

Surat al-‘Ankaboot (ayat 45 - 69) ~ last 3 sections.

Preliminary Points (tathakur):

1. Recall from the first part of this Surah (which we studied in lesson 3 of this section) that it is the sunnah of Allah (SWT) to test the believers. Now in this section two themes are treated.
 - a. Note: two subjects are intermingled/interwoven in these sections.
 - i. One subject relates to the Muslims who were facing tremendous persecution.
 1. Muslims faced beatings, death, hunger, etc. for the sake of Allah (SWT).
 2. Recall Khabab ibn ‘Ard? – was forced to lay his naked back on burning coals until his skin melted and the fat on his back melted and put out the burning coals.
 3. Khabab narrated the hadeeth in which he complained to the Prophet (SAWS) asking him to call for the help of Allah; upon which the Prophet (SAWS) angrily replied that he was being hasty – for the believers on previous times endured even greater persecution.
 - a. Gave example of the believers who were cut in half from head to toe.
 - b. Other example of Muslims who were burned alive.
 4. Subject discusses how to handle the unfavorable conditions and hardships inflicted upon the believers.
 - a. How to strengthen one’s Imaan.
 - b. How to increase your sabr in the face of such difficulty.
 - ii. Address to the kuffar:
 - b. The ayaat go back and forth between addressing the Muslims and the mushrikeen of Mecca.

Tafseer:

1. Ayat #45: "Recite (keep on reciting) what has been revealed to you from the Book and establish the Salat. Verily the salat prevents/restrains from al-fahsha (whatever is shameful) and al-munkar (whatever is unjust). And verily, surely, certainly the remembering of Allah is greater. And Allah knows what you do."
 - a. Thikr:
 - i. Thikr is one of the most misunderstood subjects. This concept has been distorted and perverted.
 - ii. In the last lesson, we briefly discussed thikr. Now, we will go into more detail on the different types of thikr.
 - iii. Definition: Thikr is to keep Allah (SWT) present in your heart. (istihzaar Allahu bil qalb).
 1. Istifaal – to get something for yourself.
 2. Istinsaar – to get help
 3. Istithqaaf – to ask for water.
 4. Istihzaar - to get something present.
 - iv. Benefits of thikr will strengthen your defenses:
 1. defenses against Shaitan
 2. defenses against your nafs al-amara (id/ibido) – baser self.
 - a. The nafs al-amara wants to take you to shameful acts
 - b. To pursue wealth by any meanse, pursue sensual gratification by any means, etc.
 3. protection is to have Allah (SWT) in your heart.

- v. What are the means to attain thikr? (Note: we think of the means as thikr, but they are only the means of thikr).
1. Most important thikr – The Thikr – is the Qur’an.
 - a. Several times in the Qur’an, Allah (SWT) refers to the Qur’an as al-Thikr.
 - i. ‘Verily We have sent the thikr ...’
 - ii. ‘Oh you (Muhammad) who thinks that thikr has been sent to you, we think that you have gone crazy.’
 - iii. ‘And we have sent down the thikr so that you explain it to people.’
 - b. If you want to have Allah (SWT) in your heart, read the Qur’an.
 - c. If you feel that you have a sympathetic vibration in your soul – something within you is moving with the Qur’an and testifying that it is the Truth,
 - i. Because the soul is from the same source as the Qur’an – both come from Allah (SWT).
 - ii. This vibration, dancing of the heart, is the process of strengthening of Imaan through the Qur’an.
 - d. Hadeeth: Whenever a person is having thikr, Shaitan runs away. Whenever the heart becomes empty of thikr, then Shaitan comes.
 - i. He comes to incite the nafs to do evil.
 2. Salat – combines all the various means of attaining thikr (Qur’an, verbal, physical, etc).
 - a. Verbal thikr:
 - i. Primary thikr is the Qur’an. The ayat, after the mentioning of the Qur’an, Allah (SWT) mentions the Salat – again another form of thikr, i.e. filling one’s heart with the remembrance of Allah (SWT).
 - ii. In the Salat, again we recite the Qur’an.
 1. Every rak’at begins with the recitation of Surat al-Fatiha (Umm ul-Qur’an).
 2. In at least the first two rak’at – we recite other portions of the Qur’an.
 - iii. In each raka’at, we do tasbeeh
 - iv. In each raka’at, we do takbeer
 - b. Thikr through action:
 - i. Stand in humility (qaniteen)
 - ii. Bow down
 - iii. Prostrate
 1. Hadeeth: Muhammad (SAWS) said that when you are prostrating in salat, you are placing your head at the feet of Allah.
 - c. Thikr by repeating the supplications and sayings of the Prophet (SAWS) with every daily act.
 - i. Every human act has a supplication:
 1. Rise in the morning: “xxxx”
 2. When entering the bathroom: “xxx”
 3. When leaving the bathroom: “xxx”
 4. When you see a mirror

5. When leaving your house
6. When entering the mosque
7. When leaving the mosque
8. When going to a market
9. When you approach your wife
10. When you change your clothes
- ii. Two dimensions to repeating these supplications:
 1. Because you are praying to Allah (SWT), your connection to Allah (SWT) is established.
 2. Because you are repeating the words used by Muhammad (SAWS), you are following him and establishing a connection to our Prophet (SAWS).
- d. What Muhammad (SAWS) taught his companions.
 - i. i.e. after the salat, saying the “subhan Allah” (x33); “Alhamdulillah” (x33); “Allah Akbar” (x34).
3. To invent new methods of thikr is very risky.
 - a. It is possible that what you come up with is okay, but it could also be wrong.
 - b. No need to take this risk – because the Deen has been completed by Muhammad (SAWS).
 - c. All that we need has already been given by him (SAWS).
- b. Verily, the thikr of Allah is the greatest.
 - i. Greatest – in what respect? Greatest source of strength, courage and forbearance.
 1. Because thikr of Allah will strengthen your Imaan.
 2. Imaan is the real source of sabr (courage, strength, steadfastness, forbearance).
 - a. The deeper is the Imaan, the more a mu’min is inclined to sacrifice everything for Allah (SWT).
 - b. The shallower is the Imaan, the more difficult it will be to sacrifice for the cause of Allah (SWT).
 - c. Need depth of conviction to have depth of commitment.
 - ii. There are many ideologies for which people commit themselves and even sacrifice their lives. Only Allah (SWT) is worth such commitment and sacrifice, and Allah is Akbar.
 1. Communists sacrificed their lives for the ideology of communism.
 2. Nationalists sacrifice their lives for the benefit of their nation.
 3. Man who has no goal in life is worse than cattle.
 4. Whoever has a goal, he is living his life. Lives at a higher level. Whoever has Allah (SWT) as his goal, he has the highest goal – Allah Akbar.
 5. Thus the remembrance of Allah (SWT) leads to awareness of your goal and your goal is greater. So to stay on your greater goal, you need to have remembrance of Allah.
 - iii. Source of Consolation for the Muslims.
 1. You are suffering for the cause of Allah (SWT) and He knows it.
 2. If you dedicate yourself to some other human being, he may not even know what you are sacrificing.
 3. But Allah (SWT) knows exactly how much you have sacrificed. And Allah (SWT) will reward you completely.

4. Must have been great comfort to the likes of Bilal who were being tortured for their belief in Allah (SWT).
2. Ayat #46: “And don’t argue with the people of the Book, except in a very beautiful way; except those who are unjust among them. And say to them ‘We believe in what has been revealed to us and revealed to you, our God and your God is One, and to Him we have submitted.’”
 - a. Da’wa is not fighting. In da’wa, you must convince a person. You must appeal to the soul and heart. If you are harsh, you will turn them away.
 - i. Allah (SWT) said to Muhammad (SAWS) in the Qur’an: ‘had you been harsh to the people, they would have dispersed away from you.’
 - ii. Allah (SWT) ordered Musa and Haroon (AS) to go to Pharoah and speak to him with soft words.
 1. Even to someone who was claiming to be god, should be approached in a soft way.
 - b. People of the Book:
 - i. We are now also the people of the Book.
 - ii. Because the greater Muslim ummah is asleep and unconscious of its duties, those who are not sleeping must form an ummah within the ummah to:
 1. Call people to the good
 2. Enjoining the whatever is good
 3. Forbidding what is evil.
 - iii. What’s the use of going to the kafirs when the greater Muslim ummah itself is sleeping.
 1. They will be correct to point out – why are you coming to us, treat your own self (the Muslim community).
 - iv. Should understand that these ayat (that refer to the people of the Book) are now applicable to the Muslims.
 - c. Except those who are unjust – two meanings:
 - i. Two ‘illas’ – cancel each other out:
 1. So you don’t talk to those who don’t want to understand – people who are just quarrelling and just want to argue.
 2. Shouldn’t waste your time and energy on something that is vain.
 3. If you feel someone really wants to understand, then you must speak to him in as beautiful a way as is possible.
 4. But if someone is argumentative, arrogant, and hostile, then you should just stop the discussion.
 - ii. For those who are argumentative, arrogant and/or hostile, then you can be harsh to them.
 1. When there is a need, you can be harsh to those who are themselves harsh.
 2. For example, in a religious debate, it may become necessary to use harsh words – to stop someone from leading people astray.
 3. Must measure the effect on the audience.
 - a. If you are person-to-person, then deal in kindness. If the person is being argumentative, stop the discussion.
 - b. If you are in front of an audience, then if the other person is being hostile and spreading lies, then you can use harshness to shut them up and to defeat their arguments.
 - d. Basic wisdom about giving da’wa - appeal to common grounds.
 - i. Whenever making da’wa to someone, start with something that is common to them.

- ii. Start your discourse with what is common between you.
 - iii. This ayat was revealed in the 5th year of Mecca – 7 years before hijra.
 - iv. Further detail given in:
 - 1. Surat al-Baqara, section 16.
 - 2. Surat Aal-‘Imraan, section 7.
 - v. If you start with something that is disputed between you and them, then you will only engage in dispute.
 - vi.
 - e. We have surrendered/submitted... implying, though not specifically stated, that you too should also surrender – next logical implication.
3. Ayat #47: “And on that basis We have sent down this Book to you, and to those whom We gave the Scripture believe therein as also do some of these, and none but the ungrateful reject Our ayaat.
- a. Muhammad (SAWS) was not the first messenger. He was the last link from a very long chain of messengers.
 - i. This Book – Qur’an – confirms what was sent before: “musadiqa lima bayna yadaya” – confirms what was sent before.
 - ii. The Qur’an does not reject the books from before. It affirms that they too were sent by Allah (SWT).
 - b. ‘Those to whom We gave the book, they also will (or they do) believe in it.’
 - i. Yu’minuna bihi – can be either past or future tense.
 - 1. By that time, already many people in Abyssinia had converted to Islaam (the Nagashi and others).
 - 2. Abdullah ibn Salaam – one of the big renowned Jewish rabbis who embraced Islaam.
 - c. “some of these” – refers to the mushrikeen, specifically in Mecca. By this time, already about 50-60 mushrikeen had accepted Islaam.
 - d. “nobody rejects our ayaat except the kafireen”.
 - i. Should translate kafireen in the literal meaning – those who are ungrateful.
 - ii. Opposite of shukr is kufr.
 - iii. Those who are grateful will believe in the Qur’an, but those who are ungrateful will reject the Qur’an.
4. Ayat #48: “Neither did you read any book before it, nor did you write any book with your right hand. In that case, indeed, the followers of falsehood might have doubted.”
- a. Now the address shifts to the mushrikeen of Qur’aish.
 - b. Muhammad (SAWS) was unlettered.
 - i. Never received formal education.
 - ii. Did not know how to read or write.
 - iii. Never wrote before.
 - iv. Never composed any poetry before.
 - c. If Muhammad (SAWS) had read or wrote before, then the mushrikeen could raise some doubts that perhaps Muhammad (SAWS) was making it up.
5. Ayat #49: “Rather, the clear ayaat are preserved in the breasts of those who have been given knowledge. And none but the wrong-doers deny our ayaat.”
- a. The Qur’an contains very clear signs.
 - b. These signs are present in the hearts of those people who are given knowledge.
 - i. Recall, the Qur’an is al-Thikr – having remembrance of Allah (SWT) in your heart.

- ii. Qur'an activates something within your ruh. Within the ruh of every human being, imaan is potentially present.
 - 1. Just like a seed that falls from a tree.
 - 2. The potential of a tree exists in the seed. If the seed is planted, it grows into a full tree.
 - 3. The tree is present in the seed.
 - 4. Similarly, within the human ruh, Imaan is present. But it has to be activated.
 - 5. Imaam ibnu Qayyim, the biggest student of Imaam ibn Taymiyyah, said that there are some people who when they read the Qur'an, they feel that they are not reading from a mushaf, but they are reading from the book of their own heart.
 - a. Complete harmony between the heart and what is in the Qur'an.
 - b. This harmony gives you the strength of conviction.
- c. Nobody rejects the clear signs of Allah (SWT) except the evil-doers.
 - i. Those with evil-intentions and who are unjust are the only ones who reject the clear signs of Allah (SWT).
 - ii. They want to go astray – want to protect their own interests.
 - iii. They want to protect their position.
 - iv. Had their intentions been correct, they could never have rejected the ayaat of the Qur'an.
- 6. Ayat #50: “And they say: ‘Why are not clear signs sent down to him from his Lord?’ Say: ‘The signs are only with Allah, and I am only a plain warner?’”
 - a. By clear signs, they meant miracles.
 - i. Like the miracles given to Musa (AS):
 - 1. Staff turned into a serpent
 - 2. Hand turned white
 - 3. Etc.
 - ii. Like the miracles of 'Esau (AS):
 - 1. Raising the dead.
 - 2. Etc.
 - iii. This was a major argument used by the mushrikeen.
 - b. This is thoroughly discussed in Surat al-An'aam, but don't have time to discuss in detail now.
 - i. Allah (SWT) had decided that He would not send the people of Muhammad's time (SAWS) such miracles.
 - ii. Who ever wants to understand, he should use his intellect.
 - 1. Now the human race has reached intellectual maturity.
 - 2. No longer will they receive such miracles.
 - 3. The mushrikeen are instead invited to ponder over the ayaat of the Qur'an.
 - iii. The Qur'an is a living miracle.
 - 1. The miracles of the former messengers was confined to their own life.
 - a. The staff of Musa (AS) was only a miracle in the hands of Musa (AS).
 - b. Aside: It is present to this day inside the box (Ark of the Covenant?).
 - i. The Jews say that the rod of Musa (AS) is under the foundation of masjid al-Aqsa.

- ii. Dr. Israr Ahmad thinks there is some credibility to this claim.
- iii. 300 years after Musa (AS), we find the mention of the Holy tablets. Mentioned in Surat al-Baqara that the return of the Holy relics would be returned as a sign that Talut (AS) was to be the leader of Bani Isra'eel.
 - 1. In the fight between Talut and Jalut.
- iv. Then the holy relics were kept in the sacred temple of Soloman.
- v. When Nebachanezzar demolished the Temple of Soloman, many rabbis stayed behind to protect the sacred objects {Stone Tablets of the 10 Commandments and the rod of Musa (AS)}.
- vi. They were in a trench-like area of the temple which was then buried by the army of Nebachanezzar and they were all buried alive with the sacred objects.
 - 2. The miracle of Muhammad (SAWS) – i.e. the Qur'an – exists to this day.
- c. All the signs/miracles are in the control of Allah (SWT).
 - i. If 'Esau (AS) showed miracles, he didn't show it by his own power. It was a manifestation of the authority and power of Allah (SWT).
 - ii. Similarly, if Musa (AS) showed miracles, he did it only by the permission of Allah (SWT).
- d. 'I am nothing but a plain warner.'
 - i. The choice is with you.
 - 1. if you wish, you can remain a kafir. If you wish you can believe and accept Islaam.
 - ii. My job is only to warn you.
- 7. Ayat #51: "Is it not sufficient for them that We have sent down to you the Book which is recited to them? Verily, in it is mercy and a reminder for a people who believe."
 - a. This is the second answer/response to the mushrikeen's argument for signs/miracles.
 - b. Is this sign (the Qur'an) not sufficient for them!?!
 - i. In this Qur'an is mercy and reminding/admonishment for the people who believe.
 - ii. If you don't believe, those who do believe will benefit from it.
 - iii. The Qur'an will benefit the believers and increase their Imaan.
- 8. Ayat #52: "Say: 'Allah is sufficient as a witness between me and you. He knows what is in the heavens and on earth.' And those who believe in baatil (falsehood) and disbelieve in Allah, it is they who are the losers."
 - a. Allah (SWT) knows that He has sent me.
 - i. Whether you accept or not, it is important for you – not for me.
 - ii. I have done my duty. I have no benefit if you accept or reject.
 - b. Those who believe in falsehood and reject Allah, they are the losers.
 - i. It is they who stand to lose, not Muhammad (SAWS).
- 9. Ayat #53: "And they ask you to hasten on the torment; and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive it not!"
 - a. Another argument employed by the mushrikeen was to reply to Muhammad with the likes of – you have been threatening us with a terrible punishment for a long time. If what you are saying is true, then bring the punishment – let the matter be finished.
 - b. Another reference in Surat al-Anfaal?

- i. One of the friends of Abu Jahl (ibnu Haris) made supplication to Allah (SWT) asking Allah that if what Muhammad was saying was true, let there rain of stones on us.
 - ii. Wanted to use this as an argument to convince the common people that they were sincere and that Muhammad (SAWS) was a liar.
 - 1. They openly prayed to Allah to try to discredit Muhammad.
 - c. Fixed term has been appointed.
 - i. Before the term arrives, the athaab cannot come.
 - ii. It will definitely come, and it will come suddenly, and they will not even perceive from where or when it will come.
 - iii. Surat al-An'aam: 'Tell them Allah has all the power and authority. He can send upon you some punishment from the sky or he can bring the punishment from the earth under your feet, or he may divide you into groups and you fight amongst each other.'
10. Ayat #54: "They ask you to hasten on the torment. And verily, Hell, will definitely encompass the disbelievers."
- a. Just as with the first argument (why not send miracles) where Allah (SWT) provides two responses, here with the second argument (hasten the punishment if you are truthful), Allah (SWT) provides two responses.
 - b. This is the second response.
 - c. The Hell has already engulfed them. They are not feeling it.
 - i. Like if an army has surrounded the city at night and the people weren't aware and they went to sleep in false comfort.
 - ii. If they could see beyond the curtain of the ghaib, they would see that they are already encircled by the hellfire.
 - iii. Like cancer in the body – you don't know about it for a long time, until it may be too late.
11. Ayat #55: "On that Day when the torment shall cover them from above them and from underneath their feet, and it will be said: 'Taste what you used to do.'"
12. Ayat #56: "O my believing slaves! Definitely, spacious is my earth. Therefore worship Me."
- a. Now the address switches back to the Muslims.
 - b. Recall the context in which these ayaat were revealed - horrible persecution.
 - i. Note: "Ya ayuha latheena amanu" appears only in the Medini surahs.
 - 1. Only exception is Surat al-Hajj - but that is in dispute as to whether it is Mecci or Medini.
 - ii. In Mecci surahs (making up two-thirds of the Qur'an), the address is usually directly to Muhammad (SAWS). The Muslims were indirectly addressed through Muhammad (SAWS).
 - 1. Only two places where Allah (SWT) directly addresses the Muslims in the Mecci surahs:
 - a. Surat al-Ankaboot, ayat #56.
 - b. Surat az-Zumar, ayat #53.
 - 2. The tone is full of affection and love from Allah (SWT) to the mu'mineen.
 - c. If you can't worship Allah (SWT) in a certain location, then leave that place and move to somewhere else where you can worship Allah (SWT) freely.
 - i. First indirect instruction to make hijra - the hijra al-hafsha in the fifth year.
 - ii. The most important thing is that you worship Allah (SWT) alone.
 - iii. Loyalty is to Allah (SWT) not to some land.

- iv. According to Professor Munawar, an expert on Iqbal, Islamic culture and civilization is not land-rooted.
 - 1. Hindu culture is land-rooted.
 - 2. In Islaam - all the land belongs to Allah (SWT).
 - 3. Islaam has a global outlook. All mankind are brothers to each other, regardless of color, size, language, etc.
 - a. Recall Surat al-Hujuraat - two things that bind all mankind:
 - i. Same Creator
 - ii. Same original parents - Adam and Eve.
- 13. Ayat #57: "Every soul shall have a taste of death. In the end you all will be brought back to Us."
 - a. Note: These points that Allah (SWT) is telling the believers are imbedded in Imaan. Allah (SWT) is highlighting them in this passage to give strength and courage to the believers.
 - b. Second point: Every soul has to face death, so you should not fear death.
 - i. And for a mu'min, death is not the end of life, but just a transformation from one stage to another stage in life.
 - ii. Final goal is Allah (SWT).
- 14. Ayat #58: "But those who believe and work righteous deeds, to them We will definitely give a home in Heaven, lofty mansions beneath which rivers flow, to dwell therein forever. An excellent reward for those who do good."
 - a. Allah (SWT) is reassuring the believers that their final destination is before Allah where they will be rewarded eternally beyond what they could even imagine.
- 15. Ayat #59: "Those who have sabr, and put their trust in their Lord."
 - a. Who are those "abideen" - those who have sabr and tawakkul 'ala Allah.
 - b. The entire attitude is summed up in one word - sabr.
 - i. Recall the different types of sabr:
 - 1. Sabr 'ala dta'ah
 - 2. Sabr 'anil ma'siah
 - 3. Sabr 'ala ibtila
 - 4. Sabr 'ani tama'a (temptation)
 - a. Dr. Israr Ahmad forgot to mention this previously.
 - b. When batil (falsehood) fails to break one's will through pressure and persecution, then opposing forces will try to tempt you.
 - c. Try to buy you off.
 - d. I.e. offered Muhammad (SAWS) to be king, or to marry any woman in Mecca, or to have extensive wealth if only he would give up his mission and stop calling for the nullification of their gods.
 - i. To which, Muhammad (SAWS) replied that even if they gave the sun in his right hand and the moon in his left hand, he would not give up his mission.
 - ii. Sabr mentioned in many places of the Qur'an, as if it sums up all the four elements of Surat al-'Asr.
 - 1. Surat al-Furqaan: 'They will be rewarded with lofty mansions of the Garden because of their sabr.'
 - 2. Surat as-Sajda: 'We made from amongst them the leaders guiding the people, but this position they attained only with sabr.'
 - 3. And other places as well.

- c. Tawakkul ‘ala Allah: Have trust in Allah (SWT)
 - i. You might have all the material means in your possession (arms, wealth, people, etc.) – but this will not give you victory except by the permission of Allah (SWT).
 - ii. All these material means need the permission of Allah (SWT) to be useful. But Allah (SWT) does not need anything to execute His will.
 - iii. Allah simply says Be! and it becomes – no need for materials or instruments.
 - iv. No need to concern yourself for material means (food, shelter, etc.)
 - 1. You may find yourself questioning how you will survive if you dedicate yourself to this mission:
 - a. If I dedicate myself to Islaam, how will I find enough to eat?
 - b. I have a family to support. If I devote my time to this work, how can I support them.
 - 2. This is the type of thinking that weaken a man.
 - v. Allah (SWT) responds to this in the next ayat:
16. Ayat #60: “And how many creatures are there that don’t carry their sustenance and provisions with them. Allah provides for them and for you. And he is the All-Hearer, the All-Knower.”
- a. Just as Allah (SWT) supports all of His creation, He will support you as well.
 - b. Don’t think that you are feeding yourself, that you are providing for yourself.
 - c. Allah (SWT) is ar-Raziq.
 - i. Saw in Surat Bani Isra’eel: ‘don’t kill your offspring for fear of poverty. We will provide for them and we are providing for you too.’
17. Ayat #61: “And if you ask them: ‘Who created the heavens and the earth and subjected the sun and the moon?’ they will surely reply: ‘Allah’. How then are they being deluded/perverted.”
- a. Now again, the address switches to the mushrikeen.
 - b. Mushrikeen also believed that Allah (SWT) is the only Creator.
 - c. Despite this belief, they deny the favors of Allah (SWT) and are deluded.
18. Ayat #62: “Allah enlarges the provision for whom He wills of His slaves, and straightens it for whom He wills. Verily, Allah is the All-Knower of everything.”
- a. Now again the address switches to the Muslims.
 - b. It is not through your effort, but by the will of Allah (SWT).
19. Ayat #63: “And if you were to ask them: ‘Who sends down water from the sky, and gives life therewith to the earth after its death?’ they will surely reply: ‘Allah.’ Say: ‘All praises and thanks are to Allah!’ Nay, but most of them do not understand.”
- a. Again, the address switches to the mushrikeen.
 - b. If you recognize that Allah (SWT) is the Creator and the one who provides for your sustenance, then you should praise Allah and show gratitude to Him – but they don’t understand.
20. Ayat #64: “And the life of this world is only an amusement and a play! Verily, the home of the Hereafter – that is the true life indeed, if they but knew.”
- a. This is the climax of this discussion.
 - b. This life is just a drama – a play.
 - i. A drama/play lasts a few hours.
 - ii. This life lasts a few decades.
 - iii. In a play, an actor plays a king, another plays a soldier, etc. When the play is done, the actor is no longer the king, etc.
 - iv. Similarly, when this life ends, our roles are past and the true reality is left.
 - c. The true life is the life of the Hereafter.
 - i. This is just a preamble to the real book of life.
 - ii. This is the second pillar in the source of strength for a mu’min.

1. Realizes that if you lose something in this life, it is only temporary.
 2. If you gain something here, it is no gain.
 3. Recall Surat at-Taghabun: that is the day where it will be decided who gains and who loses. That is the reality, so any gain/loss in this life is only temporary.
21. Ayat #65: “And when they embark on a ship, they invoke Allah, making their faith pure/sincere for Him only; but when He brings them safely to land, behold, they make shirk.”
 - a. Again the address switches to the mushrikeen.
 - b. Because they see the danger ahead, they are sincere in praying to Allah. They don’t appeal to any of their idols.
 - i. But once they have reached safety, then they return to shirk.
 22. Ayat #66: “So that they become ungrateful for that which We have given them, and that they take their enjoyment, but they will come to know.”
 - a. They are ungrateful for what Allah (SWT) has given them (wealth, health, safety, etc.)
 - b. They will soon know what is the true reality.
 23. Ayat #67: “Have they not seen that We have made (Mecca) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in batil (falsehood) and deny (become ungrateful for) the graces of Allah?”
 24. Ayat #68: “And who does more wrong than he who invents a lie against Allah or denies the truth when it comes to him? Is there not a dwelling in Hell for disbelievers?”
 25. Ayat #69: “As for those who strive hard in Us, We will surely guide them to Our Path. And verily, Allah is with the muhsineen (good-doers).”
 - a. Striving in Allah’s cause – to make the Deen of Allah (SWT) supreme.
 - b. Those who do so are promised that Allah (SWT) will guide them to the right cause.
 - i. If you are sincere, Allah (SWT) guarantees your guidance.
 - c. Definitely/Surely Allah (SWT) is with the good-doers.