

## سورة طه

25 شعبان 1437

1.6.16

*And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring.*

20:127

### وَكَذَلِكَ نَجْزِي

مثل ذلك جزاء

Here Allah refers to recompense as punishment. Allah will punish them according to what they did in life.

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ  
يُؤْمِنِ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ  
أَشَدُّ وَأَبْقَى

20:127

### مَنْ أَسْرَفَ

تعد الحدود

This recompense is for those who transgress the boundaries, by doing something which they don't have permission to do. The Bani Israeel transgressed, and so did Samiri. Adam عليه السلام ate from the forbidden tree, but he regretted his action, and repented to Allah, and Allah accepted his tawbah.

Signs are indicators telling you about the actions of Allah, the Reformer, and the Nurturer. You are surrounded with signs of Allah, and when you see one ayah, and reflect upon it, it changes you. The sun, moon, stars are all signs of Allah. These can be tangible, as the stick of Musa عليه السلام, and the splitting of the sea. The ayaat of the Qura'an are also signs of Allah, and will change you when you ponder upon them.

### وَلَمْ يُؤْمِنِ بِآيَاتِ رَبِّهِ

When people don't believe in these signs, they don't change them, nor do they affect them. The ayaat have everything needed for reform, but the person who doesn't accept them, will exceed his boundaries. Adam also exceeded his boundaries, when he forgot the instructions of Allah. The one who transgresses is unjust to himself.

### وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى

The punishment of the akhirah is more intense and severe than anything in dunya. The hellfire is 70 times more intense than the fire of dunya. So reform yourself, and don't transgress. The punishment of the akhirah is eternal, will never discontinue. In dunya, death is the escape from torture and punishment, but there is no death in akhirah.

قَالَ اخْسَأُوا فِيهَا وَلَا تُكَلِّمُونِ

He will say, "Remain despised therein and do not speak to Me.

سورة المؤمنون

23:108

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ

And those in the Fire will say to the keepers of Hell :  
Supplicate your Lord to lighten for us a day from the punishment.

سورة غافر

40:49

The dwellers of the hellfire will beg to have even one day of the punishment lessened, but they will be scolded by the keepers of the hellfire. The believer doesn't need many ayaat to believe. Look at the example of the magicians in the court of Firawn, they submitted after seeing the staff of Musa عليه السلام eating up their magical snakes. Samiri was shown a great

sign, that of Jibreel on his horse, but he transgressed, and made the means of shirk for the Bani Israeel by making the golden calf. The ayaat didn't affect him. Iblees was with Allah,,saw His greatness and majesty from up close, but he transgressed. We feel that more ayaat lead to more reforming, but this is not true.

Don't compromise your deen for fear of the people. You must fear the wrath of Allah only, His punishment, and nothing else. Sometimes when you take the path of the truth, you may be harmed by people,



أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ  
مِنَ الْقُرُونِ يَمْشُونَ فِي  
مَسَاكِينِهِمْ إِنْ فِي ذَلِكَ لَآيَاتٍ  
لِّأُولِي النُّهَى

20:128

*Is it not a guidance for them  
(to know) how many  
generations We have  
destroyed before them, in  
whose dwellings they walk?  
Verily, in this are signs indeed  
for men of understanding.  
20:128*

أَفَلَمْ يَهْدِ لَهُمْ

If the Qura'an doesn't guide someone, maybe the example of previous nations and their end will move their hearts. Sometimes Allah makes us see examples in life.

كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ

Reflect upon how many nations Allah destroyed in the past. These nations were well known in their times, for their prosperity, strength, power and wealth, and for their advanced societies. When Allah destroyed them, everyone at their times and in the near future knew about it, because they were famous and prominent in their regions.

يَمْشُونَ فِي مَسَاكِينِهِمْ

Their dwellings still remain, and must be taken as a lesson. Their towns and cities and monuments are now used as tourist locations, and people walk through them, taking pictures as souvenirs.

You walk through the remnants of their dwellings. Where are the people who walked here so arrogantly? Their power didn't avail them. These ruins are signs of Allah, they are cursed places.

إِنْ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى

These remnants of civilization will not guide everyone, only some will learn the lesson. The sane mind will forbid the person from violating the rules of Allah. These people have a conscience, which stops them from doing wrong. When you are afraid, you stop yourself.

Aadam عليه السلام sinned, but when he saw the sign of Allah, when his clothes fell away, he didn't misunderstand the sign, he saw that his sin exposed him, physically, and he repented. You must have taqwa to suppress your desires, and fight your nafs. The ones who take the examples of the previous nations as a lesson, are the ones with knowledge, with minds which stop them from wrong. The one who has taqwa, will present his actions and words to his brain before doing and saying anything, and his intellect will tell him right and wrong.

The Messenger of Allah صلى الله عليه وسلم said :  
لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْمُعَذِّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ  
تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ، لَا يُصِيبُكُمْ مَا أَصَابَهُمْ.

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Do not enter (the places) of these people where Allah's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allah's curse and punishment which fell upon them may fall upon you.



*And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).*

**20:129**

**وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ**

If some people are not afraid of the punishment of the akhirah, then the punishment of dunya may guide them and scare them. This is through natural disasters or calamities too.

This ayah is a console for the Messenger of Allah صلى الله عليه و سلم,

not to be sad when the punishment of Allah visits join the disbelievers.

### لَكَانَ لِرِزَامًا

Allah gives them respite, they are not punished straight away. Allah will not destroy them while the Messenger of Allah صلى الله عليه وسلم is among them, making da'awah to them. Allah wants everyone to be guided. The punishment will surely come, but Allah gives them respite. The punishment is delayed because of a wisdom. The word of Allah preceded the punishment, so it was delayed. Their actions are the reasons for the awaiting punishment, which is delayed by the word of Allah, or it would have come as soon as they sinned. It is an appointment which will not be delayed, but the words of Allah are so powerful.

If anyone disbelieves, the punishment will surely befall them, but Allah stops it. Allah tells His messenger صلى الله عليه وسلم not to be hasty for the end. Because of the disobedience, the punishment is necessary. The disobedience and punishment are companions, but the word of Allah comes to delay it. Someone caught stealing will surely have his hand cut off, but imagine the scenario, when they are about to execute the punishment, a message comes from the ruler, to stop the punishment.

Allah decides when the punishment will come. Allah gives respite to give them a chance to repent and return to Him. This is nurturing form Allah for the Messenger صلى الله عليه وسلم, because he had the knowledge, and knew that the sins deserve punishment, and he wondered why it hadn't come. So Allah teaches him that it is upon Allah to decide the time of the punishment.

### وَأَجَلٌ مُسَمًّى

Allah gave them respite, until they repent, or their lives are over, and they die without repentance. Allah natures the believers by giving the disbelievers respite. We sometimes have tyrants in our lives, and we see them getting worse and worse, but don't think Allah is unaware of them. Allah does not accept sinful behaviour. The tyrant in your life is nurturing for you, whether it is expiation of journey sins, or elevation in ranks for you. For the tyrant, maybe he will repent, or will increase in sins. Punishment is in the hands of Allah, otherwise there would be injustice.