Introduction

In this Surah Allah (swt) continues to focus on the Christians. At the end of this Surah we will come to see the strongest warning ever given to Christians by Allah (swt). The beginning of this Surah builds up to Issa (3alayhi salaam) – it does not begin with him. This is because most people of the Christian faith have no issues regarding Zakariah and Maryam (Salaamun 3alayhum). Their real issue is their belief in Issa (3alayhi salaam). Zakariah (3alyahi salaam) is also a story of miraculous birth – he has Yahyah (3alyahi salaam) in the family and that is a miraculous birth. Then Allah (swt) refers to Maryam and then Issa (3alayhi salaam).

Allah (swt) is building the idea that if you think Issa (3alayhi salaam) is worthy as being declared divine as a result of a miracle (conceived without a father) therefore God must be the father then that standard must be applied to Zakariah (3alyahi salaam) who was incapable of being a father and his wife was incapable of bearing a child. This appears to be twice as impossible as Issa (3alayhi salaam’s) conception because both parents were incapable of having children. Allah (swt) then turns to the story of Maryam.

Ayah 1

Kaf-ha-ya-3ayn-sad
This is the mubtada’a

Ayah 2

Thikru rahmati rabbika 3abdahu zakariyya
This is the mention of the mercy of your Master to his slave, Zakariah

Ayah 3

Ith nada rabbahu nidaa khafiyya
When he called on his Master in secret.

There are two types of calls in Arabic – دَعْعَاءً and دَعْعَاءٌ نَّداً. دَعْعَاءً tends to be silent.

Dَعْعَاءٌ نَّداً comes from the word Nidan – Long distance
As a connection between the two roots it is said that Nidan is loud because it has to carry over a long distance.
As part of the literary qualities of this Surah there are many opposites that are put together. There are a number of words that you don't expect being put together which is part of the contrast that is displayed in this Surah. On the one hand we have نَادَىٰ and on the other Allah (swt) says نِدَآء خَفِياً – he called on his Master from a distance but that call was very quiet, secretive and calm.

خَفِيَاً – Hidden
So quiet and hidden that people do not even know that it exists. A secret so well guarded that no-one is looking for it because they don’t even know it exists.

Allah (swt) takes us to a particular story like He does in many parts throughout the Quran and sets the stage for what is to come. It may be that some who are listening to this Makkah Surah do not know who Zakariah(3alyahi salaam) is but they are immediately taken to this story.

The word نَادَىٰ expresses desperation. The desperation of Zakariah’s (3alyahi salaam) dua’ is captured and he does not allow his voice to be raised out of respect for Allah (swt).

Ayah 4

Qala rabbi innee wahana al3athmu minnee washta3ala arra’su shayban walam akun bidu3a-ika rabbi shaqiyya

He said, “My Master, no doubt my bones have become weak despite me. My head is on fire and my hair has become white and when I have called upon you, my Master, I have never been unfortunate.

- bone
Zakariah (3alyahi salaam) does not use the plural for bones as though he is saying that all of his bones feel like one weak bone. The entire body can be compared to a building and the pillars of that building are its bones. When the bones become weak the entire body becomes weak.

- used when something hard has softened. It is a form of weakness. For example, bones become brittle, wood softening due to water.

He has separated himself from his bones – as though this is an ancient expression of arthritis.

- to catch on fire, turn to flames and then become ash – like a match – it lights up and is extinguished extremely fast.

- Used in Arabic when referring to old age that is indicated by white hair.
Zakariah (3alyahi salaam) uses flames and ash as a description to refer to his white hair because when something turns to ash you cannot retrieve it – it is beyond repair. He realises that he is at the age of no return and his white hair is a deterioration of something that he cannot come back from.

رزب – Isti’naf – a calling on Allah (swt)

شقيّا – unfortunate/ wretched/ someone who thinks of an individual as being unlucky

In other words, Zakariah (3alayhi salaam) has never felt any misfortune when calling upon Allah (swt) nor has he ever felt unlucky after making dua’a to Allah (swt). He has never felt disappointed in making dua’a to Allah (swt).

**Ayah 5**

وَإِنِّى خَفۡتُ آلۡمَوَٲلِىَ مِن وَرَآءِى وَڪَانَتِ آمۡرَاتِى عَاقِرًا فَهَبۡ لِى مِن لَّد نكَ وَلِي ًّ۬ا

Wa-innee khiftu almawaliya min wara-ee wakanati imraatee 3aqiran fahab lee min ladunka waliyya

And no doubt, I have been scared of those I will leave behind and my wife has been infertile so you grant me from your special behalf a guardian.

 آلَمۡوَ agréَيْلَ – guardians – Also implies from the plural of mawla those who are going to inherit my legacy from my family.

In other words, he does not believe that those who will inherit the legacy from him are the right people to deliver this message.

عَاقِر ا does not necessarily indicate that she has always been but it implies that she has been for a long period of time.

عَاقِر أ has a number of definitions:
- to bite or to cut – For example, فَكَذَّب وه  فَعَقَر وهَا – But they denied him they stabbed her.  
- to cut the roots off of something
- the last child in the family - this means that the lineage is cut off – they are the last child
- An injury
- A woman that is عَاقِر أ implies that she has had some sort of illness, trauma or injury which has resulted in the loss of fertility – Something occurred in the life of his wife which made her infertile.

**Ayah 6**

يَرِث نِى وَيَرِث مِنۡ ءَالِ يَعۡق وبَۖ وَٱۡۡعَۡۡه  رَبِّ رَِِي ًّ۬ا

Yarithunee wayarithu min ali ya3quba waj3alhu rabbi radiyya
He will inherit me and he will inherit from the family of Ya3qub and make him content, Master.

Inheritance does not imply wealth here as the wealth belonging to a prophet is given away as sadaqa. Inheritance is referring to knowledge, responsibilities and leadership over the community.

He does not say ‘he will inherit the family of Ya3qub’ because there are a number of members from the family of Ya3qub (3alayhi salaam) that are not worth taking from. He uses the word ‘من’ very carefully here.

Meaning make this person one who leads a happy life

Someone who is content – who does not want more.

There is an extremely powerful lesson here – when one decides to enter the sphere of public service then they should be content with whatever they have.

Moreover, when one is truly content they are able to disseminate that to others. Those who are content and tranquil in their life have an impact on their audience, students, congregation, etc. When they are not content then they are unable to communicate this contentment with others.

It also implies ‘make him someone that You [Allah (swt)] are happy with.’ However مَرِِۡي ًّ۬ا is usually used in this case.

**Ayah 7**

يَـٰزَڪَرِيَّآ إِنَّا ن بَشِّر كَ بِغ َۡـٰم ٱسۡم ه ۥ يَحۡيَىٰ لَمۡ نَۡۡعَل لَّه ۥ مِن قَبۡل سَمِي ًّ۬ا

Ya zakariyya inna nubashiruka bighulamin ismuhu yahya’lam naj3al lahu min qablu samiya

“Zakariah, We are giving you good news of a boy, his name is Yahya; We have never given anyone that name before.”

Yahya (3alyahi,salaam) was also a shahid in which case according to the ayah in the Quran وَلََ تَق ول واْ لِمَن ي قۡتَل  فِى سَبِيلِ ٱللهَِّ أَمۡوَٲت ۢۚ بَلۡ أَحۡيَآء ًّ۬ – he truly does live.

could be a formation of the word ‘wasem’ or ‘ism’ - name

It also refers to someone who has those particular types of qualities. In other words, no-one has been given these qualities before and no-one has been born in this way before. No-one has ever shared the qualities that have been given to Yahya (3alayhi salaam).

**Ayah 8**

قَالَ رَبِّ أَنَّىٰ يَك ون لى غُلَامُ وَسَيْئَاتٍ أَمۡرَاتِي عَافِرًا وَقَدَ بَلَغَتُ مِنَ الْحَكۡيَر عَتۡيۡا

Qala rabbi anna yaakoonu lee ghulamun wakanati imraatee 3aqiran waqad balaghtu mina alkibari 3itiyya
He said, “My Master, how am I going to have a child and my wife is infertile and I have reached old age?”

We have been told previously that it was the Angels who shared this news with Zakariah (3alayhi salaam) but he does not speak to the Angels when asking how he will have a child if his wife is infertile. He speaks to Allah (swt) directly – this is a strong indication that one does not need to speak to others (such as saints or angels) as a means of communicating their message to Allah (swt). One speaks directly with Allah (swt) there is no need for a third party to be involved.

عَيْبَيْاً comes from the word 3itu – One who has reached the peak in arrogance and rebellion to the point where no-one can stand in his face.
In other words he is referring to his old age as a rebel that has taken a hold of him and he cannot face it.

**Ayah 9**

قَالَ كَذَٲلِكَ قَالَ رَبِّٞۖ قَالَهُ وَعَلَىٰ حَيَّٞۖ وَقَدۡ خََۡقۡت كَأَلَّا تُكَشَۡي ۖ مِنَ ۖ أَلَّا تُكَشَۡي ۖ لَٰٓنَّا سَوِيٓاً

Qala kathalika qala rabbuka huwa 3alayya hayyinun waqad khalaqtuka min qablu walamtaku shay-a

[An Angel] said, ‘That is how it is going to be. Your Master said, it is without effort and He created you from much before and you were nothing.”

يسَنَ – something which is easy
هَيِّنَ – something which takes no effort.

**Ayah 10**

قَالَ رَبِّٞۖ أَجْعَل لَّيٓ ءَٰيَٰتٕ كَّأَلَّا تُعۡلَلَ مَّنَّا ثََۡـٰثَ ۚ لَٰٓيَّاَلُ سَوِيٓاً

Qala rabbi ij3al lee ayatan qala ayatuka alla tukallima annasa thalatha layalin sawiyya

He [Zakariah] said, “Master give me a sign.” He said, “Your sign is going to be that you are not going to speak to people, three nights consecutively [yet you will remain in good health]

Texture of the Surah – Everything is dark: old age, flames have taken away the light, grey hair, old age is bullying him and rather than mentioning three days, three nights have been mentioned instead. Du’a’a is being made at night and it is a secret dua’a. Everything is in a dark and quiet state.

سَوِيٓاً – this can be translated as consecutively or three complete nights. In Arabic it also means healthy. In other words, Allah (swt) will miraculously take away his ability to speak but he will still remain healthy.

**Ayah 11**

فَخَرَجَ عََۡىٰ قَوۡمِهِۦٓ مِنَ ٱلۡمِحۡرَابِ فَأَوۡحَىٓ إِلَىٰهُ أَن سَبِّح وَاْب كۡرَة ًّ۬ا وَعَشِي ًّ۬ا
Then he came out upon his nation from the worshipping quarters so he indicates to them that you should do tasbeeh morning and evening.

مَحۡرَاب has a variety of definitions:
- The root word of the مَحۡرَاب – which means war
  Who is the war against? Satan
  The place of remembrance of Allah (swt) is the place where you battle Satan and fight against your nafs.
- The storage place for weapons and arsenal
  The arsenals to deal with the enemies of Allah (swt) is thikr – remembrance
  The real weapon of the believer is dua’a
- The first part of a house
- The place where people gather to make plans

فَأَوۡحَىٰٓ – to indicate by clues or through sign language

When his followers would come to him for a khutbah he would indicate to them to make tasbeeh and they would understand.

Ayah 12

يَـٰٓاَحۡيَىٰ خَذِ الۡڪِتَـٰبَ بِق وَّ۬ۚ وَءَاتَيۡنَـٰهُ الۡح كۡمَ صَبِي ًّ۬ا

“Yahya! Hold onto the Book with all great might and We had given him maturity [as a] child.

We are taken immediately to the time in which Yahya (3alyahi salaam) is ready to become a Prophet. This is after the dua’a has been accepted and the child is born and raised. In the same way that Allah (swt) was talking to Zakariah, He is now communicating with Yahya (3alayhi salaam).

The Book being referred to here is the Torah. The Torah gives good news of Issa (3alayhi salaam) and Yahya (3alayhi salaam) will be the right hand of Issa (3alayhi salaam). He will believe in him and fortify his message and deliver his message and in order to be an assistant to Issa (3alayhi salaam) he will need to have thorough knowledge of the Torah. This is why he must hold onto the Book.

حُكَّم – maturity/ firmness in decision

The second contrast used is الۡح كۡمَ صَبِي ًّ۬ا – used for a child. It is also used for an adult who is acting like a child. It is the word that is used for a lack of حُكَّم. The one who does not have حُكَّم (maturity) is صَبِي. Even though he was a child expected to lack maturity, Allah (swt) had given him حُكَّم anyway.
Ayah 13

Wahananan min ladunna wazakatan wakana taqiyya

And a persistence that could only come especially from Us and purity and he was very protective of his character.

- when a mother cannot go for extended periods of time without seeing her child due to her love for him/her.

Allah (swt) gave Yahya (3alayhi salaam) this quality – he could not go too long without making thikr (remembrance) of Allah (swt). He would feel an emptiness if he was not constantly returning back to Allah (swt) and making thikr.

He was pure and maintained his chastity – Yahya (3alayhi salaam) did not get married. Some scholars say that he never even looked at a woman and if he ever did have the urge to meet with someone it was Allah (swt).

Ayah 14

Wabarran biwalidayhi walam yakun jabbaran 3asiyya

And he was good to both his parents and he was not a tyrant [or] disobedient

In the previous Surah (Surah Al-Kahf) we learnt about a child who might grow up to be – who might force even his parents into disbelief. It is not coincidental that such things are alluded to in the Quran – it refreshes something that you have just read or come across.

Allah (swt) highlights the quality of being good to one’s parents – this is a quality that any individual may have and is not specific to Yahya (3alayhi salaam). Allah (swt) is highlighting the fact that being good to one’s parents is a Prophetic tradition. It is a special gift from Allah (swt) if one has the opportunity to be good to their parents.

Ayah 15

Wasalamun 3alayhi yawma wulida wayawma yamootu wayawma yub3athu hayya

And great peace may be upon him the day on which he was born and the day on which he is going to die and the day he will be resurrected alive again.

He was born safely – he was not in any danger. The mother was able to carry the child even though she was not of the age.

Salaam – peace/ also refers to honour here.

The day on which he is going to die refers to the day he will be martyred.
Wathkur fee alkitabi maryama ithi intabathat min ahliha makanan sharqiyya

Mention in the book about Maryam when she excused herself from her family in a place in the East

نبذَ – when you do not value something or you see it as being worthless.

انتَبَذَ – when one does not value themselves. They believe they are worthless and they remove themselves from the company of others because they believe they are not worthy of being there.

Take for example a person who is sitting in a masjid and wants to do thikr of Allah (swt) but can’t because it’s too noisy so they remove themselves from that environment and go elsewhere. Here it is not that they believe they are unworthy but rather they believe they are better than everyone else and they go elsewhere where they will not be disturbed. Maryam (3alayha salaam) has the opposite idea. She wants to remove herself from the community in order to make thikr not because she believes that she is better than others but rather she thinks that she is not worthy – she has a sense of humility within her. She does not just remove herself from other people but she also leaves her family. She was so inclined to make thikr of Allah (swt) that was unable to spend time with the people that she loved. Her mother had already devoted her to the services of Allah (swt) in her dua’a before she was born. As a result, she had an unusual love for thikr.

It is implied here that she went to the East of Masjid Al-Aqsa. Some say that these are quarters that are separated from the population – those who would come to pray. She did not want to be in an area where there was a large population of people and so she separated her quarters entirely.

Fattakhathat min doonihim hijaban faarsalna ilayha roohana fatamathth hala laha basharan sawiyya

Then she took a barrier. Then We sent to her Our Ruh [Jibreel] then he represented himself to her as a mortal being

The barrier would most likely have been something such as a curtain used to completely close her quarters off.

There is a consensus among the scholars that Ruh here refers to Jibreel (3alayhi salaam).
Ayah 18

قَالَتْ إِنَّى أَعوهُ بِٱلرَّحۡمَـٰنِ مِنكَ إِن كُنتُ تَقِيَّاً

Qalat innee a3oothu birrahmani minka in kunta taqiyya

She said, “No doubt, I seek refuge of the Ultimately Merciful from you if you have any consciousness of God at all.”

This Surah contains numerous references to mercy. Allah (swt) will be alluded to as the Merciful and this is particularly aimed at a Christian audience because they refer to God as being merciful. Allah (swt) appeals to the audience.

In other words if this person has any consciousness of God he will not do what she assumes he is there to do – she thinks that he has bad intentions. Some have also interpreted the ‘إِنَّى’ here to mean even if you are righteous I still seek refuge in Allah (swt) from you.

Ayah 19

قَالْ إِنَّمآ أَنَّم أَرۡسُولُ رَبِّكِ لِهَبَ لَكِ غِلۡمَانۡ زُکَّىٓ

Qala innama ana rasoolu rabbiki li-ahaba laki ghulaman zakiyya

He says, “I am only a Messenger of your Master so that I can grant you an intelligent, young boy.”

زُکَّيٓا – Intelligent/ pure in character

Jibreel’s task is to blow the Ruh into her.

Ayah 20

قَالَتْ أَنۡنَى يَكۡوَنُ لِي غَلۡمَانۡ وَلَمۡ يَنۡسَنۡي بَشَرۡ وَلَمۡ أَكۡبَغِيٓ

Qalat anna yakoonu lee ghulamunwalam yamsasnee basharun walam aku baghiyya

She said, “How am I going to have a child when no man has ever touched me and I have never been unguarded?”

Ayah 21

قَالَ كَذَالِكِ قَالَ رَبُّكِ هَوَّ عَلَى هَيۡنَ وَلَنۡجَعَلۡهُ عَامِلٌ عَالِمُ عَبۡيَةً لِلَّنَاسِ وَرَحۡمَةٌ مِّنَّا وَكَانَ أَمۡرَا مَحۡضِبٌ

Qala kathaliki qala rabbuki huwa 3alayya hayyinun walainaj3alahu ayatan linnasi warahmatan minna wakana amran maqdiyya

He said, “This is how it is going to be. Your Master said He is completely capable of doing this without any effort and so that We may make him a miracle for the people and We will make him a Mercy that comes from Us and that is a decision that has been declared.”
Previously mentioned to Zakariah (3alayhi salaam) – within generations history repeats itself and the words tend to be repeated.

Issa (3alayhi salaam) is the manifestation of the word of Allah (swt):

إِذَآ أَرَادَ شَيۡـ  ا أَن يَق ولَ لَه  ۥ ك ن فیکوۡن

“When He intends a thing a thing that He says to it ‘Be’ and it is.”

Christians say that Jesus is the word and we do not disagree with them in that regard.

مَّقِِۡي  ًّ۬ا

Ism Maf3oul – it has been declared/ it’s done.

Ayah 22

فَحَمََۡتۡه  فَٱنتَبَذَتۡ بِهِۦ مَكَان ًّ۬ا قَصِیۡۡا

Fahamalat-hu fantabathat bihi makanan qasiyya

Then she carried him and she took herself away with him [to] a place that is far away.

فَحَمۡلَتۡه - She became pregnant.

Ayah 23

فَأََۡآءَهَا ٱلۡمَخَاض إِلَىٰ ِۡذۡعِ ٱلنَّخَۡۡةِ قَالَتۡ يَـَٰۡۡآ اَيۡتِنِى مِتُّ قَبۡلَ هَـٰذَا وَڪ نۡتۡ نۡسۡیۡ ًّ۬ا

Faajaaha almakhadu ila jith3i annakhlati qalat ya laytanee mittu qabla hatha wakuntu nasyan mansiyya

Then the pain came at the bottom of the trunk of a palm tree. She said, “If only I had died before this had happened and that I was completely forgotten.”

Scholars began discussing whether one can ask for death – the overwhelming understanding is that she said this out of humiliating. The idea is not that she wishes that she were dead but rather that she wishes that she did not have to take on this responsibility because she does not know if she can bear it.

نَسۡیۡ ًّ۬ا مَّنسِیۡۡا

– an adjective followed by an adjective

In other words, she wishes that she was completely forgotten so much so that people would not even remember who she was.

Ayah 24

فَنَادَٮٰهَا مِن تَحۡتِهَآ أَلََّ تَحۡزَنِى قَدۡ ۡعَلَ رَبُّكِ تَحۡتَک تَحۡتَک سَرۡیۡا

Fanadaha min tahtiha alla tahzanee qad ja3ala rabbuki tahtaki sariyya

The he called to her from underneath her, “Do not grieve; your Master has placed underneath you a small stream of water.”

Some scholars interpret this to be Issa (3alayhi salaam) as he came out. Other scholars say that Jibreel (3alayhi salaam) came back to the palm tree but he did not
want to approach her from the front as that would be indecent so he stood at the bottom of the hill. He calls her from the bottom in order to maintain her privacy. She is grieving over the humiliation she will suffer when people accuse her of committing a bad deed.

سَرِيّا – small stream of water

Ayah 25

وَهُزَّى إِلَيْكِ بِحِجْذُ النَّخَلَةِ تُسَقَطُ عَلَيْكَ رُطبًا جَنِيبًا

And shake towards yourself the trunk of the palm tree the dates will come down upon you and the branches will lower themselves.

The trunk is quite difficult for a person to shake particularly for a woman who is currently in labour and suffering from a great deal of pain. Women in labour experience great bursts of energy so Allah (swt) gives her this energy to enable her to shake it.

Ayah 26

فَكِّلِي وَأَشْرِبِي وَاشْقِي عَيْنًا فَإِمَّا تَرَيَيْنَ مِنَ البَشَّرِ أَحَدٍ فَقَوْلُي إِنِّى نَذَرۡتُ لِلرَّحۡمَـٰنِ صَوۡمًٍ فَلَّاحَلَّهُ أَلۡيَوۡمٍ إِنْسِيَّا

Then eat and drink and cool the eye. If it so happens that you see any man at all, then say, “I have devoted myself to the Ultimately Merciful with a fast so today I will speak to no-one today.”

وَقَرِّي عَيۡنًا – Here it means for her to stop crying and to relax. She is crying out of sadness but Allah (swt) is telling her to shed tears out of joy.

This is a fast that was there before the Shariah of the Prophet (salallahu 3alayhi wasalam) was implemented. This was the fast of speaking – you would declare that you would not speak to anyone for a certain number of days.

Some may wonder how this fast works if you are telling others that you will not speak. Do you constantly have to inform others that you are completing this fast? In the previous Surah (Surah Al-Kahf) we have already been given some hints as to how some people communicated without speech:

وَجَدَ مِنْ ذُويهَا قَوْمًا لَا يَكَادُونَ يَفۡهَمُونَ قَوْلًا

“He found a nation between them that almost does not understand speech.”

We also came across it previously in this Surah with Zakariah (3alayhi salaam). It is communicated to others in the form of sign language.
She brought him to her nation carrying him. They said, “You have done a horrible offence.”

Some say that it took her forty days to gain the courage to return to her nation.

—— someone who commits an unexpected yet great offence

"Sister of Harun, your father was not a man of evil and your mother was not a rebel at all."

Some have interpreted this to mean that she truly was the sister of Harun (3alayhi salaam) in which case she would also be the sister of Musa (3alayhi salaam). However, this is not the case. Some scholars believe that she had a brother called Harun who was named after the Prophet Harun (3alayhi salaam) because he was held in such honour by Bani-Isra'il. Others believe that this was a title used to describe those who were of the noble lineage of Harun (3alayhi salaam).

So she pointed at him. They said, “How can we speak to a child in the cradle?”

He said, “No doubt, I am the slave of Allah. He has given me the Book and He has made me a Prophet.”

Issa (3alyahi salaam) is such an authoritative and mighty Messenger of Allah (swt). He has been given this capability even as a baby.

Yahya (3alayhi salaam) was told to hold onto the Book while this Issa (3alayhi salaam) as a baby was given the Book. Yahya (3alayhi salaam) has to learn what is in the Book while Issa (3alayhi salaam) has already been given the knowledge. Some say that the statement regarding the Book was not that he had received the knowledge but that Allah (swt) had guaranteed him the Book later on during his life. However, it makes sense to interpret this as he was given the Book as a baby. He is
declaring to the people that he has been given the Book almost as if to challenge them to test his knowledge of it. His knowledge of the Book is flawless because Allah (swt) gave him the knowledge. This is why Issa (3alayhi salaam) would go and challenge the Rabbis of Bani-Israel in regards to their manipulations of the Torah because he knew it better than they did.

**Ayah 31**

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا سَتَنَتْ وَأَوْصَنِي بِٱلْصَّلَاةِ وَٱلْزَّكَاةِ مَا دُمْتُ حَيًّا

Waja3alanee mubarakan ayna makuntu waawsanee bissalati wazzakati ma dumtu hayya

“And He has made me blessed wherever I may be and He has enjoined upon me to commit to prayer and zakat so long as I am alive.”

Issa (3alayhi salaam) specifically uses the phrase "أَيْنَ مَا سَتَنَتْ" because although he did not travel within the land, he did travel to the heavens.

Again, in the same way that being good to one’s parents does not apply specifically to the prophets, prayer and zakat is also directed towards the general population.

**Ayah 32**

وَبَرَّۢ بِوَٲلِدَتِي وَلَمْ يَۡۡعَۡۡنِى َۡبَّاراً شَقِیۡاً

Wabarran biwalidatee walam yaj3alnee jabbaran shaqiyya

“And I was commanded be good to my mother and he did not make me a wretched tyrant.”

Yahya (3alayhi salaam) was told to be good to his parents but because Issa (3alayhi salaam) had a miraculous conception he can only refer to his mother. This is important because in some narrations in the Bible, Issa (3alayhi salaam) is said to have snapped at his mother. Allah (swt) exonerates him of that crime in the Quran and thus he states that he has been counselled to be good to his mother.

The word tyrant is in reference to being a tyrant to his mother but also if you are a tyrant towards your parents you are the most unfortunate person. شَقِی Is someone who has bad luck or misfortune. Those who are bad to their parents will have a difficult and terrible life. One who is a tyrant will bring misfortune upon himself – one leads to the other.
Ayah 33

Wassalamu 3alayya yawma wulidtu wayawma amoootu wayawma ob3athu hayya

And may the peace and the nobility be upon me the day on which I was born and the day on which I will die and the day on which I will be resurrected again.

Notice the difference between Yahya (3alayhi salaam) and Issa (3alayhi salaam) – Previously when referring to Yahya (3alayhi salaam) it was said وَٱلسَّۡـٰم عََۡیَّ (And may peace be upon him). With Issa (3alayhi salaam) it is وَٱلسَّۡـٰم عََۡیَّ (And may the peace and nobility be upon me).

Ayah 34

Thalika 3eesa ibnu maryama qawla alhaqqi allathee feehi yamtaroon

That is Issa, the son of Maryam, the word of truth in which they fall into doubt even when they have nothing to be confused about.

If you listen to a recitation of Surah Maryam you will be able to identify a rhythm. The flowing recitation up to this point is incredible – most words end in يَّآ for example:

However, once we reach this ayah, the rhythm comes to an end. Here we now see the use of long syllables such as ‘ون’ and ‘قيم’. When the subject was the same, the ayat were the same. Allah (swt) is saying that their problem is not with Zakariah (3alayhi salaam) and Maryam (3alayha salaam) but it is with Issa (3alayhi salaam) and therefore they must pay greater attention to these ayat. The Quranic rhyme scheme in and of itself is subject matter organisation.

This means that this is the truth – The Jews say that he was an illegitimate son and the Christians argue that he is the son of God. One does not give him enough respect and the other gives him too much respect. The truth is in the middle.

– Having doubts which should not exist – there is no confusion

Ayah 35

Ma kana lillahi anyattakhitha min waladin subhanahu itha qada amran fa-innama yaqoolu lahu kun fayakoon

And Allah (swt) is saying that their problem is not with Zakariah (3alayhi salaam) and Maryam (3alayha salaam) but it is with Issa (3alayhi salaam) and therefore they must pay greater attention to these ayat.
It is not becoming of Allah, ever, to take any son whatsoever. Whenever He decides a matter He just says “Be” and it comes into existence.

**Ayah 36**

وَإِنَّ الَّذِينَ تَأَذِّبُونَ الْخَزَابَ مِن بَيْنِهِمْ فَأُعِشفُوهُمْ هَذَا سَبِيلُ مُسْتَقِيمٍ

“And no doubt Allah is my Master and yours then enslave yourselves to Him. This is a straight path.”

The Prophet (salallahu 3alayhi wasalam) is being told to say this – a transition has happened.

**Ayah 37**

فَأَخْتََۡفَ الأَخْزَابَ مِن بَيۡنِهِمۡ فَوَيۡل ً۬ لِّذِينَ كَفَر واْ مِن مَّشۡهَدِ يَوۡم  عَظِيم

Then different factions fell into disagreement amongst each other, then the ultimate form of destruction is for those who disbelieve from the witnessing of a Great Day.

There are numerous denominations of Christianity and they each have a different interpretation of who Issa (3alayhi salaam) is.

وَخُذُوا مُّسۡتَقِيمَ – the Day to be witnessed.

**Ayah 38**

أَشَمِع بِهِمْ و أَبۡصِرۡ يَوۡمَ يَأۡتِنَا مَسۡتَحۡيَلٌ فِى صَلَالٍ مُّبِين

How well they will be able to see and how well they will be able to hear the day on which they will come to us. As far as today though, they are clearly misguided

This ayah is very beautiful because of the contrast it provides. When an individual seeks directions they require both sight and hearing. You need to listen to the directions and then you see them manifest. If you are heading towards the straight path you need both sight and hearing. When you are lost you are unable to hear or see. The day on which they will come to Allah (swt) they will see and hear really well. However, today they are clearly misguided – they refuse to listen and they refuse to see.

**Ayah 39**

وَأَنذِرۡه مۡ يَوۡمَ الْحَسۡرَةِ إِذْ فَضِيَ الأَمۡرُ وَهُمْ فِي عَفْقَةٍ وَهُمْ لَا يُؤۡمِنُونَ

Waanthirhum yawma alhasrati ith qudiya al-amru wahum fee ghaflatin wahum la yu'minoon
And warn them about the Day of Regret when the decision has been made and they are in complete heedlessness all the while and they are not the ones that used to believe.

**Ayah 40**

إِنَّا نَحۡنُ نَرِثُ ٱلَِّرۡضَ وَمَنۡ عََۡيۡهَا وَإِلَيۡنَا يَرۡجُعُونَ

Inna nahnu narithu al-arda waman 3alayha wa-ilayna yurja3oon

We are the Ones that will inherit the Earth and all those who are on it and to Us alone they will be returned.

The Christians say that the meek will inherit the Earth – Allah (swt) takes it a step further and says that He will inherit the Earth.

This ayah is about Tawheed – the oneness of Allah (swt). It is here to avoid any confusion between Issa (3alayhi salaam) and Allah (swt).

**Ayah 41**

وَأَذۡكِرْ فِى ٱلۡكِتَـٰبِ إِبۡرَٲهِيمَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا

Wathkur fee alkitabi ibraheema innahu kana siddeeqan nabiyya

And mention in the Book Ibrahim no doubt he had been ever truthful

Ibrahim (3alayhi salaam) was the father of the teachings of Tawheed which is why he is mentioned here. The first passage about Issa (3alayhi salaam) gets rid of the false god – removal of Shirk. Now you are ready to understand the true God.

Truthful here means when Allah (swt) asked Ibrahim (3alayhi salaam) to do something he would fulfill the request immediately with full sincerity.

Abu Bakr is also referred to as Al-Sideeq because he confirmed the truth immediately and he fulfilled its rights. He did not just accept Islam, he did everything you could possibly do for Islam.

**Ayah 42**

إِذۡ قَالَ لَِِبِيهِ يَـٰٓأَبَتِ لِمَ تَعۡب دَمَا لََ يَسۡمَعُ وَلََ يِبۡصِرُ وَلََ يُغَنِى عَنكَ شَيۡـاً

Ith qala li-abeehi yaabati yaabat lima ta3budu ma la yasma wala yubsiru wala yughnee 3anka shay-a

Then he said to his father, “My beloved father, why do you worship something that you do not hear and does not see and does not benefit you in any way?”

There is a beautiful lesson here in learning how to respect one’s parents. Previously we have been told that we must be good to our parents. Allah (swt) mentions this in theory and now He is going to provide us with a case study.

There is a difference in Arabic in saying ‘أَبَ’ and saying ‘يَـٰٓأَبَتِ’ – The first is defined as ‘father’ whereas the second word translates to ‘Dad, I love you so much, I respect
you so much, please listen, I really want to tell you something.’ The ‘أب’ part is father and the ‘تّ’ part is love and respect expressed to the father.

He combines something so respectful with something so critical. Here we see that respect for one’s parents should not prevent you from speaking the truth. If it is wrong then it is wrong. One has to find the most respectful way possible of communicating it. However, even if you do say it in the most respectful way then your parents will still find it disrespectful as was the case here. This does not mean that we lower our standards as we are answerable to Allah (swt).

The way in which Ibrahim (3alayhi salaam) approached this was through a combination of curiosity and criticism. He wants his father to be able to think for himself. The questions are not enough for the father as he is not responding in the way that he should so in the next ayah he becomes more direct.

**Ayah 43**

يَـٰٓأَبَتِ إِنِّى قَدۡ جَاءۡنِىٓ مِنَ ٱلۡعِۡۡمِ مَا لَمۡ يَأۡتِكَ فَٱتَّبِعۡنِىٓ أَهۡدِكَ صِرَٲطً۬ا سَوِي ًّ۬ا

Ya abati innee qad jaanee mina al3ilmi ma lam ya’tika fattabi3nee ahdika siratan sawiyya

“My beloved father, no doubt something from knowledge has come particularly to me that has not come to you so follow me. I will guide you to a straight, complete way.”

سوَيُّا – Healthy, good, complete

**Ayah 44**

يَـٰٓأَبَتِ لََ تَعۡب دِ ٱلشَّيۡطَـٰنَ إِنَّ ٱلشَّيۡطَـٰنَ كَانَ لِۡرَّحۡمَـٰنِ عَصِي ًّ۬ا

Ya abati la ta3budi ashshaytana inna ashshaytana kana lirrahmani 3asiyya

“My beloved father, do not worship Satan. Satan has been disobedient to the Extremely Merciful.”

Ibrahim (3alayhi salaam’s) father responds to his son but Allah (swt) does not dignify his disrespectful answers by showing them here. We learn here about the persistence of Ibrahim (3alayhi salaam) and he did not let the harsh words from his father prevent him from communicating the message.

He is letting his father know that he is not worshipping Allah (swt) but instead he is worshipping Satan. His father worshipped idols not Satan but Ibrahim (3alayhi salaam) is showing his father the reality of the situation. Even though it is difficult to share this with those who are close to you, it must be done.

**Ayah 45**

يَـٰٓأَبَتِ إِنِّى أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحۡمَـٰنِ فَتَكۡوَنَ لِلسَّيۡطَـٰنِ وَلِيَّا

Ya abati innee akhafu an yamassaka 3athabun mina arrahmani fatakoona lishshyatani waliyya
“My beloved father, I am afraid that punishment from the Extremely Merciful will come and touch you. Then you will be considered a friend of Satan.”

There is a contrast here between Merciful and punishment – in other words Allah (swt) is so Extremely Merciful but what he is doing will overwhelm even that mercy and disqualify him from it. He will still be punished by the Most Merciful.

In other words they will be dealt with in the same manner that Satan will be dealt with. Satan’s job is to misguide others and by manufacturing and selling idols you are doing what Satan does and you will therefore be considered his friend.

This is a very powerful and difficult lesson in Islam – dealing with an elder that is doing wrong and trying to find the best way to approach them. Ibrahim (3alayhi salaam) was so persistent with his message that the only time he stopped was when he was removed from the house. There were two qualities which were maintained – love and respect and honesty.

**Ayah 46**

قَالَ أَرَاغِبَ أَنتَ عَنِّ عَالِهَتهُ ۖ يَـٰٓإِبۡرَٲهِيمَ لَٮ ِنَلَّمۡ تَنتَهِ لََِرۡۡ مَنَّكَ ۖ وَٱهۡۡ رۡنِى مَِۡي ًّ۬ا

Qala araghibun anta 3an alihateeya ibraheemu la-in lam tantahi laarjumannaka wahjurnee maliyya

He said, “You are turning away from my gods Ibrahim? If you do not stop, I swear to it I will stone you to death. Leave me and don’t come back for a very long time.

Some scholars say – out of respect for Ibrahim (3alayhi salaam) – that it is not his father who responds but his uncle. There is no explicit indication of that in religious texts but there is a precedent that any elder within the family can be called ‘abi’ as a sign of respect. The problem with this explanation is that Allah (swt) uses the same word for Ibrahim (3alayhi salaam’s) father.

- أَرَاغِبَ أَنتَ This is the reverse sequencing of this sentence and it is done out of shock. This is a beautiful piece of language because in Madani Quran Allah (swt) says:

“Who would turn away from the legacy of Ibrahim except someone who is fooling himself?”

Here Allah (swt) states that it was not Ibrahim (3alayhi salaam) who turned away but his father who turned away from the legacy.

The Ism form of أَرَاغِبَ أَنتَ is used which indicates that Ibrahim (3alayhi salaam’s) father has just come to terms with the fact that his son will not abandon the path he has chosen to follow. He is committed to abandoning the legacy of his parents.

The threat to kill Ibrahim (3alayhi salaam) can be taken literally or it can be taken as a threat.

- آهۡجِرۡنِى Abandon me/ get out of my sight
**Ayah 47**

Qala salamun 3alayka saastaghfiru laka rabbee innahu kana bee hafiyaa

He said, "May peace and nobility be upon you. I will ask my Master to forgive you. He [Allah (swt)] has always been persistent in enquiring about me."

In سََۡـٰم there is also a dua’a made – May Islam come on you

This is the first time the son leaves the house and he will not be returning. Even though the father has kicked him out of the house, he will still be concerned about his welfare – Where will he sleep? Who will take care of him? Ibrahim (3alayhi salaam) senses this in his father.

**Ayah 48**

Waa33ta3ilukum wama ta3oono min dooni Allahi waad33oo rabbee 3asa allaakoona bidu3a-i rabbee shaqiyya

I am abandoning all of you and everything that you have been calling other than Allah (swt) and I am going to call upon my Master and hopefully I will never be hopeless in the mercy of my Master

Here Ibrahim (3alayhi salaam) has left the house and is walking through the city – he is not talking to his father here but to the entire town.

أَعۡتَزِل ك مۡ – to cut yourself off from something/ to stay away from something/ to be a loner.

Ibrahim (3alayhi salaam) is worried about whether he will remain on the straight path and thus the word عَسَىٰٓ captures his humility.

**Ayah 49**

Falamma i33ta3aluhum wama ya3buduona min dooni Allahi wahabna lahu ishaqa waya3qooba wakullan ja3alna nabiiyya

When he abandoned them and everything they worshipped with other than Allah, We granted him Ishaq and ya3qub and We made each one of them a Prophet.
After Ibrahim (3alayhi salaam) leaves his people, Allah (swt) grants him two sons (meaning his son and his grandson) because they needed to be raised in a pure environment that was free from associating others with Allah (swt).

**Ayah 50**

وَوَهَبۡنَا لَه مِّن رَّحۡمَتِنَا وََۡعَۡۡنَا لَه مۡلِسَانَ صِدۡقٍ عَٰلۡيَا

Wawahabna lahum min rahmatina waja3alna lahum lisana sidqin 3aliyya

And We had granted them from Our Mercy and We had granted them a tongue that speaks a high truth.

This means that they do not resort to the use of low language – their tongue speaks the truth. An example of Ibrahim (3alayhi salaam) speaking the high truth was demonstrated when he spoke the truth in a respectful manner towards his father. As a result of his good actions and his concern for the future, Allah (swt) grants him children who have been guided and have the same qualities that he was given.

**Ayah 51**

وَأَذۡك رِّۡفِى إِلَّٰكِتَـٰبِ مُوسَٰسِي إِنَّهُ كَانَ مُخَۡلَصًا وَكَانَ رَسۡوُلًا نَّبِيَّا

Wathkur fee alkitabi moosa innahu kana mukhlasan wakana rasoolan nabiyya

And mention in the Book of Musa. He was one chosen sincere and he was a Messenger, a Prophet.

مُخَّلَصٌ – is a term used in the Quran specifically for Prophets – it refers to one that has been divinely chosen and made pure.

مُخَّلَصٌ can be used for any individual.

رسۡوُلَا نَّبِيَّا – Placing these two words together is a means of highlighting their differences. The most popular opinion amongst scholars and in relation to Quranic evidence is that رسولُ nabi is sent to a nation (comes from the word رسالة – a message to be delivered). نَّبِي comes from the word نّبَا which means news. When Allah (swt) delivers news to someone He may not give him the ability to deliver it to a nation – for example, Musa (3alayhi salaam) would be classified as a رسول and his brother Harun (3alayhi salaam) would be considered to be a نَّبِي.

Others also add that a رسول cannot be killed – they are dominant in this world.

**Ayah 52**

وَنَـٰدَيۡنَـٰه مِّن جَانِبِ آلِ الطُّورِ آلَآۡيِمَنَ وَقَرَّبۡنَـٰه نَِۡيَّا

Wanadaynahu min janibi attoori al-aymani waqarrabnahu najiyya

And We called on him from the right side of Al Tur and We brought him close to take him into confidence.

نَِۡيَّا – private conversation
And We granted him from Our Mercy alone, his brother Harun as a Prophet.

Allah (swt) gifted Musa (3alayhi salaam) with Prophet hood for his brother.

Mention in the Book Ismael. No doubt, he had been the fulfiller of the promise and he was a Prophet, a Messenger.

Allah (swt) highlights 'the promise' which refers to the promise that he will comply with his father – fulfill the vision that his father saw.

He used to command his family to prayer and purifying their wealth and with his Master he is considered one that He is pleased with.

Issa (3alayhi salaam) was also commanded to establish prayer and zakat. This demonstrates that it was not specific to one line of Ibrahim’s (3alayhi salaam) family but it was also present in the other line of his family too.

The audience here are the Christians but also the disbelievers of Makkah. The Christians are addressed but so too are the Makkans who are tied to the lineage of Ibrahim (3alayhi salaam) through Ismael (3alayhi salaam). They too must offer prayers and purify their wealth.

And mention in the Book Idris. He had been one to confirm the truth, a Prophet.
Idris (3alayhi salaam) came before these Prophets. Some argue that he came 1000 years prior to Nuh (3alayhi salaam).

Ayah 57

Warafa3nahu makanan 3aliyya

And We had elevated him to a high place.

This could mean figuratively he had a high status as a Prophet. Some also argue that one of his miracles was that he was raised very high – however, we have no direct text to prove this.

Ayah 58

Ola-ika allatheena an3ama Allahu 3alayhim mina annabiyyeena min thurriyyati adama wamimman hamalna ma3a noohin wamin thurriyyati ibraheema wa-isra-eela wamimman hadayna wajtabayna itha tutla 3alayhim ayatu arrahmani kharroo sujjadan wabukiyya

Those are the people that Allah showered His favours upon from the Prophets, out of the children of Adam and out of the people that We boarded [onto the ship] along with Nuh and out of the children of Ibrahim and out of the children of Israel and out of the people We guided. And the people that We chose especially whenever the revelations of the Exceedingly Merciful are recited they fell into prostration and they could not help but cry.

The common factor between all these chosen people is that when they heard the recitations they immediately fell into prostration and were overcome with emotion.

Some scholars say that the ayat of prostration in the Quran, they recommend that you make a dua’a that goes along with the ayah itself. For example, in regards to the above ayah the dua’a may be “Oh Allah make me of those who hear your ayat I prostrate and cry. Make me of those who commit themselves to prayer. Make me of those that You have chosen to be your servant.”

Ayah 59

Fakhala3a min ba3dihim khalfun ada3oo assalata wattaaba3oo ashshahawati fasawfa yalqawna ghayya

Then after them no good followers came they wasted away the prayer and they followed their temptations then soon they are going to meet with misguidance.
- When you leave behind good children and a good generation
A generation that moved around and accomplished things

- When you believe behind disappointing generations
A generation that sat around and accomplished nothing.

The Arabic language is so powerful that a change in one symbol can signify a change in meaning. The fatha is an indication of growth and movement – so it implies a nation that was constantly on the move that grew and developed. Kibar – implies growth but if you take away the fatha – kibr – it has now become arrogance. The arrogant is stagnant; he does not grow in his worship nor as a human being. He is happy where he is.
The suqoon – a syllable used in Arabic – signifies a type of spiritual and intellectual stagnation.

- To waste something means that it was something of value and you did not take advantage of it. In other words, prayer is extremely valuable and every hour in which prayer approaches is a treasured hour that one must take advantage of.

There is a contrast being made here between zakat and_shahwaa_
There are two verbs used in relation to the word Zakat fi3l al-zakat (doing zakat) and إِيتَآءَٱلزَّڪَوٰةِ (Giving zakat). These are both two different things. Giving zakat is giving a part of your wealth which is supposed to purify the rest of your wealth and it is also a means of one’s spiritual purification. Doing zakat is a doing something which cleanses you as a person such as keeping away from bad company, not engaging in useless conversation, etc. These are actions of zakat. Allah (swt) did not add the verb when zakat was used previously in this Surah. When the verb is not added the meaning is expanded. The Prophets did not just purify their wealth through the giving of charity but they also enjoined the exercise of purifying one’s self.
When you are not involved in constant self-purification then the only thing you are feeding are your temptations (شَّاَوِتْ).

- The baser/animal temptations of human beings.

If one is looking at this ayah from a literal perspective, they will questions how such people will become misguided when they are already engaged in wrongdoing. In other words are they not already misguided? When it is said that they will meet with misguidance it actually means they will meet with the consequences of misguidance. This can also mean that on Judgement Day they will assume that they are on the path towards paradise but Allah (swt) will lead them the other way and they will never be able to find their way back.

Ayah 60

إِلَّا مَن تَابَ وَعَامَنَ وَعَمِلَ صَالِحًا فَأَوْلَٰٓئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا
Illa man taba waamana wa3amila salihan faola-ika yadkhuloon aljanna wala yuthlamoona shay-a
Except the ones who repented and revives their faith and he acted righteous then they will all be entered into paradise and they are not going to be wronged in any way.

Allah (swt) mentions repentance first and faith second. It is as though you have to come to faith all over again. The Prophet (salallahu 3alayhi wasalam) said that a thief is not a believer while he is stealing. The one consuming alcohol is not a believer at the time he is drinking alcohol. When they repent it is as though they have to revive their faith all over again.

The previous ayah was in the plural form while this ayah is in the singular form. This is because the responsibility of repentance is not a collective one but rather it is the responsibility of the individual.

Some scholars have argued that the gardens of paradise are public spaces and then there are homes inside the gardens – these are the private estates.

**Ayah 61**

Jannati 3adnin allatee wa3ada arrahmanu 3ibadahu bighaybi innahu kana wa3duhuma’tiyya

The Gardens of Eden which the Merciful promised to his slave in the unseen. No doubt His promise is one that had to become reality.

- **مَأۡتِي ًّ۬ا** – used for something in which there is no doubt/ His promise is something that will be brought about.

**Ayah 62**

La yasma3oona feeha laghwan illa salaman walahum rizquhum feeha bukratan wa3ashiiyya

They will not listen to any pointless talk except peace and they will have their own provisions in there day and night.

- **لَغَوْا** – useless, empty, vain, insulting, hurtful, pointless talk. The conversations in Paradise will be meaningful and enjoyable. Allah (swt) removes speech that is evil.

One may assume that no pointless conversation will be had except that of peace. However, peace is separate from the previous statement. They will not hear any bad speech unless you think peace is bad speech. The praise is emphasised by making it comparable to evil. If you think peace is bad well they will be receiving a lot of that.

Allah (swt) uses the word **رَزۡقُهُمْ** – something they themselves earned. In other words they will receive compensation for the deeds they performed with specific meals. For example, this delicacy is a result of this prayer that was performed.
Ayah 63

تِۡۡكَ ٱلَۡۡنَّة ٱلَّتِى ن ورِث مِنۡ عِبَادِنَا مَن كَانَ تَقِياً

That is Paradise that We are going to give to some of Our slaves who were protective and watchful.

Ayah 64

وَمَا نَتَنَزَّل إِلََّبِأَمۡرِ رَبِّكَ لَه مَا بَيۡنَ أَيۡدِينَا وَمَا خَۡۡفَنَا وَمَا بَيۡنَ ذَٲلِكَۚ وَمَا كَانَ رَبُّكَ نَسِي ًّ۬ا

We do not come down except when your Master commands He owns whatever is right in front of us and whatever is right behind us and whatever is in between and your Master does not forget.

Allah (swt) has just spoken about paradise. In the context of revelation, it was very difficult for the Prophet (salallahu 3alayhi wasalam) to receive the weight of revelation. It is not easy to receive revelation. Though the difficulty of receiving it is there the enjoyment afterwards is worth it. Once when Jibreel (3alayhi salaam) came with revelation the Prophet (salallahu 3alayhi wasalam) told him that he should come more often. This ayah was then revealed in response to that – the ‘we’ here refers to Jibreel (3alayhi salaam).

Jibreel uses the word ‘we’ because when he delivers revelation to the Prophet (salallahu 3alayhi wasalam) he does not come alone. He comes with an entourage of angels who are there to protect and guard the revelation.

Ayah 65

رَّبُّ أَسۡمَۡوَاتِ وَأَلۡأَرۡضِ وَمَا بَيۡنَهَا فَأَعۡبُدۡهُ وَأَصۡطَبِرۡ لِعِبَـٰدَتِهِۦ هَلۡ تَعَۡۡم لَه ۥ سَمِي ًّ۬ا

He is the Master of the skies and the Earth and whatever is in between them then continue to worship Him and be patient with yourself in maintaining your worship of Him. Have you ever heard of anyone that has the name and qualities [of Allah].

In other words, do not be concerned with the revelation just focus on worshipping Allah (swt).

With all the shirk that was committed by the mushrikoon they never named any of their false gods by the name of Allah. The name of Allah (swt) has never been shared by a false god and this is one of the miracles in Islam.
And the human being says whenever I die I am going to be raised again?

Does the human being not remember that We created him way before and he was nothing to begin with.

Then I swear by your Master, We will raise them and gather them along with Satan. Then We will bring them all around hellfire on their knees.

Then We will pull out from every single faction who of them was going to stand up against the Most Merciful

To pull out with force – it also implies that they will not want to be removed and will want to remain with their group.

Then We are truly the ones that know better of them who will be preferred first in being thrown into the hellfire.
This scene depicts the use of psychological torture – all these leaders who were previously plucked out amongst their group are now standing before Allah (swt) waiting to see who will be thrown into the fire first.

**Ayah 71**

وَإِن مَّنْكُمْ إِلَّا وَارَّدَهَا كَانَ عَلَىٰ رَبِّكَ حُنْثًا مَّقْضِيًا

Wa-in minkum illa waridu hakana 3ala rabbika hatman maqdiyya

There is not a single person among you except that they will pass by it (hellfire). This verdict has been declared by your Master.

Warada – to pass by/ to enter

Some scholars say that everyone will go through hellfire but those who are given Mercy from Allah (swt) will be protected from it in the same way that Ibrahim (3alayhi salaam) was protected from the fire. Others say that we will pass over it.

Hatam – the final verdict/ absolutely

Everyone will pass by it including the people of paradise as a means to show those them what they have escaped from.

**Ayah 72**

ثُمَّ نُنَجِّي الَّذِينَ أَتَقَوْا وَنَذَر الْظَّلَمِينَ فِيْهَا جَهَيْنَا

Thumma nunajjee allatheena ittaqaw wanatharu aththalimeena feeha jithiyya

Then We will rescue those who truly protected themselves and We will abandon the wrongdoers in it on their knees.

**Ayah 73**

إِذَا تَدَلَّى عَلَيْهِمْ ءَايَتَنَا بِيَتِينَ قَالَ الَّذِينَ كَفَرَوْا لِلَّذِينَ كَفَرْوُا أَيُّ الْفَرِيقَيْنِ خَيْرًا مَّقَامًا وَأَحْسَنُ نَدِيًا

Wa-itha tutla 3alayhim ayatuna bayyinatin qala allatheena kafaroo lillatheena amanoo ayyu alfareeqayni khayrun maqaman waahsanu nadiyya

And when Our clear signs are recited onto them those who disbelieved said to those who believed, “Which of the two groups stands in a better position and have higher officials?”

The Quraish are talking in this ayah. They begin to compare their situation to that of the believers including:

- Their homes
- Their military
- Their leadership
- Their followers
- Their wealth
Ayah 74

Wakam ahlakna qablahum min qarnin hum ahsanu athathân wari’ya

And how many a town did We destroy before them who were better in resources and in showing off.

- resources/utilities
- something to look at/ to show off/ to display

Ayah 75

Qul man kana fee addalalati falyamudud lahu arrahmanu madden hatta itha raaw ma yoo3adoona imma al3athaba wa-imma assa3ata fasaya3lamoona man huwa sharrun makanan waad3afu junda

Tell them, “Whoever has been lost in misguidance, then the Extremely Merciful will extend their means until they get to see whatever they have been promised. Whether they see the punishment or they see the Hour (Day of Judgment). Then they will know who stands in a worst place and who is weaker in terms of their army.

Extend his life and opportunities for two reasons:
- The one who wants to continue in their misguidance will dig a deeper hole for themselves
- The one who wants turn back to Allah (swt) will have time to get their act together.

Punishment here refers to the punishment in the worldly life.

From here on the threats begin. This is a Surah of mercy – it began with Dua’a and with the good news of a child and it ends with warning. This is similar to the methodology used by the Prophet (salallahu 3alayhi wasalam) where he began to deliver the message as a piece of good news and when that message fell on deaf ears it was then delivered as a warning.

Ayah 76

Wayazeedu Allahu alatheena ihtadaw hudan walbaqiyyatu assalihatu khayrun 3inda rabbika thawaban wakhayrun maradda
And Allah will increase those He has given guidance in more guidance. And the remaining good deeds are going to be better for them and they will be returned to them.

مُّرَدًا – something that is returned back/brought back
In other words, all the good deeds that one does will be returned to them in the form of a compensation from Allah (swt). In the previous Surah (Surah Al-Kahaf) Allah (swt) says that they will be standing face to face with their rewards and here He says that they will returned back to them.

**Ayah 77**

أَفَرَءَيۡتَ ٱلَّذِى ڪَفَرَ بِـ َايَـٰۡتِنَا وَقَالَ ۡوَتَيَنَّ مَالَ ًّ۬ وَوَلَد ا

Afaraayta allathee kafara bi-ayatina waqala laootayanna malan wawalada

Did you then see the one who disbelieved in our miraculous signs and he said, I am being given a lot of wealth and children (in the next life).

This is a reference to the man with the two gardens in Surah Al-Kahaf.

**Ayah 78**

أَطََّۡعَ ٱلۡغَيۡبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحۡمَـٰنِ عَهۡد

Attala3a alghayba ami ittakhatha 3inda arrahmani 3ahda

Did He get news of the unseen or is it that he has some special promise made with the Most Merciful?

- أطَّعَ – to get a hold of news after making some effort
- Itila3 – to climb a mountain/ to discover something/ to get to the top and figure something out

**Ayah 79**

َّڪَا سَنَكۡت بِمَا يَق وَلَ وَنَم دُّۡلَه ۥ مِنَ ٱلۡعَذَابِ مَد ًّ۬ا

Kalla sanaktubu ma yaqoolu wanamuddu lahu mina al3athabi madda

Not at all! We are going to record what he has said and We will extend out of the punishment for him further and further.

Allah (swt) says this only when the most obnoxious things are said. For example, when Bani-Israel said that Allah (swt) is bankrupt and they are the ones who are rich. Allah (swt) says, “We are going to write down what they have said.” In other words, Allah (swt) will show them exactly what they have said – this has not gone unnoticed with Allah (swt).

**Ayah 80**

وَنرِث هُ ۥ مَا يَق وَلَ وَيَأۡتِينَا فرۡد ا

Wanarithuhu ma yaqoolu waya’teea farda
And We will inherit everything he talks about and he will come alone.

He will come with none of his assets, none of his manpower, none of his tribe – nobody will be with him.

**Ayah 81**

وَأَنْتَخَذْوَا مِنْ دُونِ اللَّهِ عَالِهَةٍ لَّيْكُونَوْا لَهُمْ عَزٌّ

Wattakhathoo min dooni Allahi alihatan liyakoonoo lahum 3izza

And they held onto gods other than Allah so that they may be a form of protection and domination for them.

عَزٌّ – they have false gods to protect them from the troubles that lie ahead.

**Ayah 82**

كَلَا سَيَكَفُّوْرُونَ بِعِبَادَتِهِمۡ وَيَكَفُّوْنَ عَلَيۡهِمۡ ضِداً

Kalla sayakfuroona bi3ibadatihim wayakoonoona 3alayhim didda

Not at all! They will deny their worship of them and they will be in opposition to them

In other words, those who the people associated with as partners to Allah (swt) will deny it to the disbelievers.

ضِداً – to be in opposition/ a staunch opponent.

The ones who you were worshipping will be the most vicious opponents against you.

**Ayah 83**

أَلَمۡ تَرَ أَنَّا أَرۡسَۡۡنَا ٱلشَّيَـٰطِينَ عََۡى ٱلۡكَـٰفِرِينَ تَأۡزُّ مۡ أَزَا

Alam tara anna arsalna ashshayateena 3ala alkafireena taozzuhum azza

Did you not notice that We were the ones who unleashed the devils against the disbelievers to come at them inciting them slowly (towards evil)?

In other words, the disbelievers chose the wrong path so the devils were sent to increase them in their wrongdoing.

- أَزَا - To slowly incite someone/ slowly gets them to burn

To incite feelings into them and excite them about their causes and they do not realise that they are being manipulated.

**Ayah 84**

فَلَا تَعۡجِبُۢلُ عَلَيۡهِمۡ إِنَّمَا نَعۡدُ لَهُمۡ عَدًّا

Fala ta3jal 3alayhim innama na3uddu lahum 3adda

Do not rush to judge them, We have full count of them.
Do not be in a hurry to judge their case and do not wonder why Allah (swt) does not guide them or annihilate them altogether.

**Ayah 85**

Yawma nahshru almuttaqeena ila arrahmani wafda

The day on which those who are protected will be escorted towards the Extremely Merciful and He gives the group what has been promised to them.

حشر is usually done by an outside force. For example, a shepherd herding his cattle. Here it refers to an army of Angels escorting the believers towards Allah (swt).

متق – to protect one’s self – here it can also refer to the one who is protected (from the horrors of Judgement Day)

وِفۡد ا– When a King has promised goods and you have an appointment and receive a payment – similar to when Yusuf (3alayhi salaam) would exchange goods for provision.

When someone goes to receive a payment that has been installed for them

**Ayah 86**

Wanasooqu almujrimeena ila jahannama wirda

We will herd the criminals to hellfire in thirst.

تَسْوِقُ – To herd animals

وِرۡدَا – a well to draw water from

The place in which they will quench their thirst will be hellfire.

**Ayah 87**

La yamlikoona ashshafa3ata illa mani ittakhatha 3inda arrahmani 3ahda

They have no authority of getting any intercession for them except the one who has taken a promise with the Most Merciful.

**Ayah 88**

Waqaloo ittakhatha arrahmanu walada

And they said, “The Extremely Merciful has taken a son.”
The Christians say that it is God’s mercy that made him have a son – it is God’s mercy that allowed his son to be sacrificed for mankind. They tie the concept of God being Merciful to God having a son. Allah (swt) takes that same word and questions them in regards to this. Does God need a son to show mercy? They have built an entire theology around God’s Mercy. He uses this same word to show His anger towards this accusation. When such comments are made that disqualifies you from mercy.

**Ayah 89**

Laqad ji’tum shay-an idda

You have come forward [and] said something shockingly disgusting.

Adeed - a chaotic sound
Ida – something which creates chaos and at the same time could not be more offensive/ the highest it can be in evil, in being unrecognisable, outrageous, and extremely offensive.

**Ayah 90**

Takadu assamawatu yatafattarna minhu watanshaqqu al-ardu watakhirru aljibalu hadda

The skies are almost tearing across the span of the universe and the Earth is about to crack open and the mountains will fall and make a slamming sound.

**حَلَّالٌ** and **تنشقُّ** are both used for tearing
**تنشقُّ** – things that are long and ripped across.
**تنشقُّ** – used for something that is hard and then cracked open

**خْرَى** and **هَدَّا** both mean to fall

**خْرَى** – when a person collapses and hits the ground – the thud they make as they hit the ground is called **خْرَى**

**هَدَّا** – used for when big things fall apart. For example, when a building collapses and it sounds like an explosion or a tree falls

The universe and the entire creation of Allah (swt) is offended by their claims so much so that they are about to explode. Whenever these words of disbelief are uttered by any person the entire creation hears it and they are shocked by these comments. It is the will of Allah (swt) holding the skies and the Earth together and preventing them from splitting open. If it was not for Allah (swt) keeping them together, then these words alone are enough to tear creation apart.
Ayah 91

An da3aw lirrahmani walada
That they claimed that the Exceedingly Merciful has a son.

Ayah 92

Wama yanbaghee lirrahmani an yattakhitha walada
And it is not becoming that the Extremely Merciful would take a son

Ayah 93

In kullu man fee assamawati wal-ardi illa atee arrahmani 3abda
There is no-one that exists in the skies and the Earth except that it comes before the Extremely Merciful as a slave.

Ayah 94

Laqad ahsahum wa3addahum 3adda
We have account of them and are counting every single one of them

Counting and recording every time shirk is being made. Allah (swt) has an entire account of them and it is comprised of every single offense, every single time.

Ayah 95

Wakulluhum ateehi yawma alqiyamatifarda
And each and every one of them is going to come to Him on the Day of Standing, alone.

Ayah 96

Inna allatheena amanoo wa3amiloo assalihati sayaj3alu lahumu arrahmanu wudda
No doubt those who believed and acted righteously soon, the most Extremely Merciful will instill an extreme form of love inside of them.
Allah (swt) will have love for them and they will have love for Allah (swt) and as most of our scholars have argued Allah (swt) will put love in the hearts of Muslims (to love one another). They will feel happy when they see another person who is Muslim – another person of la illaha ila allah. Allah (swt) will place a burning love for one another in the hearts of the believers.

**Ayah 97**

> فَإِنَّمَا يَسَّرۡنَـٰه بِِۡسَانِكَ لِت بَشِّرَ بِهِ ٱلۡم تَّقِينَ وَت نذِرَ بِهِۦ قَوۡمٍ لَّد ٍّ۬ا
>
> Fa-innama yassarnahu bilisanika litubashshira bihi almuttaqeena watunthira bihi qawman ludda

Then We have made it easy on your tongue so you can congratulate by means of it [the Quran] the people who protect themselves so that you may warn by means of it a nation that is extremely aggressive.

We have made the Quran easy to deliver on your tongue

**Ayah 98**

> وَكَمۡ أَهۡلُكُنَا قَبَۡۡه مِّنۡ قَرۡنٖ هَلۡ ت حِسُّ مِّنۡه مِّنۡ أَحَدٍ أَوۡ تَسۡمَع لَه مۡ رِكۡزَۢا
>
> Wakam ahlakna qablahum min qarnin heltuhissu minhum min ahadin aw tasma3u lahum rikza

And how many nations before have We destroyed? Do you even get the sense that any one of them still exists? Can you even hear a slight sound from them?

**ركز** – the slightest possible sound like the buzzing of a fly.

A low sound is where the Surah began - when Zakariah (3alayhi salaam) calls upon Allah (swt) in a low voice. At that time good news was delivered to him. The end of the Surah also concludes with a low sound and this time it ends with a warning. You will pass by this towns and you will not be able to hear a thing; not even insects survived the destruction.