109. Surah Kafirun Part 2

We are discussing the final *ayat* of *Surat Kafirun* and we are making two additional comments [*Insha Allah tA'ala*](https://www.google.com.au/search?client=firefox-a&hs=KYy&rls=org.mozilla:en-GB:official&q=Insha+Allah+tA%27ala&spell=1&sa=X&ei=b-ACU4zpEM6fkQX7zoGQBA&ved=0CCYQvwUoAA) before I get to the final comment.

The first of them is, in the previous Surah a personal attack was made to against Prophet alay-hi wa-sallamand this family with the use of the word (*Bhakta don Mohamaddon??*) ma'adhAllah that the Prophets family was cut and his name won’t last and you recall that from our discuss in the last couple of weeks. And in response in this Surah, Allah *azzawajal* didn’t say to all of the believers, because it’s not just the, the Messenger himself *salla alaihi wasallam* its also *walazena MaAdu*, those who are with him, they are also not going to worship what these people worship they are also in rejection of this but because they thought by that the Prophet by himself is not strong enough and the fact that if his lineage is cut of he is just by himself alone Allah *azzawajal* in this case highlighted that even the Messenger alone is enough for you people.

So he doesn’t say *'Qulu ya ayuhal kafirun'* 'all of you say ayuhal kafirun' no and not even say ‘*na na’abudu* ta’abudu 'we do not worship what you... no *Qul* you alone say to them you stand up to them alone you know this is a lesson in the Quran the *Sahabah* *RA* we sometimes from a historical point of view people will say the non-Muslim the disbeliever will say that Muhammed yea you know was a great leader but he was nothing without his follower *ma'adhAllah* they'll use language like that. Muslims don't use that language but Muslims historian do, right, that he depended on his followers. Now look at the wording of Allah ‘*Ila Tunsoro fa qud nasr Allah’* in *Surat al Tawba* if you don't help him he told the *Sahabah* Allah has already helped him. Allah has already helped him *salla alaihi wasallam*. So that’s not our attitude our attitude is he has already gotten the help from Allah. You remember in the battle of Hunayn, some of the *Sahabah* got shocked and run off and he was by himself and the archers are up above on the hill. And he is just standing there saying ‘*anna rasool Allah kadib*' I am the Messenger you know I am the son of Abdul Muttalib, I am the messenger I am not a liar. He stood there by himself *salla alaihi wasallam*. This is the courage Allah has given his Messenger alay-hi wa-sallam. This is the first thing.

Second thing is I told you that you know they were looking to compromise with the Messenger. But Allah tells him that he is not the one you should be dealing with, these are my decision he is only communicating my decisions to you. So it doesn't begin ‘*ya ayuhul kafiun’* it begins ‘*Qul’* in other words those words are not even mine, Allah is telling me what to tell you! How am I going to be the one to make these decisions. So at the end of the *ayat* ‘*La kum deen na kum walia deen’* that *noon* at the end of *deen*, is actually *deen-ne, deen-ne* you have your *deen* and I have my *deen* and there is a *Ya* *motakulim* its an Idafa right so you put a *Ya* at the end. And for rhetorical reasons the *Ya* is removed there is no *Ya* anymore there only a *kasra* if you read the *mus'haf* ‘*la kum seen na kum walia deen-ne’* there is just *kasha* so the *Ya* is removed right. This is a kind of '*hather*' is called *hather* in arabic a mission to take a word out, is used for several purposes one of them is for exclamation, for exclamation in other words when you are excited and you say something like this, emphatically, then you don't say *deen-ne* you say *deen*, similarly when we beg Allah *azzawajal* we don't say *Rabbi-ee* we say *Rabbi, Rabbigh firlee*, *Rabbi* is short why is it short because we a desperate before Allah *azzawajal* and its a cry to Allah.

Here that’s one of the reasons is the emphatic power with which the Messenger is declaring this is my *deen* the other is his, the *Ya* would refer to the Messanger alay-hi wa-sallam and his role has been minimised *salla alaihi wasallam* in this declaration as Allah’s role from the very beginning have been maximised. Allah’s role has been maximised with the work *Qul* and by removing the *Ya* at the end it is as though Allah *azzawajal* is saying in the end even you don’t mention yourself much it’s not you who is making this decision. It’s not really you Subhan’Allah. It’s a very beautiful and powerful and eloquent conclusion to the Surah.

And there is the third and most important point I wanted to leave you with [Insha Allah](https://www.google.com.au/search?client=firefox-a&hs=KYy&rls=org.mozilla:en-GB:official&q=Insha+Allah+tA%27ala&spell=1&sa=X&ei=b-ACU4zpEM6fkQX7zoGQBA&ved=0CCYQvwUoAA).

I have been telling all along in these last 10 Surahs that they are not only a good depiction of the Seerah of the Prophet *salla alaihi wasallam* but at the same time the connection of the legacy of *Rasool Allah* tied to the legacy of which Messenger? Ibrahim *alay-hi wa-*sallam. Now listen I am taking you to another place in the Quran, I am going to translate just a few words from this long *ayat* *‘Qud ca nutum uswatun hasanat fee Ibrahim‘* that already there is a beautiful model for all of you especially in the legacy of Ibrahim *alay-hi wa-*sallam *‘walathena ma’Adu ...’* and those who are with him *‘ith qulu lequw mehim ’* when they said to their nation *‘Inna Dora-u min kum wa minma tababodoonmin doni ilah ’* we are completely disassociating ourselves from you no doubt about it. Listen to these words carefully they said there is no doubt we are disassociating ourselves from you and what your worship anything besides Allah. Anything that you worship besides Allah whatever it may be we are cutting ourselves off from you and your worship. Sound familiar? Subhan’Allah and he goes ‘*kafiruna bikum’* we have disbelieved in you in other words we are doing *Kufr* of you people and your religion. *“wa bada baynana wabaynakum wal adawatu walbadau abadan* ’ and now animosity and hatred has been born between us and you forever. For that group in particular ‘*Hata tu minu bilahi wahdahu*‘ until you believe in Allah the one and only. Subhan’Allah.

And the *Ayat* goes on about the exception of Ibrahim and when he made *dua* for his father. But look at the *ayat* isn’t this another depiction of Surat al Kafirun and how the Messenger deals with the *quraish* he is repeating even in his animosity against the *quraish* repeating the legacy of Ibrahim alay-hi wa-sallam. Not just in *‘Fasal li le rabbi ca wan har’* Subhan’Allah see how beautifully Allah ties lessons together in the Quran.

*‘Wa ka thalika nufusirul ayat’* this is how we explain the *ayat* – how beautifully things come together. How incredible well history connects. And here you further appreciate what I said just a few minute before what I said how the Messenger was told to speak alone he was told to speak alone and Ibrahim alay-hi wa-sallam who had very few followers even he was told to speak with the believes that were with him. The irony you know the contrast who has more followers? Muhammadur Rasool Allah *salla alaihi wasallam* and Ibrahim has a few followers and we know this from history, we have barely even mentioning his followers actually he himself is called *ummatan he* by himself is called an *umma* but the few followers he had he is supposed to stand together with them and speak up to his nation. But Rasool Allah *salla alaihi wasallam* who has many more followers then him he is asked no no no you go speak alone you go speak by yourself because they need to see what you are made of. They need to see they can’t be talking to you in this way *salla alaihi wasallam*. May Allah *azzawajal* give as an appreciation of the Quran and understanding of it and a love of his Messenger *salla alaihi wasallam*.

*Barack walakum fil quranil hakim wan panwas ayat hum wal dkihr hakim*