Introduction

1. This surah starts with "ataa amrullah" (the Command of Allah has come), it is a strong warning about Allah's punishment coming extremely soon, which shows this is a late Makki surah.

2. The passages after this are directed at the disbelievers; You've made this life a game but life is not a game, and Allah did not create this out of play.

3. What you've seen around you of life and the beauty of the Earth and the sky should show you that life is not a game, everything has a purpose. You do too.

4. Then Allah highlights the attitudes of the disbelievers towards the Qur'an (he quotes their attitudes). All the disbelievers follow each other in these attitudes in the worldly life, but soon it will be a regret for them on Judgment Day.

5. Then Allah starts new criticism the disbelievers have against the Qur'an and the believers. Allah tells the believers to be patient, which shows that the believers are being locked up, tortured etc. Allah warns the disbelievers to stop their evils, otherwise a punishment from Allah will fall on them. The only reason why the punishment hasn't fallen on them yet is because their punishment has a set date with Allah, and when that day comes - they will be destroyed. So stop your evils or wait for that day for the command of Allah.

Ayah 1

أَتَىٰٓ أَمۡرُ ٱللهَِّ فَلََ تَسۡتَعۡجِلُوهُ ۚ سُبۡحَـََُُٰ   وَتَعَـٰلَىٰ ََمَّ  يُۡۡرُُِونَ

Ata amru Allahi fala tasta3jiloo hu subhanahu wata3ala 3amma yushrikoon

The decision of Allah has already come. Then don’t rush to it. How perfect and Exalted is He over what they associate with Him.

Ata – Although the punishment has not yet been brought down upon the disbelievers (it’s a future event) the word ata is past tense.

أَتَىٰٓ أَمۡرُ ٱللهَِّ فَلََ تَسۡتَعۡجِلُوهُ ۚ سُبۡحَـََُُٰ   وَتَعَـٰلَىٰ ََمَّ  يُۡۡرُُِونَ

Came (past tense) - The punishment has not yet been brought down upon the disbelievers. It is an event that is yet to occur, yet Allah (swt) states that it has already come.

أَتَىٰٓ أَمۡرُ ٱللهَِّ فَلََ تَسۡتَعۡجِلُوهُ ۚ سُبۡحَـََُُٰ   وَتَعَـٰلَىٰ ََمَّ  يُۡۡرُُِونَ

- command/decision

- Allah (God)
 فلا تستعجلوه
- so
- لا - No
- تستعجلوه - (you seek to rush it) - present tense is used.

In the first part of the ayah the central subject is Allah (swt) and then the second part of this statement is directed towards humanity. Both the past and present-future tense are being used. Allah is outside of the boundaries of Time, so He is already aware that His command (amr) has been sent. So even though we wait for it, He already is aware when it will come to be.

سُبۡحَـََُُٰ   وَتَعَـٰلَىٰ ََمَّ  يُۡۡرُُِونَ - How Perfect and Above He is about what they are Associating as partners with Him.

Ayah 2

يََُزِّلُ ٱلۡمَلَـٰٓٮ َُِةَ بِٱلرُّوحِ مِنۡ أَمۡرِهِۦ ََلَىٰ مَن يََۡ ٰٓءُ مِنۡ َِبَ دِهِۦۤ أَنۡ أََذِرُوٰٓاْ أَََُُّ   لَٰٓ إِلَـَُٰ إِلَّٰٓ أَََ ۟ فَٱتَّقُونِ

Yunazzilu almala-ikata birroohi min amrihi 3ala man yashao min 3ibadihi an anthiroo annahu la ilaha illa ana fattaqoon

He sends the angels down with revelation from His command upon whoever He wants from among His slaves. [they are told] Warn that there is no-one to be worshiped except Myself then be cautious[of my wrath].

رُّوحٌ – In this ayah it refers to 'Revelation' (Wahy). It can also refer to Angel Jibreel. It can also refer to Prophet Muhammad (sal Allahu alayhi wasalam) because he has a Soul (Ruh).

أََذِرُوٰٓاْ أَََُُّ   لَٰٓ إِلَـَُٰ إِلَّٰٓ أَََ ۟ فَٱتَّقُونِ – That (all you Messengers) warn that there is no god except Me (ana), so guard yourselves (against evil, sins, the anger and punishment of Allah etc.)

This is extremely powerful as Allah (swt) did not say ‘an anthir’ – mufrad (singular). These Messengers of Allah (swt) were sent to each nation at various periods in our history. However, here Allah (swt) combines each generation together in order to highlight that the message was the same for each nation.

Ayah 3

خَلَقَ ٱلسَّمَـٰوَٲتِ وَٱلَۡۡرۡضَ بِٱلۡحَق تَعَـٰلَىٰ ََمَّ  يُۡۡرُُِونَ

Khalaqa assamawati wal-arda bilhaqqi ta3ala 3amma yushrikoon

We have created the skies and the Earth with a purpose. How high above He is over what they attribute [to Him].
Ayah 4

خَلَقَ ٱلَِۡۡۡۡسَـٰنَ مِن َُّطۡفَة فَإِذَا هُوَ خَصِيم مُّبِين

He created the human being from a fluid and all of a sudden he starts to argue so openly.

- خَلَقَ - something on your clothes which seems dirty and you really want to get rid of it.
- خَصِيم - opponent.

GEM: Just yesterday you were a dirty fluid, and today you think you can argue against Me? Allah powerfully puts the human in his place.

Ayah 5

وَٱلََۡۡۡعَـٰمَ خَلَقَهَۗ لَُُمۡ فِيهَ دِفۡء وَمَََـٰفُُِ وَمَِۡهَ تَُُۡۡۡۡلُونَ

And He created the cattle for you. In it is warmth and other benefits and from it you eat.

- مشغول عنه - (Mashghul anhu)
- مفعول به - (Mafu3ul bihi)
- فعل - خَلَقَ - (fi3il)
- مفعول به - (Mafu3ul bihi)

This is used when the maf3ul bihi is something that the speaker takes a lot of pride in. It can also be used when he wants you to ponder about a particular phrase or idea.

Ayah 6

وَلَكُمْ فِيهَا جَمَل حِين تُرِيحُونَ وَحِين تَسۡرَحُونَ

And in it for you there is beauty when you bring them back [in the evening] and when you take them out [to graze in the morning].

This refers to the shepherd who as he takes his flock out in the morning he is blessed with the beauty of witnessing the sun rise and when he returns experiences the beauty of the sun set.

Ayah 7
And they carry your luggage to any land. You could not have taken them by yourselves except with difficulty. Certainly your Master is truly compassionate and Always Merciful.

- رَءُوفٌ - Someone who understands what you are going through/compassionate

One should ponder over this ayah when packing for travel.

**Ayah 8**

Walkhayla walbighala walhameeralitarkabooha wazeenatan wayakhluqu ma la ta3lamoon

And the horse, and the mule and the donkey so you can ride on them and as a show of beauty. And He creates that which you don’t know.

**Ayah 9**

Wa3ala Allahi qasdu assabeeli waminhaja-irun walaw shaa lahadakum ajma3een

Only the straightest path leads to Allah and from that are those who veer onto a different direction. And had He wanted He would have guided all of humanity together.

(This is actually where قصد means straight its مصدر used as an adjective made as مضاف for hyperbolizing reason like عمر الطويل and طول العمر)

- سبيل قصد - this is a form of mubalagha as it is more often read as سبيل السبيل

- قصد السبيل – Means straight. It is used as an adjective and then made into a مضاف (mudaf) عمر الطويل and طول العمر for hyperbole reasons. For example,

**Ayah 10**

مَّتَسَلَّمُ أَثْقَلُكُمُ إِلَىٰ بَلَدٍ لَّمۡ تَُُوَُواْ بَـٰلِغِيُِ إِلَّ بِِۡقِّ ٱلََۡۡفُسِ

Watahmilu athqalakum ila baladin lam takoonoo baligheehi illa bishiqqi al-anfusi inna rabbakum laraaofun raheem

And they carry your luggage to any land. You could not have taken them by yourselves except with difficulty. Certainly your Master is truly compassionate and Always Merciful.

- رَءُوفٌ - Someone who understands what you are going through/compassionate

One should ponder over this ayah when packing for travel.
Huwa allathee anzala mina assama-l maan lakum minhu sharabun waminhu shajarun feeheh tuseemoon

He is the one who sent water down from the sky. In it there is drink for you and from it trees [sprout] from which your animals graze.

The imagery of animals grazing has is a continuing theme that runs through the beginning of this surah.

**Ayah 11**

**Yunbitu lakum bihi azzar3a wazzaytoona wannakheela wal-a3naba wamin kulli aththamarati inna fee thalika laayatan liqawmin yatafakkaroon**

He sprouts from that water crops, and the olives, and the palm trees and the grapes and all kinds of fruits. In all of that there is truly a miraculous sign for a nation that wants to engage in deep thought.

**Ayah 12**

**Wasakhkhara lakumu allayla wannahara washshamsa walqamara wannujoomu musakhkharatun bi-amrihi inna fee thalika laayatiniqawmin ya3qiloon**

And He subdued the night and the day for you. And the sun and the moon. And the stars have been subdued by His command. In all of that there are many miraculous signs for a nation that wants to think.

In the previous ayah Allah (swt) states لِّقَوۡم  يَتَفََُّرُونَ (for a nation that wants to engage in deep thought). Here Allah (swt) drops the standards as He states لِّقَوۡم  يَعۡقِلُونَ (for a nation that wants to think). تَفَُّرْ requires greater effort than عقل In other words at least think about these signs.

**Ayah 13**

**Wama tharaa lakum fee al-ardi mukhtalifan alwanuhu inna fee thalika laayatan liqawmin yaththakkaroon**

And whatever He created for you and distributed in the Earth how different its textures are. In all of that there is truly a miraculous sign for a nation that wants to remember.
ذَرَأَ – to create and distribute

مُخۡتَلِف أَلۡوَٲ – This is referred to as the سبب (ana3t alsababi). Here the صفة (sifa) precedes the موصوف (mawsuf) and does not follow it in status. Such a phrase would commonly be read as “الوام مختلفة“. Such usage is rare in the Arabic language.

We see another drop in the standard:

1. To engage in deep thought
2. To understand
3. To remember

Moreover, the use of the word “يذُرون“ rather than “يتذُرون“ highlights the lack of effort involved.

Ayah 14

وَهُوَ ٱلَّذِى سَخَّرَ ٱلۡبَحۡرَ لِتَُُۡۡلُواْ مَُُِۡ لَحۡم ۟ طَرِي ۟ وَتَسۡتَخۡرِجُواْ مَُُِۡ حِلۡيَة ۟ تَلۡبَسُوََهَ وَتَرَى ٱلۡفُلَۡ َ مَوَاخِرَ فِيُِ وَلِتَبۡتَغُواْ مِن فَضۡلُِِۦ وَلَعَلَُُّمۡ تَُُۡۡرُونَ

Wahuwa allathee sakhkhara albahra lita’kuloo minhu lahan tariyyan watastakhrijoo minhu hilyatan talbasoonaha watara alfulka mawakhira feehi wallitabtaghoo min fadlihi wala3allakum tashkuroon

He is the One who subdued the ocean so that you can eat from it fresh meat. And you draw from it all kinds of jewellery that you dress yourselves in. And you will see the ships piercing in it so that you can pursue from its favour. And so that all of you may become grateful.

وَلِتَبۡتَغُواْ مِن فَضۡلُِِWOOD /Refers to communities exchanging in trade.

Allah is calling upon these ayat because they capture a person’s attention.

Ayah 15

وَأَلۡقَىٰ فِى ٱلَۡۡرۡضِ رَوَٲسِىَ أَن تَمِيدَ بُُِمۡ وَأََۡہَـٰر ۟ا وَسُبُلَ ۟ لَّعَلَُُّمۡ تَہۡتَدُونَ

Waalqa fee al-ardi rawasiyaan tameeda bikum waanharan wasubulan la3allakum tahtadoon

And He dropped onto the Earth deeply penetrated mountains. So that you may not slip. And rivers, and pathways so that all of you may be guided.

وَأََۡہَـٰر ۟ا – Fajara is absent here(fajara lakum anharan)

This is mahthouf and is part of mubalagha. The eloquence of the Arabic language allows one to omit the verbs yet still understand what is being said.

- لَّعَلَُُّمۡ تَہۡتَدُونَ - Guidance here refers not only to guidance in faith but also guidance for the path you are seeking when you are on a journey. For example, the path that leads you home.
Ayah 16

Wa3alamatin wabinnajmi hum yahtadoon
And landmarks and by the stars they will find guidance.

- Landmarks

Allah (swt) has created natural landmarks as a means of identifying one’s location. Again guidance is used here in the context of assisting in finding one’s direction.

Ayah 17

Afaman yakhluqu kaman la yakhluqu afala tathakkaroon
Is the one who creates ever going to be like the one who does not create? Why do you not make an effort to remember?

Ayah 18

Wa-in ta3uddoo ni3mata Allahi la tuhsooha inna Allaha laghafoorun raheem
And if you were to try and count the favours of Allah, you would not be able to encompass it. Indeed Allah is the Forgiving and Merciful

In Surah Ibrahim Allah (swt) says:

- inna al-insana lathaloomun kaffar

Indeed, mankind is [generally] most unjust and ungrateful.

In this surah Allah contrasts this by saying:  

- إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ

He completes the subject here by saying that although most of mankind is unjust and ungrateful He is still Forgiving and Merciful.

Ayah 19

Wallahu ya3lamu ma tusirroona wama tu3linoon
Allah knows what you are keeping secret and what you are making public.

All of us have one or multiple dimensions of our personality that are secret. We present the best of ourselves to others this is not hypocrisy as it is part of our nature. However, Allah knows what we present to the public and what we keep to ourselves.
In the case of the disbelievers Allah (swt) is informing them that He knows their public criticisms against Islam are far different to what they believe in their hearts. Allah (swt) is aware that they accept this message on the inside but refuse to make the necessary changes in their life required to embrace the Islamic faith.

**Ayah 20**

وَٱلَّذِينَ يَدَُۡونَ مِن دُونِ ٱللهَِّ لَ يَخۡلُقُونَ َۡيۡـ  ۟  وَهُمۡ يُخۡلَقُونَ

Wallatheena yad3oona min dooni Allahi la yakhluqoona shay-an wahum yukhlaqoon

Those they are calling besides Allah they don’t create anything. They themselves are created.

**Ayah 21**

أَمۡوَٲتٌ غَيۡرُ أَحۡيَٰءٍۚ وَمَا يَۡۡعُرُونَ أَيَّ نَ يُبۡعَثُونَ

Amwatun ghayru ahya-in wama yash3uroona ayyana yub3athoon

They are all dead, without any life in them and they have no recognition for when they will be raised.

**Ayah 22**

إِلَـٰهُُُُّ إِلَـُٰ ۟ وَٲحِدٌۚ فَٱلَّذِينَ لَ يُۡۡمَُِونَ بِٱلَۡۡخِرَِِ قُلُوبُہُم مَُُِّرَِۚ وَهُمْ مُّسۡتَُۡبِرُونَ

Ilahukum ilahun wahidu n fallatheena la yu’minoona bil-akhirati quloobuhum munkiratun wahum mustakbiroon

The entity worthy of worship for you is a single entity. As for those who do not believe in the afterlife, their hearts are in denial and they are full of arrogance.

The benefits of Allah (swt) repeating the word وَٲحِدٌۚ for himself:

We know Allah (swt) is One. This revelation is being communicated to a community who believe in multiple gods. This creates scapegoats. In other words, if you are in trouble with one god, you can go to the other god. For example, in Greek mythology the gods are constantly fighting one another for the loyalties of human beings. By using وَٲحِدٌۚ Allah (swt) is taking away all of their scapegoats. They have no-one to turn to except Allah (swt)

This is not just theological – it’s psychological. Psychologically people do not want to deal directly with Allah (swt). Our religion is quite unique and powerful in that it has removed the need for formalities between the Master and the slave. We have a direct relationship with Allah (swt) and one should not ignore Him. If one wants to make tawbah or du’a then they communicate directly with Allah (swt).

The contrast between the one who believes in Allah (swt) and the one who is arrogant is that when you really believe Allah (swt) is one and you are in constant remembrance of Allah then you think of yourselves as nothing – all pride is removed.

**Ayah 23**
No doubt, Allah knows what they keep secret and what they expose. He does not love those who become arrogant.

La jaramah – roughly translated as no doubt about it.
Ibn Faris also believed it meant “I swear to God”. La jaramah always comes with أَن – some scholars suggest that this is an additional form of emphasis because أَن already implies some emphasis in it.

**Ayah 24**

وَإِذَا قِيلَ لَهُم مَّ ذَآٰ أََزَلَ رَبُُُّمۡ قَ لُوٰٓاْ أَسَـٰطِيرُ ٱلَۡۡوَّلِينَ

And when it is said to them what did your Master send down, they say: “Legends of old times.”

أسْتِئِرُ – singular is أسْتَبَرُ (oosturah). This came to the Arabs from Greek استورى (oostoriah). In English the word is story. This highlights a shared origin of the word.

أسْتَبَرُ – Legends/ stories of old times

**Ayah 25**

لِيَحۡمِلُوٰٓاْ أَوۡزَارَهُمۡ َُ مِلَة ۟ يَوۡمَ ٱلۡقِيَـٰمَةِ وَمِنۡ أَوۡزَارِ ٱلَّذِينَ يُضِلُّوََهُم بِغَيۡرِ َِلۡم

So that they may all carry their heavy burdens on the day of Resurrection and the heavy loads of others that they misguided without any knowledge. Oh no! What a horrible load they are carrying.

أُوَزَّار – a heavy load

- This has two interpretations:
  1. They did not realise they were misleading others
  2. They successfully misguided others who had no knowledge

This is not the first time the phrase heavy load is mentioned. Everything is tied together. We were told if you carry your luggage by yourself your back will break.
Here Allah (swt) informs the disbelievers that they will now carry their luggage of evil deeds all at once and the deeds of those who they mislead.

**Ayah 26**

Qad makara allatheena min qablihim faata Allahu bunyanahum mina alqawa3idi fakharra 3alayhim assaqfu min fawqihim waatahumu al3athabu min haythu la yash3uroon

Those who came before they plotted also, then Allah attacked their buildings from their very foundations. Then the ceiling caves in on them from above them and the punishment comes upon them from where they have not realised.

- foundation

Allah (swt) attacks by starting with the foundation as this is the strongest part of the building.

**Ayah 27**

Thumma yawma alqiyamati yukhzeem wayaqoolu ayna shuraka-iya allatheena kuntum tushaqqona feehim qala al3alheena ootoo al3ilma inna alkhizya alyawma wassoo-a 3ala alikafireen

Then on the day of Resurrection He will humiliate them, and He will say where are these associates of Mine? The ones that you were so adamant in opposing Us in. Those who had been given knowledge will say on that day: “Humiliation today and the worst outcome will come upon the disbelievers.”

- شاقة / تُشَاقُونَ – to argue to debate
- قاومة – to viciously oppose
- الدُّهَقُونَ أُوْتُوا الْعِلْمَ – Those given knowledge refers to the Muslims

**Ayah 28**
Allatheena tatawaffahumu almala-ikatu thalimee anfusihim faalqawoo assalamama kunna na3malu min soo-in bala inna Allaha 3aleemun bima kuntum ta3maloon

Those that the Angels had taken away while they were wronging themselves. They are in submission [before the angels]. “We were not doing any wrong.” On the contrary, no doubt Allah knew what you were up to.

This ayah refers to those who were taken from the dunya and while in the ghaib inform the angels that they had submitted to Allah (swt). This is not specific to disbelievers; it can also refer to Muslims.

**Ayah 29**

Fadkhuloo abwaba jahannama khalideena feeha falabi’sa almutakabbireen

Enter the gates of hell to remain therein. What a horrible place for those who were arrogant.

**Ayah 30**

Waqeela lilattheena ittaqaw matha anzala rabbukum qaloo khayran lilattheena ahsanoo fee hathihi addunya hasanatun waladar-ul-akhirati khayrun walani3ma daru almuttaqeen

And We said to those who protected themselves, “What did your Master send?” They say, “Good [was sent].” Those who excelled in this world [there is] good. The whole of the afterlife is in fact better. And what a beautiful home for those who protected themselves.

نصب على المدح خير أ

This ayah is extremely deep as when the believers respond with “Good,” they do so in such an emphatic expression that it indicates they have experienced revelation – thus the nasb form. Their response is genuine.

**Ayah 31**

Jannatu 3adnin yadkhuloonaha tajree min tahtiha al-anharu lahum feeha ma yashaoona kathalika yajzee Allahu almuttaqeen
Gardens of Eden they will enter at the foot of which rivers will be flowing. They will have in it whatever they want. That is how Allah compensates those who protect themselves.

Allah (swt) highlights that people will neither need to ask nor request what they desire (يسلمو or يسألون). All that is required is for them to want something and they will have it.

**Ayah 32**

ٱلَّذِينَ تَتَوَفَّٮٰهُمُ ٱلۡمَلَـٰٰٓٮ َُِةُ طَيِّبِينَ يَقُولُونَ سَلَـٰٰٓٮٓۡم ََلَيُُۡمُ ٱدۡخُلُواْ ٱلۡجَََّةَ بِمَ َُُتُمۡ تَعۡمَلُونَ

Allatheena tatawaffahumu almala-ikatu tayyibeena yaqooloona salamun 3alaykumu odkhuloo ajannata bima kuntu mumta3aloon

Those who the Angels took that were good and pure, they will say: “Peace be upon you. Enter Paradise because of what you used to do.”

- Good and pure

Previously the angels took people away who were wronging themselves. In this ayah the angels are taking the good and pure.

**Ayah 33**

هَلۡ يََظُرُونَ إِلَّٰٓ أَن تَۡۡتِيَهُمُ ٱلۡمَلَـٰٰٓٮ َُِةُ أَوۡ يَۡۡتِىَ أَمۡرُ رَبَِّ َ ۚ وَمَ ظَلَمَهُمُ ٱللهَُّ وَلَـُِٰن َُ َُوٰٓاْ أََفُسَهُمۡ يَظۡلِمُونَ

Hal yanthuroona illa anta’tiyahumu almala-ikatu aw ya’tiya amru rabbika kathalika fa3ala allatheena min qablihim wama thalamahumu Allahu walakin kanoo anfusahum yathlimoon

Are they waiting for the time in which the angels will come at them or another decision of your Master arrives? That is what those who came much before them did. Allah did not wrong them at all. They wronged themselves.

- thoughtless/ mindless action.

**Ayah 34**

فَأَصَابَهُمُ سَبِیَّتَ مَا عَمِلُواْ وَحَاقَ بِهِمْ مَا كَانُواْ بِهِ ۡیَسۡتَبَرِّعَونَ

Faasabahum sayyi-atu ma 3amiloo wahaqa bihim ma kanoo bihi yastahzi-oon

Then the evil of what they had done came and attacked them. And the very thing they used to ridicule encircled them.

Allah (swt) does not say His punishment attacked them. Allah (swt) says that it is their evils deeds (their sins) that attacked them.
Ayah 35

Waqa lla allatheena ashrakoo law shaa Allahu ma 3abadna min doonihimin shay-in nahnu wala abaona wala harramna min doonihimin shay-in kathalika fa3ala allatheena min qablihim fa3ala allatirhi4 in a min qablihim fahal 3ala arrusuliilla albalaghu almubeen

Those who associated others with Allah said, “Had Allah wanted we would not have worshipped anybody except Him. Nor our ancestors and we would not have sanctified anything other than Him. That is what those who came before them did. Is there any responsibility on the Messenger except to communicate a clear message.

This is an important ayah. The disbelievers are shifting the blame from themselves. They argue that if it was by Allah’s will that they were mushriqeen then they are not to blame. However, Allah (swt) responds to this argument by informing them that if they had been listening to the message, they would not make such a dishonest claim. The role of Messenger is not to answer their philosophical questions; it is to communicate the Message of God clearly. If they listened to the message such questions would not arise.

Lesson – when engaging in da3wah never be distracted by what we have to share with people – keep it simple and clear.
Part two

Ayah 36

وَلَقَدْ بَعَثََۡ فِى ُُلِّ أُمَّةٍ رَّسُولَ أَنِ ٱَۡبُدوْ ٱللهََّ وَٱجۡتََِبُواْ ٱلطَّـٰغُوتَ ۖ فَمَِۡهُم مَّنۡ هَدَى
ٱللهَُّ وَمَِۡهُم مَّنۡ حَقَّتۡ ََلَيُِۡ ٱلضَّلَـٰلَةُ ۚ فَسِيرُواْ فِى ٱلَۡۡرۡضِ فَٱَظُرُواْ َُيۡفَ َُ نَ ََـٰقِبَةُ ٱلۡمَُُذِّبِينَ

Walaqad ba3athna fee kulli ommatin rasoolan ani o3budoo Allaha wajtaniboo attaghoota faminhum man hada Allahu waminhum man haqqat 3alayhi addalalatu faseeruu fee al-ardi fanthuroo kayfa kana 3aqibatu almukaththibeen

And He appointed to each nation a messenger for you to worship Allah and to stay away from the forces of rebellion. Among them are those who Allah guided. Among them are those whose misguidance was materialised. Then travel the land and take a look for yourselves. How was the outcome of those who lied [against the truth]?  

بَعَثََۡ – appointed/raised

Context – this is Allah’s commentary regarding the previous ayah. The root problem is not that the disbelievers have not been guided, it is the fact that they are loyal to those who seek rebellion against the message of Allah (swt).

حَقَّتۡ ََلَيُِۡ – became a reality for them, meaning misguidance was rightfully deserved for them.

فَسِيرُواْ – travel/ move around

Ayah 37

إِن تَحۡرِصۡ ََلَىٰ هُدَٮٰهُمۡ فَإِنَّ ٱللهََّ لَ يَہۡدِى مَن يُضِل ۖ وَمَ  لَهُم مِّن ََّـٰصِرِينَ

In tahris 3ala hudahum fa-inna Allaha la yahdee man yudillu wama Lahum min nasireen

If you are zealous in guiding them, then you should know that Allah does not guide whoever He decides to misguide. And they will have no aid.
Having to face the fact that he would not be able to guide some of his own people was very difficult for the Messenger (salallahu 3alayhi wasalam). To the Messenger (salallahu 3alayhi wasalam), they are not Kuffar to him first, they are his own people. The Prophet (salallahu 3alayhi wasalam) views this in that he is the Messenger for all of humanity yet he cannot even save his own people.

Allah (swt) does not gauge the success or failure of his Messenger by how many of his own people he can guide. The lesson here is that you don’t guide whoever you love – the decision belongs to Allah (swt). However, one is not to give up in reminding people (and family) about the message.

**Ayah 38**

وَأَقۡسَمُواْ بِٱللهَِّ جَهَدَ أَيۡمَـَِٰهِمۡ لَّا يَبۡعَثُ ٱللهَُّ مَن يَمُوتُ وَعَدَّاً عَلَيۡهِ حَقًّا وَلِنَّ كَثِيرٌ أَصْحَابُ

Waaqsamoo billahi jahda aymanihim la yabathu Allahu man yamootu balayi 3alayhi haqqan walakinna akthara annasi la ya3lamoon

And they made an oath to Allah, the strongest form of oath. Allah is not going to raise anyone who dies. On the contrary, that is a promise that is mandated on him, truly. However, most people have no knowledge.

جَهَدَ – to put a lot of effort in your oath – loud and emotional when they take their oaths.

حَقًّا – truly

In other words, it’s a demand of Allah’s justice that He will raise and will bring all to account. The promise is on Him and therefore it must be true.

**Ayah 39**

لِيُبَيِّنَ لَهُمُ ٱلَّذِى يَخۡتَلِفُونَ فِيهِ لِيَعۡلَمَ ٱلَّذِينَ َُفَرُوٓٔٔاْ أَََّهُمۡ َُ َُـٰذِبِينَ

Liyubayyina lahumu allatheen yakhtalifoona feehi waliya3lama allatheena kafarroo annahum kanoo kathibeen

So that He may clarify for them the things they used to differ in and so that the disbelievers come to know that they have been liars.

There is an interesting riddle here:

An individual who lies is already aware that he is a liar. So how will he get to know he is a liar in the afterlife?

There are two interpretations for this:

Individuals will come to learn that they were wrong in the assumptions they were making. Someone who is wrong may not know that they are mistaken in their beliefs
and attitudes. However, the assumption in this ayah is that they are aware of their lies.

One of the functions of Judgement day is that the disbelievers will get to know once and for all that they have been lying. This perhaps is talking about a phenomenon in psychology where an individual lies for so long that they come to believe their lies – it becomes a reality for them. They will come to see that the assumptions they had ingrained deep within their hearts were wrong.

**Ayah 40**

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَا أَن نَّقُولَ لَهُ كَنَّ فَيْكُونُ

Innama qawluna lishay-in itha aradnahu an naqoola lahu kun fayakoon

Us, saying something when We have intended it then We say to it: “Be,” and it comes into existence.

In other words judgment day is not far off. It just takes one word from Allah (swt) and it will happen.

**Ayah 41**

وَالَّذِينَ هَاجَرُواْ فِى ٱللَّهَِّ مِنۢ بَعۡدِ مَظۡلِمُونَ فِي ٱلدَّيۡنِ حَسَنًاۚ وَلَٰكِنَّ ٱلَّذِينَ كَانُواْ يَعۡلَمُونَ أَكْبَرُ ۗ لَوۡ َعَلَمُوْنَ

Wallatheena hajaroo fee Allahi min ba3di ma thulimoo lanubawwi-annahum fee addunya hasanatan walaajru al-akhirati akbaru law kanoo ya3lamoon

And those who have migrated for the sake of Allah after they were wronged, We will settle them in this life in the most beautiful way. And the compensation of the afterlife is greater even, had they any knowledge.

(ما مصدرية - م) (ma mastariya) this is more common in classical Arabic as it is stronger than (ان مصدرية - ان mastariya)

– This is good news from Allah (swt) to the Muslims that He will settle them where they want to be and they will be given a stable home. In other words, once Makkah is conquered, the Muslims will be able to move around in that city as they please.

- تبواء – to move where you find everything suitable.

**Ayah 42**

ٱلَّذِينَ صَبَرُواْ وَََلَىٰ رَبِّهِمۡ يَتَوََُّلُونَ

Allatheena sabaroo wa3ala rabbihim yatawakkaloon

Those who remain patient and continuously place their trust only on their Master.

**Ayah 43**
وَمَا أَرۡسَلََۡ مِن قَبۡلَِ إِلَّ رِجَ لٰٓوحِىٰ إِلَيۡہِمۡ فَسۡـَّلُوٰٓاْ أَهۡلَ ٱلذُِّۡرِ إِن تُمۡ لَ تَعۡلَمُونَ

Wama arsalna min qablika illa rijalan noohee ilayhim fas-aloo ahla aththikri in kuntum la ta3lamoon

And We didn’t send any before you except men that we inspired to also. Then ask the people of remembrance if you have no knowledge.

This ayah is used quite frequently in the Quran - to ask the people of knowledge if you don’t know.

فَسْـَلُو أَهۡلَ ٱلذُِّۡرِ إِن َُُتُمۡ لَ تَعۡلَمُونَ

فَسَـۡلُوٰٓاْ أَهۡلَ ٱلذُِّۡرِ إِن َُُتُمۡ لَ تَعۡلَمُونَ

- These are the People of the Book and the scholars among them. In this surah we are learning that Allah (swt) refers to the revelations sent to the People of the Book as ٱلذُِّۡرِ. In the previous surah the Quran was also referred to as ٱلذُِّۡرِ.

إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذُِّۡرَ وَلَعَلَّهُمۡ يَتَفََّرُونَ

(Indeed, it is We who sent down the Quran and indeed, We will be its guardian.)

Ayah 44

بِٱلۡبَيََِّـٰتِ وَٱلزُّبُرِ ۗ وَأََزَلََۡ إِلَي َٱلذُِّۡرَ لِتُبَيِّنَ لِلََّسِ مَ َُزِّلَ إِلَيۡهِمۡ وَلَعَلَّهُمۡ يَتَفََّرُونَ

Bilbayyinati wazzuburi waanzalna ilayka aththikra litubayyina linnasima nuzzila ilayhim wala3allahum yatafakkaroon

[If you don’t know] of the clear proofs and the psalms [of the past]. And we have revealed to you the ultimate reminder so that you may clarify for all people what was sent down to them. And so they may engage in deep thought.

This suggests the way in which we should interact with the scholars of the past. Interestingly in many parts of the Muslim world the imams (our scholars) are supposed to be knowledgeable of the Torah and Injeel in their original languages.

Modern scholars of other faiths tend not to talk about previous Prophets with respect. They attribute allegations against them and thus one of our responsibilities is to clean the impurities that are found within their religion and scripture.

Ayah 45

ٱلَّذِينَ مََُرُواْ ٱلسَّيِّۡ َ تِ أَن يَخۡسِفَ ٱللهَُّ بِہِمُ ٱلَۡۡرۡضَ أَوۡ يَۡۡتِيَهُمُ ٱلۡعَذَاٌ۬ ُ مِنۡ حَيۡثُ لَ يَۡۡعُرُونَ

Afaamina allatheena makaroo assayyi-ati an yachsifa Allahu bihimu al-arda aw ya’tiyahumu al3athabu min haythu la yash3uroon

Do those who are plotting evil feel safe that Allah will not sink the Earth along with them or that Allah will bring the punishment at them from where they could not have realised.
Note: Allah (swt) does not say that He won’t sink them into the Earth but that Allah (swt) will sink the Earth itself with them in it.

**Ayah 46**

أَوْ يَّأَخْذُهُمْ فِي تَقَلُّبِهِمْ فَمَا هُم بِمُعۡجِزِينَ

Aw ya’khuthahum fee taqallubihim fama hum bimu3jizeen

Or He will grab them in the middle of their daily activity and they won’t be able to overpower the punishment at all.

**Ayah 47**

أَوْ يَّأَخْذُهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٍ رَّحِيمٍ

Aw ya’khuthahum 3ala takhawwufin fa-inna rabbakum laraoofun raheem

Or He will grab them while they are on guard and certainly your Master is Extremely Compassionate, Always Merciful.

- مَخۡوُفَ/تَخَوُّفُ – To be on guard waiting for the attack of your enemy. Allah (swt) is saying that it doesn’t matter how ready you are they will not be able to escape His punishment.

- تَقَلُّبَ – They are unaware of an attack and thus they were engaged in other things when Allah’s punishment seized them.

This refers to Allah’s compassion in not having punished them yet for their disbelief.

**Ayah 48**

أَوَلَمۡ يَرَوۡاْ إِلَىٰ مَ ِخَلَقَ ٱللهَُّ مِن َۡىۡء ِيَتَفَيَُّۡاْ ظِلَـٰلُُُ ََنِ ٱلۡيَمِينِ وَٱلَّۡمَُٓٮ ِلِ سُجَّد ۟ا لِللهَِِّّ وَهُمۡ دَٲخِرُونَ

Awa lam yaraw ila ma khalaqa Allahu min shay-in yatafayyao thilalu3ani alyameeni washshama-ili sujjadan lillahi wahum dakhiron

Did they not look to what Allah created of all kinds of things? Their shadow pulls back from the right and the left in prostration to Allah and they are humble.

- فَاء/رِجُعُ – to return(similar to رجع/rja3)

- يَتَفَيَُّۡاـْ ظِلَـٰلُُُ – as the day goes by the shadow traces back (it pulls back).

- لِلَّۡمَُٓٮ ِلِّسُجَّدَ – Right and left but could also refer to north and south
وَهُمۡ – refers to the creations of Allah (swt) who become humiliated and powerless before Allah (swt).

Allah (swt) is talking about every plant and creature upon which a shadow falls. In and of itself that shadow is in sajda and that creature is in complete humility to Allah (swt).

دَٲخِر is encompassed through the following:

- humility
- embarrassment
- powerlessness

**Ayah 49**

وَللهَِِّ يَسۡجُدُ مَ فِى ٱلسَّمَـٰوَٲتِ وَمَ فِى ٱلَۡۡرۡضِ مِن دَآٰبَّة  وَٱلۡمَلَـٰٓٮ َُِةُ وَهُمۡ لَ يَسۡتَُۡبِرُونَ

Walillahi yasjudu ma fee assamawati wama fee al-ardi min dabbatin walmala-ikatu wahum la yastakbiroon

To Allah alone, whatever is in the skies and in the Earth prostrate [to him]. All creatures and the angels [do the same] and they show no arrogance.

**Ayah 50**

َّيَخَ فُونَ رَبَّہُم

Yakhafoona rabbahum min fawqihim wayaf3aloon ma yu’mroon

They fear their Master from above them and they do what they have been commanded.

We have been commanded to perform sajda.

Ayah 51

Waqala Allahu latattakhithoo ilahayni innahayni innama huwa ilahun wahidun fa-iyyaya farhaboon

Allah said, “Do not take two gods”. He is one single entity. And be extremely afraid of Me alone.

This ayah refers to the Christians who believe in the trinity. Though they believe in the father, the son and the holy spirit they tend to only emphasise two – the father and the son.

**Ayah 52**
To Allah alone belongs what is in the skies and the Earth and to Him alone the religion belongs permanently. Is it other than Allah that you are afraid of.

permanent. It means to remain unchanged over a long period of time.

The essential teachings of this religion will not be changed. In other words, you have altered the teachings as the original teachings were all the same.

Allah (swt) mentions this because when the Christians and the Jews realised there were aspects of their original teachings that were changed, in the depths of their hearts they were aware that what Allah (swt) is saying in the Quran is true. Rather than fear Allah (swt) they instead feared the response of their own community in regards to this matter.

And what you enjoy from any blessings in your life, then know that it is from Allah. Then the moment any kind of harm touches you then you will cry out in anguish.

to cry out like an animal in pain

for an animal to cry out when it is being attacked or starving – Allah (swt) is saying that they turn into animals when harm touches them and you cry out to Allah (swt) in a desperate fashion.

They should go ahead and disbelieve in what they have been given. Then enjoy yourselves. Soon you shall come to know.
The above statement is sarcasm. The tense changes from third person to second person. When using third person one distances themselves from what is being said. They don’t believe it applies to them. When the tense changes to second person, the language becomes threatening and they become fearful.

**Ayah 56**

وَيَجۡعَلُونَ لِمَّا لا يَعۡلَمُونَ نَصِيبًا مَّا رَزَقۡنَٰهُمۡ تَأۡلَٰٓئِبَ عِمَّا كَنۡتُمُّ تَفۡتَرُونَ

And they attribute from what they have no knowledge of a portion from what We have provided them? By Allah I swear that you will be deeply interrogated about the things you have created.

This ayah refers to those deities they associate with Allah (swt) in which they have no knowledge of and in which they set aside a portion of their sacrifices for them.

Allah (swt) swears by himself in this ayah. This shows a progression from previous chapters. Earlier Allah (swt) swore by the Prophet (salallahu 3alayhi wasalam). This highlights Allah’s (swt) anger at the practices of the people of Quraish.

**Ayah 57**

وَيَجۡعَلُونَ للهَِِّ ٱلۡبَََـٰتِ سُبۡحَـََُُٰ وَلَهُم مَّ يَۡۡتَهُونَ

And they make daughters for Allah? How perfect He is! And they have what they prefer.

- In other words they prefer sons for themselves.

**Ayah 58**

بُشَرَ أَحَدُهُم بِٱلۡأَنۡثَى ظَلَّ وَجِهُهُ مُسۡوَدَ وَهُوَ كَطِيمٌ

Wa-itha bushshira ahaduhum bilontha thalla wajhuhu muswaddan wahuwa katheem

And when He is given good news of a female, his face remains black and he is swallowing his sadness.

Allah (swt) mentions this ayah right after He mentions blasphemy – you prefer sons and you give me daughters?! The preference of sons has now become associated with a great crime.

Why they attribute sons for themselves:

This is not based on theological reasons – a son will support and protect the family whereas the daughter is a liability. Moreover, she is married into another family but still receives inheritance.
This ignorance regarding preference of sons over daughters is not limited to disbelievers. Allah (swt) decided that this attitude is so heinous he made a specific ayah in the Quran dedicated to it. This is not a small matter.

- كُلْٰٓيَمْ – to swallow something big (In this context they become deeply depressed because he has a daughter.)

This practice occurred during the days of jahiliya but we can still see it being implemented today in Muslim countries. When people repeat the behaviour of jahiliya Allah (swt) repeats the punishment that was given to the people of jahiliya.

All the evil deeds at the national levels that Allah (swt) described in the Quran can all be found in an average Muslim community:

- Shirk
- kuffur
- nifaq
- dishonesty
- cheating
- lying
- stealing

Ayah 59

يَتَوَٲرَىٰ مِنَ ٱلۡقَوۡمِ مِن سُوٰٓءِ مَ  بُِّۡرَ بُِِۦۤ
ۚ أَيُمۡسُُُُِ   ََلَىٰ هُون  أَمۡ يَدُسُُُّ   فِى ٱلتُّرَاٌ۬ ِ
ۗ أَلَ سَ ٰٓءَ مَ  يَحُُۡمُونَ

Yatawara mina alqawmi minsoo-i ma bushshira bihi ayumsikuhu 3ala hoonin am yadussuhu fee atturabi ala saa ma yahkumoon

He hides from his community, out of the ugliness of what he has been congratulated with. Should he hold onto the baby despite the humiliation or should I bury it in the dirt? No, what a horrible decision they are making.

- تَوَٲرَىْ – to hide after you have been defeated. You are so humiliated and embarrassed by this defeat that you cannot bear to show your face in public.

Umar (r.a) used to recite these ayat and cry because he had engaged in these actions before coming to Islam.

The above crime is also mentioned in Surah At-Takwir

وَإِذَا أَلْمَعَوُّ دُنْيَةَ سَلَتَ
بِأَيِّ دُنْبٍ قَلَتَ
And when the girl [who was] buried alive is asked
For what sin she was killed
This attitude is such a sick disease to think of boys as a blessing and girls as a means of increasing one’s sabr.

Hadith regarding this topic:

“Whoever has three daughters or sisters, or two daughters of two sisters, and lives along with them in a good manner, and has patience with them, and fears Allah with regard to them will enter Paradise.” (Reported by Abu Dawud, Al-Tirmidhee and others)

**Ayah 60**

لِلَّذِينَ لَيۡسُونَ بِالشَّرِّ عَالِمٌ ۖ وَللهَِّ ٱلۡمَثَلُ ٱلََۡۡۡلَىٰ ۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَُِيمُ

لِلَّذِينَ لَا يُؤْمِنُونَ بِٱلَۡۡخِرَِِ مَثَلُ ٱلسَّوۡءِ ۖ وَللهَِِّ ٱلۡمَثَلُ ٱلََۡۡۡلَىٰ ۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَُِيمُ

Those who do not believe in the afterlife, is the worst kind of example. And to Allah belongs the highest examples and He is the Ultimate Authority, the All Wise.

After mentioning those who bury their daughters, Allah (swt) refers to those who do not believe in the afterlife. In other words, people who commit such crimes have no belief in the afterlife and are therefore the worst of examples.

وَللهَِّ ٱلۡمَثَلُ ٱلََۡۡۡلَىٰ ۚ

– This can be interpreted in several ways:

When Allah (swt) refers to Himself, He gives the highest forms of examples. For example, لَيۡسَ َُمِثۡلُِِۦ َۡىۡء ۟ (Nothing is like Him).

Allah (swt) does not give examples of Himself instead He gives examples of our relationship with Him. He makes parallels between relationships He has with us – not Himself.

For example, the relationship Allah (swt) has with us can be compared to in some sense like the relationship between a master and a slave.

The love Allah (swt) shows to us can be compared in some sense to the love a mother has for her child. The word rahim comes from the word rahm – rahm is for who? The mother.

The relationships can be compared but then for Allah (swt) is the infinite.

Allah owns the best possible examples. In other words when Allah (swt) gives an example it is the best possible example.
Ayah 61

Had Allah taken people from the Earth on account of the wrong they had done, not a single beast would be left on Earth. However, He does give them time until a deadline that is well-named. And when their deadline does arrive they will not be able to delay it an hour or bring it forward.

Keep in mind the wrong that was just mentioned – shirk and thinking of a daughter as less than a son.

Ayah 62

And they associate with Allah what they hate themselves. And their tongues describe lies that they are going to have the best [possible ending]. There is no doubt, they will have the fire and they are going to be left abandoned.

Afrata shayun – you forgot it and you left it

This passage refers to the individual who was thinking about burying his daughter and forgetting about her and leaving her. Allah (swt) says that He will put these people in the fire and they too will be left and forgotten.

Ayah 63

I swear by Allah, we had sent messengers from much before you. And shaytan beautified their deeds to them. Then he is their protector friend on that day and they will have painful torture.
Ayah 64

وَمَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلٌّا لِتُبَيِّنَ لِلَّذِينَ لَذِئْبُ يَا لَقَوْمِ ٌ إِلَّ لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخۡتَلَفُواْ فِيهَ وَهَذِى وَرۡحَمَةٌ لِّقَوۡمٍ يُؤۡمِنُونَ

Wama anzalna 3alayka alkitaba illa litubayyna lahumu allathee ikhtalafoo feeхи wahudan warahmatan liqawmin yu’minoon

And We have not sent the book to you for any other reason except that you should clarify it for them thoroughly in matters that they have disagreed with each other in and as a guidance and a mercy for a nation that wants to come to faith.

Ayah 65

وَاللَّهُ أَنزَلَ مِنَ ٱلسَّمَۡءِ مَآءً فَآخَرَ بِهِ ٱلَّذِى ٱخۡتَلَفُواْ فِيهَ وَهَذِى وَرۡحَمَةٌ لِّقَوۡمٍ يُؤۡمِنُونَ

Wallahu anzala mina assama-I maan faahya bihi al-arda ba3da mawtiha inna fee thalika laayatan liqawmin yasma3oon

Allah sent water from the sky and He gave life to the Earth by means of it after it had died. In it there is a miraculous sign for a nation that wants to listen.

The sign does not only refer to plants being given life through water. It is also referring to the connection between revelation and hearts. If one’s heart has hardened and it has become lifeless, this revelation will re-awaken the heart and bring it back to life. There is a condition though – one must listen to the revelation and to what it says. In the same way that water is absorbed into the Earth, these words have to be absorbed into the heart.

Part 3

Introduction

In this Surah, we’re going to see a comprehensive list of Allah’s (swt) favour. In between those favours we’ll see deep philosophical arguments which are the concluding of Makkah arguments. This is because as we go into Surah Al-Israa and Surah Al-Kahaf, we are going to find a different type of Quranic education. It’s going to draw upon a lot of lessons from history and a lot of lessons from human behaviour.

In this half of the Surah there is an emphasis on the need to reflect upon the creations of Allah (swt). There is a discussion of the things which people usually take for granted, i.e. the creation around us. This is one of the things that is unique about the Quranic mindset. Someone who has really internalised the thought process of the Quran does not see the world in the same way as everybody else does. The
same exact things that are mundane to anybody else become a point of reflection that is essentially Ahl Al-Quran.

**Ayah 66**

وَإِنَّ لَكُمْ فِى الآلَٰٓعَمِ لَعِبۡرَِ ۟ فِى بُطُوَُِِۦ مِنۢ بَيۡنِ فَرۡثَۖ وَدَمَّ لَبََ   خَ لِصۡ ۟ سََُر ۟ا لِّلَّۡـٰرِبِينَ

Wa-inna lakum fee al-an3ami la3ibratan nusqeekum mimma fee butoonihī min bayni farthin wadamin labanan khalisan sa-ighan lishsharibeen

For you, particularly in cattle there is a powerful lesson and a warning. We give you drink from what is in its belly in between filth and blood. Pure milk, that goes down easy for those who drink.

3abara/ya’buru – to cross over something

عِبَرَةُ – Lesson which makes a tear cross over the eye. A powerful message which makes us think deep enough to make us cry.

The Arabs are being told that when they look at the cattle they should be so lost in thought it should almost make them cry. If we look at this ayah in the context of the nation this revelation is being communicated to (Quraish) then one can understand why this is such a powerful sign. These Arabs are in the middle of desert surrounded essentially by death. There is no sustenance and the biggest problem one faces in desert climate is finding something to drink. One of the fundamental sources of drink and nourishment for these people is milk.

Allah (swt) did not use tusqeekum (the cow gives you drink). Instead He said نُسۡقِيُُم (We [meaning Allah swt] give you drink).

Shariba – to drink

سََُر ۟ا – A drink that goes down easy or a drink that you keep wanting more of.

**Ayah 67**

وَمِن ثَمَرَٲتِ ٱلََّخِيلِ وَٱلََََۡۡۡـٌٰ۬ ِ تَتَّخِذُونَ مَُُِۡ سََُر ۟ا وَرِزۡق   حَسََ إِنَّ فِى ذَٲلَِ َ لََۡيَة ۟ لِّقَوۡم  يَعۡقِلُونَ

And from the fruits of the palm trees and the grapevines, you draw out from it all kinds of sweet drinks and good kinds of provision. In all of that truly there is a miraculous sign for a nation that tries to understand.

سََُر ۟ا – Refers to both wine and sweet drinks
Allah (swt) is taking credit for human creativity. Usually when one creates a dish they attribute the creativity to themselves but Allah (swt) is informing us that all credit belongs to Him. Everything that is developed, from the light bulb to the Ipad, they all become signs of Allah (swt) because they are a product of what He created – the human mind and the ingredients that were necessary to put these things together.

The use of Qawmin ya3qiloon as opposed to Qawmin 3aqleen – when you have the sifa coming as a verb it means an attempt is being made. For a nation that tries to understand, they will find miraculous signs.

Ayah 68

وَأَوَّخَىٰ رَبُّ َ إِلَى ٱلََّحۡلِ أَنِ ٱتَّخِذِى مِنَ ٱلۡجِبَلِ بُيُوت ۟  وَمِنَ ٱلَّۡجَرِ وَمِمَّ  يَعۡرُِۡونَ

Waawha rabbuka ila annahli ani ittakhiethee mina aljibali buyootan wamina ashshajari wamimma ya3rishoon

And your Master revealed to the bee, “That you should make homes out of mountains and in trees and in the buildings they create.”

This small creature has been commanded to make a house where even humans have a difficult time making homes.

Previous nations that were destroyed when Allah (swt) elaborated their power He said, “They were even able to carve homes out of mountains.”

Arsh – Something elevated or high up. It can also refer to something planted deep into the ground and raised high – like a trellis

Ayah 69

ثُمَّ ُُلِى مِن ُُلِّ ٱلثَّمَرَٲتِ فَٱسۡلُُِى سُبُلَ رَبَِّ ِ ذُلُلَ ۟

Thumma kulee min kulli aththamarati faslukee subula rabbiki thululan yakhruju min butooniha sharabun mukhtalifun alwanuhu feehei shifaaon linnasi inna fee thalika laayatan liqawmin yatafakkaroon

“Then consume from all the fruits. Then pursue the pathway of your Master with humility.” A drink comes out from its belly. How different its textures are. In all of that truly there is a miraculous sign for a nation that wants to think deeply.

Salaka/ylasuki – to pursue

When one observes a bee it tends to move in a spiral fashion and it appears to be quite confused really as it does not follow a straight and direct path. It moves around along multiple paths – every direction is a path. Allah (swt) describes every one of those navigational turns as something that He dictated. The bee is following
revelation. Today, we understand that the bees move in this way because as they are travelling they meet air resistance and they turn in order to take the path of the least air resistance. They are engineered to take the most efficient path in relation to their size.

ذُلُلَ ۟ ۚ comes from the word Thaleel which means powerless. It can also means to put one’s head down in humility. When someone puts their head down it is called thaleel. It also refers to a person that has been brought down.

Thalul – We have come upon this word previously in Surah Al- Baqarah when the cow was being described:

قَ لَ إِنَّهُ يُقُولُ إِنَّهُ يَقُولُ إِبَّةَ بَقَرَِ ۟ لَّ ذَلُولَ تُثِيرُ ٱلَّٰٓطِرَ وَلَا تَسۡقِي ٱلۡحَرۡثَ مُسَلَّمَةَ ۟ لَّ ِۡيَةَ فِيهَ

They said, “It is a cow that has not been domesticated. It does not plough the land nor does it irrigate the field. One free from fault with no mark upon her.”

This bee is in complete submission to Allah SWT - with humility.

When Allah (swt) states:

يَخُرُُُٰ مِنۢ بُطُوَِهَ  َۡرَاٌ۬  ۟ ۚ

We observe a change in the subject because He is not addressing the bee directly anymore. When the words فَٱسۡلُُِى and ُُلِى are used it is Allah (swt) providing a direct command to the bee.

Such ayat in the quran are provided in order for us to reflect. The next time you see a bee remember that it follows revelation as it becomes a reminder for us to follow revelation.

Up to this point we have two stomachs being mentioned – the cow and the bee

مُّخۡتَلِفَ – refers to different forms of honey

شفاءً - healing

There is a verb transition – from ya3qilun to yatafakarun. Deep thought and reflection takes more work attempting to understand something. It is easier to observe milk coming out of a cow as the process is very direct. Whereas the process in which the honey is derived is more complex and therefore requires deeper thought.

Ayah 70

وَٱللهَُّ خَلَقَُُمۡ ثُمَّ يَتَوَفَّٮُُٰمۡ ۚوَمَُُِم مَّن يُرَدُّ إِلَىٰٰٓ أَرۡذَلِ ٱلۡعُمۡرِ لَُِىۡ لَ يَعۡلَمَ بَعۡدَ َِلۡم ۚۡيۡـ ۚ ۛ إِنَّ ٱللهََّ ََلِيمۡ قَدِير ۟

Wallahu khalaqakum thumma yatawaffakum waminkum man yuraddu ila arthali al3umuri likay la ya3lama ba3da 3ilmin shay-an inna Allaha 3aleemun qadeer

And Allah created you. Then he will take you away. And then some of those among you are going to be turned back until they reach senility so that he may not know
after he had come to know anything. Certainly Allah is All Knowledgeable and All Powerful

Allah now turns to the creation of humans

- In other words, they will wish they had died but they will be turned back because their time has not yet come. People tend to reach this state of weakness when they begin to question why they are still alive.

- ugly, beneath everything, weak, despicable - In other words aging becomes ugly as you tend to rely on others and also physical changes occur such as the appearance of wrinkles.

Old age is something that our Messenger (salallahu 3alayhi wasalam) sought refuge from.

The transition from the previous ayah to this ayah is very powerful. In the previous ayah, Allah (swt) says there is a healing in honey for people but here it is implied that death and old age have no cure.

- His memory begins to lapse.

In other words, these ayat inform us that the limitations of childhood revisit us as we get older.

- this is a beautiful conclusion to the ayah as Allah (swt) is contrasting His Knowledge and Competency with that of the human being. Allah’s (swt) Knowledge and Competency doesn’t deteriorate whereas the human does.

**Ayah 71**

Wallahu faddala ba3dakum 3ala ba3din fee arrizqi fama allatheena fuddiloo biraddee rizqihim 3ala ma malakat aymanuhum fahum feehi sawaon afabini3mati Allahi yajhadoon

Allah has given preference some of you over others in provision. Those who have been blessed are never going to return their own provision to what their right hands possess so they would be equal to them. Is it the favour of Allah that they are debating against?
When Communism was a growing phenomenon in the world, they would argue with the Muslims against this idea and say the disparity of wealth is not a result of God, it’s a result of these economic systems such as capitalism where the greedy get more and the rest are left behind. That’s why we have to have a just system that is based on equality that is why everyone should receive the same salary.

In the Quran Allah teaches us that we weren’t created in the same way – we have different talents, physical capabilities differ, intellectual differences – so there will be a disparity in wealth. The Quran or Islamic economic philosophy is not one of we all need to make the exact amount of money, there is going to be economic diversity.

This is an interesting comparison in this surah – the comparison of high and low in human beings [slave and master] is then connected back to levels of faith.

بَرَآٰدِ - return/give back/reject
مَ  مَلََُُۡ أَيۡمَـَُٰہُمۡ - What their right hands possess – their slaves.

In other words, no person will give a substantial amount of their provision to their slaves. Such a thought will not cross their minds as they would never make them an equal. Allah (swt) is saying that they detest the idea of making someone who is lower in status to them their equal and yet in their life decisions they think they have as much authority as Allah (swt) does. They somehow believe that Allah (swt) should be brought down to the same level as themselves.

بََِِعۡمَةِ ٱللهَِّ يَجۡحَدُونَ - The favour of Allah (swt) that is mentioned here is that He does not punish them immediately for their disbelief.

**Ayah 72**

وَٱللهَُّ جَعَلَ لَُُم مِّنۡ أََفُسُُِمۡ أَزۡوَٲج ۟  وَجَعَلَ لَُُم مِّنۡ أَزۡوَٲجُُِم بََِينَ وَحَفَدَِ ۟ وَرَزَقَُُم مِّنَ ٱلطَّيِّبَـٰتِ ۚ أَفَبِٱلۡبَـٰطِلِ يُۡۡمَُِونَ وَبَِِعۡمَتِ ٱللهَِّ هُمۡ يَُۡفُرُونَ

Wallahu ja3ala lakum min anfusikum azwajan waja3ala lakum min azwajikum baneena wahafadatan warazaqakum mina attayyibati afabilbatili yu’minoona wabini3mati Allahi hum yakfuroon

And Allah has placed for you spouses and from your spouses sons and grandchildren. And He has provided from all manner good and pure things. Is it that in falsehood they believe? And in the favours of Allah they are in denial.

بَنِينَ - sons
حَفَدَةَ - grandchildren.

Hafid – grandchild

Even looking at your own children becomes a 3ibra – warning/sign
here has two meanings: Denying Allah’s (swt) favours and rejection and refusal of these favours.

**Ayah 73**

وَيَعۡبُدُونَ مِن دُونِ ٱللهَِّ مَلَِ ۡ يَمۡلِکُ لَهُمۡ رِزۡقَۡاً مِّنَ ٱلسَّمَـٰوَاتِ وَٱلَّۡۡرۡضِ َۡيۡـ ۟ وَلَ يَسۡتَطِيعُونَ

And they worship besides Allah whatever has no authority for them in terms of provision from the skies and the Earth at all. And they are not capable of that.

Meaning whatever they associate with Allah (swt) and worship has no authority in the skies or the Earth. This is mentioned because in polytheist religions, there are multiple gods and each god has a certain role. People used to (and still do) call upon each of them for their different needs.

**Ayah 74**

فَلََتَضۡرِبُواْ للهَِِّ ٱلَۡۡمۡثَ لَۡ

Then you don’t give examples to Allah. No doubt, He knows [how to give an example]. You however, do not know.

What does it mean that Allah will give examples of himself?

Allah will never give examples about his adjectives – his attributes, his own being. He will give examples of His relationships with us.

This is one of the great problems of shirk, given examples or likeness to Allah (swt). These types of comparisons are at the heart of theological problems in false religions. People are giving examples about Allah (swt) that He Himself has not made.

**Ayah 75**

ضَرۡبٌ ۱َّۡدِلۡتَ بِنَّا مَثَلَۡا مَلۡعُوبًا لا يَقۡدِرُ عَلَى شَيۡءٍ وَمَن رَّزَقَۡنَا رِزۡقًا حَسَنًا فَهُوَ يَعۡلَمُونَ

Allah gives the example that [that is to say] a slave that is owned. He has no control over anything. And the one We have provided to especially from Us, a good provision, then he is the one who spends from it secretly and openly. Are they going
to be counted as the same? All praise belongs to Allah. However most of them do not know.

After stating that we are not to give examples, immediately in the next ayah Allah (swt) gives us His own example.

- A slave that is owned.
Technically a slave is already owned. Allah (Swt) uses hyperbole here – in other words He is in complete control, the individual has no free will whatsoever, he cannot exercise anything, he is in absolute slavery. A slave is in absolute slavery and has no control over anything.

The above was one kind of example – an example of a slave that is completely owned.

In the second example, Allah (swt) does not mention slavery. Both of them are slaves but one is wealthy. Not just wealthy but this is provision that came from Allah (swt) so it is already powerful.

- This would have been enough to communicate the meaning, but Allah (swt) also adds . In other words this individual is well off. He spends his wealth in the cause of Allah (swt).

We are given the example of two slaves – one has no capability and the other has all the capability in the world. The one that has no capability is obviously not doing anything. Yet the one who has all the capability, instead of serving himself he still decides to serve Allah.

Allah (swt) highlights only one aspect of obedience here and that is Infaq. This is due to the subject matter being Allah’s (swt) provision.

means good provision. In other words we have been gifted with the opportunity to earn great honour. All other creations of Allah (swt) do what He has commanded them to do. They don’t have provision - they don’t have the option to spend in the path of Allah. All other creations of Allah they are completely owned and under Allah’s (swt) authority. We however have been given choice and thus we are an honoured creation.

When one realises they have been given a position of great honour they immediately say Alhamdulillah.

Ayah 76

- And we have not made par with Allah two men, neither do we appoint for anyone a substitute for another. He who fears Allah’s provision, He will provide for him with another provision, and He will give him a substitute on a straight path.
Wadaraba Allahu mathalan rajulayn ahaduhuma abkamu la yaqdiru 3ala shay-in wahuwa kullun 3ala mawlahu aynama yuwajjihhu la ya’ti bikhayrin hal yastawee huwa waman ya’muru bil3adli wahuwa 3ala siratin mustaqeem

And Allah gives an example of two men, one of them is mute. He cannot do anything and he is a burden on his master. Wherever the master turns his face, he produces no good. Do you think he is the same as the one who commands to justice? And he is committed on a straight path.

أَبَُۡمُ – Means mute; Being unable to speak.

Wajaha – to turn someone’s face

وَضَرٌَ۬ َ ٱللهَُّ مَثَلَ ۟ رَّجُلَيۡنِ أَحَدُهُمَ ٰٓ أَبَُۡمُ لَ يَقۡدِرُ ََلَىٰ َۡىۡء  وَهُوَ َُلٌّ ََلَىٰ مَوۡلَٮُُٰ أَيََۡۡتِ بِخَيۡرٖ

In the mind of the person who reads the first half of the ayah they may conclude that the next comparison would be of that to the capable slave. Instead, Allah (swt) talks about His useful slave rather than the useful slave of the master. This is an amazing switch. A master does not expect his slave to commit acts of justice but Allah (swt) expects us to be just.

This is a very powerful transition for another reason. At the beginning of the ayah the first slave was described as mute – commanding to justice necessitates that you speak up. What made that slave useless was that he does not speak up.

Allah (swt) is highlighting a particular hidden mentality inside the Quraish. This was that this message makes sense. They agree with what Allah (swt) sent down and the teachings that came with it but were too afraid to speak out for fear of being punished by their community. So instead they remained silent. Allah (swt) describes such people as a burden on the Earth.

صِرَٲط ۟ – path

This is mentioned immediately after the just slave, because when you command to justice, it is common that enemies are made. When you make enemies you are pressured to change your view. But Allah (swt) states that those who command to justice will stay on course.

Ayah 77

وَللهَِِّ غَيٌۡ۬ ُ ٱلسَّمَـٰوَٲتِ وَٱلَۡۡرۡضِ ۚ وَمَآ أَمۡرُ ٱلسَّۡساَعَةِ إِلاَّ كَلِمَٰحُ ٱلۡبَصَرِ أَوۡ هُوَ أَقْرَبُ إِنَّ ٱللهََّ عَلَىٰ سَلَٰحٖ شَيۡءٖ قَدِيرٖ

Walillahi ghaybu assamawati wal-ardi wama amru assa3ati illa kalamhi albasari aw huwa aqrabu inna Allaha 3ala kulli shay-in qadeer
And to Allah alone, the unseen of the skies and the Earth belong. And the decision of
the final hour is not going to come except like the blink of an eye. Or it is even closer.
Certainly Allah is in complete control over all things.

Lamaha – to glance at something very briefly or to blink the eye

َُلَمِِۡ ٱلۡبَصَرِ – Literally means to happen in a blink of an eye.

When the Ansâğa comes justice is established. Allah (swt) is saying that if you won’t
commit to justice then He will. And His justice is very near and He is capable of
executing His justice.

Ayah 78

وَآَخۡرَجَكُم مِّن بُطُونِ أُمَّهَـٰتُُِمۡ لَ تَعۡلَمُونَ َۡيۡـ  ۟  وَجَعَلَ لَُُمُ ٱلسَّمَُۡ وَٱلَۡۡبۡصَـٰرَ

Wallahu akhrajakum min butooni ommahatikum la ta3lamoona shay-an waja3ala
lakumu assam3a wal-absara wal-af-idata la3allakum tashkuroon

And Allah brought you out of the belly of your mothers. [And when you came out]
You knew nothing and He installed for you the ability to hear and see and passionate
hearts so that you may become grateful.

ٱلَۡۡفۡـ ِدََِ ۙ – passionate/strong hearts

Three bellies have now been mentioned:
- The cow
- The bee
- The belly of the mother.

َلا تَعۡلَمُونَ َسرًا – alluding to old age when once again you will come to know nothing.

In the previous ayah Allah (swt) talked about judgement day where you will come
from one form of life to another. We have already experienced coming from one life
to another - the day in which Allah (swt) brought you into this world.
Allah (swt) will once again bring you out from another belly – the Earth. Later on in
the Quran we are given the imagery of the Earth bringing out its burdens:

وَأَخۡرَجَتِ ٱلَۡۡرۡضُ أَثۡقَ لَهَ

So the Earth will deliver one day too.

وَلِكُمْ ٱلسَّمَعَ وَٱلَۡۡبۡصَرَ وَٱلَۡۡفۡـ ِدََِ لَعَلَۡٓۡمُ تَُُۡۡرُونَ – literally means the burdens of a mother.

And Allah (swt) has given us ability to hear and see so that we are able to be grateful to Him. Each of these ayat refers to creation and
reflecting on creation. The more you reflect on Allah’s (swt) creations, the more
grateful you should become. In other words, Allah (swt) programmed us to be grateful to Him.

Ayah 79

أَلَمۡ يَرَوۡاْ إِلَى ٱلطَّيۡرِ مُسَخَّرَٲت  فِى جَوِّ ٱلسَّمَ ٰٓءِ مَ  يُمۡسُُِهُنَّ إِلَّا ٱللهَُّ 
ۗ إِنَّ فِى ذَٲلَِ َ لََۡيَـٰت لِّقَوۡم  يُۡۡمَُِونَ

Alam yaraw ila attayri musakhkharatin fee jawwi assama-i ma yumsikuhunna illa Allahu inna fee thalika laayatin liqawmin Yu'moon

Haven’t they looked towards the birds that are being subdued in the intense climate of the sky? Nobody is holding them in place except Allah. No doubt, in that there are many miraculous signs for a nation that seeks to believe.

- أَلَمۡ يَرَوۡاْ - In the previous ayah the capabilities of humans that were mentioned included seeing, hearing and the heart. Allah (swt) skips hearing and goes straight to seeing – in other words they are not listening to the message the least they can do is use their eyes to look at the signs Allah has provided in the creations around them.

- أَطَلَٰۡبِرٰ - can be used the plural for birds as opposed to tiyoor.

/Taskheer is to overpower something and to keep it in place. To pin someone down is also taskheer.

- جَوْ - an intense situation/ intense work

Wind is a sign of difficulty for a bird but Allah (swt) is holding it in the air. What we think of as its difficulty Allah is making it a means of its flight

Lesson - When we are faced with difficulty, we will take flight – it is through challenges that we are going to achieve height. It is Allah (swt) who will hold you in place.

Ayah 80

وَٱللهَُّ جَعَلَ لَُُم مِّنۢ بُيُوتُُِمۡ سَََُ ۟  وَجَعَلَ لَُُم مِّن جُلُودِ ٱلََۡۡۡۡعَـٰمِ بُيُوت ۟  تَسۡتَخِفُّوََهَ  يَوۡمَ 
ظَعَُُِۡمۡ وَيَوۡمَ إِقَمَتۡمۡ
ۙ 
وَمِنۡ أَصۡوَافِهَ  وَأَوۡبَ رِهَ  وَأَۡۡعَ رِهَ ٰٓ أَثَـٰث ۟  وَمَتَـٰع   إِلَىٰ حِين

Wallahu ja3ala lakum minbyootikum sakanan waja3ala lakum min juloodi al-an3ami buyootan tastakhiffoonaha yawma thani3ikum wayawma iqamatikum wamin aswafiha waawbariha waash3ariha athanath wamata3an ila heen

And Allah made for you in your homes a place where you can find tranquility. And He made for you out of the skins of cattle all types of homes. You try to keep your loads
light the day in which you travel and the day in which you are stationed. And from their wool and their feathers and their hair is furnishing and a means of utilising [them] until a given time.

You had tranquility while in your mother, and then Allah (swt) made tranquility in your homes when you came out.

Homes were mentioned previously in relation to bees.

Istikhfaaf – to try to keep things light/pack light. The amount of weight you load onto the camel will determine the distance it can travel.

It also has a social meaning: to keep a people weak - their influence weak. That is what Pharaoh attempted to do with his nation – Istakhafa qawmahu. He tried to keep his nation light so they would have no weight or influence in the land.

- سَتَّجآفُونَهَا – Keeping the burden/thing light.
- طَغِيْكُمْ – regularly traveling or to make regular stops. This is very descriptive of Bedouin life.
- أَصۡوَافِهَا/Soof – wool [here it is referring to the wool of sheep and goat]
- وَأُوَيِّبَرَهَا – Refers to feathers of birds and the hair of camel
- وَأَشَعاَرَهَا – All animal hair; we go from the specific hair to the general
- أَنَّاَ آثَـٰث – Commonly defined as furniture but previously the word referred to all household items - anything which is used to utilize in the house.

- وَمَتَـٰعٰ – Can also be defined as a means of enjoyment

Ayah 81

وَأَلۡلَهَ جَعَلَ لَّكُم مَّمَّا خَلَقَ ظِلَـٰلَ وَجَعَلَ لَّكُم مِّنَ ٱلۡجِبَلِ سَرَاقِيلَ تَقِيُ وَسَرَاقِيلَ تَقِيُّ بَۡۡسَُُم

Wallahu ja3ala lakum mimma khalaqa thilalan waja3ala lakum mina aljibali aknanan waja3ala lakum sarabeela taqeeekumu alharra wasarabeela taqeeekum ba’sakum kathalika yutimmu ni3matahu 3alaykum la3allakum tuslimoon

And Allah placed for you from whatever He created, shadows. And He placed for you in mountains a place to keep you out of harm’s way. And he made outfits for you that
protect you from the heat and [protect you] in warfare. That is how He completes His favour upon you so that you may be in submission.

ظِلَـٰلَ – The shadow is mentioned here as it is a source of shade for people.

أَََُۡـَٰ – Plural of akinna – To keep something out of harm’s way. In this context it refers to caves in the mountains that keep you safe from the harsh climate of the desert.

سَرَبِيلَ – Garments/clothing

Previously mentioned in Surah Ibrahim where they were referred to garments of torture

سَرَابِيلِهِم مِّن قَطِرَان وَتَغۡۡى وُجُوهَهُمُ ٱلََّ رُ – (Their garments of liquid pitch and their faces covered by the Fire)

Surah Al-A3raf – (O children of Adam, We have bestowed upon you clothing to conceal your private parts.)

This was a revealed gift from Allah (swt).

ٱلۡحَر – heat

تَقِيُُم بَۡۡسَُُم – Armour

Allah (swt) implies that He created the armour for our protection.

**Ayah 82**

فَإِن تَوَلَّوۡاْ فَإََِّمَ ََلَيَۡ َ ٱلۡبَلَـُٰ ُ ٱلۡمُبِينُ

Fa-in tawallaw fa-innamera 3alayka albalaghu almubeen

Then if they turn a way, the only your obligation is to deliver the message clearly.

ٱلۡبَلَـُٰ ُ ٱلۡمُبِينُ – communicate a clear message

**Ayah 83**

يَعۡرِفُونَ بَعۡضَ ٱللهَِّ ثُمَّ يَُُِرُوََہَ وَأَُۡثَرُهُمُ ٱلَُۡـٰفِرُونَ

Ya3rifoon ni3mata Allahi thumma yunkiroona waaktharuhum alkafiroon

They know the favour of Allah – then they deny it and most of them are the disbelievers.

Allah (swt) does not label them as ‘aktharahum kafirun.’ Instead, we are informed:

وَأَسۡحَرۡهُمُ ٱلَّاَكۡفِرُونَ
In other words they are the ultimate disbelievers. They witnessed the Prophet (salallahu 3alayhi wasalam), they heard the Quran being recited from the mouth of the Prophet (salallahu 3alayhi wasalam) and their survival in this city was impossible without these miraculous favours of Allah (swt) coming their way.

When we talk about disbelievers (non-Muslims) today they are nothing compared to the Quraish – Allah (swt) sends His Messengers to the toughest audience and He sent the final Messenger (salallahu 3alayhi wasalam) to the toughest audience of all. Not only to do we have the best of the best within the sahaba – we have the worst of the worst within the Quraish. They were given the best message, the final message, which was catered to their language in their own context and to listen to the Quran coming from the mouth of the ultimate teacher ever to have been sent to humanity. Yet even through all of this they still disbelieved.

**Ayah 84**

وَيَوۡمَ ََبۡعَثُ مِن ُُلِّ أُمَّة ۟ا ثُمَّ لََ يُۡۡذَنُ لِلَّذِينَ َُفَرُواْ وَلَ هُمۡ يُسۡتَعۡتَبُونَ

Wayawma nab3athu min kulli ommatin shaheedan thumma la yu'thanu lillathee nakafaro wala hum yusta3taboon

And the day on which We will appoint from every nation a witness. Then those who disbelieve will not be given an ear. They will not be given a chance to make amends.

The sequence of these final ayat in this section:
- Allah tells His Messenger (salallahu 3alayhi wasalam) that his only obligation is to communicate the message
- Allah (swt) then informs us that they know the truth but still deny it
- He then states that He will make the Messenger (salallahu 3alayhi wasalam) a witness too.

- لَا يُؤۡدِنَ – The disbelievers won’t be given an ear; their case will not be heard –
- Uthan - One who is not given an ear and therefore cannot speak in order to deliver his case.
- This is a continuation of the imagery from the previous ayah regarding the one who is mute and does not commit to justice.
- It also means that they won’t be given permission to speak.
- ﴿أَ3تَابَا / youa3tibu/ I3tab- means to reprimand, harsh in advice (for their own benefit) – to use harsh language towards someone
- ﴿يُسۡتَعۡتَبُونَ – this is the opposite of A3taba. It is to try and make someone happy who was harsh towards you. In other words, Allah (swt) will not provide them with a chance to please Him on the Day of Resurrection.

**Ayah 85**

وَإِذَا رَأَىَ أَلۡلَّهُ أَلۡدِينِ ظَلَّمُواْ أَلۡعَدَابَ فَلَا يُخَفِّفُ عَنٰٓهِمْ وَلَا هُمۡ يُنظَرُونَ
And when those who have done wrong see the punishment, it will not be lightened for them and they will not be looked at.

**Ayah 86**

وَإِذَا رَءَا ٱلَّذِينَ أَۡۡرَُُواْ ُۡرََُ ٰٓءَهُمۡ قَ لُواْ رَبَََّ  هَـُٰٰٓۡلَٰٓۡ ٱلَّذِينَ ََُُّ  ََدَُۡواْ مِن دُوََِ َ فََۡلۡقَوۡاْ إِلَيۡهِمُ ٱلۡقَوۡلَ إََُُِّمۡ لََُـٰذِبُونَ

And when those who have associated others with Allah see their associates, they will say, “Master those are our associates, those are the ones we called right beside you.” Then they will throw the word back at them, “You are liars.”

Those who were being associated with Allah (swt) had no knowledge that these people were worshipping them and thus they will call them liars. The idea is that these people themselves promoted such practices – but they didn’t – they don’t want to be affiliated with those that made them associates. When their hopes of having these people intercede for them have been destroyed they realise that now they will have to deal directly with Allah (swt).

**Ayah 87**

وَأَلۡقَوۡاْ إِلَى ٱللهَِّ يَوۡمَٮ ِذ  ٱلسَّلَمَ وَضَلَّ َََۡهُم مَّ  َُ َُواْ يَفۡتَرُونَ

They come before Allah and throw themselves in submission. And everything they used to make up has been lost upon them.

Waalqaw ila Allahi yawma-ithin assalama wadalla 3anhum ma kanoo yafitaroon

**Ayah 88**

ٱلَّذِينَ َُفَرُواْ وَصَدُّواْ ََن سَبِيلِ ٱللهَِّ زِدََۡـٰهُمۡ ََذَاب ۟  فَوۡقَ ٱلۡعَذَاٌ۬ ِ بِمَ  َُ َُواْ يُفۡسِدُونَ

Allatheena kafaroo wasaddoo 3an sabeeli Allahi zidnahum 3athaban fawqa al3athabi bima kanoo yufsidoon
These are the same people who disbelieved and obstructed themselves and others from Allah’s path. We have increased them in an incredible punishment above and beyond the punishment already there on account of the corruption they created.

Increase in punishment on the day of Judgment as a result of the following:

1. They disbelieved – stopped themselves from following the path of Allah (swt)
2. Stopped others from the path of Allah (swt) – They became an enemy to this mission, this cause, this truth, on top of being an enemy to themselves they became an enemy of Islam.

is a lighter punishment

An awesome, incredible punishment

Allah (swt) does not say ‘bima kanu uafsudun.’ Fasid means that not only fasid were they corrupt but they also spread corruption.

Part 4

Ayah 89

Wayawma nab3athu fee kulli ommatin shaheedan 3alayhim min anfusihim waji’na bika shaheedan 3ala haola-i wanazzalaina 3alayka alkitaba tibyanan likulli shay-in wahudan warahmatan wabushra lilmuslimeen

The day on which we resurrect and appoint in every nation a witness brought against them from within themselves against these people. And We have sent the Book upon you in particular, an elaborate clarification of everything. And a guidance and a mercy and a means of congratulations for those who submit themselves.

from their own people

The first time we saw a manifestation of this ayah was in Surah Al –Nisa. In that ayah the sequencing was slightly different:
So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness?

Surah Al-Nisa is a Madani surah and Surah Al-Nahl is a Makki surah thus, each ayah was revealed to a different audience. Allah (swt) did not create in the sequencing of this current ayah a sense of shock. This is because one of the duties of a Messenger is to bear witness against those who disbelieved. The Messenger (salallahu 3alayhi wasalam) will be a witness against the people of Quraish.

In Surah Al–Nisa the conversation was directed towards the Muslims. The has been made muqadam on شهيدًا. Here the Prophet (salallahu 3alayhi wasalam) is told that he will be made to bear witness against Muslims. As a result, there is a sense of shock created through the use of taqdeem on علی هُوَلاء.

ثَبِتْنَا – The mubalagha form of tabyeeen. Bayyinah, yubayyinu, tabyeeen - can become mubalaghat if3al tibyan. This is a rare mubalagha pattern. It is defined as an extremely elaborate clarification.

**Ayah 90**

إنّ اللهَ يَأْمُرُ بِٱلۡعَدۡلِ وَٱلِۡۡحۡسَـٰنِ وَيََۡهَىٰ ََنِ ٱلۡفَحَۡۡ ٰٓءِ وَٱلۡبَغۡىِ يَعِظُُُمۡ لَعَلَُُّمۡ تَذََُّرُونَ

Inna Allaha ya’muru bil3adli wal-ihsani wa-eeta-i thee alqurba wayanha 3ani alfahsha-i walmunkari walbaghyi ya3ithukum la3allakum tathakkaroon

No doubt, Allah is the one who commands to justice and to excellence. And to give to the closest of relatives. And he forbids against shamelessness and that which is evil and rebellion. He counsels you so that you may make an effort to remember.

Allah (swt) commands to ٱلۡعَدۡلِ and then He commands to ٱلِۡۡحۡسَـٰنِ. Justice is the bare minimum expected from a decent human being. The minimum expectation Allah (swt) has from humanity is to be committed to justice and the highest expectation one can reach is excellence.

There will also be levels among those who give to their closest relatives – some will deal with them justly and others in excellence. Allah (swt) highlighted giving to our relatives because we attribute the highest level in society to justice.

Islamic principles are built on wisdom – Society is constructed from families and a society that is standing on justice cannot be built unless there is justice within the family.

ٱلۡفَحَۡۡ ٰٓءِ – shamelessness

Allah (swt) then moves on to talk about the threat to the foundation of families - ٱلۡفَحَۡۡ ٰٓءِ.
المنكر - that which is recognised as evil – lying, murder, stealing etc. This is the opposite of alma3ruf – that which is recognised as good.

الفحشاء - obscene, vulgar, outlandish behaviour. This encompasses obscene speech, movies, art, business – any form of obscene behaviour no matter how big or small falls under الفحشاء

وَالبَغۡيِ – Commonly used in the Quran to refer to rebellion against Allah (swt)

**Ayah 91**

وَآوۡفُواْ بِعَهۡدِ ٱللهَِّ إِذَا ََـٰهَدتُّمۡ وَلَ تََقُضُواْ ٱلَۡۡيۡمَـٰنَ بَعۡدَ تَوُِۡيدِهَ  وَقَدۡ جَعَلۡتُمُ ٱللهََّ

Waawfoo bi3ahdi Allahi itha 3ahadtum wala tanqudoo al-aymana ba3da tawkeediha waqad ja3altumu Allaha 3alaykum kafeelan inna Allaha ya3lamu ma tafeeloon

And you fulfill the promise of Allah when you have made your promise. And do not nullify your faith after you have affirmed it. And you had made Allah the over-seer upon yourselves. No doubt Allah knows what you are up to.

There is an interesting debate regarding these ayat among scholars. The question that arises is who is this ayah directed towards?

- All of humanity – as we have all attested that Allah (swt) is our Master.
- This is a conversation with the People of the Book even though they are not addressed directly i.e. Ya Ahl Alkitab

Bani-Israel had confirmation that Muhammad (Salallahu 3alayhi wasalam) was a Prophet and they also had knowledge of this in their scholarly texts. After receiving confirmation they refused to believe.

At times Bani-Israel would fight against the Quraish and when they would lose they would warn them of the final Prophet that was going to come and destroy them and they would affirm that God is their witness against this. In other words they affirmed that a Prophet would soon be born yet now they have gone back on their previous affirmations.

**Ayah 92**

وَلَ تَُُوَُواْ َُٱلَّتِى ََقَضَتۡ غَزۡلَهَ مِنۢ بَعۡدِ قُوَِّ  أَََُـٰث ۟  تَتَّخِذُونَ أَيۡمَـََُُٰمۡ دَخَلََۢ بَيََُُۡمۡ

Wala takoonoo kallatee naqadat ghazlaha min ba3di quwwatin ankathan attakhithoona aymanakum dakhalan baynakum an takoona ommatun hiya arbamin
Don’t be like the woman who tore apart her weaving even after she had made it strong. Tearing it weave by weave. You have taken your oaths among yourselves as a means of interference. That a nation should become further ahead than another nation. Allah is only testing you by means of it. And He swears to it that He will clarify for you on the Day of Standing the very thing that you had been in disagreement about.

 غزل – weaving
 نكت – to tear weaving apart/to undo wool/to tear a sheet of cloth
 انکاء – to tear something apart weave by weave.

This imagery is alluding to the Torah. The People of the Book have the entire text of the Torah and they have carefully studied every ayah and they put them together. After analysing all the evidence found in the Torah regarding the arrival of the Prophet (salallahu 3alayhi wasalam), they begin to reinterpret the ayat in order to prevent people from believing that he is the true Messenger of Allah (swt).

ربأ - Comes from the word riba which literally means growth.
أرزى – grown more, further ahead

**Ayah 93**

وَلَوۡ شَاءَ ٱللَّهُ لَجَعَلَُُمۡ أُمَّةً وَٲحِدَِ ۟ وَلَـُِٰن يُضِلُّ مَن يََۡ ٰٓءُ وَيَهۡدِى مَن يََۡ ٰٓءُ ۚ

Walaw shaa Allahu laja3alakum ommatan wahidatan walakin yudillu man yashao wayahdee man yashao walatus-alunna 3amma kun tum ta3maloon

Had Allah wanted, He would have made you a single nation. However, He misleads whoever He wants, and guides whoever He wants. And you will definitely be interrogated in regards to what you were up to.

Dual meanings of من here:

- It could be the continuous fa3il of yasha – in that case it would translate as He misguides whoever He wants.
- Or it could mean whoever chooses the path of misguidance.

Both Allah’s (swt) will and human will are simultaneous here.

It is similar with guidance – Allah (swt) guides whom He wants and whoever wants to be guided.
These are ayat of faith and they have a great impact on our outlook of the world. We have to have confidence in these words. If we make the word of Allah (swt) known, then whoever truly wants guidance, Allah (swt) will create a path for them. Our job as an ummah is to clarify and teach guidance. We do not convert any individual. Those who claim that there is no point in clarifying this message to others because they will never believe – this is an outlook that we must refrain from because Allah (swt) guides whom He wills. The door to guidance has been left open by Allah (swt) and we have no right to close it.

**Ayah 94**

وَلَا تَتَّخِذُوٰٓاْ أَيۡمَـََُُٰمۡ دَخَلََۢ بَيََُُۡمۡ فَتَزِلَّ قَدَمُۢ بَعۡدَ ثُبُوتِہَ  وَتَذُوقُواْ ٱلسُّوٰٓءَ بِمَ  صَدَدَتۡتُمَّ

Wala tattakhithoo aymanakum dakhalan baynakum fatazilla qadamun ba3da thubootiya watathooqoo assoo-a bima sadadtum 3an sabeeli Allahi walakum 3athabun 3atheem

And do not take your oaths as a means of interference among yourselves. So that the steps will slip after it was made firm. And so that you end up tasting evil on account of the obstructions you made on yourselves and others from the path of Allah. And you especially are going to have great punishment.

قدَمُّ – also means a foot. That is why it is feminine – body parts in pairs are feminine.

**Ayah 95**

Wala tashtaroo bi3ahdi Allahi thamanan qaleelan innama 3inda Allahi huwa khayrun lakum in kuntum ta3lamoon

And don’t sell the promise made with Allah for a miniscule gain. Only that which is with Allah is better for you, if in fact you know.

**Ayah 96**

ما عِنَذَكُمْ يَنْفَدَ وَمَا عِنَذَ أَللَّهِ بَاقٌ وَلَنْجَزِينَ أَلَّذِينَ صَبَرُوا أَجْرُهُمْ بِأَحْسَنِ مَا صَلَّلُوٓا

Ma 3indakum yanfadu wama3inda Allahi baqin walanajziyanna allatheena sabaroo ajrahum bi-ahsani ma kanoo ya3maloon

Whatever you have is going to run out and whatever Allah has will remain. And We will compensate those who were patient and give them their compensation with the best of what they used to do.
بَاقٍ - to remain
نَفد/نَفَدٖ - to run out

نَفَدٖ is a verb and what will dissipate is temporary like a verb is.
بَاقٍ is a noun so what remains is permanent like a noun is.

As humans we are not always consistent in the way we perform acts of worship. For example, one day our salah may be perfect in that we understand what we are reading, we make istighfar during sujood and we are emotionally touched by the words of Allah (swt). Other times our salah may be average and then still at times it may be poor in that we lose focus and concentration. Allah (swt) is saying that those who remain patient with Allah (swt) and they remain on course – Allah will take their best deeds. In other words He will grade each act of worship according to your best act of worship and disregard the average and poor attempts.

صَبَرَ does not just mean patience – it means consistency, constancy, perseverance, stay the course – you’re not unstable in your commitment.

**Ayah 97**

من عمل صلحاً من دُحَّرَ أو أُثِّي، وَهُوَ مُؤمِنٌ فَلَنْحِبْنِيهِ حَبْيَةً طَيِّبَةً وَلَنَجْزِيْنَهُمۡ أَجْرَهُم بَِۡحۡسَنِ مَ ۚ أَجۡرُهُم بَِۡحۡسَنِ مَ ۚ أَجۡرُهُم بَِۡحۡسَنِ مَ ۚ أَجۡرُهُم بَِۡحۡسَنِ مَ ۚ

Man 3amila salihan min thakarin aw ontha wahuwa mu’minun falanuhiyannahu hayatan tayyibatan wala najziyannahun ajrahum bi-ahsani makanoo ya3maloon

Whoever acted righteously from male or female, while they had faith, then We will certainly give them a good and pure life. And We will compensate them their compensation with the best of what they used to do.

If you look at it as a maf3ul bihi it would be defined as whoever did a single good deed.

If you look at it as an adverb it would become whoever acted righteously.

Here, Allah (swt) qualifies belief with good action. It is not enough for an individual to engage in good action without belief.

**Ayah 98**

فَإِذَا قُرِّرَتۡ الْفَرۡءَانَ فَأَشۡتَعِيدَ بَآئِلۡهُ مِنَ الْشَّيۡطَانِ الرَّجِيمِ
Fa-itha qara’ta alqur-ana fasta3ith billahi mina ashshaytani arrajeem

Then whenever you recite the Quran, then seek refuge of Allah from the cursed shaytan.

Allah (swt) is informing us that a great deed is the recitation of the Quran yet this is the most inconsistant acts of worship. It is shaytan that creates this inconsistancy so when one wants to recite Quran they should seek refuge of Allah from the Shaytan.

Ayah 99

إِنَّهُ لَئِسَ لَهُ سُلْطَانٌ عَلَى ٱلَّذِينَ ءَامَنُواْ وَََلَىٰ رَبِّهِمۡ يَتَوََُّلُونَ

Innahu laysa lahu sultanun 3ala allatheena amanoo wa3ala rabbihim yatawakkaloon

No doubt, it is a matter of fact, he possesses no authority on those who believe and place their trust exclusively upon their Master.

Innana is specifically placed here to capture our attention.

Reliance is highlighted here because when an individual does not rely on Allah (swt) shaytan begins to whisper to them. He will highlight the negative aspects of one’s life that will have them constantly worrying about their future. These anxieties do not get a hold of the one who has reliance on Allah (swt). Reliance on Allah (swt) is a remedy for psychological issues such as anxiety and depression. The words of Allah (swt) are a form of counsel to the human being.

Ayah 100

إِنَّا سُلْطَانُهُ عَلَى ٱلَّذِينَ يَتَوََُّلُونَهُ َوَٱلَّذِينَ هُم بُِِۦ مُۡۡرُُِونَ

Innama sultanuhu 3ala allatheena yatawallawnahu wallatheena hum bihi mushrikoon

His authority only applies to those that befriend him. And they are the ones that in him they associate others [with Allah]

- This can mean two things:
  - They associate others with Allah (swt)
  - Or they associate with Allah (swt), shaytan. In other words they commit by means of shaytan.

Ayah 101

وَإِذَا بَدَّلََۡ ٰٓ ءَايَة ۟ مََُّ نَ ءَايَةَۚ وَٱللهَُّ أََۡلَمُ بِمَ  يََُزِّلُ قَ لُوٰٓاْ إََِّمَ ٰٓ أََتَ مُفۡتَرِ

Wa-itha baddalna ayatan makana ayatin wallahu a3lamu bimay unazzilu qaloo innama anta muftarin bal aktharuhum la ya3lamoon

ولذا نذكرنا غاية مصالحنا عامة وآلهة أعلم بما ينزل قالوا إِنَّمَا أَنتَ مُفْتَرٌ بِلَّ أَكْثَرِهِمْ لا يُعْلَمُونَ
And when We replace a miraculous revelation in the place of another revelation, and Allah knows exactly what He sent down. They say: “You have just made that up.” However, most of them have no knowledge.

This ayah may refer to either of the following opinions:

- This is nasikh and mansoukh – the abrogation in the Quran where an ayah was revealed and completely changed the ruling of the previous ayah that was revealed on the same matter.

- However, because this is a Makkan surah some scholars believe that this refers to ayat that are very similar in the Quran but contain minor differences. When the Prophet (salallahu 3alayhi wasalam) is engaged in conversation with the Quraish, he does not recite the same ayat to them. So when they hear an ayah from the Quran that was similar to the one recited previously, they claim that they have been fabricated.

**Ayah 102**

Qul nazzalahu roohu alqudusi min rabbika bilhaqqi liyuthabitta allatheena amanoo wabushra lilmuslimeen

Tell them: “The ruh of the ultimately pure, he sent it down from your Master with purpose. So that He may strengthen those who believe. And a guidance and a piece of good news for those who submit themselves.”

روح القدس - the ruh of the ultimately pure. This is the title of Jibraeel (3layhi salaam) - This can create some confusion - زَّلَلَ when it comes from the Quran is a maf3ul bihi. نزلَهُ - زَّلَلَ - زَّلَلَ - زَّلَلَ - زَّلَلَ when it comes as the verb and the Quran comes as the object of the verb, then usually the subject of the verb is Allah (swt).

In this case the subject of the verb is Jibraeel (3layhi salaam). Some held the opinion that whenever Allah (swt) says We sent the Quran down – We includes Allah (swt) and Jibraeel (3layhi salaam). This is a minority opinion.

However, there is a very fundamental qualification here - من رَّبِّكَ - the qualifier is there. So Jibraeel (3layhi salaam) sent it down from your Master.

**Ayah 103**

وَلَقَدْ نَعَلَمُ أَنَّهُمُ يَفْقَهُونَ إِنَّمَا يَعْلَمُونَ بِشَرَّ لَسْانِ آدَمْ لَدَىٰ يُتُوحِدُونَ إِلَيْهِ أَعْجَمَيْنَ وَهَذَا لِسَانٌ عَرَبِي مُبَينٌ
We already know that they are saying that there is a human being teaching him. They are turning the credit away to a foreigner. And this is a clear and clarifying Arabic speech.

When the Jews came into contact with this Quran their allegation according to this ayah was that somebody is teaching him. In comparison, the Quraish alleged that this was a source of magic or madness or poetry. But the scholars of a Book say that he is being educated. By making such claims they are acknowledging the wisdom of the Quran. Embedded within their allegations against the Quran is an acknowledgement of its power.

أَّجَمِيُّ is the opposite of غَرَبَيُّ – well spoken, clear
أَّجَمِيُّ - Foreigner/non-Arab It is a condescending term. (Modern word for foreigners – ajanib)

ено – well spoken, clear

اَجمي - the one who stutters or can’t pronounce different syllables properly.
حد - deviation/off course.

The source of the knowledge is not from the land it is coming from somewhere else.

Ayah 104

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِلَٰٓتِ آٓ依َلَهٔ لَ يَهۡدِيۡهُمُ اللَّهُ وَلَهُمۡ ذَاٌ۬ أَلِيم

Inna allatheena la yu’minoa bi-ayati Allahi la yahdeehimu Allahu walahum 3athabun aleem

The people who are bent upon not believing in the miraculous signs of Allah, Allah will not guide them. And for them there will be a painful punishment.

Ayah 105

إِنَّمَا يَفۡتَرِى أَلِكِذِبِبِلَٰٓتِ آٓ依َلَهٔ لَا يُؤْمِنُونَ بِلَٰٓتِ آٓ依َلَهٔ وَأُوْلَـٰٓٮ َِٓۡهُمۡ أَلِيدُونَ

Innama yaftaree alkathiba allatheena la yu’minoa bi-ayati Allahi waola-ika humu alkathiboon

Those who are making up the lies are the ones who refuse to believe in the miraculous signs of Allah and they are the ultimate liars.

Ayah 106
Man kafara billahi min ba3di eemanahi illa man okriha waqbalbuhu mutma-innun bil-eeman walakin man sharaha bilkufr sadran fa3alayhim ghadabun mina Allahi walahum 3athabun A3theem

Whoever disbelieves in Allah even after he had come to faith, what the only exception of someone who was coerced and his heart was satisfied with faith. And whoever their heart was at ease with disbelief, they are going to have a great punishment with Allah.

- To expand – in this context, their chest will be expanded with disbelief.

When an individual is at ease with Kufr their conscious is essentially dead. If a person has fitrah inside of them then the filth that has taken over their hearts will not allow them to remain at ease. When you become at ease with filth it means their sensitivity to such situations is gone. When you surround yourselves in such an environment you reach such a wretched state that you no longer want to change your state.

**Ayah 107**

ذَٲلَِ َ بَََِّۡهُمُ ٱسۡتَحَبُّواْٱلۡحَيَوَِٰ ٱلدَُّۡيَ ََلَى ٱلَۡۡخِرَِِ وَأَنَّ ٱللهََّ لَ يَهۡدِى ٱلۡقَوۡمَ ٱلَُۡـٰفِرِي

Thalika bi-annahumu istahabboo alhayata addunyaa 3ala al-akhirati waanna Allaha la yahdee alqawma alkafireen

That only happened because they preferred to give more love to worldly life as opposed to the afterlife. And that is because Allah does not guide the disbelieving nation.

**Ayah 108**

أُوْلَـٰٓٮ َِ َ ٱلَّذِينَ طَبََُ ٱللهَُّ ََلَىٰ قُلُوبِهِمۡ وَسَمۡعِهِمۡ وَأَبۡصَـٰرِهِمۡ ۖ وَأُوْلَـٰٓٮ َِ َ هُمُ ٱلۡغَـٰفِلُونَ

Ola-ika allatheena taba3a Allahu 3ala quloobihim wasam3ihim waabsarihim waola-ika humu alghafiloon

Those are the people that Allah has placed a seal upon their hearts, their hearing and their eyes. And those are the ultimately heedless.

- Those who have no idea what’s going on around them.

In this context, they are no longer sensitive to anything around them – they are completely tranquil and happy in their environment. First Allah (swt) describes them
as being satisfied with their disbelief but here Allah provides us with the real explanation and that is they are heedless.

**Ayah 109**

لا جزم أنهم في الآخرة هم الخسرون

La jarama annahum fee al-akhirati humu alkhasiroon

No doubt, those are the people that especially in the hereafter they are the losers.

- لازم - also means I swear by Allah (swt).

**Ayah 110**

ثُمَّ إن رَبَّ لِلَّذِينَ هَجَرُوا مِن بَعۡدِ مَ فُتَُِوا ثُمَّ جَـٰهَدُوا وَصَبَرُوٰٓا إِنَّ رَبَّ َ مِن بَعۡدِهَ لَغَفُور  رَّحِيم

Thumma inna rabbaka lillatheena hajaroo min ba3di ma futinoo thumma jahadoo wasabaroo inna rabbaka min ba3diha laghafoorun raheem

Thereafter, No doubt your Master, for those who migrated much after they were tested, and then they struggled and were persevering. No doubt, your Master, after all they have been through is Extremely Forgiving, All Merciful.

- فتنوا - attacked
- بعدها - After all they have been through.

Allah is alluding to the events that are going to come – hijrah, jihad and perseverance. This is a foreshadowing of coming events. This has not happened yet as it is a Makkan surah. It also tells us that it is a very late Makkan Surah.

**Ayah 111**

يَوۡمَ تَۡۡتِى ُُلُّ ََفۡس تُجَـٰدِلُ ََن ََّفۡسِهَ  وَتُوَفَّىٰ ُُلُّ ََفۡس مَّ ََمِلَتۡ وَهُمۡ لَ يُظۡلَمُونَ

Yawma ta'tee kullu nafsin tujadilu 3an nafsiha watuwaffa kullu nafsin ma 3amilat wahum la yuthlamoon

On a day on which every person will come viciously arguing on itself. And every person will be given what they earned and they are not going to be wronged.

You can combine يَوۡمَ تَۡۡتِى ُُلُّ ََفۡس تُجَـٰدِلُ ََن ََّفۡسِهَ  وَتُوَفَّىٰ ُُلُّ ََفۡس مَّ ََمِلَتۡ وَهُمۡ لَ يُظۡلَمُونَ with the ending of the previous ayah:

- إنَّ رَبِّك لَغَفُورٌ رَّحِيمٌ - Your Master is Extremely Forgiving, All Merciful on a day to which every person will come.
تُجَـٰدِلُ - to debate/ to viciously argue

urnished - what he or she worked towards

**Ayah 112**

وَضَرۡبَ اللَّهُ مَثَلًا قَرۡيَة فَكُلِّ مِّنۡهُ هُمۡ مُّطَمِّنُونَ فَكَأَنَّهُمۡ مُّطَمِّنُونَ وَهُمۡ يَصََۡعُونَ

Wadaraba Allahu mathalaq qaryatan kanat aminatan mutma-innatan ya‘teeha rizquha raghadan min kulli makanin fakafarat bi-an3umi Allahi faathaqaqaha Allahu libasa aljoo3i walkhawi bima kanoo yasn3oon

Allah gave an example: A town that used to be at peace; it was satisfied. Its provision used to come to it without difficulty, from every direction. And it disbelieved in the few favours of Allah. Then Allah made that town taste the garment of hunger and fear on account of what they themselves manufactured.

Most scholars agree that this Ayah is referring to the city of Makkah. Truly provision did come to it from every direction. It’s was at the centre of the trade route.

- Few favours
- wrapped the city – Hunger and fear enveloped the city

Some scholars argue that after the Prophet (salalluhu 3alayhi wasalam) was rejected the city went through a famine. However, other scholars believe that this is a warning from Allah (swt) to show them what could possibly happen.

**Ayah 113**

وَلَقَدۡ جَآۡهُ مۡ ۡ هُمَ رَسُوْلَ مِّنۡهُمۡ فَكَذَّبُوهُ فَذَّاقَهُمۡ اۡعۡذَابٌ وَهُمۡ ظَـٰلِمُونَ

Walaqad jaahum rasoolun minhum fakahthaboohu faakhathahahumu al3athabu wahum thalimoon

Then a Messenger truly came to them from among themselves. Then they lied against him. Then punishment took a hold of them while they were wrongdoers.

**Ayah 114**

فَكُلُوۡا مِّمَّا رَزَقَۢاٰمۡ ۡهُمُ اللَّهُ حَلَٰۢلًا طَيِّبًا وَأَشۡحَّرُواۢا بِعَمَّتِ اللَّهِ إِنَّ كُلَّ ۡمَآ اۡتَعۡبُدُونَ

Fakuloo mimma razaqakumu Allahu halalan tayyiban washkuroo ni3mataAllahi in kuntum iyyahu ta3budoon

Then eat from what Allah has provided you, [that which is] permissible, good and pure. And be grateful to the favour of Allah if in fact you truly only worship Him.
Here halal does not refer to the way in which the animal is slaughtered. It is focusing on money that is earned through permissible means – not through interest, cheating, gambling, etc.

People tend to think that Shariah was revealed in Madinah, however some aspects of it were revealed in Makkah. This is an indication of how important these teachings are.

Aspects of Shariah that were revealed in Makkah include:

- The types of animals one can eat
- Interest
- The harms of alcohol and gambling

**Ayah 115**

إنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةُ وَٱلدَّمُ وَلَحْمَ ٱلۡخَِزِيرِ وَمَا أُهِلَّ لِغَيۡرِ ٱللهَِّ بُِِۦ غَيۡرَ ِ بَاغٍ وَلَ ََ د  فَ إِنَّ ٱللهََّ غَفُورٌ رَّحِيمٌ

Innama harrama 3alaykumu almaytata waddama walahma alkhinzeeri wama oohilla lighayri Allahi bihi famani idturra ghayra baghin wala 3adin fa-inna Allaha ghafoorun raheem

The dead has been forbidden upon you, and the blood, and the flesh of swine. And whoever’s name is made loud and famous other than Allah. Whoever was compelled without their own urge to rebel against the religion, nor did they eat it out of animosity, then certainly Allah is Extremely Forgiving, Merciful.

هلال – Moon

(Alhala) – to pronounce something famous out loud – For example, they would gather people together and exclaim at the beauty of the moon.

From the above word came oohila – to pronounce someone’s name out loud when you slaughter an animal. (This word was originally rooted in هلال).

**Ayah 116**

وَلَ تَقُولُواْ لِمَ تَصِفُ أَلۡسََِتُُُمُ ٱلَُۡذٌِ۬ َ هَـٰذَا حَلَـٰل وَهَـٰذَا حَرَام لِّتَفۡتَرُواْ عَلَى ٱللهَِّ

Wala taqooloo lima tasifu alsinatukumu alkhathiba hatha halalun wahatha haramun litaftaroo 3ala Allahi alkhathiba inna allatheena yaftaroon 3ala Allahi alkhathiba la yuflihoon

Do not say what your tongues happen to describe which happens to be nothing but a lie, this is halal and this is haram. So you may make up lies against Allah. Those who make up lies against Allah, they will not succeed.
وَلَا تَقُولُواْ لِمَا تَصِفُّ أَلۡسََِتُُُمُ ٱلَُۡذٌِ۬ َ

This is a figure of speech – Your tongues are describing a lot but it is not rooted in knowledge. (To run one’s mouth off without any knowledge).

Ayah 117

مَتَـُٰ  قَلِيل  وَلَهُمۡ ََذَاٌ۬   أَلِيم

Mata3un qaleelun walahum 3athabun aleem

This is but a small utility and they have a painful punishment.

Ayah 118

وَّعَلَى ٱلَّذِينَ هَ دُوْ ۖ مَ  قَصَصََۡ  ََلَيَۡ َ مِن قَبۡلُ

And those who were Jewish, We had forbidden what We narrated onto you from much before. And We never wronged them at all. However, they used to wrong their own selves.

هَ دُوْ – the Jews
هَادُو –THIS could also refer to those who turn back to Allah (swt)

Ayah 119

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ ََمِلُواْ ٱلسُّوٰٓءَ بِجَهَـٰلَة  ثُمَّ تَ بُواْ مِنۢ بَعۡدِ ذَٲلِّ َ وَأَصۡلَحُوٰٓاْ إِنَّ رَب

Then your master, especially in the case of those who did evil while being overwhelmed by emotion, then they repented after that and then they corrected their ways. Certainly your Master even after that is going to be Extremely Forgiving, All Merciful.

ج هل – This does not mean ghafla (heedlessness) nor is it specifically used for one who is ignorant or has no knowledge. جاهل is also used to describe one who gave in to their temptations.
Part 5

Ayah 120

إنّ إبراهيم كان أمةً قانِتنا لَّهُ حنيفًا، وَلَمْ يَكن من المُشْرِكينَ

Inna ibraheema kana ommatan qanitan lillahi haneefan walam yaku mina almushrikeen

No doubt, Ibrahim was a nation. He was completely subservient and obedient to Allah; solely focused. And he had never been of those who made associations (with Allah).

comes from the verb /ya um-mu which means قصد to have a direction or an aim

comes from the verb أُمَّة a nation that has a single direction (as a coined termed it means a nation)

Ibrahim (3alayhi salaam) was constantly travelling on his own. He carried in him the potential to father so many nations. Yet, Ibrahim (3alayhi salaam) as an individual was considered by Allah (swt) to be a nation by himself. To this day we consider ourselves to be a nation, legacy of Ibrahim (3alayhi salaam).

Also implies Ibrahim (3alayhi salaam) was very keen on his sense of direction - very keen about where he was headed.

is a very beautiful word of the Arabic language and means obedience.

also mean one who obeys. However differs in that its obedience is characterised by the following:

- Concentration
- Joy
- Subservience (aiming to please)
- Humility

-No bias

bias is involved (the opposite of حنف)

is short form of by taking the of it means he had never been [one who associates others with Allah (swt)].

Ayah 121

شاكِرًا لَّا نَعْمَه إِجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُّسَتَقِيمٍ

Shakiran li-an3umihi ijtabahu wahadahu ila siratin mustaqueem

He was in a state of gratitude to the few favours [Allah] had given him. He had chosen him for the special qualities he possessed. And he guided him to a straight path.
اَعم – few favours

Previously اَعم was used in regards to the people of Makkah who were enjoying favours from all directions yet disbelieved in the few favours of Allah (swt). Here we see a contrast in that Ibrahim (3alayhi salaam) spends a lifetime in gratitude for these few favours that Allah (swt) bestowed upon him.

A lifetime is only enough to thank Allah (swt) for a few favours. He is not asking for us to thank Him for all of His favours because that is not possible for creation.

اجتبى – to select someone because of something special that they possess

وَهَدَٮُُٰ إِلَىٰ صِرَٲط مُّسۡتَقِيم – Literally a straight path guided him to Makkah – the place in which he was commanded to leave his family.

Ayah 122

وَءَاتَيََۡـُُٰ فِى ٱلدَُّۡيَ حَسَََة ۟ وَإََُُِّ فِى ٱلَۡۡخِرَِِ لَمِنَ ٱلصَّـٰلِحِينَ

Waataynahu fee addunya hasanatan wa-innahu fee al-akhirati lamina assaliheen

And We have given him good in this life. And no doubt, in the afterlife, he will be counted among the righteous.

Here good does not refer to materialistic things such as wealth or a house, etc. If we look at the life of Ibrahim (3alayhi salaam) we see that he was tortured, imprisoned, commanded to sacrifice his son and commanded to abandon his family. These were all tests from Allah (swt) and he passed those tests. Passing the tests of obedience that Allah (swt) gives you is good in this life.

This changes one’s perspective on the du’a:

رَبَََّ ٰٓ ءَاتََِ فِى ٱلدَُّۡيَ حَسَََة ۟ "Our Lord, give us in this world [that which is] good…"

This is because حَسَََة in this life is filled with trials and tribulations.

This is very beautiful – Allah (swt) has given us four ranks of people:

- ٱلََّبِيِّـۧن
- ٱلصـدِقِين
- ٱلۡهداء
- ٱلصَّـٰلِحِين

Lowest rank – لَمِنَ ٱلصَّـٰلِحِين – so one who is given the rank of ٱلصَّـٰلِحِين will be among Ibrahim (3alayhi salaam) in paradise.
There is wisdom embedded in giving Ibrahim (3alayhi salaam) the rank of أئمته الصالحين and that is that Ibrahim (3alayhi salaam) wants good for all of his children and in the afterlife wants to be with all of his children – the generations that followed him.

**Ayah 123**

ثُمَّ أُوحِيَ إِلَيْكَ أَنِّ أَتِبَعْ مَلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ النَّاسِ الصَّـٰلِحِينَ

Then We revealed to you to follow the legacy of Ibrahim solely and in a dedicated fashion. He was not among those who associated others [with Allah].

**Difference between وما كان من المشركين**

In the first case, لَمۡ – the negative - is a rhetorical answer to a question. Was he among those who associated others with Allah (swt)? No he was not of those who associated others with Allah (swt).

In the second case, مَا is used as a refutation to one who claims that Ibrahim (3alayhi salaam) was a mushriq. For those who claimed Ibrahim (3alayhi salaam) as one of their own – Allah (swt) responds by saying he was not of those who associate others with Allah (swt).

**Ayah 124**

إِنَّمَا جَعَلَ السَّبْتَ عَلَى ٱلَّذِينَ ٱخۡتَلَفُوا فِيُِ يَكَـٰتِبُونَ يَوۡمَ ٱلۡقِيَـٰمَةِ فِيمَ مَا كَانُوا فِيهِ  يَخۡتَلِفُونَ

The Sabbath was placed upon those who disagreed in it. No doubt, your Master, He is going to pass judgement between them on the Day of Resurrection, in all of that which they used to disagree with each other in.

As a result of this, some scholars argued that originally the Jews were not given the Sabbath. They were given Jum3ah just like the Muslims but because they had fallen into disagreement, as a punishment, Allah gave them the Sabbath.

**Ayah 125**

أَدۡعُ إِلَى سَبِيلِ رَبِّي بِٱلۡحُِۡمَةِ وَٱلۡمَوَِۡظَةِ ٱلۡحَسَََةِ وَجَـٰدِلۡهُم بِٱلَّتِى هِىَ أَحۡسَنُ

Od3u ila sabeeli rabbika bilhikmati walmaw3ithati alhasanati wajadilhum billatee hiya ahsanu inna rabbaka huwa a3lamu biman dalla 3an sabeelihi wahuwa a3lamu bilmuhtadeen
Call to the path of your Master using wisdom and good, beautiful counsel. And debate and argue with them strongly with the arguments that are in and of themselves better. No doubt, your Master, He is the one who is more Knowledgeable in regards to the one that is lost from His path. And He is more Knowledgeable of those who are committed to guidance.

Refers to good, beautiful counsel – counsel that penetrates the hearts.

In other words, whatever arguments they come up with you should come up with something better (this does not mean you have to give them the best possible example – just one that is better). Moreover, this not only refers to the use of better rationale and reason, but also better ethics and character.

There are three levels of calling to the path of Allah (swt) that are mentioned:

- بالحكمة
- الموعظة الحسنة
- مجادلة

One of the late scholars Dr. Israr Ahmed (rahimahu allah) had a theory based on this. Essentially every Messenger was sent to three populations:

- The General Masses – الموعظة الحسنة is required when approaching the general masses. The language used must be simple and relatively easy to understand. This is due to the fact that when you give a sermon, you are speaking to a wide range of people. Every Muslim should be capable of giving good, sincere counsel. This is not just restricted to scholars because when giving الموعظة الحسنة you are not discussing fiqh or going into in-depth Shariah studies, you are giving general advice.

- The intelligentsia (the intellectually elite within the society) - These people are extremely driven. It is their literature, their work and their media enterprises that control the atmosphere of the world. During the time of the Prophet (salallahu 3alayhi wasalam) the leaders of Quraish and the poets would have been considered to be the intellectually elite. In the time of Musa (3alayhi salaam) the magicians, Pharaoh and his chiefs played that role. Musa (3alayhi salaam) has a message to deliver to the entire population. However, he needs to be given something that will defeat the intellectually elite. Allah (swt) gives him the staff. It is important to not here that the only people who could differentiate between ordinary magic and something that is beyond the power of humans were the magicians themselves as they are aware of the limits within their field. Each group needs to be addressed at their level so الموعظة الحسنة is used here.

- The aggressive defenders of the status quo - If the above groups are being addressed and they are addressed effectively, people will realise that society is changing right under their feet and they can’t let that happen. They find the need to be offensive because not only is this message capturing the attention
of masses but members of the intellectually elite are also accepting the message. This is extremely dangerous for them resulting in the publications of poisonous literature and the need to make character assassinations. Here one needs to respond with that which is better.

**Ayah 126**

وَإِنَّ عَاقِبَتَكُمْ فَعَاقِبَيْبَوْا بِمَثَلِ مَا عَقِبُتُمْ بِهِ وَلِيْنَ صَبْرًۢا لِّهُوَ خَيۡرٌ لِّلَّذِينَ لَسۡتُمُ ۖ

Wa-in 3aqabtum fa3aqiboo bimithli ma 3ooqibtum bihi wala-in sabartum lahuwa khayrun lissabireen

If you are attacked then retaliate in a way that you were attacked. And if you are to be patient then truly it is better for those who have patience.

عَقْبَ – the heel of your foot. It also means to follow someone closely.

عَاقِبَ – Refers to a punishment that is given in retaliation to being provoked first – it is reactionary.

It is also a synonym for 3athab -

Transition – the previous ayah was about da3wah. Here Allah (swt) informs us that when da3wah succeeds at all levels you will be attacked. Similarly all the Messengers who conveyed the truth were persecuted.

This ayah is alluding to the future event of Badr.

**Ayah 127**

وَأَصۡبِرْ وَمَا صَبَرْكَ إِلَّا بِأَنْفُسِكَ وَلَا تَحۡزَنۡ ََلَيۡهِمْ وَلَ تََ ُ فِى ضَيۡقِ مِّمَّ ۚ يَمُُۡرُونَ

Wasbir wama sabruka illa billahi wala tahzoon 3alayhim wala taku fee dayqin mimma yamkuroon

Remain patient and your patience is dependent only on Allah. And don’t grieve over them. And don’t be in any discomfort over the plots they are making.

The Prophet (salallahu 3alayhi wasalam) is commanded to be patient whereas the ayah above tells the Muslims that patience at this time is better. By commanding the Prophet (salallahu 3alayhi wasalam) to be patient, it is assumed that the companions will follow his example.

**Ayah 128**

إِنَّ اللَّهَ مَعَ ٱلَّذِينَ أَتَقَوُا ۖ وَلَا ٱلَّذِينَ هُم مُّحَسَّنُونَ

Inna Allaha ma3a allatheena ittaqaw wallatheena hum muhsinoon

No doubt, Allah is with those who fear Him and those are going to be the ones who excel.
There is a correlation between this ayah and one of the central ayat in this surah:

إِنَّ ٱللَّهَ يَأْمُرُ بِٱلۡعَدۡلِ وَٱلِۡۡحۡسَـٰنِ

Previously it was mentioned that the minimum expected of an individual is justice and the end point is excellence.

Having taqwa is also the minimum expected of an individual. If you protect yourself from displeasing Allah (swt), in your pursuit you will eventually become people of excellence.

Our relationship with Allah (swt) constantly changes. Our solid beginning of our relationship with Allah (swt) should be based on fear. If one does not begin with the foundation of taqwa (protecting one’s self from displeasing Him) problems will arise.

Overtime, you learn to love to obey Allah (swt). You learn to talk to Allah (swt) more and to make du3a more. You begin to learn not only to have fear of Him but to have hope too. Your relationship evolves to a point where it reaches excellence. Taqwa prevents you from falling into sin which in turn protects your heart and keeps it pure allowing room for better things to develop.

مََُ – to physically be with someone. It could also mean camaraderie, brotherhood and to be in agreement with one another.

Allah (swt) is saying that He is with those who have taqwa – you have His support.

This Surah alluded to the nation of Bani-Israel and that is the next Surah in the Quran – Surah Bani-Israel or also known as Al-Israa.