Alhamdulillahi Rabil ‘Aalameen Wassalaatu wassalamu ‘alaa syedil anbiyaa wal mursaleen wa ‘ala aalihi wa sahbi wa manissanna bis sunnatihi ila yaumideen…summa amma ba’ad.

We are going to continue our study of the fourth ayah of Surat an-Nas , min sharril was waasil khannaas. We did not get into word analysis. We ask Allah’s refuge from min sharr. We talked about sharr last time; sharara – the spark that comes out of a flame that can burn you. Sharr means evil and specifically an evil that can cause you harm, a harmful evil would be the word sharr.

Then there is the word, a very interesting word al waswaasil khannas, now Allah did not say asshaytaan. Shaytaan shatana; the description of which in sha Allah will come in…when we get to that word in other places in the Quran … has to do with being consumed with rage, that’s what the word shaytaan essentially has to do with…being consumed with rage and there is difference of opinion among ‘ulamaa about the root origin of shaytaan also is it shaata or shatana , there are two ways of looking at it. But in this case al waswaas…waswasaa in Arabic commonly gets translated as whisper or waswasa with a Ta marboota at the end…okay….the other word in arabic for whisper is hamasa…hamasa… so the first question to ask is what’s the difference between saying hamas…you know…min al haamis…min sharril haamis al khannas and waswaas. The word hamas is to whisper something whether it be good or bad. Waswaas is only used in a negative context, that’s the first difference. The second difference is takraalal laf, if there is a…if there is a…a repetition of syllables of a word inside a word, it actually rhetorically alludes to the repetition of the act itself. Haamis – someone who whispers. Muwaswis – someone who whispers and then whispers again and then whispers again and then whispers again. Waswasa…waswasa…similar words…for example zalzala; the earth shakes then it shakes again then it shakes again – zalzala…okay…a series of mountains, one after the other, silsila – two syllables that similar to describe continuity…to describe repetition. So the first part of the root origin…just the root letters of the word waswaas tells us that the act of whispering is taking place first of all for evil intent and second of all repeatedly. But then the one who whispers…and this is the English translation right…it says from the evil of the whisperer. The Arabic word whisperer would have been al muwaswis…that’s ism fa’ail, the act of participle and the translation would have been whisperer. But Allah did not use the word Muwaswis and the infinitive form To whisper or whispering is waswasa with a Ta marboota or wiswaas…when I say wiswaas what harakah did I put on the wow? A kasra right…wiswaas…that’s To whisper. So we’re not even asking refuge from the whisperer itself…but when you say waswaas with a fatha, this is called seeratul mubalagha…meaning the one who whispers a lot, the extreme whisperer, who is obsessed with whispering. If he was just a whisperer he would have been muwaswis…muwaswis. But he is obsessive compulsive whisperer, he is waswaas, he doesn’t stop, he keeps going and going and going. Now the word itself had repetition because of its root and now add to it further hyperbole, further strength because of the pattern from the sarf…from the origin…the jizer point of view its powerful and repetitious and on top of that there is the sarf, the way its spelled in the Arabic language in the Quran. And this is a very very powerful word to use to describe the action of Iblees. Now specifically… there is pretty much Ijma that this is referring to Iblees…specifically to Iblees. Why specifically Iblees, first and foremost because its Al waswaas. You remember at the end of Surat ul Falaq we say wa min sharri haasidin…we didn’t say Al haasid. If you say Al haasid, its Iblees…hu al Haasid. But here its Al waswaas so it is referring specifically first and foremost to Iblees. Now if it was just anyone who whispers, it would have been min sharri waswaasin khannaasin…that could be anybody but this is very very particularly a reference to Iblees. This comes to…this solves a philosophical problem that some people have, again because of the scientific rationalism and other philosophical ideas that have entered into people’s minds. It was even offered by some contemporary writers on the Quran that the Iblees of that time…that guy died. All we have now are his followers and his mission is continuing. When he asked Allah an zurni ila yaumi yub’athoon…give me time until the Day they are raised. Allah gave him time not for him but for his mission so he himself is dead. We don’t accept this idea…in the vast majority of Ahlus-sunna wal jama’a and there’s no basis for it anyway and if there was any basis for it then there is no reason he should be alive at the time of the Prophet himself sallalaahu ‘alayhi wassalam so how come the ayah says: afatattakhithoonahu wathurriyyatahu awliyaa min doonee.

The Ayah says do you take him and his children…his followers as guardians and friends besides Myself. So Allah mentioned his children and He mentioned Himself which means he’s still around. He’s being..he is offering his friendship still…and his children, so if you say O it’s just his kids now or his following…the ones who take.. who took on his path, that’s all its referring to, there is refutation for that in the Quran. Anyway…plus of course there are several narrations that deal with this subject but anyway now we come to again…the word Al waswaas and the…the benefit of saying waswaas as opposed to saying waswasa…min sharril waswasa. The waswasa is the one that has the harm right…the whisperer itself is the one that carries the harm. So what’s the benefit of saying From the evil of the whisperer as…as opposed to saying From the evil of the whispering…of the whisper itself. What difference does it make? Let’s listen

Wa jaa atil isti’aaza bi sharril waswaas wa laeesa sharril waswasa faqat lid dalalat ‘ala annal isti’aaza inna matakoonu min kulli shurooril waswaas…aw min kulli shurooril muwaswis…sawaun kanat waswasa aw lam takun.

What it means is…the one who does the whispering can do more evils than just whisper. He can do more evils and when we ask Allah’s protection from the evil of the one who engages in the act of whispering…and a lot of it…we’re asking protection from the whispers and from the other things he may do. If you just say for Allah azza wajal to protect us from the whispering itself…if he tries to do anything else, we are not protected. But if you say the one who’s doing whisper, I want protection of evil of him. Everything he does, whisper or not, we got protection from. So it’s more comprehensive to say min sharril waswaas than just to say min sharril waswasa. Then a sifah an adjective has been added - al khannaas. This word came before in the Quran, when we were studying fala uqsimu bil khunnas…same root origin…khunnas. It was used to describe stars that seemed to the eye that they twinkle and then they disappear, it’s like they take a step back or stars that turn around…right…it seems in the sky that they turned around or they…they took a…they beat a retreat. That’s the word khanasa, even in the hadith we just read…or the athar of the sahabi, that when you…that when he remembers Allah, then the shaytaan retreats, he takes a step back, that is khanasa. But the word isn’t min sharril waswaasil khaanis…khaanis…the one who steps back. Khannaas…the one who keeps stepping back, and if you wanna keep stepping back it means you keep stepping forward, then you keep stepping back then you keep stepping forward then you keep stepping back. You know what this means. That means he’s constantly whispering…where do we get that…in al waswaas. And the more you remember Allah, the more what’s he doing…taking a step back. And the moment he sees an opportunity what does he do again…takes a step forward. And then you push him away, he steps back again. And you would think after several times of being pushed back, he would give up but according to the word al khannaas…siffat-um-mubalagha yadullu ‘ala takraar. This..the khannaas like…you know in Arabic you say Khabbaaz…from khubuz…you know what khubuz is…bread. Khabbaaz – the guy who bakes bread over and over and over again. He does that for a living, he doesn’t stop. He doesn’t make one pita bread and he’s done or one Naan and he’s finished. He’s gonna do it for a living all the time. So one who keeps giving gifts doesn’t stop – Wahaab. Hiba – a gift, wahaab – the one who keeps giving gifts over and over and over and over again. Allah…one of Allah’s names…Ghaffaar – not just that He’s forgiving but He keeps forgiving over and over and over again. This is a repetition in the word. So we say Khannaas, he keeps coming back…he keeps coming back. Remember when I was saying to you before unofficially, he doesn’t quit. The word we know over here, he doesn’t quit, but he does take a retreat is the word khannaas. So his offence is al waswaas, his defence is al khannaas. We got both sides of the picture of Iblees inside these two words…min sharril waswaasi al khannaas.

Here also we should mention something…ah…the contrast. The surah began with us expressing our humility…And we ask protection from the one who is the most arrogant. So our humility is being contrasted with the arrogance of Iblees. The other thing that’s important to note here is remember we said…the summary of Quran…to accept yourself as slave. Now listen to this amazing ayah about protecting yourself from Iblees. Allah says: Inna ‘ibaadi laeesa laka ‘alyeehim sultan… Inna ‘ibaadi laeesa laka ‘alyeehim sultan – No doubt about it, My slaves – the ones who accept themselves as My slaves, you will have no authority over them. Your authority will die from the moment they accept My slavery. What was the first thing we said in this surah..Qul ‘aauzobi Rabb…and if He’s Rabb…in kaana rabban fanahnu…what are we then…we become slaves. If you truly accept Allah’s slavery, that in it of itself is a protection from Shaytaan…to act as Allah’s slave, to live as Allah’s slave is a protection from Shaytaan. If you notice the people nowadays…you know the issue of possession, the issue of psychological problems, depression, this and that. This does not happen to people that truly obey Allah, that happens to people that party all the time, blasting music in the car all the time, you know they are just…you know living it up or whatever and they don’t care what they look at, they don’t care how to clean themselves. You know even though this is not…it’s not like a life and death issue but it’s an important issue in the Deen to clean yourselves properly…to have tahaara you know. And one of the…people…you know they don’t…they don’t clean themselves properly after they go to the bathroom; they have najas on their clothes they come and make salah in the masjid. I’m not gonna go as far as saying its kufr but you’re inviting shayateen, open invitiation…not just vacancy…free rent! Come on in…you know…and we have these kinds of problems in our community…you know…our children, we don’t teach them…we don’t teach them these simple things. In shaa Allah Ta’ala when it comes to the…sihr…and things like that we’ll probably have…I’ll have Sheikh Abdul Nasir do a long session on precautions that we have to do but one of the easiest precautions is not just cleansing of the heart but even cleansing of the body. We’re supposed to be in a state of wudhu, there’s a reason. The Messenger of Allah sallalaahu ‘alayhi wassalam before he went to sleep he would recite these surahs and he would also be in a state of wudhu. He would be in a state of wudhu. So reciting these surahs was a spiritual cleansing and the physical cleansing comes from the wudhu…all against shaytaan. You know…our kids…we don’t think twice if they are standing up and urinating…you know…masaajid…look at the bathrooms…go across the country…in masaajid…I mean the airports have cleaner bathrooms and that’s saying a lot…that’s saying a lot. Our kids don’t know, we don’t tell the importance of these things…and then they are…you know…they’re obsessively, like they’re constantly constantly angry and soon as there’s some mention of Quran or Islam, they get irritated and they run away, that’s…that’s a good sign of shaytaan right there…Shaytaan gets irritated when Allah is remembered…he gets irritated when Allah is remembered. Not just you know I don’t wanna hear it…aah can we turn it off… you ever…you ever heard of people like that? …you know…they…they can’t even listen to the recitation of Quran, it hurts…it hurts…subhanAllah. You have to be…you have to be really cautious about this, it’s a tangent but nonetheless in shaa Allah when the time comes we will deal with it in greater detail.

Now the beautiful ayah…al lazi yu waswisu fi sudoorin naas…

Kazakkaral waswaas…He already mentioned waswaas, now He’s repeating it... al lazi yu waswisu…the one who continually whispers and will continue to whisper. Waswaas is an ism and an ism…yadunnu ‘aladawaam. It mentions…it alludes to something that’s there. That’s what he is. You know when someone says for example ‘I’m a teacher’, you know what that means, I…that’s what I do, that’s who I am. He’s been identified as al waswaasil khannaas. But then Allah says he lives up to that title too. Its one thing to call yourself that, to earn that…to have that title, it’s another to earn it by actually doing it constantly. Now the mudaari’a form, the present tense form, what it tells us is, not only is he known for being that, he is doing it now and he will continue to do it because the word…the mudaari’a…the present tense form in Arabic includes the future. He is doing it and he will do it, you better be ready. You better be mentally prepared that he’s never gonna stop. You’re never gonna live a time where you don’t have to ask Allah’s protection from his waswasa. But then Allah added something remarkable, He said: fi sudoorinaas, not just finnaas or linnaas or ilannaas. He whispers to people, he whispers you know into people but in the chests of the people. The word ‘sadar’ according to Abdur Rahman Kilani in his famous Mutaraadif al Quran, he says sadar is dharf makaan, sadar is a place. Qalb is a thing, qalbu shaeeun, al qalbu ashaee, it’s something, but sadar is a place. Allah did not say in the ayah ‘he whispers and retreats and constantly does so for evil in the hearts of people. He didn’t use the word hearts, what word did He use, the chests…the chests. There’s a difference between saying he whispers in the hearts and he whispers in the chests. The imagery…if you wanna put it in the form of an image to help you understand it, think of it like this…the heart is like a castle and around the castle there’s some open real estate. There’s a yard…there’s a front yard, side yard, back yard…open real estate. And all of this real estate and the heart is inside your chest. Allah said He gave him access to the chest but not access to what…not the heart. So he’s in the front yard or he’s in the back yard. He’s all around but he’s not where yet…he’s not in the heart, the heart is locked. Door’s locked. And the only one who has the keys to that door is who…you. If you open that door, he’s waiting, he’s constantly there, yu waswisu fi sudoorinaas…hoping one day he could enter the qalb. But if you let him in the qalb, what’s gonna happen then. If you don’t let him in the qalb you could say isti’ada and he’ll stay outside. He won’t disappear; he’ll take a step back, maybe quiet for a few seconds and after a couple of hours he will come back to you again but if you let him in what will happen. Let me tell you the contrast. People who have imaan, people who have imaan, you know what’s beautiful to them, faith itself, remembering Allah itself.

Wa la kinn Allaha hababa ilaikumul imaan wa zayynahu fi qulubikum.

Allah beautified imaan for you and He…actually made it beloved to you and He beautified it inside your hearts. You find beauty in imaan, you find beauty in this belief. Now imagine what happens when shaytaan makes his way in, what’s gonna happen. You gonna find beauty in imaan anymore? No. You’ll find beauty in something else. So Allah says: wa zayyana lahumu shaytaanu ‘amaalahum. Shaytaan makes his way into your heart, evil deeds start looking beautiful. They start looking tempting, they start looking good. If the remembrance of Allah is in your heart evil deeds will look ugly. They will…wa karraha ‘alaihimul kufr wal fusuq wal ‘isyaan…Allah made disbelief and corruption and disobedience disgusting to you. If you have imaan in your heart those things look disgusting, you’re not even tempted. You could drive by a club and say astaghfirullah, la hawla wala quwata ila billah…what a waste of humanity, what a disgrace to the son of Adam, and he was honored with such intellect and what worse life than animals they live, he would spit at it. But if shaytaan made his way in he’ll be like hey I’ll just pull over for a little while. Now it’s starting to look beautiful. This is the difference between the one who’s let him in and one who hasn’t let him in.

Where so we stand? When we see something evil are we tempted by it or are we disgusted by it…tells us how much we remember Allah, what our state of imaan is.

If imaan is beautified, disbelief, kufr, corruption will look evil. And if shaytaan has finally found an entrance then the other way round, so Allah gave…it’s a Mercy of Allah, He gave him access to the chest but not access to the heart. That is our responsibility, that is our responsibility. May Allah give us the ability to protect our hearts.

Minnal jinnati wannaas…the last ayah. It seems like it’s a very simple ayah but there are actually quite a few complications that are talked about in this ayah. First of all there’s the minor issue of taqdeeb and ta’kheer. Allah mentioned jinn first and naas second. In another place in the Quran when it came to shayateen He mentioned human beings first and jinn second. Allah ‘azza wajal says wa kazaalika ja’alna li kulli nabiyyin ‘adoowan shayateen al insi wal jinn. So the other place when shayateen were mentioned, human shayateen, human devils were mentioned first and jinn devils were mentioned second. But in this case jinnat first and naas second. The context of the ayah…the previous ayah where human beings were mentioned first is talking about enemies of Prophets and the animosity against the Prophets from the get go is engaged in by human beings first. They’re the ones who outright… go out against the Messenger of Allah sallalaahu ‘alayhi wassalam. But when it comes…generally speaking because the context of this Surah is not animosity against Prophets, it’s the waswasa, whisper. Who is better at whisper, human being or the jinn, who takes the primary role? The jinn. Also the waswasa of the jinn huwal asr as the ‘ulamaa comment, it is original. In other words if a human being is whispering something evil to you it may or may not be his original idea. he may self have plagiarized it from a shaytaan, from a jinn to begin with. But when a jinn does waswasa it is his own, it is original so the source is mentioned first, minal jinna and then the secondary wannaas. And here we learn something else, vehicles. Shaytaan uses vehicles. This minnal jinna can be istikhdaaman also, what that means is shayateen…iblees uses jinns and uses people to conduct his waswasa, he uses them to conduct his waswasa. So you know that waswasa of shaytaan can come to you through your best friend. You hear his voice on the phone, you don’t hear iblees’s voice but you know what at that point he is a puppet for iblees and he especially does this with kuffar not as much with Muslims but especially with kuffar. Young man is going to college, trying to guard his shame. He’s a good looking guy you know, he decides man these girls give me too much attention, I gotta grow a beard, coz you grow a beard – automatic girl deterrent right. So he grows a beard…and by the way I’m not going to pass a fatwa on beard but I tell the younger guys here, if you’re going to college, grow a beard, It’ll save you from a lot of trouble. He’s going to look in the mirror and say I’m not going to the party looking like that, I look like…I’m trying to imitate Allah’s Messenger then I’m gonna go to the party. You’ll be ashamed of yourself, you won’t be able to go. So protect yourself, grow a beard. It’s like…I’m not giving you a fatwa, it’s a psychological deterrent you know. So anyways this guy, he’s got a beard, he’s trying to protect himself, he keeps his eyes low. Shaytaan doesn’t come to him, you know what he does, he goes to this non-Muslim girl and says hey go talk to him. So she comes over, did you do the assignment from last week, it is in question, coz I think you’re really smart. Uh oh now it’s starting to get a little dangerous. He’ll come to him…now if he starts giving it some thought then he opened the door now he comes to him, you see that. He’ll come…he’ll use people like puppets to give waswasa to you. He’ll use people like puppets…and now he doesn’t even have to use people, now he’s got websites and TV channels that do it for him. He’s got his work on DVD, you know…its just automated, he could kick back and relax even though he never kick back like we said but we facilitated his job for him through modern, you know mass media. Mass media can be used for great things but for the most part it is being used for evil things…you know…for evil things. So this is you know min sharril was waasil khannaas…minnal jinnati wannaas rather. They could be from the jinn and they could also be from the people but the source is al waswaas and then these are being used. So they are in a secondary position. The complication is that the word naas…to help you with this text complication, this is a minority opinion, nonetheless a legitimate scholarly opinion coz it comes from Al Farra rahimahullah, he’s very powerful, he was one of the great Arab linguists.

In the Quran Allah uses the word Nafar. Nafar is usually used for a group of people

Qul 'Ūĥiya 'Ilayya 'Annahu Astama`a Nafarun Mina Al-Jinn…

He uses the word nafar and says that a group of people from among the jinn. Nafar typically in literature is not used for jinn, it’s used for who? Human beings. But in the ayah now it was used for jinn. Another word…the word rijaal, the word rijaal used is men, obviously people are jinn, its people. But we find in the Quran:

wa- 'anna -hu kaana rijaal min al- 'ins ya’udho bi- rijaal min al- jinni.

There used to be men from among the human beings who sought refuge with men from among the jinn. So now rijaal is being used for human beings and also for jinn but the strangest is actually a hadith or an athar narration reported by Baghawi where the sahaba report…meaning a group of people that were very strange looking, so they said man il qaw…who are you guys? What nation you come from? So they said unaasu min al jinn, really interesting language. They said we are people from the jinn but what word did they use for themselves, the plural of naas, unaas…unaas min al jinn. Now to help you understand this in English, a group of scholars in minority say that the last phrase min al jinnati wannaas is actually an explanation of the word naas in the previous ayah.

Al lazi uwaswisu fi sudoorin naas…that last word naas, those naas can be from the people or from the jinn. Now this sounds confusing. Those who whisper in the hearts of people, the hearts of people, those people maybe from human beings and the people maybe from the jinn. The traditional explanation, the majority explanation is the one who whispers can be from the jinn and the one who whispers can also be from the human beings but they are saying no this in addition could also mean the one who is whispered to, the one whose chest is entered can be a jinn and the one whose chest is entered can also be a human being coz they’re saying the word naas can be used to refer comprehensively to a jinn also. So this ayah is a protection not only for believer human beings but it’s also protection for believers from among the jinn. That’s what they say… it’s a minority opinion but nonetheless it has come up in conversation among several scholars.

 Zamakhshari commented and added something interesting to this discussion. He said that last word naas…al lazi uwaswisu fi sudoorin naas is missing a ‘ya’ at the end. You know the Quran says yawma yad ud da’aee ila shaeein nukr…da’ee with a kasra but the actual word is da’ee with a ya at the end. It gets emitted. So he is saying al lazi uwaswisu fi sudoorin naasi. The one who whispers into the chests of the forgetful one. If you add a ya the meaning becomes the forgetful one and in Arabic morphology you can emit the ya. So he’s saying the last time the word ya…the second last time the ya was used it’s referring to one who is forgetful and the forgetful one can be from the human beings and the forgetful one can also be from the jinn. So that’s the minority position that is talked about in regards to this ayah.

Now we finally come to the conclusion of this surah. This surah is connected to two things, two surahs. On the one hand it’s connected deeply with Surat ul Falaq. We talked about that in the beginning but its also deeply connected with Surat ul Fatihah. Deeply connected with the Fatihah. It’s actually…the first thing that connects them is the sunnah of the Messenger of Allah sallalaahu ‘alayhi wassalam. Whenever he would recite Surat un Naas, like he finished Quran, what would he do immediately, recite al Fatihah. Now one of the wisdoms of that practice of the Prophet sallalaahu ‘alayhi wassalam is that it teaches us there is no end to studying Quran. You don’t say I finished the book, no you just got started again, right…it just…it’s continual, there’s no end. That’s one. Then we learn some other thematic…as far as the themes of the two surahs…there are powerful connections between them. In fatihah we ask for help…isti’ana…iyyaka nasta’een. We ask for help. This is a surah of isti’aza, one letter difference…isti’ana, isti’aza. There we ask for help, here we ask for protection. You ever heard of positive enforcement, negative reinforcement? There we ask for help for accomplishing a task, here we are asking for protection from people who are trying to keep us from accomplishing that task. So we’re asking for defence here and offence there you could say in simple terms…isti’ana…isti’aza, that’s one thing that connects them.

Then of course the three names of Allah subhanahu wa ta’ala that are mentioned in this surah. Qul ‘auozo bi rabbi an naas…al hamdu lillahi…what…rabbil ‘aalameen.

Malik in naas…what do you find in fatihah…maaliki yaumi deen

You say ilaahin naas…the one who used to be worshipped and obeyed…what do we say in fatihah…iyyaka na’abudu. So there’s correlation between what Allah says about Himself in the fatihah and what He says about Himself in Surat un Naas. Some of them have even got deeper in their literary analysis and said you know how Allah mentioned ar Rahman ar Raheem in fatihah…zakar ar rahmah. He mentioned His mercy but He did not mention mercy in Surat un Naas. It is because surat ul Fatihah begins with a positive word so the theme overall is more positive. But Surat un Naas begins with something negative…qul ‘auzo…seeking refuge, seeking protection obviously from something negative, so less positive words are used. subhanAllah. So it’s even…like…li kulli kalimatin seeyaaq as they say in Arabic. For every word there’s a proper context. Then going further there’s reciprocity. You know…sometimes what Allah does is…He’ll begin with a subject, subject A and go on to subject B and to finish it off in another place He’ll start with B and end with A, which is kind of like what happens here. This surah began with asking for help, asking for protection and Fatihah ends with asking for help. The conclusion of Fatihah is ihdinas siratal mustaqeem, and the rest of it is really one large sentence. So here we begin with asking, there we end with asking so there’s a reciprocal relationship. Another remarkable thing is the parable between the singular and the plural. ‘Aouzo, the verb used for us in this surah is singular…’aouzo but the verb used in Fatihah is plural. We say iyyaka not ‘aabudo but na’abudo. So there’s this balance between singular and plural also and there’s a reason for it. The things we ask for in the Fatihah are really collective. Guide us to the straight path, we as a whole…as an ummah need help. And we don’t want to fall into the tracks of the other ummah…al maghdoobi ‘alayhim and daaleen. So the entire discussion was in collective terms but when it comes to the waswasa of shaytaan, is that a collective thing or an individual thing? It’s individual, so here the surah is individual and the theme is individual. There the theme was collective and the verb usage was also collective subhanAllah. Then another remarkable thing is there are two possible sources of evil influence in Surat un Naas. I know the wasawasa is one but the sources are two or the way it gets to you is two. Am minnal jinna au min an naas. It could come to you from jinn or it could come to you from human beings so two negative influences if you will. And in Fatihah Allah also mentions watch out for two negative influences…al maghdoobi ‘alayhim and ad daaleen. Two negative influences here, two…if you want to put it more comprehensively, two individual negative influences here and two collective negative influences there. National negative influences… al maghdoobi ‘alayhim and ad daaleen but individual negative influences are al waswaas il khannaas min al jinna wan naas. Those are the individualized negative influences. Then even from a structural point of view there is coherence. Fatihah is divided into two halves, two very clear halves. You know what the two halves are? You know when we get to the middle ayah of Fatihah…iyyaka na’abudo wa iyyaka nasta’een, that ayah…the first part of that ayah is iyyaka na’abudo. Everything that came before iyyaka na’abudo is related to iyyaka na’abudo. Alhamdulillahi rabbil ‘alameen ar Rahman ar Raheem maaliki yaumi deen. If you study those things the only conclusion left is iyyaka na’abudo. If you study the rest of thaFatihah…ihdinas siratal mustaqeem sirat al lazeena an’am ta ‘alayhim ghaeeril maghdoobi ‘alayhim walad daaleen…all of that is tafseer of one phrase…iyyaka nasta’een. We ask Allah for help, what help? Guidance, to keep us away from this path, keep us away from that path, put us on the straight path etc etc. so half of it is for iyyaka na’abudo and the other half is for iyyaka nasta’een, two equal halves. Surat un Naas has its own unique halves. One half al musta’az bihi, the other half al musta’az minhu. Three ayaat are about the one you’re seeking protection of, three ayaat are the one you’re seeking protection from…qul ‘auozo bi rabbi naas, maliki naas, ilahi naas, three. And then who are you taking protection from…al lazi yuwaswisu fi sudoorin naas, acually min sharril waswasil khannaa… al lazi yuwaswisu fi sudoorin naas, minal jinnati wannaas. Three and three so they’re both divided into two very distinguishable halves, subhanAllah.

But the most important part which I’m gonna conclude with, it’ll take me 10 mins or less in shaa Allah is this: Allah told us to seek refuge whenever we recite Quran. The Quran also ends with the…telling the human being to seek refuge and primarily from who, the ultimate enemy, the most jealous of us - ashaytaan. And the reason we are on the earth to begin with originates from a waswasa of Shaytaan…Adam ‘alayhi salaam…the waswasa of shaytaan got us here to begin with and the entire struggle against human beings and the shayateen that struggle that exists to this day, the battle between kufr and Islam that exists to this day starts with a waswasa of shaytaan. It starts with the waswasa he gave Adam ‘alayhi salaam. That’s where this conflict, this war began. Now, we learn some things about this waswasa. I’m gonna share with you a passage. By the way the story of Adam ‘alayhi salaam is so important, it’s mentioned in the Quran seven different places…seven different places. You’ll find it in Baqarah, you’ll find it in ‘Araaf, you’ll find it in Hijr, you’ll find it in Isra and kahaf, you’ll find it in Taha and Saad also, over and over again…mention of the same story over and over again, there’s a reason, there’s very important reason, especially the dialogue of Iblees. But one of those dialogues I want your attention on in shaa Allah because it ties everything together. It ties Fatihah and Naas together, thus it ties the whole Quran together. Now listen carefully…qaala un zirni ila yaumi yub ‘athoon…qaala innaka min al munzareen…he said give me time until they are raised, He said you are from one of those who have been given time to wait, meaning you’ve been given a deadline you can do what you need to do. Qaala fa bima aghwaeetani…he said because of the way you got me expelled…la uq ‘adana lahum siratakal mustaqeem…I will sit for them waiting where…on your straight path…which surah mentions the straight path? Fatihah. We’re asking Allah to protect us from Iblees because he is on a mission to get us off the path mentioned in Fatihah. Fatihah is the straight path and he hates the straight path, he wants us off of it. Then in the same passage…wala tajidu akthru hum shaakireen…akthara hum rather shaakireen… you will not find most of them grateful. Where did Fatihah begin? He, Iblees said you won’t find them to be grateful and Allah, the first thing He teaches us in Quran is what…Alhamdulillah…to be grateful. Hamd includes shukar and Sanaa. And he says you won’t find most of them truly grateful. Then in the same passage, fa waswasa lahuma…waswasa. Same word again, this same passage in ‘Araaf. He was the one who made waswasa to Adam ‘alayhi salam and to both of our parents and then the journey begins, the problem begins.

But I wanted your attention on when we ask Allah’s protection from the waswasa of Shaytaan. Is there some…of all of his different whispers, is there one in particular that stands out that we should be most afraid of, most careful of? I argue this because we are living in times where we are least careful of this one. What is it? Listen.

Fa waswasa lahumu shaytaan li yubdia lahuma ma wuriya ‘anhuma min sauaati hima.

He whispered to both of them, both of who, our parents ‘alayhimi salaam so he may expose to them that which was covered from their clothes. He whispered to both of them leading that which is shameless. To this day what is the waswasa of shaytaan, to create fahshaa in society.

Innama ya’murukum bis su i wal fahsha…you know when you say ‘su’ evil, fahsha is included. When you say…Allah says shaytaan will command you to evil, evil includes shamelessness but Allah said no you have to be so careful I will mention it separately. Evil, especially shamelessness.

Innama ya’murukum bis su i wal fahshai…this is where shaytaan will get you. This is where Shaytaan will…just the text messages, not a big deal. It’s not a big deal you know, I’m just calling. Yeah I’m just going to lunch, it’s not I’m committing zina, it’s just lunch. It’s just lunch now, shaytaan has got his whole plan mapped out for you and this is just one part of the project…and they are giving each other high fives coz you’re just going to lunch or just talking or I’m concerned, I’m giving da’wah, that’s a good one I’ve heard recently. I’m giving da’wah to her, that’s a pretty good one right. Shaytaan will come to you…to those of you who are married. Your wife will start looking ugly and the secretary at work will start looking beautiful. He’ll get you. You come home your wife will say, how was your day…I don’t wanna talk about it. You go to the office your secretary says how was your day…let me tell you…you know. You give her an essay answer, what is this? This is fahsha. It’s subtle, it’s subconscious sometimes even but he’ll get you. If you’re not watching carefully…if you’re not listening carefully to this waswasa and you’re not you know asking Allah to protect you he will get you like that. And of all of the fears that Allah’s Messenger had against us, that the fears that he would…he was afraid for this ummah…things will happen. He was not afraid of rulers coming over us, armies attacking us, people slaughtering us. What did he fear, al fahsha. He feared shamelessness, he feared shamelessness. And my…my…the bigger problem to me is not even our shamelessness, it’s the lack of shame we are giving our children. They’re watching like Disney garbage and like you know…uh…what used to be PG you know…what used to be PG 13 is now PG you know the ratings are going down. It’s becoming more and more shameless and our kids are just watching it. Girls walking in to Islamic schools with Miley Cyrus book bags…you know. For God’s sake. Seriously. ‘Auozu billahi min ash shaytaan ir rajeem. He’s got us…he’s got us…you know really good and if you tell someone…brother I don’t think we should be mixing like this, I don’t think this is how you should do a wedding…I think we should separate the two genders…coz really we’re inviting shaytaan also as an uninvited guest. Might as well print an invitation card for him too…If you’re gonna do it like that. And people say don’t be crazy, you’re being extreme…you’re being extreme. And then they also say, you know what else they’ll say…they’ll say…listen, are you saying you know just because I’m talking to a sister then necessarily shaytaan is gonna come and get me? Yeah, that’s what I’m saying! No, no, I’m not that desperate…the guy’ll say, I’m not that desperate. Listen I’m a guy too. We know what goes on in our head. We know how shaytaan comes and attacks. He never stops. He never stops, ever. So if you’re gonna come and tell me ‘No it doesn’t affect me’, you are lying to me and yourself. You’re not just lying to me. He will get us with this attack.

The final thing I want to share with you about this beautiful surah is the Quran begins with dua…ihdinas siraat. First surah began with dua. The Quran ends with dua…’auzo bi rabbin naas…that’s also asking Allah…to enter ourselves into His protection. The beginning and ending is dua. The beginning of Quran, you seek Allah’s protection from Shaytaan…fa iza qar ‘at al Quran fas ta ‘iz billahi min ashaytaan…and at the end you seek Allah’s protection. That path that we need to walk on, on the…you know the straight path that Allah has gifted us with, the greatest enemy to that path is Iblees himself and he will try to get us off of it anyway he can. If he can’t get you intellectually, he will get you psychologically, if not psychologically, he’ll get you emotionally, he’ll get you like spiritually, he’ll get you someway. He’ll find some way, he’s always doing research. He’s doing a PhD paper just on you and what you mess up with. And he knows what you’re…every time you make a mistake, he knows what you usually tend to fall into sin and he’ll make sure you fall into those traps over and over again. The Quran begins and ends with dua. Don’t underestimate the power of dua.

In conclusion I wanna…the surah…the dars of the surah is done walhamdulillah and so is the study of juz ‘amma. And at this point I just wanted to share with you some thoughts in sha Allahu Ta’ala and I’m done. And that is this series began about a littler over a year ago in Maryland. I decided to do a detailed study of Juz ‘amma for myself and share what I’m studying with folks on a weekly basis and we you know started recording these, started putting podcasts online. A lot of people are actually listening…that are gonna be listening to this in the future…the recording itself…ah…I didn’t realize what an impact this had. I, I really didn’t realize, there are over 2000, well over 2000 subscribers on itunes and I, I’m…I just came from a--- four or five brothers in a study circle. They’re like transcribing the whole lecture series. I met a group of sisters in California. There’s a bunch of…there’s a sister in Bangladesh who’s translating the whole thing into Bangla or something. Ridiculous. I didn’t realize this…how much benefit this would have but at the same time that scares me. So what I wanna share with you is the following. The intention in sha Allahu ta’ala between myself and my colleague Sheikh Abdul Nasir is to finish a study like this one of the entire Quran and make it available in the form of an audio library for the people to benefit from. Of course we’re human beings and mistakes will be made and I don’t…I don’t consider myself beyond that. Ah…and I really do think in already what I’ve covered, subhan Allah if I go back to it probably I will find things that I could’ve said better or I would wanna take out or I would wanna edit or start that process myself as well. But then what is it that compels me to do this to begin with. To me personally my own conviction is that the moral, spiritual, intellectual and psychological decline of the Muslims is because of a lack of connection with the Quran. We’re not connected to the Quran. We’re supposed to be connected with the Quran in our Salah. Every time you make Salah you should be refreshed morally, spiritually, intellectually, psychologically. You’re supposed to be revived. Even your conviction should be revived that this is Allah’s word and this is what He wants me to do. We are disconnected from the Quran. Now also I realize more and more we have become a people not of reading but of listening. And in recent times if you look at the last 50, 60 years the Muslims, even religious Muslims that studied the Quran…you know there’s tulaba al ‘ilm, there’s the students of knowledge, they study the books but the vast majority of people you know what they do, they listen to dars, they listen to a halaqa. People listen to for example the lectures of…ah…Sheikh Mutawalli shaarawirahimahullah or Ibn Uthaymeen rahimahullah. Right. People listen to the tafsir of Sheikh Kishk in the Arab world…Rahimahullah…Dr Israr Ahmed…you know…Mufti Mohammed Shafee’ used to be on the radio in Pakistan. People used to listen to his tafsir. Far more people are listening than are reading. Of course there’s the work of Dr. Farhat Hashmi, may Allah reward her and protect her, you know and her students. Word by word analysis of Quran. It’s not a joke, it’s a lot of work you know. But you know what in the English language thus far, if somebody takes shahadah today and says I wanna learn about the Quran in depth. Now if they were Arab, they could just pop in a little Mutawalli shaarawi. They could listen to…they are driving to work and they could listen to dars of Quran. Right. They’re…they’re travelling and they’re listening. They are sitting at home…mom’s cooking at home and she’s listening to tafsir. It’s possible in Urdu, it’s possible in Arabic probably in other languages too but which language is it not possible in right now. Not comprehensively anyway, not in English. And I feel the most need is in English. The most need is in English. To have a comprehensive study of the Quran and in sha Allahu ta’ala if I’m…I’m nowhere near a scholar so I’m hoping that a real scholar listens to some of this and says what is this joke you’re doing, let me tell them how it’s really done. And they actually do a right series but until then I feel compelled. Until that happens something has to be done. Something needs to be out there and in sha Allahu ta’la we…we…better and better ourselves and we get more and more people involved. At this point I’m very grateful that I’ve got Sheikh Nasir involved in between. My original plan was my own project for seven years but since we’re splitting the Mushaf between myself and he, it’s gonna take half that time if not a little over but at least half the time in sha Allahu ta’ala. He by the way…I’m gonna take a month off…I need to take a break…ah…but mostly because I’ll be studying another Surah…separate from this series. I’ll be studying Surat ar Rahman extensively because of a series I’m starting in sha Allahu ta’ala but in the meantime those of you that are watching and those of you that are listening and downloading and those of you that are attending live, Sheikh Abdul Nasir will be continuing this series from Juz Tabarak. And he’s already started actually last week. He does it in Colligal masjid and the recordings will also be posted on our site in sha Allahu ta’ala…in the podcast section. So you can get a hand of those too bi iz nillah. Eventually when we’re both done with the entire Mushaf we’ll take each other’s load. So whatever he covered already, I’ll cover it over again and whatever I covered, he’ll cover over again. So at least they’ll be two libraries bi iz nillah by that time. But until then what I’m asking sincerely of you is to make dua for this project. You know I really think it has in it material to serve as quality education for even Islamic schools. You can derive from it curriculum for you know halaqa…youth halaqaat and things like that. You know even… like somebody likes to prepare for a Khutbah at MSA or something you can take some of these… you can take some things not the whole thing but some things out and be able to use it as an effective Khutbah. But most importantly those of you that are listening and watching, the most important thing you can do for yourself is the following, study it, memorize that surah. Memorize the surah you are studying and then recite that surah in Salah. That’s the most important…best thing you can do for yourself, because automatic Khushu’. Even if you don’t know Arabic, now you spent 3, 4 hours studying that Surah, you’ll remember something about it. When you’re standing in front of Allah in Salah at least something will click…something will go on…something better than what’s for dinner tonight you know or when is the Imam going to Ruku’ anyway. Something better than that will go on in your head in sha Allah. So…get benefit of the lectures but don’t become passive about it. Learn Tajweed, learn to recite properly, memorize also and then try and understand Allah’s Book and in sha Allahu ta’ala the doors to obedience and actually implementing what we learn becomes easy for all of us.

I pray that Allah ‘azza wa jal forgives the shortcomings I’ve had in this series and removes anything that I may have said that’s not good and true from your hearts. I also pray to Allah subhanu wa ta’ala that if anyone benefits even a minute of these talks then I get the commission in sha Allahu ta’ala and so do my teachers and my family and you know…then all of us…may Allah include all of us from the best of the Muslims who the Messenger promised…khayrukum an ta’alamul Qur’ana wa’alamahu….the best of those are the ones who learn Quran and teach it…so we’re not…either we’re learning or we’re teaching…one of those two things so we can be from the best of the Muslims. May Allah ‘azza wa jal bless this gathering and protect the work of this Deen especially protect the work of our scholars and may Allah help us understand love and properly implement the book of Allah and love and follow the Messenger of Allah salallahu ‘alayhi wassalam.

Barak Allahu li walakum fil Quran il hakeem wa nafa’ani wa iyyakum bi ayaati wa zikr il hakeem, wasalaamu warahmatullahi wabarakatuh