**NAK 108. Surah Kauthar, part 2**

**Alhamdu-lillahi Rab-Il-Alameen, Walsalatu Walsalamu Ala Sayidil Anbiyaa Wal- Mursaleen. Wala-Aliyhi Wasahbihi, Wamanistana bisunatihi illa yawm il deen. Allahuma ijaalna minhum waminalatheena ammanu waamilu-salihat watawasalu bil haqq, watawasalu bil sabr. Ameen Ya rab Al aalamin, Thumma Amma Baad.**

**Once again, Asalamu Alaykum, Warahmatullahi Wabarakatuh. We're going to now begin our study of some of the narrations in regards to umm, the meaning of Al-Kawthar that are found in traditional commentary. There is a score of them if you have, if you're only umm, if the only things in your access are English versions of tafseer literature, then the bridge version of Ibn Katheer, which is published our Maarif of Quran in English will have these narrations, so Iam just going to give you, instead of giving you scores and score of narrations and who narrated them, I'll give you the gist of it by just translating one of them and they represent really other narrations that are very very similar. For example, in the tafseer Al-Tabari, there are pages upon pages upon pages of who narrated this same exact narration, like te eight pages of just that that same narration coming from various sources. So instead of the redundancy , which is done, it's a great scholarly contribution, but just for our purposes, we know that they exist in numerous quantity, so well just site one of them that represents the rest of them, and you can look up more of them inshallah wa taala, if you have the opportunity. so for instance there's this famous narration quoted: Attadruna maa alKawthar, do you know what Al-Kawthar is? innahu nahhrun fil Jannah, and the ayah, the narration goes on that no doubt it is a river, or a flowing river rather in paradise. Al-Tabari, actually Al-Qurtabi Rahimahullahu comments, in Jammi al- Ahkam he says: Walakhbar fee haudihi fil mawqif katheera. Remember we said there are two rivers or ponds, bodies of water. One of them is in the place of standing, and the other is in paradise. He says even the narrations regarding the place of standing, There are many of them. They are not few. So we have two equally popular narrations among the first generation. Then he says: Wa qad yajuz an yusama thalik. It's possible that those river, or that river was called that name, Al-Kawthar, which has to do with abundance, awalhawd Kawthar likafratil Waridah wal sharba min ummati Muhammadin Salallahu Alayhi Wasalam hunaak. Um maybe it is called Kawthar because of the huge number of followers of the messanger that belonged to his umma, Salla Allahu Alayhi Wasalam (May Allah make us from them) because of the huge numbers of people that are going to be drinking from it. Maybe it's called Kawthar for that reason, Al-Qurtubi comments. Or he say wa yusama bihi min alkhayril katheer wal maail katheer. Or maybe it's called that because the benefits of it, and the goodness of that river is alot, there is alot of goodness is in it, and there is a lot of water flowing from it and theres plenty for lots and lots of people. So perhaps because of these reasons it's given the attributes of Al-Kawthar. Then I want to share with you perhaps a really interesting narration, which I eluded in the session before that helps us reconcile these two things. Are we contradicting the Salaf, the really old things, the narrations of the sahaba, when we say Al-Kawthar means more than just the river in paradise, are we contradicting them, or are the scholars who have other opinions are they contradicting the first generation. We find this narration of Ibnu Abbas Raddiya Allahu Anhu, and the other person involved in this narration is Saeed Ibnu Jubayd Radiya Allahu aanhuma, lets see what they have to say. Ad-Ibnu Abbas qala inahu al khaiyrul katheer Alathi aatahu Allahu Iyah. Ibnu Abbas says: that it is the great good that Allah had granted only and exclusively to his messengers Salla Allahu Alayhi wasalam. In other words Ibnu-Abbas did not say it is the river, that it is the river in paradise. Now interestingly faqultu li, and this is something that was quoted on behalf of Ibnu Abbas by Saeed Ibnu Jubayr, and he was speaking to a man named Abu Bashir. And qala Abu Bashir: Faqultu li SaeedIbnu Jubayd Fa inna nas fa inna nas yazoomuna annahu nahr fil jannah. But the people assumed that this is a river in paradise, so how can he just say say its great good, or lots of good Ibnu Abbas radiya allahu anhuma when so many people are just thinking it's the river in paradise. How do you reconcile the two? Remember, a conversation is taking place between who? These are Sahaba. These are all sabaha. So what does Al-Saeed Ibnu Jubayr say? faqala Saeeed: Al-Nahir Alathee fil Jannah min al khayr alathi aatahu Allahu Iyyah. Simple! To them itss a simple matter. The river that Allah gave him in paradise, is from the good that Allah gave him. In other words, there is no contradiction. It's not limited, thats not the good that its limited to. It includes it and there is more to it than that too. And this is why you find remarkable scholarly commentary by people like Alshawkani Rahimahullah, Illusiy Rahimmahullah. They made a list of these goods that they could think of. What could Allah be refering to when he refers to the goods that Allah gave his messenger Salla Allahu Alayhi wasalam. We made a list of them by Mamrazi before. Now Iam going to give you an additional list of what are these that abundant good, that enormous amount of good that Allah gave his messenger Salla Allahu Alayhi wasalam, what does it include?**

* **The first one: Wa-innaka la ala khuluqin Atheem. That you are commited to an incredible character. You know we're living in times where the messengers character is being attacked. There is character assassination taking place against the messenger Salla Allahu Alayhi wasalam. How come he was polygamis, how come he was this, how come he was that. And Allah says one of the great gifts of Allah, Allahs greatest gifts to him is his character. And this is something that Muslims not only have to appreciate but it's something they have to stand by and be proud of. We have to be proud of this. That everything the messenger does Salla Allahu Alayhi wasalam, you couldnt do it better. It can't be done better, this is the greatest way it can be done. So we have to, we have to appreciate that, and we have to appreciate that this is a gift of Allah to him. And to not appreciate that about him is to not appreciate one of the great gifts Allah gave his messenger, Salla Allahu Alayhi wasalam then its Nuboo and resala. Nuboo itself, this huge responsability, at the same time, this increadible honor to be the final messenger on the face of this earth. And to be a messenger of what? The final words of Allah. The great word of Allah Ajja Wa jal. This in and of itself is a huge khayr that Allah has given him, this is part of Al-Kawthar. Part of Al-Kawthar is his mercy. Wa ma arsalmaka ila rahmatan lillalameen. If you at all with any purpose except is a mercy for the people and all the nations of the world. And this is also in our time become a controversy. Your religion preaches violence. Your religion you know tells you to kill innocence. Your religion is the religion of hate. You know I listen to a lot of Christian talk radio talking about Islams the religion of hate. This guy Mohammad (they don't say salla allahu alayhi wasalam by the way) you know he commanded people to kill, he commanded people to you know, torture and that's what they're talking about. You have seen this on the news, we're tired of watching this stuff, right. But we do have to understand the Quran does talk about violence, they can quote that cuz they're there, right. They are there! So how do we understand them. How do we understand them? Probably the most controversial Ayah according to their standards, and the Ayah we're least comfortable discussing the surahs we're least comfortable discussing are places like surat Al-Tawbah. Surat Al-Tawbah. Surat Al-Tawbah is very uncompromising and very unforgiving. It's very unforgiving. It's so vicious, and its antagonism against against the kuffar, it doesnt even begin with Bismillahil Rahman Il Raheem. It doesn't even mention Allah's mercy. Doesn't begin like that. And when Umar Radiya-Allahu anhu actually Ali was asked, why doesn't it begin with Bismillah? He said because it came down with the sword out of its cover. That's how he responded. Thats a pretty pretty stern surah. Its a very uncompromising, you can even argue politically incorrect surah. But you knows whats amazing about that surah? Allah didnt begin with his mercy, but he ended with the messengers mercy: Bil mummineenah la raoofun raheem. Subhanallah! Qad jaaakum rasulun min anfusikum azzizun anhuma aanidtum . Subhanallah! Harisun alaykum bil mumineenah rafooun raheem. Allah did not begin with his mercy, but at the end whose mercy does he mention? The mercy of the messenger salla allahu alayhi wasalam, how do we understand that? Why would Allah mention the mercy of his messenger in a surah that seems to have no mercy at all. Even from the beginning, the kufar had 4 months before they are executed, faseehu fil ardi arbaata ash-hhurin, right? And then after that, you know baraatun minallahi warasulihi. Begins that way, Allahs announcement of not having anything to do with the mushrikeen, nor his messenger, they have nothing to do with them, and that they are going to be hummilliated and put down on the earth and they are not going to be able to over-power thier enemies, meaning the kufaar are being told its not your time anymore. Waalamu anakum mujizun lillah. You are not going to be able to over-power Allah anymore, your time is done! Very uncomprmissing ayat. What does that have to do with mercy? How do we explain that to a Christian friend or a Jewish friend? How do we explain these ayat. Iam going to spend alittle time on this because its part of what we have to appreciate about these ayat. We should study these ayat and what the scholars have said about them, but also, we should appreciate the things that are being said in our time. And how to respond to them and how to respond for ourselves and also for the benefit of others. You see Allah had sent messengers throughout history, and we know that and the Christians know that too. The people of the book know that. That Allah sent messengers. And then the messengers came and did the majority followed them or did not follow them? The majority did not follow them. And when the majority did not follow them, and the majority decided that they're going to remain kuffar, they're going to remain disbelievers, then Allah azza-wajal sent punishment on them not just in hell-fire, but where else? This world also. Allah destroyed them by a flood, or an earthquake, or fire from the sky, or the town is turned upside-down, there are all kinds of horrific punishments, and what's the crime? The crime isn't kuffur. The crime is specifically kuffur in a messengers face. You living in the time of a messenger, it's not that you just heard about him, you met him, you saw him he was your neighbor, and you're still disbelievers? And you remain that way for decade after decade after decade? In the case of Nuh for centuries? How dare you? Not only will you get punishment in the hell-fire, you will also get destroyed here, you understand that? The crime is, to disbelieve in a messenger in his presence, that's the crime. And over and over and over again Allah destroys a nation that disbelieves in the messenger in his face, in in his presences. This is the sunnah of Allah. This is the sunnah of Allah. Thats how Allah does things. And Allah says: Wala in tajida li sunnatillahi Tawdeela. You will not find a change in the way Allah does things. Now will the Christians agree that god destroys nations or destroyed nations that disbelieved? Absolutely! Cuz their Bible is full of it too. Its filled with what we have in our book too. They have it! Now, lets take the next step.(audio at 11:03)**
* **We belive Muhammad salla allahu alayhi wasalam is a messenger. Just like Nuh is a messenger. Just like Salih is a messenger, agreed, right? Now, these messengers came, they're warning the people if you dont believe a punishment is coming. Inni akhafu alaykum yawman atheem. Iam afraid for you a punishment enormous day. Iam afraid for you, Iam afraid for you. Did the people take those warnings seriously? No, come-on we've been hearing your warnings all year, all ten years now, bring it already. When is it coming? Wayaquluna mata hathal waaid? They say when is this promise going to be fulfilled? We've been hearing you talk about this now were tired of it. Now you know what!?! Just bring it. If you got it, bring it. Well we can handle it. That's how they started talking to the messengers. Then the punishment came. And when the punishment came, it's not like Allah gave them a chance. Hey you see it now you ready to believe? In other words, the flood waters came, and they're about to crush the kaffirs' house, and Allah hit the pause button and then Nuh allayhil salam comes over and says didn't I tell you? You wanna believe now? Were they given that opportunity? Once the flood waters reach here, they're not going to stop, they're going to keep going, you understand? In other words, the opportunity to believe is not before Allah over-powers them, the opportunity to believe is ...not after it, but before it. That's what I am saying. You can only believe before Allah brings a punishment not after. Now come to the messenger salla allahu alayhi wasalam. This is a sunnah of Allah. Once the punishment comes it cannot be stopped. Who's the criminal? The Quraysh are. They disbelieved in a messenger in his face. What do they deserve according to the sunnah of Allah? That they should be annihilated. Maybe fire from the sky, or earthquake or the earth should eat them, or the earth should be flooded, something should happen to them. Cuz this happens to every messengers disbelievers. Fine, but Allah did not bring them punishment from the sky. He did not bring them punishment from underneath the earth. He did not afflict them with disease. What punishment were they given? The punishment against them. Divine wrath against them were the sahaba. The Sahaba. Allah sent upon them, the believers who defeated them in battle, and eventually conquered Mecca. Now when they conquered Mecca, now Allah has over-powered them, and when Allah over-powers the disbeliever, what's supposed to happen? What happens in the case of Nuh? Or of Salih? Or of Shuayb? When Allah over-powers the disbeliever, what's supposed to happen? He dies. So the sward of the sahaba, the believers is on their necks. And then Allah says: Stop! Has he ever said stop before? No. He says stop! Give them four months, let them think about it. And in the meantime, if anybody comes to you and says aaa actually I never took you seriously, all these 23 years I was hanging out, I was busy with my playstation 3, you know, I didn't really hear the message. So can you explain it to me over again? I , you know. Dont even say to him, where were you all this time, you should have been paying attention. Too late now. No no no. Wa in ahhadun min almushrikeena stajaraka faajirhu hata yasmaa kalam Allah. If we even now the mushrikeen comes to you, give him time. Until he gets to hear the speech of Allah. And then don't just hover over his face, so what's your decision?...no no no, let him go to a safe place, where he is not intimidated, let him make his decision on his own. Subhanallah. Has this ever happened before? This is a special mercy given to the messenger, salla allahu alayhi wasalam, that has never been given to any messenger before him, this has never been given to anybody before him. This is special. And then on top of this, in these four months, you have options. If you believe all previous crimes forgiven. I've been telling you you are going to be over-come, I've been telling you Itha jaa nasrullahi wal fatih. I've been telling you that latuughlabuuna, you will be over-come. I've been warning you and you didn't take it seriously, now that it's happened now you should believe. But even now think about it, if you believe, all the previous record is wiped, clean slate! Full immunity. You're equal citizen. But if you dont wanna believe, then Iam not putting you under house arrest either, you can just move. You can move and you won't be killed. You could just leave. The punishment of the crimes you committed you killed civilians, you kicked people outta their homes, you engaged in acts of aggression, and even then you did all of these things oh Quraysh, you've got either 4 months to be Muslims and let bygones be bygones, or you can leave and if you don't want to leave, then you can be ready to fight after 4 months. I don't know what else you call this but mercy. I don't know what else you call this. We have such a shallow reading of the seerah. When Allah says: Inna aataynakal Kawthar, rahmatan lil allameen, Rahmatan lillalameen. What nation was given this mercy? That they would be given an opportunity. This is an incredible gift of Allah Aza wajal. Another gift of Allah azza wajal to the messenger is the Quran. We say the Quran is the final miracle to the messenger salla allahu alayhi wasalam. Was Musa Alayhilsalam given a miracle? Was Issa alayhilsalam given a miracle? Was Salih Alayhilsalam given a miracle? They were given miracles too. So What's so great and abundant about the Quran? All of their miracles were only miracles while they were there. After they died, those things were no longer miracles, they were only stories that can be narrated. In other words somebody who saw Musa alayhilsalam turn the staff into a snake, can one day tell their child you know what I saw with my own eyes. And then that child would say you know my grandfather told me. And they can pass it down, but the first one saw a miracle, the rest of them heard what? A story. And a story isnt a miracle, its a story. You can believe it and you can also what? Disbelieve it. But a miracle is something thats in your face. (audio at 16:53)**

**The messengers is a miracle salla allahu alayhi wasalam that lives on and is as convincing as it was when it was reviled. The miracle lives on. The proof that the Quran is the word of Allah, the arguments of the Quran, the hujja of the Quran is as valid today as it was then, because all the other messengers were given miracles for the eyes to see. But this messenger predominately, he was given a miracle for the ears to hear, and we still have ears we hear the exact message. Subhan Allah! It's something incredible Allah gave his messenger. Then lets move forward. He gave him Al-Adil and Al-Fatih, they go hand in hand. Allah gave his messenger justice. Justice that the world had been hungry for. The world had been hungry for it. And this is a mercy Allah gave his messenger, salla allahu alayhi wasalam. Those of you that are political science students, remember we learned about the oppression of dictatorships, and different kinds of dynasties, right? And even the oppression of religious ruler ship. Even in American history, especially in European History, we study about the oppression of the Church against the people. And Allah azawajal brings a- gives his Messenger a deen by virtue of which you can- there is no such thing as a clergy. There is no such thing as a holy class of people. Everybody can be put to question, and if you are in disagreement about something, *faruduhu illa-Allahi we Rasulihi* "take it back to the Constitution". Everybody has a right to do it. There is no religious clergy that are above the law. No such thing. There are no holy people that can't be questioned. There's no grand sacred authority. Everybody is equal before the law. Even someone guaranteed Paradise like Omar radiyah Allahu anhu can be questioned by a woman in public. What are you wearing? Where'd you get that from? Where'd you pay for that? Ha. He can be questioned like that in public. That is justice. That's what you call justice, you know. And this was given to our Messenger and we don't appreciate that. Today governments of the world and the people of the world are suffering from injustice. And this is the reason, wherever the Muslims went and established deen. When they would have to leave the people would cry: "When are you coming back?" (audio 19:00) because they didn't just bring religion with them. What did they bring with them? Justice. And today all the talk is about fighting even among Muslims; there's no talk about justice. We don't do justice in our homes, not in our neighborhoods, not in our Masajids, how are we going to bring justice to the world. But this is a gift Allah azajawal gave his Messenger salla allahu alayhi wasalam, and along with it victory. And each of these I'm giving you some bits of it that you can appreciate for our time. Just some aspects of it that you can appreciate for our time. We say Allah azajawal gave the surah *itha ja'a nasrullahi waal fatih*, right? That's actually the surah coming up. Uh, eh, a couple of weeks from now inshallah. Right? Allah guaranteed his messenger victory salalahu alai- it was part of the good he gave him. You know there are other messengers that came. Nine hundred and fifty years no victory on the earth, except the believers had to escape and the town, the world had to be destroyed. Musa Ali Jalil alqadar- Musa Ali alayhi alsalam so seventy plus times mentioned in the Quran, but even he at the end he he died in exile. Bani Israel failed him. They failed him, you know? And Allah azawajal told us not to be like the followers of Musa *la takunu kallatheena adthu Musa* "don't be like the one that gave Musa a pain", alayi salam. Cuz they disappointed him, but Allah azawajal gave this messenger victory. And I wanna talk to you about that victory for a second. What's even miraculous about that victory? Whats miraculous about that victory? You know, the kind of change that happened in Arabia in which became international, how long? 23 years. Prophets life is 63 years salla allahu alayhi wasalam, but his life as a messenger is 23 years. Whatever change were talking about that happened in the Arab world, happened in how long? 23 years. 23 years. Has there ever been a change in the world that happened over the course of 23, 33, 43, 53 , 63 years I don't care if you talk about 500 years, a change that changed the way a people think, what people love, what people hate, how people dress, how they run their government, how they run their economics, how they get married, how they get divorced, how they go to the bathroom, what they eat, what they don't eat, what they say, what they don't say, how they do business, how they take a loan. It changed every aspect of their life, and in how long? In 23 years! (audio at 21:17). 23 years, you know in world-for those of you in high school, you take global history, and you learned about revolutions, you learned about the Bolshevik Revolution in Russia, you learned about the French Revolution in Europe, these revolutions were either political or economic. They didn't change the ethics of the people. They didn't change how people eat and sleep and drink , they didn't change what people love and hate. They didn't change how people dress. Nothing else changed, one big change over the top and that's it. And those changes were brought about by people who read the works of philosophers, and those philosophers lived decades before. I give you just one example, the Russian Revolution, the Communist Revolution you know who the author of the Communist Revolution is? Its Karl Marx. Karl Marx. You know where Karl Marx is from? He's from Germany. And he died 60 years before the Russian Revolution. The guy was a librarian, the guy was a writer, a philosopher. He's sitting in a library writing his book. He never imagined people are going to be killing themselves over this. (audio at 22:12). And 60 years after his death, there are people revolutionizing a country, right? Now in other words, there is a historical formula. The philosopher of an idea is never on the battlefield. Never. And the philosopher of an idea is not even himself a revolutionary, he's just a philosopher. He's not going out there to try to convince people to make changes. He's just writing. Even the French revolution; Voltaire and Rousseau, you read about this in Global History, right? These writers never saw the revolution. There was like almost a century before the revolution ever happened. In the case of Muhammad salla allahu alayhi wasalam, who was delivering the message, and who was on the battlefield. Can you imagine? And he was on the front of the battlefield. And who was being boycotted, and who was being forced to live in a cave. Who is being forced to leave his house. He's not just standing behind a podium and telling the people to march forward. He's the first to march forward when there's nobody standing behind him. salla allahu alayhi wasalam. This has never happened in history. Ever. Ask your political science professor, ask your history professor. You know, I don't think I don't think we should take validation from non-Muslims. You that famous book the top 100 and they put Rasul-Allah salla allahu alayhi wasalam, we boast about that. That's nothing to be proud of. It's not. We are proud enough of what Allah gave us, you know? That's enough for us. But they, what they acknowledge even from their secular point of view, from their secular point of view, they even know, no such political, social, economic, moral, spiritual change has come at the individual and collective levels at the same time ever in human history. (audio 23:49)**

**There's a reason they put him as number one. They didn't have a choice. There's no choice, there's no second. So Allah gave his messenger victory like no other. Like a book like no other and a victory like no other. And then Allah azza wa jal gave him so many honors, you know. Allah azza wajal gives sharaf to his messenger this is part of Al-Kawthar. You know Ibrahim alayhissalam made so much duaa for the qiblah, when he was building the house of Allah, right. Make the hearts of the people turn towards it, right. Tahwe ilayhi, right. Mathabatan lil nasee wa amnan (Make this place a place of virtue and a place of peace he made dua for this house. But when Allah azza wa jal changed the qiblah from Al-Aqsa to masjid Al-Haram, when he changed it, Allah gave his reasons. You know what the reasons were? Qad nara taqalaba wajhika fil samaii, fa la nuwalianaka qiblatan tardaha. We saw your face sala allahu alayhi wa salam, we saw your face turn to the sky. So were changing the qiblah for you. No doubt about it. Fala nuwaliyana (then we swear that we are for sure changing the qiblah for you). Why? Because you looked at the sky. You didn't ask Allah. He didn't ask Allah. He didn't make duaa. He just had a sad look in his eyes and he looked at the sky and the ayah comes down look the qiblah has changed, are you happy? Tardaha (So YOU would be pleased). The worlds history is changed. Billions of people pray in a different direction because of that event in human history. World events changed because of that event in human history. And the reason for that event? So the messenger could have a smile on his face sala allahu alayhi wa salam. Inna ataynakal Kawthar. What is this Kawthar that were talking about? It's an incredible thing to appreciate. What Allah has given his messenger sala allahu alayhi wa salam. We already talked about: Wa rafaana laka dhikrak. Then Maqaman mahmood. Asa an yabatuka rabuka maqaman mahmooha. This special station Allah has given his messenger sala allahu alayhi wa salam. Another gift of the messenger to the messenger, part of the Kawthar is the believers that allah gave him, you know. The believers Allah gave him. Allah azza wajal gave this man followers, that are unparalleled in human history, no leader ever had followers like these. And you know leaders leave behind monuments, statues, buildings, highways, roads, flags, right? They leave behind these things as their historical accomplishments. What have you accomplished? Well I left behind this this this, and I built this wall, and I built this statue, and this tower. What is it the messenger left behind. What statues? What towers? What highways? What you know, what university? What did he leave behind? He left behind sahabah that changed the world. (audio at 26:32)**

**This is a gift of Allah to his messenger Muhammad al-Rasullah allah wallatheena ma'ahu ashiddah 'ala al-kuffar ruhamaa baynahum. Then on top of this the gift allah gives his messenger, wallahi, you know in Surat Al-Tawbah Allah azawajal is disappointed with people who are having weak eman. There were strong sahabah and there are weak sahabah too. Some of them are weak, have weak eman, some of them some that are pretending to be sahabah but they are actually hypocrites. And Allah told them something- of course they are supposed to help the messenger, but allah told them *illa tunsuruhu* "if you don't help him" *faqad nasarahu allah* "Allah has already helped him". He doesn't need your help. What a gift of Allah to him. He do- Allah told him, told the sahabah "even if you don't help him, the cause will go on because Allah's help is already with him". Allah's help is already with- Subhanallah! These are gifts again, we're almost done. Then Allah gave his, the gift, one of the great gifts allah gave to this messenger sala allahu alayhi wa salam is a gift to us. He made us his ummah. So we are a gift to the messenger, and the messenger is a gift to us. Sala allahu alayhi wa salam wa kathalika ja'alnakum ummah wasatta. He made you a middle nation thus. Litakuna shuhadaa 'ala nas wa al Rasul alaikum shaheeda fil ayat al lathee thatkara nahnu ummah fee nafsa al aya thakara anahu rasul sala allahu alayhi wa salam. Same aya he mentioned the same thing. Where he mentions there that we are an ummah he mentions that he is the messenger sala allahu alayhi wa salam because we are the messenger of, we are the ummah of that messenger, and he made dua for this ummah. You know he told us he hopes to be one of the most following on the Day of Resurrection. And the more following he has, the more his mention is made, the more the ayah the other gift of Allah is fulfilled *wa rafana laka thikrak*. Right, he commanded the believers to have lots of children by the way, those of you who've been avoiding it, you know. Because he said on the Day of Judgment I hope to be of the most followers. We should fulfill that out of love of the Messenger we should have kids sala allahu alayhi wa salam. Out of love of that man, sala allahu alayhi wa salam. Then of course Allah gave him his family, his blessed family, and the family enjoys a noble status in the ummah so we say Allahuma sallee 'ala Muhammadin we 'ala allee Muhammadin. The family of the prophet is a gift given to him sala allahu alayhi wa salam. Then there is the shafaa on the day of judgment where every messenger, people will go to this prophet then that prophet then that prophet, and say nafsee, nafsee, me, me. Don't come to me, don't come to me. And on that day, the only exit, the only door open is that of Muhammad rasool ullah sala allahu alayhi wa salam. This is huge! This is huge! On the day of judgment, there is no greater gift given to this ummah and no greater honor than you know on the day of judgment everybody is worried about themselves, everybody! The mother drops the baby. The guy says take my whole family and put them in hell forget my family, my entire zip code. Well no not my zip code waman fil ardi jameean yunjeehee. Take everybody in the earth, let them go, let me be saved. On that day this man sala allahu alayhi wa salam comes and says: No this one is with me. There are narrations in which people are being dragged into hell and the messenger is pulling them. And the sahabah and the angels snatch them away. (29:48)**

**And the messenger try to pull the people away sala allahu alayhi wa salam. The authority to do that on the day of judgment even imagine. That has been given to our messenger sala allahu alayhi wa salam. I mentioned this before: Inna Allaha wa malaikatahu yusaloona alal nabbiy. It's an amazing gift, that Allah no doubt and his prophets and the angels are sending prayers upon the messenger, the prophet sala allahu alayhi wa salam. You know of the gifts of Allah, is even how Allah calls him. Even how Allah calls him. He doesnt call him ya Muhammad, ya Ahmad, he says ya Adama ooskun anta wazawjuka al jannah. He says ya Dawood inna jaa alna khalifatan fil ard. He says ya Essa inni mutawafika wa rafiooka illayah. Ya Musa inni anna Allah fa aabooduni waaqim isalata li dhikri. Ya zakariyah inna nubashiruka bi ghulamin ismuhu Yahya. Prophets are called by their names. But Allah turns to his messenger sala allahu alayhi wa salam, and he says: Yaa ayuhal nabbiy. Yaa ayuhal rasool. Yaa ayuhal Muzzamil. Yaa ayuhal Muddathir. Look at the honor Allah gives his messenger sala allahu alayhi wa salam. And even when he mentions his name in quran, he says rasool. Muhammadun rasool Allah walatheena maahoo. Ma kaana Muhammadin aba ahadoon min rijaalikum walakin rasoolulallhi khatam alnabiyeen. Wa mubashiran bi rasoolin yaati bin baadihu ismuhu Ahmad. Right. Wama Muhammadun illa rasool qad khalat min qablihil alroosul (ali umraan). There's only one place in the Quran where Allah does not mention rasool next to Muhammad, and that's in surat Muhammad, where he didn't highlight the fact that he is a messenger. He just highlighted him for who he is even despite the messenger ship. Just himself. And even in that ayat he mentioned revelation. Which makes it clear that he is a messenger. Walatheena amanoo wa ameelo salihat waamanu bima nuzilla ala Muhammadin wa haqun nim rabihim. You know. Subhanallah. What has been sent down upon Muhammad calling him a messenger anyway referring to the revelation anyway sala allahu alayhi wa salam. Its an increadable thing the five prayers that were given to the messenger allayhil salatu wal salam are in and of itself a gift. They themselves are a gift. Then in addition to this ulamaa ummati kaumati Israel. Allah gave a gift to his messenger in his ummah. He gave this ummah scholars that he himself said, my scholars, the scholars of my ummah are the equivalent of, the likeness of anbiyya bani Israel. Subhanallah. What he gave the messenger sala allahu alayhi wa salam. Were almost done. Taysirul Quran, Allah gave this messenger a message that is easy to memorize, easy to remember. Another contemporary issue that needs our attention, Ill be done in ten minutes Inshallah. Tayseerul Quran, wa takhfeef al sharaai3, and that will be the last one. The facilitation of the Quran. Allah made the Quran easy on the people to memorize. Just last week I was in a conversation with an Oriental scholar, non-Muslim Islamic studies scholar. And their biggest thing, I don't know if you saw this documentary, I think it was on the Discovery Channel, if I am not mistaken, and they talked about how the Quran is not actually preserved, and it's all these different parchments, and they found this other version of it, the ditsey scrolls, right. And its missing some surahs, and all of this kind of stuff. Is the Quran really what it was then?.or is this just a myth. That the Quran we have now is the same as what was there then. Let me tell you something about the western textual criticism of the Quran. These people are incredibly smart at pulling off scams. And they sell a scam really well. And if you don't know the scam, you'll say oh my god, makes sense. He's got a Ph.D. he must be telling the truth. It's on TV how can that be wrong. (33:25)**

**Right? That's our standard at this point, the level of intellectual depth the Ummah has, right? I saw this documentary and at shook my iman. Seriously, it should have made you laugh, it should have made you laugh. When somebody tries to spit at the sun, it comes back on their own face. That's what they did, they spit on their own face. Let me tell you something about this: in the West, I'll start very logically because this is again a very important concept for all of us to have that gives us confidence in deen. When you want to preserve a document, there are two ways: written archive and oral tradition. There are only two ways of preserving a document historically. What are they again? Written archive or oral tradition. Written archive means you write it down, oral tradition means you memorize it and make somebody else memorize and make someone else memorize it and that's how it's passed out. Okay. According to Western standards, and logical standards, which of these is a safer? Do you know? Written archive. Written archive is safer. Why is it safer? Even though both have criticisms. If I start at that corner, I say to that brother: "Brother, I'm going to whisper something in your ear I want you to whisper it to the next person." I whisper in his ear "Ahmad punched Kareem." Okay? Ahmad punched Kareem in the stomach. That's all I told him. He whispers it to the next brother, then the next brother, then the next brother. By the time we get over there, Ahmad gutted Kareem's stomach out, burned his house down, and then blew up the neighborhood. (\*Audience Laughs\*) Okay? Every person adds one percent and by the time you go through 500 people, how much has been added? 500%. This is an error of oral communication. It's a problem of oral communication. Okay? Even if you change one word and the next person changes one word, those one words can add up. They can add up. So the arguement in western criticizm is in oral tradition is can go through lots of changes. Logical. Very logical. Okay, let's keep that in the back of your mind. Now come to written tradition. They didn't have xerox back then. They didn't have scanners back then either. So if you have a book and you wrote it out, the only way to duplicate it is what? Write another one. If you are- and is it hand written or machine written? Hand written. And in hand written archives, is it possible you made a mistake? It's possible. And then there's this book has one mistake and this book with one mistake got duplicated, is it possible another mistake will happen? It's possible, right? These are possibilities and these guys love talking about possibilities, let me tell you. Right? So now they say okay, in the west, when they talk about historical documents, do they pride themselves over oral traditions or written traditions, in the West? Written traditions. So their understanding of something properly documented has to be what? Written. So they come to the Quran with the understanding that the only way the Quran was preserved is by what? Writing. By writing. Now, if we go by their- let's go agree with their argument. In the beginning lets agree with their argument. If we go by their argument, if the Quran was memorized, and then person A helped person B memorize but person B memorized it a little bit differently, and then they went and taught person C, who memorized it also a little differently, over time would you have less variation or would you have more variation? You would have more variation. And if the Quran is written down and then it goes to a different town, if you had another copy and another copy, is it possible variations would increase? This is a historical fact. If you're going to- especially if you're not going to stay in the same town not even on the same continent and there's no one way fights back then anyways, through months and months apart and you can't even make a phone call and say no you got the wrong version, you're going to be traveling for 6 months. And in those 6 months it may have spread even more. In other words, if there is one variation it can become 10,000 variations without the ability to control the information, you understand? And how long has this spreading of information been going on? 1400 years plus. In other words, by going purely by western standards, we should have so many versions of the Quran they should be in the millions. No two people can probably have the same Quran if we go by their standards. Now come to our time. You take a kid who memorized the Quran in jhyin province, China, and then you take a kid who memorized the Quran in Somalia and you take a kid who memorized Quran in IQA, and they are hanging out together one day, and one is reciting Baqarah. And one speaks Chinese, one speaks Somali, and one speaks English they can't talk to each other but if one is reciting Baqarah can the other one correct him? They can. The fact that the Quran was primarily preserved by making it easy to remember. There is no document in human history that was predominantly protected by memorization. Memorization is a way to create variation. But in the case of the Quran, memorization became a means to create unity and the lack of variation. What is usually associated with too much variation now became no variation at all. And their only answer to that is there must be some conspiracy by which they stopped all these other versions from coming out. Can you help me? Has there ever been any other conspiracy where there's no leaks . millions of people from different civilizations memorizing the same exact thing, and Allah saying miraculously: walaqad yasarrnal quran lil dhikr. We no doubt made the Quran easy for remembrance and easy memorization. Allah made it miraculously easy for memorization, tell me is there any other document with this kind of preservation. And if they say we don't know if the Qurans preservation is intact, let's put it to the test. Let's make a giant vault, put all the copies of Qurans in there and get rid of them. How long before someone in Richardson come up with another copy of the Quran? Through our huffaz, through our zip code. We don't even have to go to the next zip code. You can cut off our internet access and phone line too. And how long before they come up with another Bible? Think about that. Even another copy of the United States Constitution, let's just do that. That's not even 1000 years old, that's just a hundred years old. Let's just take it away, and see if they can come up with it, word for word. Let's see how long that takes them, and how long it takes us to come up with the Quran again. Allah says he preserved it. Inna nahnu nazallnal dhikra. He preserved it in a way even if you try to corrupt it, they published Quran copy called Furqan I think, it's called, that's missing some surahs, They say the politically incorrect surahs are taken out. And the Muslims are so....how dare they. Don't worry, its OK. What are they going to do? But they couldn't do for the last 1400 years when Allah says he protected his word, you think these jokers are going to sell two books at Amazon.com and compete with Quran? Are you kidding me? There's nothing to worry about. Because there, were not responsible for guarding this book. Inna nahnu nazalna aldhikra wa inna lahu la hafidhoon. It is only we who are taking responsibility of guarding this book. This is Allah's responsibility, and he made it in a way that you just, the only way to get rid of Quran is to wipe out the entire population of Muslims from the face of the earth simultaneously. That's the only way. Getting rid of one fifth, one fourth of the population to get rid of the Quran. In other words, over time documents become less viable, less valid, and this is the only text that only becomes more valid. You know the Biblical Study, in Biblical studies did you know, that in in most Bible scholars that are doing PhD's from universities here, Bible scholars, they no longer believe that the bible is historically accurate. They believe They don't believe it. Read the talks by professor Jarald Derks, listen to his interview on brother Eddie show, TheDeenShow.com listen to it. He's got a Master's degree in Divinity. This is a gift of Allah to the Messenger, you couldn't get rid of this message if you tried. Not if you tried. You know he used to be so worried, Am I going to forget the Ayat? He used to be so worried, he used to rush his tongue la tooharik behee lisanika leta'laja beee, Allah told him: inna alayna jamahu wa quranuh. we took it upon ourselves to gather it and have it communicated, have it recited. Look how allah took that responsibility away from the messenger, took it off his shoulders, alathee anqada dahrak. He took it off his shoulders, sala allahu alayhi wa salam. These are from the good, the gifts Allah azawajal has given him. The last point I will make before you is the following: after we list allll these things that come under Kawthar and Allah has given those to him, how is he supposed to thank Allah? You know what, you can only thank- the thanks, the reaction should be in accordance with the action. How do you take these infinite gifts and how can you ever respond? I don't know what, I don't even know where to begin. You know when someone does a huge favor to you, you say "I don't even know what you- ah- I don't even know what to say". You're at a loss. "I don't even know what I can do for you, I can never repay you", right? When we, when we appreciate what Allah has given his messenger sala allahu alayhi wa salam, we- the thing that comes to mind is how are we- how is he going to repay this? What can Allah expect from him now? He can't come up with anything so Allah gives it to him now. Fasallee. Pray. Make salah. The first act of gratitude to Allah is salah. The first act of grat- he didn't say washkur, you know I've given you a lot so thank me. Washkur rabbak? No. Praise your mast- nope. Sallee le rabbik. Pray to your master and then sacrifice. Sal- and by the way, this is the act of Ibrahim allayhi alsalam. Prayer and sacrafice is the legacy of Ibrahim allayhi alsalam. And Allah azawajal, it says about him shakeeran li animahee, he was grateful for Allah had given him. And how did he show that gratitude? Prayer and sacrifice. Prayer and sacr- this is what he shows appreciation. Allah wa ta'alah, of these cardiovascular exercises we do five times a day. What they actually mean to Allah. (43:56)**

**What their value is to Allah. On one hand he put Al-Kawthar, on the other hand he put salat. Subhanallah! What a gift this salat is to the ummah. What a gift this is, what a huge means this is where we can make our case before the day of judgment. The first is salat, and there's a reason. There is a reason for that.**

 **May Allah azza wajal give us an appreciation of his word. May Allah azza wajal remove from us an incorrect understanding of his word, and not that we beg him to have a correct understanding of it, but in addition that we are able to live by it. And that the study of the Quran, the memorization of it. The proper recitation of it. The acting upon it, all of this is a case of in our favor on the day of judgment, and not a case against us. Barakallahu li walakum, fil Quran al hakeem, wanafaanee wa iyakum fil dhikril hakeem, walsalamu alaykum wa rahmatullahi wabarakatuh.**