

## Surah at-Takweer - The Overthrowing

Miracle Dream Tafseer - Nouman Ali Khan

### **Introduction:**

This surah connects with Abasa, the previous surah in the mus-haf in the sequence of the Qur'an).

at-taamah (the calamity which surrounds from all sides) [Nazi'at] and as-saakhah (deafening noise of the 2nd trumpet to initiate the resurrection). [Abasa]

Surah Abasa ended with a picture of a person running away from his family members on Judgment Day.

But this surah will shift the scene to the sky, and what is happening in the sky while people are running away from each other on the Earth.

The stars, the mountains...

The bigger picture of the chaos on Judgment Day.

The surah also shifts to another issue, the concept of Risaalah (being a Messenger) and the validity of Muhammad (sal Allah alaihi wasalam) being a true Messenger of Allah.

We will also see how this surah relates to surah Abasa.

### **Ayah 1:**

إِذَا الشَّمْسُ كُوِّرَتْ

*Idha ashshamsu kuwwirat*

When the sun Kuwwirat (wound round and lost its light and is overthrown).

idhA (when.. Future tense) [without doubt it will happen.

In comparison to the word In (alif, noon) which can mean surely, but can also mean 'If'].  
Idh = when (past tense).

shams - sun

kuwwirat; Wrapped around (past tense, passive form.)

when something is mentioned in the past tense, but in regards to the future (the idhA signifies this) - it implies that it certainly will happen. Just as the past for sure is certain, then a future event being mentioned in a past tense will surely happen.

tukawwaru (when it is wrapped around) future tense. But instead kuwwirat - past tense is used to mean that will surely happen.

2 - why is kuwwirat in passive form?

normally when the arab speaks - they use the verb first and the noun (ism) after.

i.e. He would not say ash-shamsu kuwwirat, he would say; kuwwirat ash-shamsu. This is the normal way the Arab would speak.

By placing the noun first before the verb, it is an abnormality in speech. This technique is used;

1 - when somebody doesn't believe what you say. So the speaker raises his voice. The speaker has to put it in ways for the listener to believe what he is saying when the noun comes first and it didn't have to.

Allah is speaking to those who are in denial of these facts. And by placing the shams (sun) first - He is enforcing the reality of this event happening.

i.e. not When the Sun is wrapped up.

Rather - When the Sun DOES get wrapped up.

The style of speech used and the way the words are said gives us an understanding of who the intended audience is. In this case, it is the disbelievers who doubt the Last Day of Ressurrection.

Allah does not mention Himself - i.e. When the sun is wrapped - passive form.

This surah is directed at the skeptics who don't believe in this Qur'an being Allah's speech. If they don't believe that - they will close their ears if any ayah was to mention a future event which Allah does. Since they will simply lie against it and reject it.

So Allah says these aayaat in passive form. Don't think about the speaker who is saying these words, but think about the speech and the message it contains. Since that is just as important.

So Allah is highlighting the sun, the stars, things which the Arab sees daily and cannot escape. So whenever he sees the world, these aayaat come to his mind.

### **ayah 1 continued:**

shams - the most common name for the sun.

kuwwirat (qaf, waw, ra) - kawara, yukawiru, takweer (the infinitive form). This is most commonly used to wrap Turbans around a head.

- Laff also means to wrap.

The Arabs would say;

iKtaaR al faras - the horse wagged its tail in circles.

ash-Shawkani and others say; "Akaara imamata 'alaa Ra'sihee" - 'the person wrapped a turban around his head.'

The cloth for a turban is really long, and it is wrapped around, covering the head - so the head can't be seen.

The same way the sun gives off long range of light (compare this to the long cloth of the turban). So on the Day of Ressurrection, Allah will wrap up the light of the Sun and fold it up.

this verb occurs once more in the Qur'an - yu kawwirul layla 'alan-nahara wayukawwirun-nahara 'alal-layl. (zumar)

He's the one who wraps/folds the night over the day, and He wraps the day over the night.

Just like a turban is wrapped around a spherical circle, gradually covering the other parts.

Ibn Abbas; kuwirat ay adhlumat - (The light has been darkened/covered). So you see the sun being covered up so it does not show its light.

## **Ayah 2:**

# وَإِذَا النُّجُومُ انْكَدَرَتْ

*Wa-idha an nujoomu inkadarat*

And when the stars fall, dispersing,

inkidar - one to lose its colour and brightness and splendour.

Antonym: Its opposite is Saf-faa - pure, crystal clear.

The stars will become dull and stale.

also means - insibaab - falling.

So the beauty and brightness of the Day is gone, and the bright stars of the night have lost their sparkle - they have become dull and have begun to fall on this Day.

## Ayah 3:

# وَإِذَا الْجِبَالُ سُيِّرَتْ

*Wa-idha al jibalu suyyirat*

and when the mountains are set in motion

jibalu suyyirat - move casually.

naba had surriyat first.

this is more tougher by placing the noun first because this is a tougher and skeptical audience.

nazi'at - mountains are pegs.

suyyirat - saara - slow paced stroll.

Sayyaarah = a caravan with riding horses or camels and luggage which slowly move along in a journey.

So the firm pegged mountains mentioned in Nazi'at are now uprooted and slowly moving, and you can't believe it what you're seeing.

#### **Ayah 4:**

وَإِذَا الْعِشَارُ عُطِّلَتْ

*Wa-idha alAAisharu AAutilat*

And when the 10 month pregnant she-camels shall be neglected;

ushaarah (plural 'ishaar) - ash'ara = ten/10.  
when the 10 month pregnant she camel will be utilat.

the 10 month pregnant was really important to the Arab because she was close to giving birth to more camels, and camels = most noble of wealth for the 'Arab.

'utilat - ('attala - to become useless)/to not be taken care of.

The Arabs - before Islam - would call a woman 'attala if she did not wear alot of jewellery. Its like "she's not worth it" unless she is beautified for the people. This is the mindset of the people of ignorance.

mu'attal - someone who has been taken off his job. He is useless now.

surah hajj - wa bi'rrin mu'attala.

So when the sun is covered and loses its brightness, and the stars have lost their sparkle and begin to fall, when the mountains move slowly, and the most honored and expensive wealth is left like its worthless...

This is the 1st pregnancy mentioned in the Surah.

## **Ayah 5:**

وَإِذَا الْوُحُوشُ حُشِرَتْ

*Wa-idha alwuhooshu hushirat*

And when the wild beasts are herded together,

Wahsh - an animal that does not have affection for others on the land. I.e. It's undomesticated. An animal which will attack directly when seeing another animal in focus.

its opposite is Ins (i.e. From Uns = affection).

wahsh also is used for someone who - walked by himself. Hard to get along with. The same way the beast animal does not get along with other animals.

wahsh (plural: wuhoosh) - will be - Hushirat (herded).

Gather:

Hashr - to gather/herd animals.

jam' - more general term of gathering.

Animals do not like to be gathered willingly, but the shepherd gathers them - even if they are unwilling.

This is why the Day of Ressurrection is called Yawm al Hashr - The Day of Herding. Because we - humans, jinn, and animals - will be herded together at 'Arafah to be judged on what we did.

Allah didn't say al An'amu hushirat (the domesticated cattle will be herded.) No, He said Wuhooshu hushirat (the undomesticated wild beasts will be herded).

Animals that would never stand together - are now gathered and standing right next to each other.

The closest thing you'll see of this in this world is when there is a flood, and only a small amount of land for safety. So all the wild beasts will run to that small area of land, the hunter will not think that his food is standing next to him, and the would-be-food animal does not think that his hunter is next to him. Rather, both have a greater fear of the flood.

So when the mountains are moving out of place, the sun is darkened, the stars are falling, the animals have a greater fear - causing them to lose their natural instincts.

Hashr also means to gather things together, even on top of each other.

In Abasa - humans were together in this world, and on this Day are running away from each other.

in Takweer - the wild beasts were apart and now are running towards each other.

Total reversal of the world's normal patterns. All because of the extreme fear on that Day.

## **Ayah 6:**

وَإِذَا الْبِحَارُ سُجِّرَتْ

*wa idhal biharu sujirat.*

And when the seas shall become as blazing Fire or shall overflow;

idhal biharu - Even the oceans. (Even has been added because of a surety it will happen, due to the bihar (noun/ism) being mentioned before the verb/action word.

abhur - jam'u qillah - few oceans.

Bihar - jam'u kathrah - plural of multitude. ALL of the oceans will sujirat.

sujirat - tasjeer.

Sajarat-an-noor - a large pot with coal and fuel, and you throw a flame in it.

the water in the oceans on that Day will be used as fuel for fire, just like coal and fuel is. The reversal of this life's rules is continuously happening on this Day.

we can compare that to a fire in this life, when drops of water are added to it - it sizzles and excites the flames even more.

Meejaaz - allegory/metaphorical interpretation:.

When a flame is excited, its contents may come out of place. So when the oceans are boiled with heat - they may spill out of their place due to them becoming boiling hot. This is why the wild beasts might all gather at one place - out of the boiling water coming in their direction.

all these different stages are from bad to worse to worse.

## **Ayah 7:**

وَإِذَا النُّفُوسُ زُوِّجَتْ

*wa idhan-nufoosi zuwijat.*

And when the (inner) selves will be paired, (i.e., joined to their bodies)

nafs - roughly translated as soul.  
anfus - smaller plural of nafs. Jam'u qillah.  
nufoos - greater plural of nafs - jam'u kathrah.

zuwijat - pair some things together.  
tazweej - to pair some things.  
zawajtu - got you married.

Umar by al bayhaqi in interpretation of this ayah; the people who did good will be paired with the people who do good in Jannah, and the people who did evil will be paired with the people who did evil in Hell.

Raghib al Isfahani had 3 opinions on this ayah of the Nufoos zuwijat:

- 1 - Nufoos will be Paired with their own type (i.e. statement of Umar radhiy Allahu 'anhu above).
- 2 - the soul will be paired with its body.
- 3 - the nufoos will be paired with their deeds.

The closest opinion from the Qur'an is the opinion of Umar, based on surah al Waqi'ah (as-hab al yameen, shimal, sabiqoon).



Nafs - many derivatives.  
Anfaas - breaths.  
Nafas - take a breath.  
Mutanafisoon.

competing in the spirit of healthy competition.

All these derivatives have the basic idea of 'back and forth'. I.e. In a competition, you compete one against the other. When you breathe - you breathe in and out. Etc.

The Nafs is always going back and forth in different states, so once it is in a state of desire, if it fulfills that desire it might move into a state of embarrassment, then it might repent, then it might go back to a righteous character, then it might incline to a false desire once more. So the state of the Nafs is continuously changing and moving.

The Nufoos will be paired together.  
The next one is probably the scariest one for the disbeliever polytheist.

## **Ayah 8:**

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ

*Wa-idha almaw'oodatu su-ilat*

And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned.

maw'ooda - wa'ada/ ja'idu wa'dan - to bury someone alive.  
female buried alive.

Ibn Mas'ood reports the hadith - al wa'idatu wal maw'oodatu laha fin-naar. (the one who went and buried the child and the one who bore her (i.e. The father who ordered her to be buried) are in the fire).

This maw'ooda will be asked why she was buried. This is an attack on the disbelievers. Allah is so angry at the one who buried her alive - that He does not even talk to her killer, but instead - supports her innocence.

ibn abbas - if a daughter was about to be born, it would be an ugly event. When a woman was about to give birth, she would go to a ditch, and if the child born was a daughter - they would bury the girl alive. If it was a boy, the woman would take him home.

They did this because they thought it was a questioning of their manhood (i.e. Why can't you have sons?). Or If she grows up and gets married into another tribe - it will be humiliation for our tribe of Quraysh. This was the mindset of the people before Islam.

Sadly, this embarrassment exists amongst some Muslims today - similar to the people before Islam. However, Allah's Messenger didn't guarantee Paradise for someone who brings up 3 sons properly, but He did guarantee it for one who brings up 3 daughters correctly.

It is mainly in polytheistic societies that having a son is a sign of respect and having daughters is a sign of embarrassment. We should try to distance ourselves from such beliefs.

The ones who did not have a voice or any power - they will be empowered first. The ones who waited for justice so long. This small girl who couldn't talk in this world, the one who was innocent and couldn't talk or defend herself. Allah gives her power to talk and show her innocence in front of the people.

Allah is so angry with her father who buried her, that He does not talk to him. Keep in mind that this surah is addressing the worst of skeptics - who deny the Resurrection Day and continue in their evils.

Just think how - when Allah is angry with the Christians who say Allah has a son - He does not talk to them - due to his anger. Who does He talk to instead? Jesus son of Mary (peace be upon him). [see end of al Maa'ida].

in previous surah; qutil al insaanu ma akfarah.

in this surah - we learn his kufr/unbelief can take him to the extent of murdering his own innocent daughter.

In the previous surah abasa - man will run away from his wife, wa baneehi

sahibatihi wa;

baneehi = Sons (only) - in classical arabic.

The Arabs would be proud if they had a son/s to support him. But on this Day - he is running away from his sons. Just as he distanced himself from his daughters in this life - by killing them.

Ishaar and maw'oodah are 2 pregnancies mentioned within this Surah. The arab before Islam would take pride in his female she camel giving birth (they loved female children camels being born because they would grow upto provide them with more camels). = more wealth and respect in the sight of the people.

The total contrast - showing the ignorance of society before Islam - is of the people feeling ashamed to have a daughter of their own blood. So to 'keep their respect' - they killed her.

Honoring a female she camel more than your own daughter is disgraceful, but this is what would happen in a society without Islam.

The Qur'an and the early dawah showed the evils in society and provided solutions to get rid of such problems. So all the problems we see in society should be tackled to help the weak/oppressed Muslims and non Muslims, just like Allah commented on the maw'oodah/small girl who was killed - even though she was the child of a polytheist.

Yet Allah does not even reveal one direct surah about the horrendous torture the companions' of Allah's Messenger receive. All that is mentioned is of Allah telling them to be patient/have sabr, and then the subject moves on.

the root of all good is tawheed, the root of all evil is shirk and kufr.

## **Ayah 9:**

يَايَ ذَنْبٍ قُتِلَتْ

*Bi-ayyi dhanbin qutilat*

For what sin she was killed.

dhanb - dhanab - smallest, minutest things which are sins. (dhanb can also refer to big sins) - but in this context - for what small thing did she even deserve to be killed? What did she do to deserve it?

nobody cared of this murder. No consequences - since it was culture.

## Ayah 10:

وَإِذَا الصُّحُفُ نُشِرَتْ

*wa idha as-suhufi nushirat*

And when the written pages of deeds (good and bad) of every person shall be laid open;

nushirat - nashara - (anshara [mentioned before too] - spread out and brought to life - in front of the people).

suhuf = Records of everyones deeds.

## Ayah 11:

وَإِذَا السَّمَاءُ كُشِطَتْ

*Wa-idha as-samaa'o kushitat*

and when the heaven is **stripped off**,

as-smaa' - that which is above us.

kushittat - kashatta - to peel.

fa kaanat wardatan kaddihaan. - When the sky is rent asunder, and it becomes **red** like ointment: (surah [rahman 55:37](#));

When you peel (kashtt) the skin off an animal after it has died - its skin is red.

so the sky will be a strong red colour after it has been peeled.

why would it look red? The sky reflects the state of the Earth. Now the Earth and sea is in a calm state [in comparison to the calamities on Judgment Day], so the sky is in a steady blue calm colour.

## **Ayah 12:**

وَإِذَا الْجَحِيمُ سُعِرَتْ

*Wa-idha aljaheemu su'irat*

and when the Hell-fire is set ablaze/alight

however, on Judgment day - Jaheem (the hunting stare of the fire of hell) will be su'irat - set ablaze and the fire will be roaring, towering and rising even higher than it already is. The sky will reflect that state on the Earth - becoming a dark red firey colour.

This is connected to the end of the last surah abasa;  
ghabarrah/qatarah - from this blazing torture of fire. Their faces have darkened due to the smoke from the flames.

## **Ayah 13:**

وَإِذَا الْجَنَّةُ أُزْلِفَتْ

*Wa-idha aljannatu ozlifat*

And when Paradise shall be brought near,

uzlifat (passive form) - brought near.

- paradise is existant.
- previous surah - faces bright and laughing. They had seen jannah.

- uzlifat - zulfa = [high] status. (zulf = great portion of something).

zulfa wa husn al ma'ab (quran). About sulayman.

He did not say qurribat.

izlaf - when you bring someone close to you - you have honored them.

So; when jannah is brought close in honour (of the believers).

Allah is honouring the believers by bringing Jannah close to them. Like an award ceremony.

sulayman bin musa hadith - azdalifoo ilallah bi raqatayn.

Allah is honouring the believers because of the hardship they went through for His sake.

When ALL these events will occur...

## **Ayah 14:**

عَلِمَتِ نَفْسٌ مَّا أَحْضَرَتْ

*AAalimat nafsun ma ahdarat*

..every nafs will know what it has brought forward (of good and bad).

So when man sees the sun wrapped up, he will know what he has brought forward. When he sees the stars falling, he will know what he has brought forward, when he sees the mountains moving - he will know what he has brought forward.... [when man sees any of these oaths mentioned earlier - he will know what he has brought forward on this Day]

abasa - li kuli imri'min sha'ni yughneehi.

ahddarat - haddara (to be present somewhere) - ahddara - take something for presentation and

it doesn't want to be there - its reluctant.

aal imraan - 'amilin muhddarat  
kahf - wajidu amilu haaddiran.

Allah made the path easy for him to fix and show something for himself.

kal-laa yaqdiru maa qaddaa. (abasa)

if you never prepared for an exam, and you took the exam - you already know the results you will get on results day. [a fail]. This is what is being referred to in this surah - man will know what he has brought forward on Judgment Day. He will be reluctant, but he has no choice except to present (on his scales) what he did of deeds in this life.

## Ayah 15:

فَلَا أُقْسِمُ بِالْخَنَسِ

*fa laa uqsimu bil khun-nas*

So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).

fa = so... Connecting all that has been mentioned earlier in the surah - to the upcoming aayaat.

Before actions were being mentioned (Covering [of the sun], movement [of mountains].. the questioning of the murdered girl etc.), now beliefs will be mentioned.

Why? Since what you believe will lead you to actions.

The disbelievers had supersititious beliefs i.e. In astrology etc. One of the evils from the great evils which even affects the Muslim ummah today. It even affects the rich and working class in the west.

The arabs saw the stars twinkling, and would think that this twinkling (on and off light) is a message from them. When the stars would fall - they would think something big has happened.

So people who didn't have anything to sell would claim to have Jinn who contact the stars - and these Jinn had told them that something big was going to happen to them and their family. "If you want to know more about what the stars say, it will cost you a price." So the rich people would go to these soothsayers on big events like pregnancies, i.e. "Is my child going to be a boy or a girl? Should we attack that tribe or not? If I kill my cousin, will i get caught? "

Then the one who claimed to have Jinn would mumble some words to make it look like he's talking to them. Then he would come out of his 'trance' and tell them what they should do.

Now Allah swears by stars. Stars in the polytheistic religions is related to omens and superstitious beliefs. So they would claim that Allah's Messenger is also a "fortune-teller".

Allah's Messenger is making people question their conscience. The fortune-teller however would only tell people what they wanted to hear.

So Allah does an oath by the stars, saying "fa laa" - shutup, all of you (of your lying against the message)..

uqsimu bi - i swear by

al khunas - plural of khanis - someone who is going on a path, then they hide behind something so they're hidden from you, and then they're seen again, and unseen again.

The polytheists would say when they see a star - "i have seen a special star". However, Allah is telling that the star you've seen can also be hidden from you. Allah is the One controlling it.

When Allah swears by something - there is a response to it.

## **Ayah 16:**

الْجَوَارِ الْكُنَّسِ

*al jawari al kunnas*



And by the planets that move swiftly and hide themselves,

al jawar - jara/jawran - to veer off the highway. - a shooting star that travels out of its original place. This word is also used for deer that you might see at one moment in a jungle, and suddenly its vanished and unseeable to the eye.

Illustrating Allah's control of the stars.

Allah tells us that the stars shoot against those Jinn who try to hear the message of the unseen. (see surah Mulk) Directly refuting the claim of the supersitious polytheists who claimed that the stars are what told the knowledge of the unseen to the Jinn.

So what the polytheists thought was in total contradiction to the reality.

This information of the unseen is highly guarded against the devil Jinn.

## **Ayah 17:**

وَاللَّيْلِ إِذَا عَسْعَسَ

*Wallayli idha AAasAAas*

And by the night when it darkens

wal layli idha 'ass-'ass - when the evening is starting and ending. When the vision is blurry and the stars can't be seen. At that time you can't see the stars - so who do you get your guidance from then?

Allah controls when you see the stars. You don't even have control of when you see them.

## **Ayah 18:**

# وَالصَّبْحِ إِذَا تَنَفَّسَ

*was-subhi idha tanafas*

And by the morning when it breathes,

i swear by the morning when it Tanafas - gets to take a breath.

the night is choking on the day and in the morning - it (the morning)gets to breathe.

when the day takes a breath - the stars are gone. So during the day - you can't see the stars, what if they were providing guidance for you during thay time but you couldn't see the shooting stars? Where would you get your guidance from them?  
The information you assume is correct is infact weak and worthless.

Then Allah informs us of what true knowledge really is;

## **Ayah 19:**

# إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

*Innahu laqawlu rasoolin kareem*

This is truly the word of a noble Messenger.

kareem - kirama/yakrimu.  
Noble and honourable.

qawl.

kalam was not used. Kalam is directly connected to the source. (yasma'oonah kalamallah - [surah tawba])

qawl - that which is someone elses words, you are just saying them to pass it on.

in ahadeeth narrations - the narrators would say; qaala Rasool Allah (sal Allah alaihi wasalam).  
Since it wasn't their speech (kalam) - rather, they are narrating the speech of Allah's Messenger,

thats why they say "Qaala".

So these aren't the kalam of Angel Jibreel, they are the Qawl of a Messenger (from Allah) - Jibreel. Implying that Jibreel did not make up these words, rather - he heard them from Allah and passed what he heard onto Muhammad, the Messenger of Allah (sal Allah alaihi wasalam)

Why Rasool? Because he is delivering a message and he is noble (kareem). This is in total comparison to a devil who spoke to fortune tellers and told many lies, and these devils were known for this (of not being noble.)

So it is part of the nobility of the messenger in being truthful in conveying his message.

In surah Abasa, the angels had a pure and high ranked message, this message would go to the Angel Jibreel after he had heard it from Allah, and he would bring it to the human Messenger of Allah Muhammad (sal Allah alaihi wasalam), who would recite it to his trustworthy companions.

So Allah is defending the delivery of the message and its authenticity. Unlike the devil Jinn who might claim to hear a message from the skies, yet lie about it.

This surah defends the delivery of the message, and the human Messenger.

Rasool (fa'ool - mubalaghah) - someone who is a professional Messenger and has alot of experience in it.

Allah says:

وَاللَّيْلِ إِذَا عَسْعَسَ

وَالصُّبْحِ إِذَا تَنَفَّسَ

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

And by the night when it darkens

And by the dawn as it brightens;

**Surely it is indeed the Saying of an honorable Messenger** (The Angel Jibril "Gabriel")

(at-Takweer 81: 17-19)

How do these Aayaat have relation to the Ayah after it?

The Polytheists thought the Jinn get revelation from the stars, and these Jinn tell fortune tellers (*kaahin*).

They claimed that there is no difference between a fortune teller and Allah's Messenger. Or they thought that the Jinn actually possess Allah's Messenger, through which he speaks his message.

So Allah swore by the night as it darkens - comparing it to the bluriness and confusion of the ways of the fortune tellers.

Then He swore by the brightening of the dawn and the clear guidance it brings for the people - comparing it to the true revelation and guidance of Allah

Then refuting the claim of the polytheists who say that lying Jinn [devils] inspire Allah's Messenger, rather the honorable Angel Jibreel reveals this Qur'an to Allah's Messenger.

## **Ayah 20:**

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ

*dhee quwwatin AAinda dhee al AAarshi makeen*

[Who is] possessed of power and with the Owner of the Throne, secure [in position],

dhee quwattin - in possession of great strength.

compare this to the devils/shayateen who would hide to hear any messages, and run away when the shooting stars would be shot at them, and they would either be killed or rarely escape from them.

(see surah [jinn 72:9](#)).

So this Messenger (Jibreel) is mighty in strength so no-one can try to steal anything from him.

'inda dhil 'arshil makeen.

Right by the 'arsh.

'arsh = roof. 'arasha / ya'shiru - to build a wooden roof. This would be extremely expensive in the desert life a long time ago.

makeen - makana - to live somewhere. Makaan = home/place to live.

kawn = existence. To be. To exist.

makeen - someone who lives somewhere permanently.

makan-na / tamkeen = to give someone high status.

in the past and even now - to have a home of your own = symbol of status. The higher profile neighbourhood you live in - the higher your rank in society (according to worldly human standards).

'inda dhil 'arshil makeen.

right by the possessor of the great throne. Allah's throne is the roof of all creation.

He has been situated next to Allah's throne, and has a high status.

## **Ayah 21:**

# مَطَاعٌ ثُمَّ أَمِينٌ

*MutaAAin thamma ameen*

Obeded there [in the heavens] and trustworthy.

Muttaa'in - Taw' - He is obeyed - Taw' - ta'a - to celebrate and volunteer for something.

Jibreel has angel followers who obey him voluntarily (lovingly). = so Jibreel is Mutta'.

When he delivers his message, his followers are with him.

Imagine from the worldly perspective - When a high ranked person comes with an expensive package - he has guards surrounding him.

This is a highly classified message, and the one who is delivering it has a high and noble rank, and with him are guards who obey his commands happily.

mutta'in thamma - thamma = there.

thamma; a noun used to describe a place. I.e. Jibreel is obeyed 'there' - even next to Allah's throne, by his followers.

used to highlight a adjective. Thamma ameen. So Jibreel's trustworthiness is being emphasised. Especially, especially he is trustworthy.

Since there might be a guards with the Messenger, but the Messenger himself might have altered the message. This Messenger (Jibreel) is extremely trustworthy in passing on the message, he is not corrupt.

(see surah Najm on the part when Jibreel spoke to Allah's Messenger with the revelation for further reading).

## Ayah 22:

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ

*Wama sahibukum bimajnoon*

And (O people) your companion (Muhammad (Peace be upon him)) is not a madman;

These aayaat are defending the delivery of the message.

Now Allah is turning to the disbelievers, giving them hope that they still have the chance to be guided.

The one in your company is not insane at all.

Sahib - your companion.

one who accompanies you in space and time.

He lives among you and has lived with you for a long time. Someone who you really know.

he lives amongst you for so long and he isn't interested in devils and magic, you know well he is not into petty things like that. The best titles you could come up with - you would give to him.

Al Ameen (the trustworthy), As-Saddeeq (the truthful).

So why then don't you believe in him?

maJNoon - comes JaNna = to cover something up and climb over it.

Jinn - our eyes are covered from their vision.

Jannah = garden which is so green, that its soil has been covered, and the plants are so many - they cover each other.

jineen - womb of mother because the baby is covered on the inside.

majnoon =

1 - someone whose intellect has been covered - i.e. They've become mentally insane. (ism maf'ool)

But if you disbelievers call Prophet Muhammad with the best of titles due to his excellent character, then how can he be insane?

2 - someone who the Jinn have possessed and his intellect has been covered.  
Meaning the Jinn have not inspired him either, since Jinn usually possess people and speak through them.

Rather, the mighty Angel Jibreel (Gabriel) has gave Prophet Muhammad the Message.

### **Ayah 23:**

وَلَقَدْ رَآهُ بِالْأَفُقِ الْمُبِينِ

*Walaqad ra'aahu bil ofuqi almubeen*

he saw him in the clearest part of the horizon.

ra'aa hu - saw him. - he actually saw him and wasn't imagining or hallucinating. This is talking to an audience (the polytheists) who would talk to fortune tellers who would say; I can see what you can't see.

But Allah is making the disbelievers question who they get their knowledge off; people who are known to have devil companions, or people who are known to be Trusworthy and honest?

ufuq - (literally =) corner. [afaaq (plural) - corners]

He (Prophet Muhammad) saw him (Angel Jibreel) on the clearest horizon.  
- where the sky and the earth meet (in human vision).

### **Ayah 24:**



## وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

*wa mu huwa 'ala ghaybi bi daneen.*

And Muhammad is not a withholder of [knowledge of] the unseen.

daneen - someone who is cheap in information. I.e. They will only give you information for a cost (like the fortune tellers would do). But Allah is implying that Allah's Messenger does not ask for money for conveying the knowledge of the unseen to you.

### Ayah 25:

## وَمَا هُوَ يَقُولُ شَيْطَانٍ رَّجِيمٍ

*Wama huwa biqawli shaytanin rajeem*

And the Qur'an is not the word of a devil, expelled [from the heavens].

maa huwa Bi - far from the word of an accursed devil.

maa and bi emphasise this negation. - not at all. This is the furthest speech from the words of devils.

rajeem - rajm - pelting (meaning marjoom - one who has been pelted).

This word describes a person who is so hated and cursed by the people - that whenever the people see them - they throw stones at them out of hate for them.

shaytan;

A difference of opinion.

2 origins;

1 - shatanna - to be far from the truth.

2 - shaata - to be engulfed in flames (of rage)

so shaytan is calling to someone far from the truth, and since his jealousy from the time of Adam - he is still in rage and anger of the human race being honored. (there are many worldly examples to argue why the Jinn feel jealous of the human race being superior to them).

Allah - the Creator of languages - has amazingly connected lots of words with a rich meanings as a miracle from him. So we can combine the different meanings in a similar root word and come to a better conclusion as to why Allah said a certain word in the Qur'an.

## **Ayah 26:**

فَأَيْنَ تَذْهَبُونَ

*fa ayna tadhhaboon?*

so where are you heading?

the [heart of the surah](#)

in the previous 2 surahs - the disbelievers would ask questions.

then after knowing all this information - where are you heading?

The world of corrupt knowledge.

Or the authentic knowledge which has been preserved in every way. Which one will you choose?

## **Ayah 27:**

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

*in huwa il-laa dhikru lil aalameen*

this is nothing but a reminder for the worlds.

kal-la inaha tadhkirah Previous surah)

the message doesn't need you, its a reminder for all the worlds - for the beings with an intellect.

so oh disbelievers of Quraysh, this message doesn't need you, and if you disbelieve - others can also be chosen in preference to you.

(aalameen; nations of; jinn, angels, men)

## **Ayah 28:**

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ

*Liman shaa'a minkum an yastaqeeem*

To whomsoever among you who wills to walk straight,

li man sha'a

li - for

man - who

sha'a - wants to

min kum - from you

yastaqeeem - to be upright, standing up straight vertically.

Beautiful imagery in this ayah; istiqamah (to stay firm and upright - from qaama [stand up straight]).

For one who wants to stand up straight.

When do those who benefit from the reminder stand up straight? In salah/namaz. Beautiful imagery.

This is why the siraat al mustaqeem is an directly upwards straight path. Because it raises you in ranks in the sight of Allah and in Jannah (paradise), and it distances you from the love of this temporary world.

fa man sha'a dhakarah (previous surah)

sha'a to intend [*mashya*] - shay'un ( a thing) a concrete intention. As solid as a physical thing itself (shay').

araada - ureedun (to intend). This might just stay in your head but it isnt as firm as sha'a.

the one who truly intends (with a solid firm intention) to walk straight up the siraat al mustaqeem.

## **Ayah 29:**

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

*Wama tashaa'oona illa anyashaa Allahu rabbu alAAalameen*

And you do not will except that Allah wills - Lord of the worlds. (mankind, jinns and all that exists)

maa- what are you going to solidly intend except if Allah wills.

you were mentioned first, so you take your first step. Then Allah is mentioned next. So then you put your trust in Allah after doing your part.

Rabb - this word is constantly related to guidance in the Qur'an. Why wouldn't your caring Provider want to guide you to what He loves? Of course he would. So do your bit and He will guide you in that good.

### **Beginning of the Surahs Relation to its End:**

the surah begins with some of the most enormous manifestations of Allah's will.

so what intents are you going to make except by the will of Allah? You can't, so do your bit and ask Him to help you in that guidance. He will help you - the One who even has the power to change the way the universe runs.

the beginning explains what is going to happen in the near future.

After telling us all of this, He says;

where are you heading (fa ayna tadhaboon)? So Allah's message leads humans from thoughts and understandings to actions and implementation of Allah's guidance.