Surah Furqan
(the Criterion)
سُورَةُ الْفُرْقَانُ

Ayah’s 1–77

Ayah 1

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عُبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

Muhsin Khan
Blessed be He Who sent down the criterion (of right and wrong, i.e. this Quran) to His slave (Muhammad SAW) that he may be a warner to the 'Alamin (mankind and jinns).

Surah’s are divided in to makki and madanee. Some scholars divide the makki surah’s in to three; early, middle, and late makki.

الفُرْقَانُ [al-furqaan] the thing that makes a very powerful separation between good and evil, truth and falsehood/ the distinguisher.
The Prophet صلَّى الله عليه و سلَّم has been sent as a Warner to all nations, mankind, and jinn. However, this legacy also rests on our shoulders to convey the message of Islaam to those we come in contact with. So, this ayah is a reminder to us to fulfill our jobs in conveying the proper, pure picture of Islaam to those who are not Muslim.

**Ayah 2**

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تقْدِيرًا يُكُن لَّهُ شَرِيكٌ في الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تقْدِيرًا

*Muhsin Khan*

He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.

شَرِيكٌ [shareekun] associate or partner. Its plural is شركاءٌ [shurakaa’u].
Yet they have taken besides Him other aliha (gods) that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

[nushooran] means for the dead to come out, rise out from the graves and to be spread all over. The verb [nashara] is also used for something like spreading out plants etc.
Ayah 4

Those who disbelieve say: "This (the Quran) is nothing but a lie that he (Muhammad SAW) has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie."

- إِفْكٌ [if’kun] an evil lie
- زُوْرً [zooran] propaganda
- زَوَرَتْ [zawara] is to turn away from the right path.

Ayah 5

And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."
[ik’tatabahaa] comes from the verb اَکْتَتَبَ [ik’tataba] which is to get someone to write something down.

[am’laa] which is to dictate something.

The disbelievers are accusing the Prophet صلّىُاللهُعليهُوُسلّم of getting stories from someone and having them written down and He صلّىُاللهُعليهُوُسلّم memorizes them. The intend evil with this statement of theirs but in reality the Prophet صلّىُاللهُعليهُوُسلّم is in fact getting this Quran from someone and that is Jibreel عليه السلام who gets it from ALLAH عَزَّوَ جَلَّ.

**Ayah 6**

قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَّحِيمًا

*Muhsin Khan*

Say: "It (this Quran) has been sent down by Him (Allah) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."
Ayah 7

And they say: "Why does this Messenger (Muhammad SAW) eat food, and walk about in the markets (like ourselves). Why is not an angel sent down to him to be a warner with him?"

Ayah 8

Or may it be that He is testing you or testing your trials. And may it be that you are being tested in your wealth and in your children. The believers are those who when they are tested by evil or difficulty, they say: 'To God is our help, so we have nothing to fear or despise.'
Muhsin Khan
"Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the Zalimun (polytheists and wrong-doers, etc.) say: "You follow none but a man bewitched."

mas’hooran [someone who is a victim of magic.

sih’run [magic

Ayah 9

انظُرْ كَيْفَ ضَرَبُوا لَكَ الَْْمْثَالَ فَضَلُّوا فَلَ يَسْتَطِيعُونَ سَبِيلً

Muhsin Khan
See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

un’thur kayfa dharaboo laka al-amthaala] observe what kind of case studies they come up with to figure out who and what you are.
In modern times non-Muslims come up with the same things people came up with in the time of the Prophet ﷺ, for example, He ﷺ was crazy, possessed, magician etc. Montgomery Watt came up with something original in saying that the Prophet ﷺ never even existed. Until this day his peers laugh at this idea he came up with.

Ayah 10

بَارَكَ الَّذِي إِن شَاءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْنَّهَارُ وَيَجْعَل لَّكَ قُصُورًا

Muhsin Khan
Blessed be He Who, if He will, will assign you better than (all) that, - Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).

قُصُورًا [qusooran] is the plural of قَصْرُ [qas’run] which is a castle or palace. From this word we get قَيْسَرُ [qay’sar] Caeser the old ruler of Rome.
ALLAH says that HE could have easily given the Prophet صلّى الله عليه و سلّم better than what they are saying He should have been given. ALLAH is saying that all what He promised in the hereafter could have been brought to the Prophet صلّى الله عليه و سلّم right here on earth if ALLAH desired that.

**Ayah 11**

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرً

*Muhsin Khan*
Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).

سَعِيرً

*[sa3eeran]* a blazing flame

**Ayah 12**

إِذَا رَأَتْهُمْ مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا

*Muhsin Khan*
When it (Hell) sees them from a far place, they will hear its raging and its roaring.
[taghay–yuthan] is a angry roar

[zafeeran] is the exhaling sound an angry animal does before it attacks.

is also the roar of a lion.

Ayah 13

١٣ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعُوا هَنَاكَ ثُبُورًا

Muhsin Khan
And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.

[thubooran] is a violent death or for a wound to worsen until it cant be fixed.
The moment they are thrown into the fire they are going to ask for death right away.

Ayah 14

١٤ لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا

Muhsin Khan
Exclaim not today for one destruction, but exclaim for many destructions.

Ayah 15

قُلْ أَذَّنَّكَ خَيْرٌ أمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتُ لَهُمْ جَزَاءً وَمَصِيرًا

Muhsin Khan
Say: (O Muhammad SAW) "Is that (torment) better or the Paradise of Eternity promised to the Muttaqun (pious and righteous persons - see V.2:2)?" It will be theirs as a reward and as a final destination.

جَنَّةُ الْخُلْدِ [jan-natul khul’di] permanent ever-lasting gardens. This implies that these gardens don’t have season where they don’t produce. They are gardens that are constantly lush and beautiful.

Ayah 16

لَهُمْ فِيهَا مَا يُشَاءُونَ خَالِدَيْنِ كَانَ عَلَى رَبِّكَ وُجُدًا مَّسْتَوْلٌ
For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled.

Ayah 17

And on the Day when He will gather them together and that which they worship besides Allah [idols, angels, pious men, saints, 'Iesa (Jesus) - son of Maryam (Mary), etc.]. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

[yah’shuruhum] comes from the verb حَشَرَ [hashara] which means ‘to heard’. ALLAH will herd all
of mankind and jinn together like cattle on the day of judgement.

Ayah 18

قَالُوا سُبْحَانَكَ مَا كَانَ يَنِبْغِي لَنَا أن نَّتَّخِذَ مِنْ دُونِكُمْ مِنْ أَوْلِيَاءَ وَلَٰكِن مَّتَعْتُهُمْ وَآبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا

Muhsin Khan

They will say: "Glorified be You! It was not for us to take any Auliya' (Protectors, Helpers, etc.) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss).

ALLAH gave these people and their ancestors the luxuries of this world and they in turn felt self
sufficient and not in need of anyone. Therefore they forgot about ALLAH.

[booran] literally means destruction of merchandise. This is interesting because ALLAH has given this people so much and they had no idea that they were slowly heading towards the biggest bankruptcy and financial ruin they could ever imagine.

**Ayah 19**

فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلََّ نَصْرًا وَمَن يَظْلِم مِّنكُمْ نُذِقْهُ عَذَابًا كَبِيرً

*Muhsin Khan*

Thus they (false gods all deities other than Allah) will give you (polytheists) the lie regarding what you say (that they are gods besides Allah), then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allah), We shall make him taste a great torment.

[noonthiq’hu] comes from the verb [athaaqa] which means ‘to make taste’.
And We never sent before you (O Muhammad SAW) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).

When some people would be inclined to accepting Islaam they would sit with their friends who put doubts in their hearts about the Messenger صلى الله عليه وسلم being a human being who eats food and shops in the market places. These people were made to be a trial and test for those considering Islaam.
And those who expect not for a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.

[u3toow-wan] is when you think to highly of yourself because of your pride and you fall into errors. They think so highly of themselves that they think angels should personally be sent to them and that ALLAH should come to them and be seen by them.

Ayah 22

And those who expect not for a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.

[u3toow-wan] is when you think to highly of yourself because of your pride and you fall into errors. They think so highly of themselves that they think angels should personally be sent to them and that ALLAH should come to them and be seen by them.
On the Day they will see the angels, no glad tidings will there be for the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) that day. And they (angels) will say: "All kinds of glad tidings are forbidden for you," [None will be allowed to enter Paradise except the one who said: La ilaha ill-Allah, "(none has the right to be worshipped but Allah) and acted practically on its legal orders and obligations].

They used to mock about seeing angels and say that angels should be sent to them instead of a man. Now they will be shown angels but they will not want to see these ones.

حِجْرًا مَحْجُورًا [hij’ran mah’jooran] has several interpretations. حِجْر is a rock or barrier. It is a prayer someone would say out of fear of an opposing army which means roughly ‘oh ALLAH send down a boulder between us and them and keep pelting them with stones until they leave us alone’. It was a saying that was used to try and avert evil from them selves like saying ‘please please please don’t hurt me please’. Someone may say this when a bully is coming to hurt them etc.
And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.

[haba’an man’thooran] scatter dust particles. ٍمَثُورُ is something that is scattered in every direction, like when you jerk a sheet off a bed and all the dust particles fly in every direction.

So, every single last deed a disbeliever does will be looked at and given the value of the value of scattered dust particles.
Ayah 24

اصحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّستَقَرًا وَأَحْسَنُ مَقِيلًا

Muhsin Khan
The dwellers of Paradise (i.e. those who deserved it through their Faith and righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.

مُسْتَقَرًا [mus’taqr–ran] is a place to relax and chill. It’s like a vacation spot.

مَقِيلًا [maqeelan] relaxing without sleep. There is no sleep in Jannah. This word comes from قَيْلُولَة [qayloolatun] which is to take an afternoon relaxation, rest, nap.

Ayah 25

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنزِيلً

Muhsin Khan
And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.
[tashaq–qaqu] comes from the verb تَشَقَّقَ [tashaq–qaqa] which means to rip.

Ayah 26

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَٰنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ

Muhsin Khan
The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allah), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allah Islamic Monotheism).

ارَّحْمَانُ
[ar–rah’maanu] The extremely, unimaginable merciful.

Ayah 27

وَيَوْمَ يَغْضِبُ الْأَوَّلِمُ عَلَى يَدِيْهِ يَقُولُ يَا لِيْبِنِي اِنْتَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا
And (remember) the Day when the Zalim (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad SAW).

\[\text{[ya’adh–dhu]}\] comes from the verb \[\text{[a3dh–dha]}\] which means to bite.

\[\text{فُلَنًا} \] so-and-so, John Doe.

\[\text{خَلِيلًا} \] is a close, loving friend. Whenever you’re in trouble you think of this friend to come and bail you out.
Here we are seeing the example of someone who was going towards Islaam and they had a friend who thought Islaam was lame and that the Prophet صلی الله علیه و سلّم was just a crazy man. So, had this guy not been friends with this person he would have accepted Islaam. Now he is absolutely regretting that friendship. When this person regrets being friends with this person he can even remember the person’s name due to their insignificance, so that is why he refers to him as فلان so-and-so.

**Ayah 29**

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنسَانِ خَذُولًَّ

*Muhsin Khan*

"He indeed led me astray from the Reminder (this Quran) after it had come to me. And Shaitan (Satan) is ever a deserter to man in the hour of need."

خَذُولًَّ [khathoolan] is a friend that shows you he is a friend and that he is with you all the time. However,
when trouble shows up and you really need him, he disappears. HE shows his lack of loyalty at the worst possible time.

**Ayah 30**

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قُوْمِي اتَّخَذُوا هَٰذَا الْقُرْآنَ مَهْجُورًا

*Muhsin Khan*

And the Messenger (Muhammad SAW) will say: "O my Lord! Verily, my people deserted this Quran (neither listened to it, nor acted on its laws and orders).

مَهْجُورًا [mah’jooran] comes from the word هِجْرَة [hijratun] which means to migrate. These people that the Prophet صلى الله عليه وسلم is referring to migrated away from the Quran and didn’t have time for it.

This is a scary reality of our times now. We have to create awareness amongst the Muslims to make time to study the Quran and explore its beauty.

**Ayah 31**

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا
Muhsin Khan
Thus have We made for every Prophet an enemy among the Mujrimun (disbelievers, polytheists, criminals, etc.). But Sufficient is your Lord as a Guide and Helper.

Ayah 32

وَقَالَ الَّذِينَ كَفَرُوا لَوْلََّ نَزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً واحِدَةً
كَذَٰلِكَ لِنُثْبِتَ بِهِ فَوْاًدَكَ وَرَتْلِنَا ؤْرِتِيْلَا

Muhsin Khan
And those who disbelieve say: "Why is not the Quran revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet SAW in 23 years.).

Amongst the criticisms the disbelievers tried to make against the Quran was that they mocked the fact that the Quran didn’t get revealed all at one time.

[nuq-zila] is the passive form of the verb نَزِّلَ
[naz–zala] which means to send something down in stages, not all at one time. This is how the Quran was sent down.

الْقُرْآنُ [al-quraanu] literally means that which is recited in abundance, often, continuously. The pattern of the word makes it a hyperbole.

ثَبَتَ [thab–bata] is to make something firm or strong.

فُؤُادَكَ [fu’aadaka] your heart. فُؤُاد [fu’aadun] is a heart that is overwhelmed with emotion, whether that emotion is happiness or sadness. فُؤُاد is also said to be someone with a strong and sound intellect. It’s commonly translated as heart, however, more precisely it is a heart filled with emotions. Its plural is أَفْيَدَةَنَّ [af’idatun].

رَتَّلَ [rat–tala] to announce every letter, to execute them smoothly, to have measure and melody how you speak.
Just as the Quran was sent down in stages, we should take our time and make sure we pronounce every letter of the Quran when reciting step by step. The verbal noun of this verb is 

\[ \text{تَرْتِيلٌ} \] [tar’teelun].

**Ayah 33**

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلََّ جِئ ْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

*Muhsin Khan*

And no example or similitude do they bring (to oppose or to find fault in you or in this Quran), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.

تَفْسِيرًا [taf’seeran] comes from the verb 

فَسَّرَ [fas-sara]

which means ‘to explain.’
Ayah 34

Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.

[adhal-lu sabeelan] the most lost in terms of finding a path. This statement implies that they are trying to find a way out of Hell and they can’t, a labyrinth of Hell.

Ayah 35

And indeed We gave Musa (Moses) the Scripture [the Taurat (Torah)], and placed his brother Harun (Aaron) with him as a helper;
[wazīrā] someone who helps, relieves a burden, or backs you up. Its plural is [wuzaraa’u].

Ayah 36

فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا

Muhsin Khan

And We said: "Go you both to the people who have denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction.

Ayah 37

وَقَوْمٌ نُوحٌ لَّمَّا كَذَّبُوا الرُّسُلَ أَغْرَق ْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً

وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا

Muhsin Khan

And Nuh's (Noah) people, when they denied the Messengers We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zalimun (polytheists and wrong-doers, etc).
Ayah 38

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَٰلِكَ كَثِيرًا

Muhsin Khan
And (also) 'Ad and Thamud, and the dwellers of Ar-Rass, and many generations in between.

الرَّسُ [ar-ras-su] is a well.

Ayah 39

وُكَلَّا ضَرَبْنَا لَهُ الآمَالَ وُكَلَّا تَبَّرْنَا تَشَيْبِيرًا

Muhsin Khan
And for each of them We put forward examples (as proofs and lessons, etc.), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).

تَبَّرَ [tab–bara] is to crush and annihilate.

Ayah 40

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أُمْطَرَتْ مَطَرَ السَّوْءِ أَفَلَمْ يُكْوَنُوا يَرَوُنَّهَا بَلْ كَانُوا لَا يَرْجُوُنَّ نُشُورًا

Muhsin Khan
And indeed they have passed by the town [of Prophet Lout (Lot)] on which was rained the evil rain. Did they (disbelievers) not then see it
(with their own eyes)? Nay! But they used not to expect for any resurrection.
These types of people don’t take a lesson in seeing the remnants of the destruction of previous nations when they see them.

Ayah 41

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا الَّذِي بَعَثَ اللَّهُ رَسُولًَّ

Muhsin Khan
And when they see you (O Muhammad SAW), they treat you only as a mockery (saying):"Is this the one whom Allah has sent as a Messenger?

Ayah 42

إِن كَادَ لِيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلََّ أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرْوَنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلً

Muhsin Khan
"He would have nearly misled us from our aliha (gods), had it not been that we were patient and constant in their worship!" And they will know when they see the torment, who it is that is most astray from the (Right) Path!
Ayah 43

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ إِلَّا أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلً؟

Muhsin Khan
Have you (O Muhammad SAW) seen him who has taken as his ilah (god) his own desire? Would you then be a Wakil (a disposer of his affairs or a watcher) over him?

إِلَهٌ [ilaahun] is someone who you worship, obey, give in to, and accept their authority as absolute. So, the goal of these peoples lives or their desires become their objects of worship meaning that this is all they care about. This object of worship is in their hearts.

Ayah 44

أَمْ تُحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالَّأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا
Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (i.e. even worst than cattle).

Ayah 45

Have you not seen how your Lord spread the shadow. If He willed, He could have made it still then We have made the sun its guide [i.e. after the sunrise, it (the shadow) squeezes and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sun light, there would have been no shadow].

[ath–thil–lu] and [thilaalun] mean shadow,darkness. ظَلَّ is also used to refer to dark clouds.
Shadows are a reminder of the night and when the shadows extend you know the night is about to fall. If ALLAH willed HE would have made the shadow permanent, meaning darkness.
ALLAH made the sun to give off light so we can appreciate being out of the darkness. So, ALLAH here is comparing day and night to Islaam and kufr.

**Ayah 46**

ثُمَّ قَبَضْنَاهُ إِلَي ْنَا قَبْضًا يَسِيرًا

_Muhsin Khan_
Then We withdraw it to Us a gradual concealed withdrawal.

قَبَضَ [qabadha] is to grab and pull something.

ALLAH describes here how HE grabs the shadow/darkness and pulls it back with ease.

**Ayah 47**

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا

_Muhsin Khan_
And it is He Who makes the night a covering for you, and the sleep (as) repose, and makes the day Nushur (i.e. getting up and going about here
and there for daily work, etc. after one's sleep at night or like resurrection after one's death).

سُبَاتًا [subaatan] rest, recovery, and real peace
نُشُورًا [nushooran] spreading out

Ayah 48

وَهُوَ الَّذِي أُرْسِلَ الرِّيَاحُ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ َ
أَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورً

Muhsin Khan
And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain), and We send down pure water from the sky,

[busran] good news
[bayna yaday rah’matihi] right before HIS mercy.
This means that feeling someone may get when the wind is blowing, that the clouds will slowly stroll in, and that rain is on its way.
[tahooran] pure and that which purifies
Just as some people can sense these type of things,
people sensed the coming of the Prophet صلى الله عليه وسلم

**Ayah 49**

لَنَحْيِي بِهِ بَلْدَةً مَّيْتًا وَنَسْقِيَهُ مِمَّا خَلَقْنَا أَنَاسِيَّ كَثِيرًا

*Muhsin Khan*
That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created.

[anaasee] multitudes of people, or different tribes of people. There is also an opinion that this word can mean different kinds of personalities. Some argue is the plural of نَاسٍ [naasun] people. So, نَاسٍ is the plural of إِنسَانٖ [insaanun].

**Ayah 50**
And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of Allah, but most men refuse (or deny the Truth or Faith) and accept nothing but disbelief or ingratitude.

[aba il-laa] means to be bent upon something. 
[il-laa] means ‘except’ on its own.
So, here they were bent on being disbelievers and ungrateful.

Ayah 51

And had We willed, We would have raised a warner in every town.

Ayah 52

فَلَا تَطِعِ الْكَافِرِينَ وَجَاهِدْهُم بِهِ جِهَادًا كَبِيرًا
So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour, with it (the Quran).

Here ALLAH says not to just disobey the disbelievers but to not let them influence you as well.

Ayah 53

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ

أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَحًا وَحِجْرًا مَّحْجُورًا

And it is He Who has let free the two seas (kinds of water), one palatable and sweet, and the other salt and bitter, and He has set a barrier and a complete partition between them.

مارجة [maraja] to make something merge.

عذب [a3th’bun] cold and sweet {referring to the water of one of the seas} This type of water is so nice that even if your not thirsty you still want to drink it.
فُرَاتٌ [furaatun] huge in quantity and overflowing. This is all referring to the water of the first sea mentioned in this ayah.

مِلْحٌ [mil’hun] salty

أُجَاجٌ [ujaajun] bad tasting

بَرْزَخًا [bar’zakhan] a barrier

حِجْرًا مَّحْجُورًا [hij’ran mah’jooran] means as though a boulder dropped from the sky to separate these two seas.

These two seas give the image of the relationship between belief and disbelief. Though both of them may crash together, they are completely separated, opposite, and will never mix. The barrier that divides is Islaam. Also, as a side note, this ayah also refers to the scientific miracle of the two seas that don’t mix. One is fresh water and the other is salt water. What is being referred to here are the Mediterranean Sea and the Atlantic Ocean.
And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He will.

ALLAH here is saying that HE created man from water. This can mean the water as in the make-up of the human being, being that our bodies are mostly water or that it is referring to the sperm that impregnates the women by ALLAH’s permission.

[nasaban] is relations, meaning blood relations.

[sih’ran] is relations you come into contact with through marriage [i.e. In-laws another meaning of this word also means ‘to burn’].
Ayah 55

And they (disbelievers, polytheists, etc.) worship besides Allah, that which can neither profit them nor harm them, and the disbeliever is ever a helper (of the Satan) against his Lord.

[thaheeran a3la] turning ones back

[thaheeran li] backing someone up, supporting someone.

either means; I always have your back or I will always have my back permanently turned away from you. This word comes from the word [thah’run] back.

Ayah 56
And We have sent you (O Muhammad SAW) only as a bearer of glad tidings and a warner.

[mubash-shiran] someone who brings good news. This word comes from the word [bush’ra] good news.

Ayah 57

Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching, etc.), save that whosoever wills, may take a Path to his Lord.
And put your trust (O Muhammad SAW) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves;

**Ayah 59**

Who created the heavens and the earth and all that is between them in six Days. Then He Istawa (rose over) the Throne (in a manner that suits His Majesty). The Most Beneficent (Allah)! Ask Him (O Prophet Muhammad SAW), (concerning His Qualities, His rising over His Throne, His creations, etc.), as He is Al-Khabir (The All-Knower of everything i.e. Allah).

The issue of rising above the throne is not something we delve into. We affirm that it happened and don’t ask how or try to explain it etc.
[ar-rah’maan] The Exceedingly, Unimaginably Merciful. The disbelievers used to hate this name of ALLAH.

Ayah 60

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَٰنِ قَالُوا وَمَا الرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا

Muhsin Khan
And when it is said to them: "Prostrate to the Most Beneficent (Allah)!
They say: "And what is the Most Beneficent? Shall we fall down in prostration to that which you (O Muhammad SAW) command us?" And it increases in them only aversion.

نُفُورًا [nufooran] comes from the word نَفِيْر [nafeerun] someone who is aggressive and is out looking for trouble.
Ayah 61

تَبَارَكَ الَّذِي جَعَلَ في السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا

Muhsin Khan
Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.

taabarakka al-latheee] how blessed is the one, how full of the power of increase in goodness is the one….

as-sama’i] literally means anything that is above.

buroojaa] originally بُرُوجَ is shiney brilliant start, tall shiney towers. This comes from the word تَبَرُّجَ [tabar-rujun] which literally means beauty.

siraajaa] originally سِرَاجَ is a lamp. In this ayah this is referring to the sun.
[muneerun] is that which gives off light. So, the Sun hits the moon with light and the moon reflects that light. The light of the sun has heat while the light of the moon doesn’t.

**Ayah 62**

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالَّيْلَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا

*Muhsin Khan*
And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

خِلْفَةٌ [khil’fatan] conflict, go back and forth.

**Ayah 63**

وَعِبَادُ الرَّحْمَٰنِ الَّذِينَ يُمَشُونَ عَلَى الأَرْضِ هُمْنَا وَإِذَا خَاطَبُّهُمُ الْجَاهِلُونَ قَالُوْا سَلَامًا

*Muhsin Khan*
And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

الجاهلُونَ [al-jaahiloona] is the plural of جاهل [jaahilun] which is literally someone who doesn’t have control of their emotions, those who speak without knowledge, those who run their mouths with disgusting words, someone who is emotionally overwhelmed, like those who are extremely depressed, sad, angry etc. Its opposite is عاقل [aa3’qilun].

هونًا [haw’nan] weakness, softness, humility. This is referring to the way those who fear ALLAH walk on the earth. They walk with humility as opposed to the one who walks مرحًا [marahan] in a way that is full of themselves, in arrogance.

خاطب [khaataba] means to address someone out loud. From this verb we get the noun خطبة [khut’batun] which is a public declaration. Another word derived from this verb is خطبة [khit’batun] which a marriage proposal that is to be done in public not in secret.
We already know now that the خَاهِلُون don’t have control of their emotions so this verb خاطَبَ suites them well as it means to speak loudly.

Ayah 64

والَذِينَ يُبِيَتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

Muhsin Khan
And those who spend the night before their Lord, prostrate and standing.

[yaabootoon] comes from the verb بَاتَ [baata] which means ‘to spend the night’.
This passage highlights humility هَوْنُ, which is why ALLAH mentions سَجْدَة [saj’datun] prostration first; because it’s the most humble position a slave can be in front of ALLAH.

Ayah 65

والَذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا
And those who say: "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment."

اِصْرِفْ [is’rif] is a command. It comes from the verb صَرَفَُ [sarafa] which means ‘to ward off, to remove, to alter, and to avert’.

غَرَامً [gharaaman] something that sticks, a huge loss, a penalty.

**Ayah 66**

إِنَّهَا سَاءَتْ مُسْتَقَرًا وَمُقَامًا

*Muhsin Khan*
Evil indeed it (Hell) is as an abode and as a place to dwell.

مُسْتَقَرًا [mus’taqar–ran] is a temporary place to stop and get a few moments of rest, a place to chill and take it easy for a bit. In modern times a place like this is a lobby at a hotel or in an airport.

مُقَامًا [muqaaman] a permanent place.

So, hell–fire is a horrible place to be even for a few seconds and of course on a permanent basis.
Ayah 67

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ۖ ذَٰلِكَ قَوَامًا

Muhsin Khan
And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

يُسْرِفُوا [yus’rifoo] comes from the verb أَسْرَفَ [as’rafa] which is ‘to waste’ even though its something halal your buying. تَبْذِيِّرُ [tab’theerun] is ‘to waste’ however, its to be wasteful in something that wasn’t permissible to begin with.

يَقْتُرُوا [yaq’turoo] comes from the verb قَتَرَ [qatara] which is ‘to shrink the family budget’. This act takes away from the necessary finances one needs to support the family.
قَاتِرٌ [qaatirun] and قَتُورٌ [qutoorun] is someone who refuses to spend even though he has the money. This person is a penny pincher.

We need to be balanced in our spending.

**Ayah 68**

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلََّ يَقْتُلُونَ النَّفْسَ

الَّتِي حَرَّمَ اللَّهُ إِلََّ بِالْحَقِّ وَلََّ يَزْنُونَ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامً

*Muhsin Khan*

And those who invoke not any other ilah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.

ALLAH in this ayah mentions murder and fornication one after the other. This tells us that that these two crimes are equally offensive to ALLAH. Murder is an act that kills the physical body and fornication is an act
that kills ones spirituality. ALLAH wants us to maintain ourselves spiritually and physically.

athaaman] comes from the word ith’mun which means ‘fault, to do less of what was expected or to be short of doing the right thing’.

Ayah 69

يُضَاعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا

Muhsin Khan
The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

ALLAH mentions in this ayah that the person who kills someone and or fornicates will have their punishment double on the day of judgement. This implies that there was a pre-existing punishment if it’s being double on the day of judgement. This wording “The punishment will be doubled” alludes to the fact that this person will be punished in their grave prior to having that punishment doubled in the next life.
This type of people who commit such acts have committed a crime against ALLAH and committed a crime against another human being.

Ayah 70

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.

The crimes mentioned previously were that of shirk, murder, fornication. Now ALLAH is saying despite the magnitude of these crimes, a person can come back to ALLAH through repentance and come back to true faith and have all of their sins forgiven like someone who just embraced Islaam and not only that,
ALLAH will transform those disgustingly evil deeds into good deeds.

**سَيِّئَةٌ** [say-yi’atun] is an evil disgusting deed. Its plural is **سَيِّئَاتٌ** [say-yi’aatun].

**غَفُورًا** [ghafooran] extremely forgiving

**رَحِيْمًا** [raheeman] always merciful

**Ayah 71**

وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

*Muhsin Khan*  
And whosoever repents and does righteous good deeds, then verily, he repents towards Allah with true repentance.

**مَتَابًا** [mataaban] originally **مَتَابٌ** [mataabun] is a hyperbole. There are three words in Arabic for repentance; **تَوبَةٌ** [taw’batun], **تُوبٌ** [toobun], and **مَتَابٌ** [mataabun]. **مَتَابُ** is the greatest level of repentance. The one who repents with this type of repentance changes their behaviour afterwards, becomes a better person, and never returns back to that sin.
Ayah 72

وَالَّذِينَ لَا يُشَهَّدُونَ الزُّورَ وَإِذَا مَرُّوا بِالْغَوْيِ مَرُّوا كِرَامًا

Muhsin Khan
And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.

أَزُورَ [az–zoora] false testimony, or witnessing falsehood taking place.

لَعْوٍ [lagh’wun] useless talk, useless company, things that waste time.

Ayah 73

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا

Muhsin Khan
And those who, when they are reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.

يَخِرُّوا [yakhir–roo] comes from the verb خَرَ [khar–ra] which means ‘to trip, or stumble’.
These kinds of people pay attention to the ayaat when they are being recited. They don’t become annoyed with hearing them or tune out and not focus; rather they are completely 100% paying attention.

**Ayah 74**

وَالَّذِينَ يُقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

*Muhsin Khan*

And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqun" (pious - see V.2:2 and the footnote of V.3:164).

قُرَّةَ أَعْيُنٍ [qur-rata a3’yunin] coolness of the eyes, that which makes you cry out of happiness.

هَبْ [hab] is a command coming from the verb وَهَبَ [wahab] which means ‘to grant’.

إِمَامًا [imaaman] its plural is أَئِمَّةُ [a’im-matun] which means leaders. Every man of the household will be asked about the people who were under his care from
his wife and children. So, every man is a ṭābiʿ of his household.

Ayah 75

أَوْلَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقِّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا

Muhsin Khan
Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.

الْغُرْفَةُ [al-ghur’fatu] is a room. In classical Arabic it means a wide, spacious room with a very high ceiling.

Everywhere the believers go in Jannah they will be greeted and know everyone.

Ayah 76

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًا وَمُقَامًا

Muhsin Khan
Abiding therein; excellent it is as an abode, and as a place to dwell.
[mus’taqar-ran] is a temporary place to stop and get a few moments of rest, a place to chill and take it easy for a bit. In modern times a place like this is a lobby at a hotel or in an airport. This shows that the believer will stop and enjoy a place and then ALLAH will show him something much better shortly afterwards and things will keep getting better for eternity.

[muqaaman] a permanent place.

**Ayah 77**

قُلْ مَا يُعَبَّأ بِكُمْ رَبِّي لَوْلَّ دُعَاءُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامً لِزَامًا

*Muhsin Khan*

Say (O Muhammad SAW to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (inseparable permanent punishment)."
Ma ya’ba’u bikum rab-bee] my Master doesn’t give you any weight or value, He doesn’t care about you.

Ya’ba’u comes from the verb a3ba’a. عَبَا عَبِيَّةٌ [i3b’wun] is a burden.

Lizaaman [lizaaman] a punishment that is slapped on and isn’t removed.

Compiled by:
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 أبو عُزْنِير