Introduction

- This surah is the longest in terms of size of the Makkan series.
- Surah Ar'af is a continuation of the conversation that started in Surah An’am. The focus of surah An’am was on ‘not sending anything but the Qur’aan because it suffices’ so it was really a conversation of what will NOT be happening- ‘This is not going to be taking any other turn but the revelation itself’.
- This surah takes another way of argumentation with the Qur’aysh: it is a look back.
- One of the main conversations in this surah is of nations of old and some references to them. Detailed accounts of the nations of old will come later on in the Qur’aan but here references will start coming.
- The 6 messengers that are talked the most in the Qur’aan will be mentioned.
- They are the ones who are brought as evidence, and there is a rationale of why these are the messengers that are mentioned the most.
- Of those six, just to connect the two surahs together, the central messenger, even chronologically, is Ibraheem Alayhisallam.
- We have three pre-Abrahamic Messengers: Nuh alayhisalam, Hud Alayhisalaam, Saalih Alayhisalam.
- Then we have Ibraheem Alayhisalam, then after him, his nephew Lut Alayhisalam, then from Ibraheem’s descendents, from one of his wives, his son named Madyan who moved to the Gulf of Waqaba. The region of Madyan then developed and eventually from among them we have Shu’aib.
- Ibraheem alayhisallam is not mentioned in this one, the other five are. If you would like add a seventh, the most mentioned prophet is Musa Alayhsalam. But he is category of his own and will be discussed also.
- Ibraheem alayhisalam was not mentioned because he was already mentioned in surah An’am. His story is different from all the others. Why? Because we use the word QassasunNabiyyeen stories of the prophets. But is it better to say QassasunNabiyyeen as one category and Anbaa-urRusul as another category. These are the two categories of the prophets.
- Nabi is not the same as Rasool according to some scholars. Other scholars say it’s all the same. Others say they are not the same but they are two different kinds of individuals. Ustaadh Nouman is more convinced of the idea that they are separate kinds of categorisations. One is a larger, broader category and the others are subsets where Nabi is a broader category and Rasool is a smaller subset of Nabi.
- Every Rasool is a Nabi, but not every Nabi is a Rasool.
- The differences that are argued from a linguistic point of view: there is a Balaaghi principle, a rhetorical principle idha tafarraqa, ijtama’a, adhajtama’a tafarraqa. Surah An’am has ayat in it, for example, la nabiyyeen la rasulin, la rusulin la nabiyyin
prophets and messengers were mentioned in the same ayah. “We sent neither a prophet nor a messenger”. So if put both in a negative sense also, ‘neither this nor that’ means there is a distinction between them even according to Allaah ‘azzawajal.

- The debate is then what are the differences?

**Messengers are Warners, Prophets are Not**

Essentially prophets are not sent to nations to warn them and if that nation doesn’t take it, that nation will then be destroyed. That is not what prophets do, that is what messengers do. Messengers come with a targeted message to a targeted nation and they have a limited time frame in which to get that message across to that nation. If the messenger’s message is violated, not adhered to, or taken advantage of, then that nation suffers consequences. Notice that Ibraheem Alayhisalam is not described as someone who brought warnings to a nation, there is very little about ‘him and his nation’ – maybe one ayah, this is indirectly – nothing directly said of Ibraheem alayhisalam talking to a nation. His narrative is different. Do we find this with Nuh alayhisalam, Hud alayhisala, Saalih alayhisalam, Shu‘aib alayhisalam, Lut alayhisalam? All of these prophets have the same Rasool category. Even with Musa alayhisalam with Fir‘awn. But if you think of for example, Yusuf alayhisalam, he even lived under a king even though that king wasn’t Muslim. The only time we see him making da‘wah in the surah is when he was in prison, to the two inmates that was with him. Therefore, prophets are not as pro-active and they don’t have that kind of mission and urgency that messengers have. They both receive revelation.

Our messenger sallAllaahu alayhi wasallam is of course a Nabi. The moment revelation came, the moment he was told *Iqra Rabbi kalladhina khalaq* he was a Nabi. The moment he was told to warn the nation, ‘you have message to deliver to the nation’, now he became a Rasool.

A disagreed upon difference between the two is that prophets have historically been killed and messengers, the argument is, cannot be killed. Allaah doesn’t allow them to be killed and when people try to kill messengers, He takes out and kills the nation instead. For instance, we have Musa alayhisalam as the messenger and the entire supporting cast among the Israelites, all the prophets that came after, with the exception of those who were given Books like Dawud alayhisalam, only confirmed what Musa came with already. So they played more the role of reformers than of original messengers. Of course the last messenger sent was Easa alayhisallam and even at his time there is Yahya alayhisalam, playing the supporting role who is a prophet. So Yahya alayhisalam is a Nabi whilst Easa alayhisallam is a rasool and Yahya alayhisalam is killed.

_Yakhtulu-yannabiyyeena bil-ghairil-haqq_ = they killed prophets without having the right to do so.

On the contrary, Allaah says

_ka[taba][l-Allaahu.. = Allaah mandated, Allaah declared,_.

..._la aghi banna ana wa rusuli = I will definitely dominate, I and My messengers._
There are two ways of looking into this:

The messengers do not dominate on Judgement day. Even on judgement day the messengers say 'Nafsi, nafsi'. When do they have ghalaba? When do they have dominance? It is in this world. Even if they have only 4, 5, or 6 followers, in the end even they dominate.

*Ghalaba* is also used in the worldly sense. Eg *Ghulbatil-room* ‘Rome was dominated’ and this is in the worldly sense.

*Aflaha* is used in the other worldly sense.

These are the arguments on the side that say there is a distinction between the two. This may be the reason why messengers cannot be killed and there may be counter arguments on the side. Allaahu ta’ala ‘alm.

---

- As we enter into Surah A’raf, we see that in the beginning the tone is going to have a lot of *indharr*, warning, in it, and there will be references to major historical events. Learning lessons from history.
- One of the beautiful things that structures the surah is towards the beginning we find the story of the beginning of human history, the story of Adam alyhisallam: the first major historical account, the creation story. We’ve read this story once before in surah baqarah. It comes sporadically in the Qur’aan seven times and is spread almost evenly. This (in surah A’raf) is one of the more detailed accounts.
- Almost right after that, we start talking about Judgement Day. First there was a conversation between Iblees and Allaah Azzwajal and towards the end we find human beings arguing with each other. “Our ancestors are the one who misguided us”. People are thrown into hellfire and they meet their ancestors, those same ancestors about whom they used to say “we will be so loyal to them, that we will never change our ways”.
- i.e the beginning of history and the end of history and then some accounts in between.
بِسۡمِ ٱللهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

This is the first surah of the four huroof muqatta’aat: alif, laam, meem, saad. Before we have encountered huroof muqatta’aat, they have been alif, laam, raa. / alif laam meem.

“A magnificent Book that has been sent down to you, then there shouldn’t be any constriction or discomfort in your chest.”

The ayah is addressing the prophet sallAllaahu alayhi wasallam and he is being told, this is a magnificent book that has been sent to you, you shouldn’t be uncomfortable at all. Some scholars raised the question, what does it mean the prophet is uncomfortable? The most satisfying answer to that question, at least to the Ustadh, is that the prophet sallAllaahu alayhi wasallam felt the burden of delivering this message and he felt like he was not doing justice to the book that was revealing onto him and he needs to do more to get this message across. But Allaah tells him..

La tunzira bihi = your only job is to warn with it. Don’t be overwhelmed by this responsibility, just continue to do your part, you’re doing fine.

“..as a result of this responsibility you shouldn’t feel overwhelmed, it’s only been given to you so that you may warn..”

In the previous surah we encountered la tunzira bihi man balagh = this Qur’an has been revealed so I can warn all of you by means of it.

“..and it’s going to be powerful reminder for people who actually believe”

This is a powerful book and will only serve as a reminder to those who have the potential of believing.
Ayah 2

(2) أَتَّبِعُواْ مَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُمۡ وَلََ تَتَّبِعُواْ مِن دُونِهِۦۤ أَوۡلِيَآءَ ذَٰلِكَ مَا تَذَكَّرُونَ

"Follow closely what has been sent down to you from your Master, and don’t follow any besides Him, (min dudihi not dunahu) protective friends. How little an effort you make to remember"

Now there is an immediate transition. Allaah was talking to the messenger in the first ayah and all of a sudden now He is talking to everybody else.

It doesn't even begin with yaa ayyu-halladhina amanu and it is a Makki surah so the primary audience is non-Muslims.

ittabi’u is addressing non-Muslims.

Allaah is saying: the messenger is doing his job, but these people however need to get their act together. The messenger is thinking he’s not doing his job and these people aren’t listening. But the fact of the matter is the people are at fault, not the messenger sallAllaahu alayhi wasallam.

Tadhakkaruna = the Qur’aan by definition is a reminder. That has been already said in the previous ayah, an easy and powerful reminder. However, you (i.e non-Muslims that are being addressed) don’t even make a little effort to take advantage of it meaning, it doesn’t take a lot of effort to take advantage of the Qur’aan and you haven’t even done that. That is one way to understand qaleelammaa tadhakkaroon. Little do you should an incentive or initiaive to engage in remembrance.

The other way of understanding it is a matter of the fitra which comes at the end of the surah. Our understanding is that the human being is composite creature made up of two parts. We are made up of:

- a physical entity and
- spiritual entity

The spiritual entity was put inside of us while we were still inside our mother’s belly. The spiritual entity is not dated like the physical entity is. This entity is from alamul-amr, from amr of Allaah. It existed in another world already. Allaah created all of our ar’waah, the rooh – Ustaadh Nouman doesn’t want to use the word soul because it’s been used in such generic ways in English that it can’t be used in a definitive way in Islamic literature. E.g. kulli nafsin dhaa’ikaytul mawt is translated as ‘every soul shall taste death’- Nafs becomes soul and then yas alunak anil rooh “ is translated as “they ask you about the soul” soul is used again and it becomes confusing. These are very definitive terms in the Qur’aan. Rooh will be called rooh here.
All the *Arwaah* were created simultaneously and they were all taken an agreement from. We engaged in direct conversation with Allaah (it will come in ayah 172) Now we converse with Allaah through revelation.

We understand that we are born with the knowledge that we conversed with Allaah and made an agreement, and this incident is fresh in our sub-conscience but then we forget, get conditioned in society, we get raised as a Jew or a Christian or a Magian i.e. gets indoctrinated into society and forget the original teaching given. What revelation does is, it doesn’t inform, but rather reminds. Something was already there in our sub-conscience and its reviving it.

**Ayah 3**

(٣) وَكَم مِّن قَرۡيَةٍ أَهۡلَكۡنَـٰهَا فَجَآءَهَا بَأۡسُنَا بَيَـٰت ا أَوۡ هُمۡ ََآٮ ِلُونَ

“And how many towns have there been that we’ve destroyed, then our war against them approached them, it came at them bayaatan or they were relaxing in the middle of the day and they were taking an afternoon nap”

Bayaatan = middle of the night

Qayloola = mid-afternoon nap

This is important to mention because bayaatan is the time when you are feeling safe. In a society where everything is calm and relaxed, you can take an afternoon nap. But in a society that is unstable and law and order isn’t put in place or when the economy is disturbed and have to work extra hours, you can’t just take an afternoon nap. So they were completely at rest and then the punishment came. All of a sudden.

**Ayah 4**

(٤) فَمَا كَانَ دَعۡوَٮٰهُمۡ إِذۡ جَآءَهُم بَأۡسُنَا إِلََّٓ أَن ََالُوٓاْ إِنَّا كُنَّا ظَـٰلِمِينَ

Then what was the call they made at the very moment that our war came against them except that they were saying ‘we’re the ones that had been the wrong-doers!’

They admitted their sin at that point. Allaah is saying, you refused to accept your fault at this point, when the punishment comes you won’t be taking that tone. Your tone will completely change.
Ayah 5

فلَنَسۡـَلَنَّ ٱلَّذِينَ أُرۡسِلَ إِلَيۡهِمۡ وَلَنَسۡـَلَنَّ ٱلۡمُرۡسَلِينَ

We swear to it that we will absolutely interrogate those who were sent to them and we will also interrogate the ones who have been sent.

Aladhina ursila ilahyim = the nation to which a messenger and a message had been sent

The ones who have been sent = messengers

So We will interrogate the nation that received the messenger and message and we will interrogate those that were sent. Did you do your job? Did you deliver the message? It is a scary ayah and its teaching them that the messenger isn’t doing this because it’s a ‘side hobby’, he is compelled and he will be interrogated. Multiple verses in the Qur’aan Allaah even warn the messenger SallAllaahu alayhi wasallam So the warning applies equally, the messenger isn’t trying to establish his authority over you (the nation), the Messenger is also operating under His authority.

Ayah 6

فَلَنَقُصَّنَّ عَلَيۡهِم بِعِلۡمٌٍ۬ ۖ وَمَا كُنَّا ََآٮ ِبِينَ

"And We will narrate unto them based on knowledge and we were not absent at all”

Qassa yaqussu = to go out of the way to narrate something elaborately

Haqa = to tell a story

Qasa = to tell an elaborate story with great, fine-tune details and also to tell it in a very compelling way.

The question is what is He going to narrate? Their own life stories; for a criminal the biggest escape is ‘these are all lies, he wasn’t there’.

Bi’ilmin = based on knowledge, with proper documentation

Ghiyaba is a word with dimensions. Allaah says for example, man khashiya rahmaana bil ghaibi “whoever is afraid of the extremely Merciful in the unseen” ‘in the unseen’ is referring to one the one hand that Ar-Rahmaan is in the unseen and also refers to the fact that the one who feared Allaah, that person was unseen from others. To display your fear of Allaah in the masjid, on congregation is one thing and to display your fear by yourself, unseen from all other eyes, that is genuine fear of Allaah. Ustaadh Nouman wants to refer to the first where the unseen (bil ghabi) refers to Allaah.

Ghaaba yagheebu = to not be seen and from that the implication is someone who is not present. The expression in attendance for example is, man ghaba khaba = whoever is
absent missed out. So one hand *ghaaba* means ‘what you cannot see’ and also means ‘absent’ but that is by implication it is absent. It is not literally absent.

Allaah is ghaib to us, He is unseen to us, but even though He is unseen that does not mean He is absent.

It is interesting, the continuation of the conversation from surah An’am where the whole point was ‘they cannot accept a face in which they cannot see’ Allaah is saying here ‘you couldn’t see me, but that doesn’t mean I wasn’t there’

**Ayah 7**

وَٱلۡوَزۡنُ يَوۡمَٮ ِذٍ ٱلۡحَق ۚ فَمَن ََقُلَۡۡ مَوَززِينُهُ ۖ فَأُوْلَـٰٓٮ ِكَ هُمُ ٱلۡمُفۡلِحُونَ

“The weighing scale on that Day is in fact the reality..”

Al-haqq has been also interpreted to mean ‘truth is the only thing that in fact will be of weight’. Good deeds will have weight and bad deeds will be weightless. Truth, sincere deeds, based on faith are what will carry weight, everything else will be *habaa an mansura*.

*Khaffat ma wasinuhu* = their scales became light.

Or we took their deeds and made them into scattered dust = *habaa an mansura*.

“..as for the ones whose scales became heavy ..”

Allaah says for one person *ma wazeen*, not *mizaanuhu*. = his scale

*Thaqulat mawazeenuhu* = his *scales* became heavy. The implication is there are so many kinds of deeds and there are so many standards and each of them is given their own precise due. Here’s your scale for your intentions, a scale for your speech etc.

“..They are, in fact, the ones who will enjoy the ultimate success’
Ayah 8

وَمَنَ خَفَّْۡۡ مَوَززِينُهُ ۥ فَأُوْلَـٰٓٮ ِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُم بِمَا كَانُواْ بِـ َايَـٰتِنَا يَظۡلِمُونَ

“As for ones whose scales have become light, they are the ones who have actually put themselves at loss, they’ve bankrupted themselves, on account of the wrong they’ve been doing with our miraculous signs, with our revelations”

Khaffa from khafeef

Ayah 9

وَلَقَدۡ مَكَّنَّـٰڪُمۡ فِى ٱلَۡۡرۡضِ وَجَعَلۡنَا لَكُمۡ فِيہَا مَعَـٰيِشَۗ ۗ مَا تَشۡكُرُونَ

“Then we had already settled you all in the earth..”

Makkana yumakkinu, the mastar is makaan. From kana yakeenu. Some say makaana is a changes form of kaana.

Makkana = to give someone a place on the earth.

“.We have placed for you (in the earth) means of living well ..”

Ja’ala = we have placed for you

Ma’ayeesh is from ‘eesha. Allaah says fahuwa fi ‘eeshatir raadiya = he will live a really content life.

Hayaa, ‘eesha, sakan = life

In modern arabic = ainata ‘aysh but

‘eesha = to live well

Allaah has given you means in which you can live well. Allaah is talking to the Makkans. What are these means? For a tafseer of this part we would go to surah Quraish. Ilaa fihim riha tashitaa e waswaif = their enjoyment of all kinds of luxuries, they can travel in the summer and winter and not be robbed by any caravan that looks to rob them. They are also protected from the army of the elephants.

“..how little an effort you make to thanks.”
Ayah 10

(10) ولَقَدۡ خَلَقۡنَـٰڪُمۡ تُمَّ صَوَّرۡنَـٰكُمۡ تُمَّ فَسَجَدُواْ إِلَّٓإِبۡلِيسَ لَمۡ يَكُن مَـْنُ أَلسَـۡجِدِينَ

"And We had already created you and we had fashioned you."

Wasara sawwiru, mastar is tasweer, = to fashion, mould, to depict = He artistically formed you.

"..Then We said to the angels ‘make sajda to Adam’..

This ayah presents an interesting view of the story and chronology of creation because of the use of the word thumma. Allaah said he created, kum, all of you meaning humanity. Then He moulded you, fashioned you then We said to the angels, usjudu li Adam. There are other interesting references like this that are like puzzles.

"..they made sajdah with the exception of Iblees. He did not join the ranks of those who made sajda"

Ablasa = to lose hope.

Ayah 11

(11) فَٰلَ ٰلَ مَا مَنَعَكَ أَلََّ تَسۡجُدَ إِذۡ أَمَرۡتُكَ ۖ إِذَا أَمَرۡتُكَ إِنِّي خَيۡرٌ مِّنَنَّهُ حَلَفَتْنِي

"Allaah said, “what forbade you to that you would make sajda when I commanded you?”..

Allaah added two things:

1) مَا مَنَعَكَ أَلََّ تَسۡجُدَ that would have been enough
2) إِذَا أَمَرۡتُكَ but He adds

He could have said Idh umirta, when you were commanded, but Allaah adds Himself to the sentence: when I commanded you.

Idh is also mufaj, fihi mufaja’a = immediately when I commanded you, you didn’t go into sajdah.

"..He said, “I am better than he is. You created me ..”

Kufr isn’t made here. He is saying Allaah is my creator.
“..from fire..” also acknowledging what he is created from. He is aware of his own creation story.

"You created him out of clay".

This ayah is the essence of the problem with Iblees. He isn’t denying who Allaah is, you don’t have to follow the footsteps of shaytan by being an atheist. He doesn’t have a problem with doing sajda to Allaah azzawajal. The problem was obeying Allaah when it came to accepting the authority of someone other than Allaah Himself. Chain of command: I am making the human being the highest authority on earth. The sajda isn’t a sajda of worship but of a ceremonial sajda, the modern equivalent of which is a salute.

The main fundamental problem people have with religion is prophets. Why him? What is so special about him? They have no problem making sajda to God, they just don’t want some having authority over them.

If Allaah grants authority and the power to be obeyed fattaqullaha wa ati’uni “Be conscious of Allaah, and obey me” Allaah is in the ghaib, He isn’t going to come and make a command at every moment but whose example is there at every given moment? It is the messengers. That is why there are people who say “I am a spiritual person, but I don’t adhere to religion” essentially that is an Iblees mentality.

Also if Iblees is jealous of Adam, then he wants the status that Adam has. Adam was put in this earth and Allaah told us why this was done, to worship Allaah. So Adam has been given a job of the Imaam. His honour is that he gets to worship Allaah. Arrogance can also get into religious discourse. This is also seeking power yourself through religion.

That is also the arrogance displayed by Bani Israel; this is the case study. They wanted religious authority and this would have been undermined if they were to accept the Prophet sallAllaahu alayhisallam, who will come to them for fatwa afterwards?

Ayah 12

(١٢) قَالَ فَأَهْيَّطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخۡرُجۡ إِنَّكَ مِنَ الصَّـٰغِرِينَ

“He said “descend from it. It is not becoming of you to be arrogant in it”

What is ha? is the pronoun going back to anything? Jannah isn’t mentioned yet so we cannot say for sure what the ha is referring to. We can say, the station, the honour, daraja the rank. This place as high as Iblees has reached is not a place for the arrogant. This is exactly the opposite of how the world works.

The higher up the rank you get with Allaah the more humble you are supposed to be.

In this world, the higher up we go in rank, in anything, in a corporation, the more arrogant you can get. But with Allaah, the higher you go, the less of a place you are to show arrogance. The more you put yourself down, the more you are elevated with Allaah Azzawajal.
Fakhruj = get out.

Innaka minas-saaghireen = you are of those who have been brought small, meaning have been humiliated. There is a lughatul 'abbaad here, aqs, a rhetorical device.

What are the two opposite routes in the same ayah? Tatakabbara from kabeer and sagheer. Iblees who was trying to get big, has now been made small. This should be a reminder, that towards the end of surah An'am the warning given to the Quraysh was they will be made small and humiliated by becoming insignificant so Allaah calls shyataan insignificant.

Ayah 13

(١۳) قَالَ أَنظِرۡنِى إِلَىٰ يَوۡمِ يُبۡعَثُونَ

"He said “give me time (i.e wait for me, don’t punish me right away) until the day they are going to be raised” “

Yaumi is ghair manawwan because it is a mudaf. And yub’athon, the fi’il mudarra is a mudaf ilay fi mahalli, jar.

Ayah 14

(١۴) قَالَ إِنَّكَ مِنَ ٱلۡمُنظَرِينَ

"No doubt about it you are those who have been given that much time”

In other words, he has an army who have been given that much time too. He didn’t say innaka munzhareen, but innaka minal munzhareen. So iblees has a following.

Ayah 15

(١۵) قَالَ فَبِمَا أََۡوَيۡتَنِى لَََۡۡعُدَنَّ لِهُمۡ صِرَّاطَكَ ٱلۡمُسۡتَقِيمَ

Ghawa is one of the families of the words fandalla, dalla means to be lost, adalla he misguided. Aghwa also gets translated as misguided. So some translations say ‘because you misguided me’ ‘because you cause me to slip’ ‘because you misled me’

Ghawa actually means when you get stuck in a problem as a result of not knowing any better. Ghawa has another meaning, now you have no means of getting back on the right
road, or getting out of the problem. In the word *ghawa* there is also a sense of innocence. So one of the manifestations of Iblees’ pride is ‘It’s not my fault, I didn’t know. You did this to me’

when something goes wrong a decent human being would blame himself. We learn this in the beginning of this surah: “We’ve given you a magnificent Book, don’t blame yourself-don’t have *haraj* in your *sadir*”. With the indecent creature, which is shaytaan, when things go wrong he blames everyone else and not himself.

Taking responsibility is the first act of decency. That is the difference between shaytaan and Adam alayhisalam, Adam took responsibility.

“Now that You have conned me into this as a result I will take revenge. I will sit waiting for them ..”

Qu’ood is different from ju’loos

*Jalasa* = to sit

*Qu’ood* = sit for a long time (to sit x3)

“..all along your straight path.”

He will make sure that the path that is so straight, that people deviate from this straight path, with every chance he gets. The straight path is something that is very difficult to cross and one of the reasons is that shaytaan is sitting right on it, constantly, he doesn’t get off it.

**Ayah 16**

(٦١) ثُمَّ لَآتَنَّهُم مِّنْ بَيْنِ أَيْدِيہِم وَمِنْ خَلْفِهِم وَعَنْ أَيْمَـٰنِهِمۡ وَعَنْ شَمَآٮ ِلِهِمۡ وَلََ تَجِدُ أَكۡثَرَهُمۡ شَـٰكِرِينَ

“Then I swear to it that I will definitely attack them ..”

*Ata yatti* = come and also to attack

“..right between their hands ..”

*ِمَنْ بَيْنِ أَيْدِيۡهِمْ* right between their hands = right in front of them, on their face.

This is obviously satanic, they see it, and still give in to me (i.e. iblees)

ْوَمِنْ حَلْفِهِمْ ..*and from behind them..*, and I’ll come in subtle ways, I’ll make them think it’s a good idea, or make them think it’s their idea but it’ll be mine

ْوَعَنْ أَيْمَـٰنِهِمۡ and from their right..”
وَعَن شَمَآٮِلِهِمَّ... and from their left.

It is clear Shaytaan will come from all directions but why mention these directions? From their right implies, they will think they are doing good deeds or get them involved in some good deeds at the expense of all the other things they are supposed to do. Someone will take care of their salah but not give their zakat, someone will start learning about the religion but forget about the prayers.

From their left: get them addicted to evil deeds. So he will mislead them by good deeds and mislead them by bad deeds.

There is one direction however that was not mentioned because guidance from it as well, and that direction is not for him.

“..and you will not find most of them grateful”

This conversation is not actually happening as a historical account. This is a continuation of the conversation happening with Quraysh. They were already told qalilamma tashkuroon = how little you are grateful. They are so little in terms of their gratitude that they are fulfilling the words of shaytaan. Allaah first says He set them up on this earth and gave means to live well, then Allaah goes back a little and says He created all human beings and fashioned them and told all the angels to honour them and Iblees told Allaah He won’t find most of them grateful and here they are proving Iblees’ words right.

Ayah 17

(٧١) قَالَ أَخْرِجْ مِنۡهَا مَذۡهَبٌ مَا مَذۡهَبٌ مَّدۡحُورٌ لَّمَن تَبۡعَٰدُ مِنَّهُمۡ لَأَمَلَٰذَٰنَ

"He (Allaah) says “leave here, disgusted (deeply flawed) and exiled.”.."

Dha’ama and dhamma have the same meaning. Dha’ama is considered aakad because of the hiccup in it and so it considered more emphatic. So it can be said madh’oom as well as madh’oom

madh’oom = someone you are disgusted by and also someone you find a lot of flaw in. Deeply flawed. Blameworthy is the easy translation.

Madd-hooran = dahara has two meaning in it or two simultaneous things in it:

- to kick somebody out/escort somebody out of the building (Madd-hoor)
- to take care to kick somebody out to a long distance masafa in it is a lot of distance, way on the outskirts
In old, madd-hoor was used when somebody was kicked out of the city, exiled.

“truly whoever followed you from among them I swear to it I will fulfil Hell with all of you, altogether”

*Amla’a* = fill and fill to the brim

*Minkum ajma’īn* = all of you, altogether,

Not even *jamee’ān*, but it is in the tafdeen form, every single one, as much as possible.

**Ayah 18**

وَيَـٰٓـ َادَمُ ٱسۡكُنۡ أَنَۡ وَزَوۡجُكَ ٱلۡجَنَّةَ فَكُلََ مِنۡ حَيۡثُ شِئۡتُمَا وَلََ

تَقۡرَبَا هَـٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّـٰلِمِينَ

“Oh Adam, settle here, you and your spouse in Jannah..”

*Uksun* = settle

At this point Adam is very shocked but he is told to relax.

Allah did not say *uskunaa* the dameer is antuma here.

But He says *uskun*, dameer is anta.

Adam is mentioned three times:

- one with Adam,
- then with dameer mustatir (hidden pronoun, uskun),
- then again ‘you..’

i.e. As for you, not like him, you settle there.

**Men are the maintainers of women**

*Zawju* is marfu’ and is fa’īl also, it is kind of badal, the reason this is used is because Allaah does not talk to our mother directly, he talks to our father, the head of the household. It is teaching us that he is taking responsibility for her.

Our creation story is very sharply contrasted to the Christian tradition. Allaah azza wajal never tells us that she told him and if Allaah makes anyone responsible in the Qur’aan it is Adam, because He says ‘anta’. It is a matter of respect that the head of the household is addressed.

The concept of “men are the maintainers of women” is perceived as Islamic extremism against women, that men are the maintainers of the household, the ameer of the household. This new ‘extremism’ started with the first husband: Adam was addressed directly, and then the spouse; there is ameer and ma’mura. This doesn’t justify the husband to be abusive and authoritative, but just to combat modern feminism we shouldn’t shy away
from what our teachings are. The husband has been made *qawwam* over women, he has the final say in things and he is supposed to have qualities of a leader which is another discussion and one that is equally important. In our understanding justice is not the same equality and Allaah has created two very different creatures. Both are given their place and their rights.

“..then eat both of you from wherever you may both want..”

Now Allaah is addressing them both when it came to eating and consumption; Allaah didn’t say *min haithu shi’ta min anta wa zawjuka*. Allaah addressed our mother also when it came to enjoying life and she didn’t miss out on any blessings. Also when it comes to prohibitions halaal and haram, enjoying life, Allaah talks to men and women equally, but when it came to settling in a household the man is addressed.

“..don’t go near this tree, either of you or both of you will become from the wrongdoers”

**Ayah 19**

Then Shaytaan whispered to them..

Wasswassa in Arabic is one of the words for ‘hamasa, which also means to whisper. Wasswa has two syllables that are together *wass* and *wassa*. It means to come from behind, whisper, and then disappear, to whisper and then disappear and so on. Shaytaan did waswasa to both of them. *Lahuma* is important because both are the victim of the waswasa of shaytan, not just one of them.

“..in order to expose to them what was covered up..

Lee is laam likay, laam at-ta’leel.

When you cover up a fact, or a reality that is called *wara*, the passive is *wooriya*, it is extended.

“..of their privates..

Shaytan wanted them to be exposed, for their clothes to be removed. This is part of the reason why he did waswasa to them.
We find, therefore, two kinds of waswasa:

- one of the tree
to expose them, to make them lose their shame

وَقَالَ مَا نَهَٮٰكُمَا رَبٰكُمَا عَنۡ هَـٰذِهِ ٱلشَّجَرَةِ

“..your Master did not forbid you at all from this tree..”

إِلَّا أن تَكُونَا مَلَكَيۡنِ

“..except that you will both become angels..”

It is incredible when human beings fall under waswasa, the waswasa doesn't have to make sense. Already we have learnt that the angels have honoured Adam so they are in a subordinate position to Adam alayhisalam

أَوۡ تَكُونَا مِنَ ٱلۡخَـٰلِدِينَ

“..or you will become from the permanent residence..”

The idea is: you get to stay in Jannah become I’ve heard that you'll be sent to the earth and the only thing that will give absolute citizenship over here in Jannah is that tree, that’s why He doesn’t want you to eat it because that will just mess up the whole plan of sending you to the earth.

This didn’t happen all at once. Waswasa takes time.

Ayah 20

وَقَاسَمَهُمَا ﴿۴٢﴾ إِنَّ لَكُمَا لَمِنَ ٱلنَّـٰصِحِينَ

“And he swore to both of them vehemently, no doubt about it I am well-wisher to both of you”

Aqsama = to swear

Qasama, yuqasimu, qisaman wa muqasamatan it’s from the mufa’ala family. He went out of his way to sincerely swear to them

Naseeha = you give advice in which there is khair for somebody else. i.e. I am giving advice that is good for you.

They did not recognise shaytaan and we know this because waswasa doesn’t let you recognise.
A successful waswasa from shaytaan is when you think the idea is from your own. He was able to convince them absolutely that this idea is a good idea from them and he settled it in their hearts.

Ayah 21

"He finally lured them into doing what he wanted slowly .."

There are three words:

dalwun = bucket,
adla = to lower a bucket into a well and fill it up it takes time
dalla, majaza, it’s been extracted from it = is to get somebody to do something after a very slowly process of convincing them. There is a long term plan to get them to go your way and you are willing to put the time and effort, you know it won’t happen over-night, you are patient and will work on them for a while. This is dalla.

Shaytaan worked on them for a long time using deception. There is a very important lesson of shaytaan and his tactics. His waswasa is not something where you can say ‘authubillahiminish-shaytaan-ir-rajjeem and expect shaytaan to run away and not come back. He will come back because he made a binding oath upon himself. His experience is vast and he understands completely the human psychology and uses sophisticated, not at all primitive, as often thought, means to misguide human beings.

END OF PART 1
He finally lured them into doing what he wanted slowly ..

There are three words:

- Dalwun = bucket,
- Adla = to lower a bucket into a well and fill it up it takes time
- Dalla, Majaza, it’s been extracted from it = is to get somebody to do something after a very slowly process of convincing them. There is a long term plan to get them to go your way and you are willing to put the time and effort, you know it won’t happen over-night, you are patient and will work on them for a while. This is Dalla.

Shaytaan worked on them for a long time using deception. There is a very important lesson of shaytaan and his tactics. His waswasa is not something where you can say ‘authubillahiminish-shaytaan-ir-rajeem and expect shaytaan to run away and not come back. He will come back because he made a binding oath upon himself. His experience is vast and he understands completely the human psychology and uses sophisticated, not at all primitive, as often thought, means to misguide human beings.

and eventually when they both tasted the tree..

Tasting the tree is to mean tasting the fruit of the tree. In Arabic things are known by their essence, by their association.

..their ugliness, their privates were exposed to either one..
Saw’at = something that should be kept covered, like a corpse. Also to mean ugliness

وَطَفِقَا يَخۡصِفَانِ عَلَيۡہِمَا

“..and they both immediately began trying to cover themselves..”

Khasafa yakhsifu = is a verb used for sticking things on top of one another. Also used for putting a sole inside a shoe because it stick on the bottom of the shoe

Alayhima = on top of themselves

مِن وَرَقِ ٱلۡجَنَّةِ

..from the leaves of Paradise..

This is the first experience of the human being so we are learning that shame is something that is naturally occurring to the human being. Allah did not teach them to cover themselves, He as a punishment their clothes were removed and ..

Immediately to start =

as opposed to bada’a = to start

almost like reflex, they started to cover themselves.

Uncovering is humiliation

We are also learning that the way Allaah disgraced the human being is by exposing him. So for us, the Muslims, our understanding is: to not have clothes, to be exposed, to be inappropriately dressed is a form of humiliation. That was a punishment from Allaah ‘azzwajal as result of disobedience. So how is that to be celebrated?

The story of Adam has a lot of importance especially from an anthropology and sociology point of view because it’s the original human story and its starts with marriage. In modern sociology, marriage is taught to be just a social construct; it’s not something original to the human being. So in a society that is bent upon being promiscuous, inappropriate and shameless, they go to the fundamentals of society and say that these are the products of the human mind. But we are learning about clothing, shame and marriage before even society came about.

وَنَادَٮٰهُمَا رَب ہُمَآ

..then their Master made a call to both of them..

آَلَمۡ أَنۡہَكُمَا عَن تِلۡكُمَا ٱلشَّجَرَةِ

“..Didn’t I forbid both of you from that tree? ..”
وَأَقُل لَّكُمَا إِنَّ الشَّيۡطَـٰنَ لَكُمَا عَدُوٌّ مُبِينٌ

“..(didn’t I tell you) shaytaan is a clear, obvious enemy to both of you?”

Ayah 23

قَالَا رَبَّنَا ظَلَمۡنَآ أَنفُسَنَا وَإِن لَّمۡ تَغۡفِرۡ لَنَا وَتَرۡحَمۡنَا لَنَكُونَنَّ مِنَ ٱلۡخَـٰسِرِينَ

“They said “Our Master we have wronged ourselves ..”

They admitted their flaw. This is opposite to the response Iblees had. He did not take the blame and blamed Allaah for his own sin.

Iblees and Adam have a lot in common:

- They are both honoured by Allaah at some point
- They both creatures that have choice
- They both get close to Allaah and engage Allaah in conversation
- They both are given a rank above the angels.
- They both end up disobeying Allaah at some point

There one point turn, what happens after they sin: one admits his flaw and the other blames Allaah for it. Iblees offers a logical explanation: ‘You created me from fire, You created him from clay’. Jinns have more capability than we do, he is superior; it’s not illogical what he said. But the problem is you cannot get logical with Allaah azzwajal.

We Hear, We Obey

This also has a good, fundamental key into people who lose their faith. The fundamental problem is that Iblees asks such a thing as ‘why did you pick him? Why should I make sajda to him? Explain your decision to me’. Allaah is capable of offering an explanation but the crime is ‘Who do you think you are questioning My Judgement’.

When you feel that you are in a position that you need an explanation for the decisions, Allaah made, who have you just literally turned into? Iblees.

The premise of Islaam is that you have given up your will and criticism to the will of Allaah. The best example of this submission of will is Ibraheem alayhisalaam. He had been asked to do things that just don’t make sense: jump into a fire, put a knife on his sons neck, leave his family in the desert; this is the essence of submission. That is how you fight Iblees. When we start taking the road of questioning the Will of Allaah, we have already taken the footsteps of shaytaan.

To discover the wisdom behind the commands is not blameworthy. It’s all right to do this. However when we do discover the harms of things that had been made prohibited, it does not mean that is the reason why it is haram. We may find out the harms of alcohol, and riba, but there are also benefits that can counter-argue them. We follow the commandments simply because Allaah told us to. Our religion is not based on ‘once the commandment
makes sense then they are applicable’. At the same time, it does not mean we shut our minds up and not think about anything. There is a line that one has to draw.

One has to ask some very critical questions to come to Islam. Once one comes into Islam, the doors to questioning it and criticism is closed. The question one asks is: is this really revelation? Is there really a God? Is he really a messenger? Is there really an after-life? People have the right to ask those questions when trying to discover the truth.

Once you come into the fold, you have accepted God and that He has superior wisdom that means the door for one to criticise further is shut.

وَإِن لَّمۡ تَغۡفِرۡ لَنَا وَتَرۡحَمۡنَا

“..and if you don’t cover for us (i.e. forgive us) and show us mercy ..”

لَنَكُنَّ مِنَ ٱلۡخَـٰلِقۡ مَنَ عَسۡلَٰٓۡنَا

“..we will certainly be from those who are lost”

Why forgiveness and mercy is mentioned

Forgiveness means you are not in trouble anymore. Mercy means you get to enjoy some things in life. Just because you are not in prison does not mean you have a good life. So we don’t just need forgiveness from Allaah, we also need His Mercy. But you cannot ask for His Mercy until you have His Forgiveness.

They have just sinned so one would think they are only asking for forgiveness. But Adam is having good expectations from Allaah, not only is he hoping to be forgiven, on top of that he will be shown Mercy. But if these don’t happen, they will absolutely be from the losers.

Ayah 24

قالَ أَهۡيَطُوۡا بِعَضُّكُمْ لِبَعۡضٍ عَدُوٍّ وَلَكُمۡ فِى ٱلَۡۡرۡضِ مُسۡتَقَرٌ وَمَتَـٌٰ ٌ إِلَىٰ حِينٍٍ

“He said to them “Descend, all of you. Some of you will be enemies to others..”

Who is ‘some of you will be enemies to others’? Men will be an enemy to women, women will be an enemy to men, shaytaan will be an enemy to men, men will be an enemy to shaytaan and women will be enemy to shaytaan and shaytaan will be an enemy to women. They will all be enemies to each other.

Aibitu = plural form. It’s not just Adam and Hawwa, its Iblees also.

وَلَكُمۡ فِى ٱلآرَضِ مُسۡتَقَرٌ

“..on the earth you will have a place to stay temporarily..”
A place to relax, to be for a little while

وَمَتَـٌٰ إِلَىٰ حِينٍ

“..and a place to enjoy for a given time”

Allah didn’t have to put food on this earth that tastes good. He only had to create food that was nutritious. We didn’t have to have beautiful scenery to survive.

A beautiful place.

Ayah 25

قالَ فِيْهَا تَحۡيَوۡنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخۡرَجُونَ

“In it you will live and in it you are going to die and from it you will be brought out”

Ayah 26

يَـٰبَنِىٓ ءَادَمَ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٍ۬ا يُوَزرِى سَوۡءَزِتۡكُمۡ وَرِيشٌ۬ا وَلِبَاسٍ۬ذَّلِكَۚ ذَزلِكَ مِنۡ ءَايَـِٰۡ ٱللَّهِ لَعَلَّهُمۡ يَذَّكَّرُونَ

“Oh Children of Adam..”

Now the conversation takes a back step. The story of Adam is finished, now all of humanity is being addressed. Allaah did not say yaa ayyuhannaas, but yaa bani adam, because He doesn’t want us to forget where we started from. We are also meant to keep the events that have just taken place in our minds.

آَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٍ۬ا

“We have sent down clothes for you ..”

Allaah in the previous ayah sent our mother and father down and now He is saying I have sent upon you clothing. One of the issues of this surah, the evils that is going to be highlighted more, of the evil nations of the past is shamelessness and towards the end, ghafia, heedlessness. Those are the two that are highlighted more than other things.

يُوَزرِى سَوۡءَزِتۡكُمۡ

“So that it covers your flaws ..”

When Allaah punished Adam alayhsalaam in Jannah, he wasn’t permanently cursed because He sent clothing down on them. That punishment is temporary, we are not a cursed creature or born into sin. That punishment is over. If that punishment were to continue
Allaah would not have given clothes back. This is important to highlight because it sets us apart from the Christian narrative.

وَرِيشاً

“..and as an adornment..”

Allah additionally adds wa reesha

Reeshutaa’ir = the feathers of a bird

Rayyash= the one who puts feathers on the arrow

They say reesh, as an allegory, the beauty of a bird is its feathers. When clothes are fashionable, it has the right accessories, the clothes are called reeshan. Allaah says I have sent you clothes to cover your privates and also to be fashionable, look good. He wants human beings to be beautiful by means of their clothing. Then Allaah says..

وَلِبَاسُ ٱلتَّقۡوَىٰ

“..the clothing of taqwa ..”

Taqwa lives in the heart; dressing up your hearts, beautifying the hearts with the outfit of taqwa. Also means clothing that represents taqwa, clothing that is decent, that protects you from shamelessness, that isn’t tight, revealing, inappropriately low or high. So it is both literal and figurative.

ذَٰلِكَ خَيۡرٌ ۚ ذَٰلِكَ مِنۡ ءَايَـِٰۡ ٱللَّهِ لَعَلَّهُمۡ يَذَّكَّرُونَ

“..that is better for you. That is from the miraculous signs of Allaah so they may make an effort to remember”

Every time we dress up now, our clothes are an ayaat of Allaah so we do dhikr. Our clothes are our constant dhikr. What Allaah does in the Qur’aan is He does not let you escape dhikr. Everything is spiritual in our religion. Everything reminds you of God.
Ayah 27

"Oh children of Adam, don’t let shaytaan attack you, don’t let him put you in trial and difficulty, just like he got your parents out of Jannah."

There are multiple reasons why shaytaan is an enemy to us and one of them is that he is an enemy to our parents. We should see Adam and Hawwa as parents the way we see our own parents. This is the kind of loyalty we should have which brings about animosity towards shaytaan who was their enemy.

He pulled their clothes off.

so that he may expose their shame..

that same enemy who did that to your parents is watching you. He and his entire tribe..

Recall: innaka minal munzhareen who are from those who have been given time. Now we know more about them..

Qabeel come from qubul, right ahead of him also means right behind him.

from places you can’t even see them..

We’ve made all of those devils protective friends for the people who don’t believe”

The ayah said, don’t follow shayatan and before it said cover yourself properly with the clothing of taqwa and the shayateen are best friends for the people who don’t believe. How are the people who don’t believe going to dress?
These ayat are living ayat and not just historical studies we should be maintaining our dignities with these things.

Ayah 28

"and whenever they did fahisha .."

Fahisha = shameless, lewd, inappropriate, disgusting, indecent

Fahisha is close to wahash which is a wild animal

"..they say we found our ancestors doing the same thing..

Some say this is reference to the fact that idol worshippers in Makkah, before Islam, they had this idea that when you came out of your mother you were as God wanted you to be, naked. So if they really wanted to be close to God, they would take their clothes off and dance around naked. This, for them, was the highest form of spirituality.

"..and they say Allaah commanded us to this . No doubt about it Allaah does not command, he does not enjoin and instruct anybody to do lewd, shameless acts. Are you saying about Allaah in which you have no knowledge of?"

Ayah 29

"Tell them: my Master commands to stay firm on Qist : on justice, to stay committed on justice and to stay away from injustice..."

"..and that you establish your faces..

Make sure you show up.

"..at every time of prayer and every place of prayer"
Masjid is not just time of prayer but place of prayer. Masjid is ism dharf, can be makan and zaman.

وَأَدۡعُوهُ مُخۡلِصِينَ لَهُ ٱلدِّينَ

“.that you call on Him, sincerely making the religion for Him.”

Instead of giving a sermon on ‘do not be shameless’ Allah said, ‘pray, take your salat seriously’ then taqwa will come automatically.

كَمَا بَدَأَكُمۡ تَعُودُونَ

“...the way you started off will be the way you will be coming back”

When you started off, you were without clothes and when we will be raised on judgement day, we will be without clothes. But today you have to be covered.

Ayah 30

فَرِيقٌ هَدَىٰ وَفَرِيقٌ حَقَّ عَلَيۡهِمُ ٱلضَّلَـٰلَةُ

“A great group of people He did guide in fact and on a huge group of people misguidance materialised on them. They are the ones who took devils as close, protective friends as beside Allaah and they are under the confidence assumption that they are the one what are committed to guidance”

Ayah 31

يَـٰبَنِىٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُل ِ مَسۡجِدٍٍ۬ۚ إِنَّهُ ۥ لََ يُحِب  ٱلۡمُسۡرِفِينَ

Allaah just told us not to be shameless, before that he gave us clothes to beautify ourselves, then make du’a, pray to Him at every time of prayer and now He azzwajal is saying, when you comes to prayer in every prayer, dress beautifully.

يَـٰبَنِىٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُل ِ مَسۡجِدٍ

“Oh children of Adam, take your beautification at every point of prayer ..”

Meaning: when you go to the masjid, dress nicely and even at home when you are making salah. Allaah is teaching us an attitude, ‘You are coming to talk to Me, dress up’
وَعُظِّلْواَ وَأَشْرَبُواَ

“and eat and drink”

In Arabic this is an expression of ‘enjoy yourself’.

Putting these ayat in perspective: these are the sahabah, this is Makkah Qur’aan, they are struggling and are having a hard time. Their major task in life is not to enjoy life but to fulfil the mission that is ahead of them with the Messenger sallAllahu alayhi wasallam. Everything around them is misery but at that point they are made not to forget that this religion isn’t about misery.

وَلَا تُسۡرِفُوا إِنَّهُ

“.and don’t go over the limits..”

That is what happens with us. What we need to do is keep these enjoyments in check and not let them run our life. If your free time conversation is about shopping, entertainment, sports, technology etc. then you know you have a problem.

لَا يُحِبِّ الْمُسۡرِفِينَ

“.He does not love those who go overboard”

Israaf is different from tabdeer

Israaf = to go over something that is actually appropriate. For example, eating is halaal but if you over-eat then you have done israaf.

Tabdeer is to go over-board in something that is wrong to begin with.

Ayah 32

"Tell them: who dares to make haram the beauty of Allaah? .."

Here Allaah didn’t say zeena alati a’taAllah = the beauty that Allaah gave. Allaah attributed the beauty directly to Himself. In the previous ayah He told us to dress beautifully, and now He is saying all of that is a manifestation of His beautiful signs. The human being is a
beautiful creation of Allaah ‘azza wal jall and when he takes care of himself properly that is zeenatAllaah.

أَخْرَجَ لِعِبَادِهِۦ..”

وَٱلطَّيِبَـِٰۡ مِنَ ٱلرَّزۡقِ

“..who is going to make haram the good and pure things from provision ..”

This is important because there are two extremes. On the one extreme there are people who make everything halaal and on the other extreme there are those who are ‘so religious’ they make the things that Allaah made halaal into haram.

Qُلۡ هۡيَ لِلَّذِينَ ءَامَنُواْ فِى ٱلۡحَيَوٰةِ ٱلد نۡيَا خَالِصَةٌ يَوۡمَ ٱلۡقِيَـٰمَةِ

“..tell them, all of those things are for those who believe in this worldly life and exclusively for those on the day of resurrection ..”

Believers can achieve a good life here too and it will be exclusively be for them in the next life.

وَكَذَلِكَ نُفَصِّلُ ٱلَّيۡلِ لِقَوۡمٍ يَعۡلَمُونَ

“...that is how we thoroughly explain the miraculous signs for a nation that wants to know.”

This was told to the Quraysh because they thought coming to Islam would end their life, all the joys they had, the freedom they had will stop. Allaah is saying, no there are some beautiful things I have made halaal for you and the things that you want are evil and ugly.

Ayah 33

فُلۡ قِلۡل إِنَّمَا حَرَّمَ رَبِّي ٱلۡفَوَزحِشَ مَا ظَهَرَ مِنۡهَا وَمَا بَطَنَ وَٱلۡبَغۡيَ بِغَيۡرِ ٱلۡحَقِّ وَأَن تُشۡرِكُواْ بِٱللَّهِ مَا لَمۡ يُنَزِّلۡ بِهِۦ سُلۡطَـٰنَ وَأَن تَقُولُواْ عَلَی ٱللَّهِ مَا لَْ تَعۡلَمُونَ

“Tell them: the only thing my Master forbade is lewd, inappropriate, indecent things, all forms of them..”

مَا ظَهَرَ مِنۡهَا وَمَا بَطَنَ

“.. whatever is obvious of those things and whatever is concealed..”
"Batan = belly, what is inside, secret shamelessness. Through poetry, through implication, allegorical speech,

وَالإِنَّ

“and He forbade sin.”

وَالَبِغۡىَ

“.and rebellion.”

بِغَيۡرِ ٱلۡحَقِّ

“.without any justification.”

وَأَن تَشۡرِكُواْ بِٱللَّهِ مَا لَمۡ يُنَزِّلۡ بِهِۦ سُلۡطَـٰنٌ

“.or associate something with Allaah that which He gave no authority of.”

وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لََتَعۡلَمُونَ

“.and that you should say against Allaah that which you have no knowledge of”

Ayah 34

وَلِكُلِّ ٌ أُمَّةٍ أَجَلٌ فَإِذَا جَآءَ أَجَلُهُمۡ لََ يَسۡتَأۡخِرُونَ سَاعَةٌ وَلَا يَسۡتَقَدِمُونَ

“For every single nation without exception there is a deadline. Then when that deadline does arrive, they are not able to procrastinate, put it off, even for a single hour and they are not able to bring it any closer”
Ayah 35

"Oh children of Adam, if and when, any messenger would come to you that are from among you that are going to be narrating unto you, reading unto you eloquently My miraculous signs. Then whoever wants to protect themselves, fix themselves up then there is not going to be any fear on them and they are not going to be the one who will be grieving"

Aslaha = do the right thing, correct their behaviour

Ayah 36

"Those who lied against our miraculous signs and tried to show their arrogance.."

Takabbara = to be great

Istakbara = to try to get arrogant, to show your arrogance

"..those are the people of fire in which they are going to remain"

Ayah 37

"Who could be a worse wrong-doer than someone who made up an offensive, planned, baseless lie against Allaah.."
“Or lied deliberately against His miraculous signs, to delegitimise them.”

أُوْلَـٰٓٮ ِكَ يَنَالُهُمۡ نَصِيبُهُم مِنَ ٱلۡكِتَـٰبِ

“...those people, their portion of what they deserve, is going to come to them from the book.”

Naseeb = what they deserve

The book is the record that is being written for them. Allaah has decided that every crime that has been made against the Qur’aan is to be documented.

حتَّىٰٓ إِذَا جَآءَتۡہُمۡ رُسُلُنَا

“...until the time our messengers come to them.”

The messengers are the Angels of Death.

يَتَوَفَّوۡنَہُمۡ

“...they’ll be taking them away.”

قَالَوۡا أَيۡنَ مَا كُنْتُمۡ تَدۡعُونَ مِن دُونِ ٱللَّهِ

“They’ll be asking them “where are those things that you used to call besides Allaah?”

Where did they go?

In other verses it says “they’ll be beating them on their faces and on their backs”. Where are they? Call them and we’ll see. The disbelievers used to do ‘trash-talk’ or taunt the disbelievers and on that day the angels will be doing to the same to them.

قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمۡ أَنَّہُمۡ كَانُوا كَـٰفِرِينَ

“...they’ll say “they’re lost upon us” and they will bear witness against their own selves that they were in fact the ones that were disbelievers and they were also the ungrateful”

Ayah 38

قالَ أَدَخُلُوا فِى أُمَمٍٍ۬ لَّعَنَۡۡ أُخۡتَهَا حَتَّىٰٓ إِذَا ٱدَّارَُُواْ فِيہَا جَمِيعٍ۬ إِنَّ ٱلۡأُخۡرَٮٰهُمۡ لُِۡولَٮٰهُمۡ رَبَّنَا هَـٰٓؤُلََٓءِ أَََلَ وَنَا فَـ َاتِہِمۡ عَذَابٍ۬ مَثۡمُومَةٍ مِنَ ٱلنَّارِ
"Go ahead, enter among the midst of all the other nations that have come much before you .."

They are about to enter into hellfire and they are seeing generation and previous generations, the ancient nations of the world and they see their own ancestors.

"..from among the Jinn and the human beings that are already waiting in the fire. Every time a new nation enters, it curses its sister .."

Its sister = its predecessor

"..until all of them have descended and come to meet with each other all together .."..

Iddaraka is from tadaaraka

From daraka = to come down

"..then the later ones will say to the earlier ones "Our Master, they are the ones who misguided us.."

This is shaytaans legacy continued, to never take responsibility for yourself.

".."give them punishment that’s twice of the fire. He said "everybody will get double"..

Allaah says the later generations deserve double too because on the one hand they should have been smart enough to know, they are human beings, they should have abandoned their traditions and they added to their (their forefathers’) sins, just as the earlier ones had added to the later generations sins.

"..however, you don't know"
Ayah 39

وَقَالَتْ أُولُوهُمْ لِأَخْرَىْهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضۡلٍٍ۬ فَذُوَُواْ عَلَيۡنَاكُمۡ أَلۡعَذَابٌ بِمَا كُنتُمۡ تَكۡسِبُونَ

“Then the ancestors say to their new generations “No, you weren’t any better than us. Then taste the punishment of what you earned yourselves””

Now these are the ancestors for which you are willing to kill prophets, to fight Islam. Those same ancestors are saying you (later generation) they weren’t any better, so burn in hell with us.

Ayah 40

إِنَّ ٱلَّذِينَ كَذَّبُواْ بِـ َايَـٰتِنَا وَٱسۡتَكۡ بَرُواْ عَنۡهَا لََ تُفَتَّحُ لَهُمۡ أَبۡوَابُ السَّمَآءِ وَلََ يَدۡخُلُونَ ٱلۡجَنَّةَ حَتَّىٰ يَلِجَ ٱلۡجَمَلُ فِى سَمَِ ٱلۡخِيَاطِ ۚ وََذَٰلِكَ نَجۡزِى ٱلۡمُجۡرِمِينَ

“No doubt about it, those who lied against our miraculous signs and showed arrogance in regards to them, the doors of the skies will not even open for a little for them ..”

Fattaha = to open slowly. Mubalagha for the process

Fataha = to open totally.

If a door opens a little bit you can slip in. The idea is when souls are taken up to the first sky, they are sent back down and the doors do not open.

وَلََ يَدۡخُلُونَ ٱلۡجَنَّةَ حَتَّىٰ يَلِجَ ٱلۡجَمَلُ فِى سَمَِ ٱلۡخِيَاطِ

“..and they will not be entering Paradise until the camel passes through the eye of the needle”

The Arabic idiom `until the camel passes through the eye of a needle` is still used, when something is impossible.

“..and that is how We compensate criminals”
**Ayah 41**

"They are going to have a cradle in hellfire .."

Mihad = the womb of the mother, when a mother hugs her child.

Jahannam will hug them.

The descriptions given by the Prophet sallAllahu alayhi wasallam of the grave of the criminal, is that the grave squeezes them so much that their ribs intertwine. This isn’t jahannam yet, it’s the mihaad of the qabr.

Ghawash is plural of ghashiiyah

"..and above there is going to be layers upon layers upon layers of covers .."

"..and that is how We compensate wrong-doers"

**Ayah 42**

"And those who believed and did the few righteous deeds that was expected of them .."

The actual sentence is walladhina amaanu wa ‘amilussaalihaat ulaaika as-haabul janna hum fi ha khaalidun = those who believed and did the few righteous deeds expected of them, they are the people of paradise in which they will remain

But there is a jumla isti’na fiyya, an interjection in the middle of that sentence. Before we even get to Jannah Allaah tells us

"..We never make anyone carry a burden except that they can carry it..

Allaah tells us we could have been those people because Allaah never overburdens a person so we can’t make the excuse that they are not included are consider to be amongst such people.
"We will remove from them, pull out of them, from their chests, from their feelings, from their sentiments, any type of ghill."

Ghill = secret animosity towards someone, can happen between Muslims

Allaah says on that day We will remove this ghill. We feel this at some point in our life where someone hurts our feelings and they don’t apologise for it and they don’t even know that we have this feeling towards them.

"..underneath rivers are going to be flowing .."

First Allaah took care of the inside, now it’s the outside.

"..they will say “Alhamdulillah, the One who guided us to this ..”

All Praise and Gratitude be to Allaah the One who guided me to this! What is ‘this’? Jannaah is hadhihi, but hadha is referring to something more grand than Jannaah the Gardens, its including in it, because the masculine is inclusive, the naza’, the removal of those feelings. Once those feelings are removed then you really get to enjoy the garden. One of the greatest joy in life is to have ill-feelings removed. This is impossible to do in this world so we will feel this in the next world for the first time.

Leodhā

It is not ila hadha but li hadha

‘Guided us to this’ can be said in both cases. Li is said for guidance when you have gone all the way to the end when there are no more directions necessary you have reached your destination.

"..and we could never have been the ones who have committed to guidance or we couldn’t have been guiding ourselves at all, it would have not been possible for us to guide ourselves, had it not been that Allaah guided us".
My commitment to guidance was not going to be sufficient at all had it not been that Allaah completed it with His Favour. Both are given credit.

لَقَدۡ جَآءَۡۡ رُسُلُ رَب ِنَا بِٱلۡحَق ِ

“the messenger of our Master really did come with the truth ..”

وَنُودُوٓاَ

“there is going to be an announcement made ..”

أَن ْيَلۡكُمُ ٱلۡجَنَّةُ أُورَِۡتُمُوهَا بِمَا كُنتُمۡ تَعۡمَلُونَ

“. . this is Jannah. All of you have inherited it because of the things that you used to do”

Appreciate the contrast of the previous ayah which said “we didn't do anything. Allaah got us here” and Allaah is saying “No, you did so much work”

The attitude of the slave and the attitude of Allaah: both are true, that it was Allaah’s favour upon the people of Jannah that they are in Jannah and the work of the people carried out that got themselves to Jannah.

We have to do work for Jannah but we won't get it until Allaah grants it to us. Allaah shows us Mercy because our deeds by themslevs are not enough. But it is those small, little deeds that make Allaah so proud He makes an announcement about it. The real joy in Jannah will be to know that we have made Allaah proud.

END OF PART 2
Part 3
Ayah 44

وَنَادَىٰٓ أَصۡحَـٰبُ ٱلۡجَنَّةِ أَصۡحَـٰبَ ٱلنَّارِ أَن ََدۡ وَجَدۡنَا مَا وَعَدَنَا رَبۡنَا حَقّا فَهَلۡ وَجَدۡتَ مَّا وَعَدَ رَبِّكُمۡ حَقّا قَالَوْا تَعَمُّ قَادَّنَ مُؤَدَّنٍ بِنِبِيٍّ أَن لَّعَبَّةٌ ﺗَٓآٓ لِلَّهِ عَلَى ٱلظَّلِيمِينَ

“The people of paradise are going to be making a call to the people of hellfire.”

These are the early phases of the separation between the people of hellfire and the people of paradise. The people of Jannah begin to taunt the people of hellfire.

وَجَدۡتَ مَّا وَعَدَ رَبِّكُمۡ حَقّا قَالَوْا تَعَمُّ قَادَّنَ مُؤَدَّنٍ بِنِبِيٍّ أَن لَّعَبَّةٌ ﺗَٓآٓ لِلَّهِ عَلَى ٱلظَّلِيمِينَ

“they going to be taunting 'we found that whatever our Master promised us to be true..”

ْنَعَمۡ أَن قَدَ هَٰذَانِ مَا وَعَدَ رَبِّكُمۡ حَقّاً

“.did you find whatever your Master promised you to be true too?..”

قَالُوا تَعَمُّ

“They said, "Yes"..”

A defeated na’am.

فَذَٰلِكَ مُؤَدَّنٍ بِنِبِيٍّ أَن لَّعَبَّةٌ ﺗَٓآٓ لِلَّهِ عَلَى ٱلظَّلِيمِينَ

“..then a caller will make an announcement between them that the curse of Allaah falls onto the wrong-doers”

Ayah 45
Those who stopped themselves and others from the Path of Allaah..<br><br>Those who made the call that the curse of Allaah is on the wrong-doers.<br><br>But it says those who continued to stop. But in hell fire they aren't stopping anybody from the Path of Allaah. So this is a transition occurring immediately from Jahannam to the Makkans right now, they are stopping people from the path of Allaah.<br><br>The Iltifaat, the switch, calls them out immediately.<br><br>..and they pursued (tried to find) in that path crookedness and deviation..<br><br>One of the tactics that was used to stop others from the path of Allaah is when somebody comes to Islaam, they try to find criticisms and raise these to the ones who just became Muslim.<br><br>..in the after-life these people are complete deniers<br><br>They want people to stay away from Islam. They do this by asking a lot of critical questions, and until the answers are given, they shouldn't even bother considering it.<br><br>Ayah 46<br><br>Between is a barrier that is dropped..<br><br>The explanation of this barrier comes is in surah 57 in surah Hadeed. There is an explanation of what this barrier looks like on Judgement Day.
وَعَلَى ٱلَّذِينَ ٱلۡعۡرَافِ

“..and upon the heights, an elevation..”

‘urf is place where you can recognise everybody

People of A’raf is used for multiple reasons:

- These are heights, on top of this wall. Maybe that hijab that has been raised is on top of that wall
- Also is a place everybody can see, ‘urf = recognisable

These are people who are in between. They did good deeds and also did bad deeds and when their balances where weighed, their balances evened out and became zero. The final verdict on them hasn’t yet been passed and because they are on these heights, the advantage they have is that they have view of both sides.

The people of A’raf would have their eyes on Jannah and not Jahannam.

رِجَالٌ يَعۡرِفُونَ كُلَّ بِسِيمَٮٰهُم

“..these people will recognise everybody by their faces”

So they will recognise the sinners of Hellfire and those who were good from the people of Jannah, this is because they had affiliations from both sides since they were people who were good and bad.

وَنَادَوۡاْ أَصۡحَـٰبَ ٱلۡجَنَّةِ أَن سَلَـٰمٌ عَلَيۡكُمۡ

“..they make a call to the people of Jannah saying salamun alaykum”

لَمۡ يَدۡخُلُوهَا وَهُمۡ يَطۡمَعُونَ

“..they haven’t entered it and they are really hopeful”

Tham’a = to have a deep, burning love of something in your heart that you really want which stays inside of you for a long time

Ayah 47
When their eyes are turned...“

They don’t turn on their own. If you say they have turned their eyes, then they have done this on their own. Their eyes are turned because they don’t want to look to the hellfire. Allaah forces their eyes to turn to the other side.

“. all the way into the people of the fire..”

It is not ila ashaabinn-naar but

*Tilqa* = all the way through. To meet, make full contact with.

They get a good, full view of hellfire. To the people of Jannah, they said Assalamu alaikum but to the people of Jahannam, they do not say salamun alaykum because it just wouldn’t make sense. In this world this is an usmu’ud-un du’a, May Peace be upon you. This du’a to the people of Jannah is Haqq, is the truth at the time of their saying it and they see that peace is on them. The people of Jahannam, however, are not in peace.

Also it is not assalamo alaykum, it is salaamun alaykum = what an amazing peace has fallen upon you!

When they look at the people of maar, the people of a’raf don’t want to talk to them. They talk to Allaah azzawajal instead.

“*Qala waa rabbana la tajallena ma al-qoom al-zalimineen*”

“They said, Our Master, don’t associate us with the wrong-doing nation”

The people of A’raf will however eventually talk to the people of hellfire.

*Ayah 48*
The people of the elevation are going to call on the individual that they will recognise by their foreheads ..

Foreheads also mean the grim look on their faces

they said, your entire gathering, manpower didn't come at your aid at all...

It didn't make your free of need, didn't absolve you from your punishment at all

..and all the arrogance that you used to show didn't come to your help

Ayah 49

Are those the people you used to swear about that no mercy from Allaah will come to these people?..

..they've been told, “enter Jannah, there is no fear on you and there is nothing to grieve about”

Ayah 50
وَنَادَىٰ أَصۡحَـٰبُ ٱلنَّارِ أَصۡحَـٰبَ ٱلۡجَنَّةِ أَنۡ أَفِيضُواْ عَلَيۡنَا مِنَ ٱلۡمَآءِ أَوۡ مِمَّا رَزَََڪُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلۡكَـٰفِرِينَ

There was a conversation between the people of A’raf and either side. Now there is a conversation between the people of Hellfire and the people of Paradise.

“The People of Fire are going to make a call to the People of Jannah ..”

The people of paradise are at this elevation and jahannam is at ditch.

أَنۡ أَفِيضُواْ عَلَيۡنَا مِنَ ٱلۡمَآءِ

poor on us some water..

In Arabic they say Afaadas-sayl = when the floodwaters splash out.

Faadal ma’ = when you have a glass of water and make it spill out by moving it

They are saying: don’t give us the whole drink, but just poor some down

أَوۡ مِمَّا رَزَََڪُمُ ٱللَّهُ

“..or anything else Allaah has given you.”

قَالُواْ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلۡكَـٰفِرِينَ

“They will say Allaah has made both of those things ..”

Meaning water and everthing else they have in Jannah

“ are both haraam for the disbelievers.”

The implication is that the people of paradise probably know the people of fire.

Ayah 51
Those who took their religion as something to be entertained with and as a mockery and worldly life deceived them...

It is important to understand what this phrase that comes over and over again in the Qur’aan, “worldly life deceived them”, means. It means: all human beings have aspirations. We have aspirations for careers, for owning homes, for nice cars, for our families and their future; financial, social, health. But our religion tells us that these aspirations are well and good if they are minimised and the main aspiration in your life is success in the next life. If that is gone and these aspirations (i.e. career aspirations, etc) are the only things that are important in your life then you are deceived into thinking that these are goals worth living for. This is عَرَّتُهُمُ الْحَيَوٰةُ الْدِّنۡيَا

These successes in the dunya, Allaah will give us, if we have the right work ethic. But that is not what we aspire for; we aspire for much higher things.

فَٱلۡيَوۡمَ نَنسَٮٰهُمۡ َُمَا نَسُواْ لِقَآءَ يَوۡمِهِمۡ هَـٰذَا

Forgetting is of two kinds:
- It is a flaw e.g. "I forgot the homework"
- Ignoring, not caring, putting aside

Allaah is saying "I am forgetting you today" i.e., ignoring you, making you insignificant just like you forgot, and you made insignificant the meeting of this Day.

وَمَا َُانُواْ بِـ َايَـٰتِنَا يَجۡحَدُونَ

"..and because of whatever debates, compelling arguments they used to make against our ayaat"

Ayah 52
وَلَقَدْ جِئۡنَـٰهُم بِكِتَـٰبٌٍ۬ فَصَّلۡنَـٰهُ عَلَىٰ عِلۡمٍ هُد ٌ۬ى وَرَحۡمَة لِقَوۡمٌٍ۬ يُؤۡمِنُونَ

"We have already brought them a magnificent Book. We have explained it based on thorough knowledge as a guidance and mercy for a nation that wants to believe"

Allaah left the door still open. He didn't say *li qawmin mu'mineen* for those who already believed.

**Ayah 53**

هَلۡ يَنظُرُونَ إِلََّ تَأۡوِيلَهُۥۚ يَوۡمَ يَأۡتِى تَأۡوِيلُهُۥ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن ََبۡلُ ََدۡ جَآءَۡۡ رُسُلُ رَب ِنَا بِٱلۡحَق ِ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشۡفَعُواْ لَنَآ أَوۡ نُرَد  فَنَعۡمَالَ ََيۡرَ ٱلَّذِى كُنَّا نَعۡمَالُ

"Are they waiting for its interpretation comes out on the day in which its manifestation does come out? .."

*Ta’weelahu* is to mean when the interpretation of the ayaat are materialised into reaility. When what they have read is happening to them, on that day.

يَقُولُ ٱلَّذِينَ نَسُوهُ مِن ََبۡلُ ََدۡ جَآءَۡۡ رُسُلُ رَب ِنَا بِٱلۡحَق ِ "those who forgotten it, or ignored it from much before, long time ago, they are going to say "the Messengers of our Master did come with the Truth .."

This statement was already made in the context of the People of Jannah, when they say the messengers description was just like what they are seeing. Now it is the exact opposite where the punishment is coming and criminals are saying, what the messengers were saying is true.

فَهَل لَّنَا مِن شُفَعَآءَ 

"..is there any who can help us out..”

Intercession = connection, somebody who will take the blunt of the tack and say 'he's with me, let him slide'
“..who will intercede, speak on our behalf”

لَنَا أَوُّ تُرَدُّ

“.or is it possible for us to be sent back?”

قَنَعَمُ غَيْرَ الَّذِي كُنَا نَعَمُ

“.then in that case we will do all the things we didn’t used to do and not do what we used to do..”

They don’t know what they are going to do when they are sent back, only that they won’t do what they used to. This statement speaks volumes:

- They never really knew what the good deeds were people they didn’t care to find out because they didn’t say ‘amal saalihan here
- They admit that what they were doing was absolutely of no good so they’ll do ‘other than what we did’

ََدۡ خَسِرُوٓاْ أَنفُسَهُمۡ

“.they have already bankrupted themselves..”

They have already put themselves in loss

وَََلَّ عَنۡہُم مَّا َُانُواْ يَفۡتَرُونَ

“.and everything they used to make up frivolously and out of malicious intent were all lost from them, they’ve all disappeared on them”
No doubt about it, your Master in fact is Allaah, the One who created the Heavens and the earth in six ages ..”

Ayyaam = ages

Later we learn that one day of ours is 50,000, these are Allaah’s days and these are Allaah created the Heavens and the earth so when we think of days we think of the sun but none of that is there yet. So when Allaah calls it a day we can’t compare it with this day because the physical things we use to measure day aren’t in existence yet.

“..then He rose upon al-Arsh ..”

He makes the night pursue and cover the day

"..it pursues it in a fashion that is hatheeth..”

There are two verbs in Arabic that are close to each other: hathha and hadda

Hadda =to encourage someone to do work so they get the work done faster.

Same word used for when the animal is made to run faster, herd faster, haththa is used

So hatheethan here means, the night steers the day and washes it out.

..and the sun and the moon and the stars are in a state that they are completely subdued by His command..

Taskheer = when you overpower someone. When you domesticate a wild horse, that is taskheer of a horse
"you had better realise, He alone owns all creation"

And therefore, one interpretation of this is that He alone owns the right to command them. If all of the creation is His, then all the authority is His. He deserves to command them.

There has been another interpretation: there are two levels of creation. There is 'aalamul khalq and 'aalamul amr; the world of creation and the world of Allaah’s Command. what it means by that is the creation takes time eg Allaah created a seed but from a seed to turn into a tree takes time there is a process involved. But then there are angels who are in the seventh Heaven and when Allaah commands they come down to the first heaven in now time at all it is not a function of time. The way we think of creation here is not the aalamal khalq. Part of our creation is from aalamal khalq, the physical body and part of our creation is aalamal amr – the rooh. The miracles given to the Prophet sallAllaahu alayhi wasallam is from the world of amr not from the world of khalq.

So Allaah is saying there are both of these worlds and He owns both of them.

"how full of blessing Allaah is, the Master of all nations and all people.”

Tabaaraka of someone who has the ability to increase in goodness

When we say tabaraAllaah what we mean is Allaah azzwajal alone has the power to create good and to increase it in goodness. When we say at the end of surah Rahmaan tabaarak kasmu rabbik, what we mean is, the name of Allaah is so powerful that even it has the power to increase in goodness. When we say Bismillaahi rahmaanir raheem we do something by calling on Allaah’s Name and what we do, if it is a good deeds, Allaah will bring more good out of it than you can expect just because you used bismillah.

Ayah 55

"Make du’a to Allaah..”

These are ayaat on the ethics of du’a and are placed here as a conclusion. If you want to turn to Allaah the mukhull ‘ibaadah the essence of Ibadaah, is making du’a to Him

Tadarru’ = is a combination of khashya, khushoo’ and khudoo’. Two thing: physically being overpowered and emotionally being overpowered. When these two things happen together then one has tadarru’. It also has another aspect to it, and it’s to get close to somebody slowly and quietly. Try to get close to Allaah in this humbled way, ‘call to Allaah in this way, tadarru’an’
“...and secretly ..”

In your private moments

“...He does not like those who go beyond the limits.”

‘going beyond the limits’ implies people who make a show out of their du’a.

**Ayah 56**

وَلََ تُفۡسِدُواْ فِى ٱلَۡۡرۡضِ بَعۡدَ إِصۡلَـٰحِهَا وَٱدۡعُوهُ خَوۡف ٌ۬ا وَطَمَع ا

إنَّ رَحۡمََۡ ٱللَّهِ ََرِيبٌٌ۬ مَِنَ ٱلۡمُحۡسِنِينَ

“And don’t cause corruption in the earth after its been made good (reconciled, corrected) ..”

Allaah made *islah* on this earth especially the land of Makkah with the coming of Ibraheem alayhisallam and you have made it corrupt again.

وَٱدۡعُوهُ خَوۡف ٌ۬ا وَطَمَع ا

“.and call on Him full of fear and being full of hope in your hearts”

When you call on Him, have all the hope in the world that He will answer and at the same time be afraid.

إنَّ رَحۡمَتَ ٱللَّهِ قَرِيبٌ مَِنَ ٱلۡمُحۡسِنِينَ

“.no doubt about it, the Mercy of Allaah is near to those who excel”

*Qareeb* here is masculine while *rahma* is feminine. The benefit of that is that it’s not just the Mercy of Allaah that’s near, it is Allaah who is near to the believers too.

**Ayah 57**

وَهُوَ ٱلَّذِى يُرۡسِلُ ٱلرۡيَـٰحَ بُشۡرَۢا بَيۡنَ يَدَىۡ رَحۡمَتِهِۦ ۖ ٌ۬ا إِذَا أَََلَّۡۡ

سَحَابٌ۬ا قَالَ ٌ۬ سُقۡنَـٰهُ لِبَلَدٌٍ۬ مَّي ٌٍِۡ۬ فَأَنزَلۡنَا بِهِۦ مِن كُلِّ ِ

كَذَزلِكَ نُخۡرِجُ ٱلۡمَوۡتَىٰ لَعَلَّكُمۡ تَذََُّرُونَ

“.And He is the One who sends the winds as a manifestation full of good news ..”

When you call on Allaah and think ‘how is the mercy of Allaah near’, Allaah is saying the next time you feel the breeze, you know His Mercy is near. These ayaat are collected together.
An example is that of a farmer who makes du’a to Allaah to send some clouds so that rain will fall, because if the rain doesn’t come now, the entire years work will be gone. Then farmer then wakes up, he doesn’t see clouds but he feels the winds and he knows that the clouds are coming. So he congratulated not just by the sight of the clouds, but by the winds itself.

بَيْنَ يَدَىۡ رَحۡمَتِهِۦ 

“.that comes right ahead of His Mercy ..”

The winds are an alarm that the Mercy of Allaah is on its way.

حَتَّىٰٓ إِذَا أُقِلَّت سَحَابًا 

Aqalla comes from the root origin qaleel, qilla means little = insignificant.

Aqalla = to diminish something, and also to consider something diminished.

سَحَابًا قَالَـا 

The imagery here is interesting. It is as though Allaah has empowered these winds to take these sahaban thiqal. There is a contrast taking place between the work aqalla and thiqal. The winds consider these heavy clouds very little and very insignificant, so they just toss them around. So Allaah I saying the winds take these heavy clouds like it’s nothing to them and just toss them around and they bring them to you.

سَقَنَـٰهُ لِبَلَدٌٍ۬ مَّي ٍِۡ 

“.we then feed to a land that is dead..”

Allaah did not say saqat or saqiya: they feed. Allaah takes credit Himself

فَأَنزَلۡنَا بِهِ ٱلۡمَآءَ 

“.then we send by means of that heavy cloud water down..”

فَأَخۡرَجۡنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَزِۡ 

“.then we draw out by means of it all kinds of fruits ..”

كَذَزِلِكَ نُخۡرِجُ ٱلۡمَوۡتَىٰ لَعَلَّكُمۡ تَذََُّرُونَ 

“that is exactly how We will be extracting the dead so that you can consistently make efforts to remember”

So rain and crop coming out will be reminders for us that we will be resurrected again.
Ayah 58

وَٱلۡبَلَدُ ٱلطَّي ِبُ يَخۡرُجُ نَبَاتُهُ ۥ بِِِذۡنِ رَب ِهِۦ ۖ وَٱلَّذِى خَبُثَ لََ يَخۡرُجُ إِلََّ نَكِد ٌ۬ا َُذَزلِكَ نُصَر ِفُ ٱلَۡۡيَـِٰۡلِقَوۡمٌٍ۬ يَشۡكُرُونَ

“And the good land brings out its produce by the permission of its Master ..”

Good, fertile land that is taken care of, when water comes on it, good plants come out. This is actually referring to human beings. In the previous ayah we are taught that when we see plants we should think about ourselves. Just as rain comes from the sky, the revelation comes from the sky, rani goes into the rain, the revelation goes into heart of the human being. How does the human being maintain its decency? Good things comes out. Islam comes out, but he still doesn't get credit – bi'ithzni rabbihi

وَٱلَّذِى حَبَثَ لََا يَخۡرُجُ إِلََّ نَكِد ٌ َُذَزلِكَ نُصَر ِفُ ٱلَۡۡيَـِٰۡلِقَوۡمٌٍ۬ يَشۡكُرُونَ

“..and the one that is filthy through and through has no good in it nothing comes out of it except ..”

Kaleel al khair

Nakid = if something is very hard to acquire and you finally acquire it and it didn't produce benefit except very little and you had to do so much work to get there, then it is called nakid.

“that is how we alternate the ayat, the miraculous signs, for a nation that seeks to be grateful”

Also implies that for a people that don’t believe, even they will do some good things sometimes
Now we will get to the stories of the Prophets. The prophet that won’t be mentioned is Ibraheem alayhisalam because he was already mentioned in surah An’am and this part deals with Anbaa’ ur-rusool rather than QasasunNabi. We will begin with Nuh alayhisalam and go in order. These prophets are centuries, sometimes millennia, apart but the way Allaah describes them, it feels like the same scene over and over again because of the similar language. This is very beautiful because we are supposed to think thousands of years went by people didn’t learn anything. The same exact conversation repeated itself with some variation here and there, but essentially with the same problem.

“We, no doubt, sent Nuh to his nation. He said, "my nation! Enslave yourselves to Allaah, there is no entity of worship worthy for you than Him. No doubt about it, I am the one who is afraid for you that a punishment of a great day is going to fall upon you”"

Ayah 60

“The chieftains, the top ranking officials of the nation, they are the ones who said, we clearly observe that you are in open misguidance”

Open misguidance = you are obviously lost, don’t waste our time.

One of the great powers of political leadership al-mala’ is that they can dismiss people very easily. If our leaders, our intellectuals, they see him as lost and confused why should I waste my time. So they undermine the efforts the prophets in this way.
Ayah 61

قالاَ يَقُومُ لِيْسَ بِي صَلَّةٌ وَلْكَيْبِي رَسُولٌ مِنْ رَبِّ أَلْعَلَمِينَ

The chieftains spoke, but Nuh didn’t speak to them, but he addresses his attention to the nation.

“He said, “Oh my nation! I am not afflicted with confusion but the fact of the matter is, I am a messenger from the Master of all nations”"

Ayah 62

أُبَلُّكُمْ رَسَالَتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنْ اللَّهِ مَا لَّ تَعْلَمُونَ

"I am continually conveying to you the messages of my Master and I am giving you good, sincere counsel …"

Naseeha means sincere counsel and also means a word intended good for somebody other than you. Nuh is saying I am advising you for your own good.

“and I have come to know something from Allaah as the source that you have no knowledge of”

Ayah 63

أَوْعَجِبۡتُمۡ أَن جَآءَكُمۡ ذِكۡرٌٌ۬ مِن رَّبِّكُمۡ عَلَىٰ رَجُلٌٍ۬ مِنكُمۡ لِيُنذِرَكُمۡ وَلِتَتَّقُواْ وَلَعَلَّكُمۡ تُرۡحَمُونَ

"Are you really that shocked that a reminder has come to you from your Master on the just another man among yourselves, just so he can warn you so that you may protect yourselves and hopefully, maybe, you may be shown mercy”

The transition with the use of li: li yunzirakum, li tattaqu,

I came so that you can be warned. I came so that you can have taqwa, I came so hopefully you can be shown mercy. In other words, Nuh is still hopeful for his people, he is still positive about Allaah showing them mercy eventually.

Rahm, the mercy, is attributed to Allaah. Taqwa is for the people, and the warning is supposed to be there, it is meant to be delivered when you take it or not, mercy however is conditional- it may or it may not come.
They lied against him so we rescued him and those who were with him in the ship and we drowned those who lied against our miraculous signs. No doubt they were a blind nation.”

Incidentally, Nuh alayhisalam and Hud alayhisalam, we don’t find miracles mentioned with them. For Ibraheem alayhisalam his miracles were not a hujja on his people, it was just Allaah rescuing him in the most difficult circumstances.

“To ’Aad, We sent their brother Hud.”

This is going in chronological order.

“.He said, “my nation! Enslave yourselves to Allaah. There is no entity worthy of worship and obedience except Allaah for you. Why is it that you don’t become conscious?”

“The leaders who disbelieved of the nation spoke.”
We learning something about leadership and nations that the first line of defence to undermine the work of the messengers come from the very top, from the very influential.

“..we see you immerse in stupidity..”

*Safaa* = idiocy

“...and if that doesn’t work, we think that you are lying”

In other words they are saying “you aren’t stupid. There is some other things going on, this is too dumb a message. You have an alternative agenda” this is what is called character assassination.

At the time of the Prophet sallAllaahu alayhi wasallam, these events rings a familiar bell because these are the exact same arguments used thousands of years later by the Quraysh.

**Ayah 67**

قَالَ يَقَوۡمِ لَيۡسَ بِى سَفَاهَةٌٍ۬ وَلَـٰكِى رَسُولٌٌ۬ م ِن رَّب ِ ٱلۡعَـٰلَمِينَ

“He said ”My nation! I am not suffering from stupidity however I am a messenger from the Master of all people”

The accusation first was confusion, that Nuh alyhisalam was lost. This one is stupidity. For the Prophet sallAllaahu alayhisallam it is all of them.

**Ayah 68**

أَبْلَغْتُكُمْ رَسَـٰلَـِٰۡ رَبَّي وَأَنَاٌ۬ لَكُمۡ نَاصِحٌ أَمِينٌ

“I am communicating to you the messages of my Master and I to you am an honest deliverer of advice and counsel”
These characteristics that the prophets describe of themselves, all of them apply to the messenger of Allaah sallAllaahu alayhi wasallam. This conversation is to be superimposed on the conversation the messenger of Allaah is having with the Quraysh. They are not to be taken as just historical conversations.

Ayah 69

“Are you really that shocked that a reminder has come to you from a Master, on a man from among yourself so he can warn you? And remind yourselves, when he made you the keepers of the earth and you were the ones who were left behind much after the nation of Nuh was gone. And He increased you in creation in terms of increase in bodily strength. Then remind yourselves of Allaah’s favours so that you may be successful.”

Ayah 70

“They said “Have you come to us so that we worship Allaah alone, by Himself and abandon everything our ancestors used to worship? ..”

This conversation has a new flavour now because already the ancestors burning and congratulating the future generations burning has been mentioned. Now we are going back into history and they are now saying the very words they will be eating later on.

“..then bring whatever it is you’ve been promising, if in fact we should count you among the truthful”

Ayah 71
He said, “from my Master, the abomination, the curse, the affliction and His anger has already taken place, your fate has already been sealed. You are debating with me based on names you have made up yourselves, you and your ancestors? Allaah did not send any authorization for any of those things at all ..”

**Fantaziru** = just wait

“.. I am among you, alongside those who wait”

You wait and see what happens and I’ll wait to see what happens, we’ll see who gets out on top.

**Ayah 72**

Then We rescued him and those who were with him from a special Mercy that came from Us. And we chopped off the arm, disabled the side, of those who lied against Our miraculous signs. They weren’t believers at all”

Qata’ad-daabir (to chop up their right arm) in old Arabic is to make someone paralyzed, completely incapable.

**Ayah 73**

وَإِلَىٰ مُودَ أَخَاهُم صَـٰلِحٌا

“Then We made them to repent and called their brother, Soheil, to repent. So He called to them and they called to Allaah. They were the People of the Book and the Children of ‘Ismail. They believed in Allaah and the Last Day they were among the believers”
“And to Thaamud we sent their brother, Saalih…”

So the nation of Aad is destroyed and the few that survive, they migrate and move down the territory and eventually the nation of Thaamud is developed.

He said, “my nation! Enslave yourselves to Allaah. I do not know of any god or entity worthy of worship and obedience except He. Already the clearest proof has come to you from your Master ..”

Salih speaks like this because he was given ayah.

“this is the she-camel of Allaah. It is a miraculous sign, specifically for you then leave it alone and let is eat on God’s earth and don’t touch it with any evil intent and if you do, then what will happen next is a painful punishment will grab you”

Ayah 74

"Remind yourselves when Allaah made you the ones to follow after the nation of Aad was destroyed ..”

The previous nation was told to remember when Allaah let them stay around after Nuh’s nation was destroyed. He is saying, why don’t you remember when you were left behind when the nation of Aad was destroyed. The same cycle is repeated. Who is suffering from confusion and stupidity?

“and He settled to on this earth..”
For Quraysh the word for settling was *makkanna*

*Bawwa’a yubawwi’u* that is yastimata’abdi form

The laazin form is *tabawwa’a yatabawwa’u*

*Tabawwa’a* = to move in the most perfect circumstance. To move exactly where you want, where the neighbours are the ones you want, the school is what you want, the masjid is what you want, the weather is the kind you like, commute to work is perfect. Everything is perfect.

These people wanted to move to a mountain, but mountains have rough terrains. What Allaah did is, he gave them what they wanted it

نتَخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَن

“..you would make out of the pathways, castles..”

وَتَنۡحِتُونَ ٱلۡجِبَالَ بُيُوتٌ۬ا

“..and you would carve the mountains out and make homes out of them ..”

فَأَذَّكَرُوٓاْ ءَالََٓءَٱللَّهِ وَلََ تَعۡثَوۡاْ فِى ٱلَۡۡرۡضِ مُفۡسِدِينَ

“.then remind yourselves of the favours of Allaah and don’t go about the land causing corruption”

‘atha ya’tu = also means to be corrupt

*Mufsideen* = to cause more corruption

So don’t go around being corrupt and making more corruption for others. The most repeated prophets are Nuh, Hud, Saalih, Ibraheem, then Shu’ailb, and Lut. Seventh would be Musa, but he is separate from them. They are most repeated because these are nations and accounts that are familiar to the Arabs. Most of these prophets were on the Gulf of Aqabah. The successful nations would build their empires by the coast because of the trade route.
Ayah 75

"The chieftains that were full of arrogance among his nation said to those who were a desire to make them weak..."

It is not \(\text{da'ifu}\) or \(\text{du'ifu}\) but \(\text{ustud'ifu}\) those who, were an attempt to keep them weak.

"within them those who believed "do you really know for sure that Saalih has been sent from his master. Fully confident they will say "we on what he has been sent with, are complete believers""

To this day we will find people mocking the idea of prophethood

Ayah 76

"Those who were arrogant then said "Whatever you believe in, we are disbelievers .."

In the previous ayah \(\text{Inna bima ursila bihi}\) in next ayah the same revelation is being talked about, but the ism mawsul is used is \(\text{billadhi}\)

The difference between \(\text{maa}\) and \(\text{alladhi}\) is that maa is abhan, it is more vague. So the believers are saying whatever he gives us we are going to believe in – whatever of what we know and whatever we don't know so far we are believers of. The disbelievers however, by the use of their word alladhi, they are saying we have come to know well what is message is and that is why we are disbelieving in it. That is why they don't use the word maa they use the word alladhi, they are fully acquainted with the message.
Ayah 77

"Then they slaughtered the camel. They showed defiance and arrogance against the command of their Master..."

'Aqar = to stab it from underneath its neck, a cruel stabbing

'Ata = one of the words used for rebellion, 'utuwwan. But it is used specifically when it is a show of defiance, when the motive behind the rebellion is to show off.

"They said Saalih, “Bring whatever it is you promised us if in fact you are from the ones who have been sent”"

Ayah 78

"Then a rajfah took them .."

A Rajfah is to create a very serious disturbance. Al ittiraba shadeed they say. It is one of the words in Arabic used for earthquakes as it causes a serious disturbance. People who are trouble makers in the city, that go into the city and cause trouble, they are called al murjifuna fil madeena.

Bahrun rajjaaf = used when oceans have these waves that slap, really violent disturbing ocean.
This violent earthquake came and took them

\textit{Fasbahu} = to be in the morning time

“By morning time they were in their homes lying on the chests”

\textit{Daarihim} = like all of their homes had been crushed and it’s now a big pile of rubble. It is not even \textit{diyaarihim}, just \textit{daarihim}.

\textit{Jathama} is used for birds, when they get sick and it can’t fly anymore and it sits on its chest on the ground. They say \textit{jathamat-tayr} = the bird is about to die

When people are lying like that on their chests, that’s called \textit{asbaha fi daarihim jaathimeen}

When Allaah says “He increased you in strength” and the last thing you associate with strength is bodies lying dead like that. This is physical bodily description.

\textbf{Ayah 79}

فَتَوَلَّىٰ عَنۡهُمۡ وَََالَ يَـٰقَوۡمِ لَقَدۡ أَبۡلَغۡتُڪُمۡ رِسَالَةَ رَب ِى وَنَصَحُۡۡ لَكُمۡ وَلَـٰكِن لََّ تُحِب ونَ ٱلنَّـٰصِحِينَ

“Then he turned away from them ..”

This is Saalih alayhisalam

“..and he said “my nation..” “

He isn’t actually talking to them but it teaches us something. This is not an aqeeda problem, this is his way of expressing sadness that you speak to someone who isn’t even there, out of love of them. When we call on the prophet in our \textit{attahiyaat} for example, this is a love and longing of him. Saalih loved his nation, he was horrified at the prospect.

“..”..I delivered the message to you and I advised you but you just don’t love the people who give advice””

He doesn’t say \textit{lam tuhibbu} he says \textit{la tuhibboon} out of longing, as if they are still alive.

The Prophet salAllaahu alayhisallam does not want destruction for the Quraysh. This is a message to them that they shouldn’t let it get to the point where the prophet turns away and says the same as Saalih, you didn’t love those who give advice. They are being given warning through history. Fix your future by learning about the past. That is what the formula of the surah is.
Part 4

Ayah 80

وَلُوطَ إِذۡ قَالَ لِقَوۡمِهِۦۤ أَتَأۡتُونَ ٱلۡفَـٰحِشَةَ مَا سَبَقَكُم بِهَا مِنۡ أَحَدٌٍ۬ م ِنَ ٱلۡعَـٰلَمِينَ (١٨)

And Lut (meaning We sent Lut) as he said to his nation “Do you commit a shameless lewd act no individual before you ever has committed such an act in this way?”

Ayah 81

إِنَّڪُمۡ لَتَأۡتُونَ ٱلرَّجَالَ شَہۡوَةً مِن دُونِ ٱلنِّسَاءِۚ بَلۡ أَنتُمۡ ََ م سۡرِفُونَ (١٨)

You, no doubt, approach men out of desire as opposed to women rather you are a nation that has gone beyond limits.

This is Qur’aan’s depiction of what we think as contemporary homosexuality. A few things should be said about this at least as a general rule and principle: that Allaah azzawajal has made this an abomination and something that Allaah azzawjal depicts as one of the fundamental wrongs in a society. This surah will deal with fahshaa and that was something highlighted from the very beginning and this is a continuation of that subject. Therefore, this is considered in no way, shape or form acceptable in the religion of Islam. At the same time, the punishment for homosexuality were (to the best of the Ustaadh’s knowledge) initiated by the head of the state like Umar radiAllaahu anhu, had a particular, very gruesome verdict for them, but this does not necessarily speak on behalf of the shari’ah. The difference between that and what we do in the religion, essentially the head of the state has the power to pass executions or to initiate punishments for certain crimes because he has that executive power- the religion grants him that power- but doesn’t become part of the religion. So the policy of the time of Umar radiAllaahu anhu we accept them and we
honour them but we at the same time do not say that this is Islam’s policy in the case of homosexuals or anything else.

Shamelessness, media and change

There are doors to counselling and rehabilitation because we do see it as a disease, we don’t see it as a genetically contracted. The American Psychological Association in the 70s listed it as a psychological disease and if you look at modern psychological research on homosexuality- first of all, a lot of it is blocked, and when it isn’t blocked, its not just important for research institutions to look the papers but also who funded the research, whether it is pharmaceutical research, psychological research, there are interest groups that want to push their research in a certain direction. So just because it is coming from a reputable institution doesn’t mean it doesn’t have a bias. Because this is a growing problem in the world, as shamelessness becomes more open as a result of modern media, shamelessness has become more accessible to people, all the diseases the come from shamelessness also become rampant in a society. Shamelessness was always there in a society but we did not have tools to spread it this wide, this far, this accessible like we have in our time. So we’ve used popular media like the internet and things like that where we have used them in ways that are very beneficial to humanity and also in ways in that very harmful to humanity. This filth, like pornography, homosexuality, are multi-billion dollar industry, they are entire economies by themselves. So it is not a small battle to fight and it’s not a small statement to take up against.

One of the most interesting classes Ustaadh took in college was called Media Psychology, the Professor was British and as a sampling she talked about how homosexuality was perceived in American media and the psychological perception of homosexuality from the 70s, 80s, 90s and then our time. The idea was it was originally made fun of and something disturbing, abnormal, then it was something that was introduced into comedy “we are not laughing at you, we are laughing with you” kind of thing, and then it was made that either you are a homophobe – either we us or against us. If you are against homosexuality then this must mean you hate gay people and you’re a bigot, have a phobia etc etc, then you’ve got the psychological disorder. Phobia, by definition, is an irrational fear of something, so the definition of phobia is a psychological disorder. So it was re-framed. Now you have to say ‘no, I have no problem with them’ because to say that, that means you are normal; so they re-engineered the definition of normal. Now, even politicians, that are devout Christians (that are absolutely to the T Christians) when it comes to this issue, they have to watch their mouths, because their campaign might be over. This is one of the reasons why Muslims and Politics don’t mix very well because Politics by definition is a game of compromise. We have certain principles that we just cannot compromise on. There is an area where Muslims can get into Politics but not in areas where there is right and wrong. Fine get involved in campaigns to keep the library open, or shut some of the liquor stores or put a stop sign on the street, but when it comes to holding office there are some things we must be cognizant of, there are other issues that will come up and we’ll have to deal with and we’ll have to align ourselves. We get put into very difficult political situations sometimes, we have those Palestinian causes and we all come out and protest and all other humanitarian groups, the gay and lesbian come out and they are protesting next to the Muslims, it gets awkward. The Ustaadh isn’t passing a verdict whether this is halal or haraam because he isn’t qualified to, he is asking a more important question – how do we understand when change comes about in society? Does our religion itself offer teachings on how to bring about change in society? Because we do these kinds of things assuming that they will bring about change, but that is not the case. We get involved in certain things with
the assumption that they will bring about change. But does the deen itself have a certain methodology in bringing about change? Does it have something to offer? Does it have a course of action, an ethical code, a principle that we can go by? The Ustaadh feels like this conversation hasn’t been had. Not in our leadership anyway. How do you bring positive change into society without compromising your principles? - this has not been discussed yet. These are important questions that our generation has to ask itself and explore deep answers to.

So instead of having desires for women, you approach men out of desire rather you are a nation that has gone beyond the norm

Israaf, the desire is there. The temptation is there, Allaah put that desire in us but when that desire is deviated then this happens. It is a deviation from the norm. The normal is something Allaah Himself created

Ayah 82

وَمَا َُانَجَبَ ََوۡمِهِۦۤ إِلََّٓ أَن ََالُوٓاْ أَخۡرِجُوهُم م ِن ََرۡيَتِڪُمۡ

His nation had no response whatsoever except they would say “get them out of your land. These are people who consider themselves so pure”

Their attitude: You are so pure and holy, why don’t you just leave us people and get out of here. Get them out of here, we want nothing to do with these people. They are self-righteous. This is interesting because in modern discourse, people in the side of the world view consider religious people self-righteous. That is the old Arabic phrase, if you look for it, for self-righteousness is la tuzakku anfusakum in Qur’aan , “Don’t consider yourselves pure” and the other is innahum munasun yatatahharoon —”they are the people who consider themselves pure” they act like they are all pure.

Ayah 83

فَأَنجَيۡنَـٰهُ وَأَهۡلَهُ ۥۤ إِلََّ ٱمۡرَأَتَهُ

Then We rescued him and his family except his wife, she was from those who get left behind.

When somebody is travelling together and somebody falls back = ghaabir

So she was from those who should have come but was left behind. Another thing as a sad reality, this is not something we should discuss openly at length, but homosexuality is a growing problem in the Muslim community too. This is not just because we are unique in that whatever problem the society is having, very quickly we are becoming a global society, so whatever problem society is having, you can pretty much guarantee that Muslims are having it too. So whether it is alcohol, drugs, whatever, if the society has those problems Muslims will have those problems. That is not to say Muslims have those problems across
the Atlantic, we have a huge growing problem here. Talk to youth counsellors and see what they have to say, the kind of things kids are telling them in private. It is very troubling. We should open our eyes to the problem instead of just complaining and saying “Lut alayhisalam didn’t approve and Allaah revealed against them ..” this doesn’t help a 15 year old kid having weird feelings. We need to have counselling, we need to have solutions for these people. As you expose yourself more and more to shamelessness is a violation of the sanctity of your own dignity, you kill your fitra, once you kill your fitra what do you expect? It will go in any direction. The ustaadh has heard young people giving fatwat that it’s okay, that these images aren’t real people, it’s just a ‘reflection off a screen’; either way the angels are writing it down- don’t make games out of the deen. It is killing the decency of our youth. It is a closet problem, an embarrassing problem, but it is a very serious problem. The first help people with these problem need is not to be by themselves. Don’t be alone, that is when you get addicted to that stuff. Play sports, stay outside, keep yourself around people. Place your computer in a place where you won’t even think of doing something wrong, in the kitchen, if you live with your family- don’t keep it in your bedroom. Place it in the most public place, and put all those filters – you have to – don’t assume that nothing wrong will happen. There are billions and billions of dollars being pushed for people to go into this direction. Don’t think we are going to be immune from it just like that. We have to put the right security measures in for ourselves. Just because you are married doesn’t mean you are safe, just because you are about to get married doesn’t mean you are safe, just because you have a beard or wear a hijab doesn’t mean you are safe. The Ustaadh was at a conference and it was 2 o’clock in the morning session – this session was on addiction to pornography and it was a sister’s only session and there were 300 sisters sitting there (at 2am in the morning) – the Ustaadh was talking about tawbah, repenting from your mistakes and 300 hundred girls in the audience were crying. This is a really scary reality and we are not immune from it because we are Muslims. We have to tackle and combat it and one of the ways of doing this is by facing it, by having those conversations with our kids. We have to, they know already, but they have to know that we know. We think these are taboo and don’t talk about them but not talking about them doesn’t make it disappear.

Ayah 84

وَأَمَّطَرۡنَا عَلَيۡهِم مَّطَرًا فَأَنَظُّرۡ۬ نَظَرٌ كَانَ عَقِبَةً ٱلۡمُجۡرِمِينَ (۸۴)  

And We poured upon them a heavy kind of rain...

Matar is usually used in the Qur’aan in a sense of punishment kind of rain, like a rain of fore, a rain of meteor, fire or rocks,

Nowadays tumtir is used for just rain

قَانُوُنَّرۡ صَٰبِي ۡفَ كَانَ عَقِبَةَ ٱلۡمُجۡرِمِينَ
Then look what became the outcome of the criminals.

Ayah 85

وَأَلَيْ مَدِينَ أَخَاهُمْ شُعَيۡبَۢا قَالَ يَقُولُ أَعُبۡدُواٍ اللَّهَ مَا لَكُم مِّن إِلَـٰهٍ يَرۡنُهُـ ۗ ذَلِكَ هُوَ الَّذِيٍۡأَيۡدِيًا مَّن رَّبِّكُمۡ فَأَوۡفُواْ الْكَيۡلَ وَالْمِيزَانَ ۚ وَلَّا تَبۡخَسُواْ أَلۡتَانِسَ أَشۡيَآءَهُمۡ وَلَّا تَفَسِّدُواْ فِى الْأَرۡضِ بَعۡدَ إِسۡلَـٰحِهَا ذَلِكَ هُوَ الَّذِيٍۡأَيۡدِيًا لَّكُم ۖ إِنۡ كُنْتُم مُّؤْمِنِينَ (٨۵)

وَأَلَيْ مَدِينَ أَخَاهُمْ شُعَيۡبَا

Then much after that Madyan came and to Madyan We sent their brother Shu’aib ..

قَالَ يَقُولُ أَعُبۡدُواٍ اللَّهَ مَا لَكُم مِّن إِلَـٰهٍ يَرۡنُهُـ

He said “My nation! Enslave yourselves to Allaah, you have no entity worthy of worship and obedience whatsoever except He.

فَأَوۡفُواْ الْكَيۡلَ وَالْمِيزَانَ

The clearest possibl truth has already come from your Master

فَأَوۡفُواْ الْكَيۡلَ وَالْمِيزَانَ

Then fulfil the scale and the balance ..

In other words, don’t cheat people in business. We had just dealt with Lut alayhisalam and his social problems/evil now we are dealing with economic evil. The first case was politcal evil, when the chiefs would speak – so we went from political to social to economical.

وَلَّا تَبۡخَسُواْ أَلۡتَانِسَ أَشۡيَآءَهُمۡ
And don’t short change people in the things you owe them

Don’t give people less than what they deserve

وَلََ تُفۡسِدُواْ فِى ٱلَۡۡرۡضِ بَعۡدَ إِصۡلَـٰحِهَا

And don’t cause corruption in the land after it has come to being correct

In other words, cheating in business; these unethical business practises don’t remain to you. For example, when somebody starts taking bribes then it becomes an expectation and it festers. Someone who raises their products unfairly, then the other person goes how comes he does it, I could also raise them unfairly. Someone who leaves work 2 hours early and don’t get into trouble and you figure I can get off a little early too. These kind of economic evils don’t stay to one person, they spread, even in the Muslims community. It isn’t just primitive old societies that it takes place in, these unethical practises are happening now. Even in medical industry- pretty much all industries. A new way of getting away with unethical business practises is having jargon that only they would understand which they know is only there to run around in loops and get their way.

ذَزلِڪُمۡ خَيۡرٌٌ۬ لَّكُمۡ إِن ُُنتُم م ؤۡمِنِينَ

That would be better for you, if, in fact, you truly are believers.

Ayah 86

وَلََ تَقۡعُدُواْ بِڪُل ِ صِرَزطٍ تُوعِدُونَ وَتَصُد ونَ عَن سَبِيلِ ٱللَّهِ مَنۡ ۚ

Don’t sit hanging around on the street..

تُوعِدُونَ

you terrify people, you threaten them, you intimidate them

AW’ADA; wa’eed = a threatening promise, a promise that something bad will happen to you is wa’eed

Aw’ada= to threaten somebody with a promise
وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَن ءَامَنَ بِهِۦ وَتَبَغُّونَهَا عِوَجَا

..and you obstruct others and yourselves from the Path of Allaah, whoever finds their way to eaman you find ways to deviate them

Try to confuse them to leave their religion

وَأَذُرُواْ إِذۡ ُُنتُمۡ لِيۡلَ فَكَثَّرَُُمۡ

And remind yourselves you used to be very few in number then Allaah made you multitudes

Qaleel also means you were weak in terms of power and He made you a lot in terms of power.

وَٱنظُرُواْ كَيٌۡ۬۬لَّآ عَـٰقِبَةُ ٱلۡمُفۡسِدِينَ

and also take a good look at what came of those caused corruption much before you

What came of them? What nations were destroyed?

Ayah 87

وَإِن كَانَ طَآٮِفَةٌ مَّن كُفُومَا ءَامَنُواْ بِٱلَّذِىٓ أُرۡسِلُۡۡ بِهِۦ وَطَآٮِفَةٌ لَّمۡ يُؤۡمِنُواْ فَٱصۡبِرُواْ حَتَّىٰ يَحۡكُمَ ٱللَّهُ بَيۡنَنَا وَهُوَ خَيۡرُ ٱلۡحَـٰكِمِينَ (٧٨)

And if it is in fact the case that there is a group that has now come to believe in what I have been sent with and it has come to the case that there is a significant group that hasn’t believed, then just be patient until Allaah revealed His verdict between us and He is the best of all of those who can pass verdicts.

Basically, they are threatening people in the streets and now the messenger sallAllaahu alayhi wa sallam has issued a threat, wait until Allaah passes His Judgement.
Chieftains, the higher up, the elite, those who were arrogant from his nation said, “we are going to kick you out of here O Shu’aib and those who believe with you! ..”

Shu’aib was bolder in his speech because he was from the elite and they used to have very high expectations of him. They thought he would grow up to take a senate position, lead the nation, he’s going to have a good future. So when he took on this different role they said you are so disappointing.

..from our town or we will re-assimilate you to our way of life

*Al-awdah* = assimilation. This word does not mean ‘return’ in classical Arabic, it means to come back to where you started. You used to be this way, we will make sure you come back and be that way again. We will make you normal again, you’ve turned weird.

**MILLA**

This is one of the words used for religion, for deen, not just nation. *Millah* implies a nation unified by a religion or something that you are devoted to like a religion, and even has a leader that you are devoted to. Either an idea you are devoted or a leader you are devoted to. So the Prophet sallAllaahu alayhi wa sallam was told to be devoted to a leader as an example, is the millah of Ibraheem. From a devotional point of view we are from the millah of our father Ibraheem but as far as leadership is concerned, not devotion, we are the ummah of Muhammad sallAllaahu alayhi wa sallam. So they say “our nation is unified” by a cause, by a belief, by something then they are called millah

So they are saying to Shu’aib we will bring you back to our millah, re-integrate you into society. That is the modern role of religion. In sociology, in modern society religion plays the role of the sanitation department. What this means is this: there are neighbourhoods that are economically down-trodden and there is a lot of crime in them, there are places where people can’t get higher education so they only have low-paying jobs like taxi cabs or grocery store registrars and they are living in difficult circumstances- these people are very hopeless but they are also very important parts of keeping the larger economy going because they do the dirty work that nobody else is willing to do. In modern society, religion fits because it is
there to keep these people’s hopes alive. So they say build the churches and have these facilities like a particular company which used to have chaplains; why would a company need chaplains? Just to say life is okay, God love you etc etc. that’s the role is plays. You also see chaplains in hospital and prisons. So religion is there just to clean up the filth of society, it doesn’t belong anywhere else, like the corporate headquarters and they will praise you for your religious values if you are a better employee. So long as your religion serves the bottom line, it’s a good thing. When your religion starts to ask ethical questions about the practises of your business then your religion is a problem. So if we accept that role for our religion in our society then we have nothing more than assimilated. In post-modern society, the elite of our society look at religion as an interesting, funny weird thing that you do. It is their modern way of showing their superiority over religion. 

فالأولو كتا كرهين
..he (shu’ib) said, even if we are going to be forced to do so?

*Kurh* = to force to do something painful. So the messenger is saying "so you will force us back into your way?

Ayah 89

*قد أفترتِنا علَى الله كذبًا إن وعدنا في ملتقكم بعد إذ نحن الله مثنا وما يكون لنا أن نعود فيها إلا أن يشاء الله ربنا وسبع ربنا كل شيء علمنا على الله تولكننا ربنا أفتح بيننا وبين فومينا بالحق وأنت خير الفتحين (89)*

If that is the case, the reality would then be, then we would have made a huge lie against Allaah...

*إن وعدنا في ملتكم* travel back into your way...

If we were to re-integrate back into your way of life, into your devotions...

*بعد إذ نحن الله مثنا*...
وَمَا يَكُونُ لَنَا أَن نَّعُودَ فِيهَا إِلَّا أَن يَشَآءُ ٱللَّهُ رَبِّنَا

And it is not becoming of us to return back to it except if Allaah our Master Himself Wills

If Allaah had sanctioned this then yes, but He has not therefore, no, we cannot comply

وَسِيِّعَ رَبُّنَا كُلُّ شَىۡءٍ عِلۡمًا

Our Master knows everything in terms of His knowledge

Also the reverse is implied here; maybe the entire millah will become Muslim then yes will re-assimilate because Allaah knows everything. Allaah disgraced the human being is by exposing him. So for us, the, our understanding is: to not have clothe, to be exposed, to be inappropriately dressed is a form of humiliation

عَلَى ٱللَّهِ تَوَكَّلۡنَا ۚ رَبَّنَا ٱفۡتَحۡ بَيۡنَنَا وَبَيۡنَ أَيۡدِيۢنَا وَأَيۡنَحَّيۢنَا وَأَنۡتَ خَيۡرُ ٱلۡفَاتِحِينَ

Upon Allaah alone we have placed our trust. Our Master! cause a separation between us, open up a chasm between us and our nation with purpose and You are the best of those who can create an opening.

Ayah 90

وَقَالَ ٱلَّذِينَ كَفَرُواْ مِن ََوۡمِهِۦ لَٮ نِ ۚ لَّخَسِيرُونَ (۹۰)

The chieftains, the leaders, those who disbelieved from the nation, they said: "If you are going to follow Shu’aib, no doubt about, in that case you really are losers

Be certified that you are the ultimate losers

A smear campaign begins, not just against Shu’aib but to those who may follow him.
Ayah 91

فَآخَذَتۡهُمُ ٱلرَّجۡفَةُ فَأَصۡبَحُواْ فِى دَارِهِمۡ جَـٰثِمِينَ (٩١)

Then the rajfah (the intense earthquake) took them, it grabbed them, by morning time they were just corpses turned over in their homes

Ayah 92

ٱلَّذِينَ كَذَّبُواْ شُعَيۡب ٌ۬ا كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَا ٱلَّذِينَ كَذَّبُواْ شُعَيۡب ٌ۬ا كَانُواْ هُمُ ٱلۡخَـٰسِرِينَ

Those who lied against Shu’aib

Ghaniya yagna = to be so wealthy, the ultimate form of luxury where you don’t need anything from anybody. You are totally self-sufficient and you are living large.

When people are living large, we call them ghanees

Allaah is saying “those who lied against Shu’aib..

كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَا
You would never think that they lived in luxury..

As though they never lived in amazing luxury before in those same homes
Those were the ‘celebrity cribs’ back in the day but you would never think that after Allaah is done with them

ٱلَّذِينَ كَذَّبُواْ شُعَيۡب ٌ۬ا كَانُواْ هُمُ ٱلۡخَـٰسِرِينَ
Those who lied against Shu’aib, they were the losers.

أَكَانَواْ هُمُ ٱلۡخَـٰسِرِينَ
Why did Allaah say it like this:

What did they say a few words ago? They said if you follow shu’aib you will be the losers.
Then Shu’aib now turned away from them...

Saalih alayhissalam had turned away before, now Shu’aib alayhisalam is turning away

He said, "O my nation, I delivered to you multiple messages of my Master and I advised you so thoroughly ...

فَتَوَلَّىٰ عَنۡهُمۡ وَََالَ يَـٰقَوۡمِ لَقَدۡ أَبۡلَغۡتُڪُمۡ رِسَـٰلَـِٰۡ رَب ِى وَنَصَحُۡۡ لَكُمۡ

فَكَيٌۡ۬ َ ءَاسَىٰ عَلَىٰ ََوۡمٌٍ۬ كَـٰفِرِينَ

ءَاسَىٰ = one of the verbs for being sad.
Also to be sad and angry and usually used when you are sad and angry at someone more powerful than you, you can't show that anger so you keep swallowing it in.

Why should I be sad or overwhelmed by you people, how can I even feel sad? Shu’aib is asking these questions to himself

Obviously the words themselves are words of sadness

..upon a disbelieving nation.

the nakira form is used. He doesn’t say 'اللِّدَ مَغْلُوبِكُمُ الْكَافِرِينَ'. Is it his nation? Yes, it is his nation but now at the end of it, it’s like he doesn’t even want to know them- upon a disbelieving nation, not the disbelieving nation
Ayah 94

وَمَا أَرۡسَلۡنَا فِى ََرۡيَةٌٍ۬ م ِن نَّبِى ٍ إِلََّٓ أَخَذۡنَآ أَهۡلَهَا بِٱلۡبَأۡسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمۡ يَضَّرَّعُونَ (٩٤)

And We did not send any prophet at all ever into any town whatsoever except that We grabbed it’s people, its citizens with war and difficulty..

In other words, with great calamity before the destruction of the town, Allaah will bring hard times upon the town/village that the messenger would be sent to

..so they could just get down on their knees, become humble and pray

And make du’a- get some tears coming out of their eyes out of desperation

Allaah put those people in difficult situations just so they can turn back to Him because the easy route wasn’t working with them. All the gifts and all the blessings weren’t working with them

The case study of that would be the nation of Fir’awn and how Allaah sent them nine difficulties and they wouldn’t turn back to Allaah.

Ayah 95

َُمَّ بَدَّلۡنَا مَكَانَٱلسَّي ِئَةِٱلۡحَسَنَةَ حَتَّىٰ عَفَواْ وَََّالُواْ ََدۡ مَسَّ ءَابَآءَنَاٱلضَّرَّآءُ وَٱلسَّرَّآءُ فَأَخَذۡنَـٰهُم بَغۡتَة ٌ۬ وَهُمۡ لََ يَشۡعُرُونَ (٥٩)

This is the amazing formula of Allaah: First Allaah sends really hard times then Allaah removes the hard times from the disbelieving nation and We replaced the time of evil with al-hasanah with good

. Life gets good.

..until they increased

عَفَواً

= means to increase, zaad. They went above and beyond, meaning they were sinful and now because they have the means, the wealth, the health, the opportunity, they went and partied even more. They are digging their hole even deeper. The difficult times were there to bring them closer to Allaah, the easy times is when Allaah is saying fine, hav ei tyour
way. Then they have such good times that they can’t even remember the hard times they
say:
ََالُواْ ََدۡ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ وَٱلسَّرَّآءُ

They said "Those difficult times and easy times used to be our ancestors problem
And they were so happy in that state:
فَأَخَذۡنَـٰهُم بَغۡتَة ٌ۬ وَهُمۡ لََ يَشۡعُرُونَ
..then We grabbed them out of nowhere
Baghta mufaaja’atan bi dooni indhaarin
Without any forewarning or notice, all of a sudden He got them
What did Allaah say in the beginning of this surah, how might He get people? Bayaatin
awhum qa’iloon = either they are sleeping peacefully at night or they are taking an
afternoon nap and the next thing we know it is as if they had never lived luxuriously here.
..and they are not going to be the ones who will realize it
Ayah 96
ََوَلَوۡ أَنَّ أَهۡلَ ٱلۡقُرَىٰٓ أَمۡعَنُواْ وَاتَّقُواْ لَفَتَحۡنَا عَلَيۡہِم بَرَكَـٌٍٰۡ۬ م ِنَ ٱلسَّمَآءِ وَٱلَۡۡرۡضِ وَلَـٰكِذَّ بَعۡسَـٰكِرَ نَ أَحۡسَنَ مِنَ ٱلسَّمَآءِ وَٱلَّذِينَ ۚۚ (٦٩)
ۗۗۗوَلَوۡ أَنَّ أَهۡلَ ٱلۡقُرَىٰٓ
And had all of the people in all of those town
The towns which have just been mentioned and includes Makkah
ََءَامۡنُواْ وَاتَّقُواْ
..had come to believe and they had taqwa, became fearful and conscious of
Allaah,
We would have opened the doors upon them of blessings upon blessings upon blessings from the sky and from the earth

Baraka and tabaaraka = goodness that keeps on multiplying. We would have opened the doors of goodness to them that you have kept on multiplying from the sky and the earth. Rain would fall from the sky and vegetation would grow from the earth.

وَلَكَنْ كَذَّبُواْ فَأُحَذَّنَّهُم بِيَمَةٍ حَسَنَاءٍ يَكْسِبُونَ

However, they lied against revelation so We seized them on account of their sins that they used to earn for themselves

Ayah 97

أَفَأَمِنَ أَهۡلُ ٱلۡقُرَىٰٓ أَن يَأۡتِيَہُم بَأۡسُنَا بَيَـٰتٌ وَهُمۡ نَآٮ ِمُونَ

Did the people of the towns feel safe that Our punishment would never come to them? Or that it would come to them in the middle of the night and they were in the middle of their sleep?

Did they feel safe from that?

أَوَأَمِنَ أَهۡلُ ٱلۡقُرَىٰٓ أَن يَأۡتِيَهُم بَأۡسُنَا َُحٌ۬ى وَهُمۡ يَلۡعَبُونَ

Did the people of those towns feel safe that the punishment wont come to them in the middle of a sunny day?

ضَحَى

= bright morning

..and they are playing?

Ayah 99

أَفَأَمِنُواْ مَڪۡرَ ٱللَّهِ فَلَا يَأۡمَنُ مَڪۡرُ ٱللَّهِ إِلََّا ٱلۡقَوۡمُ ٱلۡخَـٰسِرُونَ

Did they feel safe from the Plan of Allaah? The only people who feel safe orm the Plan of Allaah is the ultimate losers

The ultimate losers who did all the wrong and then did not feel the need to feel any danger
Ayah 100

أَوَلَمۡ يَهۡدِ لِلَّذِينَ يَرَُِونَ ٱلَۡۡرۡضَ مِنۢ بَعۡدِ أَهۡلِهَآ أَن لَّوۡ نَشَآءُ أَصَبۡنَـٰهُم
ۚ
١١١
١١١
وَنَطۡبٌَُ عَلَىٰ َُلُوبِہِمۡ فَهُمۡ لََ يَسۡمَعُونَ

Wasn’t it enough to guide those who inherited the earth after its original citizens?

The people sitting in Makkah now, they are not the original citizens of the earth. The actual citizens of the earth came and Allaah took them out put new ones and He put those out and put new ones – is not this all enough for those who are inheriting the earth now?

That if We were to want right now We would grab them, afflict them and target them on account of their particular sins and place locks upon their hearts, seals upon their hearts, then they are not going to be listening.

Ayah 101

تِلۡكَ ٱلۡقُرَىٰ نَقُص  عَلَيۡكَ مِنۡ أَنۢبَآٮ ِهَا
ۚ
١١١
١١١
وَلَقَدۡ جَآءَتۡہُمۡ رُسُلُهُم بِٱلۡبَي ِنَـِٰۡ
فَمَا َُانُواْ لِيُؤۡمِنُواْ بِمَا َُذَّبُواْ مِن ََبۡلُ
کَذَزلِكَ يَطۡبٌَُ ٱللَّهُ عَلَىٰ
قُلُوبِ ٱلۡڪَـٰفِيرِينَ (١١)

تِلۡكَ ٱلۡقُرَىٰ نَقُص  عَلَيۡكَ مِنۡ أَنۢبَآٮ ِهَا

Those are the towns (Allaah highlights these particular towns) We are narrating unto you some of their events

Allaah is not giving us all the details, not amba’a but min amba’a

وَلَقَدۡ جَآءَتۡہُمۡ رُسُلُهُم بِٱلۡبَي ِنَـِٰۡ

And all of their messengers had already come to them for sure with the clearest proofs

فَمَا َُانُواْ لِيُؤۡمِنُواْ بِمَا َُذَّبُواْ مِن ََبۡلُ

They weren’t going to be the ones to believe because of the lies they had made from much before
When messengers came and offered them the path of guidance through revelation, that was their second lying, the second time they had already lied was against their own fitra, the pre-programmed Tawheed that Allaah put inside them, they’ve been lying against that their entire lives. As a result of this, they had got so conditioned into denying their inner selves that they denied the revelation too.

كَذَّاَلِكَ يَطْبِعُ اللَّهُ عَلَىٰ قُلُوبِ الْمُكَفَّرِينَ

That is how Allaah places a seal upon the hearts of the disbelievers

Ustaadh would like to mention a piece of poetry from Ali RadiAllaahu anhu:

_Al aqlu aqlaan,_

_Matbu’un wa masmu’_

The intellect is actually two intellects, an intellect that was given to you in its natural state, meaning you were born with it, an inherent intellect. And an intellect that is acquired through hearing, an intellect that develops

_Fala yanfa’ul masmu’u idha lam yaqum matbu’_

The acquired intellect, the one that grows over time is of no benefit if a person has lost the inherent intellect, the fitra.

_Kama daw ushamsi la yanfa’ idha daw’ul ‘ayni mamnu’_

Just like the light of the sun is of no benefit when the light of the eye is missing

In other words, that fitra inside – Allaah is saying that will light the first time, they denied that intellect inside

Revelatioim came and appealed to the other intellect and it should have corresponded to what they already had inside but now the light of revelation is like the light of the sun in front of a blind person. It has no benefit.
Ustaadh Nouman would like to go back a couple of ayat which he had covered before but had not tied them together as well as they should have been and will speak about other things that have been overlooked from suratul An’am.

The stories in the Qur’aan (a few have been passed already and a lot yet to pass through) are placed every time in pieces and they are placed inside a surah and only a small portion is mentioned in that surah. Most of them time, if not all of the time, most of the story that is mentioned furthers the argument of that surah. The point is not to just mention the story but the point is to further an argument that has already been presented in the surah. An example of this is in suratul An’am, we studied Ibraheem alayhisalam destroying the idols. The Ustadh mentions a conversation he had with a brother who was in one part of the Muslim world which has a lot of extremist groups, in terms of different interpretations of the religion. They are in a country with a lot of Muslims but there are also many Hindus and this Muslims group decides that they will follow the sunnah of Ibraheem alayhisalam and they are going to go break idols. They’d bring together some young Muslims and raid a temple or two and they say they are fulfilling the sunnah of Ibraheem alayhisalam because the Qur’aan says they did; they quote the Qur’aan when they give their khutbah and talks that this is what we should do. Unfortunately it ended very badly because one of the guardians of the temple got wind that they were coming so, they were waiting with axes, and swords and a few Muslim kids got killed 10-15 years ago.

It is an indication on how we look at things in the Qur’aan and we separate them from the conversations that are taking place in the surah.

The first point of criticism is: if this was something to be done then the first to do it would have been the Prophet salAllaahu alayhi wa sallam in mid-Makkah surah, you would have five years still left and then several battles and eventually the conquest of Makkah but all until then, there was no talk of destroying idols and there was opportunity to do it too. But the Qur’aan says this is the case given to Ibraheem alayhisalam specifically. The messenger sallAllaahu alayhi wa sallam was given a different kind of hujjah - that is one thing. But why even mention that (destruction of the idols)? The point is, the entire conversation in suratul An’am was the disbelievers saying that ‘your religion doesn’t make any sense because you have nothing to show, all you have are these words. If you show us something convincing, the angels, the Book coming down, Judgement day coming, if we just see something, then we are ready to believe’. Suratul An’am kept repeating the Qur’aan is enough and then the tables are turned; “You are saying our religion doesn’t make sense, what about the very foundations of your religion that were challenged by your father Ibraheem alayhisalam, who exposed to you how idiotic shirk is”, then that story is mentioned. That is the original context of the event and things fit together as the conversation progresses.
It is also important to highlight one of the main fundamental themes running through suratul A’raf. If you keep this theme in mind when you study suratul A’raf you will start noticing things and the most essential theme running through surah A’raf is a conflict between acknowledging the message, remembering and being heedless – ghafila. Ghafila is a very deep concept and it is the opposite of a dhaakir: the one who remembers. Ghafila is someone who doesn’t know what is going on around him. This surah’s most important lesson is that of ghafila. This idea of heedlessness and being oblivious to what is around you is considered a disease of the heart; that is why that heart is mentioned a lot. What starts with ghafila which is the first problem, you can even consider it as a innocent problem, you can recover from that problem. Why? Because the antithesis of ghafila is dhikr – once you actually remember, wake up and realise, you can no longer be a ghafila, you are a dhaakir. But there is another problem for which there is no return and that is arrogance, kibr. Shaytan’s problem wasn’t ghafila, it was kibr which he can’t come back from. Adam alayhis salam, his problem was ghafila. He became a little heedless about that instruction, a momentary slip, but he can come back from that. This will get mentioned over and over again in the multiple stories that are coming. Either you are going to see a story about ghafila or you will see a story about kibr. The disease you can recover from or the disease you can’t recover from and both will be contrasted and eventually the idea of the surah is if you remain ghafil long enough then you will reach stage two, which is kibr and you won’t be able to come back. Now with that in mind:

Ayah 100

أَوَلَمۡ يَهۡدِ لِلَّذِينَ يَرَُِونَ ٱلَۡۡرۡضَ مِنۢ بَعۡدِ أَهۡلِهَآ أَن لَّوۡ نَشَآءُ أَصَبۡنَـٰهُم بِذُنُوبِهِمۡ ۚ
وَنَطۡبٌَُ عَلَٰٓ أَلُوبِہِمۡ فَهُمۡ لََ يَسۡمَعُونَ

For those who inherited the earth after the original, was it not enough to guide them, had We wanted We would have caught them, targeted them because of their sins...

The Makkans are being told “you inherited this region much after many other nations have been destroyed; a lot of history has gone on in that vicinity” Other nations and even across the water, on the other side, Egypt which is coming now; up until now all the stories being mentioned are in this side of the water and now we will go to the Africa side of the water and we will see Egypt, Sudan and that region and Musa alayhisalam will start getting mentioned. “so We could target you just as well but you have become heedless”- they see the ruins but don’t think that they have anything to do with them. This is a deep point for Muslims and even human beings living here today. Two things: 1) the Qur’aan, especially Makkan Qur’aan wasn’t talking to Muslims, it was talking to everybody. We, right now, are having a conversation among Muslims. But according to the spirit of the deen, this conversation is supposed to be happening with all of humanity- Allaah is directly engaging all of humanity. But even for Muslims, we think of the nations that were destroyed, punishments that came, Allaah did this that or the other to a town, what never crosses our mind? That it could happen to us, this is just interesting history, but you wouldn’t think that it would happen to us. We are completely heedless from that fact; we are completely safe from that reality. Makkans are told there are lots of people who came before you they did a
lot of sins too and they felt totally safe that what happened to nations before them would never happen to them.

وَنَطۡبٌَ عَلَىٰ قُلُوبٍ مَّهُمْ لَا يَسۡمَعُونَ

...then We placed a seal upon their hearts and they refused to listen

Refusing to listen to somebody is a show of arrogance and that only happens with the heart is sealed.

First they were oblivious, *ghaafil*, then Allaah placed the seal when they showed arrogance and they got to a point in their arrogance that they are not even willing to listen.

**Ayah 101**

تِلۡكَ ٱلۡقُرَىٰ نَقُص  عَلَيۡكَ مِنۡ أَنۢبَآٮ ِهَا

Those towns are the ones We are narrating unto you very eloquently from their events

من ٱلۡقُرَىٰ

This is really beneficial here. Allaah did not give us super explicit details about each town, its geography, it’s borders, it’s population, how many years they were there etc etc. Allaah gave us very limited *min*, He gave us from their events enough for us to wake up and realise this could happen to us too.

وَلَقَدۡ جَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَاتِ فَمَا َُانُواْ لِيُؤۡمِنُواْ بِمَا َُذَّبُواْ مِن ََبۡلُ

And messengers came to them with the clearest proofs, they were not ever going to be the ones to believe on account of the lies they had made from much before.

Allaah is saying that that weren’t going to believe in the messengers and that is because they were already engages in lying against truth before they even became contact with messengers. This is going to be opened up in ayah 172 among other places in this surah.

What is this ‘much before that they had already lied against’? there is some kind of
conversation they already had with Allaah that they are in denial of and this is the second
time round they are in denial of.

كَذَآَلِكَ يُطۡبِعُ اللَّهُ عَلَىٰ قُلُوبِ ٱلۡكَـٰفِرِينَ

That is how Allaah places a seal on the hearts of those who disbelieve

Those who have the seal of truth inside them and they don't allow it to flourish- Allaah says
fine, keep it inside, let it become buried and *makfoor*, buried, kaafir, the one who buries the
truth.

Ayah 102

وَمَا وَجَدۡنَا لَُِۡۡثَرِهِم م ِنۡ عَهۡدٍ ۖ وَإِن وَجَدۡنَآ أَُۡثَرَهُمۡ لَفَـٰسِقِينَ (۱۱۲)

And We didn’t find for most of them the capacity to do justice to promises and
the only thing We found instead We found most of them truly truly corrupt

The idea of promising and corruption are mentioned together because essentially promise is
when you have a responsibility, a promise, and you violate it somehow- that is essentially
was corruption is. So first *ahd* is mentioned and *faasiqeen*, people who do fisq

It is interesting that Allaah uses the word promise, that will also get covered when we get to
ayah 172.

Ayah 103

فِرۡعَوۡنَ وَمَلََِٓهِۦ فَظَلَمُواْ بِہَاۖ فَٱنظُرۡ كَيٌۡ۬ َ كَانَ عَ ـٰقِبَةُ ٱلۡمُفۡسِدِينَ (۳۱۱)

Then We raised (after We talked about all those last time) much after them We
appointed Musa (alayhisalam) with our miraculous signs sent to Fir’awn

وَمَا بَعُثۡنَا مِنْ بَعۡدِهِم مَّعَهُ وَسَىٰ بِـ َايَـٰتِنَآ إِلَىٰ فِرۡعَوۡنَ

This is a laqab, it is a title, it is not a name. There were lots of Fara’ina; some argue that
when Musa alayhisalam ran away after killing a man, it was actually the father Fir’awn who
was in charge but by the time Musa Alayhisalam came back, the father fir’awn had retired
and before his death handed most of the power of the kingdom to his son. So it is the son
fir’awn that he was dealing with, at least to Jewish historians. The interesting this is the
father fir’awn had a love for Musa alayisalam but the son fir’awn also had a love for Musa
because they were raised in the castle as brothers and he thought of Musa alayhisalam as an older brother because when father fir’awn saw Musa, he was child-less which brought on the affection for Musa but eventually did have a child and the son was raised as a younger brother. So that family dynamic is there when Musa alayhisalam comes back

وَمَلََِيْهِۦ And his chiefs...

Musa alayhisalam and Fir’awn is going to be the longest story in this surah. Other stories have been mentioned but this will be the longest of them. Also if you think about what makes this story important, there are to groups that are going to be talked about: on the one hand there is going to be Fir’awn and on the other hand there is going to be Bani Isra’eel. The two primary interactions of Musa alayhisalam is first with Pharoah and then to the Children of Israel. The fundamental problem of the fara’ina was arrogance. The fundamental problem of Bani Isra’eel was heedlessness, ghafila. So those two things are going to be contrasted and interestingly it is like a case study of what had already happened in human history with the story of Adam alayhisalam. Who is taking the role of Iblees now? Fir’awn is. And who has the opportunity to come back from its mistakes and still makes mistakes? Bani isra’eeel. So there is a continuation of the narrative, along the same themes happening in the surah which is very beautiful.

About Musa and Bani Isra’eel being in Egypt: Yusuf alayhisalam, when he was given a position of power and ministry, like finance, the treasurer of Egypt, at that time they had a different king dynasty. Those kings were completely different from the fara’ina and under their rule, because Yusuf alayhisalam was a foreigner, it’s like he had a green card, he was an immigrant, but then he got status, he held position, and he also sponsored his family. (ustadh is using immigration terms on purpose). Now his immigrant family are in a good position in that land. When immigrants become higher up in position, the locals develop a serious hatred for them. Like ‘these people came from outside and have taken our jobs’ attitude. A revolution happens, and there is a new dynasty of locals comes and takes over power in Egypt - this is the dynasty of the fara’ina. There are two reasons to humiliate all foreigners. Jews weren’t the only foreigners that were persecuted and later on in Qur’aan we see a hint of that. But the Bani Isra’eel were in a special, higher level of previous government so you have to go out of your way to humiliate those who were higher up in the previous ranks. So everybody knows times have changed. So they go out of the way to persecute the Jews, also there isn’t just the political reason for their persecution, they also provide cheap labour. They were the means that they were going to build their castle, ya’rishoon will be mentioned later on, they built high lofty buildings. Also means to make delicate farming. They did a lot of farming work and construction work and all of that labour was coming from the slave race which was the Bani Israel, the sons of Ya’qub alayhisalam and his grandchildren.

So Musa was sent to Fir’awn and the mala’

Mala yami’i/u = to fill. The chiefs are called mala’ because they filled his court.
فَظَلَمُواْ بِہَا ۖ فَٱنظُرۡ كَيٌۡ۬ َ كَانَ عَـٰقِبَةُ ٱلۡمُفۡسِدِينَ

Then they did wrong with those signs. Then watch, take a good look, what became of those who caused corruption?

Even the Arabs knew that the fara'in were an incredible dynasty. Those ruins are still around today and probably in much better shapes even at the time of the Arabs, 1500 years ago, so they knew some powerful people lived here. But Allaah says, take a good look, what happened to them?

Ayah 104

وَََالَ مُوسَىٰ يَـٰفِرۡعَوۡنُ إِن ِى رَسُولٌٌ۬ م ِن رَّب ِ ٱلۡعَـٰلَمِينَ

And Musa said to Fir’awn “no doubt about it I am a messenger sent from the Master of all nations and all people”

when we read this we should be thinking, though this is the story of Musa alayhisalam, the conversation is about Rasulullah sallAllaahu alayhi wa sallam and the Makkans. So just like Musa said to Fir’awn I (the prophet sallAllaahu alayhi wa sallam) am saying to you.

Ayah 105

حَقِيقٌ عَلَىٰٓ أَن لََّا أَفُوِّلُ عَلَىٰ أَلِٰهَٰتِ أَلِٰلٰهِ إِلَّا أَلِٰلٰهُ إِلَّا ٱلۡحَقِّ قَدْ ِجَنَّتُكُمُ بِبَيۡنَٰهَا مَن رَّبِّكُمُ فَأَرۡسِلۡ مَعِىَ بَنِىٓ إِسۡرَزٓءِيلَ (۵۱)

حَقِيقٌ عَلَىٰٓ أَن لََّا أَفُوِّلُ عَلَىٰ أَلِٰلٰهَٰتِ أَلِٰلٰهِ إِلَّا أَلِٰلٰهُ إِلَّا ٱلۡحَقِّ

Means mustaqqiq, the one who deserves

I have the right to deserve to be considered someone that shouldn’t be saying anything against Allaah except the truth

In other words, “you know me, I have lived with you, you know my character and there is no way you can just turn around and call me a liar. I know what I have earned, I know the credibility from which I speak”

So he calls on his credibility when he says haqeequn

فَدْ ِجَنَّتُكُمُ بِبَيۡنَٰهَا مَن رَّبِّكُمُ
I have come to you with the clearest proof, with the absolutely clear, undeniable proof from your Master

فَأَرْسِلۡ مَعِيَ بَنِىٓ إِسۡرَٰعِيلَ

Then send your Bani isra’el with me

Give up your free labour

Now for example in modern times in America, there is a big immigration debate. Imagine the rule was that you could make them work but you don’t have to pay them anything, companies would love that because the biggest cost in companies is human resources. The companies, even today, that make the biggest margins are the ones that have abusive labour set-ups in the third world which they pay only enough to just eat food and eat food. This is new fir’awn. Even today, this abusive form of labour is still slave labour.

Ayah 106

قالَ إِن كُنْتَ جِئَٰتَ بَيۡاٰيَةٍ قَاتَٰتَ بِيْنَ أُنَّا إِن كُنْتَ مِنَ الصَّدِيقِينَ

Fir’awn said "If you came at all with any kind of miraculous sign then bring it if in fact you are telling the truth"

Inji’ta biayaati is enough but when you say in kunta ji’ta bi ayaati it is like saying “in a way you came with something”

Fir’awn is sure that Musa is lying.

The conversation here is moving more quickly. If you have heard Ustadh speak of surat shuara before, that conversation is more detailed but here this part of the conversation is more brief.

Ayah 107

فَأَلۡقَىٰ عَصَاهُ فَِِذَا هِىَ عَبۡنَٰنٌ

Then he threw his staff, then out of nowhere, immediately, it turned into a large snake

Thu’baan, hayya and jaan = three words used for snakes in the Qur’aan. Thu’baan and hayya is used for the snake that the staff turned into. Hawa yahwa is used in Arabic for the fangs of a snake. So when Allaah says hayya-tun tas-ha it’s fangs are actually showing and it looked like it was about to bite.
Thu’baan is the large python. Sometimes Allaah highlights its size and thu’baan is used and sometimes Allaah highlights how scary it was, then hayya is used because the fangs are the really scary thing about a snake.

..then it became a large python which made it absolutely clear that he wasn’t a liar

*Mubeen* = it clarified. It is muta’addi. It is not just clear, it clarified the issue. It became very obvious the Musa alayhisalam wasn’t making anything up.

Ayah 108

وَنَزَعَ يَدَهُ ۖ فَِِذَا هِيَ بَيۡضَآءُ لِلنَّـٰظِرِينَ (٨١١)

And he drew out his hands then it immediately turned white for all to see
For people to stare at, they couldn’t take their eyes off of it.

Ayah 109

قَالَ أَلۡمَلَا مِن قَوْمِ قَرَعُونَ إِنَّ هَـٰذَا لَسَاحِرٌ عَلِ

The chieftains said: “No doubt about it, this is really a knowledgeable magician”

This should also ring a bell. What did the people say to our Rasulullah sallAllaahu alayhi wa sallam? He is a really knowledgable magician.

Ayah 110

يُرِيدُ أَن يُخۡرِجَكُم مِّن أَرۡضِكُمْ مَّن أَرۡضِكُمْ قَمَادًا تَأۡمُرُونَ (١١٠)

He intends to expel you out of your land so what do you people say?

This direction of this ayah is questions. Maybe this Fir’awn talking back to the chiefs, or maybe the chiefs are now saying this to the people. The chiefs are trying to rally the people against Musa alayhisalam. They weren’t talking to the Bani Isra’eel when they were saying that, they are talking to the other nationals; to raise nationalism as an excuse to get rid of Musa Alayhisalasam
Ayah 111

قَالُواُ أَرۡجِهۡ وَأَخَاهُ وَأَرۡسِلۡ فِى ٱلۡمَدَآٮ ِنِ حَـٰشِرِينَ (١١١)

The original word is rajaha = to grab by the teeth. 
Arjaha = to hold off of something because of caution just like when you bite something with your teeth or grinding it, you are holding off from swallowing. To hold off doing something until the thing is ready.

Don’t get to him yet, give him time, let’s finish cautiously grinding out teeth, in other words, making our plan, and let his brother go with him and send in all of the big cities recruiters.

حَـٰشِرِينَ

Hashara = when you herd animals. If you were going to say just gather the magicians, you say jamieen. But if you say hashireen you go and find a tag, grab him by the neck and drag him here.

Ayah 112

بَأَنَوكَ بِكُلِّ سَـٰحِرٍ عَلِيمٍ (١١٢)

They will bring you every knowledgeable magician.

Ayah 113

وَجَآءَ ٱلسَّحَرَةُ فِرۡعَوۡنَ ََالُوٓاْ إِنَّ لَنَا لََۡجۡر ا إِن ُُنَّا نَحۡنُٱلۡغَـٰلِبِينَ (٣١١)

The magicians came upon Fir’awn, they said to Fir’awn “no doubt about it, we really are going to have compensation if we are going to win”

Suratul Shu’ara put this as a question. Are we going to have compensation? Here there is no question. Here they say flat out, no doubt about it we are going to get paid if we win, we aren’t asking, we’re telling you. They are more aggressive in this surah. It seems in surah shu’ara it was the early part of those who were brought up, they were more scared, here they are more confident now. You will notice that as theory goes on, everything is more aggressive.
Ayah 114

قالа نعمة و إنكم لمن المقربين (١٤)

He said “Yes, ...”

In surat Shu’ara he said, Inna kum idhan la minal muqarrabeen "yes! In that case you will be brought very close to my administration”

Here Fir’awn is quoted as saying:

“Yes! You will for sure be brought close to my administration”

I am not saying if you will, I am guaranteeing you right now, I’m already giving you that seat. Fir’awn is more desperate. There is no idhan or condition is given here anymore. There are two incentives: there is the financial incentive that the magicians are interested in but Fir’awn is smart, he knows that if these guys win they will become popular among the people and one reason to keep them in my administration and give them political positions too even though they didn’t ask for them in that way they won’t develop political aspirations of their own. Because talk was happening that the people will start following the magicians. So Fir’awn is smart, he will put them in his party, give them a cabinet position before they get idea of their own. The second reason is that they are popular, if they in they will be the heroes of the nation, if I am on top and they are right under me, so them looking good automatically makes me look good.

Since the magicians are more confident in this surah, the texture has changed. In suratul shu’ara Musa alayhisalam was the first to speak, “you throw whatever you are going to throw”. In this surah, the magicians confidently come out and say:

Ayah 115

قالوا يموسى إمأ أن تلقى وأمأ أن نحن الملقين (١٥)

They said “O Musa! Are you going to throw or we going to be the ones to cast the first shot?”

Ayah 116

قال الفوا فلما ألفوا سحرنا أعين الناس وأسرهوبههم وجاءو يسحر عظيم (١٦)

Musa Alayhisalam said “throw!” and when they did throw they mystified the eyes of the people..

They did trickery upon the eyes of the people. This is also a continuation of a previous conversation. In this surah there will be a completion of the conversation that started in
suratul An’am about the people wanting to see something. Here Allaah describes even falsehood can be seen and people can see that and believe in it. Allaah then says later on “If I did send the book down and you touched it with your own hands they would say my eyes are drunk”.

..and they instilled fear in them

*Rahab* = fear. A fear that has immediate consequences

When their ropes and rods started moving around people got really terrified.

..they brought an amazing magic

That was no small feat they did. That was quite a show they put. When the recruits were found they were of the elite class and they put on a good show to the point where Allaah compliments it.

**Ayah 117**

وَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنۡ أَلۡقِ عَصَاكَ ۖ فَِِذَا هِىَ تَلۡقَّيۡتَ۬ مَا يَأۡفِكُونَ

Then We revealed to Musa..

The magicians mystified the people so much that even Musa alayhisalam was stunned and he didn’t know what to do, so Allaah had to tell him to “throw the stick, don’t get frozen”

“throw the stick” and all of a sudden it swallowed

*Laqifa* = one of the several words in the Qur’aan for swallowing- amongst others like bara’a, mala’a, sagha, ghassa,

But this word means to chew something quickly, like with one bite you gulp it all down.

There are two things that imply the rushing here: 1) *idha* all of a sudden, out of nowhere 2) here *talqafu* – immediately swallowed. Interestingly, *thu’baan* was used before and *thu’baan* is masculine – the reality of it was it is not a snake, the reality is that it is still a stick ‘asa is feminine. Allaah can make the stick to that. Otherwise it would have been *huwa yalkafu* but it is *heya talkafu*.

..”it is what swallowed whatever lies they had made up”
Ayah 118

فَواقعَ الْحَقٍ وَبَطَلَ مَا كَانُواْ يَعَمَّلُونَ

Imagery of 

Imagine a boulder just drops. *Waq'a* = something to fall. Later on we will see the mountain hovering above Bani Isra’eel and they are looking “convinced that it will drop on them”

Like a mountain coming down, a meteor hitting, the truth just dropped and falsified, negated, cancelled everything they had been working on

Ayah 119

فَغُلِبُواْ هُنَالِكَ وَٱنقَلَبُواْ صَـٰغِرِينَ

Then they were all dominated then and there and they were brought low.

They were transformed into the humiliated ones. You would think that this is talking about the magicians, but the next ayah makes it clear that this ayah isn't talking about the magicians. If it was talking about the magician there would be no reason to mention the *fa'il, the object.* was something highlighted from the very beginning and this is continuation of that subject.

Ayah 120

وَأُلۡقِيَ ٱلسَّحَرَةُ سَـٰجِدِينَ

You could say *wa ulqu saajideen* – hum – you would keep the pronouns going. But the pronouns changed which means they are not the ones who are humiliated, it is Fir’awn and his generals who are not to be honoured, the entire staff that is standing on the throne.

They are the ones how have been transformed into humiliated ones and the entire crowd is laughing at them.

The magicians were thrown ..

Like they couldn’t even help themselves

...into a state of sajda.
It’s like an overwhelming force just pushed them down. The combined imagery is like the truth that weighed and came down on them and it just forced them down into sajda.

**Ayah 121**

قَالُواْ ءَامَنَّا بِرَبِّ الْعَالَمِينَ (121)

They said We have come to believe in the Master of all people, of all nations.

just to make it clear to Fir’awn and the chiefs..

**Ayah 122**

رَبِّ مُوسَىٰ وَهَـٰرُونَ (122)

The Master of Musa and Harun

So there is no ambiguity that it is not fir’awn.

Interesting in surah Taha we will read rabii haruna wa musa and in other places we fine rabi musa wa harun. It is interesting because it is in surah taha which highlights the role of Harun alayhisalam more than any other surah. We will learn more about Harun alayhsalam in the same story more than anywhere else and his name is mentioned first. But here we don’t know anything about Harun alaysalam therefore he is mentioned last. Even the sequencing of the words tells you about the context in the ayat of the Qur’aan.

**Ayah 123**

قَالَ فِرۡعَوۡنُ ءَامَنتُمْ بِهِۦ ََبۡلَ أَنۡ ءَاذَنَ لَكُمۡ (٣٢١)

Fir’awn said “You have come to believe in him?”

Other mention is amantum lahu – you caved into him? Now he actually realises that they haven’t just given up, they have also believed in him. You have accepted him as a messenger?

قَبِلَ أَنَّ ءَاذَنَ لِكُمْ

..before I gave you permission?
In suratul shu’ara when we get there Fir’awn is going to accuse Musa first. He will say
\textit{innahu la kabeerukum...} – “he is your big chief, he is the one who taught you magic” the
accusation even when they were talking to fir’awn. So when he comes after, he comes after
the magicians first. when straight to Musa alayhisalam. But in this surah, already the
sorcerers were more aggressive

إِنَّ هَـٰذَا لَمَكۡرٌٌ۬ مَّكَرۡتُمُوهُ فِى ٱلۡمَدِينَةِ لِتُخۡرِجُواْ مِنۡهَآ أَهۡلَهَا

That is a plot you all came up with, hashed it together in the city so you can expel
its citizens
You want to expel its great citizens? Everybody is listening to this conversation. He already
know that he has been humiliated, he can’t even rely on his chiefs anymore, the only ones
he can make important now are his people. Before he tried to make his chieftains feel
important but that won’t help now, now all the people are watching so he has to make them
feel like this is their land.

فَسۡوَفُ تَعۡلَمُونَ

..soon you will find out what I do with my people

Ayah 174

لَأَقۡتِعُنَّ أَيۡدِيَكُمۡ وَأَرۡجُلَكُمۡ مَنْ حِلَفَ لَهُمْ لَا صَلَّىۡنَ‌ۖ أَجۡمَعِينَ

(124)

I will chop off your hands and feet from opposite ends, I swear to it, then I will I
crucify all of you altogether

Ayah 125

قَالُواْ إِنَّا إِلَىٰ رَبِّنَا مُنَقِّلِبُونَ (125)

They very casually said
No doubt about it we will be returning to our real master anyway

Ayah 126

وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنَّ أَمَانَٰتِ رَبِّنَا لَمَّا جَآءَتۡنَا رَبَّنَآ أَفۡرِۡۡ عَلَيۡنَا

(126)

And what revenge are you taking from us, you are not revenging from us at all
except for one reason that we have come to believe in the miraculous signs of
our Master when they came to us
What was the miraculous sign for them? The actual eating of their work

Another thing that is important here: an expert in his field knows the limit in his field. An expert in physics knows how far physics can go or how far human knowledge has gone in the study of physics. These (the magicians) are experts in magic because they are the top of the top in their field. They know how far magic can go. They are the first to recognise that this isn’t magic because they know that magic can’t go that far. However the people do not see that. For them this is better magic than that magic. So just because the magicians fell into sajda immediately is not enough for everyone else to fall into sajda. You have to really understand magic to know that this is way passed the realms of magic. In some sense it is true of the Qur’aan too especially when it comes not to the guidance of the Qur’aan but the miracle of the Qur’aan. So when someone studies Arabic in depth and one of their goals (of course the primary goal is to seek guidance) is to appreciate the difference between human effort in speech and Allaah’s Speech. They will start appreciating the miracle of the Qur’aan more and more. Someone really appreciates this miracle because they can compare the best of language that human beings can do to what Allaah does. What happened to the magicians was that they were thrown into sajda, the point of appreciating the miracle of the Qur’aan is to be thrown into sajda, to be overwhelmed by its beauty. We are learning something important here by the reaction of the magicians, that is the net result. It increased them in the pursuit of guidance, it committed them more to guidance. Appreciating a miracle is like waking up, “I was ghafil of this and now I could see it all of a sudden” Now that you see, there should be the behaviour of someone who is awake and the first thing in that is sajda. Sajda is also important for another reason: we can compare the best of language that human beings can do to what Allaah does. The refusal to do sajda happens for two reasons: 1) arrogance 2) ghafil, but when their ghafila was taken away, they can now do sajda.

In da’wah the real conversation is the message, not the miracle. The Prophet sallAllaahu alayhi wasallam did not go around debating about the grammatical nuances of the Qur’aan, the first thing was the message itself. It is appealing to something good, to human decency, which is first. Then the icing on the cake is its beauty and perfection. Therefore, you don’t go to the icing first, you go for the message first. First and foremost the religion is meant to be appreciated for its message and perfection in its character.

رَبَّنَآ أَفۡرِۡۡ عَلَيۡنَا صَبۡرٌ۬ا وَتَوَفَّنَا مُسۡلِمِينَ

Our Master, pour patience unto us...

It is interesting that this is mentioned twice and both time it is something to do with Musa alayhisalam. One time the sincere followers of Musa alayhisala, the magicians and later on generations after, there are still followers of the sunnah of Musa alayhisalam – the army of Talut and Jalut, they are under the leadership of Dawud alayhisalam and Talut alayhisalam and they come across the army of Jalut, the same words are used. .

Ustadh argues perhaps, they had the revelation and their story was passed down generation after generation so when they got to Jalut, perhaps they had remembered what the magicians had to face an impossible opposition with the fir’awn and they asked this du’a and they used this dua. It is part of their tradition. By the time they get to Talut alayhisalam way down in Isr’aeeli tradition they already have the story of Musa alayhisalam back in their history, so they draw from those just like we draw from the du’a of Adam alayhisalam, the du’a of Ibraheem alayhisalam, we learn from their du’as and we use them.
...and give us death as Muslims

As opposed to saying *amitna muslimeen* “give us death as muslims”

*Tawaffana* = to take away

The word already suggests that we believe that this is not the end. We are just being taken away from here to somewhere else. They already understood that this is not the only life and this is captured in the word *tawwafna*. If you just say give us death it doesn’t suggest there is anything after.

Ayah 127

The chiefs are now after this crisis and an emergency meeting is held.

**The chiefs of the nation of fir’awn said are you going to leave Musa and his people so they can cause more corruption in the earth?**

**He is not just disloyal to me and this country; he has also disrespected you and your gods!**

The generals recognise that Fir’awn also has a god. This is actually Egyptian history pharaoh claimed to be the God of the earth but they believe that they were the descendants of the lords of the sky, the sun, so they worshipped the sun. This intricate aspect of Egyptian history is being recognised in the Qur’aan. Musa is abandoning you and your gods, he’s abandoning all of them. Fir’awn had a soft spot for Musa alayhisalam, he can’t get himself to issue the death warrant but he doesn’t want to say no, he’s my brother I love him etc. because then he will look weak. Instead Fir’awn says why don’t we kill everybody else?

**He said “We will kill all of their sons ...**

Fir’awn just ignored the whole thing the general said, “are you going to leave Musa alone and his nation?” he goes for the nation and leaves Musa.

**“..and let’s let their women live”**

This is a form of humiliation because it doesn’t have to be spelled out what they will do with those women.
“..we are the dominant force over them”

Who do they think they are talking like that or laughing in that crowd?

Ayah 128

In the meantime, Musa is also having an important meeting with his people.

Musa said to his people, “Seek help from Allaah and remain patient. The land belongs to Allaah, He will inherit the earth to those whomever He wants from out of His slaves and the eventual outcome is in favour of those who are truly cautious of Him.

But Musa’s followers have just realised what just happened. They are in some serious trouble. Musa getting killed or not killed is not such a big deal but they do know one thing for sure they themselves will get wiped out.

Ayah 129

They said “We were beat up, tortured, hurt, way before you ever came and even after you came”

Musa didn’t dignify that conversation. He just continued his previous khutbah and notice that in the style of Musa alayhisalam. When people say stupid things to him like Fir’awn or even his own people, he pretends he didn’t hear them he just continues on. He will either do one of two things: if he pays attention to it, then he’ll just beat you up ..

“It may be that your Master will destroy your enemy ..”

as though they didn't say anything.

“..and He will leave you behind on the earth ..”

He will leave you to take care of this earth.

Istikhlaf = to leave someone in charge

“..then He will see how you do..”
They are about to be killed and Musa alayhissalam is telling them that it is very likely that Allaah will destroy your enemy and make you in charge of the earth and then test you with the authority He gives you. This came true after the life of Musa alayhissalam. Almost the entire earth was under the feet of Sulayman alayhsalam’s rule.

How will you deal with power? I know how you are dealing with weakness but how will you deal with power? This is the question Allaah places to a nation that is weakened. Muslims were weakened and then they were given a position of power. Today we are given weakness again and how did we get to this position of weakness? We abused our power. Allaah tested us when He gave us the resources of the earth and literally said to us too let’s see how you do. If you study the contemporary history of the Muslims world, if you study the formation of Muslim countries after post-colonial era, like the formation of Pakistan, Algeria, Egypt being free from colonial rule, a lot of places in Muslim world being free from colonial rule, if you read up the political sciences of that era all of them were projecting that they were going to collapse. All of these countries shouldn't survive, they'd be back under colonial rule. Their infrastructure is not in place, they are too corrupt, etc. but somehow they chugged along and survived. Their survival in Muslim lands should be enough to get their act together. Have we? We have gone further deeper into the hole of corruption. We were given power, we didn't respect it and as a result it has been stripped from us again.

Now the conversation switches from the other side:

Ayah 130

وَلَقَدۡ أَخَذۡنَآ ءَالَ فِرۡعَوۡنَ بِٱلس ِنِينَ وَنَقۡصٍٍ۬ م ِنَ ٱلثَّمَرَزِۡ لَعَلَّهُمۡ يَذََُّّّرُونَ (١٣٠)

ِّدَحَّٓكُرُونَ

We grabbed the followers of Fir’awn with very tough years.

Also means years of famine

The word sana as opposed to ‘aam, the difference between these in classical Arabic is, sana is a difficult year.

Nuh Alayhisalam lived 950 years and Allaah says “He lived a 1000 years except 50 easy ones”- the 50 he didn’t live were easy.

So we caught them in very tough years, in other words, Allaah started showing them difficult signs. We have studied this before, now a case study of this is coming. “We grabbed them with difficult times so hopefully they will get humbled” – Allaah already said this in the surah before.
..and We caused them to have less in terms of food..

There started being drought and all of the ancient Egypt cities were on the river Nile. So when the drought starts happening and water starts going down, the crops start going away. The very thing that made them powerful and a civilisation of trade starts disappearing.

..so hopefully they will wake up and try to make a little more effort to remember

Ayah 131

فَإِذَا جَآءَتۡهُمُ ٱلۡحَسَنَةُ قَالُواْ لَنَا هَـٰذِهِۦ ۖ إِن تُصِبۡہُمۡ سَيُطَّيَّرُواْ بِمُوسَىٰ وَمَن مَّعَهُ ۗ أَلَّا إِنَّمَا طَيْرُهُمْ عَنَّىٰ ٱللَّهِ وَلَـٰكِنَّ أَُۡثَرَهُمۡ لََ يَعۡلَمُونَ

Then whenever the good came them ..

It is interesting that hasatun but al-hasana is used implying that it wasn’t all the time. When one thing came it was a big time, something good has happened because it was a rare occasion now.

قالوّ لنا هذّا

..they said this is ours..

We are in Egypt, this is our Egypt that’s why good things happen to us

وَإِن تُصِبۡہُمۡ سَيُطَّيَّرُواْ بِمُوسَىٰ وَمَن مَّعَهُ

And whenever a calamity would fall upon them they would attribute the curse to Musa..

Tayr = a bird, certain birds are thought of as a curse and tayr in classical Arabic was used for vultures and crows- symbols of death.

The verb implies that Musa is bad-luck.

وَمَـٰن مَّعَهُ

And whoever is with him
..tell them all of their curse and attributions belong to Allaah
Allaah knows whatever they will make up.

ولكن أُثِرُوهُمْ لَا يَعْلَمُونَ

However most of them have no knowledge at all
Most of them don’t even realise what they are talking about.

Tafsir of Surah A’raf by Nouman Ali Khan

سُوۡرَةُ الاٴعرَاف

Suratul A’raf
Part 6
Part 132

وَََالُواْ مَهۡمَا تَأۡتِنَا بِهِۦ مِنۡ ءَايَةٌٍ۬ لَِتَسۡحَرَنَا بِہَا فَمَا نَحۡنُ لَكَ بِمُؤۡمِنِينَ (١٣٢)

And they said “whatever you bring ...

مَهۡمَا = Whatever you come up with. It is a hyperbolised form of ma which is ‘what’ and mahma is ‘come up with whatever you want’

..from any kind of miraculous sign to mystify us with it, we are never going to believe for your sake.

Ayah 133

فَأَرۡسَلۡنَا عَلَيۡہِمُ ٱلط وفَانَ وَٱلۡجَرَادَ وَٱلۡقُمَّلَ وَٱلضَّفَادِعَ وَٱلضَّمَّ ءَايَتَٰٓۡ۬ فَصَّلَـٌٍٰۡ۬ فَٱسۡتَڪۡبَرُواْ وَكَانُواْ ََوۡم ٌ۬ا م جۡرِمِينَ (٣٣١)

Then We sent upon them the story..
ٱلط وفَانَ

Comes from *tafa yatufu* = to go around like tawaf, we around. Tornado’s, the wind, it circles- this is *toofaan*

وَٱلۡجَرَادَ وَٱلۡقُمَّلَ

..and locusts and lice..

These infested everywhere, people couldn’t get rid of it, it was like an epidemic.

وَٱلضَّفَادِعَ

..and frogs

Then frogs started showing up everywhere. The Isra’eeli traditions say that they would show up inside their food, inside their pots and pans, drinking water and people are disgusted; they can’t go to bed without seeing a frog there first.

وَٱلدَّمَ

..and rain of blood

The rivers turned blood red and wells started giving out blood

تَفَصَّلَـٰۡ

This means two things:

1) these ayat were very self-explanatory, well explained; it’s the word *tafsir* which means explanation. *Fassalna ayaat* = We explained the ayat, self-evident, clear, well explained, that this can only be from Allaah.

2) *Mufassal* = distant. Like we say *munfassil* things that are apart from each other; so not all these things happens at once, locusts, then lice, then frogs all at once, but it is one at a time these things take place.

فَٱسۡتَڪۡبَرُواْ

And even in response to all of these trials they remained arrogant

وَكَانُواْ ََوۡم ٌ۬ا م جۡرِمِينَ

And they had been a criminal nation anyway
And when ar-rijz fell upon them, dropped upon them

This word is used firstly for poetry, a specific kind of poetry, war poetry that is full of chants and is recited by soldiers in order to scare the enemy or scare civilians. So as they are marching down they are making a loud noise and terrify people that are listening to it. It is something that leaves you psychologically bothered- you become muttarrib disturbed because of rijz.

They said “O Musa! Call your Master for us

This is the second time we are hearing that Musa is being given a request to make du’a to Allaah for somebody else. The first time we read it was in Baqarah and it was Bani Ista’eel, the people who actually believe in him asking him to ask Allaah about the colour of the cow. But before that even disbelievers had asked him. What we are learning here is that this is an attitude of disbelief to question your messenger in this way.

In whatever promises He has with you

Call on him because of whatever agreement he has with you

If your Master was to alleviate us of this calamity

We are absolutely ready to accept what you are saying ..
Now it becomes obvious that the chiefs, the Generals of fir’awn they don’t know of any other way of solving this problem so they are even ready to accept help from Allaah through Musa alayhisalam. By “giving in to your demands” means, they explains themselves..

**No doubt about it, we swear to it, we will send the Israelites with you.**

**Ayah 135**

فَلَمَّا َُشَفۡنَا عَنۡهُمُ ٱلرِّجۡزَ إِلَىٰٓ أَجَلٍ هُم بَـٰلِغُوهُ إِذَا هُمۡ يَنكُثُونَ

Then when We alleviated..

*Kashafa =* to remove something on top from something else and the implication is to expose from what is on the bottom. So remove their problem so they can be relieved

So when we alleviated the difficult problem from them until a given time that they would reach

So the frog problem would stop, so you have two weeks or a week, let Bani Isra’eel go in this time. This would then stall, they would go back on their word and say “what are you talking about, we never promised you that”

..all of a sudden they would start cancelling out on that promise.

*Nakafa* is the opposite of *awfal bil ahdi wa nakafal ahda =* he fulfilled the promise, he violated the promise. There are several words in the Qur’aan used for violating the promises and this is the most general of them.

**Ayah 136**

فَٱنتَقَمۡنَا مِنۡهُمۡ فَأََۡرََۡنَـٰهُمۡ فِى ٱلۡيَم ِ بِأَنَّہُمۡ كَذَّبُواْ بِـ َايَ~ٰٓاتِنَا وََُانُواْ عَنۡهَا ََـٰفِلِينَ

Then We avenged from them then We drowned them in the river
Some argue it is used for large bodies of water like very large rivers and lakes, or oceans even. Others say *yam* refers to rivers of water flowing downstream.

..on account of the fact that they lied against the miraculous signs and they had been heedless even before then

First Allaah says *khadhabu* not *kaanu yukadhiboon*, this is what they did first, but way before that even they had been ghaafil. Their *ghafia* eventually lead them to do *takheeb* of the ayat. They had reached the ultimate arrogant stage where they would lie against the ayat (which is later) from the problem of heedlessness/*ghafia* was still there.

Ayah 137

وَأَوْرََۡنَا ٱلۡقَوۡمَ ٱلَّذِينَ كَانُواْ يُسۡتَضۡعَفُونَ مَشَـٰرِقَ ٱلَۡۡرۡضِ وَمَغَـٰرِبَهَا

And We made the nation that was weakened from the past, We made them inherit the land, We gave them the land

Recall what Musa alayhsalam said whoever He wants from His slaves He will give them the earth and He will see what you do so the nation that was weakened (Bani Israeel), and Allaah gave them..

مَشَـٰرِقَ ٱلَۡۡرۡضِ وَمَغَـٰرِبَهَا

He gave them the Easts of the Earth and the West of it

The empire and the khilafa of Sulayman alayhisalam and Dawud alayhisalam spread almost the entire world
..which We had blessed

Meaning the capital of it was the sacred land al-ardu muqaddasa. That was the centre of it and the east and the west were handed over to them

وَتَمَّ كَلِمَتُ رَبِّكَ ٱلۡحُسۡنَىٰ بَنِىٓ إِسۡرَٰۡلَٰٓءِیَلِیۢ بِمَا صَبَّرُواْ

And the beautiful word of your Master became complete upon Bani Isra’eel on account of the patience they had had for many years

What was their Master’s word? The word that was given to them though Musa alayhisalam and this subtlety is important to notice in the Qur’aan. Musa Alayhisalam didn’t say Allaah said this, he said “maybe Allaah will give you authority over the land..” but Allaah is saying that is my promise, in other words, when a prophet speaks that is His Promise. This is not tawrat but a hadith of Musa that is being quoted and this is important to note. Allaah calls Musa’s hadith, His most beautiful Word, so these are the indications that Allaah teaches us how the words of prophets are actually revelation too, not the just the Book that is sent.

وَدَمَّرۡنَا مَا كَانَ يَصۡنَعُ فِرۡعَوۡنَ وَََوۡمُهُ ۥ وَمَا َُانُواْ يَعۡرِشُونَ

And we crushed, absolutely annihilated whatever Fir’awn had been manufacturing and his nation and the things they had been building up high

‘arsh = throne of a king, and is also delicate farming.

So their farm land, their architecture- what they had been in the middle of constructin-, all of it had been destroyed.

Ayah 138

وَجَـٰوَزۡنَا بِبَنِىٓ إِسۡرَازٓءِلَ ٱلۡبَحۡرَ فَأَتَوۡاْ عَلَىٰ ََوۡمٍٍ۬ يَعۡکُفُونَ عَلَىٰٓ أَصۡنَامٍٍ۬ لَّهُمۡ

And We had the sons of Isra’eel cross the water

Allaah is saying He had them cross the water, so Allaah is taking the credit. They could not have done it without Allaah

فَأَتَوۡاْ عَلَىٰ قَوۡمٍ
They came upon a nation, they stumbled upon a group of people..

They are now back in the land their father, Ya’qub alayhisalam used to be in- so they crossed the water and had come to Egypt because of Yusuf, but now they are back in the land of their father. But things have changed since. They have left, the father ahs left, the prophet had left, so his teachings had left that town and area too. So people have become Mushrik and developed strange practises. So they come across the nations who are like the aborigines and they notice that they have these massive idols.

They sit in concentration before the idols

*I’tikaaf* = a time of concentration. You take out all the distractions and you concentrate on worship

*Ya’kufoon* is giving us insights into a higher philosophy of shirk, idol worship. There is a lower philosophy of idol worship, this is most people where they would wash the idol, they’ll kiss it, put food in front of the idol etc etc. these are all lower forms of shirk. The higher form of shirk even in Hindu traditions and other pagan religions, is "we don’t worship these idols, they are only representatives of the god we worship, to remind us of the higher power, we know that this is stone, it just helps us concentrate". Incidentally, it is important to mention, Muslims are accused of Idol worship in orientalist studies. The Ka’aba. The fact of the matter is, just like higher and lower shirk, there is shirk within the Ummah too. There are people who actually do worship the Ka’abah. They would hug it, wrap a piece of it and pray to its direction. No one is going to get more spiritual that Umar radiaAllaahu anhu, you aren’t going to have more respect than Umar radiaAllaahu anhu; when he went to Hijr al aswad – the most sacred part of the ka’abah – “you are just a rock, you can’t benefit or harm. I am just kissing you because the prophet sallAllaahu alayhi wa salam did it” he wants to make it really clear that he doesn’t do that.

They said to Musa “We can’t have khushu’ in salat”. These people are in the desert, they have no distractions; if there is one place you can concentrate is on the desert. They say look at them, they can sit and concentrate for hours and hours. The reason the Mushriks can sit and concentration, eg the Buddhist can sit in his temple for 5 hours, he can do that because shaytan leaves him alone, he goes and distracts the Muslims. When the Muslims starts doing weird things, he then leaves them alone

They said O Musa, can you set up for us gods like they have gods

That would make it so much easier for them to concentrate

He said you people are being too emotional

You aren’t thinking straight.
Jahl = letting your emotions do the thinking for you

Aql= is when you hold yourself back.

Ayah 139

إِنَّ هَـٰٓؤُلََٓءِ مُتَبَّرٌٌ۬ مَّا هُمۡ فِيهِ وَبَـٰطِلٌٌ۬ مَّا كَانُواْ يَعۡمَلُونَ

These people and whatever they are engaged in is supposed to be destroyed annihilated

Mutabbar = utterly dismantled

Tabaaran is used in surat Nuh, tatbeer is used, tatabbar the ism maf’ul is used as well; whatever they have is supposed to be destroyed

...and everything they are doing is utterly wrong

Maa kaanu ya’maluna baatilun is the actual sentence.

Maa hum fee hi mutabbarun is the actual sentence

There is a mubtada and then there is a khabr; there is a subject then there is a predicate. What the ayah does is it puts the predicate first, twice. This is called ta’jeel. Musa Alayhisalam is so eager to tell them this is pointless- he doesn’t say “All of this is pointless” he says “Pointless! All of this is” – Wrong! All of these things are

Ayah 140

قَالَ أَعْيَرَ الَّلَّهُ أَبْغِيڪُمْ إِلَـٰهٍ۬ا وَهُوَ فَضَّلَڪُمۡ عَلَى ٱلۡعَـٰلَمِينَ

He said ”I should pursue other than Allaah for you? And He has given you the kind of favour that He hasn’t given to any other nation

Which other nation crosses water? Which nation has been rescued the way you have been rescued without a standing army. And you want another god?

Ayah 141

وَإِذْ أَنْتَبِحِيـٓهِمْ مَـنْ ءَالَ فَرَعُونَ يَسُومُوـنَـهِمْ سَوۡءَ الْعَذَابِ يَقۡتُلُونَ

And they (Pharaoh’s people) will besequestrated just as you are being beseequed, and they will be killed.
Have you forgotten when He rescued you from the descendants of Firawn? They were blackening your faces, humiliating you?

They were slaughtering your sons and allowing your women to live and in all of that was a huge trail from your Master

Ayah 142

And when We called Musa for 30 nights …

There is a narration (its authenticity may be questioned) that Musa alayhisalam was to fast for 30 nights. The smell built in the mouth and he couldn’t take it so he used a little bit of the miswak, this didn’t break the fast, but as a result Allaah gave him ten more days. But from what Ustaadh knows, this is not a strong narration, so Musa was told to fast for 30 and was extended ten more days.

Then We completed it with ten

...then the appointment from your Master
This word is from *waqt* – the appointment.

The time and place were fulfilled, the full 40 nights

And Musa said to this brother Harun..

Before he left for those 40 days

... you stay behind among my people and do the right thing..

Also when a problem occurs you fix it. *Aslih*

...and don’t follow the way, don’t get influenced by the way of the trouble-makers

*Mufsīd* is not just the corrupt people, they are those who made trouble. This is important for a leader to say

Ayah 143

When Musa came for his appointment and his Master spoke to him...

Musa has had the opportunity to speak to Allaah multiple times now so he has grown in confidence. He has already spoken to Allaah, so he now wants to consider if he can have a face to face conversation

He said “can you show me, so I can look at you”

*Ru’ya* happens once
Nadhara happens when you can’t take your eyes off. Musa is saying, Allaah show me, so I can stare because Musa knows he won’t just look

قَالَ لَن تَرَٮٰنِى وَلَكِنِ أَنْظُرۡ إِلَى ٱلۡجَبَلِ فَإِنَّكَ اسۡتَقَرَّ مَڪَانَهُ فَسُوّفَ تَرَٮٰنِى

He said “you won’t be able to see me”

How about instead of staring at Me (Allaah) you stare at that mountain. If it stays in its place, then you can see Me

فَلَمۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡ
Ayah 144

قَالَ يَمْوَسَىٰ إِنَّا أُصْطَفِيْتُكَ عَلَى ٱلنَّاسِ بِرِسَالَتِى وَبِكَلَمِى
فَخُذْ مَا ءَاتَيۡتُكَ وَكُن مَّن أَشْكُرِينَ

He said "Oh Musa! No doubt about it, it is you I have chosen over so many people with My multiple messages ..

Allaah is saying: Not just one message, but multiple. I’ll tell you what kind of cow it should be I’ll tell you what to say to your people, what instructions to give them, I’ll give you tawrat, I’ll tell you what to say to Fir’awn.

..and I have chosen you to converse with you

This is a special title for you, that is why we call Musa alayhusalam Kaleemullah

Then just take what I have given you and be among the grateful

Ayah 145

وََّتَبَنَا لَهُ ۚ فِى ٱلۡلۡوَاحِ مِن ُُل ِ شَىۡءٍ۬ مَّوۡعِظَةٌ وَتَفۡصِيلَ ۚ لِكُلِّ شَىۡءٍ فَخُذۡهَا بِقُوَّةٍ۬ وَأۡمُرۡ ََوۡمَكَ يَأۡخُذُواْ بِأَحۡسَنِهَا

And We had written for him in the tablets all kinds of things

The revelation given to Musa were on actual, literal stone tablets. The carving is called nuskha, in modern Arabic it is copy.

What does 'in everything' mean? It is for everything relevant for guidance.

Everything needed for being grateful was given.

مَوۡعِظَةٍ

..in terms of heart penetrating counsel
...and a thorough explanation of everything

Everything in having a good life in terms of guidance

فَخُذۡهَا بِقُوَّةٍ

..then grab it with your might

وَأۡمُرۡ ََوۡمَكَ يَأۡخُذُواْ بِأَحۡسَنِہَا

..and command you nation that they hold on to it with the best of it

This expression of holding onto something with the best of it; what does that mean? An example is in a classroom situation: the teacher says I have a homework assignment for you- write me a one page long essay. Now there is a student who write a one page essay, single spaced, font size 10, and there is another student who writes font size 18, bold, triple spaced. Both are one page essays but one says I will do everything I can within that one page and says ‘I want that 100’, one student says If I get a 60 then I’m fine. Following the best of something means you have an instruction and you say you will follow it better than anybody else. With every instruction Allaah has given has grades. Our salat gets A, B, C, D or F, our zakat, our wudhu, our du’as, everything has a grade. You want to get the best grade in everything you do. Musa is saying to Harun to tell these people to hold onto this book and take it with the best of it, meaning do the best they can with it.

سَأُوْرِيكُمۡ دَارَٱلۡفَـٰسِقِينَ

Soon I will show you the house of the corrupt

In other words, when they hold onto it and follow the best of it and they try to do their best, then they are ready for bigger challenges. The house of corrupt is the bigger challenge. Before we had read inna feeha gawman jabbaaroon there is a tyrannical nation there, they cannot go fight with them now because they haven’t yet followed the best of what Allaah has given them and so they didn’t have courage to follow harder instructions. What we are learning here is a very deep teaching in our deen: when you do the best you can in the daily things in our deen, then we are ready for the bigger challenges in our deen. There is a lot of work to do in our deen, but we can’t it unless we do the best in the little things first.

Ayah 146
السَّبِيلَ وَإِن يَرَوۡاْ سَبِيلَ ٱلۡغَى ِ يَتَّخِذُوهُ سَبِيلًا ۚ ذَلِكَ بِأَنَّهُمۡ كَذَّبُواْ بِـ َايَـٰتِنَا وَكَانُواْ عَنۡهَا ََـٰفِلِينَ (٦٦١)

First of all I am giving you the Book, it is really good, it has the explanation for everything, it has really good counsel, and what is the purpose of giving a really good explanation and really good counsel? It will get rid of your ghalfa and when you get rid of the ghalfa, then follow the best you can, so you can do bigger work. Ghafila is one problem, the other problem you cannot return from is kibr.

I will turn away from My ayaat all those who seek to be big on this earth, seek arrogance on the earth, make themselves big on the earth without justification

وَإِن يَرَوۡاْ سَبِيلَ ٱلۡرۡشِّدِ لَا يَتَّخِذُوهُ سَبِيلًا ۖ وَإِن

Even if they saw every single miraculous sign they will not believe in them.

What we are learning here, again, is something powerful about the religion. You will find people who say they are not convinced of Islam as being the truth and they will ask for proof and you bring them proof but they dismiss it. What seems to be the problem? Arrogance. They want to be impressed like it’s a product, you’re selling them a shoe or something. For those kinds of people Allaah says its not that they won’t believe, Allaah won’t let them believe. I will turn them away from My ayaat, do they think they can be arrogant with Allaah? Allaah won’t let them come to Islam, they don’t believe it.

وَإِن يَرَوۡاْ سَبِيلَ ٱلَّذِينَ تَكَبَّرُونَ فِى ٱلْأَرْضِ بِغَيۡرِ ٱلۡحَقِّ

If they saw the path that leads to goodness, they will not take it as a path

وَإِن يَرَوۡاْ سَبِيلَ ٱلۡغَى ِ يَتَّخِذُوهُ سَبِيلًا ۖ وَإِن

..and if they saw the path of deviation, they would take it as a path

Ghayy means to be lost. You try to find a road, you find the wrong road but you think it is the right road and you keep going on it. Also one of the levels of hellfire is called ghayy and it is for those who were lost, those who just took the wrong way and never turned back.

ذَلِكَ بِأَنَّهُمۡ كَذَّبُواْ بِـ َايَـٰتِنَا وَكَانُواْ عَنۡهَا ََـٰفِلِينَ

This is because they had had lied against our Miraculous signs

but originally, the starting point was ..
..and they used to be *ghaafil* of them initially

The final point reached is lying against the ayat but it started with ghafla. So we have two heart problems *kibr* and *ghafia*. These two are being contrasted: the beginning stages and the end stages.

One important reminder for the Ustaadh and all of us in this particular ayah: Allaah azzawajal describes not just people that won't believe (that is one problem) but of acting. Because *la yattakhizuhu sabeelan* is not a problem of belief but a problem of action; to take a road and to not take a road is action. Allaah is saying not only will they not believe, but the proof that they will not believe, when they see the right path they will not take it and when they see the wrong path they will take it. A person might even lie to themselves and think that they believe but where is the proof? The actions are the proof. If one refuses to look at themselves and their actions and they refuse to consider that they might be on the wrong, then that in and of itself is a proof of their arrogance. If that is the case then Allaah might turn them from the ayaat. This is not just a problem for those who disbelieve, this is a problem for you and me. The salawaat could be empty, you could do the actions but there is no prayer actually going on; this surah is also about the reality of worship. You can have the worship of Allaah with ghafla and without ghafla. Worship of Allaah itself is not a cure from *ghafla*; you can have a person praying and they are asleep in their prayer, they did not connect with Allaah at all. – “Call on your Master, humbling yourself, putting yourself down, humiliating yourself, and secretly and quietly have a conversation with your Master”. If we are not conversing with Allaah, what salaat is that? That is ghafla. When you are connecting to Allaah you have to leave everything behind and if that doesn’t happen, then eventually a really ugly state of the believer occurs and this will be described very soon in this surah. You become an extremely knowledgeable person with no character inside. Knowledgeable on the outside and totally ghaafil in the inside, the aql has no problem but the qalb is faarigh, ts empty, nothing is going on in there.

**Ayah 147**

وَٱلَّذِينَ كَذَّبُواْ بِـ َايَـٰتِنَا وَلِقَآءِٱلَۡۡخِرَةِ حَبِطَۡۡ أَعۡمَـٰلُهُمۡ

And those who lied against our miraculous signs and the meeting of the afterlife all of their good deeds are seized ...  

*A’mal* = generally used for good deeds unless you say *soo’an amal*. Even bad people do good things. This is a question many students have, “he’s day yeah, but he does so much good things”, “he’s Hindu, but he does a lot of good”. First of all we shouldn’t get obsessed with who is going to hell and who isn’t because we have bigger problems than that- our own selves. Second of all, what Allaah says is what Allaah says. It is no me who decides what goes where, that is from Allaah. Why do you think people were offended by what the Prophet sallAllaahu ala wa sallam was saying?

A lot of the time religion is used to project one’s own self-righteousness. We are saved, they are doomed. The prophets from the very beginning said neither of us are safe- I fear Allaah and I call you to fear Him “I advise you and myself to fear Allaah” we have to save ourselves, that is the attitude of a da’i. Unfortunately, da’wah has become a self-righteous
thing – you are going to hell, you should be more like me. This is what turns people away from the deen, and understandably so.

Will they not be compensated except with anything but what they were up to themselves?

Ayah 148

وَاتَّخَذَ ََوۡمُ مُوسَىٰ مِنۢ بَعۡدِهِۦ مِنۡ حُلِي ِهِمۡ عِجۡلَ ٌ۬ جَسَد ٌ۬ا لَّهُ خُوَارٌ

And the people of Musa (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it for worship and they were Zalimun (wrong-doers).

Musa alayisalam’s nation much after he was gone, the idea they had, something that would help them concentrate. So Samiree asked for everyone’s jewellery. He made a calf, a body of it in which a sound was coming out of it. There are some studies now about the use of a cow and the cow’s head and the bull in satanic cults. In a lot of the kabala traditions, the dark magic stuff developed in the Jewish tradition, they use a lot of this imagery too. Allaah highlights this and even has some relevance today; these kinds of shirk and practises are rooted in baqar, somehow. On the other hand, you have the Hindu tradition which has the cow as sacred and the earth revolves around the horn of a bull, its holding on to it and spinning on it. The idea of cows having a sacred value, it may even predate the Israelites, it may have some other history before it too.

So the idol cow was made in a way where you can blow on it and makes a cow like noise and people thought it spoke, and did sajda to it.

لَا يُكَلِّمُهُمُ

Didn’t they realise that it wasn’t actually talking to them?

وَلَا يُتَّدِّبِيْمُ سَبِيلاً

And it didn’t guide them to anything

أَتَّخَذُوهُ وَصَانُوا ظَلِيمِينَ

They took it has worship and they were wrong.

Ayah 149
And when it was dropped from their hands...

Literally means, when you hold something but you weren’t careful meaning when they realised what a stupid thing they had done. Some people snapped out of it, in other words, they were no longer ghaafil

And they realise that they had been lost...

They said “If out Master does not show mercy and forgive us we would be from those who are the ultimate losers.

Ayah 150

When Musa alayhisalam returned to his nation, in a state that he was already angry and deeply upset – why is he like this? Because if Hal’so it is a state is already in, not that he became angry when he returned, as he was returning he was already angry and upset why? Because Allaah had told him – he was anxious to meet Allaah- this must have enhanced his relationship with Allaah – it has already been clear in this surah that Musa had asked to see Allaah. In another surah later on we will learn that he showed up early. Miqat
is a very specific time, and he showed up early, and he thought he’d get good points for shwing up early and Allaah azzawajal scolds him – why did you leave your nation? You did you come ahead of time? You have responsibilities. Now We have put a fitna on your nation, they are doing shirk now. Now he must deal with that, so Musa is walking back. The longer it takes one to get somewhere, the anger builds up. So by the time he gets there, he is really upset, he isn’t up for conversation at this point, so when he gets there he:

قَالَ يَا بُنيَّا خَلَفَتُونِي مِنْ بَعْدِيَّ

He says “What horrible things you’ve done

أَعْجِلْتُمُ أَمْرَ رَبِّكُمْ

Did you rush to the command of your Master?

In other words, Musa was going to come with the instructions of how to worship Allaah. But we learn that they said “can we worship Allaah like these people” and Musa says no Allaah has given us a time and we wait for His instruction to worship. And Musa angrily is saying “did you rush to the command of your master?”

وَأَلۡقَى ٱلَۡۡلۡوَاحَ

And he threw the tablets

In Isra’eeli tradition he threw them and they broke. But in Qu’raan we don’t have that.

وَأَخَذَ بِرَأۡسِ أَخِيهِ

And then he grabbed the head of his brother

Harun! Where are you, come here!

يَجُرُّ هُۤ إِلَيۡهِ

Dragging him towards him

قَالَ يَا بِنَّا أَمَّرْ

He said “Son of Mom!
He doesn’t even says ‘ya’, he’s too desparate, he doesn’t get to the ya

The mansub indicates that he is being called.
Take it easy! We have the same mom! He is called on the mom’s name because his mom would calm him down. We already know he has a very special relationship with his mom.
The nation, they weakened me, they held me back and I tried to stop them but they almost killed me

Don’t associate me with the wrong-doing nation.

Ayah 151

قَالَ رَبِّ أَعْفِرْ لِي وَلَا خَيْرٌ فِي رَحْمَتِكَ وَأَنَّ أَرْحَمُ الرَّاحِمَينَ (١٥١)

He said “Master, forgive me and my brother …

What did he not say? Forgive them. He knows that you don’t ask forgiveness for shirk, they have to ask for themselves.

And enter us into Your Mercy and You are the Most Merciful of any who can show mercy

Ayah 152

إِنَّ الَّذِينَ أَتَّخَذُواْ الْعِجْلَ سَيُنَالُهُمۡ ضَبَّةٌ مِّن رَّبِّهِمۡ وَذِلَّةٌ فِى الْحَيَوٰةِ الدِّيَانَ (٢٥١)

Those who have taken the calf to worship, soon anger from their Master will reach them and humiliation in worldly life. And that is how We compensate the people who makes things up
Make things up, make lies up in matters of religion. This humilatino we have already read in Baqarah

Ayah 153

On the other hand, those who did the wrong thing, they had repented even after they had done such a bad thing, they didn’t lose hope

It is very common phenomenon now- in campuses you will have brothers and sisters who are super ultra religious, and they will turn away people who aren’t that religious or knowledgeable in the deen and these people end up leaving an Islamic lifestyle altogether. And then they meet a friend who isn’t judgemental, but encourages the good in that person “come on you’re a Muslim, you shouldn’t be doing this stuff” the person says he’s already in it, and he can’t turn back now, he’s too far into this road. They let their sins define them; they allow their previous sins to define their future. Allaah says they did a pretty bad sin, you can’t get worse than shirk. Shirk is bad enough, but to do this after you ahev been taught tawheed by a prophet and after you have seen the Power of Allaah with your won eyes multiple times; that’s big tall line up of crimes- now this person has a right to say there is no hope for me. But Allaah says about such people

And they repented even after that and came back to their Eaman again, even after that, your Master I swear to it, He really is Extremely Forgiving, Always Merciful

People close their doors on Allaah, but Allaah does not close His doors on them.

4Ayah 15

When finally the anger calmed down and it left Musa alayhisalam, he grabbed the tablets, in its inscriptions were guidance and mercy for those who ewre truly fearful to their Master

Ayah 155
Everybody who committed shirk and didn’t make tawba, let’s go! You are to be executed, by your own tribes people, qata-al murtad the people who leave Islam are executed Musa alayhissalam, not by Rasulullah sallAllaahu alayhi wa sallam. That is the first expectation from Allaah. Once that is done, the leaders are then dealt with. We must to a collective tawbah, not just the execution of the criminals, we now ourselves have to go apologise to Allaah.

So Musa takes 70 leaders to meet with Us when the violent earthquake grabbed them

When they came before the mountain of Toor, Allaah shook the moutain really violently. These 70 people that have come to make tawbah, but it expresses Allaah’s Anger with them

He said “Master, if You had wanted you would have destroyed them way back then and me too

Are you destroying us because of what the idiots among us did?

This is nothing but Your test

Why would Musa say that? That is not how you talk to Allaah. That is because that is how Allaah used that word when He dealt with them already when Allaah was conversing with Musa alayhisalam. This is in another surah. So Musa is only repeating what Allaah had told him.

You mislead by means of that whoever You want and You guide whoever you want
And You are our Protective Friend so forgive us, show us mercy and You are the best of those who forgive.

He doesn’t end with wa anta khairu raahimeen, because you can’t talk about Rahma until you have maghfira and this is the time for maghfira. were initiated by the head of the state like Umar RadiaAllaahu anhu, had a particular, very gruesome verdict for them, but this does not necessarily speak on behalf of the shari

Ayah 156

Oh Allaah write for us in this world good ...

What does good mean here in this context? Good in this world is that we don’t leave your teachings that is what they have come to ask. And as a result

Write for us good in the afterlife, we have turned back to you

This is the place where we get the word yahudi from. Hada yahudu is when you get back to somebody in love; we are lovingly, loyalty coming back to you

He said “My punishment I will target with it whoever I want”

And My Mercy expands to everything ...
This is actually very subtle language and must pay attention to what is being said here. He asked for mercy and forgiveness from Allaah and Allaah says I will punish whoever I want and then He says My Mercy generally is for every creature, muslim, non-muslim, fir’awn, everybody gets Allaah’s Mercy. But the special mercy you are asking for...

فَسَأَكۡتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤۡتُونَ الزََُّوٰةَ وَالَّذِينَ هُم بِـ َایَـٰتِنَا يُؤۡمِنُونَ

I will give My Special Mercy to those who have taqwa, those who give zakat and those who truly believe in My Miraculous signs

A good friend of the Ustaadh, brother Nick from Minnesota, the religious people go to the synagogue on a Saturday and they are welcomed to read their books, so he picked up a book and started reading one of copies of the tawrat and he found eight instances of “make ruku’” - and he thought it was just us who made ruku’ and it occurred to him that Allaah says to them waraka’u wa maraki’een make ruku’ with those who make ruku’. So he goes to his Jewish friend and asks him do you know your book tells you to make ruku’ over and over again? The Jewish friend goes, yeah. That’s it, the conversation ended.

Where is this conversation (between the group of 70 leaders, Musa and Allaah) happening? It is happening at the Toor. But the description is not over.

I will write My Special Mercy onto Bani Isra’eel who have taqwa or give zakaah, who believe in My ayaat...

Ayah 157

Those who will follow the messenger who is a prophet who is unlettered

They were told to believe and not just believe but follow in Rasulullah sallAllaahu alayhi wa sallam when they came to the mountain to make tawbah.
The one that they find written about in their book Tawrat and (eventually another revelation which will come also which is) Injeel

Allaah already told them Easa will come with Injeel too. But the climax of all this is Muhammad the messenger of Allaah sallAllaahu alayhi wa sallam. So first Allaah told them the goal and to get to this goal you already have guidance to follow in your book and the milestone you will reach when you get to Injeel.

He will enjoin to them what is good and forbid to them what is evil and he will make permissible for them the good and pure things and he will forbid against them all things that are filthy and he will take off from them the chains and the bonds around their necks

Is heavy loads that were put on top of slaves. Slaves had to carry bricks and large construction materials on their backs and drag them over, this is isr.

And chains

Both of these are images of oppressed slaves.

That used to be on them

This has several meanings: Allaah sends pure religion and then it becomes corrupt, when it becomes corrupt they had things that they think are good additions. Those additions end up making your life miserable, they end up creating more and more problems for you. We for example, in the Muslim world, and even here, we’ve added a lot of burdens, loads and chains, onto our religion. What are the standards for the one who is getting married? What does the wedding ceremony look like? How much money needs to be spent? How much insane amount you have set as mahr? We set all of these things, and how does this create problems for? For ourselves. Our Messenger sallAllaahu alayhi wa sallam comes and says nikah is in the masjid, get two witnesses, slaughter a goat, that’s it, done. We complicate life by adding formalities in the religion. How easy is it, for example, to become Muslim in the religion? It is very easy. Do we need a ceremony? Do we need to change our names? Who added these instructions?

Then there are other chains, there are chains of oppression. The ways of living that have oppression in them and the deen came to remove these chains of oppression. Racism, nationalism, tribalism, a greedy economic way of life, unfair social laws, unfair family laws, this deen came to remove these chains, to give people a good life.
Then those who will believe in him, and they will honour him, and they will obey him out of respect for him

Azeez is a beautiful word in the Arabic language. Ta’zeer means, when a teacher walks in, a shaykh walks in, the people asks can I take your bags? And they do things for him out of respect and they do it before they are even asked. This is ta’zeer. They not only believe in him, they go out of their way to respect him and that was said to them because they had a real problem with respecting prophets. That was already the case for the prophet that did the most for them which was Musa alayhisalam. So Allaah is saying, if you people want His people Mercy you need to go out of your way respecting the final Messenger.

This is a late Makkah surah, in preparation for the conversation with the Jews also. We are about to go to Madeenah soon. So this story of Musa in detail is preparing the Muslims an engagement with the Jews. The Jews are also being reminded that the Prophet salAllaahu alayhi wa sallam isn’t telling them something new, Allaah told this to Musa at the mount.

And they will aid him
They will understand that they are on a mission with him

وَاتَبَعُواْ الْنُّورَ الَّذِىٓ أُنزِلَ مَعَهُ مَعَهُ أُوْلَـٰٓٮ ِكَ هُمُ ٱلۡمُفۡلِحُونَ

And they will follow the light

Meaning the Qur’aan

The one that has been sent with him, those are the successful ones

At the end of this passage, this is a Makkah surah and has already dealt with the people of the Book, we have tawrat and injeel mentioned, jews and Christians have been alluded to, already the conversation has been had with the Mushrikoon, that means everything around, so what the most logical thing to say?

Ayah 158

قالَ يَا أَيُّهَا ٱلَّذِينَ ءَامَنُواْ إِنِّى رَسُولُ ٱللَّهِ إِلَيۡكُمۡ جَمِيعًا أَلَمۡ يَفۡتَرِدُواْ ۖ أَلَمۡ يَعۡمَلُواْ ۖ أَلَمۡ يَقۡلُوۡاْ يَهۡبُ ۖ أَلَمۡ يَقۡلُوۡاْ يَعۡمَلُواْ ۖ أَلَمۡ يَقۡلُوۡاْ يَتَّبِعُواْ ۖ أَلَمۡ يَقۡلُوۡاْ يَعۡمَلُواْ ۖ أَلَمۡ يَقۡلُوۡاْ يَتَّبِعُواْ ۖ أَلَمۡ يَقۡلُوۡاْ يَعۡمَلُواْ ۖ أَلَمۡ يَقۡلُوۡاْ يَتَّبِعُواْ ۖ أَلَمۡ يَقۡلُوۡاْ يَعۡمَلُواْ

فَٰلِهَا أَيُّهَا ٱلَّذِينَ ءَامَنُواْ إِنِّى رَسُولُ ٱللَّهِ إِلَيۡكُمۡ جَمِيعًا أَلَمۡ يَفۡتَرِدُواْ ۖ أَلَمۡ يَعۡمَلُواْ ۖ أَلَمۡ يَقۡلُوۡاْ يَهۡبُ ۖ أَلَمۡ يَقۡلُوۡاْ يَعۡمَلُواْ ۖ أَلَمۡ يَقۡلُوۡاْ يَتَّبِعُواْ ۖ أَلَمۡ يَقۡلُوۡاْ يَعۡمَلُواْ ۖ أَلَمۡ يَقۡلُوۡاْ يَتَّبِعُواْ ۖ أَلَمۡ يَقۡلُوۡاْ يَعۡمَلُواْ ۖ أَلَمۡ يَقۡلُوۡاْ يَتَّبِعُواْ ۖ أَلَمۡ يَقۡلُوۡاْ يَعۡمَلُواْ ۖ أَلَمۡ يَقۡلُوۡاْ يَتَّبِعُواْ ۖ أَلَمۡ يَقۡلُوۡاْ يَعۡمَلُواْ

Say: "People, listen up! I am a messenger of Allaah to all of you, all together."
I have not just been sent to the people of Banu Isra’eel, but to all nations, all together

لَهُ مَلِکُ السَّمَوَاتِ وَالْأَرْضِ لَ إِلَّهَ إِلَّا هُوَ يَحْيِىٰ وَيَمِيتُ

The One who owns the kingdom of the skies and the earth, no one is to be worshipped or obeyed except He, He gives life and He gives death

The whole ayah was supposed to be: “believe in me, I am the final messenger” but the focus goes immediately from the messenger to Allaah azzawajal, because you’re forgetting why you are supposed to be the messenger, because you are supposed to connect to Allaah. If you were not ghaafil of that, it would be easy for you to accept a messenger. You keep forgetting why you are a Muslim.

فَأَمِنُواْ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِى ِ ٱلُۡۡم ِى ِ ٱلَّذِى يُؤۡمِنُ بِٱللَّهِ وََُلِمَـٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّڪُمۡ تَهۡتَدُونَ

Then believe in Allaah and His messenger, the prophet, the unlettered one

A rasool and nabi comes together the point is to highlight the difference between then. He is sent with a mission, that is Rasool and he has news that you don’t have, that is nabi, from naba’ and how can he have this news event though he is unlettered, as he was when he came from his mother.

Who believes in Allaah and His words and follows it closely so that you may be considered committed to guidance.

What an amazing call to Bani Isra’eel, and to the Makkans and everybody all together to accept this messenger sallAllaahu alayhu wa sallam
Tafsir of Surah A’raf by Nouman Ali Khan

Suratul A’raf

Part 7

Ayah 159

وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهۡدُونَ بِٱلۡحَقِّ وَبِهِۦ يَعۡدِلُونَ (۱۰۹)

And even out of the nation of Musa there is a group of people, they guide by means of the truth ... They guide others by means of the truth

And by means of it they pass verdicts

‘adl is al lughatul aghdad thing. It could be used to do unfair things and to do fair things, the context determines that. Here it is to be fair – they pass verdicts in the right way

Ayah 160

وَقَطَّعُوهُمُ أَنْتَى عَشۡرَةَ أَسۡبَاط ا أُمَم ٌ۬ا لِتَكَامَلُوا مِن طَيِّبَ ـِٰۡ مَا رَزََۡنَـٰڪُمۡ (۱۶۱)

We cut them up into 12 large families, that eventually turned into nations

And we had revealed, inspired unto Musa at the time when his nation asked him for water, that he should strike with his staff with the rock

فَٱلۡجِسَٰلُ ۗ وَٰٓإِلَى مُوسَىٰٓ إِذِ أَسۡتَسۡقَٮٰهُ ََوۡمُهُ
implies it came out like in fajara to come out, to pour out but with less water. It is interesting that in baqarah Allaah says fan fajarat – so more water was mentioned there and less water was mentioned in suratul a’raf

Every group of people already knew their place of drink

And We offered them shade by means of these friendly clouds and We descended upon them manna and salwa

As it was discussed before in Baqara, manna was a kind of wheat, seed they would plant be able to make bread from its produce and salwa was a kind of quail-like bird that wouldn’t fly away if you caught it so it was easy to capture and make food for themselves

Consume from the good and pure things We have provided you and they didn’t wrong Us at all, they were only engaged in wronging themselves throughout that time

Ayah 161

When it was said to them, settle down in this town, eat from it wherever you want and say the word hitta (forgiveness) and enter the door in a state of sajda

Put your heads on the neck animal which you will be riding on

We would cover for you your mistakes; soon We will compensate those who excel.

Allaah says first I will forgive your mistakes in other words you have a lot of them. But that does not mean that the door to Ihsan, the highest state of Islam, is not closed for you, you can still progress to that point. Once you have made istighfar, you can make a fresh start, and you can been the best of the best.
Ayah 162

فَبَدَّلَ ٱلَّذِينَ ظَلَمُواْ مَنْ يَظۡلِمُونَ غَيۡرَ ٱلَّذِي قِيلَ لَهُم مَّن تَسۡلِيمُ ۖ عَلَيۡهِمۡ رِجَالٌ مِّنَ ٱلسَّمَآءِ ۖ ۖ فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِجَالٌ مَّن يِسۡلَمُونَ (۱۶۲)

Then those who did wrong replaced that word with another that wasn’t said to them, then what came to them was a horrible punishment from the sky on account of the wrong that they were doing.

Ayah 163

وَسۡـ َلۡهُمۡ عَنِ ٱلۡقَرۡيَةِ ٱلَّتِى َُانَۡۡ حَاَِرَةَ ٱلۡبَحۡرِ إِذۡ يَعۡدُونَ فِى ٱلسَّبِۡۡ إِذۡ تَأۡتِيهِمۡ حِيتَانُهُمۡ يَوۡمَ سَبۡتِهِمۡ شُرَّع ٌ۬ا وَيَوۡمَ لََ يَسۡبِتُونَ لََ تَأۡتِيهِمۡ ۚ ذَٰلِكَ نَبۡلُوهُم بِمَا كَانُواْ يَفۡسُقُونَ (۱۶۳)

Now we are getting to a new story that hasn’t been mentioned before in the Qur’aan except “we already knew those of you who have violated in the Sabbath” that was all was said, briefly in Baqarah but baraqa was actually a review of what had already been mentioned here in A’raf, because it is madani.

وَسۡـ َلۡهُمۡ عَنِ ٱلۡقَرۡيَةِ ٱلَّتِى َُانَۡۡ حَاَِرَةَ ٱلۡبَحۡرِ

Ask them about the town that used to be at the brink of the water ..

Meaning that it was a beach town, a marine town

إِذۡ يَعۡددُونَ فِى أَلسَبَتِ

When they used to violate in the matter, the law of the sabbath

It is interesting that Adam alayhisalam was told, there is one thing you need to stay away from and the one major thing that Bani Isra’eel were told to stay away from is “don't violate in the matter of as-sabth”

When you are by the water, then you are at a very flourishing place where you can live. You can have access to agriculture because the water is right there, so other means of making money are there too.

إِذۡ تَأۡتِيهِمۡ حِيتَانُهُمۡ يَوۡمَ سَبۡتۡهُمۡ شُرَّعًا وَيَوۡمَ لَا يِسۡيَبِتُونَ ۚ لَا تَأۡتِيهِمۡ

When their fish would come to them every one of their Saturdays
Meaning at every Saturday that they were there in town they would literally see the fish jumping out of the water.

And the day they wouldn’t be observing the Sabbath, they wouldn’t come to them

َۚذَزلِكَ نَبۡلُوهُم بِمَا كَانُواْ يَفۡسُقُونَ

That is how We tested them because of the corruption they were engaged in

So you have displayed over and over again that you are corrupt people so Allaah is giving you an opportunity to further your corruption. Allaah will give you a simple instruction: don’t go fishing on Saturday and then Allaah will get lots of fish to come out on saturday to test you and the rest of the week will be dried up.

This is a principle of Allaah: if a nation messes around with Allaah’s Laws then Allaah gives them instructions knowing that they will violate them, and have their holes to be dug deeper.

Ayah 164

وَإِذۡ ََالَۡۡ أُمَّةٌٌ۬ م ِنۡہُمۡ لِمَ تَعِظُونَ ََوۡم ا ۙ ٱللَّهُ مُهۡلِكُهُمۡ أَوۡ مُعَذ ِبُہُمۡ عَذَابٌ شَدِيدٌ۬ا إِلَىٰ رَب ِكُمۡ وَلَعَلَّهُمۡ يَتَّقُونَ (٤٦١)

When a group among them said

There is a group among them, who tried to stop them; this is in between the lines here. So group, which Allaah had said will judge by the truth, said “don’t go there and violate the Sabbath even though there is a lot fish out there. It’s not right, we shouldn't do this”- this was a very small group of people. Then there is a huge group of Muslims who didn’t go out fishing, but didn’t stop it either and those who would go out to stop them, they’d ask why do you bother talking to them?

Why are you bothering to give a sermon, advice to a group of people who that Allaah is going to destroy anyway or He will give them some really intense punishment

So one group is telling the other, both are not doing the haram, passive Muslims versus Active Muslims are having a conversation about corrupt Muslims. The Passive Muslims are telling the Active Muslims, don’t bother with them, they’re doing haram stuff, let it be. “we’re better off without them, we’ll be a cleaner Ummah, let them party”

This is not just teaching us about fishing, we are learning something about ourselves. Is there not a huge population of Muslims engrossed deeply in sin? Then there is a small population that is trying to reach out to them and there is also another population that are also religiously observing Muslims who are saying “forget them, they’re secular, they’re liberal, who needs them? Allaah is going to destroy them anyway”

Now look at the answer of the da’i, the group that is trying to get them back to the truth, this should be our response:
They said “It will be as an excuse before your Master …

In other words, Allaah ‘Azzawajal will interrogate us and ask us what did we do? All this was done by the hands of those who believe, they’re Muslims, so they are by a degree closer to you because they are from your nation. At least we tried ya Rabb, at least we tried to talk to them – at least it will be an excuse before Allaah, I didn’t change them, but at least I didn’t stop trying. So number one reason isn’t for their sake, but for our own, I’m doing this because I am concerned about my own salvation.

Second reason:

**Hopefully they will get taqwa**

Allaah may put power in my words and how do you know they might get taqwa. How do you know if they might not get taqwa, have we looked inside their hearts? Yes, they’re pretty down in their corruption, but that doesn’t mean the doors to tawbah are closed. We can’t pass that judgement on them.

So this internal conversation happens between these two groups of Muslims.

**Ayah 165**

قَلَمَا نُسَوْا مَا ذُكِرْوُا بِهِۦۤ أَنجَيۡنَا ٱلَّذِينَ يَنۡهَوۡنَ عَنِ ٱلس وٓءِ وَأَخَذۡنَا ٱلَّذِينَ ظَلَمُوا بِعَذَابِِۭ بَـ ِيسِِۭ بِمَا كَانُواْ يَفۡسُقُونَ (٥٦١)

When they forgot what they were reminded of

This group went on to remind them but these people didn’t want to hear it and they forgot completely what they were repeatedly reminded of.

**We rescued those who used to forbid evil**

Three groups were mentioned, but when it came to rescuing only those who were forbidding evil were mentioned and those who were not mentioned, the other two.

وَأَخَذۡنَا ٱلَّذِينَ ظَلَمُوا بِعَذَابِ بَـ ِيسِ

**We grabbed those who did wrong with a long-time terrible punishment**

Is like a mubalaagha of bi’s a horrible and terrible punishment

So who are the people who did wrong? There are two opinions of scholars. On the one hand, some scholars believe these are the people who fished on Saturday. What these people did was say "we can’t fish on Saturday, that’s haram", so they just dug a hole in the beach, the fish get washed into the shore, they’ll fall into the hole, the water is going to recede and the fish stay in the whole. Or they’d leave the net out into the water and they’ll just pull it in on Sunday. They were playing around with the law.
One opinion is the people who were destroyed were the people who actually did this and the people that were saved were the people who tried to stop them. The third group which is the silent majority isn’t talked about. The other opinion is that those who were wrong are both the silent Muslims and the criminal party because in the end there are only two parties: the party that does wrong and silently watches it happen and doesn’t bother them, and on the other hand there is a party that at least speaks out against it. There are ahadeeth and texts in Islam that corroborate this idea; that those who did wrong are both of these groups. There is a Hadith Qudsi in which Allaah commands that a nation be destroyed, it should be flipped over, like the mountains should be taken and turned over on them, and the angels comes to Allaah and says this nation has a person that hasn’t disobeyed you tarfata ‘ain not even the blink of the eye, not even for a split second he has disobeyed You, would You like me to destroy him too? And Allaah azza wa jal says start with him and then destroy the nation. Then Allaah describes why, because his blood didn’t boil, he didn’t get bothered when I (Allaah) was being disobeyed, when My Religion was being made fun of, when haram was happening. So there is credence to the idea that “those who did wrong” are in face those who didn’t care – mind your own business kind of thing – that in and of itself is a crime and then the other.

يِمَا كَانُواْ يَقْسُقُونَ

Another Hadith that is in support of this is whoever sees evil, let him change it with his hand, and if he cannot do that, let him change it by talking about it, and if he can’t even do that, if he speaks he’ll get arrested at least he should hate it. The Silent Muslim group did have the opportunity to talk about it, another group was talking about it. The only reason they didn’t talk about it wasn’t because they feared punishment but because they figured that group is hopeless, but that is not enough of a reason.

**Ayah 166**

قَلُّمَا عَتَوۡاْ عَن مَّا نُهُواْ عَنۡهُ قَلُّمَا لَهُمْ كُونُواْ قَرَادُوَةَ حَسِينِينَ (١٦٦)

And when they violated, they disobeyed in regards to whatever they were forbidden from We said to them “turn into monkeys”

So they were transformed.
Ayah 167

وَإِذۡ تَأَذَّنَ رَبِّكَ لِيَعْتُنَّ عَلَيْهِمۡ إِلَىٰ يَوۡمِ ٱلۡقِيَـٰمَةِ مَن يَسُومُهُمۡ سُوٓءَ ٱلۡعَذَابِ إِنَّ رَبَّكَ لَسَرِيٌ ُۖ ٱلۡعِقَابِ،ۖ إِنَّهُ غَفُورٌ رَّحِيمٌ(٧٦١)

When your Lord declared...

تَأَذَّنَ

Is used when you make a loud declaration, when an announcement was made by Allaah, when a proclamation was made

He will certainly appoint against them until the day of resurrection individual that will come along and blacken their faces,

In other words, humiliate them, the nation who played with as-sabth. One after another they will be suffering from persecution after persecution. The Jewish people are going to suffer this, this, this; Allaah azz wa jal will keep testing them

No doubt about it, your Master is quick in taking vengeance and certainly He is extremely forgiving, always merciful.

Some say ila yawmil qiyama (ila instead of hatta) implies that that will happen eventually at the end. The early Bani Isra’eel were tested in the worst possible way and then the last of bani Isra’eel will be given that worst kind of punishment when Easa alayhisalam comes. So ila implies at the end times. Others say it is throughout history that this will happen so they will cite, the Spanish inquisition, the purging of the Jews in Europe, and then the persecution that they faced in recent history at the hands of Hitler as just a fulfilment of this statement. Others say this is just a fulfilment of what will happen eventually because of their disbelief.

Ayah 168

ثَّطَنَـٰهُمۡ فِى ٱلَۡۡرۡضِ أُمَم ٌ۬ا مِنۡهُمُ ٱلصَّـٰلِحُونَ وَمِنۡهُمۡ دُونَ ذَزلِكَ بَلاَوۡنَـٰهُم بِٱلۡحَسَنَـِٰۡ وَٱلسَّيۡلَعَلَّهُمۡ يَرۡجِعُونَ (٨٦١)

And We chopped them up in the earth, We distributed them in the Earth

They were re-established, they came back to Isra’eel and eventually Allaah gace them ownership in Isra’eel, then Easa Alayhisalam came, they rejected Easa Alayhisalam, then 70 years after that the Babylonians came, the Assyrians came and they wrecked Jerusalem. There was a policy that Jews cannot live in isra’eel, they were expelled completely. Some of them ended up in Europe, some in Asia, some in Africa, so they ended up everywhere. So Allaah says We cut them apart, they weren’t one people anymore.
Among them are righteous and among them are others

The efforts to repopulate Israel; they make this historical research of where Jews are living, where they dispersed after the Diaspora. There is a movement, since the Afghanistan War, to bring Jews back from Afghanistan to Israel. There are about 10 to 20,000 Jews living in Afghanistan and they are sponsored and brought over to Israeel. The question is why are they so concerned about their lost brethren? They actually try to convince some Muslim families that they have Jewish origins. The answer to the question is that there is an explosive device in Palestine that is more dangerous than any other, the Palestinian Mother. The population boom in Palestine is so huge, that if they want to remain a democratic state or at least pretend to be one, they will lose the majority very quickly. Politically, the state of Israel want to two things: 1) they want to remain a democratic state (or at least pretend to be one) and remain a Jewish state. But to do these two things you have to have Jewish majority which they are rapidly losing. So unlike other countries where you have a population crisis, the Israeli advertise to have more and more children because they know that the Jewish nature of the state depends on the population.

Among them are righteous and among them are beyond that

Meaning the others are not that righteous. It is an insult in the Qur’aan that what kind of people they are is not mentioned, it’s pretty bad, so let’s just say they aren’t righteous.

And We have tested them with good and bad so that hopefully they may come back

Ayah 169

فَخَلَفُ مِنْ بَعْدِهِمْ خَلَفٌ وَرَّئَا أَلْكِتَبَ يَأْخُذُونَ عَرَضَ هَذَا الدُّنْيَا وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مَثَلُهُ

ۚ أَلَمۡ يُؤۡخَذۡ عَلَيۡهِم مِيثَاقٌ أَن لَّ يَقُولُواْ عَلَى ٱلۡلَّهِ إِلَّا ٱلۡحَقَّ وَدَرَسُواْ مَا فِيهِ وَٱلدَّارُ ٱلَّتِي خَيۡرٌٌ لِلَّذِينَ يَتَّقُونَ١ۖۚ أَفَلَّ تَعۡقِلُونَ

فَخَلَفُ مِنْ بَعْدِهِمْ خَلَفٌ وَرَّئَا أَلْكِتَبَ يَأْخُذُونَ عَرَضَ هَذَا الدُّنْيَا١ۖ ۗ

Then a following generation came much after them, they inherited the book. They held onto the goal, agenda of this inferior life

This is a very powerful statement to make. A generation of knowledgeable people, they have inherited the book but though they have inherited the book in their minds, their hearse are full with one agenda, making more dunya. So they turned religion into an industry; so, scholars, all they do is bash each other and you could pay them to get a certain fatwa out of them or they are under a certain regime and to support that regime, they’ll sell whatever. This is the original meaning of “selling the ayat of Allaah”. There are some tafseer of this ayah that say that this means you teach the Qur’aan and you get a salary out of it. But this is not the case. Mus'ab ibn Umair used to a get a regular salary stipend from Rasullullah salAllaahu alayhi wa sallam- he was a salaried instructor. How did the institutions of this deen from the very beginning survive? It is because these institutions were paid for.
Selling the ayat of Allaah in the Qur’aan, especially when it is talked about with Bani Isra’eel is to mean selling out the teachings of the deen for a personal agenda. Deen says this, but I’ll change it a little bit so it makes my customer happy. I won’t talk about certain things that are uncomfortable. This is selling the deen.

In Islam, you have an ocean of knowledge, so you can talk about subjects that make people feel good your whole life and not bring up anything about Islam that might offend somebody. You can do this, if you are knowledgeable in religion, you can stay away from dangerous topics. When you do that the people will love you because you’ve not said anything that got on anybody’s nerves. Were the Prophets loved? No, they weren’t because they said a lot of unpopular things. In order to protect us from falling into that we must engage with the education of the entire book, the entire seerah. We can’t be selective; we have to say it like it is. That way we will pass through things people want to hear and also through things that people don’t want to hear that will hurt and help our agenda but that doesn’t matter because our agenda is to teach the Book. Why do people hide some parts of the book? Because it will get them into trouble.

One of the teachers of Ustadh said “One of the greatest problem with the ummah today is the industrialisation of Islamic knowledge” when our Imams are leaders, they are salaried employees. We cannot pretend that salaries do not have an impact on the employees. An employee cannot cross certain lines with the employer. So the Imam is told “you cannot talk about this, I don’t care if you believe it or not, you’re not going to talk about it” there will be imams that leave their jobs for that reason and there will be imams that will keep their jobs, it is the deen that will be hurt in the process. What was the protective measure against that in our history? The financing of religious leaders and institutions was independent, so they could speak their mind and even then the scholars in our history got into trouble.

So this happened with Bani Isra’eel, they took this deen, the book but held onto lowly agendas.

وَيَقُولُونَ سَيُغۡفَرُ لَنَا وَإِن يَأۡتِهِمۡ عَرَضٌٌ۬ م ِثۡلُهُ

And they said we will be forgiven and if they were given another agenda like it, they’d take it.

If they were given incentives to leave the religion and do something else, they’d take it.

أَلَمۡ يُؤۡخَذۡ عَلَيۡہِم م ِيثَـٰقُ ٱلۡكِتَـٰبِ

Wasn’t the contract of the Book taken from them? That they won’t be saying anything about Allaah except the truth? Isn’t it the case that they studied whatever is in it? And the afterlife is better for those who truly protect themselves; why do you not then use your intellect?

This is talking to religious scholars, saying don’t fall into corruption.
Ayah 170

وَٱلَّذِينَ يُمَسِّكُونَ بِٱلۡكِتَـٰبِ وَأَََامُواْ ٱلصَّلَوٰةَ إِنَّا لََ نُضِيٌ ُ أَجۡرَ ٱلۡمُصۡلِحِينَ (١٧٠)

Those who held as hard as they could to the book..

يُمَسِّكُونَ

Is actually mubalaagha, hold on as tightly as you can to the book.

And establish the prayer, We do not waste the compensation of those who produce good.

Musliheen is used and not anything else, because it is the scholars who actually hold onto the book, in their personal lives they have established true taqwa because they establish salah and once they have that We (Allaah) will not waste the efforts of those who create good in society. These are the people who will do actual islah in society. It is not saaliheen, that is the righteous, musliheen is the one who makes good

Ayah 171

۞ وَإِذۡ نَتَقۡنَا ٱلۡجَبَلَ فَوََۡهُمۡ كَأَنَّهُ ظُلَّةٌٌ۬ وَظَن وٓاْ أَنَّهُ ۖ وَاٌَِ ُۢ بِہِمۡ خُذُواْ مَآ ءَاتَيۡنَـٰكُم بِقُوَّةٍٍ۬ وَٱذۡكُرُواْ مَا فِيهِ لَعَلَّكُمۡ تَتَّقُونَ (١٧١)

When We held the mountain high above them as though it was a shadow

So first they looked like it was a dark cloud and then they realise it is a mountain above Them

..and they were convinced that it was going to fall upon them

If you were at that situation and you were in the middle of something, all of your distractions of your ghafla will disappear, now Allaah has your full attention because a mountain is above you. Now that Allaah has your attention He says

وَافِقُ بِيِّمَ حَدُوَّا مَآ ءَاتِينَکُم بِقُوَّةٍ وَأَذَكِرُواْ مَا فِيهِ

Hold on to what We have given you with all the might you have and remember what is in it
Why should we remember what is in it?

لَعَلَّكُمۡ تَتَّقُونَ

..so you may be able to protect yourselves.

This is one place where you need to protect yourself and now there is no way for you to forget this.
Allaah says this is not your first time that I woke you up and reminded you.

Ayah 172

وَإِذۡ أَخَذَ رَب كَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمۡ ذُر ِيَّتَہُمۡ وَأَشۡہَدَهُمۡ عَلَىٰٓ أَنفُسِہِمۡ أَلَسُۡۡ بِرَب ِكُمۡ ۚ ََالُواْ بَلَىٰ شَهۡدَنَآ أَن تَقُولُواْ يَوۡمَ ٱلۡقِيَـٰمَةِ إِنَّا ُُنَّا عَنۡ هَـٰذَا ََـٰفِلِينَ (۱۷۲)

وَإِذۡ أَخَذَ رَب كَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمۡ ذُر ِيَّتَ ہُمۡ

When Allaah took, from the sons of Adam, from their backs their offspring

Allaah took from Adam alayhisalam, all the arwah of all the people, from their backs He kept drawing them, until the entire human population was withdrawn from it before Allaah

وَأَشۡہَدَهُمۡ عَلَىٰ أَنفُسِہِمۡ ۖ أَلَسُۡۡ بِرَب ِكُمۡ

And He made them testify against themselves “Am I not your Master?”

Look at the sequencing: in suratul Ma’ida where the people of the books have no excuse to say that no warner came to them; in suratul an’am the mushrikoon would say no messenger came with a book. Now this book has come to you Allaah says I gave this to you, you wouldn’t have on Judgement Day and say we were completely unaware of this promise.

قَالَوْاْ بَلَىٰ شَهۡدَنَا

They said “Of course you are our Master!”

In the previous ayah, thousands of years later Bani Isra’eel are testifying “Oh Allaah we won’t forget” and immediately in the next ayah Allaah takes thousands of years back, before we even came to this earth, Allaah had already asked you before. Of course Allaah is our Rabb.

This has some very serious implications for us; that means that even if Allaah did not send any revelation, He already had an agreement with us. We already know deep inside our subconscious and that should have been enough for us. But Allaah has sent them reminder after reminder after reminder and then He sent Bani Isra’eel the kind of reminder you can’t forget. Did they forget even after that though?
When the mushrikoon said we will believe when we see, but people saw before and didn’t help them and they got into a deeper trouble than ever before. What will they say on Judgement day?:

**Ayah 173**

أَوۡ تَقُولُوٓاْ إِنَّمَآ أَشۡرَكَ ءَابَآؤُنَا مِن ََبۡلُ وَُُنَّا ذُر ِيَّة ٌ۬ م ِنۢ بَعۡدِهِمۡ

أَفَتُهۡلِكُنَا بِمَا فَعَلَ ٱلۡمُبۡطِلُونَ (١٧٢)

**Our ancestors did shirk much before us**

In the previous ayah Allaah did not just pull us out from Adam, He pulled out all of our ancestors too and the contract was taken together so you can’t say it was my ancestors fault.

..and we were offspring after them

But at that time you were all of you together, so chronology cannot be argued now.

**Are you destroying us because of these people who produce lies?**

**Ayah 174**

وَكَذَزلِكَ نُفَص ِلُ ٱلَۡۡيَـِٰۡ

وَلَعَلَّهُمۡ يَرۡجِعُونَ (٤٧١)

**And that is how we explain to you the ayaat so they can come back**

The question is come back to what? To come back to the very agreement they made originally made; so that all human beings can come back to the original promise made to Allaah and Bani Isra’eel can come to the promise they made to Allaah when they stood under the mountain. In both of these cases, who is described as a ghaafil, someone who didn’t know to begin with or knew to begin with? It was someone who knew to begin with so Allaah will give us a case of someone who doesn’t just know but he knows a lot. That is what is coming now.

**Ayah 175**

وَأَتِلُ عَلَيۡهِمۡ نَبَأَ ٱلَّذِىٓ ءَاتَيۡنَـٰهُ ءَايَـٰتِنَا فَٱنسَلَخَ مِنۡهَا فَأَتَبَعَهُ

ٱلشَّيۡطَـٰنُ فَكَانَ مِنَ ٱلۡغَاوِينَ (٥٧١)

**Recite unto them the news, the event of the person that We had given a lot of our Miraculous signs to**

There are ways to describe a knowledgeable person “tell them the news of a scholar” – Allaah chose language here in which He takes credit Himself for giving him knowledge
He doesn’t say ‘ilm He says ayaat which is the strongest form of knowledge. Allaah says We have given him the strongest miraculous signs, in other words, this person was really knowledgeable, so knowledgeable that Allaah says Allaah taught him so you cannot have a more credible scholar. Then what does he do?

فَأَتَبَعَهُ ٱلشَّيۡطَـٰنُ فَكَانَ مِنَ ٱلۡغَاوِينَ

Insilaakh in Arabic is when a snake sheds its skin. So the person wore the disguise of the ayat and his character slipped right out of them.

He slipped out from the character of knowledge, then shaytan got right behind him

Shaytan wouldn’t let him go because he let go of the one thing that would protect him from shaytaan, which is the ayat that Allaah had given him.

..then he was from those who was ghaween, who got lost, who took the wrong road and kept on going the wrong way.

Allaah describes here a scholar who took the wrong way; some say this is the story of Barseesa, the scholar, who was a very knowledgeable, a very righteous man but little by little he slipped into the waswasah of shaytaan, he ended up doing zina, then murder.

Ayah 176

وَلَوۡ شِئۡنَا لَرَفَعۡنَـٰهُ بِہَا وَلَـٰكِنَّهُۥۤ أَخۡلَدَ إِلَى ٱلَۡۡرۡضِ وَٱتَّبَََٰ هَوَٮٰهُ ۚ

وَلَوۡ شِئۡنَا لَرَفَعۡنَـٰهُ بِہَا وَلَـٰكِنَّهُۥۤ أَخۡلَدَ إِلَى ٱلَۡۡرۡضِ وَٱتَّبَََٰ هَوَٮٰهُ ۚ

Had We wanted We would have elevated him by means of them

What is ‘them’? They are the ayaat. If Allaah wants your knowledge of the ayaat, if you are true to that knowledge, Allaah will elevate you by means of them; they are a means of elevating you.

وَلَكِنَّهُۥۤ أَخۡلَدَ إِلَى ٱلَۡۡرۡضِ وَاتَّبَََٰ هَوَٮٰهُ ۚ

However he aspired towards the earth, he wanted to remain headed towards the earth and he followed his desires..

Here you have to remind yourself of the dual nature of your existence. Allaah Azza wa Jal created us with a body and its needs, and a rooh and its needs. When Allaah took the promise “Am I not your Master?” that was with our Rooh. When Allaah gives the ayaat,
Allaah elevates you, your rooh is being elevated, but your body also has wants; it has appetites, desires, greeds it has temptations. So there is a battle between the wants of the rooh and the wants of the body; this person knows how to feed both in a legitimate way but his temptations got the best of him. The rooh is a beautiful entity inside of us that can be choked. The more you violate the rights of your rooh and pursue worldly things especially at the expense of what Allaah has forbidden, the more it gets covered in darkness upon darkness until that creature of light, the rooh, is completely surrounded by darkness, and you can’t even benefit from the light that is inside you; it’s buried, and that is called Kufr. This person was given the means to elevate himself, but instead of feeding his rooh, he decided to only feed his body. Our Rooh has appetites, and this is fed by revelation; this is a creature of light and its food is also light, but this body is from this earth, it is dirt so all of its food/needs can be found on the earth. When you decide to not feed your Rooh all that is left is the body and the rooh is choked, and for all practical purposes you have no access to it, the heart is dead. Another way that is described is that they’re just animals. Allaah in this surah describes them as animals or even worse, because at least animals didn’t have anything precious that they lost. You had something precious inside of you and then you reduced yourself to an animal

فَمَثَلُهُ كَمَثَلِ ٱلۡڪَلۡبِ إِن تَحۡمِلۡ عَلَيۡهِ يَلۡهَثۡ أَوۡ تَتۡرُُۡهُ يَلۡهَث

His example is like a dog, if you loads things on a dog it starts drooling and panting and if you leave it alone it is still panting

It can’t keep its tongue in, because it has appetites that it can never satiate, it becomes an addict.

ذَّزلِكَ مَثَلُ ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ بِـ َايَـٰتِنَا ۚ

That is the example of the group of people those who lies against Our Miraculous signs

Examples are given for the purpose of benefitting the student. So by saying example, already Allaah is saying that this will happen again.

فَاقُصُصْ أَلۡقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

Then narrate the stories with great elaborations so they can think deeply

How does this affect me?
Ayah 177

سَآءَ مَثَلَ ٱلۡقَوۡمُ ٱلَّذِينَ كَذَّبُواْ بِـ َايَـٰتِنَا وَأَنفُسَهُمۡ كَانُواْ يَظۡلِمُونَ

What a horrible example it is! The nation the lied against Our Miraculous signs, it is only themselves that they were wronging

Ayah 178

مَن يَہۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِى ۖ وَمَن يُضۡلِلۡ أُوْلَـٰٓٮ ِكَ هُمُ ٱلۡخَـٰسِرُونَ

Whoever Allaah would guide, then he is the one who is actually committed to guidance

It is not knowledge, nor status, it is not what you’ve done in the past; your track record of your past in no guarantee for your future, good or bad- your past is not a determination of your future.

..and whoever Allaah misleads then they are the ultimate losers.

Ayah 179

وَلَقَدۡ ذَرَأۡنَا لِجَهَنَّمَ َُثِير ٌ۬ا مِنَ ٱلۡجِنِّ وَٱلِۡۡنسِ لَهُمۡ أَعۡيُنٌٌ۬ لََّ يُبۡصِرُونَ بِهَا وَلَهُمۡ ءَاذَانٌٌ۬ لََّ يَسۡمَعُونَ بِهَا كَٱلَۡۡنۡعَـٰمِ بَلۡ هُمَّ أَََل ۚ أُوْلَـٰٓٮ ِكَ هُمُ ٱلۡغَـٰفِلُونَ

And We had sprouted many, many for Hellfire a huge multitude of people that belong to the Jinn species and Human species that have hearts they don’t understand anything deep with them ...

The rooh inside, the heart inside, has been killed, all they can see is with their minds, so their inner reality is dead.
Late Dr Israr Ahmed gave an interesting lecture on the one-eyes Dajjal, which we do not deny that it is absolutely literal, but there are also metaphorical benefits in it too. Essentially Allaah gave Adam alayhisalam two ways of seeking knowledge that is in al baqarah; Allaah says on one hand “Allaah taught him the names of everything” worldly knowledge, science, technology, history- these are things we study on the earth. Then Allaah says “..guidance come to you from Me” that guidance he has no access to on the earth, it has to come from Allaah. So there is two kinds of knowledge; there is acquired knowledge, here, and revealed knowledge. You can think of it as having two eyes, you can look at the world with two eyes where one eye understands worldly knowledge and the other eye understands revealed knowledge. When you open both eyes then you will understand the world. So Dajjal being one-eyed implies that he only sees through a worldly eye and the other eye is closed. Unfortunately, what has happened in the Muslims world is either the one is open or the other eye is open; either we study deen with no understanding of the dunya or we understand the dunya with no understanding of the deen but we are supposed to be using both of these faculties together.

This person who is being described, he has a heart too but the heart is the faculty we use to understand other than the mind; it is the spiritual entity of understanding – that is dead, so all this person has is the mind to think with.

وَلَهُمۡ أَعۡيُنٌٌ۬ لََّ يُبۡصِرُونَ بِہَا

They have eyes but they cannot see with them

They have eyes which they see the physical reality but not the spiritual reality of things, they don't have that capability and this capability is given only when the ayaat are given to you. But that unfortunate soul was given the ayat but he slithered out of them and all he could see what a dog sees.

وَلَهُمۡ ءَاذَانٌٌ۬ لََّ يَسۡمَعُونَ بِہَآ

And they have ears but they don't hear from it

They won't be able to hear what will actually benefit them

أُوْلَـٰٓٮ ِكَ كَٱلَۡۡنۡعَـٰمِ بَلۡ هُمۡ أَََل ۚ أُوْلَـٰٓٮ ِكَ هُمُ ٱلۡغَـٰفِلُونَ

They are like cattle

Specifically cattle is mentioned because cattle have dull reflexes, like cows, goats and sheep, they can’t run fast. Allaah uses an’aam as an example because you’re dulled, you don’t even understand what is going on around you. If somebody is aware of a danger they react to it. Allaah has given you the eyes, the heart, the ear to recognise the danger of the unseen, the danger of shaytan, the danger of the hell-fire, the danger of punishment, the danger of the angels writing down what you don’t want them to write down. Allaah has made you see these reality from the eyes of faith, if you don’t see and respect that reality, and doesn’t make you move or budge, you are like cattle.

..no you are worse, those are the ultimately heedless
They have been given all of these abilities and they are still heedless.

For Bani Isra’eel, a mountain is hovering above them. If a mountain was hovering above a dog, a cat, a horse, would it also be scared? Sure, being scared at that is not a reaction of the soul, it is a reaction of the body. Allaah scared the body so that maybe the soul would wake up now. Once the mountain came down, the bodily fear is gone but what should have remained? The soul. Actually Allaah woke them up and said “remember what is in it, so you can have taqwa” Taqwa lies in the heart. When the mountain was put back down, they didn’t remember Allaah, it was back to business as usual - ghaafiloon. That is the disease that occurred. On the other head, if you want to be awake, then here is how you wake up: get to know Allaah’s Most Beautiful Names.

**Ayah 180**

وَلِلَّهِ ٱلَۡۡسۡمَآءُ ٱلۡحُسۡنَىٰ فَٱدۡعُوهُ بِهَا ۖ وَذَرُواْ ٱلَّذِينَ يُلۡحِدُونَ فِىٓ أَسۡمَـٰٓٮ ِهِۦ سَيُجۡزَوۡنَ مَا كَانُواْ يَعۡمَلُونَ (١٨١)

The remedy of Ghafla is given

وَلِلَّهِ ٱلَۡۡسۡمَآءُ ٱلۡحُسۡنَىٰ فَٱدۡعُوهُ بِهَا ۖ وَذَرُواْ ٱلَّذِينَ يُلۡحِدُونَ فِىٓ أَسۡمَـٰٓٮ ِهِۦ And to Allaah belongs the most Beautiful Names, so call Allaah by those Names

Talk to Allaah after learning His Most Beautiful Names. The du’as from the sunnah of the prophet sallAllaahu alayhi wa sallam are so beautiful. We should memorise them. The command of Allaah is that we call on him by His names and the prophet salAllaahu alayhi wa sallam said the best way to use His names is to call Him- the du’as that the Prophet taught. It is not a hard thing, it takes a little effort from your part and you will be conversing with Allaah azza wa jal.

And leave alone, abandon those who deviate in His Names

Lahad = is crookedness

What this means is number one: don’t hang out with people who make fun of Allaah’s Names, Number two: don’t misuse Allaah’s Names. Some of Allaah’s Names cannot be said by themselves Allaah is al-Mu’iz and Al-Muzill; Allaah is the Giver of honour and the Giver of humiliation; you cannot call Allaah just by saying Ya Mu’iz, Ya Mu’iz, you must also say Ya Muzillu, this is Ilhaad also; it is not using the name properly, it is inappropriate to do so. So one has to be careful on how they call on Allaah Azza wa Jal. That is why learning the etiquette of calling on Allaah is the best thing. Also by misusing names by calling on Allaah using a special name of Allaah, repeating it specific number of times and then expect a specific result. You can’t make up these kinds of things, if there are ways to invoke on Allaah’s Name’s it has already been revealed. You can’t come up with a formula that describes unseen effects of these Names, because nobody has news of the unseen. Don’t abuse religious texts, don’t abuse these names.
They will be compensated for what they used to do.

Ayah 181

There were groups of people that guided to the truth and by means of it they used to do justice, they used to make fair judgements amongst each other

Tafsir of Surah A’raf by Nouman Ali Khan

From whom We created there were a group of people that did guide to the truth and by means of it they passed verdicts, they did justice

It’s not just Bani Isra’eel, Allaah did that with all of creation, with all groups of people.

Ayah 182

And those who lied against Our Miraculous signs

Not limited to this example, or the example of Barseesah, or the person who had been given the ayaat to, this will happen to anybody who does this

Istidraaj is an interesting concept in our deen, it is mentioned a few times in the Qur’aan. The word comes from daraja degrees. When somebody increases in their sins and while
they increase in their sins Allaah gives them opportunities in goodness in early life. So the person is messed up but he gets wealthier etc, so he starts thinking that there is no consequences for his sins, so he keeps taking more and more steps to sin.

**We allowed him to take further and further steps into sin, opening those opportunities for him from a place that they don’t even know.**

So these people who lie against our ayaat, they think that they’re making progress but that is just us playing with istidraaj.

**Ayah 183**

وَأُمۡلِى لَهُمۡ إِنَّ كَيۡدِى مَتِينٍ (١٨٣)

And I am giving them an extension of time,

It is like a fish, when the hook is in its mouth you let the string loose and the fish thinks it is free but it’s just a matter of time before it’s pulled.

**My plot is well established**

مَتِينٍ

*Mateen* -= used for a rope that won’t break. My plot is something that is not going to come apart; they’re already tied in.

**Ayah 184**

أَوَلَمۡ يَتَفَكَّرُوا مَا بِصَاحِبِهِم مِّن جَنَّةٍ إِنَّ هُوَ إِلَّا نَذِيرٌٌ۬ م بِينٌ (٤٨١)

Haven’t they thought deeply that the one accompanying them (meaning the prophet salAllaahu alayhi wa sallam) is not possessed by a Jinn? He is nothing but a clear Warner

The way his speech is, in and of itself, obvious that he is not a jinn at all.

The word *sahib* is important to note; it implies that he spent a lot of time with them and therefore he has a lot of credibility with them as a result. There is no way that they can genuinely say that he is insane, they exactly what this man’s intellect, character and capability is.

**Ayah 185**
Haven’t they looked deeply at the dominions of the skies and the earth and whatever Allaah created from all sorts of things? Haven’t they looked and considered the possibility that their deadline is going to get very near? Then what speech after this are they going to believe in?

If they had actually carefully considered the Qur’aan, and that has not been enough for them, then there is no hope after this. It is two things: the prophet salAllaahu alayhi wa sallam first and then the Qur’aan. Both of them are mentioned, after this combination then what’s left? What hope do you have?

**Ayah 186**

٦٨٦

مَن يُضۡلِلِ ٱللَّهُ فَلََ هَادِىَ لَهُ ۥ وَيَذَرُهُمۡ فِى طُغۡيَـٰنِہِ يَعۡمَهُونَ

Whoever Allaah would allow to be misled there is no one whatsoever that can guide him and He abandons them, they remain blind in their rebellion

**Ayah 187**

٦٨٧

يَسۡـ َلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرۡسَٮٰهَا ۖ إِنَّمَا عِلۡمُهَا عِندَ رَبِّكَ ۚ أَعۡلَمُونَ

They ask you about the hour, when is it going to be established?
**Arsa, yursi, irsa** = to put a rope in, to peg a tent into the ground

**Arsaha** = when is it going to be settled, this day of judgement, this hour

Tell them, it’s knowledge exclusively belongs to my Master. No one is going to bring it out at its right time except He

**Jalla** = in solving a mystery, opening up the case

This word is sometimes used in Arabic for a pregnant woman.

**The skies and the earth are impregnated with the day of judgement**

All the things that will happen on judgement day, the ingredients necessary to make it happen are already being carried by the earth. The image is that of a woman who has a child inside of her, and is waiting to deliver. The burden is already there and it is coming and it’s already become heavy. *Thaqulla* is not just used for a pregnant woman but a woman that has gotten heavy, in other words, she is close to delivery time. So the entire skies and the earth is loaded with it, they can’t hold it anymore, they are about to release.

It won’t come at you except by surprise

They ask you as though you are a persistent inquirer about it

Someone who keeps asking questions

It’s almost like he’s being asked when it is, as though the Prophet salAllaahu alayhi wa sallam asks Allaah all the time

Tell them, its knowledge is an exclusive property of Allaah, however, most people don’t know
Most people don’t know that it’s knowledge is only with Allaah, not that most people don’t know when the hour is coming, nobody knows when the hour is coming. There two issues here: first is the hour, and second, its knowledge belongs to Allaah. Most people fail to realise that it’s actual knowledge is only with Allaah and He has never revealed it to anybody, except it’s signs.

Ayah 188

قُل لَا أَمْلِكُ لِنَفۡسِي نَفۡعًا وَلَا ضَرًا إِلَّا مَا شَأَّ إِلَّهِ وَلَوْ كُنَّا أَعۡلَمُ ٱلۡغَيۡبَ لَسۡتَڪۡثَرُ مِنَ ٱلۡخَيۡرِ وَمَا مَسَّنِىَ ٱلسُّوءُ إِنَّ أَنَاٌ إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوۡمٍ يُؤۡمِنُونَ

"I possess no power over benefit or hurt to myself except as Allâh wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."

وَلَوْ كُنَّا أَعۡلَمُ ٱلۡغَيۡبَ لَسۡتَڪۡثَرُ مِنَ ٱلۡخَيۡرِ

Had I been the one to have known the unseen at all, if it was at all possible that I knew the unseen I would have acquired a lot of good

Al-khair = can be taken as a worldly meaning here or in the religious meaning. In the religious meaning “I would have gone to the people I knew would come to Islam” Another meaning of this is that I would have acquired a lot of treasure if I knew the unseen.

وَمَا مَسَّنِىَ أَلۡسَنَةٌ إِنَّ أَنَاٌ إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوۡمٍ يُؤۡمِنُونَ
And no harm would ever have touched me. I am nothing but a warner and a giver of good news

This is an unusual sequence. The normal sequence is wa basheerun wa nadheer but this surah took a larger role in in indhaar – warning more. This surah warned more, of nations being destroyed more so nadheer is mentioned first here

..for a nation that is going to believe

More appropriately basheer is tied to li qawmin yu’minoon. I am a giver of warning to everybody but I am a giver of glad tidings, good news, to a nation that wants to believe.

Ayah 189

He is the one who created you from a single person

What was the beginning topic of conversation? This happens in long surahs- the review happens of what was in the beginning of the surah; in the beginning we read the story of Adam alayhisalam.

And He installed for him, put for him, his spouse, his other half so he can be in peace with her

In baqarah we find uskun anta wa zawjuka al jannah and here it is َلِيَسۡكُنَ إِلَيۡهَا

Not ma’aha but ilay-ha, there is a difference. This means I will find peace with her. So our mother, Hawwa was given to Adam alayhisalam as means of tranquillity. Then Allaah talks generally, to all human beings.
When he overshadowed her (when they had intimacy) she carried a very light hamal, a really light load, she walked around with it (she had no idea)

Then when she became heavy

What was pregnant a few ayat ago? The skies and the earth and now Allaah says, now you want a reminder of Judgement Day, look at a woman who is expecting.

They both called on Allaah their Master, "Give us a righteous one and we will absolutely be from the grateful

Ayah 190

When He does grant them a righteous child, they both start making partners with him in whatever He had given to both of them then Allaah is way above the attributions they make

Ayah 191

Are they partnering with Allaah, what doesn't creating anything and they themselves are the ones that are created?

In other words, the things they associate, the 'holy people' they are the ones who are themselves created

Ayah 192
And those people that they are calling on they can’t help them at all in any kind of help and they can’t even help their own selves

Ayah 193

وَإِن تَدۡعُوهُمۡ إِلَى ٱلۡهُدَىٰ لََ يَتَّبِعُوُُمۡ سَوَآءٌ عَلَيۡكُمۡ أَدَعَوۡتُمُوهُمۡ أَمۡ أَنتُمۡ صَـٰمِتُونَ

And if you were to call them to guidance, they’re not going to follow you

These people that are bent upon doing shirk, and deep into it that they can’t think outside of it. This is the kind of ghafla it creates, you can’t think after this.

It is the same for all of you, don’t bother it is the same whether you invited them or not, it won’t change a thing

We have to reconcile this with what has been said before. Recall how the nation that was fishing and the wrong thing to do is to say that these people are hopeless and in the same surah, Allaah is saying not to bother with those people who are doing shirk, it’s the same whether you invite them or not. This needs reconciliation, there are two differences. One difference is, their conversation was happening between human beings and human beings don’t have the right to judge each other on who the hopeless case is and who is not. In this case, Allaah azza wa jal is speaking and He is speaking about a particular brand of Mushrikoon in Makkah, that He knows are a lost cause so Allaah has already told the Muslims told even bother with these people anymore. Allaah knows their case, and Allaah is passing the verdict. Human beings don’t have the right to pass verdicts, but the One who Sees inside the hearts does.

Ayah 194

إِنَّ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمۡثَالُڪُمۡ فَلۡيَسۡتَجِيبُواْ لَڪُمۡ إِن كُنتُمۡ صَـٰدِقِينَ

Those that you are calling besides Allaah...

Allaah even directly addresses them and that can be a great favour of Allaah. This can be considered as a warning or be considered as a final favour in reaching the end of this surah. Allaah does not normally address the non-Mulsims directly; but her eyou find the second person going directly to them.
No doubt about it the ones you are calling on other than Allaah are nothing but slaves just like yourselves, go ahead and call on them, and let them answer you if in fact you are truthful

This is sarcasm.

**Ayah 195**

Do they have feet that they walk with? Do they have hands that they can grab with?

This is mentioned because these statues have gigantic feet and make gigantic hands,

\*Batsh = for something strong to grab onto something weak and not letting go*

Do they have eyes that they can see with?

In a lot of these pagan traditions they purposely draw eyes that wherever you would look at the idol from it is looking at you. Allaah says really, they can see with these eyes?

Do they have eyes that they can hear with? Go ahead and call on all these false gods then all of you get together, you and your false gods, and make plant to get at me, and don't you wait for me.

The prophet salAllaahu alayhi wa sallam by the end of the surah is being told to say go ahead and bring it; go to your gods, make a meeting with them and make a plan to end me and don’t wait for me, don’t give me anymore time. This is the legacy of Ibraheem alayhisalam revived.

**Ayah 196**

My Protective Friend is Allaah the One who sent the Book down and He will befriend and protect the righteous

**Ayah 197**

- LinguisticMiracle.com – Surah al A’raf (7) Page 150
Those who you are calling other than Him will not be able to help you

That is why I am so confident that when you go to them and make prayers against me and make a plan against me, none of it is going to work because Allaah already told me that they’re pointless.

...they don’t even help themselves

The purpose of repetition, the main function of it, is because you are talking to somebody thick headed, somebody who doesn’t listen so the same thing need to be said twice to them. When someone is ghaafil, you must repeat yourself

Ayah 198

وَإِن تَدۡعُوهُمۡ إِلَى ٱلۡهُدَىٰ لََ يَسۡمَعُواْ وَتَرَٮٰهُمۡ يَنظُرُونَ إِلَيۡكَ وَهُمۡ لََ يُبۡصِرُونَ (۸۹)

If you would call them to guidance, they wouldn’t listen and give you a blank stare and they’re not really looking.

Three words for seeing is used in the ayah: ra’a yara, nadhara yandhuru, absara yubsiru.

First they will look at you, then to pretend that they’re paying attention to you they’ll look at you for a long time, but when someone is looking at you and is actually paying attention, that is absara. Ibsar is also used when you think; afala tubsiroon “why don’t you think?”

Allaah is saying they are looking at you but they are not really looking at you, not with the eye of intellect

Ayah 199

حَذِّ الْعَفُوَ وَأَمُرۡ بِٱلۡعُرۡفِ وَأَعۡرِضۡ عَنِ ٱلۡجَـٰهِلِينَ (۹۹)

Surahs that are da’wah focussed when it has reached a conclusion, Allaah uses parting words either for the Muslims or for the Prophet salAllaahu alayhi wa sallam; in this case, for the prophet.

Hold on to pardon...

You are a da’ee, Allaah has a right to get angry, Allaah will warn them and threaten them but when you see their obnoxious behaviour you should continue to be forgiving. This distinction is critical in Islam – Allaah’s anger and the courtesy of the prophet salAllaahu alayhi wa sallam at the same time. Allaah in His Kalaam is very angry sometimes and at the same time who is delivering those words? Rasulullah salAllaahu alayhi wa sallam. He is told that Allaah’s Words are angry but when you deal with them, you need to forgive them. The Anger is Allaah’s not the prophets. That distinction is not made today. ‘afu is not like maghfira; ‘afu is someone did something big and you are lovingly pardoning it.
...command to good things and ignore the people who get stupid with you

Those who can’t control their emotions, they get loud and obnoxious with you. But you should remain patient and keep forgiving their ignorance.

**Ayah 200**

وَإِمَّا يَنزََََنَّكَ مِنَ ٱلشَّيۡطَـٰنِ نَزٌٌۡۡ۬ فَٱسۡتَعِذۡ بِٱللَّهِ ۚ إِنَّهُ ۥ سَمِيٌ ٌ عَلِيمٌ

And if an evil whisper comes to you from Shaytan then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.

= is to pull you into something also

If you get dragged into any kind of thing from shaytaan, if kind of attack comes to you from shaytan – Allaah says to the prophet salAllaahu alayhi wa sallam ignore the ignorant, but shaytaan comes to them and doesn’t let them walk away – when you get angry that is the time that you have to remember

fasta’idhillaahi – seek protection from Allaah you should know that in da’wah when the conversation becomes heated, shaytaan has just won. This is a huge lesson in our deen.

..He is the all Hearing the All Knowing

**Ayah 201**

إِنَّ ٱلَّذِينَ ٱتَّقَوۡاْ إِذَا مَسَّهُمۡ طَـٰٓٮ ٌِ۬ ٌ۬ مُبصِرُونَ (۲١)

Those who truly protect themselves if a round of the shaytaan gets to them something from shaytaan, some whisper

ٌ۬ طَـٰٓٮ ٌِ۬ ٌ

Also means shadow,

Immediately they remind themselves

What we are learning here at the end is that the work of da’wah will constantly be challenged by shaytaan. He will try to undo the work of the da’ee even with the prophet salAllaahu alayhi wa sallam himself.

..then they see immediately what’s going on, they have full view
When we get to surat Ha meem, as sajdah, also called surat fussilat, the ayat of da’wah are there too. When da’wah comes up, shaytan comes up. When you try to talk about the deen, then tempers will rise and you will have to keep your calm. That temper itself is an indication that shaytaan has gotten a hold of you.

Ayah 202

وَإِخۡوَّانُهُمۡ يَمُدُونَهُمۡ فِى ٱلۡغَى ِ َُمَّ لََ يُقۡصِرُونَ (۲٠٢)

And their brother, they are extending them in more deviation and they are not falling short in any of their efforts

There are people on the other side who are trying to do the exact opposite of what you are trying to do; they are persistent in their efforts so you should be persistent in your efforts too.

Ayah 203

وَإِذَا لَمۡ تَأۡتِهِم بِـ َايَةٌٍ۬ لَوۡلََ ٱجۡتَبَيۡتَهَا ۚ إنَّمآ أَتَّبٌِ ُ مَا يُوحَىٰٓ إِلَىَّ مِن رَّبِى هَٰذَا بَصَآٮ ِرُ مِن رَّبۡكُمۡ وَهُد ٌ۬ وَرَحۡمَةٌٌ۬ لِقَوۡمٌ يُؤۡمِنُونَ (۳١٢)

وَإِذَا لَمۡ تَأۡتِهِم بِـ َايَةٌٍ۬ لَوۡلََ ٱجۡتَبَيۡتَهَا

When you wouldn’t bring a miraculous sign according to their request, they said how come you didn’t respond?

How comes you didn’t choose something to bring us that would have impressed us? We gave you exactly what we want, if you had given us that we would have been happy

فَّغۡلَ إِنَّمآ أَتَّبَعَ مَا يُوحَىٰ إِلَىَّ مِن رَّبِى هَٰذَا بَصَآٮ ِرُ مِن رَّبۡكُم َ

I am only following what has been revealed to you from my Master. This (the Qur’aan) is clear insights from your Master

Comparison of the word ‘seeing’ ‘having sight’ with having ‘insight’:

They want something for their sight, Allaah says I have given you enough for your insight, you have enough to open up your minds
And an amazing guidance and a mercy for a nation that wants to believe

This is a set of insights and guidance and mercy for a nation that wants to believe.

Ayah 204

When the Qur’aan is being recited, then listen to it carefully

Listening to it carefully requires your attention al istima’ is listening and paying attention

The entire surah, one of the things it was battling with was a lack of attention, heedlessness, carelessness. Then Allaah adds another thing that will help you pay attention

..be quiet and listen

There are three words for silence in Arabic and all three are used in this surah. Sakaata, after a loud noise, it became quiet, saamit, someone who remains quiet, doesn’t say anything, then you have ansata here. Ansitu = quietly listen, don’t talk. When Qur’aan is being recited, just be quiet and listen

..so that you may be shown mercy

From this ayah, in the immediate context it is, this is a the actual response to what the Qur’aish had said “don’t listen to this Qur’aan. Everything it is recited make a lot of noise” so he stops reciting. But for the Muslim there is an additional benefit here. When the Qur’aan is being recited, it’s a tape playing, Cd, mp3, or in the car playing and you are talking in the car, you should either be quiet or turn it off. Don’t have Qur’aan reciting for background music. Be quiet, it is a show of respect to the Qur’aan. The ustaadh even take it a step further, when you are reading the Qur’aan, don’t have the TV on at the same time. When there is a halaqah going on and Qur’aan is being explained, don’t check your text messages, you should just listen, this is Qur’aan. Drop everything, so that you may be shown mercy, in other words if you know what is good for you, you will be quiet. When Allaah woke the Bani Isra’eel up He said “hold on to the Qur’aan with strength” this is Qur’aan’s version of quwwa how do yu hold on to quwwa when it is being recited? Listen to it carefully and remain silent.

Ayah 205
Mention your Master inside of yourself, full of humility and powerlessness and at same time full of fear without saying a word out of your speech

you don’t even have to open your mouths to remember Allaah. There is one way to remember Allaah, to recite the Qur’aan but on the other hand, there is the real remembrance of Allaah for which you don’t even have to move your mouth

without making any loud noise

when you do make dhikr do it in a low voice, only you know and Allaah knows this conversation is happening

in the morning time and in the multiple shades of evening

ٱلَّذِينَ عِندَ رَبِّكَ لَٰ يَسۡتَكۡبِرُونَ عَنۡ عِبَادَتِهِۦ وَيُسَبِّحُونَ عَنۡ عُبۡدَٰتِهِۦ وَيَقُولُونَ ۛ وَلَهُۥ يَسۡجُدُونَ (٦١٢)

Those who are close to your Master they don’t show any arrogance in worshipping Him, they declare His Perfection and they fall into sajda before Him

The surah began with arrogance being tied to lack of sajda with Iblees and the surah ends with they make sajda to Him. This is such a cohesive argument about the two things that will destroy us arrogance and heedlessness.

Conclusion: Dangers of arrogance and heedlessness
These can creep into our lives and Allaah azza wa Jal is reminding us, not just an ancient reminder, it is a living problem. What are the devices of arrogance and what are the devices of heedlessness? The device of arrogance today is self-image. You are so concerned with what you look like and what people think of you, you are concerned with your impression. Iblees has no problem doing sajdah to Allaah, he has done many before. It is in front of others he has to do sajda to, to another creation, it’s now a comparison to somebody. So when you are too conscience of others around you, two things happen: 1) you are constantly comparing yourself to others and you are constantly saying somehow you are better 2) when you are so concerned with others you are no longer concerned with Allaah Azza wa Jal. You forget that, you lose sight of that. These are the makings of kibr. Self-image, you are obsessed with yourself.

The big problem of ghafla is everything that takes you away from remembering Allaah Azza wa Jal. What are those things today? 3G, 4G, its Netflix, facebook, TV shows, downloads, video games, it is one thing after another. One movie gets out, then another movie; which 'ibada do we do that gets 90 minutes of our attention? In a cinema/theatre, people watch a movie for 110 minutes, 3 hour movies and their full attention is on it, not a single moment is lost in distraction. Who leaves the alone? Shaytaan leaves them alone. But you are coming to the masjid and you are trying to pray two rak'at and you are praying the shortest surahs you know and even in that we become distracted. We are addicted to entertainment and this addiction is paving the way to ghafla. The consequences of ghafla is not just not doing dhikr, there are additional consequences. When you forget Allaah, you forget to be appreciative of Him and you are not as fearful of Him. When those two things go away, the floodgates of sins are opened. Perhaps it is harmless entertainment at first but when ghafla happens and you aren’t that conscience of Allaah anymore, there might be some commercial plaid in the middle and there appears an image you shouldn’t see and you don’t change the channel. Your ghafla lets you stay and watch, every time you sin, there is a little stain in your heart and mine and more and more until the whole heart gets covered in dirt and at point when you pray, you know nothing is going on and you wonder how comes nothing is going on. You cannot remove that mud, without effort. We have to cleanse ourselves to addiction to entertainment. We have to replace that time with dhikr. If you don’t have the concentration to sit and recite astaghfirullah a thousand times, or if you recite the Qur’aan, you will start passing out before you know.

Allaah said call on Allaah in the morning and evenings; respect the times of prayer, that is part of fighting ghafla. Don’t trivialise the times for prayer. Your nights will destroy your life. The struggle against ghafla is a battle against doing bad things at night. Pray 'Isha and go to sleep. Keep yourself busy with good things, if you can’t at least keep yourself busy with sports, exercise, something productive, not entertainment. At least when your exercise you aren’t taking in things that are destroying your heart. Entertainment is not feeding your body and at the same time, not feeding your soul, it is destroying both. That is the time we are living in. Its starts with innocent things, with a youtube video, a Netflix thing and eventually it turns into filth, you get addicted to filth. Then it doesn’t stop, because the virtual is not enough, they move to other things. These always start with one thing and they start small. This is a real, serious battle in our lives. When you study the example of Bani Isra’eel in this surah, a mountain hanging on top of their heads wasn’t enough, you would
think what kinds of evil people are these. But are we the kind of people that when a mountain is hung above our heads, we would quit the movie forever and ever? Or will be go back?

We need to go back and start with the basics. The first step is to get rid of ghafla and that is the first mistake Adam alayhisalam made. Shaytan worked on him for a long period of time and he finally got there. When somebody is working against you constantly, you have to fight back constantly too. We need to instil habits into our life that will help fight this shaytaan. You won't even realise that you are in ghafla, weeks and months will go by. If you and I can change one day in our life and instil some good habits in a day, we have helped out entire life. Fix your nights and fix your mornings and the rest will fall into place. Wake up early and go to sleep early, don't let that ultimate prime time for shaytaan to get you. If you are so addicted to entertainment, don't go home, stay in the masjid, or go find a job. Don't be idle, don't be free (especially the younger men). There is no such thing as free time for you, free time for us is the same as death.

May Allaah Azza wa Jal make us a people of dhikr and not allow us to become a people of Ghafla. Ameen.