This Surah picks up where the previous Surah (Anbiya) was left off - the Day of Judgement. This Surah is also unique because it has elements of Makki and Madani Surah. Good chuck of it is clearly Makki; opinions go some Ayahs have been revealed on the way from Makkah to Madina during Hijri because the some ayahs talk about defending people or Hajj.

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.

Another proof that chunks of it is Makki, because in this Ayah Allah addresses whole of humanity/mankind in general while as we know that in Madni Surahs Allah addresses 'those who believe'.

‘Zalla' in Arabic means to slip. 'Zalzala' means to continually slip; earth quake.

It is a serious terrible thing, and we know that the kuffar used to take the revelations as a joke, and make fun of it.

2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.

As long as the mother feed her baby from her own body (milk), she's called 'murdiya'. [Every mother be it humans or animals will forget feeding their babies...] But Allah didn't say 'babies' or 'offsprings', He said whatever she used to feed as if she can't even remember it's name. That’s how shocking the Day of Judgement is going to be like.

Tazhalo- to forget something out of shock.
Every mother is going to drop her child - during the time when she was feeding (the closest bond); and because of the continuous shaking of the earth every pregnant creature on earth is going to have miscarriages. You are going to see people who are tipsy, punishment of Allah is going to be this intense... that people are going to look drunk.

'Sukara' - look of drunkenness

3. And among mankind is he who disputes concerning Allah, without knowledge, and follows every rebellious (disobedient to Allah) Shaitan (devil) (devoid of each and every kind of good).

There are certain category of people who like to debate; debate about Allah as a casual subject without any knowledge. These people end up following every type of rebellion and Shaitan.

'Mareed' people who are messed up, or want to do something messed up.

[There are two realities, physical and non-physical. There's a physical heart, eyes, mind, etc... and there is non-physical heart - which can turn hard or soft etc. So there's a seen dimension of the human being and there's an unseen dimension of the human being. There's an 'invisible person' inside you and me. Our body is like a garment we are wearing - which is going to expire over time. The real 'you' is inside which is going to remain forever.]

'Seen - is the brain, the logical side Unseen - is the spiritual side: heart.' When exposed to filthy ideas the unseen spiritual side becomes weaker... and you feel like your intellectual self is getting stronger. In Islam, they are both supposed to be in harmony with each other. Feed both heart and mind.]

The question that demands that Allah's explanation of matters and mercy must come to human's logical point and not spiritual point - what does it say about the questioner? That the heart is dead, all that's left is a mind ready to argue. But the place where humility rests is not the mind, it's the heart. ~ The central argument of the Quran is that you are a 'Abd' - a slave -> which is humbling. But when you deny that, all humility is gone and the arguments of the quran become sidelined and mean nothing to you. These are the kinds of people who debate about Allah, and when they do they follow the worst of Shaitan and say the most obscene things about Allah.
4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. [Tafsir At-Tabari]

Shaitaan comes from one of the two possible origins. Where all hope is gone (hope rests in the heart) or from a place filled with rage, so all that's left in the heart is the anger. People go over many psychological phases and one of them is sadness and this sadness over time, if it is not dealt with, turns to anger. And that 'anger' is Satan's work.

So all that is left of these people is sadness and anger, because Allah is the reason from which we can get rid of our sadness.

5. O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a Nuttah (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth).

'Aleeka' to be stuck; the piece of flesh that is stuck in the mothers' bellies.
'Mukhalaka' means early stage of sculpture.
[the Arabs at that time had no idea of finding out these stages of development]
'karar' means to find a place and stay there calm.
'uraddu' means giving something back (that isn’t yours). Every night Allah brings us back from that coma of sleep. Some die young, and for some Allah lets them live until they reach a very horrible old age, where they can’t take of themselves, where they can see themselves as burdens on their children, and their memory fails. And after that gone to the unfertile land. 'baheej' is a word used for beauty.

6. That is because Allah, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.

7. And surely, the Hour is coming, there is no doubt about it, and certainly, Allah will resurrect those who are in the graves.

Plants coming out of the ground is a reminder that the hour is coming, that Allah is going to raise us back from the ground, from the dead. 'Anna' is a connection to what happened before.

[In the beginning of the discussion it was the mother who was pregnant with you, that was your resting place and Allah pulled you out of there, later it will be the earth that is going to be pregnant with you and you will be delivered again].

8. And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah),

[Allah is repeating the situation of the people who still debate without knowledge. When something is repeated it is in fact - scolding.] Quran gives off light - kitabun muneer.
9. Bending his neck in pride (far astray from the Path of Allah), and leading (others) too (far) astray from the Path of Allah. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

‘itf’ is the neck and the entire shoulders
‘sani’ is to turn away.
Allah captures the crime - listening to the message and turning away- and records it in the Quran. Walking away scoffing.
~ People of influence are easily arrogant
~ When they turn away, they don’t only take the responsibilities of themselves but all those who followed them.
These people will be humiliated in this world and will be punished in the hereafter.

"That is for what your hands have put forth and because Allah is not ever unjust to [His] servants."
kaddamat - what your hands sent forth.

And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to the other direction]. He has lost [this] world and the Hereafter. That is what is the manifest loss.

Now, this is anything category of people. This person is "Muslim on the verge" worshipping Allah from the edge of the cliff (harf). This guy is walking Islam but is not confident about it.
This person when struck by the trial didn’t just turn his shoulders, but made a 180 degrees turn.
And he has lost this world and the next. No peace, No ease, nothing.

He invokes instead of Allah that which neither harms him nor benefits him. That is what is the extreme error.
He invokes one whose harm is closer than his benefit - how wretched the protector and how wretched the associate.

[People who leave Allah go for horoscopes, palm reading and all that nonsense no matter how "intelligent" they are.]

'Ashar' - to live with your family, they take these false gods or ways as their family.

Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, Allah does what He intends.

Whoever should think that Allah will not support [Prophet Muhammad] in this world and the Hereafter - let him extend a rope to the ceiling, then cut off [his breath], and let him see: will his effort remove that which enrages [him]?

'Sabab' is one of the words for rope, literally means palm trees.
'Sama' - whatever is above.

When people start being serious with the Deen and giving Dawah and don’t see any results or progress (and end up getting frustrated and feel like backing off), "I tried reading the Quran and feel something, but it does nothing to me, I tried doing Dawah but it’s not going anywhere people are not listening or helping out" - are like the people who have tied ropes to the sky - through the Quran, one end is held with the recite-r the other end with Allah directly...giving up will be like cutting that rope after having climbed so far up with it. And it’s going to be worse than not practicing Islam in the first place because when the rope is cut the climbing person comes crashing down.

And Allah ventures if cutting that rope/giving up because of your frustrations will make you feel any better..? Hold on to that rope.

And thus have We sent the Qur'an down as verses of clear evidence and because Allah guides whom He intends.

[Allah guides whomever He wants and those whoever wants guidance]
Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians (zorastrians) and those who associated with Allah - Allah will judge between them on the Day of Resurrection. Indeed Allah is, over all things, Witness.

Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth, the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates - for him there is no bestow-er of honor. Indeed, Allah does what He wills.

Believers are making Sajdah to Allah with both physical and metaphysical self; seen and unseen (spiritual) heart.

Disbelievers' physical self, physical heart and body cells still worship Allah by doing their duty - heart beating, every cell doing their functions, his lungs obey Allah every time they expand and collapse ... but their unseen heart does not.
[And they are] those who, if We give them authority in the land, establish prayer and give Zakah and enjoin what is right and forbid what is wrong... And to Allah belongs the outcome of [all] matters.

In the Quran, sometimes for praise and sometimes for contemplation Allah says half a sentence, and you’ve to fill in the blanks yourself. (For example :- If I say to you, "you know those students who didn’t even finish their homework...." the reader is left hanging to finish up the sentence him/her self - this is disappointment. It can also be done for praise. Eg:- "The students who got 100% in their exams...."

Like in this Ayah, Allah has left it hanging after "wrong.." because He is so happy with the people to whom He gave land, a stable life style and after they enjoy that lifestyle they establish a few institutions as part of their community (Salah, Zakah, good deeds are enjoined, evil deeds are spoken against...) and it is left to the imagination what Allah would do to them as reward.

And if they deny you, [O Muhammad] - so, before them, did the people of Noah and 'Aad and Thamud deny [their prophets],

And the people of Abraham and the people of Lot

[What new story is that the people lie/deny their Prophets. People of Aad, Thamud, Ibrahim and Lut did the same]
And the inhabitants of Madyan. And Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how [terrible] was My reproach.

[Allah kept extending His leash on the disbelievers and let them enjoy their life until they believed there’s no leash and then Allah seized them! Unexpected punishment was so terrible!]

'Nakir' - something not known. Intolerable.

And how many a city did We destroy while it was committing wrong - so it is [now] fallen into ruin - and [how many] an abandoned/useless well and [how many] a lofty palace.

The town was destroyed and there was nobody to main the buildings, the ceilings collapsed in and the walls caved in. Centuries of deterioration.

'Atal' - a man who has become useless, 'Atila' is also used for woman who doesn't have any jewellery. 'Muattala' - that which is left to no work. 'Masheed' - to plaster.

So have they not travelled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.

[Didn't these people go around the land and use their hearts to think - unseen heart, the one with gratitude and humility. Didn't they hear with their spiritual ears? A dog, or a bird can also hear a khutba. It's not the eyes that become blind but the hearts.]
And they urge you to hasten the punishment. But Allah will never fail
in His promise. And indeed, a day with your Lord is like a thousand
years of those which you count.

[People are asking for Judgement Day to arrive but do they think that it is going to be only for a
day? A day with your lord is equivalent to 1000 years, do they even know what they are asking
for?]

And for how many a city did I prolong enjoyment while it was
committing wrong. Then I seized it, and to Me is the [final]
destination.

[The prophet (saw) is told:] Say, "O people, I am only to you a clear Warner."

[This also says that the tone of this Surah is more about warnings than about glad tidings. ]

And those who have believed and done righteous deeds - for them is
forgiveness and noble provision (Gracious compensation).

Allah will be giving back the compensation in a dignified way, not like the employer who just
throws the pay check on the employee's face. It will be like an award ceremony in which the
people of Jannah will be rewarded in their houses and wealth.
But the ones who strove against Our verses, [seeking] to cause failure - those are the companions of Hellfire.

Those who made a loott of efforts to study the verses of the Quran to find faults in them in order to say that their views are above these verses of the Quran. Those are the people of Hellfire.

'Jaheem' - is the stare of the lion. The hell fire will have the stare of the lion.

And We did not send before you any messenger or prophet except that when he spoke (wished) [or recited], Satan threw into it [some misunderstanding]. But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise.

There has never been a Prophet or Messenger in history who when wished for something Satan always puts in that Dua. Some interpret that Satan was able to throw in his waswasa (whispers) into the Prophet’s/Messenger’s heads. To see the other meaning, we have to first look into the intention of the Duas of the Prophets.

What do Prophets wish for? That their people turn to Islam, Prophets don’t want their "Ummah" to go to hell-fire. The Prophets would like influential people to turn to Islam... and Satan just throws havoc to those plans; wants to disrupt those plans. Allah abolishes the satan’s plans.

[That is] so He may make what Satan throws in a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension.
First, Satan creates the problem that hurts the Prophet but the Prophet’s recover from it. And the disbelievers use that problem as an excuse to not come to Islam themselves. [The Prophets with the help of the whispers of the Satan get taunted by the disbeliever that “you cannot even persuade you own son/father/grandfather and you are talking to us?” How hard their hearts have become!

And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed is Allah the Guide of those who have believed to a straight path.

Allah talks about certain theories and ways of life and when you see them in your real life with your people and those closest among you, you will be like... "Oh, yeah! Allah knows us better than we do."

Here, Allah says that He is going to guide the people Himself because the previous Ayah shows that Satan has a really strong waswasa, so to counteract that Allah is absolutely going to guide the people, show them a way - those who really want to come to Islam.

But those who disbelieve will not cease to be in doubt of it until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day.

"meera" is doubting something that isn’t supposed to be doubted. So the disbelievers doubt that which has no reason to be doubted. And the punishment of a day which has no goodness in it will come upon them.

"Akeem" is used for land from which no vegetation comes out. "Akeem" is also a word used for women who can’t have children. Barren.
[All] sovereignty that Day is for Allah; He will judge between them. So they who believed and did righteous deeds will be in the Gardens of Pleasure (permanent blessings/luxury).

So, on the one hand there is permanent restlessness (Yaumul Akeem) and on the other hand there’s permanent blessings.

And they who disbelieved and denied Our signs - for those there will be a humiliating punishment.

And those who emigrated for the cause of Allah and then were killed or died - Allah will surely provide for them a good provision (beautiful compensation). And indeed, it is Allah who is the best of providers.

The shahabas left their house, their wealth, their extended family... and Allah says 'the kind of sacrifice you made for me, I'll compensate all that for you'. Believers had the mentality that it is not enough to just be a believer, 'No, we are going to be with him (salla allahalai wasalam) so that Allah is with me'.

He will surely cause them to enter an entrance with which they will be pleased, and indeed, Allah is Knowing and Forbearing.
"Entrance" - the gates itself is going me be grand. Just the "Mudkhal" - the place you enter would be so grand that you will be like "Whoaaa! Can I just stay here?"

Allah knows what you are going through. He sympathizes with you.

That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized - Allah will surely aid him. Indeed, Allah is Pardoning and Forgiving.

The Arabs were fighting the Muslims because they thought the Muslims had the wrong information about Islam. So they felt themselves justified. Now, at the battle of Badr, the Muslims have the chance retaliate. After retaliation, they will still have the chance to wrong the Muslims. But Allah will help the Muslims. Allah covers mistakes. Whoever fights in the path of Allah are running to forgiveness.

Seasons change, days change. Just because the Quraysh have entered into the night and the days of Muslims have begun doesn’t mean the darkness and difficulties of the Muslims won’t return. There’s a cycle.

That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.
Do you not see that Allah has sent down rain from the sky and the earth becomes green? Indeed, Allah is Subtle and Acquainted.

[Allah mentions the rebirth of plants because fighting was mentioned in the previous ayahs, and during battles it is obvious that there is going to be death. Allah basically says not to worry about that, He is going to raise the dead people again. He raises the plants from earth all the time]

To Him belongs what is in the heavens and what is on the earth. And indeed, Allah is the Free of need, the Praiseworthy.

[Allah is always praised, even if nothing exists He would still be praised even though He doesn’t need that at all.]

Do you not see that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah, to the people, is Kind and Merciful (extremely compassionate).

'Yumsuk' - hold it up.
'Sama' - doesn’t only mean sky; it means whatever is above you. And that includes the other planets, meteors and many more things. Allah is holding all this up to stop it from smashing into this planet.

And He is the one who gave you life; then He causes you to die and then will [again] give you life. Indeed, mankind is ungrateful. [Also, in Surah Baqarah]
For every religion We have appointed rites which they perform. So, [O Muhammad], let the disbelievers not contend with you over the matter but invite them to your Lord. Indeed, you are upon straight guidance.

'Naaza-a' - to yank one another - argue; fight.
So, Muhammed (saw) is said that when people get into arguments about the "right way" of sacrificing animals (performing rites appointed by Allah) to leave them be and just call upon, or make dua to your lord, showing the people way to Islam.

And if they dispute with you, then say, "Allah is most knowing of what you do.
And if the people start arguing with the Messenger (saw), he (saw) just has to tell the people that Allah knows everything they do, and the kind of sacrifices they make.
'Aml' includes action and intent.

[Note: the beginning of the Surah talked about people who debate and the end of the Surah also talk about people who debate.]

Allah will judge between you on the Day of Resurrection concerning that over which you used to differ."

Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for Allah, is easy.
And they worship besides Allah (even though they know that Allah is the Only God) that for which He has not sent down authority and that of which they have no knowledge. And there will not be for the wrongdoers any helper. [Continuation of the Previous Surah]

And when Our verses are recited to them as clear evidences, you recognize in the faces (evil look on their face) of those who disbelieve disapproval/denial. They are almost on the verge of assaulting those who recite to them Our verses [The Shayateen inside them can’t stand someone reciting Quran, they almost want to grab them forcefully]. Say, "Then shall I inform you of [what is] worse than that? [It is] the Fire which Allah has promised those who disbelieve, and wretched is the destination."
These are two adversaries who have disputed (vicious arguments) over their Lord. But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water.

'Ikhtisaam' - to argue aggressively.
We are not supposed to argue about Allah in a loud voice, when some people argue about Allah and say things about Him in a manner that they absolutely believe that Allah is not hearing what they are saying. There are some who when talk about Prophet (saw) they restrain and they are respectful, but while talking about Allah...we are all good!'... in fact we are supposed to have even more regard and be more careful when talking about Allah.

'Sabb' - 'wave of a flood' / 'you can take huge amounts of liquid and basically drown the other person by pouring it over.'
Pouring water in a glass is not 'Sabb' because the water isn't violent.
The garments for the disbelievers will be cut out of fire and made to gush over them.

'Hameem' - boiling water. Somebody (imagery of the disbelievers) is on fire and they are asking for fire but the water that's thrown at them is 'Hameem'.

By which is melted that within their bellies and [their] skins.
(The boiling water will melt whatever "fat" that is in their bellies and skin.)

And for [striking] them are maces of iron.
(They are going to be whipped with sledges/metals of Iron on top of the torture that's happening.)

Every time they want to get out of Hellfire from anguish, they will be returned to it, and [it will be said], "Taste the punishment of the Burning Fire!"
Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk. 

[If you don’t like the previous happenings, this is the alternative - heavens.]

And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy.

Indeed, those who have disbelieved and avert [people] from the way of Allah and [from] al-Masjid al-Haram, which We made for the people - equal are the resident therein and one from outside; and [also] whoever intends [a deed] therein of deviation [in religion] or wrongdoing - We will make him taste of a painful punishment.

[This Ayah is being revealed as the Prophet (SallaAllah alahi salam) leaves Makkah; making Hijrah. Allah is in a way telling the Messenger (saw) that ‘I know they have turned their backs on you, kicked you out, I know their crimes’.]

[The Masjid (al Haram) that was made for the worship of one ‘Ilah’ was turned into a shirk centre. It was supposed to be a “No discrimination” place. But the Quraysh, or the people of Makkah have done the opposite]

‘Akif’ - someone who stays at a place for its religious greatness. Makkah was such a place.

‘Baad’ - a place far away from civilization, and doesn’t have many buildings.

[Once inside the Haram everybody is treated the same way (till today, unless it’s the dignitaries or the prince visiting the Kabah).]
'Lahad' - is used for a grave that was supposed to be dug as a rectangle but came out a little rectangle. 'Ilhad' - deviating people from the path of Allah, denying some people, introducing the wrong etc.

And [mention, O Muhammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate (salat).

[The foundations of the Kabah was already there, Ibrahim (as) was guided by Allah to just raise the foundations.]

'Tabawwa' - is moving away from a place where everything is fine and good.

And proclaim (announce) to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean (skinny) camel; they will come from every distant pass -

'Rijaal' here means 'by foot' not 'men'.

'Damir' - skinning/lean animals. Because the animals get a lot of 'work-out' travelling far to make Hajj.

That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor. (benefits like better places to live, opportunities to work etc., they will also gain spiritual benefits by travelling there.
Feeding the people who are in critical need from the sacrificial animal (if possible) is also important. Because there can be people who are lost, lost their passports, stranded etc.; people in critical need.

Then let them end their untidiness and fulfill their vows and perform Tawaf around the ancient House."

'Al ateek' - to be pure in origin. Also, a house that is very old and over the years doesn't lose its sanctity or values. The kabah was always the kabah it wasn't restructured to be anything else. Like, how there are places where a church was later turned into a masjid or an office was turned to a masjid etc. Kabah was always purely kabah in its origin.

That [has been commanded], and whoever honours the sacred ordinances of Allah - it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So avoid the un-cleanliness of idols and avoid false statement,

['Zalika' - doesn't only mean 'that', it basically means, 'did you get all that?']
['عظام' - to make a big deal out of something.]
During Hajj, people make big deal of things that Allah has made Haraam. Like dealing with people - you can't be mean to other people, you can't lose your temper, you can't sacrifice the animals before the time comes, you can't have intimacy etc.
['horoomat' - things that have to be respected with the utmost respect.]
[Allah has ordered to stay away from statues - the idols, and the non-idols that's considered sacred to them like rocks, or some water - it's so sacred they don't even wanna carve it.]
[Wasn - are statues that stain their places for a long time.]
Inclining [only] to Allah, not associating [anything] with Him. And he who associates with Allah - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place.

(Going to Hajj is supposed to completely/solely dedicated to Allah, no other thoughts. 'Janf' - is a bias. 'Hanf' is no bias. We are supposed to be completely 'Haneef' to Allah, the Muslims in Makkah are being told to be completely dedicated to Allah... no need to worry about uploading facebook status or having a good picture library. Just worry about Allah. It’s not like you are visiting a tourist site, you go there to meet Allah. Hajj is supposed to be a rehearsal for Judgement Day, international conference that reminds you of Judgement. We leave everything behind, can’t have the normal pleasures of life during Hajj. People who lose hope in Allah, are the people of shirk, like falling from the sky (like falling from the mountain, used for military warriors when they lose battles; humiliation to his people so much that his people don’t bury them)... and birds are gnawing him even they don’t finish it off completely left it over. And the left over bones are flew it off to a far off place.)

That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.

(Shair- comes from Mashoor - something that makes you more aware of. During Hajj, you get aware of Allah, of the battles that took place - Badr, Uhud, the memories jog.

For you the animals marked for sacrifice are benefits for a specified term; then their place of sacrifice is at the ancient House (Mina).
And for all religion We have appointed a rite [of sacrifice] that they may mention the name of Allah over what He has provided for them of [sacrificial] (four-legged cattle) animals. For your god is one God, so to Him submit. And, [O Muhammad], give good tidings (congratulations!) to the humble (whose hearts have become soft) [before their Lord].

[The tradition of sacrifice is different for different tribes, like the tradition to sacrifice our animal is different than the tradition of Isralities, different than the tradition of Saleh. they’ have other forms of tradition. The tradition of animal sacrifice originated from Ibrahim (as) fell down in the hands of shirk by the mushrikeens and then finally the tradition was bought to purity by Islam.]

['khabat' - soft land; the land that becomes soft because of rain. The people who do Hajj become soft like that.]

Who, when Allah is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer (special people) and those who spend from what We have provided them.

And the (special) camels (Budn) and cattle We have appointed for you as among the symbols of Allah; for you therein is good. So mention the name of Allah upon them when lined up (the camels were standing straight) [for sacrifice]; and when they are [lifeless] on their sides, then eat from them and feed the needy (the quite ones, who want but don't ask because of self-respect) and the beggar.
(desperate ones). Thus have We subjected them to you that you may be grateful.

The camel that is taken to Hajj for sacrifice is called 'Budn' - and 'Budn' comes from 'Badn' which means 'body', so they usually take big, meaty camels for sacrifice.

When Prophet (saw) made Hajj, there were 100 camels that were to be sacrificed. 63 of them was sacrificed by the Prophet (saw). The camels are not sacrificed the way goats are (lied down with their feet held tight), because they are huge. The camel has to be standing straight, and the camel's neck stabbed, after the severe bleeding the camel loses its strength and falls down. The amazing thing about the story is that the camels which were to be sacrificed by the Prophet (saw) held their neck up on their own as the saw what was happening to their partners.

Their meat will not reach Allah, nor will their blood, but what reaches Him is piety (taqwa) from you. Thus have We subjected them to you that you may glorify Allah (Eid has started) for that [to] which He has guided you; and give good tidings to the doers of good [people of muhsineen].

Indeed, Allah defends those who have believed [Battle of Badr hint] . Indeed, Allah does not like everyone (the people of Quraysh too) treacherous (repeatedly dishonest) and (extremely) ungrateful.

Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.

[Up until this Ayah, Allah hadn’t given permission to find. Allah is completely capable Himself to help those people who were wronged.]

[Part of the success of Islam during the early days was that fighting wasn’t allowed, you couldn’t fight even if they fought you. In normal circumstances it is allowed to defend yourselves, but the policy of Dawah - patience is the option. If they had engaged in violence during their early stage]
the allegiance that the Muslim Ummah is harmful to the nation would have proven true. One wrong act will dismantle the whole message of Islam. It was the first peaceful protest in history. Compare this with today’s life.

They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him (support the Deen of Muhammed (saw)). Indeed, Allah is Powerful and Exalted in Might.

Surah Hajj Part 4

[Notice:- the Surah began with Ya ayyuhan naas, and the end passages also begin with Ya ayyunnaas, there it started with the warnings of the Last Day, but here there is guidance of something immediate that can help with the immediate life and not only at the shaking of the hour moment]

O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued.

["An example has been presented" as opposed to "Allah gave an example" - Allah gave a lot of examples in this Surah, describing Him and His attributes, He is knowledgeable and wise, Allah has given many examples like that over and over in this Surah... but it seems that ‘those
people' just don't wanna listen. It seems they have reached a point where - because the revelation is coming from Allah, they don't wanna listen. Appearance matters, they have an effect on judgment. They (the disbelievers) have enough of those examples and now, they are like, 'Oh, another one, that's it, not listening!'

So, here Allah doesn't even mentions himself, uses the passive form. He wants them to focus on the arguments rather than the speaker. But it's opposite for the believers, if the believers know that it's from Allah, then they will pay extra attention. In Madani Surahs, Allah mentions Himself rather than using the passive form so that the muslims over there can pay extra attention.

ضرب - to strike.
To bring close to the modern English it can be said that the examples given here are 'striking'. They are 'startling'.
(This word used to grab attention.)

Allah says here to listen to 'it', not 'Me.' Listen to the speech, not the speaker.

Who do you think they call on besides Allah?
Idols, for sure. Also, those people who demand to be called God. There are people who give authority to other people or to ideas, the same authority that should be given to Allah Himself. New idols are philosophies.

~ No matter what these "Gods" do, they cannot even create a fly. If they all got together, living or non-living, even then they wouldn't be able to create a fly. And this fly will very bravely would snatch away from them things they wouldn't be able to recover again. A fly would do that!

Now, why is this fly mentioned?
People who worship idols built huge temples for their idols for worship. And they keep out food for their "Gods", like honey, milk and other sweets. Now, if you keep food out in the open what shows up? Flies!
Those flies snatch the food right from under those idols nose, making "eye-contact" and they can't do anything.
This should prove to those disbelievers that their religion is false. Their "Gods" can't even defend their own sacred temples from ... flies!

On top of it there is Pharaoh, sitting in his pyramid eating "double-cheese burger with extra mayo and then a fly comes up, sits on his lap and takes away a piece of lettuce from the plate"
and flies away...and Pharaoh says, "Hey! Nobody steals from me, capture that fly and bring my lettuce back!" Pharaoh can have hundreds of armies, but can he get that lettuce back?

When flies sit on food, they actually release a form of saliva, acidic saliva that wraps around the food and sucks it into the fly, and because it is acidic it permanently alters the food upon contact. So, if you did capture the fly, Pharaoh, and invent a microscope (quickly) and a Petri dish and went underneath to do a surgery to get your lettuce back, it ain't there! It's gone forever!

**Lesson** -

طالب (the seeker, the one who wants something, who demands something) and the one that is wanted (مطلوب) - they are both in and itself weak.

ضوف (duifa) - they have been made weak, which seems to suggest that somebody else has made them weak. Naturally, they were strong but then they have been made weak. But the word used here is 'Daifa', which means that they are already weak, the person who wants something and whatever he or she wants is also weak. So, the idols and the food kept for them and the flies are all weak.

But this phenomenon is not only for the disbelievers, all human beings want something or the other always (that car, promotion, nice education, that woman in marriage etc.). Allah says you are weak because of your want, and what you want is also weak. You can 'lose your mind' if you don't get/or lose the things that you want or are very dear to your heart. The more you depend on things, the more weaker you become.

They have not appraised Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might.

[Of all the things you wanted to seek through your heart, you never seek-ed Allah. When you seek something weak, by definition it makes you weak. But Allah is the ultimately strong, and so, seeking Him will make you strong. And He is the only One Who can be never taken away from you, everything else you seek we will be lost someday or other but Allah, nope.

Allah chooses from the angels messengers and from the people. Indeed, Allah is Hearing and Seeing.

[So, when many people didn’t appreciate Allah as they He was supposed to be appreciated, Allah decided to choose people who are truly going to praise Him and worship Him. So, all Muslims are chosen by Allah Himself.
Allah chose His ‘messenger’ from His legions of Angels to be Jibraeel (as), and among millions of people, Allah chose Prophet Muhammed (saw) at that age, and era born from this man and that woman to be the best man to spread His message. Why that particular person and angels though? Because the vast majority of people just don’t appreciate who Allah is. It’s His way of helping humanity and making them strong; the seekers of Allah. He knows how Iman in Him can bring light in the darkness.]

He knows what is [presently] before them (Quran, message of Islam, Muhammed (saw)) and what will be after them (Allah knows their history, their deeds, makes their destiny). And to Allah will be returned [all] matters. (Every single decision we make is caught, recorded and sent back to Allah for processing. Humanity has disappointed Allah, so He chose messengers and they have been able to get at least some people into believing Allah, those few people are called believers. Believers, the chosen ones! Now that we have accepted and have Iman, Allah is going to show us how to appreciate Him and become strong.)

O you who have believed, bow and prostrate and worship your Lord and do good - that you may reap the harvest (be successful).

[Rukoo - is submission before Allah and also a posture of exhaustion, "Ya, Allah, I'm completely exhausted before you. And later, when a person is extremely exhausted he/she collapses and if someone lose consciousness, the face (the pride) hits the ground - that's how Sujood is... the imagery of Salat is the one of becoming more and more humble and displaying humility before Allah. 'Stand up humbly, then lower yourself a little, then lower yourself completely, stand up again, lower yourself again, and again.'

The people who enjoy the most freedom and peace in life are slaves to Allah, and those people who think they are free and slaves to everything (slaves to the movie industry, slaves to their appetites, slaves to consumer products etc. etc.).

Do Good to Allah, and then do good to humanity. Being slave to Allah and serving Him makes you realize that pleasing Allah is done by spreading good to others. " you may reap the harvest” - like the farmer who has put in a lot of effort in his farm and sees the fruits of his work in the end. True success.
And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give Zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.

[This ayah is very powerful: Allah says to struggle by keeping Allah Himself as the goal. Usually in the Quran, it says "fe sabillilah" - struggle in the path of Allah - there are two things to struggle for Allah and the path, but here it says "fe illahi", like to struggle and keep Allah so close there's not even a path in the way. People didn't appreciate Allah, but you are very close to Allah and struggle for Him as He deserves to be struggled for. Who praises Allah like He deserves to be praised? Nobody. A persons entire life is not enough to praise Allah, He deserves way more than a human can give. So, how can Allah ask for this struggle? 'jahada' - he tried, put efforts. 'Jaahada' - he tried against odds, completely exhausting itself.

We (Muslims) are very under-qualified to praise Allah as He deserves to be praised. We are not like Ibrahim (as) rebuilt the Kabah, he (as) didn't turn and say, 'Man, hundreds and millions of people are going to pray in this direction for ages, and every person that prays I'll get a commission out of that" Nope! instead he go like, 'I don't know, Allah, please accept this deed and accept our tawbah.' What's he making tawbah for? It’s me and you who are supposed to do that!

But then again, Allah chose us (believers), didn’t He? He, in fact, saw the good in you, and chose you to be His believer.

Is it possible, that you are qualified for the job, you got the job but you don’t do it? Is it possible that the qualified people don’t do their job? Yes! So, we should be really scared of that.. being the chosen ones and not doing our job.
There are two kinds of people Allah chose, 'Istifa' - for Prophets, 'Ijtiba' - for believers. [Human messengers have been stopped, but Angel messengers are still being chosen and sent in the form of true dreams and help to the believers, etc. etc.]

Suppose, you like kit-kat and someone asks why? what's the big deal about it? You might reply, "I dnt know, I just like it" there is no scientific explanation for it - that's your istifa. [No explanation owed.]

Now, if you are an employer and you want to employ someone, and you have got two candidates for interviewing (suppose for an Arabic teacher) - the 1st candidate only knows the alphabets of Arabic, can't even speak the language properly, the 2nd candidate has got a PhD in Arabic. Who will be the logical choice? This is ijtiba - there's a reason for that choice. Allah chose the believers, because they qualified. So every muslim should feel the responsibility of bringing something to islam. [Haraj - is a tightness in the chest. Difficulty. And Allah says He didn't put any of that difficulty in the religion for you.]

When you tell someone, 'you are wrong' - you use the word 'Ma' in arabic. And Allah says, 'Congratulations! You are the continuity of the 'milla' of Ibrahim (as). Milla - in arabic means, a nation that is connected with love and devotion.

You are on the same train-track as the Prophets. They are sitting in the front, and you are way back of the train, but you are there, travelling the same road, facing similar difficulties like Ibrahim (as), Muhammed (saw) etc. And despite that Allah said it's not difficult.

*Words of hope* - If Allah cooled the fire for Ibrahim (as), you being from the same legacy, what problem do you have to complain about when Allah can help you all the time? [Allah's Messenger (saw) is on the one hand, going to testify against those who haven't done their job properly and on the other side the people are going to say, 'I never knew about Islam properly, where were these people?' This is the sense of urgency put into them that their beloved Prophet (saw), whether they like it or not, is going to testify against them.]

Start at the basics to find the strength to establish prayer and Zakah, have hope and hold onto Allah, not only to His rope, by attaching yourself to the Quran and constantly reminding yourself about Allah.

'Nusra' - helping against enemy, difficult odds. Allah is going to be your most amazing protector and helper.

*In the beginning of the Surah, we were warned about the Day of Judgement and how there will be no one to protect, at the end of the Surah believers are told Allah will be the best protector.*