Distinctions and Responsibilities of the Muslim Ummah

“Walakal Hamdu.. (Dua)”

On today’s brief khutbah, I would like to share with you a couple of reminders from the middle of surahtul Bakarah. These ayats are of particular interest to me and I believe to all muslims because they inaugurate us, they congratulate us from Allah that we have become a distinct nation, a distinct ummah. And before I get into those ayat where Allah congratulates us that we are a nation by ourselves, that we are an ummah by ourselves, with a unique identity, let me share with you what happens before these ayats come. Allah (az:) leads up to this argument, or this inauguration and before this there is lot of conversation in this beautiful surah. The main conversation before this is a long track record of Bani Israel.

In suratul Bakarah Allah called out sons of Israel, He called them out. He started by saying, (othkurooniAAmatiya allatee anAAamtu AAalaykum waannee faddaltukumAAala alAAalameen - 2:122)

“Make mention of my favor on you. and that I have given you preference over all other nations in the world. and if you are forgetting that favor, how about I remind you.”

So Allah dedicates several passages in surahtul Bakarah reminding the Israelites what He has done for them time and time after time again. They messed up and Allah helped them out. They messed up again and Allah helped them out again and again and again. They even messed up with their messenger, they even started insulting their messenger, they even started questioning instruction of Musa (a:) in his face. They even said most obnoxious things like (lan nu’mina laka hatta naraAllaha jahra - 2:55)

“We won’t believe anything that you have to say, we won’t accept any of your demands unless we see Allah face to face.”

Imagine saying that to a messenger!

Then they went further. Later on Allah (az:) mentions, when the word were given to them directly, a group among them, the leaders of Bani Israel were taken and they heard the words of Allah, and they were told directly by Allah (khuthooma ataynakum biquwwatin - 2:63)

Allah held the mountain above them and told them hold on to whatever We have given you and take might, with all the strength you have, hold on the instruction of Tawrat that We are giving you. And then Allah mentions, that right after that they forgot, they turned around and they disobeyed. So Allah makes a list of crimes, a list of mistakes that Bani Israel made.

Then after all of that Allah starts talking about Ibrahim (a:). After making a huge list of their errors, He starts talking about Ibrahim (a:). The question arises, why? You know one of the main reasons that the Jews of Medina didn’t accept the Prophet (s:) as the final messenger is because he was not from the children of Israel. He wasn’t from among them. And Allah makes the argument, Yes he is. because even your father is Ibrahim (a:) and this is also a son of Ibrahim (a:) and He takes us back to their common origin. He takes Bani Israel back to their common beginning. Because if you argue he is not from the family, well you are from the family of Ibrahim and so is he. So Allah takes them back to the origin.

[6:00]

Then Allah (az:) mentions what Ibrahim (a:) has told his son Ishac (a:), okey?

and He said this to, what Ishac (a:) then told to his children (mataAAbudoona min baAAdee - 2:133)

“What are you going to worship after I am gone? What are you going to obaying after I am gone?”

And they said (naAAbudu ilahakawa-ilaha aba-ika ibraheema wa-ismaAAeelawa-ishaqa - 2:133)

They said Ibrahim (a:), Ismail (a:) and Ishac (a:), the sons of Israel were being asked, Israel (a:) himself, Ya’qub (a:) by the way, his other name is Israel. He was asking his sons, what are you going to worship after I am gone? and his sons by the way you know what we call them, the sons of Israel, these are the original sons of Israel. They aren’t even the grandkids of Israel, they are the direct sons of Israel. And they say you know what we are going to be worshipping Allah himself, just like Ibrahim (a:) did and Ishac (a:) did and who did they mention? Ismael (a:).

They themselves honor Ismael (a:).

So Allah is telling the jews your own fathers honored Ismael (a:) how come you don’t honor him? How come you don’t consider this children of this legitimate legacy?

He based that argument, he made it clear. because he posed their father directly.

First He poses Ibrahim (a:) then He calls Ismael (a:) himself to make the common lineage clear.

So to muslims and to the non-muslims so it becomes clear to them.

After all of that there is certain change and before this certain change happens

Allah says something really interesting that I want to bring to my attention and yours.

He mentions this amazing concern of Ibrahim (a:), and Ya'qub (a:) and thats a nation that is already gone (Tilka ommatun qad khalat - 2:141). They already left.

They have whatever they have earned. (laha makasabat - 2:141)

You are going to have whatever you are going to earn.

Don’t reminisce about the past and say “Man! we belong to the legacy of the Prophet (s:) we are so awesome. We are not, but they were. And just because we say they are so awesome may be we should kinda slide in to the jannah ourselves.”

No no no no no..

You can’t dwell into the past and reminisce about the past and be proud of your past and because of that time we should be alright.

No no no..

They earned what they earned. (laha makasabat walakum ma kasabtum wala tus-aloona AAammakanoo yaAAmaloon - 2:141)

You are not going to be interrogated about what they used to do.

You are not going to be asked.

Even though we should know the story of Ibrahim (a:), of Ishac (a:), of Ya’qub (a:).

We should know these stories. But Allah says I am not going to ask you what they did first.

I am going to ask you what you did first.

I am going to ask you what you are upto.

So you know this, this brings me to a very important point.

There are two kinds of nations.

Nations that move forward and nations that just go backwards.

And the nations that move forward are worried about their future and the nation that move backwards only take pride in their past and are not worried about the future.

Muslims are becoming more and more like that.

All we think about is our past. ‘O man! the times of Umar, so awesome. ‘

That’s great! How do we bring those times back? You are here now.

We have to learn from the past and we have to put work towards our future.

We have to think ahead.

But now Allah (az:) says, just two things.

He was talking to Bani Israel, he already told them in suratul Bakarah I gave you guys preference. I have given you preference. over all other nations.

And one of those honors that they had was that they had the capital of Islam to them.

That any believer would pray, they would pray to the direction of masjid of Al'Aqsa.

Had the Rasul (s:), even the messenger of Allah(s:) used to pray in the direction of masjid of Al'Aqsa. When he was living in Makkah, the Prophet (s:) used to pray in that direction.

But the interesting thing was in Makkah there was the house built by Ibrahim (a:) and Allah has still kept the instruction because you know until Allah says otherwise, what was revealed to Musa (a:) is still valid. Our book confirms previous revelation, doesn’t contradict it, it confirms it.

So unless Allah says you have to do things differently, the masjidul Al'Aqsa is still the Qibla.

But the Prophet (s:) didn’t want to put his back to the Ka'aba.

So he used to pray in a way where he would be making sajdah to

in the direction of Ka'aba and in the same line Al-masjidul Al'Aqsa.

But what happened next is, Prophet (s:) moved. He moved to Medina. And when he moved to Medina he still has to pray towards Al'Aqsa. He still has to pray towards Jerusalem.

But this time if he prays towards Jerusalem, his back is going to be to the Makkah.

Before he could line both of them up, now he can’t, cause Medina is in between both of them.

So he has to literally put his back to Makkah if he wants to pray towards Jerusalem.

But it hurts him most because he knew that is the house built by Ismael (a:)’s father Ibrahim (a:).

That is the house built by his father Ibrahim (a:). He knew this. It hurts feelings and he has to turn his back towards that house. He didn’t complain to Allah. He didn’t complain to Allah.

I’ll tell you what he did later, it is coming in these ayat. It is incredible. It really is.

Eventually Allah did change the instruction and said no no no, you no longer pray towards Al'Aqsa, now you pray towards Al Ka'aba.

The new capital of islam is Makkah.

The old capital has been eliminated.

The old capital has been suspended.

You know when you suspend the capital, when you move your presidential concerns to somewhere else, you base something else as the center, then it is kind of humiliation.

So bani israel was really upset. (Sayaqoolu assufahao mina annasima wallahum AAan qiblatihimu allatee kanooAAalayha - 2:142)

The fools from among the people, Allah calls them fools here.

He says, the fools from among these people says, what is wrong with these people? what made you turn their Qibla? you used to pray in the same direction as we did and all of a sudden now they pray towards Makkah?

What happened to them? (qiblatihimu allatee kanooAAalayha - 2:142)

I want these to be committed to.

You know this is something we should think about.

The jews of Medina did not recognize the Prophet (s:) as a messenger, right?

They didn’t accept islam. They did not accept islam.

so if the muslims are deviant, if the muslims are not on the true

whether they pray left or right, north, south, east or west, why do you care?

Why should you care if they pray towards Al'Aqsa or not?

You don’t believe he is the true messenger anyway.

The fact that they got offended, was already proof that they knew that he is the messenger of Allah. Because they didn’t want that attention of messenger of Allah (swt:) and Allah’s benefits to turn from Al'Aqsa to Al-masjidul haram.

So they would have, you know - when the christians decide to move their church from this way to that way what do muslims care? Us sitting in the masjid would we pray backwards? or forwards, what would the christians care? They don’t care because they are different religion, do what ever you want I don’t care. Why would the jews care?

Why would they even be so offended?

Because they knew deep down inside that this is the Messenger.

They knew deep down inside that is Allah’s favor, that they would still pray in our same direction, we are still okey.

Come on, they are praying like we do.

They even fast on same days as we do.

You know the Prophet (s:) used to fast on the same days as that of the jews?

He used to fast on the same days as the jews.

So the first thing Allah does, no no no.. you pray in different direction now.

Now they are offended, wait! things are changing?

Things are changing!

And He didn’t just change the direction of prayer what else did He do couple of ayats later?

You know what you fast on different days too.

(Shahru ramadana allatheeonzila feehi alqur’anu hudan linnas -2:185)

You fast in ramadan.

Not as same as jews anymore.

You have your own month to fast.

And Allah mentioned in that ayat of ramadan that He was making us distinct from the jews, He said, ‘hudan linnas’. It is guidance for all people.

What did the jews believe at that time?

They believed guidance is only for their nation.

Allah said no, this time it is for everybody. ‘Hudalli naasi’. Subhanallah.

And he didn’t just say you pray on different month. He said you pray on different month because the Quran is revealed on that month. This is the revelation now, not the old one. Now you have to follow this one. Now you have to follow Quran.

What I am trying to tell you is that changing of the Qibla, and the month of ramadan both of those things are way by which Allah made us a unique nation.

Allah made us different from the previous nation.

He made us a separate identity.

And when He made this big change of in prayer, Allah (az:) says, (Wakathalika jaAAalnakumommatan wasatan - 2:143)

Congratulation, we have now, therefore and that is how We have made you a middle nation.

You guys have now become a middle nation, a middle nation. The word ‘middle’ is a deep discussion, what does Allah mean by the middle nation.

You know there was a nation before us, that worried so much about their spirituality that they even started doing things that don't even make sense.

Because of their spirituality.

And there was a nation before us that was so intellectual that their hearts became hard.

They were all intellectual no spirituality. On the other side there was a group that was entirely spiritual and they even denied their intellect.

Allah became one of three. We were the nation in the middle. We are a nation that is intellectual and maintain our spirituality. This is one of the benefit of the middle nation.

One of the many benefits. (Wakathalika jaAAalnakumommatan wasatan - 2:143)

You know when you are congratulated on something, you feel good about yourself.

But the moment Allah congratulates us, He puts a huge responsibility on our shoulder.

And that is really the constant that I want to share with you today.

Not just that Allah made us a distinct nation.

But the moment he gave us this title, it is like a job. He gave us almost like a job.

So the moment you are given the title, you are given your job description.

This much you have to do.

(litakoonoo shuhadaa AAala annasi - 2:143)

So that all of you may be witnesses against humanity.

All of you have to bear witness against mankind. In other words all of mankind is heading away from this deen. They are heading away from Islam.

You have been made a ummah so that you can bear witness show the people what islam is.

When they see islam in your life, when they see islam in your tongue,

when they see islam in your understanding, when they see islam

- in your character and

- in your personality and

- in your business dealings, and

- in the kind of student you are in the college,

- the kind of high school student you are

- in the kind of family you raise,

- the kind of neighbour you are.

When they see islam like that and they still turn away from islam then Allah will say you had a witness, these people are witness against you. You saw the beauty of Islam and you still didn’t come to Islam. You are supposed to be a witness against all of mankind by becoming people of the middle ummah.

This is what you and I are supposed to be.

But, you and I have to ask ourselves a really scary question.

Are we representing the Islam in a way that when anybody sees it they go this is an amazing religion. These guys are awesome. They are so honest!

They always tell the truth. This guy even doesn’t hit on any girls. He is in college and he doesn’t hit on any girls. He doesn’t go partying,

Filthy words never come out of his mouth.

He is so respectful to his teachers.

He is incredibly respectful to his parents.

She is so modest and kind and honest.

How do they do that?

Is that our character? When people work with us at our office place, this guy is always on time! Whenever he says he is going to finish the project, he finishes the project.

He is so incredibly honest.

This grocery store owner, man, he is so insanely honest, that if he gives me one gram more, or one gram less of rice he hunts me down in the parking lot and says, here take some more rice, I think I gave you point zero one gram less. I don’t want to answer Allah.

Is that the kind of Muslim we are? Is that the kind of witness against the humanity we have become?

Subhanallah, how far we have come!

I travel a lot, I graduated from business school a long time ago. And I have had my share of experience doing business with muslims and non-muslims, etc.

And as somebody, I actually live in New York city, it is very interesting place, you meet all kinds of people, right?

People come to me and say, ‘brother, I am starting a business, I am opening a restaurant.

There is a muslim brother I met at the masjid, I wanna partner with him.

I was like, run away, ‘muslim, but don’t, don’t do business.’ I have seen almost two-two hundred masjid and almost all of across america.

and if I talk about honesty, some brother comes up in the end, like ‘brother, you are right, there was this brother I met, he was so religious, he knew so much Qur’an, I used to look up to him. But when we got into business, he took my money and ran away.’

You know how many times I have heard that myself? How many stories like that?

And then people say, ‘aa! these people, they act really religious, the look really religious, they are not honest people, they are not decent people, they are cheaters, they are scammers they are .. this and that.’ And you know what muslims, the vast majority of muslims aren’t even that religious.

Forget attracting non-muslims to Islam, most muslims are turned away from Islam when they see religious people or people that at least look religious but they are actually fake.

All these guys with beard, they are all.. find out that they are really like.

All these mullahs.

Forget attracting non-muslims to Islam, being witness against them, we are even becoming witness against muslims, they say I don’t come to the masjid, I don’t wanna be with those people. I know what they are really like. I know what they are really like. They’ll stab your back.

They will recite the surah with perfect tajweed, though.

You know? but they’ll stab you in the back anyway.

This is what we have become. This is what we have become.

And Allah (az:) warned us about a nation that came before, that looked religious, that looked knowledgeable, that used to pretend to be very pious, and yet their dealings and their business dealings and their .. behind the back, all of that was Bani Israel!! that wasn’t us.

Before Allah told us we are the ummah, we are honored as the ummah and we pray in the direction of the Ka'aba and we follow the legacy of Ibrahim (a:) what have the sure been telling us? this is what we should be.

Guys, this is what you should not be.

Now you are an ummah. Now you are an ummah.

And look at the state of our ummah today.

Don’t even look across the atlantic, don’t even look what's happening in the muslim world.

Or the corruption upstairs, let us look at our own, our own self. Let’s ask our own conscious, what kind of people are we? what kind of masjid do we run? what kind of school do we run? what kind of islamic organization do we run? what kind of businesses do we run? How do we deal with our families?

How fair are you to your wife?

How fair are you to your husband?

How fair are you to your business partner?

How timely do you pay your employees? you know?

we have to ask ourselves these really hard questions!

Because we have to be witnesses against humanity, but Allah didn’t stop there, He said, (litakoonoo shuhadaa AAala annasiwayakoona arrasoolu AAalaykum shaheedan - 2:143)

And so that the messenger(s:) will be a witness against you.

And I’ll say it again (repeats) so that the messenger..

It is a huge difference between saying that messenger of Allah will be a witness for you.

Allah didn’t say that. He said the messenger of Allah will be a witness.. against you! Against you!

He’ll stand against, in the day of judgement like all of the other messengers. You know Isa (a:) stands on judgement day, if you read some of the madani surahs you’ll find some really interesting conversation.

Allah is very angry when He talks to Isa (a:) (Wa-ith qala Allahu yaAAeesa ibna maryama aanta qulta linnasiittakhithoonee waommiya ilahayni - 5:116)

‘Did you say to the people to take me and my mother as god beside Allah? Did you say that to people?’

You wonder why is Allah so angry at Isa (a:)?

He knows he didn’t say that, why is He? why is He so(?) angry at Isa (a:)?

You know why? Because the christians, who lived their entire life hoping that when the day of judgement comes, who will save us? Jesus will save us.

So on the day of judgement they are looking unto Jesus, they’ll go O.. look Jesus, right there!

We are just going to hide behind him and he can deal with god. He can deal with god.

And Allah asks Isa (a:), ‘Did you say that to the people?’

So he is getting scolded in front of all of those who had their hopes with Isa (a:).

If he is getting talked to like that, what is going to happen to us?

What is going to happen to us?

What’s going to happen to us?

All their hopes are shattered!

Allah is not punishing Isa (a:), He is shattering the hopes of those who did shirk with those words. powerful.

What Allah did to His messenger (s:)?

In suratul Nisa? The messenger of Allah asks, zayd ibn thabit I believe it was, who had beautiful voice, asked him to recite Quran for him.

And he said, I am going to recite for you, O messenger of Allah?

And he said, yah I would like to listen to you.

So he starts to recite Quran, and the messenger starts listening.

And he gets to the ayat, (Fakayfa itha ji’na min kulliommatin bishaheedin waji’na bika AAala haola-ishaheeda - 4:41)

‘How will it look, when We bring the witness against every nation?

And We will bring you, as a witness, against these people.’

This is a surah, ayatel madania, kissa madania, this was madani story.

‘Ha-ulai’ means these, not those.

‘Ulaika’ means those, far away.

‘Ha-ulai’ means these, these muslims.

How will it look when I bring these muslims to you, O messenger of Allah (swt:)?

I will make you testify against them, testify against your own nation.

Testify against the muslims.

What does that mean, and by the way, when the messenger heard it, he was in tears. He was begging the sahabi, ‘hasbuk, hasbuk’, ‘Stop, I can’t listen anymore. I can’t take anymore.’

I have to do that? I have to bear witness against my own nation? My own people?

Allah will make him testify.

He will make him testify.

What’s this test that He will make him take?

The day when the messenger’s (s:) admission (Farewell Sermon) was done,

He turns to the ummah and said, ‘did I do my job?’ Basically,

Did I do my job? Did I fulfill this mission? Did I deliver the message to you?

and the entire ummah goes, yes you’ve delivered it.

You gave the amanat.

You gave it.

Now that they testified to that, this ummah testified to that, that means his job is done.

Now the responsibility is ours.

So when Allah calls him on judgement day and says, ‘did you do your job?’

He says ‘yes, they agreed I did my job’.

So the only one left who didn’t do their job is? us!

This is this last thing I want to share with you guys.

It is so happy, wallahi, just appreciating this, gives the muslim a sense of responsibility like nothing else.

Before I tell you what it is, I want to compare two things.

Allah had given the messenger of Allah Musa (a:), before, Musa (a:).

Allah had given him a mission also.

And when Allah had given him a mission, on the mountain of Tuur.

The conversation between Allah and Musa (a:) happened, Allah have given him a mission and Musa (a:) immediately made a whole list of problems.

‘Ya Allah, this mission is really hard. They have an arrest warrant out for me.’ (quotation in arabic)[25:56]

‘They have crime listed against me, I’ve accidentally killed the guy. And even if I go tried to go and talk to Ferawn..’ cause Allah didn’t tell him ‘ilha bila bishra’ (quotation in arabic)[24:05]

He said ‘Ithhab ila firAAawn - 20:24’ - ‘Go to Firawn’.

Firawn is not sitting in the backyard somewhere, where is he sitting? In the palace.

You have to go all the way through Egypt, through the guards, in to the central palace, inside the courtyard, then talk to Firawn.

How do you even get there if you are the criminal in that society? How do you even get there?

He said, ‘my tongue stutters.’ (quotation in arabic)[26:30]

‘I get frustrated easily’, (quotation in arabic)[26:30]

‘my chest becomes tight’, (quotation in arabic)[26:30]

‘my tongue stops moving’. (quotation in arabic)[26:30]

‘Can you send Harun with me?’

‘O, by the way, they’ll kill me if they see me.’

(Quran - 28:33-34)

He makes a whole list of problems.

In surah Taha he makes another list of problems.

He makes another list of problems.

And so he says all of his problems and then Allah answers him and says, ‘Yah, I’ll take care of it, calm down, don’t worry about it. All done. All of your request, agreed. I’ll take care of it.’

Let’s turn to rasulullahi (s:), I told you he used to pray in the direction of Al'Aqsa and now his back was towards the Qibla. This used to hurt his feelings. He didn’t even ask Allah. He didn’t ask Allah. Allah says, (Qad nara taqalluba wajhika fee assama - 2:144)

‘We saw your face turning to the sky’, We already saw it.

(falanuwalliyannaka qiblatan tardaha - 2:144)

‘We swear to it, there is no doubt about it, what-so-ever, We are changing it for you.’

‘Qiblatan’ the direction, ‘tabaa ha’ that makes you happy (s:).

This ummah has a new identity, and Allah describes the reason in the Quran, it’ll make the messenger (s:) of Allah happy, and he didn’t even ask. He just did what? Turned to the sky and looked at the sky. That’s all he did. And Allah (az:) changed the direction for billions of people on this planet, the way you are going to pray because this man (s:) will look at the sky. He didn’t even say a word yet. He didn’t even say a word. And guess how important he is to Allah. That is how much he matters to Allah. That he doesn’t even ask and this happens.

And now imagine the same messenger (s:) when he is brought on judgement day, and he is made to speak against someone. When he is made to complain against someone.

You think anyone can come as a defense attorney now?

Anybody can be saved from that now? If he says even one word against somebody.

What are we going to do in front of Allah? What are they going to do?

The Quran records (inna qawmee ittakhathoo hatha alqur-anamahjoora - 25:30)[28:43]

The messenger will say on that day, Master! This nation of mine, they took this Quran and abandoned it, they left it abandoned.

They didn’t care at all. (inna qawmee ittakhathoo hatha alqur-anamahjoora - 25:30)[29:05]

This is the testimony of Allah’s messenger, against his own people, who don’t give his.. this book, this book that we have, printed, beautiful cover and glossy print, sitting in every single masjid. This book that took 23 years of messenger’s (s:) struggle. How much blood was shed, how much blood was spilled! How many insults did the messenger of Allah take. How many times was he beaten? How many times was he hurt? How many times was his family caused pain? How many times did he (s:) pass out in battle? How many days did he starve in his life so that one day we can recite this book. What have we done for this book?

What kind of time do we give to this book?

Aa, with Quran you need time, I don’t have time right now. It’s too hard.

I get bored when I read it. Didn’t people say that?

People standing in the tarawih yawning, like its a eight, okey, we’ll just do four.

It’s too much. Too much Quran. Do we even realize what we have?

How it got to us? Who made the struggles to make this get to us (s:)? Whose words these are?

So I want to leave you, in just like two minutes, I want to leave you..

I told you Allah talked a lot about Bani Israel, and how they messed up, and then He told us about us being an Ummah.

I want to leave you with just what Allah says about Bani Israel and their book.

One of the most shocking things I have ever read. One of the most powerful things I have ever read.

(Waminhum ommiyyoona la yaAAlamoonaalkitaba illa amaniyya wa-in hum illayathunnoon - 2:78)

‘Among them’, meaning Bani Israeli, are unlettered people. They don’t even know how to read, even if they don’t understand anything, ‘la yalamunal kitaba’, they don’t know the book.

‘Illa amaniya’ except wistful thoughts. All they know is wistful thoughts. In other words, they don’t know what their book says, they think they know what it says.

They think they know what it says.

They have no idea what is says.

You’ve met muslims like that? They don’t know the book but they think they know what it says. ‘I think the Quran talks about this.. or that .. I am pretty sure it is there somewhere.’

Not have time to read it though.

Allah described Bani Israel He said, among them there are unlettered people they don’t know the book except their own wistful thoughts, (wa-in hum illayathunnoon - 2:78)

and they are making nothing but very confident assumptions.

One, they are very confident. You know you are making them up, but you are really confident when you talk about it. You will say, I am not sure, but you’ll tell it like you are really sure, but you don’t know what you are talking about. Like you are car salesman or something.

What does Ibn Abbas(r:) say about this ayat? Muffassir of Quran. ‘Allathi fattha hulaahul deen’. The one whom Allah gave understanding of deen. What did he say about this ayat?

Allah described how it is that they don’t know their book. Not closest (?) they don’t know their book. Ibn Abbas(r:) wants us know understand what does that mean.

He says, ‘amani’ these wistful thoughts, that Allah is talking about, they don’t really know, they are making wistful thoughts, ‘amani al tilawah’ (quotation in arabic)[32:21]

What Allah says here is that, all they do with their book is that they memorise some of it, and they recite some of it. That’s it. They have no idea what’s in it. They have no clue what is inside. They are very happy that it should be recited to them. Otherwise they are okey. They don’t care about anything more. They don’t even need to understand what it says.

If you go around the educated, well off, well established, up and coming muslim community in the united states, some of the smartest muslims in the world live in the united states.

Some of the wealthiest muslims in the world live in the united states.

Some of the brightest mind of pakistan, and india and egypt and algeria and morocco and indonesia live in the united states. From all over the muslim world people come here and do their higher studies. Some of the smartest people we have. Go to any muslim community and ask a question, find me a group of people that recite a book, they like to memorise the book, they like it when it is recited but most of them have no idea what it says.

Can you find me a nation like that? Is that Bani Israel? is that ..? who is that? Subhanallah!

What a scary question to ask!

Ibn Abbas(r:) was not describing the muslims, he was not describing the muslims. He was describing Bani Israel.

But you read the description and you stand there and you shiver.

How are we going to stand in front of the testimony, when Allah’s messenger says, we have abandoned this book. When he says this nation abandoned Quran.

This nation abandoned Quran.

May Allah (az:) not make us one of the people who abandoned Quran.

I don’t want to scare you as myself. this deen is full of hope. full of hope.

and it is never too late for anyone. Never too late for anyone.

Someone says, where do I start with Quran? It is such a huge book and so hard!

I can’t even recite one ayat properly.

What do I do?

Just think of one thing, I’ll let you go, one thing.

Don’t listen to me, don’t listen to anybody else. Just listen to Allah.

(Walaqad yassarna alqur-ana - 54:17)

Believe this word. Allah (az:) says, we have made this Quran, no doubt about it, We have made it really really easy.

I didn’t say that. Your teacher is not going to say that. Allah said it. He only put a condition, it’s not easy for everyone. It’s not easy for everyone. He said, ‘il zikri’ (liththikr - 54:17)

Only for people who want to remember Allah.

If you want to remember Allah, Allah gives a guarantee, He has made it easy. That is His guarantee.

(liththikrifahal min muddakir - 54:17)

Anybody out there want to remember me? literally means, anybody out there who is trying to remember me? Cause I made it easy.

Now the challenge is, are we the people who want to remember Allah or not. That’s really the challenge left. May Allah make us the people of Quran like that the messenger envisioned us to be. May Allah make us understand the beautiful legacy of messenger. May Allah help us appreciate the unthinkable gift, the un-imaginable gift of whose value can not be placed at the

this gift of Quran. May Allah help us, our family, our children our men, our women, old or young. May Allah allow us to appreciate this powerful, beautiful gift.

May Allah truly help us become ‘Ummatan wasata’.

Barakallahu lee wa lakum fil Qur’anil kareem

Wa nafa’nee wa iyyakum bil aayaati wa dhikril hakeem