

## سورة طه

25 شعبان 1437

1.6.16

فَاصْبِرْ عَلَيَّ مَا يَقُولُونَ وَسَبِّحْ  
بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ  
وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ  
فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ  
تَرْضَى

20:130

*So bear patiently (O Muhammad) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some of the hours of the night, and at the sides of the day, that you may become pleased with the reward which Allah shall give you.*  
20:130

This ayah is advice for the Messenger of Allah صلى الله عليه وسلم. The surah starts with Allah telling him

It was difficult for the Messenger of Allah صلى الله عليه وسلم, because he was the one making the da'awah, and warning the people.

فَاصْبِرْ عَلَيَّ مَا يَقُولُونَ

When you bring evidence, and people still don't change, be patient. The Messenger of Allah صلى الله عليه وسلم was inviting people to Allah, and they were not listening, in fact, they were harming him. When someone disbelieves, then you can expect anything from them.

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

We have not sent down to you the Qur'an that you be distressed

20:2

اللسان مغرفة للقلب فإذا رأيت من يسب ويشتم ويغتاب فاعلم أن في القلب قيحاً وصديداً ودمماً فاسداً من الحسد والحقد والبغضاء  
The tongue a ladle of the heart, if you see someone who keeps cursing and is angry, know that his heart is festering, with pus, and dirty blood, full of envy and hatred and anger.

Those who turn away from belief, it is easy for them to do and say anything, so don't be surprised by their actions. Their words are based on their ignorance and disbelief. It is something which is difficult for you to bear, but be patient.

وَسَبِّحْ بِحَمْدِ رَبِّكَ

You are only human, and listening to threats is disturbing. Sabr is a kind of taqwa. You must hold yourself back from complaining, by telling yourself the virtues of sabr and taqwa. There is so much negativity in the situation, that you need tasbeeh to counter it, and clear your system. It is like a detox, reminding you that all the actions of Allah are perfect. You are seeing negativity, but nothing is bad. Negate all imperfections and faults from Allah. People are threatening and evil, but this is cleared by tasbeeh, nothing is bad. Sabr is a very high level. Remove the negativity and fill the space with praise. Allah expiates your sins when you make tasbeeh, saying subhaan Allah, and tahleel, saying Alhumdulillah. Don't let people make you miserable.

Faith makes you happy from within. If you are feeling sad, look at your heart. Things don't bring happiness. So many times you deceive yourself to think you are patient, but you are only holding yourself back.

All praises belong to Allah, and this makes you happy. Sometimes you get gifts, and this makes you happy. But if your attachment is with Allah, you will be happy whether you get something or not. Fill your heart with positivity. It is important to have balanced emotions.

Now Allah tells us the timings of the prayers. The times are not rigidly fixed, Allah doesn't want us to be attached to anything, not even the time. Allah changes our lives so that we don't get attached to any pattern. So the times to meet Allah, in prayer, five times a day minimum, are chosen by Allah. These are the best times, but they are not fixed, changing by the permission of Allah. The sun doesn't rise and set without the permission of Allah. These are the timings which clear your system.

Different surahs describe the times or salaah in different ways.

### قَبْلَ طُلُوعِ الشَّمْسِ

Before sunrise, the Fajr prayer.

### وَقَبْلَ غُرُوبِهَا

Before the sunset, the A'sr prayer.

### وَمِنْ أَنَاءِ اللَّيْلِ فَسَبِّحْ

In the night, the 'Isha' prayer.

### وَأَطْرَافَ النَّهَارِ

The beginning and end of the day, the sides, Dhuhr and Maghrib prayers.

There is a lot of tasbeeh and tahleel in salaah, clearing your system, specially in the morning and evening. Forgive, pardon and overlook, this is the surefire recipe of a sound sleep, with a pure heart. When something bad happens, clear it out of your system with tasbeeh.

These timings include all the five obligatory prayers. These were initially 50, filling in all the slots of time in the day and night, leaving no time for anything else. The mercy of Allah reduced it to 5 daily prayers. Musa عليه السلام advised the Messenger of Allah صلى الله عليه وسلم to go back to Allah, on the seventh heaven during the Night Journey, and ask Allah to reduce the daily obligatory prayers. The Bani Israeel had two daily obligatory prayers, and they still couldn't keep up with them. Allah could have made them five from the beginning, but He did this as an honour to Musa عليه السلام. The obligatory prayers must come first, they are your priority, focus on them, and Allah will make voluntary prayer easy.

### لَعَلَّكَ تَرْضَى

The comfort and happiness is knowing that Allah is happy with you. But here Allah is referring to the pleasure of his Messenger صلى الله عليه وسلم. This was such a difficult time for the Messenger of Allah صلى الله عليه وسلم, but Allah tells him to focus on the five salaahs, and make tasbeeh, and praise Allah, and this will lift the burden, making him happy. So the patience will be easy and light, not bitter.

The Messenger of Allah صلى الله عليه وسلم said :

الطهور شطر الإيمان، والحمد لله تملأ الميزان، وسبحان الله والحمد لله تملأن -أو تملأ- ما بين السماوات والأرض، والصلاة نور، والصدقة برهان، والصبر ضياء، والقرآن حجة لك أو عليك. كل الناس يغدو، فبائع نفسه فمعتقها، أو موبقها.

رواه مسلم ، رياض الصالحين ، كتاب #1 ، حديث #25

Wudu' is half of Salah; the utterance of (Al-hamdu lillah - all praise belongs to Allah) fills the Scales of good actions; the utterance of (Subhan Allah wa Al-hamdu lillah) (Allah is far removed from every imperfection and all praise belongs to Allah) fills the space between the heavens and the earth, and Salat (prayer) is light; and charity is the proof of Faith; and endurance is light, and the Qur'an is a plea in your favour or against you.

Every person departs; he either ransoms it or puts it into perdition.

The cactus is called صَبْر in Arabic. Sabr is bright and sharp, like sunlight, hurting the eyes. But it is also clear, so when you are patient, you see things clearly. We are all slaves of Allah, He uses us as He pleases. He uses us to make the sicknesses of our hearts apparent. So don't take the actions of people personally, don't let yourself be upset with what they say.



وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ  
 أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ  
 الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ  
 خَيْرٌ وَأَبْقَىٰ

*And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.  
 20:131*

وَلَا تَمُدَّنَّ عَيْنَيْكَ

Don't look at what others have. Allah gives His slaves whatever He wills. Don't stretch your eyes to what others have been given, and admire their possessions, because this will lead to dissatisfaction and greed. The

shaitan wants you to do this, but you must not let the material things make you sad. Drinks, food, clothes, jewellery, houses, beauty, this is all متاع, worldly possessions, and they are temporary. Be like traveller, taking these things for a short time.

إِلَىٰ مَا مَتَّعْنَا بِهِ

Whatever you enjoy in life is temporary, whether it is with you or around you. The pleasure for these things lies only in acquiring them. The human being by nature wants what others have.

أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا

These things are like flowers, temporary, won't remain. In spring, the flowers bloom. We see the streets are colorful, splendid with the red and orange blooms of the Flame trees. In other places of the world, cherry blossoms spread beauty. This display is for a few days. You look at them, enjoy and admire the peak of their beauty, then they fade, and disappear. All the enjoyment of dunya is like these flowers, زَهْرَةَ الْحَيَاةِ الدُّنْيَا. The things may remain, but the feelings of excitement fade away.

لِنَفْتِنَهُمْ فِيهِ

These worldly possessions are a test for you. Will they distract you from Allah? Will they make you proud? Will you envy and crave someone else's flower? Look at your own flower, your test, not those of others. This is very important for taqwa, which is essentially self control.

وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ

Whatever possessions Allah promises you for the akhirah, are better than these flowers which belong to you, or someone else. The worldly possessions are like war booty, some people will get them and some won't. It is not essential to your eternal happiness.

كُلُّ مَنْ عَلَيْهَا فَانٍ

Everyone upon the earth will perish,

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

And there will remain the Face of your Lord, Owner of Majesty and Honor.

سورة الرحمن  
 55:26-27

بَلْ تُوْثِرُونَ الْحَيَاةَ الدُّنْيَا

But you prefer the worldly life,

وَالْآخِرَةَ خَيْرٌ وَأَبْقَىٰ

While the Hereafter is better and more enduring.

سورة الأعلى  
 87:16-17

The rizq of the akhirah should make you happy and excited. When Allah give you the Qura'an and faith, and opens the doors of good deeds for you, when He bestows knowledge of the deen to you, this excitement will be everlasting. This is رِزْقُ رَبِّكَ.

Dunya is not a means for happiness, it is only a test, and it is temporary. It can become a means of misery. But the provisions of the hereafter are

everlasting. Indulging in dunya makes you sad and dissatisfied. Even your friendships for dunya are temporary, but when you love someone for Allah, this love is everlasting, always makes you happy, because it is free from all expectations, only for the pleasure of Allah. Whatever you do for Allah will remain.

The Messenger of Allah صلى الله عليه وسلم said :

من كانت الآخرة همّة جعل الله غناه في قلبه وجمع له شمله وأنته الدنيا وهي راعمة ، ومن كانت الدنيا همّة جعل الله فقره بين عينيه وفرق عليه شمله ، ولم يأت من الدنيا إلا ما قدر له .

الراوي : أنس بن مالك | المحدث : الألباني | المصدر : صحيح الترمذي

الصفحة أو الرقم: 2465 | خلاصة حكم المحدث : صحيح

Whoever makes the Hereafter his goal, Allah makes his heart rich (content), and organizes his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allah puts his poverty right before his eyes (discontent), and disorganizes his affairs, and the world does not come to him, except what has been decreed for him.



*And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.*

20:132

**وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ**

Allah tells the Messenger of Allah صلى الله عليه وسلم the means of happiness for all of us.

Follow the instructions of Allah. Command those around you to these guidelines, and make it obligatory for them to obey. The Messenger of Allah صلى الله عليه وسلم is our leader, in charge of us, and in the place of

our fathers, so we must obey him. He has been given the authority to command us.

Your family has the most rights upon you. When the people in your household accept your rules, it makes you so happy and motivated, even though you may be making da'awah to hundreds of others outside your household. The priority is to command your children to salaah, not only to tidy up their rooms, wake up for school on time, and excel in their studies. Whether the salaah is obligatory or voluntary, you must command your children to make it their priority. Teach them the process of purification, ghusl, wudoo, etc., and what nullifies them. This is important, because it is connected with salaah.

**وَاصْطَبِرْ عَلَيْهَا**

If you want your home to glow with the subtle light of peace, encourage everyone to pray. (الصلاة نور). For this, the heads of the household, the father and the mother, must have patience, which is a painful. (الصبر ضياء).

الصبر and الصلاة are a combination which is mentioned in the Qura'an. These two provisions go hand in hand. You need patience for prayer. Sabr is needed more in salaah than in the decree, because with the decree, you don't have a choice but to be patient. The belief together with the patience gives strength to pray. When we

**وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ  
وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى  
الْخَاشِعِينَ**

And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive

سورة البقرة

2:45



pray, we become hasty, wanting to finish one rakaat and go on to the next. Don't be hasty. The way to happiness is when you command for prayer and you are patient on it yourself.

Salaah is your connection with Allah, and is challenging because we cannot see Allah. If we could see Allah, we would hasten to Him more than Musa عليه السلام. This is why Allah says اصْطَبِرْ, because it is not easy. You believe that you are talking to Allah, and you have to force yourself to bring your mind back to what you are reciting. Salaah teaches you how to live your life and survive in it. Salaah shows submission, your fight with the nafs and the shaitan. When the slave is patient on salaah, he can be patient on anything. When you practice sabr in salaah, this helps you in life. You can see the desires and you can fight them.

### لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ

Allah is watching us all the time, and He doesn't need or want anything from you. Allah doesn't need you to worship Him and pray to Him, but if you do, He rewards you. It is an honour that Allah commands you to worship Him.

Keep worshipping Allah, stay connected with Him, and the provision will come to you. When you focus on prayer, Allah will provide for you. Allah is the One who provides, so don't let your trade stop you from worship. Many times you delay the salaah because of dunya. But even when you are busy praying, the rizq will come to you, if Allah wills, because He is the One providing for you. Dunya doesn't matter, but you must struggle for the akhirah. You can always get another opportunity for dunya, but for akhirah, if you miss an opportunity, it will not come back.

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ

I do not want from them any provision, nor do I want them to feed Me.

سورة الذاريات

51:57

### وَالْعَاقِبَةُ لِلتَّقْوَى

The rizq is from Allah, even a tiny grain which you may eat. When you believe this, and feel it, this is happiness. At the end, the winner is the one with taqwa. The one who follows his desire, will look at the provision of others, and be envious, desire the material things. But the one with taqwa will not look at what others have been given. He will not strive for dunya, he will be content, so you may think he will miss it. But in the end, the muttaqi is the one will get the dunya too, without desiring it. The one who demands the provision will get stressed and unhappy, never satisfied. You would think the one with taqwa will be delayed, but it is actually the opposite, the one going forward following his desires is the loser.

*And they say, "Why does he not bring us a sign from his Lord?" Has there not come to them evidence of what was in the former scriptures?*

*20:133*

وَقَالُوا لَوْلَا يَأْتِينَا بَيِّنَةٌ مِنْ رَبِّهِ

Allah answers the disbelievers, and warns them of a bad end. They want more signs, or want their chosen sign, to prove the truth of the prophethood of the Messenger of Allah صلى الله عليه وسلم.

Allah sent so many ayaat to the people. Some of them, like Firawn and Samiri, belied them, and some, like the magicians, submitted. In the end, it's not

the amount of ayaat, but the belief. The one with a true heart will believe even with one sign. Their accusations to the Messenger of Allah صلى الله عليه وسلم are wrong, so Allah answers them. Zakaria asked for a sign that his dua was accepted, to increase his faith, not because he had doubts. Ibraheem asked for a sign of resurrection, to have a tranquil heart, not to be convinced or to clear any doubts.

وَقَالُوا لَوْلَا يَأْتِينَا بَيِّنَةٌ مِنْ رَبِّهِ  
أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصَّحْفِ  
الْأُولَى

## أَوَّلَمَ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَى

Clear evidence in the form of the Qura'an came to them. All the previous Divine Books confirm the prophethood of the Messenger of Allah صلى الله عليه و سلم. The Qura'an is the best, and the previous Divine Books affirm the Qura'an, while the Qura'an affirms all the previous Books. There is more evidence and proof in the Qura'an, the other Books have been changed and altered. The Qura'an is مهيمن, dominant over them.

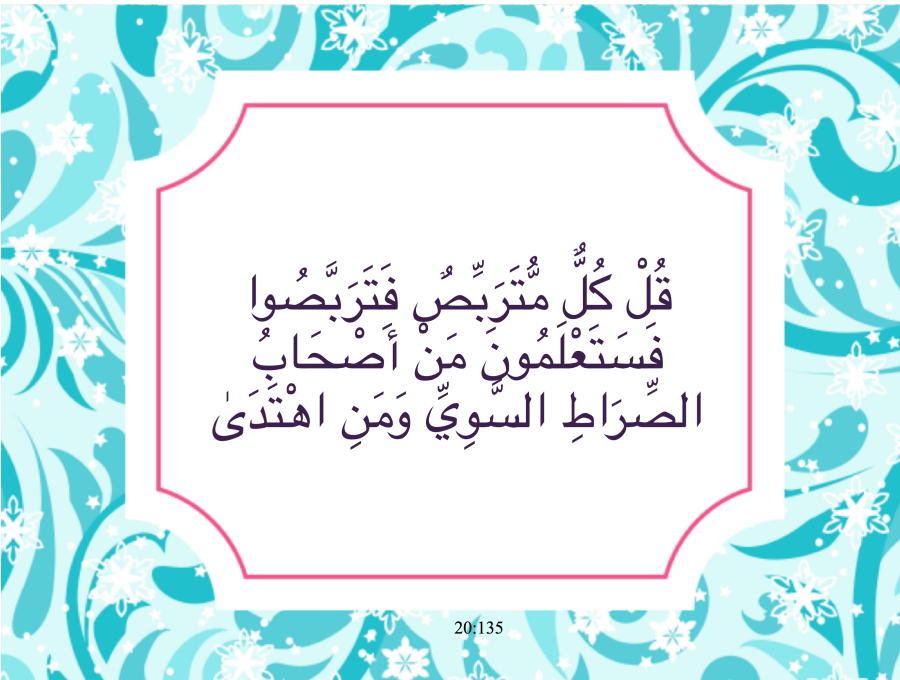
The disbelievers and the doubters don't have any fear of Allah, which comes from knowledge about Him, so the Qura'an does not help them.



*And if We had destroyed them with a punishment before him, they would have said, "Our Lord, why did You not send to us a messenger so we could have followed Your verses before we were humiliated and disgraced?"*  
20:134

Allah tells us all the possibilities and probabilities. When Allah sent the Qura'an, the believers benefitted by the Ayaat, and increased their faith. The disbelievers didn't believe, and this will be held against them in the Day of Judgement.

Allah has knowledge of what will happen before it occurs, but He always sent messengers and books to people, and did not destroy them before giving them a chance to believe, even though He knew they would not. If Allah had not sent messengers, then the disbelievers would have said on the Day of Judgement, that if He had sent the messengers, they would have followed them and been obedient. This will be on the Day of Judgement, when they would see that the way of honour lay in following the messengers and accepting the guidance. They will realize this when its too late. The disbelievers will never believe, even if the dead come and tell them the reality.



*Say, "Each [of us] is waiting; so wait. For you will know who are the companions of the sound path and who is guided."*  
20:135

قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا

Allah tells the Messenger of Allah صلى الله عليه و سلم to say to them that everyone is waiting, disbelievers and believers. All are waiting for the result

## فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ

Everyone will know their ends soon, in the near future. Allah makes the disbelievers realize their mistakes when their lives are over. They will know the answer, about who were the people who followed the straight path **صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ**. Whenever Allah sent the guidance, they accepted it. This is the path of the messengers and prophets. There is no crookedness in this path. These are the people who have knowledge, and they act upon this knowledge. This is taqwa.

The Messenger of Allah **صلى الله عليه و سلم** had the Qura'an, so he knew the answers. Allah challenges the disbelievers, they will see soon enough who was right, those who followed their desires, or those who followed the messengers.

## وَمَنْ اهْتَدَى

Those who take the Qura'an as a reminder, and are afraid, are guided to the straight path. The only way to get to Jannah is by following the messengers. Allah gives the examples of those who followed the way of the messengers, and those who didn't. If you don't have fear, you can easily follow your desires.

Those on the straight path are the ones who follow in the footsteps of the messengers.

~~~~~ تم بحمد الله ~~~~~