Introduction:

In this Surah, we will find little detail accounts of Ibrahim (alahi salam) in his youth and his engagement with his society more than his father and through him we will learn about Lut (alahi salam) and another prophet about whom very little to nothing is known; zulkifal.

اقترَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ

(1) Closer and closer to mankind comes their Reckoning, yet they heed not and they turn away.

The Surah itself will take the tone of 'warnings.' Allah sometimes begins Surahs with his mercy, his favours, here - he begins with warnings. These are warnings to the people who have the 'I don't care' attitude.

مَا يَأْتِيهِمْ مِنْ ذَٰلِكَ وَزَوَّجَهُمْ رَبُّهُمْ مُّحَدِّثَ أَنْ أَسْتَمَعُوهُ وَهُمْ يَلُغُّبُونَ

2. Never comes (aught) to them of a renewed Message from their Lord, but they listen to it as in jest.—

'Muhdasin' - they listen to the message all anew.
Except, they pretend to listen to the message – give it an ear and play around. They don't take it seriously.
With their hearts distracted. And those who do wrong conceal their private conversation, [saying], “Is this [Prophet] except a human being like you? So would you approach magic while you are aware [of it]?”

'Laha’ – means distracted.
There were people whose hearts were completely distracted and playful, never took anything seriously. Not even the signs of warnings or the message, at all. And even those who had the tiniest bit of inclination towards the message and the Prophet would be put back to their original state of ignorance by their company and friends who would say something like, “A prophet is a human being just like yourself? That is not a thing to be taken seriously! This Islam thing is a joke. Okay, I agree, somethings are effective but this is all magic, why do you want to give in to it. Why are you so weak? ” And the other person would say, “I'm not weak, I'm not listening.” So, they mess up with the person who might be considering Islam, and pull them out.

*Power of Company*

قالْ رَبِّيَّ يَعْلَمُ الْقُولَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ السَّمِيعُ

The Prophet said, "My Lord knows whatever is said throughout the heaven and earth, and He is the Hearing, the Knowing.”

The Prophet (sallallah alhisalam) is being ordered to say, that his Lord knows every word uttered in heaven and the earth, meaning that, all those private conversations are not private with Allah.

بَلْ قَالَ أَسْتَغْفِرُ اللَّهَ أَحْلَمَ كُلُّ أَفْقَرَنِهُ بِلِ الْحَقُّ وَهُوَ شَاعِرٌ فَلَيْسَ أَنَا كَأَنَا إِثْرَاءً

But they say, "[The revelation is but] a mixture of false dreams; rather, he has invented it; rather, he is a poet. So let him bring us a sign just as the previous [messengers] were sent [with miracles].”

'Adgasa’ – not sure about the dreams. So, basically, the Prophet (salAllah alahi wasalam) is being accused to telling his stories based on night mares, making things up, and that he is a poet.

So, the people decide that they are going to prove that Muhammad is not a messenger by asking him why isn't he being sent the miracles the precious messengers have been given?
Actually, this is a mercy from Allah, because if even after the miracles are shown to them they don’t believe, the disbelievers will be annihilated; and Allah knows that like the previous ones this nation is also not going to be of the believers.

Not a [single] city which We destroyed believed before them, so will they believe?

And We sent not before you, [O Muhammad], except men to whom We revealed [the message], so ask the people of the message if you do not know.

The disbelievers complains are that Muhammad (sallaAllah alahisalam) is just a man, but Allah says, that He has always only sent men to people like them as His messengers. And Allah tells the disbelievers to question the people of knowledge, the people who know the book Torah and Ingeel; to ask them if the previous prophets were men or not. This is not a new complaint, every nation has complained about the same thing.

And We did not make the prophets forms not eating food, nor were they immortal [on earth].

Then We fulfilled for them the promise, and We saved them and whom We willed and destroyed the transgressors.

'Al-israf’ - do go beyond the bonds.

'Fulfil the promise' meaning Allah told the Prophets who don’t believe that the last day is coming tell them to get their acts together, but when they couldn’t get their acts together, Allah annihilated them. Saved the Prophets and the ones Allah willed and destroyed those who went overboard.
We have certainly sent down to you a Book in which is your mention. Then will you not reason?

The Book that Allah has sent has is not something that is alien to the disbelievers that they cannot understand. There are things mentioned that they can relate to. In the Quran, there is mention and stories of them, people like them.

Very powerful phrase – Allah is using the first word for Himself and the next word for the people of all human beings. Not only kufr. There are two meanings here.

1) In the Quran there is mention of 'our' story. When we read the story of Ibrahim (as) and his problem with his dad, we should think of the situation with our dad. When we read the story of Yusuf (as) and the temptations he had to fight, we have to think of the temptations we have to fight.

2) In it is our way of doing zikr. This is the remembrance of Allah you should do. In it is the exercise of your heads.

And how many a city which was unjust have We shattered and produced after it another people.

'Kasama' (with a 'saad' not 'seen') – destroyed, shattered, mangled, broke into pieces.

In other words, it is not hard for Allah to completely wipe out one nation and then bring up another one.

Who do you think you are playing with?

And when its inhabitants perceived Our punishment, at once they fled from it.

When these people realized that destruction is coming – the people of Lot, the nation of Saleh, the nation of Saleh etc. – then immediately from their place they hit their heels.

'rkada' means to hit their heels. (in old Arabic) In modern meaning, it's 'running.'
[Some angels said], "Do not flee but return to where you were given luxury and to your homes - perhaps you will be questioned."

'Itraaf' – means to have a lot of wealth, and enjoy an elite lifestyle. So, Allah told them not to run, they couldn't run and asked them why aren't they doing and living in their luxurious houses and mansions. So, that they can go back to their servants who are constantly asking for their well-being and needs, eager to wait on them (Sarcasm in the Quran). It also means, that they will be interrogated on the Judgement Day.

They said, "O woe to us! Indeed, we were wrongdoers."

And that declaration of theirs did not cease until We made them [as] a harvest [mowed down], extinguished [like a fire].

[And this is going to be their cry continuously until Allah turns them into 'Haseed' – is a farm on which the tractors have already gone over. This is what they are going to look like. The destructions happen, the house breaking down, earth sinking.

'Khameed alhumma' means for the fever to break. When the fever is too high, and then it cools down. 'Khumood' is like the coal whose light and heat are about to die. A figurative speech for pain and death.]

Until they are cut crop and the light in them are burning away – 'Khamideen'

And We did not create the heaven and earth and that between them in play.

[The disbelievers take religion as a game.] But here, Allah says that He didn't create the earth and the heaven as a game.

Had We intended to take a diversion, We could have taken it from [what is] with Us - if [indeed] We were to do so.
If it were a game, Allah would have taken it in His own behest, wouldn't have let us know.

Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe.

[Truth Vs. Falsehood] A Powerful Image in the Quran. The image is that:

Somebody running, and somebody trying to kill him. So, the killer can't catch the one running ahead so they grab a spear of knife or something and they throw it, but they throw it so hard that it bashes the other one (running ahead)'s head.

~Disturbing amount of hate. This is the way truth hates falsehood. Truth cannot tolerate falsehood in the same room.

‘Zahaq’ is to get hit and run away.
‘Zahiq’ is used for two kinds of animals, one that is extremely fat, and one that is extremely skinny. Why? Because those are the animals when they see a predator; they run. But both are unable to get too far because of their physical condition and they get caught.

*Falsehood is the ultimate prey*

The word ‘Kazafa’ is used meaning truth is far away from falsehood. They can't even be close to one another.

Most propaganda is truth mixed with falsehood. But Quran says, that truth cannot be near falsehood at all. Truth is going to come out top and falsehood is like that scared victim whose head is eventually going to be blown out.

But look at Islam today, who's on the offensive and who's on the defensive? The opposite is happening, who is asking questions about Islam? We are the ones who are supposed to ask about falsehood, and that is supposed to be on the offensive, even though it's defence fails.
To Him belongs whoever is in the heavens and the earth. And those near Him are not prevented by arrogance from His worship, nor do they tire.

Those who are closest to Allah have no shame in taking up the position as His slave. Slavery is the most humiliating position a human can be in, but to be of Allah is the greatest joy.

They don't get lazy because of exhaustion. They constantly make dua, they can stand for long prayers.

They exalt [Him] night and day [and] do not slacken.

'Yutuoor' - to start off with a lot of energy and later taper off.
'Yaafarun' - people have that energy to worship all the way and they don't slacken.

Or have men taken for themselves gods from the earth who resurrect [the dead]?

'Inshaar' - to distribute.

The disbelievers have to take care of their God, get them from the earth create them, dust them off during bad weather and distribute them etc. etc. They are the ones who have to take care of them.

Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.

*If there were* multiple Gods, the skies and the earth would have been corrupt, there would have fight between Gods. That's what happens with people of Greek mythology and Hindu mythology. Fights between their Gods.
'wast' in Arabic is to describe something in elaborate detail. Shirk stories. Now, they make movies out of it. And to a believer it's offensive.

He is not questioned about what He does, but they will be questioned.

Or have they taken gods besides Him? Say, [O Muhammad], "Produce your proof. This [Qur'an] is the message for those with me and the message of those before me." But most of them do not know the truth, so they are turning away.

'Haita' – "get over here!" Said in a loud voice; yelling.
'Hati' – bring it immediately.
The people's attitude is that if I didn't know about it till now, it's not important enough.

And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me."

And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are [but] honoured servants.

'Subhanahu' implies that you cannot talk something so low about someOne so High. Those people they associate has Allah's sons are just honoured servants. They never open their mouth unless Allah gives them permission to. This is a show of respect. Allah honoured them and they honour Allah.
They cannot precede Him in word, and they act by His command.

He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive.

Intercede here referring to Rasool (sallaAllah alahi wasallam). But even the Prophets on the Day of Judgement are so terrified of Allah, how can they talk on behalf of others?

And whoever of them should say, "Indeed, I am a god besides Him" - that one We would recompense with Hell. Thus do We recompense the wrongdoers.

'Yaqul' here has suqoon in the end and there's no indicator why it would be and when that's the case; it means that it's a hypothetical speech. Allah here, is talking about the Prophets and if even one of them would have said (this is the hypothetical speech.) that they were a God beside Allah, then that person would be recompensated with hell.

Have those who disbelieved not considered that the heavens and the earth were fused together, and We separated them and made from water every living thing? Then will they not believe?

'Ratak"s opposite is 'Fatak".
This Ayah can be talking about the Big Bang theory. There are people who say that they are afraid of studying Evolution because then their Iman will be messed up thinking they didn't come from Adam (alahi salam) but from that guy they saw in the Zoo. But Allah commands in the Quran for Muslims to study creations. There's nothing to be scared of. Muslims should engage in these studies.

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Disbelievers couldn't have seen or thought about the Big Bang theory, or the fusion at that time; it was just an example. But today, these space explorations can brought to life. The origin of Universe can be watched and studied. One sad thing is that smart scientists who explore these are so fascinated by these explorations but their amazement is just with the universe. They can't seem to stretch their minds and think of the Creator who could have created these things.

And We placed within the earth firmly set mountains, lest it should shift with them, and We made therein [mountain] passes [as] roads that they might be guided.

Life began on earth.

'Rasa' is verb - to port the ship: Allah compares mountains to ships whose anchors have been laid down.

On Judgement Day these anchors will be lifted and the mountains will move on; sail.

'Rawasa' - is also used for mountain rangers. One mountain feeding into the other, feeding into the other, and feeding into the other.

'Mada' - of something to rattle and tip over. So, there's a chance these mountains because of storms or quakes may tip over. But Allah has anchored them.

When the pathways between two mountains are vast and open - they are called 'Fijaj'.

'Subula' meaning pathways. To guide people to right direction, Allah has made all these naturally.
And We made the sky a protected ceiling, but they, from its signs, are turning away.

'Saqf' means what you can see on the inside.
'Mahfuza' – guarded. Lot of protection in it. The sky itself is guarded and has protection system in it.

And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming.

'Sabaha' – to swim.
Here you will notice; the night is mentioned first and then the day but later the sun is mentioned first and then the moon. It's because the Quran doesn't go by the simplistic sequence, it goes by the deeper sequence.
What is the original state? Darkness – this is disturbed by the light. So, night and then day.
For sun and the moon, which one is the default light and the borrowed light? The sun is the default one, and the moon later borrows the light.

And We did not grant to any man before you eternity [on earth]; so if you die - would they be eternal?

The disbelievers talk that Muhammad (salAllah alahi salam) is going to die eventually but Allah says that He never gave anyone eternal life, and if they are talking of Muhammad (saw) dying, do they think they will live forever?
Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.

'Fitnah' - is used when the gold is purified.

And when those who disbelieve see you, [O Muhammad], they take you not except in ridicule, [saying], "Is this the one who insults your gods?" And they are, at the mention of the Most Merciful, disbelievers.

Disbelievers took Muhammad (saw) as a joke.

Man was created of haste. I will show you My signs, so do not impatiently urge Me.

Humans are made of rush. They want to get to things quickly. That's why Satan's temptations are so powerful. Because Satan promises to fulfil the pleasures of humans Now. Allah asks to wait for it till we reach Jannah.

And they say, "When is this promise, if you should be truthful?"

If those who disbelieved but knew the time when they will not avert the Fire from their faces or from their backs and they will not be aided...

'Kaffa' - to raise their hands to defend their faces.
Rather, it will come to them unexpectedly and bewilder them, and they will not be able to repel it, nor will they be reprieved.

'Bahat' - to be shocked into silence.
Allah is not even going to be looking into it to show mercy on them.

And already were messengers ridiculed before you, but those who mocked them were enveloped by what they used to ridicule.

'Istihza' - to make fun behind people's back.
'Sakhira' - to put them down.

The consequence will upon the disbelievers like cage and surround them.

Say, "Who can protect you at night or by day from the Most Merciful?" But they are, from the remembrance of their Lord, turning away.

Allah is protecting us constantly without which we would be destroyed in a second. And Allah is protecting us from His own rage. Who is to protect us from Him? And inspite that, people are still turning away from the remembrance of Allah.

Or do they have gods to defend them other than Us? They are unable [even] to help themselves, nor can they be protected from Us.

Back in the days, a Bedouin has done a crime against a village, and he has to now cross it. So, he would take a powerful member of that tribe to protect him so that nobody could come and accuse him of the crime to the point where he can pass right by their house.

So, the disbelievers think that they can get their Idols on Judgement Day to accompany them and protect them? Not happening.
But, [on the contrary], We have provided good things for these [disbelievers] and their fathers until life was prolonged for them. Then do they not see that We set upon the land, reducing it from its borders? So it is they who will overcome?

The disbelievers land is shrinking. The message of Islam is spreading. And the fear of influence of Makkah is reducing; after Hudaybiah treaty. After Hudaybiah, the affiliations of the tribes is increasing until the large kufr area is only reduced to Makkah. And these Makkans can't even run for help to south which is Yemen and Yemen is Christian territory and just a year before Muhammad (saw) they had come to attack Makkah.

Say, "I only warn you by revelation." But the deaf do not hear the call when they are warned.

The disbelievers talk with contempt that this orphan is threatening them about their land. Muhammad (saw) says that he is only saying what has been revealed to him. They are all Allah's words.

And if [as much as] a whiff of the punishment of your Lord should touch them, they would surely say, "O woe to us! Indeed, we have been wrongdoers."
When a sentence starts with 'if' it means that it is 'unlikely.' It is weak. Even if it barely touched them.

'Nafha' – cold breeze.

With a 'T' – 'Lafha' – it’s hot breeze.

So, even this barest punishment touched them (just a wiff of hell, which is not even hot. Allah has mentioned Himself as the Lord of Muhammad (saw) which indicates mercy. So, even if this light punishment touches them they would say). – They will scream and say, what horrible destruction has fallen upon us!

'Wayl' – is the place in Hell, which even hell is afraid of. And the disbelievers compare this with the light punishment.

So, after that little draft of Hell, they confess that they have never been up to any good! A criminal only confesses after he has been gone through the worst and cannot bear anymore.

Surah Anbiya Part 2

47. We shall set up scales of justice for the day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (No more than) the weight of a mustard seed, we will bring it (to account): And enough are we to take account.

‘Al kist’ – an infinite; an idea.

Here, is used as adjective (feminine).

The fairness scales; the justice scales. The idea is to say that these scales are justice itself. Allah has everything in His knowledge. Why, one may ask, is there a need of Angels and Judgement Day? People can go to heaven or earth straight away. It’s because Judgement is not something that has to be only done, but also perceived. The execution of justice is a Judge made decision;
done. The perception of justice is needed so as to name it ‘unfair’. If the
trials are done in secret, the assumption made is this – Unfair Justice.
So, for every limb to testify, to see how you are graded, will not bring
forth any complaints. Everything will was done and earned by every
believers and non-believers will be shown to them and judged
accordingly.

وَلَمْ يَفْتَدُوا بِمَا خَلَقَ الَّذِي كَفَّارَةً وَكَفَّارَةً وَالَّذِي كَفَّارَةً لِلنَّاسِ

48. In the past We granted to Moses and Aaron the Criterion (for
judgment), and a Light and a Message for those who would do right,—

Notice, the change in the placement of Mosa and Haroon (alahi sallams’)
names from the previous Surah.

‘Furqan (Criterion, distinguisher)’ comes from ‘farq’ (means to separate).
The ‘Alif’ and ‘noon’ at the end of ‘Furqan’ makes it hyperbolised.
Extremely separator. Separates Right from Wrong.
Musa and Haroon (alahi salam) were given the Furqan; the distinguisher
from right to wrong.

There are two words for light: ‘Noor’ and ‘Diyah’
‘Diyah’ is the warm light. Has toughness in it, like the light of the Sun.
‘Nur’ also meaning light, has no heat in it, it’s cool.
"The Shariah that was given to Musa (as) and his companions was tougher
than the one given to us through Muhammad (saw)." Some of the laws
that were tougher on them are relaxed in Islam.
[The Torah and Ingeel are not just instructions (don’t do this and don’t
do that) but they were ‘reminders’ too. Just like the Quran].

Revelation is supposed to be:
• A distinguisher between right and wrong
• clear as day
• a constant reminder
People who get reminders from revelations they reinforce their Taqwa.
49. Those who fear their Lord in their most secret thoughts, and who hold the Hour (Of Judgment) in awe.

‘secret thoughts’ (unseen) - meaning they are not only afraid of Allah when they are in public but they are also afraid of Allah when nobody is watching them.

‘Ishfaq’ - to be overwhelmed with fear.

‘Shafiq’ - someone who is extremely merciful, who can remove fear from you.

‘Mushfiq’ - is someone who can instill fear in you; or someone who you are terribly afraid of.

50. And this is a blessed message which We have Sent down: will ye then Reject it?

This reminder or message is blessed - has loads of barakah in it. Each letter you are reciting is being recited as 10 good deeds surrounded by Angels. Barakah is contagious, just reciting the quran beings about many goodness. So, you are home reciting the Quran and you come to know that interview went on or that proposal got accepted which you wanted etc. etc. Goodness beyond expectations.

51. We bestowed aforetime on Abraham - his morality of conduct, and well were we acquainted with him.

All the tasks Ibrahim (alahi salam) was asked to do (breaking the idols, sacrificing his own son, jumping into fire like suicide etc.) ..these tasks are not allowed for Muslims; they are forbidden. And it is very hard to justify these actions with logic - questioning ‘what kind of religion is
But we must understand that the trials given to the prophets were way harder than the trials given to the believers.

- And Ibrahim (as)’s trials were legitimate because it was only revealed to him. [There are certain instructions only meant for the prophets - they will never preach that message. (Example, Tahajjud prayer was only mandatory for Muhammad (as) he never preached for it to be mandatory because that would make life hard on us.)
- Another thing to be known is that these practices were not the ideas of the Prophets’ own, they were inspired in them by Allah.
- When the revelation is revealed for believers other than the Prophets, the prophets go out of their way to preach the message.

52. Behold! he said to his father and his people "What are these images, to which ye are (So assiduously) devoted?"

'Tamseel' - representation. Meaning people who do shirk even they recognize that these idols are not the actual object of their worship; what they represent is sacred. Even the philosophy of Hinduism say that they don’t worship the idols, they worship the ideas behind them. They have higher up in their studies that God has no image.. but does this reach down to the common people? If a message can be misunderstood by a child then the formula is it can be misunderstood by the society as well, esp. in religious practices.

53. They said, "We found our fathers worshipping them."

Ibrahim (as) is threatened by tradition. (Like the grand, shameless, filthy weddings. Where a difference between Muslims or Hindu weddings is not shown. And the reason given is - tradition!)

[The thing that makes us human beings is our Haya. Clothing is the stuff of Paradise. To lose that is like losing humanity.]
54. He said, "Indeed ye have been made in manifest Error—ye and your fathers."

Ibrahim (alahi salam) boldly says that they (the people of his society) and his ancestors are completely wrong and confused.

قَالُوا أَحْمَدْتُمْ يَا بَلَدُّ الحَقِّ إِنَّ أَحْسَنَ مِنَ الْبَشْرِينَ

55. They said, "Have you brought us the Truth, Or are you one Of those who jest?"

The above is said in the old age English. To translate it in today’s English (They replied) “Are you for real?!"

قَالَ بَلْ رَبُّكُمْ رَبُّ الْشََّمَّامِيِّينَ وَالْأَرْضِ الَّذِي فَطَرْهَا وَأَنَا عَلَىٰ ذَلِكَ مَهْيَاءٌ

56. He said, "Nay, your Lord is the Lord of the heavens and the earth, He Who created them (from nothing): And I am a witness to this (truth).

When Ibrahim (as) was asked if he was joking in the previous Ayah, here he replied ‘No. And the Lord is the one who brought forth the truth’

وَقَالَ لَهُ لَا كَيْدَنَّ أَشْتَمَكُمْ بَعْدَ أَنْ فَوَلَّوْا مَدْبِرِينَ

57. "And by god, I have a plan for your idols— after ye go away and turn your backs"…

Here, ‘Tallahi’ is used - a swear. ‘Wallahi’ is also a common Arabic swear used by most everyone almost every day. But ‘Tallahi’ is used only in very serious situations, when ‘wallahi’ doesn’t seem to cut in.

And young Ibrahim (as) is very mad saying ‘Tallahi, I’mma gonna do something do these idols!’ (Well, obviously not the same words but you get the picture)

The people didn’t take Ibrahim (as) because at the time he was only a kid.
58. So he broke them to pieces, (All) but the biggest of them, that they might turn (And address themselves) to it.

After the disbelievers went away to the gathering where they were having a shirk party, the idols were left free and Ibrahim (as) seized his chance. ‘Juzaz’ comes from ‘Jiz’ – which means the tiniest fragments.
Ibrahim (as) minced the idols; crunched mess all over the ground. Except, the big one.

59. They said, "Who has done this to our gods? He must indeed be Some man of impiety!"

So, the disbelievers come back to their place of worship (which is now a big empty space with mess on the ground).
Disbelievers get insane now!

60. They said, "We heard a youth talk of them: he is called Abraham."

61. They said, "Then bring him before the eyes of the people, that they may bear witness:"

They want Ibrahim (as) to be brought before everyone so that at least someone from the people might recognize Ibrahim (as) as the culprit.

62. They said, "Art thou the one that did this with our gods, O Abraham?"
They try to scare the young kid (Ibrahim (as)) and emphasize on ‘you’ while accusing him of the crime.

63. He said: "Nay, this was done by — this is their biggest one! Ask them, if they can speak intelligently!"

Ibrahim (as) says that it was the big idol who has done the crime, smashed everyone else into pieces.

‘Nataka’ – utter one word.

64. So they turned to themselves and said, "Surely ye are the ones in the wrong!

After Ibrahim (as) displayed their own stupidity to them by saying ‘ask them, if they can talk’ in the previous ayahs. The disbelievers did some soul-searching of their own selves and their inner conscience told them that they were the ones who are wrong!

65. Then were they confounded with shame: (they said), "Thou knowest full well that these (idols) do not speak!"

‘Nakasa’ – is like taking the flags down. Back in the days, the flag of a country was taking down only as a sign of humiliation. The disbelievers had were made to hang in shame, but they snapped back and said to Ibrahim ‘Hey, you already know they can’t talk.’

66. (Abraham) said, "Do ye then worship, besides God, things that can neither be of any good to you Nor do you harm?"
67. "Fie upon you, and upon the things that ye worship besides God! Have ye no sense?..."

‘Uf’ is the utmost expression of disgust to something filthy. Closest thing to teenage translation is ‘Eww!’
‘Fie upon you’ doesn’t communicate the feelings, it’s more like “Oh my God, people!”

68. They said, "Burn him and protect your gods, If ye do (anything at all)!
Logical fallacy, kill the person (because they have no more reasons to give and it’s false!) Might is not right, but it can force itself.

69. We said, "O Fire! Be thou cool, and (a means of) safety for Abraham!"
Some say, Ibrahim (as) never experienced such peace and joy ever in his life. Allah told the fire to be cool for him but Ibrahim (as) didn’t know about this, he only trusted Allah.
[This also says that Allah’s help comes after the believers are ready to make sacrifice for Him].

70. Then they sought a stratagem against him: but We made them the ones that lost most!
71. But We delivered him and (his nephew) Lūt (And directed them) to the land which We have blessed for the nations.

Ibrahim (as) was a teenager and Lut (as) maybe four years old. They were only kids. They left Babylon/Iraq to sham/Damascus. Great Prophets of the world rolls from that land.

72. And We bestowed on him Isaac and, as an additional gift, (A grandson), Jacob, and We made righteous men of every one (Of them)

Allah gave Ibrahim (as) his son Ishaac and addictional gift Yaqoob, his grandson. The reason its mentioned here is to imply that when you are ready to make sacrifices for Allah and truly pray for righteous offspring than Allah will give them to you.

73. And We made them leaders, guiding (men) by Our Command, and We Sent them inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us (and Us only).

74. And to Lūt, too, We gave Judgment and Knowledge, and We saved him From the town which practiced abominations (filthy things): truly they were a people given to Evil (corrupt to the core), a rebellious people.
75. And We admitted him to Our Mercy: for he was one of the Righteous.

(Now there is going to be mention of quick succession of Prophets)

76. (Remember) Noah, when He cried (to Us) aforetime: We listened to his (prayer) and delivered him and his family from great distress.

Nuh (as) called Allah way before and Allah accepted his prayers and relieved him from distress and destroyed others.

77. We helped him against People who rejected Our Signs: Truly they were a people Given to Evil (nation marked by evil): so We Drowned them (in the Flood) All together.

78. And remember David and Solomon, when they gave judgment in the matter of the field into which the sheep of certain people had strayed by night: We did witness their judgment.

‘Nafsha’ is a verb – sheep break out of the barn without a shepherd.
Story - There's a shepherd with a sheep, and there's a farmer who has worked on his field all year - his field juicy ready to be cropped. What happens, is that the sheep breaks out of the barn and eats all the crops of the farm. In the morning, they wake up and the shepherd to the farmer - 'my sheep ate from your field'. They take the matter to Dawood (as) whose son is Sulaiman (as), they pass a verdict but Sulaiman (as) who was a prince at the time had a suggestion. He suggested that why not the farm given to the shepherd to be taken of, and the sheep to be given to the farmer to enjoy its milk and wool. This exchange to be done for one year. So, it will be a fair compensation.

This is a famous verdict, Allah mentions it in the Quran, also present in Torat literature.

79. To Solomon We inspired the (right) understanding of the matter: to each (Of them) We gave Judgment and Knowledge; it was our power that made The hills and the birds celebrate Our praises, with David: it was We Who did (all these things).

Allah acknowledges Himself here that He was the one who gave the ability for good decision making.

And Dawood (as) had a beautiful voice, when he would sing the praises of Allah the mountains and birds would sing along with him. And Allah says its not him who did it, it was Allah who gave him that ability.

80. It was We Who taught him the making of coats of mail For your benefit, to guard you from each other's violence: Will ye then be grateful?

Advancements in technology was made because of that first step knowledge that was given to Dawood (as) to make coats of mail to
protect himself and his warriors during war. Without this the bullet proof jackets and other things would not even have existed.

[Also this Ayah teaches us to appreciate what the people who came before us did for us]

81. (It was Our power that Made) the violent (unruly) wind flow (tamely) for Solomon, to his order, to the land which We had blessed: For We do know all things.

82. And of the evil ones, were some who dived for him, and did other work Besides; and it was We Who guarded them.

Sulaiman (as) could send Jinns to the bottom of the ocean to collect for pearls and other precious things.

83. And (remember) Job, when He cried to his Lord, "Truly distress has seized me, but Thou art the Most Merciful of those that are Merciful."

Ayyub (as) an ancient Prophet, during his time Allah has tested with all kinds of diseases in succession, one after the other.

Ayyub (as) was very sick with fever and poxes over his skin and even his family abandoned him...but he turned to Allah and didn’t say something like "Oh, Allah, c’mon, enough already. You bought this fever you can take it away" instead he praised Allah for being the Most Merciful.
84. So We listened to him: We removed the distress that was on him, and We restored his people to him, and doubled their number,—as a Grace from Ourselves, and a thing for commemoration, for all who serve Us.

85. And (remember) Ismā‘īl, Idrīs, and Ẓul-kifl, all (Men) of constancy and patience;

There's theory that Zul-kifl's teachings were corrupted and enhanced to Buddhism. Allah knows best.

86. We admitted them to Our Mercy: for they Were of the Righteous ones.

87. And remember Ẓun-nūn, When he departed in wrath: He imagined that We had no power over him! But he cried through the depths Of darkness, "There is No god but Thou: Glory to Thee: I was Indeed wrong!"

Story of Yunus (as): Possessor of the whale. (even though the whale possessed him.

‘Noon’ is the Arabic word for whale or a large fish. Again, to note interestingly (keeping in mind the Egyptian calligraphy) when the fish comes out of water it bends and there's a drop of water on top (That's how the letter 'nun' in Arabic is designed). And also, the Surah that begins with 'Nun' ends with the story of Prophet Yunus. [But Allah knows best] The last part of the Ayah is the Dua of someone imprisoned.
88. So We listened to him: And delivered him from Distress: and thus do We Deliver those who have faith.

And [mention] Zechariah, when he called to his Lord, "My Lord, do not leave me alone [with no heir], while you are the best of inheritors."

[Common thread between all these Prophets is that they called upon Allah during adversity and praised Him]
(Zakhariya (as) wanted an inheritor of his in this life.)

So We responded to him, and We gave to him John, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.

Allah responded and gave Zakariyah (as) Yahya (alaihissalam) as a gift and reconciled his relationship with his wife.

In Quran she is called 'Imra'a' is used for wife but also, if there is something missing: child, harmony... When everything is there 'Zawuj' is used. Except, the wives of the . Prophet (Izwaj) and the wife of Adam (as).

'Raghab' to incline towards someone.
'Rahab' to be terrified of someone.
(And they used to have both of these feelings)
And [mention] the one who guarded her chastity, so We blew into her [garment] through Our angel [Gabriel], and We made her and her son a miracle for the worlds.

‘Hisaan’ is a fort.
[It’s a reference to Maryum (salamun alyha).]
There are two miracles of Isa (as) - his birth and his death (when he will come back and testify on the Prophethood of Muhammed saw).

Indeed this, your religion, is one religion, and I am your Lord, so worship Me.

One nation, One Ummah, and Allah is our Lord. After all the Prophets, He has made this one Ummah, to be united.

And [yet] they divided their affair among themselves, [but] all to Us will return.

[They cut the religion among themselves. Some think only Quran is important, some only remember Fiqh and forget everything else, some lives revolve entirely around Haram and Halal food - people from the Ummah pick up something like to concentrate on and that becomes their ‘thing’.]

‘Amr’ - Quran, Islam. When Islamic organizations start competing each other its a serious problem.

So whoever does righteous deeds while he is a believer - no denial will there be for his effort, and indeed We, of it, are recorders. [Allah records every step we take]
And there is prohibition upon [the people of] a city which We have destroyed that they will [ever] return

Allah tells the Quraysh that He hasn't destroyed them yet, but if He does there's no coming back.

'hadb' - dune, or rise on the earth, anything at height. 'Nasl' is to run down a slope.

Yajooj and Majooj are one of the signs of the Last Day, and they are going to come down from every high valley. Classical scholars say that they don't know what it will be; contemporary scholars (with the advance of studies) have talked of it as being the fog and humid. Islamic thoughts are influenced by the era and life people live in and it is impossible to not associate an individual's own thoughts and understandings with the Ayah's of the quran.

And [when] the true promise has approached; then suddenly the eyes of those who disbelieved will be staring [in horror, while they say], "O woe to us; we had been unmindful of this; rather, we were wrongdoers."

'Shakhsa' - to not be able to blink.

Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it.

Different kinds of fuel for the fire:
'Hatab' - is like the logs of wood that you throw into the fire.
'Hasb' - are like those tiny pebbles of coal that burn on their own and shovelled into the fire. (this is what the disbelievers are going to be like).
'Waradad' - to be inserted.
Had these [false deities] been [actual] gods, they would not have come to it, but all are eternal therein.

For them therein is heavy sighing, and they therein will not hear.

‘Zaafir’ is used when a lot of load is put on a mule, and progressively it gets louder because of the pain on its back. Only used for living things. Screams coming from hell.

Hell is described as a living creature, not only as a place. It breathes, it exhales, it asks Allah for more (its hungry).
You are going to hear the screams from Hell, but those false Gods that those people worshipped are not going to hear it.

Indeed, those for whom the best [reward] has preceded from Us - they are from it far removed.
[Those who did good deeds they will be taken far from it - ‘mubadoon’]

They will not hear its sound, while they are, in that which their souls desire, abiding eternally.

The ‘good people’ who are rewarded by Allah, they are not going to even hear that trickle sound of the Hell’s fire; they are going to be in a place that can only be described as ‘they get whatever they wish’ [’Maaaannn, I wish I had wings’ *POP* It's there!]

They will not be grieved by the greatest terror, and the angels will meet them, [saying], "This is your Day which you have been promised" -

The greatest terrible fear is not going to trouble them (Believers). A wind will come and no believers are going to remain on the face of earth, and the remaining people - the disbelievers are going to enjoy and think that everything is fine and dandy - getting rid of that primitive called 'religion' and suddenly the 'Day of Judgement' will fall upon them.
That day will not be a problem for the believers because they would be dead before that, and risen later on the second trumpet.

The Angels who have been guardian of us, and the ones who recorded your deeds are going to come and meet you.

The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it.

'Attay' - to fold, 'natara' - to unfold.

Allah is going to reform the earth and change it on Day of Judgement. Allah is going to be the Judge and the whole universe is going to be on his scroll.

And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants.

The Book -Zaboor, is full of remembrance of Allah and Surahs that praise Allah.

Indeed, in this [Qur'an] is notification for a worshipping people.

And We have not sent you, [O Muhammad], except as a mercy to the worlds.

Say, "It is only revealed to me that your god is but one God; so will you be Muslims [in submission to Him]?"
Muhammad (saw) is told to say that it's been revealed to him that the your God is just one God, so are they going to give up or what? Give up all the crimes? Quit all the bad things or what?!

But if they turn away, then say, "I have announced to [all of] you equally. And I know not whether near or far is that which you are promised.

Muhammad (saw) is further told that if the people turn away then to tell them that he has done his job of announcing it, giving it full hear. And that he doesn't know if the Judgement Day, which is promised, is far or near.

Indeed, He knows what is declared of speech, and He knows what you conceal.

[The people in their head were thinking it, 'When is this Day of Judgement?' and the previous Ayah was revealed, and then they were thinking 'How did he answer that? I was only just thinking, didn't even tell him' and this Ayah was revealed which clearly says Allah knows what is said in public and what is hidden!]

And I know not; perhaps it is a trial for you and enjoyment for a time."

The world can be a trial and a enjoyment - temporary.

[The Prophet] has said, "My Lord, judge [between us] in truth. And our Lord is the Most Merciful, the one whose help is sought against that which you describe."

The Prophet (saw) is described as a mercy to the mankind, but even he in this Ayah is asking Allah to pass his verdict on these people. Because they have reached that end point.