**NAK Lecture**

In sha Allah in today’s khutba I would like to share with you a few Ayaat that belong to a very powerful surah and a short surah relatively of the Quran, Suratul Furqan!

And there are many beautiful qualities of Suratul Furqan in particular these ayats and I just wanna highlight a couple of them.

One of them of course is that right before we get into these Ayat Allah Azza wa jal revealed the Ayat of Sajdah. For the ayat right before this one, when a Muslim is to recite it, we are supposed to fall in Sajdah.

And it’s actually a conversation with people who commit Shirq among the Mushriqun of Mecca there were people who recognized the word Allah because they were using it even before Islam.

When they heard the word Ar Rahman then this was a new name of Allah to them.

And even though it’s obvious that it’s referring to Allah Azza wa jal when somebody wants to act ignorant and they wanna act like you don’t know what you are talking about then they pretend like they don’t know.

So they would say things like, “Who do worship – God or Allah or Ar Rahman? Who do you worship? Why do you keep talking about this Ar Rahman?”

And Ar Rahman is not something new to the Arabs also from Islamic point of view because the ayat that refer to Ar Rahman partly some of the earliest revelations for example the Fatiha.

Fatiha is the first complete surah to be revealed – Alhamdullillahi rabbul alamin, ar rahmanur Rahim.

How many times they must have heard Bismillahir Rahmanur Rahim.

They know enough Arabic to know that Ar Rahman is a describer of the word of God!

But regardless when you have to dismantle or undermine somebody’s argument or somebody’s invitation, then you can say anything obnoxious that comes in your head and say, “What Ar Rahman? What do you talking about?”

And so in the Ayat before not only did Allah introduce us to Ar Rahman, He introduced us in such a powerful way that the believers when they hear that they are compelled to fall into Sajdah.

They can’t even continue to go about their way.

Just listen on the Sura-- this is an Ayat of Sajdah.

Now when one falls into Sajdah this is the most humble position that a slave of Allah can be in!

Even from a point of view of a non-believer!

When a non-believer sees us pray, they don’t know what salat is, they might even start talking to you because they don’t know that you are praying.

They don’t know what that means.

But they will notice that your hands and your eyes and the look on your face, this guy is humble before somebody.

What’s going on? Something is on his mind.

You know!

When we go into Ruku, it’s like the expression of exhaustion.

You know in **scriptures** and things like that when they run for a long time… what do they do?

Literally, **he grabbed** his knees like I can’t do anymore.

Our expression that we are weak before Allah Azza wa jal.

And the Sajdah, there is no society in the world that doesn’t understand that, that is actually the expression of the ultimate humility.

You cave in before somebody.

As a matter of fact, in the most ignorant talk shows, and sports shows they will have famous athletes come and like just as a joke their fans are gonna be like doing the expression of Sajdaj.

Even today in stadiums and things like that.

That’s incredible!

But the point I am trying to make is Sajdah is the most humble position you can possibly be in!

Physically and absolutely that is supposed to be psychologically also.

Psychologically you should be completely humble before Allah Azza wa jal.

And when you are completely humble before Allah is the best time to declare two things – not only how low you and I are but how high Allah Azza wa jal is!

So we are supposed to go into these ayats that I am trying to share with you and intent of the sura is to venture into these ayats with an unusual state of humility.

Taba\_rakal lazi ja'ala fis sama\_i buru\_jaw

How full of barakah, how full of barakah, I am trying to make the translation easy to understand.

You know in English translation they say, how blessed is the One, that placed a brilliant force of light, a brilliant thing in the sky, Buru j is actually a brilliant tower, that you can see from far away.

You can’t see anything in the city where there is no light and there is tower with a light on top—that’s a buruuj.

You can see it from a distance.

Allah says, Buru jaw.

He put multiple brilliant towers up in the sky referring to what the stars look like.

**Stars are own civilization** – Buru jaw.

wa ja'ala fiha\_ sira\_jaw

And He put a massive lamp.

An unusually brilliant lamp.

wa qamaram munira\_

And He placed inside in it a moon that gives off light or reflects light.

So Allah refers to the stars, the sun and the moon.

He refers to these things.

And in each of them He referred to their quality of giving light.

You should appreciate that.

**The sun, the stars, the sun, the moon but instead of… He uses Buruuj**.

And instead of calling the sun as samsi He calls it Siraj

**And instead of calling…He calls**…all three of them there’s the matter of light.

There’s the matter of brilliance.

And this is important because Suratul Furqan is the Sura that right before the Suratul Nur.

So the effects of Nur are still on the reader.

The effects of lights that lives inside the chest of a believer are fresh.

Anyhow, I was going to talk to you about Barakah a little bit.

**Barakah means** – in Arabic they say…

Increase in goodness!

In other words, I was going to do something but if what I was going to do has Barakah then the outcome of it would be better than I even hoped for.

It will produce more good than it is expected to produce.

That kind of an action is Barakah.

If my word has Barakah in it – it will produce more good than it logically be assumed to produce.

And we don’t have the power to Barakah.

**We have, in science they say, we action--we action**.

They are equals.

Right!

For every action there is an opposite and equal reaction.

There are consequences even…there are expected consequences.

But in the concept of Barakah it says—Allah Azza wa jal comes along, puts His Barakah in something and when He does, and when He does put His Barakah in something then the goodness of it comes more than any science can explain.

Any logic can explain.

More goodness comes out of it, into your lives, into the lives of others.

And Allah specifically mentions His Barakah in this Sura, in this Sura, right after He mentioned His name—Ar Rahman.

In Suratul Rahman you will notice, Ar Rahman Allamal Quran and at the end of the Sura He says Tabaarakasmu Rabbika

He began with Ar Rahman and He ended the Sura mentioning the Baraka of that name.

Meaning the name Ar Rahman in itself has certain special power.

When we call Allah with that name, the things that we do, have extra Barakah in them.

Have extra power of goodness in them.

And that is why, it is so understandable, that in our Deen, Allah Azza wa jal and His messenger Sallellahu Alaihe wa sallam, has instructed us whatever good things you start doing, you should start with—Bismillahir Ar Rahmanur Rahim!

When we just say Bismillahir Ar Rahmanur Rahim—now the things we are going to do, we are expecting from Allah to put more good out of them, bring more good out of them, than we could have expected ourselves.

That no other human being could have done.

This is Bismillahir Ar Rahmanur Rahim and that is side note, that’s not my Khutba.

Just using Bismillahir Ar Rahmanur Rahim is enough for a Muslim to always be optimistic.

To always be optimistic.

Because we call in the name of Allah that is full of Barakah.

So whatever I am gonna do, Allah is going to increase it.

Allah is going to put good in it.

The results of this are going to be good.

And that’ not up to me or my effort or my qualifications even though I should try to do my best…that’s because of the Barakah of Allah in the end.

Now, Allah referred to the sun and then the stars.

Then He talked about the sun and the moon.

Then He says, Wa huwal lazi ja'alal laila wan naha\_ra hilfatal…and He made the night and the day conflict with one another.

But then, in this particular ayah describes why that the, **--half lam in the Arabic language**…li can be the word…you can translate as easily as four.

He made the night and the day go against one another meaning they are always battling.

The sun in its position itself and its heading down and the night is starting to win.

And Asr and Maghrib up here you can see the battle being won by the night.

And then this battle will start again next morning. You know!

The succession constant going back and forth one behind the other is gonna keep happening.

Allah says, why is it made and for who is this sun ..night and day produce?

liman ara\_da ay yaz zak kara

For the person who wants to make an effort to remember…when you say tabaqarra in Arabic language then what you are saying is not only you are making an effort to remember you are ready to take advice.

**(Arabic ayat)**

The people of the sharpest intellect they are the only ones that will take the advice.

When somebody says something they say, “Yeah this is the time, this advice is fine.”

And this is a very important concept.

A lot of times when you are doing something wrong, when somebody tries to give you advice you say, “No not right now…not right now. I don’t need a lecture right now”.

You know!

“Give me that reminder later. In Jumma I can take a reminder but not at home. N**ot when I am in front of my employee**. Not now, I am taking a phone call.”

Somebody gives you advice at that time be a little patient. Calm down.

“You know what mind your own business. Right now I don’t need the reminder.”

Allah says He made the night and the day, He kept thing going in this way, so that whoever truly has the intention wants to benefit from the reminder, wants to take the reminder seriously, wants to make an effort to remember and at the right time will be benefitted.

What’s the connection between night and day and this?

Every single believer that wakes up in the morning especially in the month of Ramadan to turn to Allah and Allah says in the Quran, “He is holding the sky back.”

 From destroying you!

Literally you can imagine like an earthquake when a building is about to fall or something’s about to fall on you as only one Being--there is only one person holding the door collapsing on the children.

And you say, “come on come on”

When that image is produced that means that you don’t have no time!

You have no time.

In the study of the universe, you know in astronomy, they talk about how there are uncountable number of flying objects in the universe that are hurling at massive speed.

Any one of them can hit the planet earth at any time.

So we are just trying to lock them out so far.

So if it comes to hit we can’t do anything about it.

We will be gone.

I mean there are black holes in the universe, you see stars exploding, you see all these stuffs…

And they say there is no scientific way to save the earth from other destruction.

So, Allah, you know He says He is holding the sky up.

Whatever dangers lie above you out there, Allah is holding them back from you.

And so when you and I see another day come out, another morning win, and another night in that evening, that means, ‘Ya Allah! You hold them back again! You gave me another chance to take advantage of your reminder”.

Because when Allah stops holding it and the earth’s time runs out that means my time ran out.

So every single day a believer supposed to have a sense of urgency that Allah has unimaginable **mercy Allahu Ar Rahman because of that He is giving you another day to** live.

Another day to get our act together.

au ara\_da suku\_ra\_

Also the sky is being held up and this day and night conflict with each other continually.

You get another day and another night, another day and another night…why?

So that you can be grateful!

For the one who intends to be grateful.

For the one who wants to appreciate.

Now there are two things—benefitting from the reminder and being grateful.

There are two things Allah Az wa al talked about in this order.

I will say them again because this is really the point of my khutba today.

Benefitting from the reminder and being grateful.

Those are the two things that Allah highlights in this passage.

Now, the very next ayat talks about one of the most important aspects of benefitting from the reminder.

And it’s very beautiful how it corporates with the sun and then the moon.

The sun obviously day time.

So the behaviour of the day time is highlighted first.

And Alalh Azza wa jal says in this beautiful Ayat, Allah Azza wa jal says, Wa iba\_dur rahma\_nil lazina yamsu\_na alal ardi haunaw

The slaves of the Ar Rahman, those who really enslaves themselves to Allah Ar Rahman, now I told you—who just made sajdah? The believer.

Right before we got into this ayat we have fallen into Sajdaj

And falling into Sajdah means we have declared ourselves--slaves.

And now Allah addresses those slaves.

And He says the slave of Ar Rahman, the slaves of the Unimaginably Merciful.

The first thing Allah puts here that’s unique (**Ayah**) when the slave of Allah stands up and calls on Him Abdullah…slaves of Ibadur Rahman the slaves of the Unimaginably Merciful, meaning these are the people who are qualified for Allah’s mercy.

The people Allah is about to talk about every one of us is Allah’s slave.

**Ayah**

Allah is not a wrong doer. He doesn’t do wrong to any of His slaves.

But we Ibadur Rahman… we are the special slaves of Allah that deserve His special mercy.

What is first quality He is gonna describe of them?

I would think Allah might describe who would do a lot of Ibadah!

They do a lot of jdhikar.

**Ayah**

They stand in the middle of the night.

They never forget Allah Az auzal in anything that they do.

They are constantly thanking Him!

Look at the first thing Allah is going to describe of His special people.

a\_nil lazina yamsu\_na alal ardi haunaw

They walk on the earth easily, lightly.

**Ayah**

Lightly!

They don’t wanna make sure when they walk somewhere their presence is known.

Do you realize I am here?

They will stop on the earth when they walk.

They don’t go in to the office or in to the school or to anywhere…as they walk in to make sure everybody realizes ‘I am here’.

Take it easy. They are not full of themselves.

They are really not full of themselves.

That reminds me of a funny story.

There were an Islamic program, somewhere I won’t mention where and this young man he wanted to be noticed as he walked in.

**He was shaved** and he has couple of buttons off his shirt and he kinda like poses and walks in and he is expecting people to look at him.

Nobody looked at him.

So he walked out again.

And walked in again.

And walked out again and walked in again like three times.

It was the most hilarious thing.

But he did all that why because he wanted attention.

The first benefit of the word is he wanted attention.

Be just yourself.

You are not to be concerned about other people’s opinion about you and you are just going about your day.

How about the younger guys here?

**Is that not…when you are walking in to the masjid, you are checking yourself on every mirror, you know**!

This completely self-absorbed type of walk.

Haun also means … At the same time this person is at peace.

You know how some they people are walking down and they have a look on their face an aggressive look.

 An intimidating look on their face!

You are like, “I wanna stay away from that guy.”

Or they are waiting for you to make eye contact as soon as you make an eye contact they would give you a stare and you are supposed to like turn the other way.

But you only look at them when they are not looking at you.

That’s the opposite of Haun

They are at peace.

When other look at them they are peace too.

They are **peaceful j**ust by looking at them.

Understand this ayat not that you and me walking on the street, you walk in to home kids run to you!

They don’t wanna run away from you.

You are walking to the office, you are the boss, people are afraid of you and you enjoy that. ‘Yeah’

That would be scary.

People avoid eye contact with you that is not supposed to be the case.

You are supposed to be humble when you walk.

You are supposed to have a light character.

Who do you think you are!

Allah says, **ayah**

“Don’t walk around on the earth with full of pride—full of yourself.” **Ayah**

“You are not gonna come back on the earth.”

Who do you think you are? **Ayah**

“You are not gonna reach the heights of the mountains with your stomping steps.”

Know yourself.

Know your role.

So this is what iba\_dur rahma\_nil lazina yamsu\_na alal ardi haunaw

This is their own demeanour whether anybody they are talking to or not on their own they have a decent, self-respecting but not full of themselves kind of attitude.

And this is even body language.

Quran even tells us -- humility is not just in speech it’s even in body language.

How we carry ourselves.

How we go about ourselves.

But then He says **Ayah**

If I don’t get to talk to you about anything else, I would just like to finish this khutba talking about this.

The literal translation of the ayat, that many translation…is that when the ignorant addresses them they say peace.

Whenever the ignorant addresses these people they say, ‘peace’.

But let’s dig a little further.

This Sura is Suratul Furqan.

In the beginning of this sura Allah Azza wa jal talks about all kinds of ridiculous things that the disbelievers claimed against the Prophet ṣalla Allāhu ʿalay-hi wa-sallam.

They made all kinds of theories.

He is insane, he is a magician, he is a victim of magic, on top of that they dictate **Ayah**…he has it written down by somebody.

Ha has hired somebody to transcribe his stories that he is making up…**ayah** all kinds of ignorant things are being said against the messenger of Allah ṣalla Allāhu ʿalay-hi wa-sallam.

 And the response that is the official policy given by Allah to His Messenger in response to these kinds of ignorance that is …**ayah**

“Just be patient over what they say.”

“Abandon them, leave them.”

“When they talk like that leave them.”

What we are running is, sometimes when you are talking to somebody and let’s exploit the word jahat for a moment.

That is where it says….**ayah**

Jahal in Arabic means someone who doesn’t like control over their emotions

A’aqqal in Arabic literally means restraint.

You know there is poet in Arabic who says, “I wish my neck was one mile long.”

Why?

Because by the time the word comes out of my heart and they are travelling in my neck I get time to think should this actually reach my tongue or not.

Because by the time the word comes out, “Oh Man! I shouldn’t have said that.”

That’s jahil.

Jahil is someone who has no restraints over what comes out of his mouth.

No restraints!

Whatever comes into his minds he says.

Some of you younger guys know that kids are hanging out together when kids are hanging out together one of them wants to show off to his friends.

So he will be loud and obnoxious and say obscene things and his friends are gonna say, ‘you’re crazy bro! You’re so crazy!”

And he would say, ‘that’s right’!

And he would say more obnoxious things.

This is jahat.

Let me show you how jahil I am.

Let me prove to you how jahil I am and we will proud of it together.

‘That guy is crazy man!’

You know!

People insulting people in public and that’s what khatba is.

 Khataba isn’t just used in any context.

 khataba is used when you address somebody out loud and in public.

You are trying to embarrass somebody publicly.

Somebody comes to these people and they are obnoxious.

They don’t have any control over their tongue.

And it’s public!

They are humiliating…they are doing all of that.

How are you supposed to respond?

You see, when somebody insults you the first reaction is, “oh yeah! Oh you think you know how to insult? I got a PhD! Let me teach you something.”

And you can curse like a sailor way better than he can.

So you can respond!

Allah says, “You know what they say? They say salaaaman! They say peace.”

And salaman has to be implied who says **ayah**… “from my side you are not getting anything but peace.”

If it was salamun, I would be happy translating peace.

Because salaman implies, ‘look! I am at peace with you. I don’t want anything to do with it.’

It also impliesn sometimes when people are talking to you in an angry fashion.

We were this program, a Christian friend, an older gentleman, he figured it out that we were Muslims.

When he figured out that they are Muslims he started cursing Prophet ṣalla Allāhu ʿalay-hi wa-sallam.

He was yelling and screaming!

Old man!

He is like an old, old man!

He was on cane and he can barely open his eyes.

He is going at it! I mean, he won’t stop!

And the stuffs he said should make you really angry.

But you know what this is not new!

We are hearing these things about the Prophet Sallellahu alaihe wa sallam now.

The people, the sahaba were listening to it with the Prophet standing right there, ṣalla Allāhu ʿalay-hi wa-sallam

Well the famous story that really moves me is that people came and the Prophet was sitting with sahaba Abu Baqar Siddiq. ṣalla Allāhu ʿalay-hi wa-sallam wa Radi Allahu Ta’ala anhu, they were sitting together.

And these people came and started cursing at the Prophet ṣalla Allāhu ʿalay-hi wa-sallam.

They started with Abu Baqar Siddiq first.

They were yelling and screaming…they were talking about his family…the worst thing you can do is talk about your family!

Abu Baqar Siddiqi was patient.

Doesn’t even get up.

Then they were talking against the messenger.

When they see they couldn’t get under the skin we should try to insult the messenger.

So, they started insulting the messenger ṣalla Allāhu ʿalay-hi wa-sallam

And Abu Baqar Siddiqi can’t take it.

He got up.

As soon as he got up the Prophet left ṣalla Allāhu ʿalay-hi wa-sallam.

Now Abu Baqar Siddiqi has a choice—should I go after these guys or should I go after my messenger.

So he takes the messenger ṣalla Allāhu ʿalay-hi wa-sallam.

And he went and he caught up with him.

And he said, “Why did you leave?”

And he said, “So long as you were sitting there patiently, the angels were surrounding us. And all of them were saying that Abu Baqar was committed to the truth. The moment you got up they flew away. And I don’t sit where angels don’t sit”.

So he left.

Subahan Allah!

He is teaching even the most beloved you have to…**ayah**

The last thing I wanna share with you about …ayah

Even if I can do that much hopefully some good messages has been taught.

From myself and all of you.

That is the jahal actually means that being overwhelmed by emotion.

Being overwhelmed by emotion.

That is why even Musa Alaihe wa sallam says…**ayah**

He doesn’t mean that I seek refuge of Allah from become of the ignorant, those who don’t know!

He also asked refuge from Allah, “Yea Allah don’t let my anger, my emotion get so strong that I do something that I regret later.”

Now at home, at work, with friends, sometimes somebody is emotional, **somebody will lead a path**, somebody’s really angry or somebody has a mine field, emotional mine field, you touch him a little bit and they would explode emotionally.

You know there are people like that around you.

You should have the common sense as a slave of Ar Rahman not to poke in private those kinds of people.

And if you talk to somebody in your family, you walk into home husband and wife.

You walk into home and you look at your wife’s face.

And if you know your wife, your wife’s face will tell you everything that happened that day.

And your wife will tell you it’s a bad idea to talk to her right now.

It is a bad idea.

And the wives know about their husbands.

He walks into the home, she looks, she asks, “How was your day?”

“arghhhhhhh”

She knows!

Today is the bad idea to ask him for groceries, or talk to him about what we are going to do on the weekend, let me just calm down, let it just get it out of his system and then I will talk to him.

But if you start from the very beginning what’s gonna happen?

You should know what’s gonna happen and at that time they are overwhelmed by emotion, they are stressed out and they are depressed, whatever it is.

And then they are gonna talk back very angrily and then you are gonna say, “oh Yea! You had a long day? What about me?”

And it’s gonna start. **ayah**

Emotional, psychological, intelligence also.

You don’t just wanna talk about what you wanna talk about.

You have to think about what is the emotional state of the person you are addressing.

You have to be sensitive to them.

These ayats are about courtesy.

Not only you are humble of yourself, you carry yourself, you consider what other people are going through before you say something to them.

May be this is not the best time to give your son a lecture, maybe he is a little stressed out right now, maybe he is a bit overwhelmed!

May be find a better time.

May be it is not the best time to tell your wife that she did something wrong.

May be you could find a better time to do that.

May be right now she has a lot of pressure.

Especially, your wife is cooking, two kids are hanging of off her and all these stuff and you are like, “Hey! you forgot to put salt in here?’

Come on!

Find a better time.

“Hey! You know this was amazing. A little more salt next time it would be like from jannah.”

You could do that.

You could do that.

Just take it easy and don’t say things.

Don’t say things at the wrong times.

This is **Ayah**

May Allah Azza wa jal make us of those that are sensitive when they open their mouth, as a result of wanting Allah’s mercy and this is my final reminder to you.

And this entire passage was about people especial people that get the mercy of Allah.

So to get the special mercy of Allah, we have to watch what we say.

That’s the first thing Allah described. **Ayah**

They spent the entire time making sajdah,… kiamah is mentioned second.

This is mentioned first!

Can you imagine?

That is when we talk to Allah.

When we make Sajdah and we make qiam in front of Allah in the middle of the night, that’s when we are talking to Allah.

Allah saiys, “Before I teach you about talking to me. I am gonna teach you about talking to others. You have to learn to talk to others too”

That’s a part of your heart too because when you talk to others in a mean way your heart becomes hard and when you can’t bring me a good heart when we are ready to talk to me.”

Subahan Allah.

That’s an incredible thing.

So we have to become people of conscience, of sensitivity, and may Allah az aw zal make us a people of Qiam and make sujood in the middle of the night.

Barek Alah diwalakum