna learn? Anybody wanna become the student?” Subhanallah.

 And then the other thing is, you know, people pay extra money to go to an expensive school. If you’re in higher studies, you look for the top specialist in that field and it’s an honor to study under the top specialist of that field, or to attend their lecture, or to come under their tutelage, etc. It’s considered kind of a high privilege. And so a lot of these lofty institutions of learning, they tend to be very expensive also because their faculty is very high caliber. So when you get to study from somebody high up, then it’s considered a major honor. In this case, who is taking the credit for being the teacher? Allah. {3allamar-rahmaan}. So whoever becomes the student, in the end who is the teacher? Can there be a bigger honor than that? I mean it’s already merciful enough that He created us, but now He’s giving us this unimaginable mercy of being our teacher. But you can think, “no no no. Allah didn’t teach me the Qur’an, my Sunday school teacher the Qur’an, or Haafiz-saab taught me the Qur’an.” Listen. Allah {3azzawajal} teaches Jibril (as), Jibril (as) teaches Muhammadun-Rasulullah (SAWS). Muhammadun-Rasulullah (SAWS) teaches the Sahabah. The Sahabah teach the next generation and the next generation and so on and so forth until your Sunday school and then you. And then in shaa’ Allah, your children and then others. But in the end Allah is saying, “no. The translation didn’t teach you. The youtube video didn’t teach you. The Tafseer book didn’t teach you. The Imam didn’t teach you. The teacher didn’t teach you.” In the end, who was the teacher who gave you this honor? It was Ar-Rahmaan. You should be appreciative. {Ar-Rahmaanu 3allamal-quraan}.

Another lesson inside this amazing thing that Allah has said. If you get a really expensive gift, and you know it’s expensive….I come over to your house and say, “Here is something I got for you. It’s really expensive” and you say, “Ohhhh, I love it, thanks!” and you throw it behind your back, or you throw it out of the house—in front of me! I’m seeing you not show any appreciation for this gift. “Thanks a lot! This is awesome!” And you just kinda put it by the shoes or whatever. Is that an insult or no? Allah decides to teach anybody who would want to learn, and of course the first in line should be the mu’min, the believer, the muslim, they should be the first in line to say, “I am ready to take this honor of learning the Qur’an, because Allah decided to give me the mercy of being the Teacher.” So if you and I don’t spend the time to become a student of Qur’an, if you and I don’t spend the time with this book, to recite it, to learn its tajweed, to try and memorize it, to try and understand it, to be students of it, to really be students of it, and to appreciate Allah as the teacher of it—then who are we really not appreciating? We’re really not appreciating a gift Allah gave. And you know the only reason someone would throw a gift or put it on the side—sometimes you get a blender as a wedding gift, you know, and it’s okay for you to put it in the closet, because you don’t value this gift, it doesn’t mean much to you, and the fact that you never use it, you never even look at it is pretty good proof that you don’t like it or you don’t appreciate it. Even if you tell your cousin or whoever, “I loved it, it was awesome, great!” you’re just saying that, you don’t mean it. The proof is in the pudding. The proof is in the fact that it’s in the closet. So if Qur’an is sitting in the shelf the entire time, it doesn’t get any of my time, it doesn’t get any of my attention, then you and I can say anything we want, we can say we love the Qur’an, we can say it’s amazing, it’s incredible, but the proof is already there that you don’t value it. The proof’s in the time you spend, the attention you give, the value you give to it. So this mercy of Allah, Ar-Rahmaan, if you appreciate Allah’s mercy an immediate effect of that would be that you and I become students of the Qur’an.

Then, on top of this, in addition to this, when Allah {3azzawajal) says in His phrase {3allamal-quraan}, and I said He didn’t mention who; I said it’s not limited to a person. But also then a thought probably crossed your mind, and I should just spell it out—it’s not even limited to generation. It’s not like He taught one generation and that’s it. He continues to teach. Whoever comes to this book seeking guidance, whoever comes to this book with good intention, then it is He who is teaching. It is He who will continue to guide them. One has to have sincerity. One has to really be looking for Allah’s mercy though.

Now the Qur’an itself. Allah Himself is incredibly Merciful, He taught the Qur’an, but you know our children nowadays and ourselves even, we’re exposed, when we think of the KORAN, what thoughts cross your mind? “Shaariaaa lawwww, ughhh. It’s tyrannical, it’s barbaric, it’s merciless, it’s a very angry book, it’s very hateful” you know all this rhetoric, all the time, not just in the media, but even maybe things you hear from your coworkers, maybe you hear it from your political science professor form your college, and kids hear it from other kids in high school. You hear this kinda thing all the time. The last thing you hear with Qur’an is that it’s mercy. You don’t think of it like that. Because we don’t hear that. What does Allah say? {Wa-nunazzilu minal-quraani maa huwa shifaa’un wa*rahmatun* lil-mu’mineen. wa*rahmatun* lil-mu’mineen.}, We send down from the Qur’an something that is a cure—and by the way, when somebody is sick, the biggest thing they can thank you for is what? The cure. That’s the priceless thing. I somebody is for example, they have all the wealth in the world but they’re dying of a disease, and you say, “What do you want to pay for a cure?” Well, what are they ready to pay? Everything. “Gimme this cure, that’s it.” The word cure, basically, what Allah is teaching us is, “the most valuable thing a sick person needs.” There is nothing more valuable to a sick person then the cure. Nothing more valuable. And Allah says what I sent in the Qur’an is a cure {Wa Rahma}, and mercy. So what He taught itself is merciful. It’s not a source of putting us in difficulty. {Yureedul’llahu liyukhaffifa 3ankum}, “Allah wants to make your burden easier for you.” Not to make your life harder for you. The purpose, Qur’an came to make your life easier. It came *as* a mercy, and it came *from* the Merciful.

Then He says, {khalaqal-insaan}. Amazing words again. You know in simple translation you just read, “He created the human being.” But the word {insaan} is very unique commentary about the origin of the word {insaan} and it’s argued essential to come from two origins. There are two kind of opinion, lines of opinion, among linguists and even among Sahabah. One line of opinion is that the word {insaan} comes from the word {nasiya} which means “to forget.” So {insaan} literally means, “the forgetful one. The one who forgot.” Now the question is, “The one who forgot…what?” You have to know something to forget it, right? Before we came to this earth, were we introduced to Allah? We were. We were introduced to Allah. And if you don’t know that you should look up surah number 7, aayah number 172. I talk about that ayah often, in which we took a covenant with Allah before we even got here. We took an agreement with Allah. The problem is when we come to this earth, what happens to us? We forget. And of course when someone forgets, what’s the thing that will benefit them? Reminder. Now you tell me. One of the main purposes of the Qur’an, and one of the main definitions of the Qur’an [is what?] {Wa maa huwa illaa dhikrun lil-3aalameen} Qur’an is nothing but a reminder. {Kalaa innahaa tadhkirah} “No no no, it is nothing more than a powerful means of reminding, powerful means of delivering reminder.” Qur’an itself—{in huwa illaa dhikrun wa quraanun mubeen} It is nothing but a reminder. So if somebody by defitinion is forgetful, what would be the most beneficial thing for them? Reminder. Qur’an. There is a correlation between the two.

Others say the word {insaan} comes from…you know…the root origin of “seeking love” or {uns}. This compassion. And it’s considered the opposite of {al-wahsh} meaning like wild beasts and animals, when they’re about to go have lunch or eat or whatever, like a gator or a lion or something, they’re not going to be nice to the animal before they eat, like say Bismillah or Allahu-Akbar, but you know human beings have the ability to show compassion towards each other and even towards other creatures, and they have this unique quality of love and compassion. And so someone who is pre-programmed with love and compassion, the perfect thing for them would be a message that is full of love and compassion—Qur’an.

And you know the Ayah that comes to mind: {Alaa ya3lamu man khalaq} “Doesn’t He know who He created?” Whenever you buy something, something complicated definitely, whenever you buy something complicated, doesn’t it come with like a manual? And so you’re like, “this manual makes no sense” and the manufacturer can argue, “no no no, I know what I made, this is the manual.” Allah literally says in the Qur’an {Alaa ya3lamu man khalaq} “Doesn’t He know who He created?” “Didn’t He send this manual for someone He designed Himself?” It’s perfectly designed for him. {Khalaqal-insaan}.

Okay so now we got to this point. And I’m skipping a little bit, but we got to this point. But I didn’t talk a little bit about the word “Qur’aan”, I shoulda mentioned somethings. The word Qur’an itself comes from—you know some scholars comment {almaqru 3alaa almubaalagha}, it’s a kind of word which means, “Something that is read a LOT” So when someone says, “I’m learning says” or someone says, “I’m appreciative of the Qur’an. I appreciate that Ar-Rahmaan taught me the Qur’an” the proof of that would be in what practice? Reciting the Qur’an….add one more phrase to that. Reciting the Qur’an…a LOT. A Lot. That would be a proof of it. Because by definition, Qur’an is something by definition, it demands to be recited a lot. It’s something that should be repeated over and over, and over and over, and over and over again. It’s something that has to be done. It’s something that has to become part of the life of a Muslim. And so that Muslims never forget that, you know what Allah did? Cuz you might argue, “I don’t have time, I don’t know when I’m going to recite Qur’an. I don’t know when I can take out 20 minutes, 30 minutes of my day cuz I have other things to do.” So what Allah did was He gave us a program, where you can’t help but every few hours you stand and you recite Qur’an. What schedule is that? Salaat. That’s a mercy from Allah too. That’s a mercy from Allah too. Subhanallah. So you keep reciting this book. You keep reminding yourself, over and over and over and over again.

At the end of all of this, He says, {3allamahul-bayaan}. By the way, the Qur’an came down in clear, beautiful, Arabic speech. And if the human being, the forgetful human being, that is looking for love and compassion wants to benefit from this Qur’an, well this Qur’an came in beautiful speech, in perfect speech, so to learn—if you’re gonna take a class, like you’re gonna take Accounting 201 or 301 or something, you better learn the language of Accounting 101. You have to know the language of what you’re gonna study. So to make the human being capable of benefitting from this book, He even taught him—the human being—He taught him {Al-bayaan}. {Al-bayaan} means the ability to speak clearly, to understand speech, to communicate. Allah gave us that ability. This thing that we have, the ability to speak, Allah says, {3allamahu}. I’ll share a few reflections with that and I’m done in shaa’ Allah, pretty much—or almost.

So here is what I wanna share with you. The first thing. Didn’t Allah say He taught the Qur’an? He said that, right? And what word did He use in Arabic? {3allama}. For teaching the Qur’an He used {3allama}. When He taught the human being speech, what word did He use again? {3allamahu-albayaan}. {3allama} came up again or no? You know what this teaches us? Not only is Allah—one of His amazing mercies is that He’s the teacher of Qur’an, He’s also the teacher of language. And He didn’t say {3arabiyyah}. He said {3allamahu-Albayaan}. What does that mean? Which language? All languages. And because of that we have to have respect for all langauges. We should not be people that make fun of other people’s languages. We should not say, “English is the language of the Kuffaar!” I’ve heard a khutbah like that not too long ago. I was listening to an Arabic Youtube video and the Khateeb was very fired up {laa tata3allamu lughat George Bush wa tata3allamu lughat nabee!} like, dude! “Don’t learn the language of George Bush”, no man, it’s you know, that’s not how it works. Allah taught all languages. He honored all languages. But then of all of these language that Allah taught--because in the end Adam (as) was taught speech by Allah and all the languages are by-products of what Adam (as) himself was taught, so in the end all of the credit goes back to Allah, whether it’s Korean or Thai or Punjabi or Bangla, it doesn’t matter. The credit goes back to Allah. But of all of these languages, Allah chose one and honored one of them above all. That does not mean the others are not to be respected.

The other thing that we learn from this aayah which is remarkable is—the ability of you and I to speak is an honor from Allah which is being compared to the honor of teaching what? Teaching the Qur’an. Which means we should respect our tongue. We should say things knowing that this gift is an honor from Allah. It should not be used for filthy, vile, low things. It should be used for high things. You should do justice for what Allah has given you. And if someone uses this tongue, for which Allah gave such a high purpose, and uses it for filthy language, and for dirty jokes all the time, and that’s all that comes out of their mouth, then this is an insult to what Allah gave inside this mouth. This tongue was given so you can recite Qur’an. {3allamal-Qur’aan!} then {3allamahul’bayaan} came later! It’s an amazing thing to reflect upon—that our language would go through transformation if we appreciated what it is that we have, what it is that Allah has given us in our mouths. {3allamahul’bayaan}.

And of course in this amazing passage, these few aayaat, there is extreme of everything. Ar-Rahmaan, the name that describes Allah’s most extreme mercy. The Qur’an, the most extreme application/manifestation of that mercy. Al-insaan, the greatest creation of all of Allah’s other creations—{wa laqad karramnaa banee Aadam} “We honored the son of Adam” – He’s given an honor above all other creation. {Wa faDDalnaa 3alaa katheerin mimman khalaqnaa tafDeelan} “We gave him an honor, a preference, over much of everything else that We’ve created”. So there’s one other extreme. Then on top of that, the ability for us to speak, an incredible thing. I mean think of all of the literature, and all of the intellectual traditions of all of the societies that are filling libraries all over the world, all a product of {3allamahul-bayaan}, just a product of that. All of the knowledge that we have today. All of the technology that we have, everything that we look around boils down to sciences or fields of study that are full of just words and verbs and nouns and adjectives and prepositions. That’s all it boils down to is language. Even in modern philosophy now they’re saying the root of all knowledge is language. Language is the key. They’re coming back to what Allah started with, Subhanallah. So now because all these extremes are there, now we should connect all of them. If one wants to become a recipient of Allah’s most extreme mercy, and they have been created above all of other creation, and one of the signs that they are the best of all creation is that they have been honored to have learned the ability to speak. What is the best use of that speech? Qur’an. Become student of the Qur’an. That would be you trying to do justice, and I would be trying to do justice, to this mercy that Allah has given us.

You know in this Surah…as soon as this passage is done, Allah starts talking about something other than the human being. {Ashshamsu wal-qamaru biHusbaan | Wannajmu washshajaru yasjudaan | Wassamaa’a rafa3ahaa wawaDa3al-meezan} What just happened? The beginning was about Qur’an. The sun doesn’t learn the Qur’an. The moon doesn’t learn the Qur’an. The sky doesn’t learn the Qur’an. Allah mentions these things—who learns the, who is supposed to be learning the Qur’an? Primarily the human being and secondarily we’ll learn in this Surah even the Jinn—that’s gonna come a little later in this Surah. But why switch over to the other creation? Well Allah created many other things around us too. And when He created these other things, they do exactly what they’re supposed to do. {Ash-shamsu wal-qamaru}, what does that mean, folks? The sun and the moon, {biHusbaan}, they exist by a very precise calculation. They’re told what Allah—Allah tells them what to do, and they do it exactly, precisely. They are so precise you can make your calendar based on either the sun or the moon. So it’s a proof of how precise these creations of Allah are. And then He says {wannajmu washshajaru} “even the stars and the tree”, and other interpretations of {najm} also, they fall in sajda, and there is imagery in this ayah. You ever see a shooting star? They shoot like that. So some scholars say this is an image of the sajda. Like it’s faaalling into sajda. Others talk about the shadow of the tree getting long, the tree makes sajda, when its shadow gets longer it’s like it’s falling into sajda, or when its branches bear fruit, the branches come down like they’re going in to sajda. Subhanallah. You know what that does? You know when you’re walking up and down [Highway Route?] 168 and you see trees, you should just remember sajda. I’m serious! It changes the way we look at the world around us. And I know it’s very hard to see stars in New York City, so if you ever get a chance to go to Albany or like out in the boonies somewhere, Texas would be nice, you know, look at the stars, what should they remind you of because of these aayaat? Of submission. When you look at the sun and the moon, you know what they should remind you of? Discipline. Sticking to time. Because they follow precise calculations. You know in this comparison what Allah is teaching us? Look! I made you the best creation. These creations are awesome, but they’re less than you. But even though they’re less than you, look at how much better they’re doing. They’re doing what they’re supposed to do, and YOU were even taught the QUR’AN! They weren’t taught the Qur’an, YOU were taught the Qur’an. YOU were given {bayaan}. You were created in this high form.

And by the way, something I should have mentioned, that ties to what was in the previous talk, when Allah says {3allamal-quraan}, for human beings, the teaching of the Qur’an begins with who? Who is the first teacher of the Qur’an among human beings? The messenger of Allah, Sallahu 3alayhi Wasallam. When Allah says {3allamal-quraan}, it necessarily included is that in the teaching is the teacher. You even have the gift of Rasullullah, Sallahu 3alayhi Wasallam. In another place in the Qur’an, Allah asked a very tough question. Those are the aayaat I was gonna cover originally, in Al-Imraan. {Wakayfa takfuroona wa’antum tutlaa 3alaykum aayaatullah wafeekum rasooluhu} “How will YOU disbelieve?! Among you the Aayaat of Allah are being recited, and even among you is the messenger of Allah.” How will you disbelieve?! Mercy upon Mercy. Because the Qur’an is being described as mercy, and even the messenger of Allah Sallahu 3alayhi Wasallam is described as mercy. {Wamaa arsalnaaka illaa rahmatan lil-3aalameen}. That’s mercy also.

But coming back to this point—there is a comparison between us and the rest of creation. Between human beings and the rest of creation. Human beings are supposed to—the other creation is supposed to be less than us. But they don’t budge. They don’t violate. And Allah says He set the sky, He placed it down and He put a balance on it. He set a scale for it. But then He says to us {Allaa taTghaw fil-meezaan}—that you should look at that balance and you should learn that you should never violate the balance. You shouldn’t do it. When we look at, and you know some scholars comment, there’s chaos in the world. People cheating each other, people swindling each other out of their homes, there is Wall Street, you know, there is Hilltown—maybe even Hillside, I dunno [inside joke]. There’s corruption in the world. There’s wars. There’s corruption. There’s crime. And these are things that human beings do. But as far as the creation of human beings is considered, the sun comes up and the sun goes down. And the bird leaves its nest and it comes back to its nest. And the wind blows and the clouds move, Allah created all these other creations—they stick to the plan. They stay in harmony. And we look at all this other creation and we don’t learn. We don’t learn Subhanallah.

This is just SOME reflections from this remarkable, remarkable Surah. And the bottom line of it, the bottom line of it that I wanna share with you is that Qur’an deserves our time. The Qur’an deserves our attention. The Qur’an deserves that we try to learn its language. And by the way, this will be the last point. The bottom point of this entire lecture, when Allah said {3allamahul-bayaan}, He taught the speech, what did we say the best use of that speech will be? The best use of that speech will be to understand and learn the Qur’an. You know necessarily what that does? What that does necessarily is that learning the language of the Qur’an is something Allah made us capable of. Nobody can say I can’t learn Arabic. They can’t say it. Maybe somebody will get more advanced then other people. Someone will do better than others. Someone will have to take a few more classes, or cry a little more, or when they draw the letter Jiim, it looks like the map of Pakistan or something. It’ll happen, but in the end, Allah’s guarantee is that if you’re looking for His mercy, He will make it easy. Making it easy is not your job. That’s something Allah has taken Himself. You and I just have to make the commitment. May Allah Subhanahu WaTa3alaa give us an appreciation of His messenger, and may Allah Subhanahu WaTa3alaa give us an appreciation of His Book.