Introduction

- Surah Hijr is the unique surah in the grouping of three surahs.
- From its style it becomes obvious that it is an early Makki surah.
- One of the salient qualities (it is not the only quality) of Makkani Qur’ān is that the Ayat are shorter and the rhyme scheme and rhythm of the surah moves much faster.
- One thing is to listen to the dars of these ayat and understand their meanings little by little at least in translation but it is a completely different experience after that, once you have a comfortable relationship with the meaning, is to listen to the recitation. It is a very powerful experience because this is what is meant to be experienced in, in recitation. There, the effect just isn’t in the words and the meanings, but of how the syllables flow and how the words end. It literally has this enchanting experience to it. There is a reason why they called it sihr. It had a very powerful psychological impact. Those impacts are felt more in ayats that are shorter. So the rhythmic flow is more obvious there.
- The Surah is 99 ayat long
- The first argument of the Surah is that the Qur’aan doesn’t need outside validation. It is a miracle in and of itself.
- The people who are making fun of it now and are denying it now are going to regret it. So the Prophet is told to just leave them be. Their time is set, let them ask for the angels, fine, when the angels come they are not going to be given extra time anyway. We read in the previous surah, when the time comes, he will ask for a little bit of an additional deadline, they’re not going to be given that. Even if they were to see something, that they are requesting for (they were saying not Quraan, show us something we can see) they would find a way to deny that anyway. In suratul An’am He told the prophet even if you took a ladder up to the sky and bring a miracle, now He is telling him even if they saw it, it won’t help them.
- The argument that is continuous in the Qur’aan is that if you really want something to see, then why don’t you look at creation? Why don’t you look at you and reflect? From the 16th to the 25th ayah is essentially that kind of istidal. Reaching conclusions by means of the creations around us.
- Then Allaah mentions the story of Iblees, now the third time. First time was in Baqarah, second time was in A’raf and third time is over here. Here you will see more of a focus on what Iblees says to Allaah. What happens in the Surat al-A’raf - Allaah highlights different dimensions of the story- in surat a’raf He highlighted Iblees’ work against Adam alayhissalam, what he said to Adam and what his strategy was, that was highlighted more. Here, it is what Iblees said to Allaah that is highlighted more. That conversation of Iblees is meant to draw parallels to the attitude of the Quraysh. “You think you are the first to engage in this evil, your evil is rooted to the original”
- From there we go to Ibraheem alayhissalam (this transition will be explained) and when the angels were coming and the angels had two missions and we learn more about that conversation. Allaah, in the Qur’aan, shows you the same story in one dimension and then in another, and from the second viewpoint you will uncover something you did not know before. He will cut one scene out of one narrative and He will add that scene in another narrative. So as you are reading the Qur’aan the story is building, the gaps are being filled. When Ustaadh Nouman was talking to Sheikh Akram Nadwi about the Qur’aan, and he talks to orientalists all the time and what these people, you are in this valley, you are seeing waterfalls, trees, mountains, you are seeing all of it and it doesn’t look like there is any order. It’s not like all the trees are over here, and the mountains there, it isn’t laid out like that. So if you look at it ‘scientifically’ it looks like chaos. But when someone will look at that, they won’t say it is chaos, they’ll say it’s beautiful, breath-taking. So the Qur’aan has this climate to it, it’s got all these things happening at the same time and all of it comes together in a beautiful way.

- After mentioning Ibraheem alayhissalam and the prophet Lut, without mentioning the prophet’s name, in passing Allaah mentions the nations of Shu’aib and Saalih Alayhissalam and the ruins that the Arabs pass by.

- Finally the surah ends where it begins, about 15 ayaat in the beginning passage and 14 ayaat in the last passage, 85-99. Essentially what the Prophet has been given is incredible. You shouldn’t feel like you’ve been short changed, the prophet is given this encouragement towards the end.
بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

Translation: Alif-Lâm-Râ. These are the Verses of the Book, and a plain Qur’ân.

These are the miraculous signs of the Book and a clear and a clarifying recital

Meaning: this Qur’aan is two things at the same time. On the one hand it is the recorded revelations above in the Heavens, al-lawhil mahfuz and at the same time it is being clearly recited here. By doing so Allaah has made a parallel between the original and the one, here, and there is no discrepancy between the two at the same time. The way it is delivered is secure.

Ayah 2

ربَّمَا يُودُّ أَلَّذِينَ صَفَرُوا لَوۡ كَانُوا مُسۡلِمِينَ (۲)

Translation: How much will those who disbelieve desire that they were Muslims

Perhaps a day is approaching that the disbelievers are going to wish that they would have been Muslims

They are going to regret their behaviour. This beginning passage of the surah will be compared to ending passage once the surah is concluded. It is very powerful.

Ayah 3

دَرِّهِمْ يَأۡكُلُوا وَيَتَمَتَّعُوا وَبَلُّهُمِ الۡآۡمَرُ فَسۡوَفَ يَعۡلَمُونَ (۳)

Translation: Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!

Leave them alone...

Until that day comes when they wish that they were Muslims, let them be.

Let them enjoy, let it distract them ..
What is the fa’il, subject, of َََُّهُ؟

Al-amal = prolonged, long term hopes

...very soon they are going to find out.

Ayah 4

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ

Translation: And never did We destroy a township but there was a known decree for it.

We have never destroyed any town whatsoever, except, that that nation and that town itself had a known Book (a known schedule)

كتب A law, a declaration, a declared time that was known by Allaah azzawajal

Ayah 5

مَا تَسْبِيقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَجِرُونَ

Translation: No nation can advance its term, nor delay it.

No nation whatsoever has ever raced ahead of its deadline

Sabaqa = to race

Saabiq = the horse that wins the race

No nation is going to be able to race ahead of its deadline

..and they are not going to be able to delay it

You might think that because a nation is doing more evil, the punishment will come sooner at them. No. That is not going to happen and once it comes they are not going to be able to put it off.
Translation: And they say: "O you (Muhammad SAW) to whom the Dhikr (the Qur’ân) has been sent down! Verily, you are a mad man.

They said, hey the one upon whom the reminder has been revealed...

This is sarcasm by them

... you truly are insane.

This is so offensive that Allaah Azzawajal acknowledges it and records it in the Qur’aan, this offensive quote against the messenger sallAllaahu alayhi wa sallam.

Appreciate that the word *dhikr* has been used for the Qur’aan and *dhikr* will come again. There is something particular that is being highlighted and it is rooted in a very fundamental Islamic concept: that the Qur’aan from the very beginning was a reminder. By definition a reminder is something that you already know. Something new is not dhikr it is *naba’*. How can the Qur’aan be a reminder from the very beginning? The human being was pre-programmed with certain truths, they were very deep inside his psyche, or put inside his fitra. The Qur’aan came to rejuvenate what was already inside, in that sense it is a *dhikr*.

The other thing about dhikr other than it rejuvenates the fitra of the human being, the Qur’aan keeps reminding you about what you are doing wrong and what you should be doing. So *dhikr* is also in the meaning of *naseehah*, advice. More often than not, reminder is in the form of advice. Reminder and advice go hand in hand. They are tired of hearing the advice, so they say that the prophet has lost his mind. This is another indication that this is an early Makki Surah, because calling him insane or possessed by a Jinn – some of the relatives of the prophet pitied him. One of his relatives actually came to him sallAllaahu alayhi sallam, to give him help from the jinn that was possessing him!
Ayah 7

لَوۡ َُّا نَ ٱلْمََۡـٰٓٮ ِكَةِ إٍِ۬  ك نَُ ُِّنَ ٱلصَّـٰدُِِينَ (٧)

Translation: "Why do you not bring angels to us if you are of the truthful?"

How come no angels have come down? ...

لَوۡ َُّا Actually means 'how come it didn’t happen?’

... if in fact you from those who are actually telling the truth

“You keep saying that you see the angel, how comes we don’t see it? Why don’t you understand that you have lost your mind?”

Ayah 8

ما نَنزِلۡنَا ٱلۡمََۡـٰٓٮ ِكَةَ إِلَّّ بِٱلۡحَقِّ وَمَا كَانَ إِذَا مَنَظَّرِينَ (٨)

Translation: We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite!

We don’t send angels don’t at all except with the ultimate purpose, the truth..

The truth is to mean destruction. And when it comes...

... once they come down they are not going to be put to wait

Ayah 9

إِنَّا نَحۡنَ نَزَّلۡنَا ٱلذَّکَرَ وَإِنَّا لَهُ وَإِنَّا لِلَّهِ ۖ لَحَفِظۡنَآ (٩)

Translation: Verily We: It is We Who have sent down the Dhikr (i.e. the Qur’ân) and surely, We will guard it (from corruption)

This is the second time the Qur’aan has been mentioned as dhikr. Why? Because, they said before the one who the reminder has been sent down to has been possessed by a jinn, a jinn is giving you this reminder. Allaah says, no!

We! No doubt! We are the Ones who have sent down the dhikr. No matter how many attacks you make against it, We are the ones, exclusively, that are truly going to guard it.
This ayah has many benefits, and of them is that the means of the protection of the Qur’aan is *hifz*.

*hifz* literally does not mean memorization. *Hifz* means protection.

*dhikr* is memorisation and remembering.

A *Haafiz* is really a *dhaakir*

But Haafiz is really inspired by ayaat like these. Because Allaah says, “We will protect the remembrance”

The criticism against the compilation of the Qur’aan is, there are some parchments found where there are some surahs missing, the script, the haraqaat were taken, all these old manuscripts were burnt and all this controversy, about whether the Qur’aan is protected or not.

The original protection of the Qur’aan, however, is not on paper. It never was. The original protection of the Qur’aan is in *dhikr*, in *hifz*, in memorization. So the one who memorizes the Qur’aan and when we dedicate ourselves and our children into memorizing the Qur’aan, we become part of the miracle of the Qur’aan. We have the honour of continuing that.

**Ayah 10**

وَلَقَدُ أَرۡسَۡۡنَا ُِّن َََُِِۡۡ َِى شِيَعِ ٱلَََّۡۡلِينَ

Translation: Indeed, We sent (Messengers) before you (O Muhammad SAW) amongst the sects (communities) of old.

**And we had already sent, much before you, groups of the earliest**

شَيْعَ

Shiya’ is plural, another plural is ashiyaa’ so shiyaa’un was ashiyaa’un. The singular is shi’atun

Shi’a is another word for jama’ah *firqa, jama’a, usbah*, = words for group

Shi’a means a word for group, by joining it, you draw strength from them. It is kind of like a gang, you join it for protection, sometimes, or a political party, you join it and it has some benefits for you. So you join something and it offers you some protection, this is shi’a. Also from *sha’a* to spread out, it breaks off, spread out and becomes its own thing.

Usually the word shi’a is used when the group is religiously organised or politically organised and it is protective of itself, of its interests.

So Allaah sent much before you, groups of the earliest, self-protecting. In other words, if they are being hard-headed because they are so protective of their thought process...
Group-think: when people get together and they think alike... the cult mentality is very hard to break apart. The group mentality is being attacked here. Allaah is saying to His messenger sallAllaahu alayhi wasallam ‘they are not listening to you because they’ve become a shi’a. But there’s been shi’a like this before and we sent messengers to them, the most hard-headed of them’. They were so confident of their own way of life.

**Ayah 11**

وَمَا يَأْتِي مِن رَسُولٍ إِلَّا كَانَوا يَهْدُونَ يَسْتَهْزَؤُونَ (11)

Translation: And never came a Messenger to them but they did mock at him.

And never did a messenger come to them at all except that they would make fun of them.

كَذَالَكَ نَسَكُكَةً فِي قُلُوبِ الْمُجْرِمِينَ (12)

Thus do We let it (polytheism and disbelief) enter the hearts of the Mujrimûn [criminals, polytheists, and pagans. (because of their mocking at the Messengers)]

That is how We inject it inside the hearts of the criminals

*Salaka* = to inject something, to pierce something into something, like a string is pierced though beads. It is also one of the words used for Musa alayhissalam *waslik yadaka* “Stick your hand in your pocket”

So “We put it inside the hearts if the criminals”

The question is, what is ‘it’? it is the making fun of the messengers. This idea that goes deep inside the hearts and now reasoning is no longer there

**Ayah 13**

لَا يُؤْمِنُونَ يَهُودٌ وَقَدْ حَلَّتْ سَنَّةُ الْأَوْلِينَ (13)

They would not believe in it (the Qur’ân), and already the example of (Allâh’s punishment of) the ancients (who disbelieved) has gone forth.

They are not going to believe in it …

That is the end of it. And who put it inside their hearts? Allaah azzawajal did as a punishment.
And the legacies, the traditions, the on-goings of previous, earliest nations has already passed by

Ayah 14

وَلَوْ فَتَحَّنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاوَاتِ فَظَلُّواْ فِيهِ يُعْرِجُونَ (۱۴)

Translation: And even if We opened to them a gate from the heaven and they were to keep on ascending thereto, (all the day long).

Had we opened for them a door from the Sky and they spent all day just rising up to it.

In suratul An'am the messenger sallAllaahu alayhi wa salaam was told to go up to the sky, now Allaah is saying, if the disbelievers started going up into the sky ...

Zhalla yazallu = to remain, it comes from zill. Of the shade to remain and not go away, although not as long-term as other words like damaa is longer because zhalla comes from zhill and the shade doesn’t last all day.

Zhalla is also a fi’l by itself, it means to do something all day zhalaltu = I’ve been working all day, by itself it means this, with no maf’ul bihi added.

So a door has been opened in the sky and they continue to rise up and up and up to that door. So it’s not like they have just been taken up, they are spending their whole day travelling upwards. So they have time to realise what is going on here.

Even then they would say:

Ayah 15

لَقَالُواْ إِنَّمَا سَكَرْتُ أَبَصَرَنَا بَلْ نَحۡنُ مَسْحُورُونَ (۱۵)

Translation: They would surely say (in the evening): "Our eyes have been (as if) dazzled (We have not seen any angle or heaven). Nay, we are a people bewitched."

They would say my eyes have been made drunk, rather we are nation upon whom magic has been done.

We’ve been mystified, duped by magic.

Allaah is saying, I have given you Qur’aan, I am going to guard the Qur’aan. They keep saying you are insane, then they come up with other excuses, how come angels don’t come. Even if I was to get them an elevator to the sky and they spent the entire day just going up into the sky, they would still say “no, this is not real”. Meaning: there is no point bringing
them what they are asking for because Allaah already knows what their response is going to be.

**Ayah 16**

وَلَاَلَّذِينَ جَعَلَنَا فِي أَلْسِمَاتِ بُرُوجٍ، وَزِينَهَا لِلنَّظَّرِينَ (۱۶)

Translation: And indeed, We have put the big stars in the heaven and We beautified it for the beholders.

And even if they had been able to go up into the sky, they would not be able to go further because..

**We have placed in the sky, buruj, …**

**Buruj** = a tower you can see from the distance

This is one of the mutashaabihat of the Qur’aan and we will see what Allaah tells us about the mutashabihat

**Barajaat** = to become obvious to the eye

**Baraja shay’an** = he saw something with his eye from a distance

**Burj** = a tower that is dome shaped

..so We put all these towers and structures in the sky and We beautified it for those who could see

**Ayah 17**

وَحَفِظۡنَـٰهَا ُِّن ك ل ِ شَيۡطَـٰن   رَّجِيمُ (۱۷)

Translation: And We have guarded it (near heaven) from every outcast Shaitân (devil).

**And we guarded it from every shaytaan is that is cursed**

**Rajeem** comes from **rajm** = to throw stones

In old societies when someone was cursed the people would throw stones at them. Shaytaan-ir-rajeem is shaytaan that is pelted
Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.

This is all something that is ghaib to us and Allaah is letting us know what is happening in the skies. So some news comes from the skies, Allaah sends His decision on the earth by means of angels. The angels are carrying 'classified files' or they are discussing with each other classified information. One kind of creature in the sky that is made of light, the angel, the other kind of creature is a creature made of fire. The Arabic language makes the noor and naar very close to one another. These two creatures both have access to the sky and actually have some interactions with each other. We also know that Iblees was a creature of naar but he was once the head of the creatures of noor.

So the messengers are bringing messages from the sky and these jinn try to steal some of that information.

**Except the one who stole a little bit of the hearing ...**

In the previous surah we learnt that Allaah knows and controls everything in the sky and in the earth, so all of this is happening and Allaah already knows, it's not like he got away with something. The angels then release what the jinn have done and they have been equipped with something that:

_قَاتِبَةٌ، شِهَابٌ مُّبِينٌ_ (18)

This is something in the sky that is brilliant and bright, it has flame in it and spark in it. So literally a meteor is shot at them the moment they are recognised. Some argue that the Jinn is made of fire, how can fire hurt fire? If you ever ask yourself, then just slap yourself, or if you don’t want to do that, bring a handful of soil and throw it in your eyes, we are made of dirt right?

We are made of dirt, but we became something else.

**A clear shot is taken at them**

And it is clearly coming as a punishment at them.
What do these creatures do? They hear something and they come down and in the world you have people who worship the shaytaan and they come and they whisper to these people, some bit of what they heard of the unseen. This is the process of astrology and palm reading etc.

**Ayah 19**

والَأَرْضَ مَدِينَتَها وَأَلْقَيْنَا فِيهَا رُوَاسِيَ وَأَتَبَنَّا فِيْبَا مِن كُلِّ شَيْءٍ

Translation: And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.

And the earth we have stretched it out and We have thrown upon it mountains that get pegged down and We have sprouted in this earth all things that are kept in a scale

*Wa*zan=*balance and scale*

*مُوزَوَنَْ*

Weight

The closest word to modern Arabic is *munasib*

What that implies is Allaah has species of fish, Allaah has species of plants, there are plants that are of vegetation and there are also weeds, and insects. But He keeps their populations and their territories under control because if you have an infestation of weeds, no other plants can grow. If certain fish take over, they will eat all the other species out and the entire environment will be destroyed. All these different species are inter-dependent.

The balances of populations in this world are allowed to sustain.

**Ayah 20**

وَجَعَّلۡنَا لَكُمۡ فِيْهَا مَعۡيَشٍ وَمَن لَّسۡتُم لَّهُ يَرۡأُؤُوقِينَ (٢٠)

Translation: And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals].

And we have placed in you all means of living well

*Ma’ayish*

*Ma’isa* from *ma’isha* = means of sustenance, means of living well
And we have placed in it people who you don’t provide for.

In other words, you know a person who owns a horse, he has to take care of his horse, he has to feed it etc. but there are so many other animals and creatures that he didn’t feed but they are being fed for anyway.

Ayah 21

وَإِنْ مِن شَيْءٍ إِلَّا عِندَنَا خَزَائِنُهُ وَمَا نُزِّلَهُ إِلَّا بِقَدْرٍ مَّعْلُومٍ (۲۱)

Translation: And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure

There is nothing at all except We have its treasures ...

Meaning that the resources of this earth are limited and the full extent of these resources are with Allaah

And we don’t send these resources with you except in a known quantity

Allaah owns all the water in the sky but He only sends a little rain at a time. He sends the heat, then He sends the cold, He sends the clouds and He sends the sun. It is all in known quantity.

Ayah 22

وَأَرْسَلْنَا الْرَّيحَ لَوَّاحٍ فَأَنزَلۡنَا نَرَى مِنَ السَّمَآءِ مَاءً قَافِضًا كَفۡمَوَّةً وَمَا أَنَّمَ لَهُ بِخَازِنٍ (۲۲)

Translation: And We send the winds fertilizing (to fill heavily the clouds with water), then caused the water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].

Laaqiha is the singular, lawaqih

Laqaha yâlqahu = laqaha ya’ni hamala

Laqahatil laaqa = when something carries something inside it

Laqahatil naaqa = the she camel became pregnant

We sent the winds in a state that the winds are pregnant

The winds are pregnant with clouds, with pollen and they are carrying them from one territory to another, for the plants to grow, for life to be sustained on the earth. They are loaded with life.

..and then We send water down from the sky then We make you drink it
We give you drink by means of it

...and you are not the ones keeping it in storage

You are not the ones preserving the water, you are not the ones maintaining the ice caps that melt every year that add to the oceans, that add to the rivers, that add to your water supply then Allaah makes it snow again so they replenish so they can melt a little so whole water cycle of the earth can continue. The more we learn about science, about how Allaah stores water in the earth and how He protects it, it is just magnificent. Life is sustained all over the world, by water. Speaking of water, Allaah then says:

Ayah 23

وَإِنَّا لَنَحۡنُ نَحۡيٌ وَنَمِيتٌ وَنَحۡيُونَ أَلۡوَاتۡهُنَّ (۳٢)

Translation: And certainly We! We it is Who give life, and cause death, and We are the Inheritors.

We are the ones that give life! We are the ones that give death! And We are going to be the inheritors.

The idea of \textit{waratha} is very powerful. I will leave one day and leave my belongings to my wife and children. Then they are going to die one day and leave it to their kids and we are going to keep passing off – the land, the house, the money. Even the things you don’t need. You eat an apple, throw in the trash, somewhere a squirrel is going to finish it, he will inherit the rest of it. That squirrel is going to die then the insects will inherit the body. The insects die and the earth then inherits them, whatever organic matter they have. Then the plant that is planted into the ground inherits from their nutrients. Then we inherit that plant. Allaah says in the end, I am the Only Inheritor.

Ayah 24

وَلَقَدۡ عَِۡمۡنَا الۡمُسۡتَقِيمِينَ مِنَّكُمْ وَلَقَدۡ عَُلِّمۡنَا أَلۡمُسۡتَخۡرِجِينَ (۴٢)

Translation: And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards

And We know of those who are trying to get ahead among you..

The doers of good some have interpreted as. Those who are trying to get ahead in terms of good deeds and they are looking forward to meeting with Us.

And We know of those who want to put off
They don’t want to meet with Us. They’ll say I need more time right now, I can’t change myself right now.

**Ayah 25**

وَإِنْ رَبِّكَ هُوَ الْحَكِيمُ الْعَلِيمُ (٢٥)

Translation: And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing

**And your Master no doubt will gather all of them. Certainly, He is full of Wisdom and He knows all things.**

What is interesting is that the sequence has changed. *Hakeem and 'Aleem*

**Ayah 26**

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِّنْ حَمَّامٍ مَّسْنُونٍ (٢٦)

Translation: And indeed, We created man from dried (sounding) clay of altered mud.

**And we have created the human being...**

Allaah had said before that the winds are loaded, then the water comes, those are the ingredients in plant life. What are the ingredients in human life? Now Allaah is turning to that subject.

In the Qur’aan Allaah described human creation from certain ingredients the most basic ingredient is *turaab*, that is the first ingredient, dried up dirt. Then He says, *teen* which is wet soil. When turaab mixes with water it becomes teen. Then there is *teen-il-laadhib, the third stage*. Laadhib means there is some organic matter in it and it forms a complex compound of mud. Then there is *hama’un masnun*.

*Hama* in Arabic is really dark mud and it is almost black and it has a stench to it. It is heated. Something is going on in that *hama’*.

Then Allaah adds the word *masnun*, it comes from *sunnah* like we say this practice is masnun, i.e. it is found in the Sunnah.

*Sin = tooth*

Sunnah also means to set a trend. A trend is something that is set over time. So water that is left in that state of mud for a long period of time has a sunnah on it, meaning it’s been
left that way. It’s got the trend of being that way and as a result it is rotted. So in sunlight, there will be rotting and reaching some kind of maturity. So there is a boiling, hot, smelling mud, that has been left for a long time then it dries up. Then it becomes salsaal is the next phase. Eventually the salsaal matures and becomes salsaal kalfakhhar. It gets so solid, it is like the dried up dirt of pottery. This is how Adam alayhisalam was first made.

So Allaah says He created humans from salsaal, dried up evolved dirt that came from hama’im masnun, from that mud that was blackened and left there for a long time and was very smelly.

**Ayah 27**

وَالْجِنَّ حَلَفْنَاهُ مِن قَبْلُ مِن نَّارٍ آلْسَمْوَمٍ (۲٧)

Translation: And the jinn, We created aforetime from the smokeless flame of fire.

**And Jinn He created much before that even from a fire of a very hot breeze**

A wind that is burning hot that the Arabs would describe samoom as something that when he felt it, it felt like poison has entered his body through the skin. That is what the Jinn is made of. That is the original creation of the Jinn but we are not mud anymore we have been transformed into something else. That was the initial ingredient and Allaah used that to make something else.

**Ayah 28**

وَإِذْ قَالَ رَبّكُ لِلْمُلِكَةِ إِنَّى خَلِيقٌ بَشَّرًا مِّن صَلْسَلٍ مِّن حَمَّامٍ مَّسْنُونٍ (۸٢)

Translation: And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud.

**And when your Master said to the angels “I am creating a bashar”**

**Bashar** literally refers to the skin of the human being. The closest thing to dirt in our creation is our skin. Allaah highlights the word that is in its texture, its colour and nature, that is closest to the dirt.

**Min salsaalim-min hamaaimm-masnun**

These ingredients will keep getting repeated. This dried of dirt that came from smelly mud
Ayah 29

فَإِذَا سَوَّى هُوَ وَنفَخَ فِيهِ مِن رُوحِ قَفَعْوَانِ لَهُ سَجِدَانَ (۳۹)

Translation: "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."

I have completely fashioned him, balanced him out..

Fingers on both sides, eyes are evened out etc. everything has been made, moulded perfectly.

..and then after I have blown into him from My Ruh then fall before him in sajda

Waqa’ā yaqā’ū

Allah did not finish creating him and then told the angels to make sajda. Allah says I am making someone and when I am done and I have put My Ruh into him then make sajda to him. So Allah hasn’t done it yet. But He has already issued the command. This is important because this means Iblees already knew that he will already have to sajda. The dirt Adam was made out of isn’t worth the nobility, once the Ruh is blown into him, then he is worth the sajda. Then something has happened to him and he has become a special creature. He has become ahsan taqweem. There is something special about the Ruh and how it dignifies the human being.

فسجَدَ الْمَلِيَّةَ كَلَّهُمْ أَجْمَعُونَ (۳۰)

Translation: So, the angels prostrated themselves, all of them together.

The angels then made sajda, all of them, all together.

All of them without exception, this was emphasised so we don’t think that Iblees was an angel. Kulluhum was enough, but additional ajma’een was made.

You would actually is jami’oon, ajma is mubalaagha
Ayah 31

إِلَّا إِبِّليسَ أَبَى أَنْ يَكُونَ مَعَ ٱلسَّجِدَينَ

Except Iblîs (Satan), - he refused to be among the prostrators.

Except Iblees, he refused to be among those who are falling into sajda.

Ayah 32

قَالَ يَبِّليسْ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّجِدَينَ

Translation: (Allâh) said: "O Iblîs (Satan)! What is your reason for not being among the prostrators?"

He said "Iblees, what is wrong with you that you shouldn’t be from among those who make sajda?"

Ayah 33

قَالَ لَمْ أُكُن لَّا سَجَدَ لِتَشْرَ لِحَلَفَتِهِ مِن صَلَصَلِ مَنْ حَمَا مَسْجِدٌ

Translation: [Iblîs (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud."

He said, I wasn’t ever going to do sajda to a man to skin, and flesh and bone ..

لَمْ أُكُن = I wasn’t ever going to do it.

In other words, from the moment you told us this day was coming I had already made up my mind.
Allaah already knew this. That is why Allaah says *kaana minal kaafireen*. Allaah doesn’t say *asbaha minal kaafireen*. It wasn’t ‘he became all of a sudden from the disbelievers’. But ‘he was from the disbelievers’ his kufr was already inside, now it just became obvious to everybody else.

...You made him from smelly mud that dried up

**Ayah 34**

قَالَ فَأَخْرِجْ مَنَّاكَ بَعْلَ رَجِيمٍ (۳۴)

Translation: (Allâh) said: "Then, get out from here, for verily, you are Rajîm (an outcast or a cursed one)."

He said “Get out from it, then you are cursed!”

**Ayah 35**

وَإِنَّ عَلَيْكَ الْلَعْنَةَ إِلَىٰ يَوْمَ الْقِيَامَةِ (۵)

Translation: "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."

And upon you especially, there is going to be the curse till the Day of Judgement

**Ayah 36**

قَالَ رَبِّ فَأَنْظَرْنِى إِلَىٰ يَوْمِ يَوْمٍ (۶)

Translation: [Iblîs (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

He said, “Master if that is the case give me extra time til the Day on which they will all be raised”
Ayah 37

قالَ قَبْلَكَ مِنَ الْمُنْطَرِينَ (۳۷)

Translation: Allâh said: "Then, verily, you are of those reprieved,
Then you are among those who have been given time
This implies that there are other shayateen that have been given time with him

Ayah 38

إِلَىٰ يَوْمِ الْوُقْتِ الْمُعْلُومَ (۸۸)

Translation: "Till the Day of the time appointed."

Until the day of the known time
But we say that the time is not known. Well, a lot about it is known. It’s signs are known, it’s events are known, Allaah is speaking of ma’lum so Allaah only truly knows.

Ayah 39

قالَ رَبِّ يَمَا أَغْوَىَنِي لَنَزََّنَّ لَهُمْ فِى الْأَرْضِ وَلَأَغْوِيَّنِي أَجْمَعِينَ (۹)

Translation: [Iblîs (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.
He said, Master ...

Iblees is still calling Allaah, Rabb. He isn’t denying that Allaah is Rabb. There are human beings that deny Allaah is Rabb but He still isn’t denying Allaah is Rabb. But even though Iblees is calling Him Rabb, he is talking about Allaah that is unbecoming of a slave.

...only because You have caused me to be misguided, You took me far away from the truth..

We see a new dimension of what he is going to do. In suratul A’raf we saw him saying that he will sit on their straight path, but here he says:

...I will beautify for them so much on the earth...

Allaah says in the Qur’aan that He made the world beautiful. Whatever We made of the earth we have made beautification of it. Then what is shaytaan doing that he didn’t already do?

لَۡ زََ ِنَنَّ لَه مۡ َِى ٱلَۡۡرۡضِ

The fee is key here. “I will beautify for them in the earth for them” so that they see beauty nowhere else. Their obsession will be of the beauty of this world. Whatever they do in this earth I will beautify for them.

وَلَأُغۡوََِنَّہ مۡ أَجۡمَعِينَ

And I will misguide them far far away.

_Ghawa_ = to be far off the right path that you cannot find your way back anymore. I will take them so far and drop the standard so far.

_Ajma’een_ = all together, their entire population.

Ayah 40

إِلَّا عِبَادَكَ مِنْهُمْ أَلْمُخْلِصِينَ (٤٠)

Translation: "Except Your chosen, (guided) slaves among them."

Except from Your slaves among them that have been made sincere by Your Divine Intervention
Ustaadh added all those words because *mukhliss* is an ism fa'il, whilst *mukhlass* is an ism maf'ul. A *mukhlass* is a sincere person, a *mukhliss* is someone who has been granted sincerity from Allaah, has been given the gift of sincerity.

**Ayah 41**

قَالَ هَذَا صِرَاطٌ عَلَىٰ مُسْتَقِيمٍ (٤١)

Translation (Allâh) said: "This is the Way which will lead straight to Me."

Allaah says, "this is a Path on Me that is straight"

على

Means mandated on Me to show
Also means in the meaning of *ilayya*: it leads to me

‘Ala is used because you are going to be elevated on this path

**Ayah 42**

إِنَّ عِبَادِي لَيَسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ أَتَبَعَكَ مِنِّ أَلْقَاعِنَ (٤٢)

Translation: "Certainly, you shall have no authority over My slaves, except those who follow you of the Ghâwun (Mushrikûn and those who go astray, criminals, polytheists, and evil-doers)

My slaves, no doubt about it, you will have no coerce or power against them except from those who end up following you, from the ones that get lost.

My slaves will keep fighting you, but sometimes they might slip and then you will get them ghawun.

**Ayah 43**
No doubt, Jahannam, is their promised place altogether

Given the word, it is the grammatical position in the sentence. Many have spoken of the Iraab of the basmalah. It is attached to a hidden verb that is being postponed/delayed that is relevant to the situation. Meaning: whenever you say the basmalah there is an actual verb that is hidden and is only understood based on the action. So when someone is eating or drinking and starts it with bismillah then it means I am eating and drinking in the name of Allaah. This is something that is understood in the Arabic language- called Taqdeer. The reason why we say the hidden thing is a verb is because the principle pertaining to action is that they are verbs and not nouns. This is why verbs work with no conditions whereas names functions with conditions because the action is part of the verb and it is only the branch of the nouns.

Ayah 43

"It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned."

It has seven gates, for every gate of them there is a portion divided ...

Maybe these kinds of sinners will go through this gate, those kinds of sinners will go through that gate, those deniers of the messengers will go through this gate. So every gate has its own population that has been divided.

Ayah 45

"Truly! The Muttaqûn will be amidst Gardens and water-springs (Paradise).

No doubt the people who protected themselves, who were cautious and careful are going to be in the midst of multiple gardens and lots and lots of waterfalls.

Ayah 46
"(It will be said to them): 'Enter therein (Paradise), in peace and security.'

It will be said to them (Allaah will say to them) Enter! In peace and safety.

These kinds of iltifaata are in some of the most beautiful places in the Qur’aan. Allaah spoke in the third person. He said no doubt the people of taqwa will be in the gardens. The next thing we expect is, they will be in gardens, and they will be told 'enter'. But the listener, you have to understand the effect on the listener, he is hearing the people of taqwa will be in gardens and he is thinking, they will be in gardens, not I will be gardens. In the very next ayah Allaah says 'Enter!'. When somebody says, “enter!” that is second person. The listener is supposed to think, Allaah is talking to me?

Why
To enter Jannah you have to first walk through some dangerous territory, now they are told to relax, you have made it, there is no danger to face.

We told not to look at the mutaqeen as some far off people. You could be them! This could be said to you.

Ayah 46

"And We shall remove from their breasts any deep feeling of bitterness (that they may have), (So they will be like) brothers facing each other on thrones.

Now Allaah has gone back to the third person, after giving us the encouragement

And We will pull out of them (literally yank out of them) whatever was in their hearts from any kind of ghill.

Ghill = ill feeling

..as brothers..

This could mean that they are really brothers or brotherhood in Jannah, or it could be that they had ill feeling while being brothers in this dunya. In other words, just because we are students learning the same thing, or because we are working at an Islamic organisation does not mean we have to perfectly get along all the time. It is perfectly normal, in Islam, to find somebody annoying. Allaah says whatever that feeling is, it will be taken away.
Sometimes we say things to each other that hurt each other’s feelings and years go by and your feelings don’t change, and you might have a defensive attitude towards that person. Allaah says He will pull it out of your heart because He knows you can’t pull it out yourself.

..and then you will be on these beds, couches facing one another

Just because Muslims are together doesn’t mean that they are happy, the ghill had to be taken out first, now they can hang out with each other.

Ayah 47

لا يمسهم فيها نصب وهم هم ينبحجهين

"No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it"

No exhaustion will touch them ...

*Nasab* = literally means exhaustion

Nasaba yansibu = to stick something into the ground
*Nasiba* = to work so hard that you can’t even stand up anymore, this happen when you are having a good time but in Jannah there will be no such exhaustion.

... they are not going to be expelled, they are not going to be taken out.

Ayah 49

تبي عبادي آتي أنا العفو الرحمن

Declare (O Muhammad SAW) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.

Inform My slaves no doubt about it I am the One that is extremely forgiving and always merciful.
Let them know that I have scared them of hellfire and I am telling them the muttaqeen will enter Jannah but tell them they have an opportunity, I am the One who is Extremely Forgiving and Merciful

Ayah 50

وَأَنَّ عَذَابَيَّ هُوَ عَذَابَ الْعَذَابِ الْآَلِيمِمُ (٥٠)

Translation: And that My Torment is indeed the most painful torment.

However My punishment, that is the painful punishment

Ayah 51

وَتَبِينُوهُمْ عَنْ ضَيۡفِ إِبۡرَٲهِيمَ (٥١)

Translation: And tell them about the guests (the angels) of Ibrâhim (Abraham).

And tell them about the guests of Ibraheem

Allaah just before said that He is forgiving and He can punish then he says tell them about the guests of Ibraheem because the guests of Ibraheem came with mercy, you are going to have a child, and they came with punishment, the destination of Lut.

Ayah 52

إِذَ دَخَلُوا عَلَيْهِ سَلَّمُمَا قَالَ إِنَّا مِنَ مَنْ مَوَاجِلُونَ (٥٢)

Translation: Translation: When they entered unto him, and said: Salâm (peace)! [Ibrâhim (Abraham)] said: "Indeed! We are afraid of you."

When they entered his house, they entered upon him and said salaam. ..

In the previous surah Ibraheem alayhissalam is hiding his fear and here he couldn’t hide it any longer.

..he said “we are afraid of you”

Wajil is to hide a fear inside, so unless he said it, it won’t be known. So Ibraheem alayhissalam didn’t look afraid
Ayah 53

قالو لَّا تَوَحِّلُ إِنَّا نُبَشَّرُكَ بِعَلَمٍ عَلِيمٍ (۵۲)

Translation: They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom."

They said, "Don't be afraid..."

These are multiple angels, and you don't need multiple angels to give one bit of news.

So they tell him

..We are giving you good news of a boy that is going to be very knowledgeable

Ghulam = a boy of 8 to 13

Even as a boy he is going to be very smart. Ghulam also means that you will live to see this. You are already old yourselves, you will see him grow, and when he older he will have awesome grades. This is Ishaaq alayhissalam.

Ayah 54

قال أَبْشَّرْنِي عَلَى أَنْ مَسَنَى الْصِّبْرِ قَيْمَ تَبْشِّرُونَ

[Ibrâhim (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me?

Of what then is your news?

He said you are giving good news even though old age has already gotten hold of me? What are you congratulating me for?

Ayah 55

قالو بَشَّرْنَلَكَ بَالْحَقِّ فَلَا تَكُن مِّنَ الْقَنُوتِينَ (۵۵)

Translation: They (the angels) said: "We give you glad tidings in truth. So be not of the despairing."

They said "no we are truthfully congratulating you. Don't become from those who lose hope altogether"

Ya’is was the previous word we saw. Ya’bos = extremely depressed, sad, lost hope

Qunoot = al-qaanit ashaddu mubaalaghatan minal ya’is
Qaanit is someone who always looks at the negative side of things, he can't look at the positives of anything.

So the angels tell Ibraheem alayhisalam, don’t be like that, don’t be so negative.

**Ayah 56**

قَالَ وَمَن يَقْنَعُ مِن رَّحْمَةِ رَبِّهِ إِلاَّ الْإِسْتَيْلَتَنَّ (٥٦)

[Ibrâhim (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"

He said, “who is going to be depressed from the mercy of his Master except the mislef?”

In other words, that isn’t me. The qunoot is for the lost. But Ibraheem alayhissalam is very smart. He realized this angels aren't just here to say I am having a baby, congratulations.

**Ayah 57**

قَالَ فَمَا خَطَّبُكُمُ أَيُّبَا الْمُرْسَلُونَ (٥٧)

Translation: [Ibrâhim (Abraham) again] said: "What then is the business on which you have come, O Messengers?"

He said, “What is your real mission, the ones who have been sent?”

خَطَّبُ

Is used for a situation , like you would ask someone “what’s going on? What’s the situation?” if the situation is trouble then you would use the word khatb

**Ayah 58**

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُجَرَّمِينَ (٥٨)

Translation:They (the angels) said: "We have been sent to a people who are Mujrimûn (criminals, disbelievers, polytheists, sinners).

They said “We have been sent to a criminal nation”

**Ayah 59**
إِلَّّا ءَالَ لُوطٍ إِنَّا لَمْ نَجَوْهُمْ أَجْمَعِينَ (۶۹)

Translation: "(All) except the family of Lut (Lot). Them all we are surely going to save (from destruction).

Except for the family of Lut, we are going to rescue them altogether
Ayah 60

إِلَّا أَمْرَانَهُمْ قَدْ رَنَّا إِنَّهَا لَمِنَ الْغَـِِٰرَِنَ (۱۶)

"Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."

Except his wife, we have calculated, we have estimated that she is among those who are left behind

Ghaabar= someone who is trying to catch up with you, but gets left behind.

Ayah 61

فَلَمَّا جَآََ الَ ل وط ٱلۡمُرۡسَلُونَ (۱۱)

Translation: Then, when the Messengers (the angels) came unto the family of Lut (Lot)

When those who were sent came to the family of Lut
Lut alayhissalam opens the door again.

Ayah 62

قَالَ إِنَّكُمْ قَوْمٌ مُّسَكَّرُونَ (۱۲)

He said: "Verily! You are people unknown to me."

He said, you are a bunch of people I don't know

مُّسَكَّرُونَ
unknown here

Ayah 63
They said: "Nay, we have come to you with that (torment) which they have been doubting.

They said, We have come to you with the very thing that these people are in doubt about

They will spell it out, and what they mean is punishment. That is what we have come with.

Ayah 64

وَأَتَٰٓتُكُم بِإِلَٰهِ مِن فِينَاتِكُمۡ (۴۷)

"And we have brought to you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

And we have come to with purpose and we are really telling you the truth.

Ayah 65

فَأَسۡرِ بِأَهۡلِكَ يُقِطۡعَ مِنِ الۡيَلِۡلِ وَأَتَّبِعُ أَدۡبَرَهُمۡ وَلَا يَلۡتَقَىَ مِنَّكُمۡ أَحَدٌ وَأَمَضُوا حَيۡثُ تُؤۡمِرُونَ (۱۵)

Translation: "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."

Then hurry in the middle of the night with your family...

بِيُقَطَعِ مِنِ الۡيَلِۡلِ

In a very small portion of the night

وَأَتَّبِعُ أَدۡبَرَهُمۡ

...and you (Lut) follow their backs,

In other words, you should be the last one to leave. If you follow their backs, you see the backs of your family that means you are the last ones behind, that means you make sure everybody got out, that is your messenger. See what the responsibility of a messenger is?

وَلَا يَلۡتَفِتَ مِنَّكُمۡ أَحَدٌ

And none of you better turn around
Is majnun because there is amr here, in the third person

*Mada yamdi* = to come to pass, also means to walk pass something. Also in a figurative sense, if you let something be, you let it be, don't discuss it anymore.

keep walking and don’t discuss it anymore

...where you have been told to go

The angels are telling Lut to go this way because the debris will fall that way.

**Ayah 66**

وَقَضَّيْنَا إِلَيْهِ ذَٲلِّكَ الْأَمْرُ أَنَّ دَابِرَ هَـٰٓؤ لَّاََّ قَطَعَبَحِينَ (۶۶)

Translation: And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.

And We dictated to him that decision, that the side arm, the strength, of this nation is going to be chopped off by the time morning comes

**Ayah 67**

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْبِيْشِرُونَ (۷۶)

Translation: And the inhabitants of the city came rejoicing (at the news of the young men's arrival)

The people of the city came congratulating one another

Because they knew that there will be handsome looking men

**Ayah 68**

قَالَ إِنَّ هَذَٰلِكَ صَيِّبَىٰ فَلَا تَفْصَحُونَ (۸۸)
[Lut (Lot)] said: "Verily! these are my guests, so shame me not."

(Lut Alayisalam) said this, so that late part of the night hasn't hit yet.

**He said “These are my guests**

_Fada-ha_ = to humiliate someone  _Akhza_ = to humiliate someone.
To describe somebody’s flaws, to put somebody down before other people, publicly embarrass somebody is _fadaha_

...don’t publicly embarrass me

---

**Ayah 69**

وَاتَقُواْ اللَّهَ وَلَا تَحْزَؤُنِ (٦٩)

"And fear Allâh and disgrace me not."

**And fear and don’t humiliate me**

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**Ayah 70**

قَالُواْ أَوَلَمْ نَنْهَكَ عَنِ الْعَلَّامِينَ (٧٠)

Translation: They (people of the city) said: "Did we not forbid you to entertaining (or protecting) any of the 'Alamîn (people, foreigners, strangers from us)?"

**They said: ”didn’t we tell you to mind your own business? Didn’t we forbid you from all nations of the world?**

What that means is: leave the world alone! These aren’t your family are they?

**Ayah 71**
He said "These are my daughters.."

Others say that they were his own daughters and Lut told the chiefs, why don’t you marry them if you have such urges. Others say that he was pointing at the women of his tribe that they’ve left. Why are you abandoning my daughters? The prophet is like the father of a nation.

...if you are going to mindlessly do something

Ayah72

Translation: Verily, by your life (O Muhammad SAW), in their wild intoxication, they were wandering blindly.

This is one of the great places in the Qur’aan. Our prophet sallAllaahu alayhiwsallam is greatly honoured in the Qur’aan and one of them is that Allaah actually swears by him

I swear by your lifespan
This sort of language is used between very close intimate friends. The laam is laam of kasam.

‘amr here is the prophet sallAllaahu alayhisalam’s life.

..they were completely blinded in their drunken state

When they came, their hormones, in a drunken state they were completely blind there was no reasoning with these people.

‘Amia = blind completely
‘amiha = blind of the heart
Ya’mahu

Ayah 73

فَأَدْمَجْنَا بَيْنَهُمْ أَصِيٍّاً مُّشْرِقِينَ (٢٣)

Translation: So As-Saîhah (torment - awful cry) overtook them at the time of sunrise;

Then the loud scream took over them as the sun fell upon them

Musbiheen = when they found themselves in the morning
Mushriqeen = as the sun rose

Ayah 74

فَجَعَلْنَا عَلَيْهِمَا سَافِلَهَا وَأَمْضَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ (٤٧)

Translation: And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.

Then We made its high places its low places ...

The ceiling which is their high places became low, the ceiling started falling apart

If you are in a building the ceiling starts falling apart, what would you do? Go run outside
But once they run outside ..

Then they started the gunfire. First Allaah got them out of their homes by dropping the ceilings then when they got out of the house,

.. then We rained upon them stones made of sijjeen

Sijjeen = a farsi word, for baked clay

It came at them and it just poured. The massive gunfire began.
Surely! In this are signs, for those who see (or understand or learn the lessons from the Signs of Allâh).

In that, especially, there are miraculous signs..

*Tawwasama* comes from *wasam*. From it we get the word *ism*, name. *wasam* means a symbol, a marking. Allâah says this is a sign.

...for those who can get hints by looking at symbols

People who can look at clues and make a decision and reach the conclusion, like a tracker who looks at the prints and determines where it is headed, that is a muttawassim; he reads the sign and makes the conclusion. Intelligent people can look at the sign and can tell what is going on. So muttawassim is used, imagine a man walking in Makkah and he sees a little pebble on the ground. After reading a story, that pebble is enough for him. He could do tawassum now, he can make the conclusion that this may have been a bullet meant for me and a rain could have come.

Tafsir of Surat Hijr by Nouman Ali Khan

Ayah 76

ََإِنَّہَا لَِِسَِِيل   ُّبقِيم ٦٧

And verily! They (the cities) were right on the highroad

And it (the town of Lut) are upon an open or an established road

*Sabeel* = a road that is easily travelled or a popularly travelled road.

At that time there is no such canal and alternative routes haven’t yet been discovered. So on the one hand you have trade from China and India that come to the ports in Yemen and on the other hand you have trade from the Roman Empire that comes to the port in Syria. So Shaam on one hand is a trade port and Yemen on the other hand. There is a travel by desert between these two ends to complete the trade route. This was the path that was often taken. Along this road where all these nations Allâah talks about would have been destroyed, so the poepl of Madyan, ashabul hijr, ashabul aika, all those nations Allâah talks about and even these, their ruins have been passed by. So Allâah is making reference to that. And you can take a hint and even if you walk by them...

Ayah 77

إنَّ فِي ذَٰلِكَ لَآيَةٌ لِّلْمُؤَمِّنِينَ (٧٧)

Surely! Therein is indeed a sign for the believers.

For those who truly believe, in that there is enough of a miraculous sign.
Ayah 78

And the Dwellers in the wood [i.e. the people of Madyan (Midian) to whom Prophet Shu’ail (A.S.) was sent by Allâh), were also Zâlimûn (polytheists and wrong-doers)

And certainly, the People of Aika were also truly wrong-doers

Shu’ail alayhissalam was from the people of Aika. Aika is the giant tree that they used to worship.

Ayah 79

So, We took vengeance on them. They are both on an open highway, plain to see

Then We took revenge from them. The two nations now they are on the open highway

Imaam = open highway, a huge road.
First it was sabeel and then it is Imaam. So they are in the more stretched part of the road.

Ayah 80

And verily, the dwellers of Al-Hijr (the rocky tract) denied the Messengers.

And the people of Hijr...

also another name for thamood, the nation sent to Saalih, the nation of ‘Ad, another name for that is al-ahqaaf because that was the region they were in

...the people of the Rock, ashabul hijr, also lied against those who were sent.

Lying against the messengers has several meanings: one is when you deny one messenger, you have denied all of them. Another interpretation is that perhaps Allaah sent multiple messengers and the last of them was Saalih alayhisalam, that they did actually deny multiple messengers that was sent their way.

Ayah 81
And We gave them Our Signs, but they were averse to them.

And We sent Our miraculous signs to them and they used to be oblivious to them.

Ignore them deliberately all the time

Ayah 82

And they used to hew out dwellings from the mountains (feeling themselves) secure.

And they used to carve even out of rocks, mountains, they used to carve out homes aamīneen (living their safely)

They used to make stable housing, really good architecture, a lot of which is still around. If you travel to Hijaz, you can still see some of these ruins.

Ayah 83

But As-Saîhah (torment - awful cry) overtook them in the early morning

A loud explosion took them by morning time

Ayah 84

And whatever they used to earn didn’t come to their aid, didn’t come to benefit them at all, didn’t free them from their destruction

Ayah 85

And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad SAW), their faults with gracious forgiveness.

We didn’t create the skies and the earth and whatever lies in between them except with purpose ...
In other words, Allaah sent the messengers with purpose but even before this, all of the creation was with purpose. There are some religious creeds in the world that have interesting views about God. For example, some aspects of Hindu philosophy suggest that God is like a child playing with a toy (ma’adhAllaah) and in modern Agnosticism you will see some of those sentiments repeated. Allaah says I did not create any of this except with purpose. And the fact that it is with purpose, what fortifies that is that

the hour is coming...

If you did not believe in the day of Judgement there is no way for you to appreciate that the world has purpose. It is really pointless without the day of Judgement. It is the people who don’t believe in Judgement day have audacity to say that the world has no purpose- get out of it what you can and move on. So not he Messenger is told sallAllaahu alayhi wa sallam

فَأَصْفَحِ ٱلصَّفۡحَ ٱلۡجَمِيلَ

It is not that their revelation isn’t convincing enough, they have an attitude that their life doesn't have a purpose, therefore they are not interested in hearing about an afterlife. This is not something that they want to concern themselves with. When a person gets so engrossed in worldly things “We penetrated it deep into their hearts” then at that point no amount of argument and revelation is good enough, it’s just going around in circles.

Safha = page
Safaha is also one of the words to forgive because forgiving is like turning a page. This word is also used when you forgive in a way that you don't let the baggage carry over because once you turn the page you don't see what is on the previous page anymore.

So turn the page in the most beautiful way
Let it go, don't be overwhelmed by it

Ayah 86

 إنَّ رَبّكَ هُوَ ٱلۡخََّۡـٰقُ ٱلۡعَِۡيمٓ

Verily, your Lord is the All-Knowing Creator.

Your Master He truly is the Repeated Creator, He keeps on creating and He is fully Knowledgeable

Ayah 87

وَلَقَدۡ ََۡـٰعَلَىٰ ٱلۡمَثَانِىَََّ ٱلۡعَظِيمَ (٧٨)

And indeed, We have bestowed upon you seven of Al-Mathâni (the seven repeatedly recited Verses), (i.e. Sûrat Al-Fâtihah) and the Grand Qur'ân[.]

- LinguisticMiracle.com Page 38
This is actually a response according to some scholars of asbaab ul nuzool. They said what have you been given, you talk about this god that owns the skies and the earth but look at you, you are an orphan, you were living off of the finances of your wife and you are going to talk to us about the God of all treasures?

Allaah says don’t be taken in by the words that they say, I have given you something that is greater than any other treasure but we also make it specific about a particular action or a particular verb because

**We have given you seven from the highly praised ones.**

Most scholars agree that this is the fatihah. There are a significant number who don’t agree and there are 20/30 opinions to what this might mean but a significant number still agree that this is surat fatihah. Whatever it is, it is feminine because sab’a is masculine so ‘ayaat’ is feminine ..

**And I have given you w’Al Qur’aanul Adheem**

And the Great Qur’an meaning fatihah is in a place by itself and then the rest of the Qur’aan. Fatihah is a unit by itself is really interesting. If you look at the organisation of the Qur’aan, it corroborates the idea. So you have the fatihah by itself, then you have the next three surah, the first manzil, then the next five then the next seven, nine, eleven, then the next thirteen, and sixty five. So fatihah stands by itself, it is like the prelude. The first page of the book where the introduction is mentioned, and then the rest of the book, wal Qur’aanil adheem

Others say no, the waw is the waw of bayan and therefore is means “We have given you the seven highly praised ones..(that is to say) the great Qur’aan” Yet others say that the Qur’aan is divided into seven parts, these highly praised seven parts of the Qur’aan is the Qur’aan.

Essentially it all boils down to the Qur’aan.

**Ayah 88**

لا تَمْدِينَ عَيْنَيكَ إِلَى مَا مَتْعَنَاتُ يَهَا أُزُوَّاجًا مِّنْهُمْ وَلَا تَحْزَنُ عَلَيْهِمْ وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ (88)

Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers).

**Your eyes dare not stretch ..**
Your eyes also look up, the further up you go the higher it goes.

..**don’t let your eyes stretch up to**

إِلَّا مَا مَتْعَنَا بِهِْ
To what We have hooked up, to what We have provided, what We have facilitated them with ..
Who are they?

Azwaj is a unique word in the Qur’aan it is used for the word group. We saw many words for groups, she‘a, ubsah, fareeq (in baqarah and ali Imran) but we know that zawj doesn’t normally mean group, it means one part of a complementary pair. When a group together complement one another and they are completely cohesive, they are called zawj. They have something so strongly in common, they are unanimous in some way, they are completely on the same page, called zawj. In Judgement day we will be broken up into three azwaj. One of a pair is just one aspect of a thing. So you will be in one group where you will have everything in common with every member in that group.

So Allaah says, this group that has a lot in common with each other, and Allaah has given them a lot of wealth and power

Those groups I have given some to, don’t be grieved over what I have given them and don’t grieve over them themselves. And lower your wings for those who truly believe.

Khafadalahu janaHahu = to show humility, literally means to lower your wings, of a bird- to lower its wings to protect its nest.

This occurs a couple of times to the Prophet sallAllaahu alayhi wasallam in his attitude towards the sahabah. You should be completely humble to those who have come to believe with you. Don’t be impressed with what they have, just concern yourself with those who have come to Eaman with you.

In these ayaat is a lot of philosophy in them that we find hard to accept. [DISCLAIMER by the Ustaadh] We are living in difficult political circumstances and we are trying to make whatever alliances we can, for example when there are legislations which ban hijab in public libraries, in school, then we would want to have alliances with other humanitarian groups or civil rights groups but you know what, a lot of those civil rights groups have other allegiances and some of those allegiances are very questionable to us. So we do is we say we shouldn’t talk too much about them because it will just backfire against us because they are a minority and we are a minority we should just play the game a little bit. That sounds fine as a political strategy but the Prophet sallAllaahu alayhi wasallam isn’t concerned with that, Allaah does not let him be. If you want to secure you placed in Makkah, you are taking beatings, you are being tortured, you are being humiliated, so if a few influential people in Makkah do become Muslims it’s huge - it will help the cause a lot. It will keep the Muslims safe. If they see one of the great tribe leaders, eg Abu Sufyan walking around with the Muslims, then they will back off. But Allaah tells the prophet sallAllaahu alayhi wasallam, no, don’t even look at them. A part of the effective daw’ah of the prophet sallAllaahu alayhi wasallam was to target the elite also, because even if one elite comes through, it’s huge. That is the Muslim mentality to this day. We have youtube videos about famous people who
have become Muslim. Why, because we think it will have impact on society— that they might think "Oh that person became Muslim too? That changes my view on Islam". In some sense yes it might even help, but the messenger sallAllaahu alayhi wasallam is told "look not ever at the expense of those who are politically insignificant, socially and economically insignificant – who? The people who have believed with you; who has believed with the prophet sallAllaahu alayhi wasallam in Makkah? Slaves - they don’t even have status - youth, foreigners eg Salman al-Farsi, Suhaib ar-Rumi, immigrants, they don’t have any clout, some other poor sahabas and that’s it, one or two wealthy, they’re wealthy but they aren’t really that strong. Then eventually Umar joins, then Hamza, but for a long time they are a very weak bunch of people. Politically speaking and militarily speaking they’ve got nothing. But Allaah tells the messenger sallAllaahu alayhi wasallam that you should stay humble to them. Your attention should be to them and you should be grateful to them. In another place the messenger is saluting these believers, Allaah has mandated Mercy upon Himself for you (for the believers) in your case.

Tell them:

**Ayah 89**

وَقُلْ إِنِّي أَنَا أَلْتَدْرِرُ الْمُتَّمِينَ

And say (O Muhammad SAW): "I am indeed a plain warner." (Tell them "I am the one who is openly warning"

In other words, it is reversing. You think you are warning me? I am the one who is issuing the warning, not you. Your warnings are empty. My warnings are real.

**Ayah 90**

كَمَآ أَنزَلۡنَا عََۡى ٱلۡم قََۡسِمِينَ

89) As We have sent down on the dividers, (Quraish pagans or Jews and Christians).

There is some debate amongst the Mufassiroon on what this ayah means.

**Just as We sent it on those who divided things up**

Some believe that this is the Jews that divided their book up, others believe that this is a term used by the leaders of Quraysh that came up with a new joke against the Qur’aan.
“hey I’ll take this surah you take that surah” and they would make fun with the surahs of the Qur’aan. So Allah says just as We have sent it to those who divide up

Ayah 91

Who have made the Qur’an into parts. (i.e. believed in one part and disbelieved in the other).

Those who took the Qur’aan and tore it to pieces

This idea of ripping the Qur’aan apart isn’t just done by these muqtasimeen, the idea of studying the Qur’aan by piecemeal, i.e. ‘I like this part of the Qur’aan I’ll forget about the rest of it, that doesn’t exist for me’ or ‘I know this one or two ayah, that’s all there is to me’ you have literally ripped the Qur’aan. Some scholars even took this further and argued we should study the Qur’aan cohesively as a text; there are different approaches to studying the Qur’aan like you would study just an ayah, study its tafsir, then go to the next ayah and study it’s tafsir, and you take this individualistic look at. But the Ustaadh tries to highlight, though not completely but he does try to give some taste of it, how the surah comes together, how the ayat come together, how the beginning and the ending come together, things like that, how surah’s themselves are coming together, how groups of surahs are formulating an argument together- so you are looking at the whole thing from even a literary standpoint but more importantly from a religious standpoint. We can’t make religious judgements on the Qur’aan based on one section there and other sections there. It has to be a comprehensive look at the Book

Ayah 92

So, by your Lord (O Muhammad SAW), We shall certainly call all of them to account.

I swear by your Master We will absolutely interrogate them altogether

Ustadh opens up the beginning of the Book, he wants to share something about the ending and the beginning. In the beginning Allah said dhurhum – you leave it alone. They are going to eat, be distracted from their false hopes, let them enjoy themselves, let them party. At the end of the surah Allah says “I swear to you, you will leave them alone but I won’t, We will interrogate them” So what they be interrogated about?

Ayah 93

For all that they used to do.
What they used to do

The question then arises, what did they used to do? That question had been answered in the beginning of the surah.

Ayah 94

قَاصِدُوكَ بِمَا تُؤَمَّرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

Therefore proclaim openly (Allâh's Message - Islâmic Monotheism) that which you are commanded, and turn away from Al-Mushrikûn.

You keep doing what you are doing

Sada'a = to accomplish something, to get something done like fa'ala even though it is hard. Despite difficulty to do something is sada'a. from it we get sudaa'a which is the headache.

..from whatever you have been commanded. And ignore the people of shirk.

Ayah 95

إِنَّا كَفَيۡنَـََٰ ٱلۡم سََۡہۡزََِِنَ

Truly! We will suffice you against the scoffers.

We are enough for you against those who make fun of you

Go to the beginning of the surah,

They made fun of him in the beginning of the surah. They say “you are insane” Allaah says “I am enough for you against those who make fun of you”

Ayah 96

ٱلَّذِينَ يَجْعَلُونَ مَعَ ٱللَّهِ إِلَٰهٍ إِلَٰهًا َءَاحُرَ ۚ فَسُوُّفَ يَعْلَمُونَ

Who set up along with Allâh another ilâh (god), but they will come to know.

Those who have taken an Ilah as something to worship and obey other than Allaah, soon they will find out.

“Soon they will find out” and when they find out, what is going to happen? It has already been mentioned in the beginning of the surah.
Soon they will find out that they should have been Muslims.

We already know that your chest becomes tight because of the things they say

What are the things they say? In the beginning Allaah tells us, they say you are insane, they say how comes no angels come, in other words you are a liar, if you were truthful angels would have come. Basmalah is the affair of all those who author books and they are following the Book of Allaah Azzawajal. Allaah had revealed it in the beginning of every surah except surah at-Tawbah and also following the way of Muhammad sallaAllahu alayhi wasallam, when he would write letter

Then continue to declare the Perfection by praising your Master and be of those who prostrate themselves (to Him)

Focus your attentions not on your problems but on the Greatness of Allaah. We are learning about the difficult situations that Muslims may find themselves in. When your enemies are many and they are saying the most horrific things, the prophet salAllaahu alayhi alayhi wasallam should continue to preach the Word of Allaah and for him to be able to deal with it himself, personally, he should do Tasbeeh, al-hamd, and just do sajda. When you are doing sajda, tasbeeh and hamd what are you thinking about? Not the enemies but of Allaah azzawajal. This is Allaah teaching the prophet salAllaahu alayhi wa sallam about enemies. Or your chest became tight, you became uncomfortable, what will alleviate your chest and bring peace and tranquillity in your heart is to do tasbeeh and hamd of Allaah.

And worship your Lord until there comes unto you the certainty (i.e. death)
And continue to enslave yourself to your Master until the absolute reality comes to you (which is death)

Yaqeen is mostly interpreted as death. You have to make ibadah to Allaah anywhere until you die but especially when you are going through difficult times even you the messenger sallAllahu alayhi wa sallam must go out of the way to make Ibadah to Allaah azzawajal.