

Surah Al-An'am – Nouman Ali Khan

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Introduction:

- Some narrations suggest that this is the largest Surah of the Makkan Quran and that this Surah was revealed altogether as one large discourse, as opposed to peace meal.
- There is a lot of repetition and reinforcements in it, and that these reinforcements are of one or two central ideas.
- Another interesting aspect of studying the Makkan Quran is presented by Shah Waliullah Dehlawi Rehma-Ullah. In *Hujjatullahil Baligha* he argues that the Makkan Quran can be looked at essentially as a reminder by two main *meeths*:
 - At-Tazkeer Bi Alaa'-illah (reminder by means of the gifts of Allah)
 - The word “Al’aa” you may be familiar with the famous Surah Rahman - فَيَا أَيُّهَا آلاءَ رَبِّكُمَا تُكذَّبَانِ – which means the gifts, favors, wonders where Allah highlights what He’s done for humanity; things that we take for granted that are all around us. Those things are particularly beautiful and usually not appreciated the way they should be. For e.g., the sky in the air. We’ve taken it for granted. Those are things that carry in them very deep kinds of wisdom. If you’ve been a student of poetry or philosophy and you dig deeper into these Ayats, you can get lost in them. An instance is when Allah will highlight how we should pay attention when looking at the sky. Allah will say in one place that it has no cracks, you can stare at it and that you won’t find any flaw in it etc., and in another place He will say “Look at the sky and now that you know that I’ve made it with balance, you should remember not to cheat the balance yourself.” In other words, for believers, Allah made looking at the sky a reminder to be fair in their personal lives. If you’re a store owner and you go to your accountant, your accountant asks you “what do you want to pay in taxes this year?”, not “What do you owe?” but “what do you want to pay?”. The store owner understands that cheating the government by not paying taxes is disallowed in Islam and says to the accountant that “No, we won’t do any of that because I just looked at the sky” The entire universe is in balance, Allah likes doing things in order and hence I will maintain that order in my personal life. We will see more of “Tazkeer bi Al’aa illah” in this Surah – this Surah will highlight more so the favors of Allah. The next Surah – Surah Al Araaf will highlight the next point “at Tazkeer bi Ayaam illah” – the major events. In Surah Al Araaf we will see the events surrounding the life of Musa (AS), the conversation with Iblees, etc.
 - At-Tazkeer Bi Ayyam-illah (reminder by means of the days of Allah)
 - The days of Allah means major events in history. There are reminder of the power of Allah, of the favours of Allah and the miracles of Allah. Some examples are the day he created Adam (AS), the day in which He drowned Fir’oun., the day in which a certain nation was destroyed, the day in which a certain Messenger was appointed. These events are talked about as a warning; a strong reminder that these things happened.
- It wouldn’t be wrong to say that the fundamental argument of the Makkan Quran is to establish the oneness of Allah (Tawheed), from a philosophical, ideological and a practical point of view. There are ideas that God is one, He’s the only one that should be worshipped, etc. Tawheed also has practical implications. It affects how you carry yourself, how you behave, what your attitude towards life is, etc. Makkan Quran has two major points as well apart from Tawheed. One of them is

the validity of revelation, meaning that these ayaats are actual revelations, that Muhammad (SAW) is the actual messenger of Allah, that these scriptures are a legacy of previous messengers, etc, so this aspect, called Risalah, is discussed at length. The third important point in Makkan Quran is the Aakhirah – that this is not the only life there is. Tawheed is the central idea of the Makkan Quran and the other two, Prophethood (Risalah) and Hereafter are reinforcements of Tawheed. Prophets come to teach Tawheed. If you take Tawheed seriously, you should worry about the Aakhirah. We know that all Makkan Surahs talk about Tawheed but how will each Surah go about stressing on Tawheed – will it be through **Risalah** (Prophethood, revelations, etc) or through **Aakhirah** or through the third option – on its own merits (Allah is one)?

- Looking at the order of the Surahs casually, one can think that there are Madani Surahs, then Makki, then Madani, and it would seem like a haphazard combination, but there is an actual structure to them, and some aspects of that structure can be easily appreciated. There is a group of Makki Surahs, followed by a cluster of Madani Surahs, then a cluster of Makki Surahs, and so on, hence there is a collection of an era of Surahs. Before this Surah, there was a cluster of the first Madani Surahs (Baqarah, Al-Imran, Al-Nisa, Al-Maida). Now a cluster of Makki Surahs begin, starting by Al-An'am. When we get to Anfal and At-Tawbah, those are the next set of Madani Surahs.
- Makkan Surahs in the Quran can be divided into 6 groups, each group being the collection of Makki Surahs that are in the Quran. Since this is the first set of Makki Surahs, we are in Group 1.
 - Groups 1 and 2 can be paired together.
 - Groups 3 and 4 can be paired together.
 - Groups 5 and 6 can be paired together.
- Groups 1 and 2 present Tawheed through the concept of Risalah more – which is the validity of revelation/messengership itself, the institution of Prophethood, the complaints made about revelation, the criticism raised by skepticism etc.
- Groups 3 and 4 emphasize Tawheed on its own merits. Allah's favour, mercy, wisdom and planning. They get into the attributes of Allah.
- Groups 5 and 6 then present Tawheed through the concept of Aakhirah. Many people memorize the 29th and 30th Juz. Lots of conversation about Jannah and Naar.
- As we've already noted above, this Surah is on Tazkeer bi Alaa illah (favors of Allah). Allah is telling us to change our behaviors by reminding us of His favors to us. When a child doesn't go to school, the parent asks "Why aren't you going to school? Aren't I providing everything you need? Haven't I paid your tuition?" This way your flaws aren't being called out but positive reinforcement is mentioned. The parent could've also said "If you don't go to school, you'll fail! I'll put you in an institution". This is negative reinforcement. The Prophets have been described as "Bashirann wa nazeerah" (givers of good news and givers of warnings). Surah Al An'am is fundamentally positive reinforcement, and when that doesn't work, negative reinforcement is applied. There is a progression from nice to stern. We can then say that Surah Al An'am to Surah Al Aa'raaf is almost like the summary of the Makkan Seerah of our Prophet (SAS) where he started out using positive reinforcement and then led to negative reinforcement as the dawah work got tougher. What happens when even negative reinforcement doesn't work? The Prophet (SAS) makes Dawah and a decade goes by and there is no progress, then there is Hijrah, and then there is only one way of teaching a child – punishment. The people of Quraysh tasted the first stage of punishment – the battle of Badr. Surah Al Anfal deals with the first taste of the punishment. Was that enough for Quraysh to straighten out? No! The last taste of the punishment was the conquest of Makkah – Surah At Tawbah. So from the beginning and end of reinforcement to the beginning and end of punishment through Surahs An'am, A'raaf, Anfal and Tawbah is the Seerah of the Prophet.
- An important point to note here is that when these Surahs were revealed, there were no particular do's and don'ts listed for the Muslims, for e.g., no Salah was prescribed, there was no Zakah, no

hijab, alcohol and certain kinds of meat weren't prohibited, etc, so then what makes the Muslims of those times among the best of Muslims? The Muslims when they heard about this message preached it to others, hence they were ambassadors of the religion, so you wouldn't see a believer who when accepted Islam, didn't spread it. There are certain aspects of justice in Islam where you don't have to know Shariah to know them, for e.g., killing a baby girl – you don't have to be Muslim to understand that it's wrong. Any human being would know it's wrong. Short-changing your customers in business is wrong. Early parts of the Quran talked about aspects of behavior where you didn't have to be Muslim to understand. Every human being knows they are inclined towards truth and is turned off by falsehood. They want justice and don't want injustice. They want mercy and don't want oppression. Makkan Quran highlights those universal ethics. Hence Allah sent revelation to pinpoint something that we already have inside of us so that it becomes familiar. This is important for two reasons:

- We're living in a time now where the Muslims highlight the Madani injunctions of the Quran at the expense of the Makkan expectation of the Quran. Makkan Quran built the personality, Madani Quran then beautified the personality. The Shariah comes and completes the personality. Every human being has Fitrah, now the perfection of the decency in the Shariah of Islam. We couldn't have known how to make 5 Salawat or how to pay 2.5% Zakat, but generally would we have known about the virtues of charity? Sure! Would we have inclined towards some form of prayer? Sure! Now in Shariah its being perfected. What we've unfortunately become is very strict about the ruling in Fiqh at the expense of highlighting the ethical character of the Muslim. For e.g., a person is extremely serious about Halal meat. He goes to the slaughterhouse to investigate the meat and then tells people to not buy food from such and such a restaurant because they order their meat from such and such a place, and that they play a tape! The restaurant doesn't know Halal and Haram, they play an mp3 player. Yet, this same person is someone who hasn't given his wife her Mehr, who hasn't given his sister her share in inheritance, so when it comes to finances, the Shariah is gone but when it comes to dietary restrictions, they're back on track! When it comes to offering other people justice (except us), that part of Shariah we can look over. Hence, Makkan Quran is simply not a dawah for non-muslims, it is for us as well. We need to build that character.
- The other side of the coin is the other extreme. People say that Makkan Quran is 2/3rds of the Quran and hence whatever mentioned here should be observed completely and the rest should be ignored. The laws forbidding alcohol, Riba, etc were mentioned later but because it is only a small portion of the Quran, we're going to ignore that and focus more on Tawheed, tabligh, etc. This is one of the biggest frauds. From the Seerah, we know that Makki life is harder than Madani, but what we're suggesting is that Madani life is harder. For the Sahabah that was the ease. We need to be careful when we're making such allegations inshaAllah.

Now let's begin. *Bismillah*.

Verse 1

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

[All] praise is [due] to Allah , who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.

The word **الْحَمْدُ لِلَّهِ** has been evenly spaced out in the Quran. Surah Fatehah started with **الْحَمْدُ لِلَّهِ**, then we have Surah An'am after about 1/4th of the way through. Another 7 or Juz after we will see Surah Kahf, which starts with **الْحَمْدُ لِلَّهِ** as well. Another 5 or 7 Juz later, we will see Surah Saba and Surah Fatir, they both begin with **الْحَمْدُ لِلَّهِ** as well. Hence, a nice symmetry is observed.

When it came to creation of the skies and the Earth, **خَلَقَ**, was used. When it came to darkness and light, **جَعَلَ**, was used. Why? Because **جَعَلَ** deals with figurative/intangible things as well. **خَلَقَ** is for tangible things. He “installed”, “placed”, “made” darkness and light, but he “created” the skies and the earth.

يَعْدِلُونَ means they make equals – in other words its used for doing Shirk. When you unfairly equate things, that's called “Adl” – things that aren't supposed to be put on the same platform, and you unfairly put them on the same platform, that's not fairness, that's unfairness. When you put things on the same platform the right way, that's “Adl”, but when you do it incorrectly, that's also “Adl” – from the language of opposites. Others say “Ya'adilun bihi shuraka'ahum” meaning they equate their partners with Allah, others say No! Allah made darkness and light and those who disbelieve in their master, they look at them and say “same thing! What's the difference? All religions teach the same thing! What's the big deal?”

Verse 2

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ

It is He who created you from clay and then decreed a term and a specified time [known] to Him; then [still] you are in dispute.

طِينٍ has moisture in it, even if the moisture eventually dries out; it's dirt that has been exposed to water.

There's two deadlines that are being talked about here. The first deadline scholars argue is death. He declared a deadline for each of us, our body of clay, until it goes back to being clay (soil) again. So He created you from soil and then He declared a deadline for how long this soil is going to be separated from Earth.

أَجَلًا – very interesting word. One of the many words used in the Quran for time. The time between now and an appointment. For e.g., if you have an appointment scheduled 3 days from now, the time from now to that appointment is called **أَجَلًا**. It's also used in marriage terminology, when you want to give your Mehr at a deadline (5 months from now), that's “Aa'jila”, but if you want to give it right away, it's called “Aa'jilan”. So Allah says **أَجَلًا** is the time between now and when you go down (the clock's ticking).

وَأَجَلٌ مُّسَمًّى عِنْدَهُ – another deadline. There's two deadlines Allah is talking about here. This deadline is famous. It's called lots of names **مُسَمًّى** – it's been repeatedly named. This deadline only Allah has – it is

most likely the Day of Judgment because it has lots of names, and there are other inclinations in the Quran when people are asking “What is the Sa’ah?”, “Is it not only which is in the possession of Allah?”. This second deadline, that’s very well known by name and not by time, is in His possession.

ثُمَّ أَنْتُمْ تَمْتَرُونَ – *then you fall into doubt*. There are 4 words in the Quran for doubt – “mareej or maraja”, “raib”, “shak” and “mirya”. This word تَمْتَرُونَ comes from “miryatun”. The root letters are م ر م and ي. “Mirya” is a particular kind of doubt – it’s a doubt about something that is undisputed. So it’s a known fact. It’s morning outside and the blinds are closed and you’re arguing that it’s still night time, so there’s confusion being created arguments about something that is actually a matter of fact. Thus the Day of Judgment is something written in stone and there should be no doubt about this. Allah has also given it lots of names – مُسَمًّى. Allah even makes our own selves a proof of the Day of Judgment – our own soul.

Verse 3

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ عِلْمُ سِرِّكُمْ وَجَهْرِكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

And He is Allah, [the only deity] in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn.

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ – this is mentioned because people who have a loose belief in God, they believe in a God that takes care of the universe, not their personal problems, he deals with macro things, not their day-to-day issues, so this line is telling us that Allah is everywhere, in big and in small things.

Verse 4

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

And no sign comes to them from the [many] signs of their Lord except that they turn away from them.

عَرَضَ – this means to present something. اَعْرَضَ – means to take something away from somebody – you were about to present something but you hid it. In other words, you had it (you know you have it) but you deliberately took it away. So basically they ignore. So this ayah is saying that these people are purposely ignoring the signs even though they know the truth inside them.

Verse 5

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

For they had denied the truth when it came to them, but there is going to reach them the news of what they used to ridicule.

Ayats like these leads our scholars to say that this is a **late** Makki Surah. Even though it has the Alaa’ Ullah, it is a late Makki Surah. Why? Because فَقَدْ كَذَّبُوا بِالْحَقِّ – they have **already** lied against the truth, the verdict’s already been passed.

فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ – then soon what will come to them – the fulfillment of the news of what they’ve been poking fun at, will come to them, it will attack them. “Ata’ya’ti” also means to attack. This is Makkan Quran issuing threats. In Makkah, Muslims didn’t have a standing army, all they have are the Sahabah who are taking beatings day after day and then we’d think that the rhetoric will calm down a little, and the Quran reveals even tougher ayaat – “you’re going to find out soon!” “Oh you’ve been making fun of it... soon!” We have to understand the dichotomy. Allah is talking but the Quraish are not seeing Allah, all they see are Sahabah and the Prophet who are powerless individuals in their eyes. Allah speaks with authority and who has authority can speak how he wants. Quraysh don’t see Allah – they don’t even believe in it. They see the Prophet (SAW) and his Companions talking like this and they are amazed and wonder how are they talking like this! After all the punishment how can they talk like that? “We’re going to beat you even more!” Such authoritative language in such a delicate time teaches us something. Allah doesn’t want us to back down from the truth, depending on the climate of the situation and who might be listening. We believe what we believe.

Verse 6

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرُنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ

Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others.

Allah says “don’t they see” or “haven’t you seen” many times in this Surah, so we should keep an eye out for these words.

وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا – I sent the sky upon them . مِدْرَارًا – comes from درر – there are lots of words for rain in Arabic, this is one of them. درور – actually used for a she-camel that keeps giving milk and doesn’t stop. One of the words for milk in Arabic is also درر. So Allah says We sent upon them rain that wouldn’t stop, it kept on coming... this is in a good sense. Allah boasts about this in Surah Noor as well. This is also a slap on the face of the Quraysh. “You all don’t get a lot of rain, do you? We gave them construction that we didn’t give you and we gave them a lot of rain! What did you get?” On top of that Allah says he gave them rivers that used to flow right under their feet. But then all this was destroyed because of their sins – so in other words the previous nations were far more equipped to respond to a catastrophe than you but yet they were destroyed because of their sins.

أَنْشَأْنَا – to raise something and to allow it to grow. Just like a plant is weak, you take care of it, you water it and you make sure it gets enough sun, and then it grows. Allah says that there were other weak nations and we raised them and allowed them to get strong. Nations like the nations of Firaun, nations like the people of Saleh (AS) and Shoaib (AS). In our case, the Muslims. Who thought the Muslims would be in the position of power? Can you imagine the Quraysh who’re looking at these 20 – 30 Sahabah that they think they’re going to wipe out in a couple of days, could they have even imagined that within 40 years this will be a chunk of the Earth under their feet?

Verse 7

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

And even if We had sent down to you, [O Muhammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic."

This is one of the central ayats of this Surah. This Surah enforces Tawheed through *Risalah* (late Makkan). The criticism that the Quraysh repeated all the time was “until we see it, we won’t believe. If you are truly a Messenger, show us something physical. You have to show us the Book coming down, you need to show us an angel.”

There are two words for paper in Arabic – قِرْطَاسٍ and *Raqq*. But قِرْطَاسٍ is used for thicker, crusty paper that was used in ancient Egypt and it made its way to the Arabs. The Arabs knew it wasn’t from here and it’s from outside – alien paper.

لَمَسَ – means touching with your hands. You can touch something with your face, your feet, but this one is especially with your hands. بِأَيْدِيهِمْ – is used here to emphasize that they not only touched it but examined it thoroughly and played around with it.

So basically Allah is telling the Messenger that no matter how much you satisfy them, their mind is made up. They are not going to believe and will keep on saying that this is magic. Whatever signs we send them will not help their cause, it will actually only reinforce their disbelief. Allah sends punishment upon people who after seeing proper signs, do not believe, and Allah is actually doing these people a favor by not sending more signs because they wouldn’t have believed and would’ve been punished.

Verse 8

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنْزَلْنَا مَلَكَا لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ

And they say, "Why was there not sent down to him an angel?" But if We had sent down an angel, the matter would have been decided; then they would not be reprieved.

Here’s another request from the Quraysh, “How come no angel is coming to him?” So if the angel would’ve been shown and they still wouldn’t have believed, then that meant that this was the end of them. Usually angels are sent to end a nation/town. The angel is the executioner of a town, it doesn’t come to impress you.

ثُمَّ لَا يُنظَرُونَ – means the matter would have been decided immediately. You don’t get time to think or ponder over this miracle. It’s a quick judgment.

Verse 9

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبَسُونَ

And if We had made him an angel, We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves.

The next criticism was that the Prophet was being asked if he was an angel and this actually means of creating confusion. The Prophet never said He was an angel, but the Quraysh would mock him by saying “So you think you’re an angel, huh?! Where are your wings?” This argument is so baseless that it leaves the other person clueless because the Prophet never claimed to be an angel and for the Quraysh to say that is just unbelievable. So Allah responds to their criticism that even if the Prophet was an angel, he would’ve been in the shape of a man and what is confusing them now would have confused them then. Because if the angel was sent in its true form, that means it’s time for your death.

Verse 10

وَلَقَدْ اسْتَهْزَأَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

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

Istih’zah – is to poke fun at something in an insulting way. Also to make fun of something because you think it’s stupid. This is particularly hurtful to a *Da’ee* – someone who is calling you to the truth and people are scoffing at him.

Allah is telling the Messenger not to worry because there were Messengers that went through the same ridicule. The Messenger may have entertained the thought “maybe if Allah shows them something, they would believe”. Our Messenger was not concerned with impressing people, he was concerned with bringing people to Iman. So He genuinely might even think that if these people get what they are asking for, they might come to Iman. Allah says “look Messengers have been belittled before, this is just a joke. They are not saying this seriously. They are not going to believe. Don’t start thinking that if they see something, they’ll believe.”

Sukhriyya – means to make fun of and humiliate. Just like someone is booed off stage and then made fun of after. So you’re not only ridiculing something, you are going out of your way to humiliate it. Allah says that the very thing that they have been ridiculing and insulting, is going to come and surround them. Quraysh used to make fun of punishment – “Yeah right! Attack us! 10 years ago you said it’s going to come! Where is the punishment? Please! I’m so scared” – they would say sarcastically!

حَاقَ – This means if something were to fall from the sky and entrap you, like a net or a boulder that hits somebody and encircles them, that’s how these people will be trapped. This also alludes to the fact when angels came in Badr, they came from above and trapped the Kuffar. Just like that you will be trapped. Then you’ll see how funny it is!

Verse 11

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

Say, "Travel through the land; then observe how was the end of the deniers."

Allah asks them to go out and explore the lands and then see for themselves what the outcome was for those you lied against the truth in the past.

Verse 12

قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allah." He has decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose themselves [that Day] do not believe.

In Surah Al-Ankaboot, which is also a late Makki Surah, there is a series of questions – "If you were to ask them who created the skies and the Earth, they will no doubt say Allah".

Here interestingly for the question, قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ – Allah doesn't answer it by "yaqoolun Allah", he says قُلْ لِلَّهِ, so in other words when its asked of them who owns the skies and the Earth, they are not willing to answer with the word "Allah" even though they know it is Allah who owns them. So when you ask them who created everything, they say "Allah" but when you ask them who owns everything, they are hesitant to answer. Why is it hard to answer questions about ownership? They thought that if you accept Allah as creator, that doesn't necessarily mean He has you owing Him anything. For e.g., we drive a car which we didn't create but we own. We don't owe anything to the manufacturer. Once we have possession of it, it's ours and we don't have any relationship with the manufacturer after that. But if Allah is accepted as being the owner of everything between the skies and the Earth, that also means that he owns us. So if he owns us, do we owe him something?! That's what the Quraysh are unable to answer. So when this question is asked, Allah instructs the Prophet to tell them that it is "to Allah" that everything belongs to (since they are unwilling to answer this themselves).

كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ – he has mandated mercy upon Himself in that Allah is not executing the punishment right now that you so well deserve. It's a mercy that Allah is giving you over and over by various ayaats that maybe you will change one day.

لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ – I swear to it He will continue to gather you until the Day of Judgment. Allah has used to word إِلَىٰ for the Day of Judgment, although the Day is a time and word "hatta" is used normally. But إِلَىٰ is used when you go physically somewhere; also إِلَىٰ alludes to space. Allah here talks about time - يَوْمِ الْقِيَامَةِ – but uses the article إِلَىٰ which is used for space; not time. It is as though Allah wants us to imagine the Day of Judgment as a destination. We're on a journey to Allah and every step we take is a step towards the Day of Resurrection. We take steps towards Judgment Day even when we are in the grave.

لَا رَيْبَ فِيهِ – there’s absolutely no doubt in this Day.

فَهُمْ لَا يُؤْمِنُونَ – those who bankrupted themselves. Those who put themselves at loss... then they are not going to believe. This is a very deep statement – “those who put themselves at loss”. Allah gave us a huge treasure, Allah gave us our *fitrah* (nature). One of Allah’s name is *Fa’tir*. Fatir is also one of the words for Khaliq, however, Fatir also means he creates, he carves, finetunes, perfects, beautifies and then makes the finished product. Anybody can create, but not anybody can be a Fatir. Kids make stuff out of clay, they roll the ball into something and then when they spend time properly shaping it, they are giving it Fitra. All human beings were given this fine-tuned *Ruh* inside of them, and they bankrupted this treasure. Once its bankrupted, of course they’re not going to believe.

Verse 13

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ

And to Him belongs that which reposes by night and by day, and He is the Hearing, the Knowing.

This ayat states that to Him He owns whatever is silent and stationary in the night and whatever is moving around in the daytime.

Verse 14

قُلْ أَعْيَرَ اللَّهُ اتَّخَذُ وَلِيًّا فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۗ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

Say, "Is it other than Allah I should take as a protector, Creator of the heavens and the earth, while it is He who feeds and is not fed?" Say, [O Muhammad], "Indeed, I have been commanded to be the first [among you] who submit [to Allah] and [was commanded], 'Do not ever be of the polytheists.' "

Here this ayat tells us that Muhammad (SAW) is saying to Quraysh that he was the first one to be commanded to not do shirk. He is warning the Quraysh to not fall into shirk habits either. تَكُونَنَّ (Takunanna) – is singular. “Takununna” would’ve been plural.

Verse 15

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

Here our Prophet (SAW) is saying that he himself is not free from that Day. The Messenger of Allah, in his work of Dawah, has to ensure that people understand that he himself is a slave, he himself is obligated for worshipping Allah. This is one of the fundamental pillars of understanding Risalah. On the one hand, Allah will not send any other miracle, for us the Quran is enough. Quraysh are being told that Allah will not oblige to your requests for miracles so get that through your head! The Quran is more than enough for you!

The second pillar that’s being described is of the Messenger himself that he is obliged to not disobey his master. For a messenger, disobedience to his master would be to not preach the Message that he is been entrusted with. If he doesn’t continue to spread this word, then He himself is afraid of punishment. Our Prophet doesn’t say this, Allah tells him to say it. Allah says قُلْ.

The word **قُلُّ** is really powerful here. Now the Messenger himself is compelled to describe himself in trouble. This is enough proof of him being a messenger. Why would a Messenger talk about himself being in trouble??

Verse 16

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذَلِكَ الْفَوْزُ الْمُبِينُ

He from whom it is averted that Day - [Allah] has granted him mercy. And that is the clear attainment.

Whoever gets turned away from punishment on that Day, then he is the one that Allah has shown mercy to. Allah has shown mercy to the one who gets warded off. **صَرَفَ** – means to turn away. He was heading somewhere and Allah turned them away. Whoever gets turned away from the punishment, he is the one whom Allah has truly shown mercy to and that is the ultimate success.

Verse 17

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent.

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ – Whenever Allah **barely** even touches you with any kind of harm (مس – means barely touch), then there is no one who can alleviate, to remove, to get rid of that pain in any way shape or form, except He.

لَا كَاشِفَ – there is no alleviator, there is no rescuer AT ALL except He.

وَإِنْ يَمَسُّكَ بِخَيْرٍ – and if he was to **barely** touch you with any kind of good, **فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ** - then he is in complete control over all things. Some argue that this ayat is about Quraysh telling individually to pay attention to their difficulties and realize that only Allah alone can help them. Some argue that this ayat is for the Messenger as a consolation when a difficulty befalls him, Allah is the only one to cure it. Allah will put you in some kind of trial, then no one can help you except He and when Allah gives you any kind of good, even if its small, then even that can become huge by His will.

Sura Anam Part 2

﴿١٨﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ

“And He is the subjugator over His servants. And He is the Wise, the Acquainted [with all].” (6:18)

Summary: It is an undeniable fact that Allah is dominant over His slaves. He is informing us that there is no way that we can run away from this fact.

Gems and Food for Thought: Allah is the one who is dominant. In a typical nominal sentence you expect the *khabr* to be common, then predicate not to have an *alif lamm* on it. This *lam at tareef* or doing that unusually that implies is that He is the One that is dominant above his slaves. It is an exclusion of other entities. He is the ultimately Wise, All Knowing. This is part of the style of Meccan Quran that you find many verses dedicated to descriptions of who Allah is. His attributes, His qualities and His relationships with His slaves. These names and attributes of Allah in the quran do have an impact on our personal lives. Allah is the dominant entity above His slaves. So Allah is saying that there is no way that you can avoid this truth. You can avoid the messenger and you can run away from him but you cannot run away from the One who is the Master over you.

Unique Words: قَهَّارٌ the one who can't be denied. The one who can't be avoided. The undeniable. It is also in its hyperbolized form.

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ
لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ
لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿١٩﴾

Say, "What thing is greatest in testimony?" Say, "Allah is witness between me and you. And this Qur'an was revealed to me that I may warn you thereby and whomever it reaches. Do you [truly] testify that with Allah there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]." (6:19)

Summary: What could be possibly greater in terms of testimony than the testimony/witness of Allah Himself who is a witness between me and themselves? The Messenger is commanded to say, "Allah will testify to my validity as a messenger. Allah is a witness between us. And this Quran has been revealed to me especially that I may warn you by means of it and I will not stand idly by and accept your shirk because I know that there is only One God. I am absolved of the shirk that you commit."

Gems and Food for Thought: Now we know the messenger's role is the 'giver of glad tidings' and a 'warner' but because this is later Meccan the warning is highlighted more and the good news is almost not even mentioned. This Quran has been revealed to me particularly that I may warn you by means of it. Notice the prepositional phrase **بِهِ** we see a lot of that in this Sura. **بِهِ بِبِ الْقُرْآنِ** is repeated several times in this Sura highlighting the fact that the revelation itself is enough. There is no need for warning with lightning from the sky or the earth cracking open or angels showing up. Warning by means of Quran is what Messenger is there to do.

وَمَنْ بَلَغَ "And whoever it reaches" is such a huge reality captured in such a small phrase. It means whoever the Quran reaches and if you complete the phrase so that 'it can warn whoever it reaches by means of it too.' Other words when you and I receive the warning from the Quran it is the Messenger's mission

continued. Prophet (saws) was sent so that he can warn the immediate audience and whoever it reaches eventually. We are honored by the fact that when we learn and teach the Quran that we are continuing by virtue of ayaat like these the actual mission of the Prophet himself (saws) It is his task continuing that he attributed to himself directly in this ayat by Allah.

This ayat also implies a hope by the Prophet (saws) that who knows who it's going to reach where it's going to end up. He knows that it is going to go beyond the territory. Already Allah has told them how insignificant and miniscule they are. There were nations before them who were much more powerful than them. Four fifths of the Muslim Ummah is not even Arab today. That small population of Sahabah got it to so much of the world. And now we are such a huge population and we have not got it to the rest of the world. The proportion back in the day was one to millions and now it's like one to 5. We still haven't got the message out.

Allah is asking them, "Are you really testifying that there are truly other gods beside Allah? That there are other entities worthy of worship and obedience? The Prophet is commanded to respond, "I do not stand by that."

Here I want to mention something do that when it come up later (ibraheem as) even though this ayat is not about Ibraheem The messenger of Allah is telling the Quraish that I have nothing to do with the shirk that you are upto.

The Quran is full of stories and with the exception of the story of Yusuf (as) all the stories are in bits and pieces and they not in chronological order. They are in the order of relevance to the Sura. This is a conversation between the Prophet (saws) and those who do shirk and the Prophet (saws) has made it abundantly clear that he has nothing to do with their blasphemy. It is in this sura later on that we are going to find something from the life of Ibraheem (as) and he has many adventures in his life and what particular adventure is highlighted in Sura anam. That adventure is relevant to the main subject of Sura Anam. That is how the stories are organized in the Quran. That part of the story is quoted that has to do with the lesson and the central theme of that sura. This is why the chronology is not important in the Quran and neither are the names of characters, nor are dates and locations. All those things that are important in history are irrelevant because the point is the main lesson that needs to be learned and only the part of the story is mentioned that will

reinforce this lesson. It is essential to have that perspective otherwise the criticism will be made that the Quran does not tell a story in the complete way. This is not a book of stories. The disbelievers said this is just legends of old times but the way the stories are presented in the Quran (by relevance and not by chronology) proves that these are not legends of old times.

Unique Words: أَشْهَدُ means to ‘testify’ but here it also means ‘I am not going to stand by and accept that. I am not going to go idly along.’ Tell them the only entity worthy of worship is the single one. And ‘I am completely absolved from what shirk you are doing.’

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ الَّذِينَ خَسِرُوا
 أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

Those to whom We have given the Scripture recognize it as they recognize their [own] sons. Those who will lose themselves [in the Hereafter] do not believe. (6:20)

Summary: Those to whom we have given the book recognize him and also the book as they recognize their children.

Gems and Food for Thought: This is obviously a shift in the conversation because this was addressed to the Meccans and this is a reference to the People of the Book. In the later Meccan period there was already some interaction happening between the Quraish and between the Jews in particular. The Quraish were running out of criticisms because they were all responded to and crushed so by the late Meccan period they were being fed new criticisms by the Jews of Madinah. Here Allah calls them out too because He knows what is going on behind the scenes. They recognize the Messenger as they recognize their own children but those who have bankrupted their souls are not going to believe.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ

الظَّالِمُونَ ﴿٢١﴾

And who is more unjust than one who invents about Allah a lie or denies His verses? Indeed, the wrongdoers will not succeed. (6:21)

Summary: The one who makes up a lie about Allah or deliberately lied against His Miraculous signs. The fact of the matter is that the wrongdoers will never be successful

Gems and Food for Thought: There are a few ayat in the Quran of this type: وَمَنْ أَظْلَمُ the big sins according to Allah. We have in our mind the big sins “the kabair.” This format of the Quran in which Allah says, “Who could be the worse wrongdoer than this guy?” and He says this a few times in the Quran. Whenever He says this phrase it is a big deal. The scariest is the one in Sura Kahf,

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُهُ إِنَّا

جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ

تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾

And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance - they will never be guided, then - ever.(18:57)

He forgot what was right in front of him. Which one of us does not do that: read the ayat and forget them?

Unique Words: (with the reference from Sura Kahf) **أَكِنَّةٌ** is a barrier, a defense mechanism for example concrete walls and sacks through which

bullets cannot penetrate. Those kinds of defenses are **أَكِنَّة**. Allah says we have put those kinds of defenses in their ears or on their hearts. Nothing will get through now. And **وَقَر** is something that sound cannot travel through. Their ears are sound proof and so their ears are guidance proof.

إِفْتَرَى means something up carelessly. Something you made up randomly out of thin air.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاءُكُمْ الَّذِينَ كُنْتُمْ
تَزْعُمُونَ ٢٢

And [mention, O Muhammad], the Day We will gather them all together; then We will say to those who associated others with Allah , "Where are your 'partners' that you used to claim [with Him]?" (6:22)

Summary: The day that Allah will herd them altogether. Than Allah will say to those who committed the blasphemy of associating partners with Him, “Where are your partners that you used to have so much confident assumptions in?”

Unique Words: There is **تَجَمَعُوا** and **نَحْشُرُوا**. **جَمَعَ** has positive meaning: people get together on their own. **حَشَرَ** is when the people are gathered together against their will. When Allah calls the Day of Judgement *yaum ul Jumaa* it refers to the people that are gathered and they are looking for their group, their false God or whoever. They will line up behind him willingly but the original herding of people when they are being pulled out of their graves and they are all moving towards Arafat that is **حَشَرَ**. Also **حَشَرَ** is used when animals

are herded. The sheep does not want to move but it hears a sound and it gets moved along.

زعم in Arabic is to have an assumption with full confidence without knowledge.

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾

Then there will be no [excuse upon] examination except they will say, "By Allah , our Lord, we were not those who associated." (6:23)

Summary: Than there will be no means of retaliation for them. There is no way for them to respond to that except they will say we were not of the *mushrikeen*. We always really believed in Allah. They will claim, we prostrated to those things but we did not really worship them we just used them to get closer to you.

أَنْظُرْ كَيْفَ كَذَبُوا عَلَيَّ أَنْفُسِهِمْ وَعَضَّلَ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾

See how they will lie about themselves. And lost from them will be what they used to invent.” (6:24)

Gems and Food for Thought: It's been a decade now since the Prophet started preaching, their youth have gone over to Islam and some influentials have also come to Islam. They *mushrikeen* don't know how to control this thing. They had to come up with a plan. This plan was to similar to the plan hashed by the Jews in Madinah. In Sura Ale-Imran we learned how the Jews would believe in the morning and disbelieve in the evening. So the elders of the community decided that they would listen to the Quran very carefully and then at the end say you were impressed by this kid. We are the elders of this community but we are not convinced by what Muhammad (saws) has to say.

There are people of credibility that will use their credibility to undermine the deen. Not that they have proofs or evidence but just because of who they are. People of influence have a following whether in Islam or against Islam. There is a reason that the Prophet wanted Umar to join Islam.

Unique Words: ضَلَّ is to be lost and forgotten. Whatever was theirs is now forgotten. They cannot even recall how it used to work. It is put to waste.

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي
 آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ
 يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

And among them are those who listen to you, but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they should see every sign, they will not believe in it. Even when they come to you arguing with you, those who disbelieve say, "This is not but legends of the former peoples." (6:25)

Summary: In this Ayah Allah says that We have put an impenetrable barrier on their hearts that keeps them from understanding. And even in their ears there is cork of sorts so that sound cannot go through. If they saw every sign they would still not believe. This is said because they kept saying that if we saw a miracle than we would believe but in reality the disbelievers are going to continuously say that this Quran is nothing but the stories of the ancients and they forbid others from it.

Gems and Food for Thought: Our emotional biases keep us from understanding something. Even though understanding is not a matter of the heart it is a matter of the mind but once your heart is made up it becomes difficult to understand. Allah says, “We placed a barrier on their hearts so they are not capable of understanding.”

The singular is *ustoor*. And *ustoor* is from the original greek word *ustoria* from which we get the English word ‘story’.

On a tangent note the Quran says that it is an Arabic Quran but it has Greek words, it has Persian words in it for example Firdous is a Persian word that made its way to Arabic. People question, “How can the Quran say that it is an Arabic Quran?” The reality is that all languages are connected and just because Arabic has words from other languages does not mean that it is not Arabic. English has so many words from: banana is from *banan* (finger) and admiral is from Arabic *amir ul Bahr*.

If we understand human history than Adam (as) was taught the original language and then he teaches his children who teach it to their children and than many languages develop but they are all rooted in the same language. It is not reasonable to claim that all the prophets spoke in Arabic even though the Prophet said that only four of them were Arab. Regardless of what the original language was its daughter languages developed. If there is exchange between languages that does not mean that the language is not original. Just like we have a lineage, language also have lineage too. It is very interesting that in Arabic you will find the traces of two old languages: Greek and Persian.

Unique Words: **أَكِنَّة** (as mentioned earlier) is a barrier that completely covers and can't be passed.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا

يَشْعُرُونَ ﴿٢٦﴾

And they prevent [others] from him and are [themselves] remote from him. And they do not destroy except themselves, but they perceive [it] not. (6:26)

Summary: They keep others from coming to it by means of these criticism. *Nayata* –when somebody becomes arrogant and turns his face away and goes far away from where he was supposed to be that is called *na'a*. The essential meaning is to become distant, to go far away. They go far away from it in arrogance. Even if they get close to listening something about guidance, they turn away and they say, “Aaa... I don’t want to be here.” They are turned off by it. They are not destroying anyone by this except themselves.

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُنْكِذُ بِآيَاتِ رَبِّنَا وَنَكُونُ

مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers." (6:27)

Summary: I you could only see them when they are presented upon the fire. When they are made to stop against the flame they will be full of regret and cry out hopelessly. If in case we were turned back than in that case we would not lie against. It is hypothetical, “In that case we would become of the *momeneen*. The first part is hopelessness, and then there is some hope that maybe we can go back and in that case we can get it all straightened out.

Unique Words: لَيْتَنَّا is used when you have no hopes from the past like crying over spilt milk.

بَلْ بَدَأْتُمْ مَّا كَانُوا يَخْشَوْنَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ

لَكَذِبُونَ ﴿٢٨﴾

Translation: But what they concealed before has [now] appeared to them. And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars.

Summary: Rather the fact of the matter that all that they were hiding has become exposed but rather if they were turned back they would go back to what they were doing originally, and do the very things that they were forbidden from.

Gems and Food for Thought: This Sura is about Allah telling them that I will not show you any miracle. Now Allah is saying that if they saw the Day of Judgment and begged Allah after the Day of Judgment even then if they went back they will go back to what that they used to do. Indeed they are liars.

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾

And they say, "There is none but our worldly life, and we will not be resurrected." (6:29)

Summary: Then they finally came out and said what they really believed: that there is no afterlife. There are some who have some concept of *akhira*, while others believe that there is some kind of afterlife. Even today we have some world religions that do believe that there is some kind of *akhira* and they think maybe we will come back as somebody else.

This is another section of Meccan society. They have a problem with the Messenger and they have no sense of urgency in believing in this life that no one has ever seen. The ultimate goal in their life is pleasure.

Unique Words: They said حَيَاتُنَا الدُّنْيَا the *idhafah* is made to indicate that this is our life and we can do whatever we want with it. الدُّنْيَا also comes from *adna* which means closer and lower and accessible. The attitude is, "It is my life and I can do with it what I want right now. I don't care what anybody says."

وَلَوْ تَرَىٰ إِذْ ذُوقُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾

If you could but see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will [then] say, "So taste the punishment because you used to disbelieve." (6:30)

Summary: If you could see when they are made to stand in front of their Master. And before they are thrown into the fire Allah asks them, "Isn't this true. Isn't this real to you? You used to laugh about it."

The previous group was made to stand in front of the fire. Now these guys are standing in front of Allah. They will say we swear O our master it is true and it will be said to them go taste the punishment. You wanted to taste the luxury of life so go taste the punishment. This is because of the continuous disbelief that they engaged in.

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا
يَحْسِرْنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا
سَاءَ مَا يَزُرُونَ ﴿٣١﴾

Those will have lost who deny the meeting with Allah, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, "Oh, [how great is] our regret over what we neglected concerning it," while they bear their burdens on their backs. Unquestionably, evil is that which they bear.(6:31)

Summary: In this ayat Allah says the hour will come all of a sudden and those that denied it will be full of great regret. They refused to take responsibility in this world so the equivalent of that responsibility they shed off from themselves is piled up on their backs on Judgment Day.

Gems And Food for Thought: Before Judgment Day comes, whoever dies his *Qiyamah* has come already. You don't have to worry about Judgment Day first you have to worry about your own death. There are two *ajl*. One *ajl* is my own and the other *ajl* is the one for everyone all together. Two things come all of a sudden: the destruction of nations comes all of a sudden and the Day of Judgment comes all of a sudden.

You can imagine it will be a day just like any other day with traffic, radios going on people are watching movies sitting in a movie theatre, some mom is feeding her baby in her home. She takes out the spoon from the cereal and she is reaching out to the mouth of her child but before she can Judgment Day has begun. Someone is sitting there typing an email before they can click send, Judgment Day will begin. It will come without warning.

Unique Words: **بَعْتَةً** means out of nowhere, unexpectedly. They will then say, **نَحْسِرْتَنَا** 'what horrible regret we have' **حَسْرَه** is regret. This is a difficult thing to translate. In old languages you had the ability to express your emotions with words. In our language you only have "O my God"

Yalaytani kunto turaba "Woe is me. I wish I was dust" as in Sura Naba. We hit ourselves on the heart and say, "O man O man etc." These words express emotions that we cannot express in words anymore. Even though we have a lot more technology than them but they were far more eloquent and therefore far more sophisticated thinkers than we are. In terms of communication they were far ahead of us. In that sense in Sura Rahman Allah tells us that the peak of our humanity is that he taught us to be eloquent. The less eloquent you are the less human, even the *mushrik* among them they were more eloquent.

Furrata and *afrataa* are two words in Arabic that are opposite in meaning. *Furrata* is to fall short in what you are supposed to do. For example: you are supposed to pray five times and you only pray three times, you are supposed to fast in Ramadan and you did not. *Afrata, ufrito, ifraat* is to cross a line. For example: you were told not to eat this and you ate it, you were told that you

can't look at that and you looked at it. Here they are they are talking about them not worrying about any obligations and not taking responsibility.

وزر is a heavy load and it was used for the armor that is worn by soldiers. It is very heavy. They will be carrying their loads on their backs. What loads? وزار is also used for carrying responsibility. *Alla saa ma yaziroon* (what a horrible load they are carrying)

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُوَ لِلدَّارِ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ
أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah , so will you not reason? (6:32)

Summary: Worldly life is nothing but a game and an entertainment. Also it means that for these people it is nothing but game and entertainment. It is better for those that truly have taqwa then why don't you apply your intellect.

Gems and Food for Thought: Whenever Allah mentions the worldly life he always mentions the *Akhirah* with it. He never just says that worldly life is games and entertainment. Compared to the *Akhira* this life is nothing. The punishments of this world are like games and entertainment compared to the *Akhirah*. The joys of this life are games and entertainment compared to the joys of the *akhirah*. This life is like a theoretical play. Someone is playing the role of king, and someone is playing the role of a servant and they are all acting out their roles. At the end of the play is the king really a king? Is the servant really a servant? No. They were both role playing and maybe the reality is that the servant is richer than the king. The realities are entirely different. This worldly life is just like that: someone is wealthy someone is powerful, someone is poor and insignificant nobody knows their name but on Judgment Day their real roles are shown. Who is the celebrity with Allah is shown.

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ

الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾

We know that you, [O Muhammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allah that the wrongdoers reject. (6:33)

Summary: We already know, we certainly know that what the people say grieves you. The Prophet is being told that they are denying not the Messenger (saws) but the Message and it is Allah's Message and it is His right to be offended.

نَعْلَمُ is unusual because it is in the past tense for emphasis. The Prophet (saws) is being told, "What they say it grieves you a lot but you do not need to be sad." The wrongdoers are trying to refute the ayat of Allah and the ayat of Allah alone. **جَحَدَ** means to refute. Allah is telling the Messenger (saws) that yes when they lie against you, you get offended, but there is no need to be because they are not your words. When they are calling you a liar they are calling the Quran a liar. Those are my words, Allah says, I need to be offended. They have done the *jahud* against the ayaat of Allah. What we learn from that the messenger is just supposed to stay patient. He is a human being and their words will grieve him, but Allah keeps reminding him, "No, that is not your place." He is being commanded, "You do not become sad, you do your work. If anyone has the right to be offended it is Me. The crime is against me not you." What do we learn from this *ayat* as the carriers of his mission? When we carry the mission of Islam people are going to say hateful things aren't they? What is our response? We hate them back. Allah is telling us that the one who has the right to be offended is Him and our job is simply to convey the message. Give the message to people who are going to be obnoxious and offensive and out of line and you have to be patient. When you are able to do that is when you know you are doing the work of Allah's Messenger (saws).

وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كَذَّبُوا وَآذُوا حَتَّىٰ أَنهَم
 نَصَرْنَا وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَايِ
 الْمُرْسَلِينَ

٣٤

And certainly were messengers denied before you, but they were patient over [the effects of] denial, and they were harmed until Our victory came to them. And none can alter the words of Allah . And there has certainly come to you some information about the [previous] messengers. (6:34)

Summary: And Messengers were lied against much before you also. You are just part of a chain and this has happened many times before. The previous messengers were patient against whatever lies were made against them and there is no one in existence who has the power to change the words of Allah meaning the decrees of Allah.

Gems and Food for Thought: The messenger is being given a pep talk. Allah is telling him that is the reason that He told the Messenger all the stories of the Prophets. Its not just historical data. It is so that he would come to know that they put up with all this stuff and he has to also. Allah is instructing him, “My word and my *ayat* will come and you will recite them to the people.” Meaning these *ayat* will be offensive uncompromising, politically incorrect, and unpopular but the Messenger can’t choose when to say what. Allah will give the word and the Messenger will not alter a word. He will share it as it is. We have the luxury. We can look at the situation and say, “Maybe I shouldn’t say this here. This may not be the crowd that will take this message very well.” The Messenger (saws) doesn’t have that choice. Allah gives him the words and commands him to recite it right then. *La mubadillo kalimatillah* ‘No one can change the words of Allah.’ The command to the Messenger is to just be patient with what they say. The news of the previous ones that were sent has already come to you. You already know their track record. They were patient so he (saws) also has to be patient.

Unique Words: كَلِمَتِ اللَّهِ means the verses of the Quran and the other meaning of كَلِمَتِ اللَّهِ is that when the decree of Allah comes no one can change it and when it does not come no one can bring it.

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ أُسْتَطِعْتَ أَنْ تَبْنِيَ نَفَقًا فِي الْأَرْضِ
أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ ۚ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى
الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾

And if their evasion is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign, [then do so]. But if Allah had willed, He would have united them upon guidance. So never be of the ignorant. (6:35)

Summary: If there continual ignoring is becoming hard for you to bear than if you are capable (the speech is to Muahammad saws) pursue a deep trench into the earth or a well fortified ladder up into the sky. Than you can you can use either the trench in the earth or the ladder into the sky to bring them a miracle than go ahead. Do not be of those that are swayed by their emotions.

Gems and Food for Thought: This is one of the toughest ayat of the Quran to the Messenger (saws) A thought might have crossed his mind that maybe if Allah would show the *mushrikeen* some miracle, maybe they will listen. Allah says if you want a miracle than dig a trench or make a ladder and use that to convince them. Had Allah wanted he would have gathered all of them on the same guidance. It is very difficult to translate *fala takununa ma jahileen*. All that can be said is that Allah is warning the Messenger (saws) that don't you dare become one of those who get overwhelmed by emotion.

Unique Words: جهل in Arabic is to be overwhelmed by emotion. The Messenger is being told, "Don't get so emotionally wrapped up in wanting to give them guidance that you forget this lesson." Even though he is the Messenger (saws), he is told this in such harsh terms. The institution of *risala* (prophethood) is fortified in this part of the Quran. Not just who the

messenger is to us but also the relationship of the Messenger to Allah. Between us and the Messenger (saws) he is up there but at the end of the day he is still a slave of Allah and Allah talks to His slave like a master talks to his slave. This does not decrease the honor of the Messenger in our eyes. But rather it makes us appreciate what it means for Rasulallah (saws) to be the slave of Allah.

﴿ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ

يُرْجَعُونَ ﴿٣٦﴾

Only those who hear will respond. But the dead - Allah will resurrect them; then to Him they will be returned. (6:36)

Summary: The only ones that are going to respond are the ones that are going to listen. The rest of them are as good as dead. Allah will raise them than to Him they all will be returned.

Gems and Food for Thought: What was placed in on the ears previously in this discussion? Barriers(Waqar) was placed so they couldn't hear. The only ones who can hear are the ones whose ears haven't been sealed yet. The dead Allah will raise them in other words the rest are as the dead in the sight of Allah. Like the nourishment to the body if it stops the body dies. The ears and the heart are the source of the nourishment for the soul. The one whose ears and heart are sealed is like one who is dead.

﴿ وَقَالُوا لَوْلَا نَزَّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يَنْزِلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

And they say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed, Allah is Able to send down a sign, but most of them do not know." (6:37)

Summary: How come no miraculous sign came to him from his Master. Tell them no doubt about it Allah is capable of to send down an ayat (miracle).

However most of them don't know. The question is what don't they know? Number one they don't know Allah. Secondly, they don't even know what they are asking for. Indeed they are the ones that are ignorant.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا
 فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

Translation: And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered. (6:38)

Summary: There is not a single beast on this earth, not a bird that flies with its wings open except that Allah controls them. Just as he controls the beasts on the earth He controls you. We did not fall short in mentioning anything in the book and they will all be herded to Us.

Gems and Food for Thought: Nothing of relevance was left out. Allah does not talk about nuclear physics. He does not talk about advanced biology. What does it mean he didn't leave anything out? Everything that was needed for us to be saved and to receive guidance is there.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّوْا وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَاءِ اللَّهُ يُضِلِّهُ
 وَمَنْ يَشَاءِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾

But those who deny Our verses are deaf and dumb within darkneses. Whomever Allah wills - He leaves astray; and whomever He wills - He puts him on a straight path. (6:39)

Summary: Those who lied against our miraculous signs they are mute and deaf. They are in shades of darkness. Whoever Allah wants, He can mislead them and whoever he would want He would place them on the straight path.

Gems and Food for Thought: Usually when deaf and dumb is mentioned blindness is also mentioned. Allah highlights it here that they are in shades of darkness. Therefore, Allah says in the next *ayat*, don't you see? Whoever he would want He would place them on the straight path and whoever He would mislead will not be guided.

These are the *ayat* that people get really confused about. Shaytaan comes and gives *waswasa* and says, "Hey, whoever Allah wants He can misguide. Maybe Allah wants me to be misguided. It is not my fault. We have to take these *ayat* in context. Who does Allah want to misguide? The ones that Allah says, "They are those who lied against our miraculous signs and made their case clear." Then the curse came upon them. The question is how are they misguided? They cannot hear and cannot ask the right questions to receive guidance. They are engrossed in all kinds of evil deeds and shades of darkness. That's what Allah means when He says He wants these people to be misguided because they did not appreciate guidance when it was given to them. Pre-destination can be as complex and as philosophical a problem as you want it to be and it can be as simple as you want it to be. If someone was asked about predestination, "I can't do this, I wish I could," and you slapped the guy across the face he would get extremely angry. The response would be, "God is in control, it's not my fault. Blame God why are you blaming me? He already knew what was going to happen how is it my fault? It's your philosophy. You are willing to give me personal responsibility for slapping you but you are not willing to take personal responsibility for you being wrong than your problem is not philosophical it is psychological."

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ
تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

Say, "Have you considered: if there came to you the punishment of Allah or there came to you the Hour - is it other than Allah you would invoke, if you should be truthful?" (6:40)

Summary: The disbelievers are being addressed and asked, "Are you sure you will be calling anyone else at that time. Be honest with yourself.

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا

تُشْرِكُونَ ﴿٤١﴾

No, it is Him [alone] you would invoke, and He would remove that for which you invoked Him if He willed, and you would forget what you associate [with Him]. (6:41)

Summary: And He will alleviate from you all the others that you call, and you will forget all the *shirk* that you have been doing.

Gems and Food for Thought: Allah added *insha'a* here because there is an exception mentioned in the Quran. That is when people are raised they go to their false gods first and then they forget them.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ

يَضُرَّعُونَ ﴿٤٢﴾

And We have already sent [messengers] to nations before you, [O Muhammad]; then We seized them with poverty and hardship that perhaps they might humble themselves [to Us]. (6:42)

Summary: We had sent a message. Allah did not highlight what was sent because it is obvious, to nations much before you. And we seized them with difficult time like hardship and war. We put them in extremely difficult times so that they could become humble.

Unique Words: تُضَرَّعٌ from ضَرَعَ. ضَرَعَ is a branch or bush that has no leaves in it and has a lot of thorns on it. It is worthless and it is a branch that people look down upon. *Tadurraa* is to feel so humble that you feel totally useless.

Like that piece of branch that has no good in it. You see no good in yourself and you come down and put yourself down in front of Allah. Ulema said that *tadurrao* includes two qualities: *khushoo* and *khudoo*. *Khushoo* means to be physically humble. *Khudoo* means to be emotionally humble. You are physically and emotionally completely humbled. Allah says we sent messengers to nations before you, than we gave those nations a really hard time hoping that they could humble themselves in this world before they have to humble themselves in the next life. At that time the humility will be of no benefit while here humility will be of benefit.

What were the difficulties given to the Quraish? Badr, Uhud, ahzaab. These different battles was Allah letting them taste *basaa* so that they become humble.

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ
الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing. (6:43)

Summary: Than how come it wasn't the case that when difficulties came of these nations they did not become humble? It backfired and their hearts became hard and Shaytaan beautified for them whatever they were up to.

Gems and food for thought! Shaitan beautifying the deeds of a person is a deep concept in the Qur'an. A lot of the Qur'an talks about the psychological states of people. There's deterioration in the character of the person until the point where they are basically a toy for Shaytan to play with. Allah tells the people about this ability of Shaytan's, and examples of the people who were opposed to the message of the Prophets (saws). Shaytan would glorify their

opposition to the Prophets as a cause of ‘saving the nation’, protecting history, preserving legacy of their forefathers. Even though it was all against Allah’s Messengers Shaytan would make them feel they were serving a noble cause, hence ‘beautifying their deeds’ for them.

This could be applied to many different contexts. For example, not everybody is purely evil as you’d see in movies’ villains. People do good deeds, but what Shaytan does is it that he makes them feel they’ve done enough, beautifying and amplifying their accomplishments to such an extent for them that they don’t feel like they need to change anything else in their character or behavior. Even if the qualities they are proud of are actually good ones still does not change the fact that they are opposing the Messenger of Allah.

Unique Words

The word A'mal, **عمل**, in Arabic is generally used for good deeds, unless it is qualified with a bad word.

Surah Al An'am 3,

Ayat 43,

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَٰكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ
لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

Translation: “Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing.”

Summary: Allah says in the Qur'an; how come it wasn't the case that when Allah sent down His difficulties over them, their hearts didn't become humble? On the contrary they became hard. It was because Shaitan beautified their deeds for them, i.e. it seemed okay for them to carry on what they were doing.

Gems and food for thought! *Shaitan beautifying the deeds of a person is a deep concept in the Qur'an. A lot of the Qur'an talks about the psychological states of people. There's a deterioration in the character of the person until the point where they are basically a toy for Shaitan to play with. Allah tells the people about this ability of Shaitan's, and examples of the people who were opposed to the message of the Prophets (peace be upon them all). Shaitan would glorify their opposition to the Prophets as a cause of 'saving the nation', protecting history, preserving legacy of their forefathers. Eventhough it was all against Allah's Messengers, Shaitan would make them feel they were serving a noble cause, hence 'beautifying their deeds' for them.*

This could be applied to many different contexts. For example, not everybody is purely evil as you'd see in movies' villains. People do do good deeds, but what Shaitan does is that he makes them feel they've done enough, beautifying and amplifying their accomplishments to such an extent for them that they don't feel like they need to change anything else in their character or behavior. Even if the qualities they are proud of are actually good ones still does not change the fact that they are opposing the Messenger of Allah.

Unique Words

The word A'mal, **عَمَل**, in Arabic is generally used for *good* deeds.

Unless you qualify it with a bad word.

Deep concept in the Quran is when Shaytan beautifies the deeds of a person. A lot of the Quran talks about people's states of mind and the deterioration of the character of a person where they get to the point where they are just a toy for shaytan to play with. Here Allah talks specifically about shaytan having the ability to beautify deeds to make them seem beautiful to them. On the one hand this is people who were opposed to the prophets and shaytan glorified it to them as the cause of saving their nation/tribe/legacy/honouring our history. Shaytan gave it a beautiful name even though it was a war against Allah's messengers so in their minds they think they are fighting for a noble cause.

Later on we will learn this phrase in a different context. Where people want to pursue a path of evil but they do do some good deeds. People aren't generally 100% evil they do some good deeds also. But what shaytan does is make you feel so proud of those few good deeds and beautifies them for you in your mind so you feel like you have accomplished a lot so you don't feel the need to change your other behaviour.

So what nations did when they opposed the messengers they would highlight some good qualities that they had. And maybe they did have some good but this does not reflect from the fact that they were still opposing messengers/the truth/the revelation.

Ayat 44

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا
بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

Translation: “So when they forgot that by which they had been

reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair.”

Summary: Allah says that when they forgot ‘of which they were reminded’, i.e the message, the Messengers of Allah brought to them, Allah gave them a lot of prosperity, and they rejoiced in what He gave them, enjoying when suddenly Allah’s wrath seized them.

Gems and food for thought! This is very important. When they ignored the message of the Messengers of Allah, Allah opened the doors of everything for them, he opened the doors of opportunity for them and they prospered, their economy boomed and their conquests increased! But this scenario is like the “calm before the storm” before a violent storm the weather is serenely calm, so when they completely forgot what was reminded them and WHILE rejoicing all that Allah gave them, Allah got them off-guard and they were destroyed and became utterly hopeless.

“When they completely forgot what they were reminded of...”

This is important because what were they reminded of? The messengers were continually reminding them.

“...We opened up the doors of opportunity to them...”

Their economy boomed and their conquests increased. Once they denied the messengers they had a great life and it was basically the calm before the storm. Before a really violent storm the weather calms down completely and then the storm hits. So once they denied the messengers and completely forgot what they were being reminded of Allah totally opened up for them all kinds of opportunities; the kind of well-being and prosperity they had never seen before.

“...until they were overjoyed on account of what they were given and then in the midst of their partying they We got them all of a sudden. Then all of a sudden they were the ones who became utterly hopeless.”

أَيْلَسَ to lose hope, to not have any expectation of any good coming anymore. No hope of anything changing or getting better even again.

From this derivation we get the name Iblis because he has lost utter hope in Allah. He has absolutely no expectations in Allah.

Different to **يأس** To become depressed, to be sad, to lose hope

Unique Words

- The phrasing of “when they forgot that by which they had been reminded” is very important. They were reminded of something means **Messengers** were reminding them of something.

فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ, emphasis is on **كُلِّ**, “We opened to them the doors of **every** [good] thing.” Allah says he opened the doors of opportunity for them, their economy boomed, conquests increase, etc.

- **مُبْلِسُونَ**, “in despair” 'ابلس' is to lose hope. Having no hope of anything changing or getting better *ever* again. From this derivation we also get the name

“**إِبْلِيسَ**” because he lost utter hope in Allah, he has absolutely no hope in Allah.

Ayah 45

فَقَطَّعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

Translation: “So of the people who did wrong the last remnant was cut off. Praise be to Allah, Lord of the Worlds!”

Summary: Those you did wrong, i.e denied the Message of Allah, were cut off and made completely powerless. And all Praises are for Allah, He is the Lord of the Worlds.

Gems and food for thought! Allah does not need a nation to survive for his Hamd (حَمْدٌ) means ‘Praise for Allah’, no حَمْدٌ how many nations get destroyed Allah’s حَمْدٌ remains the same. So it’s basically a loss to the wrong-

doers, themselves, not Allah.

Unique Words - (حَمْدٌ) means 'Praise (for Allah)'

"Then the arm of the nation those who did wrong their arm was cut off (their power was completely taken away) and all praise and gratitude belongs to Allah the Master of all nations."

Means Allah does not need a nation for his hamd to survive. Even when the nation has gone His hamd is not decreased in any.

Ayah 46

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ
إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ



Translation: "Say, "Have you considered: if Allah should take away your hearing and your sight and set a seal upon your hearts, which deity other than Allah could bring them [back] to

you?" Look how we diversify the verses; then they [still] turn away."

Summary: Haven't you come to understand if Allah took away all your senses (ability to see, hear) and put a seal on your heart (stop you from being able to perceive guidance) then who other than Allah will guide you? Look how Allah has diversified the verses, but 'they' still turn away.

Gems and food for thought! If it wasn't for Allah and the senses He has given us to think/consider and opened our hearts, how would we be guided? If He did place seals on our hearts and took away these senses, who other than Allah, which other entity worthy of worship and obedience is going to bring back those senses for you? Observe how Allah alternates His Ayats. Allah presents the same subjects in multiple ways. Again and again in different ways, like how the wind changes its directions, presents the same message and teachings for us. But then they themselves turn away.

Unique Words

'أَرَى' means 'to see' but figuratively also means 'to think'. Same in English, when you say "Ah, I see!" Also means "Oh, I understand now"

"Tell them: Haven't you seen..."

أَرَى means to see but as in English also means to think/to understand

"...if Allah was to take away their hearing and your abilities to see and would place a seal upon your hearts. Who other than Allah (what entity worthy of worship and obedience) is going to bring it back for you. Observe how do we alternate the ayat..."

نَصْرَفُ this is used for the wind. It blows this way and that way.

How many different ways has Allah explained the same subject/teaching but He presents it multiple ways.

...yet they themselves turn away."

Ayah 47

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ

الظَّالِمُونَ ﴿٤٧﴾

Translation: Say: "Just think if the punishment of Allah comes to you whether suddenly or openly, would any be destroyed other than the wrongdoers?"

Summary: Allah tells Prophet Mohammad (peace be upon him) to say that if a punishment of Allah was to fall on you without warning or even openly, wrongdoers would still be destroyed.

Gems and food for thought! Allah says that if a punishment would fall on the wrongdoers (i.e. الظَّالِمُونَ) without a warning, so they won't suspect it and be destroyed by the punishment when not expecting it, but even if Allah sent a punishment openly i.e. without warning, out in the open, even knowing no body except the wrongdoers cannot escape the wrath of Allah. So there is no running away from Allah's punishment, He will get you wherever you are.

"Tell them: Have you seen yourselves (ie have you thought about yourselves). If the punishment of Allah was to come to you all of a sudden without warning or upon announcement..."

جَهْرَةً = out in the open, its coming

"...will anyone except the wrongdoing nation be destroyed."

In other words, even if the announcement was made the punishment is still coming and you thought you could make precautions against it or make your escape. But nobody except the wrongdoers will be destroyed. Allah will find you wherever you are; announcement or no announcement.

Ayah 48

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

Translation: “We have sent the Apostles only to give good news and to warn: then whoever believe and mend their ways shall have nothing to fear or to regret.”

Summary: Allah says that He didn't send Messengers for any other purpose except that they'd be givers of good news and to warn. Except you ever came to believe and whoever fixed their behavior. Hence there won't be any fear falling upon them and they won't regret.

Gems and food for thought! Two actions are mentioned (وَأَصْلَحَ ءَامَنَ) who ever came to believe and who ever fixed their behavior and these two actions beautifully correspond to the two roles of the Messengers mentioned. Messengers come to give you glad tidings; i.e. of a healthy life here and a beautiful life after here, so you come to Iman(faith). Then he warns you, and when he warns you, you correct your behavior. Then there's no fear danger upon you them nor are they the ones that would be grieving (on earth or on the day of Judgment)

“And we didn't send messengers for any other purpose except that they will be givers of good news and issuers of warning. So whosoever believes and does good righteous deeds...”

Two actions are mentioned **أَصْلَحَ** and **ءَامَنَ** (1) and whoever came to believe (2) and whoever fixed their behaviour and their beautifully correspond with the 2 roles of messengers. Messengers give you good news of a healthy life here and a beautiful life in the Hereafter then you come to eeman. Then he warns you then you correct your behaviour **أَصْلَحَ** . So **ءَامَنَ** tied to **تَبَشِير** and **أَصْلَحَ** tied to **إِنذَر**

“then there is no fear falling upon them, there is no danger on them and nor are they going to be the ones who are grieving.”

AYAT 49

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ



“Those who lied against our miraculous signs punishment will touch them just a bit...”

مَسَّ is used because this is worldly punishment. When the final punishment comes then sabb is used which means really hard hit. But in dunya even when Allah destroys nations which is pretty violent Allah refers to this as a little touch of punishment compared to what He can really do.

“...on account of their continual corruption.”

AYAT 50

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ
لَكُمْ إِنِّي مَلَكٌ إِنِ اتَّبَعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ
وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

“Tell them: I dont say to you (or claim to you) that I have the treasures of Allah
and I never said to you that I know the unseen nor have I said to you that I’m an
angel..”

A criticism of a Prophet should be based on the claims he is making. All the criticisms they are making has nothing to do with what the Prophet actually said.

“...I’m only following precisely whatever has been revealed to me. Tell them: Is
the one who is blind and the one who is able to see are they going to be equal?...”

Now finally we are getting to blindness in the surah. Repeatedly Allah is asking ‘Haven’t you seen?’. Now Allah is asking can you really fail to see this? Can you really be blind to this?

“...why dont you think about this seriously.”

تَفَكَّرْ To really think about something.

AYAT 51

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ
دُونِهِ وَّلِيٌّ وَلَا شَفِيعٌ لَّهُمْ يَتَّقُونَ ﴿٥١﴾

“Warn by means of it...

Again we see the prepositional phrase **بِهِ**. 'It' refers to the Qur'an.

“...those who have any potential of fear in them that they are going to be herded towards their Master. They are not going to have and don't have any protective friend or anyone to make a case in their favour just so they will be protected. “

AYAT 52

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ^ط
مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ
فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

*“Dont turn away from those or overlook those who call on their Lord (making dua)
all night long and all day long...”*

This is an important concept in the Qur’an mentioned multiple times. In the time of the Prophet (saw) they were different classes of people in Makkah. Makkah was in fact a class society. There was the financial elite, the political elite, the

slave class, the foreigner class under the protection of a particular tribe like a visa system. The first class of people attracted to the message of Islam were the weak and oppressed in society; the slaves and the youth who don't have influence in society and saw the oppression for what it is. The elite of society don't usually respond to a message like this because it means that they have to take a loss. So it goes against their own agenda so they don't really get attracted to that message.

So, initially there were a lot of people attracted to the message who were not socially influential at that time. The Prophet (saw) made dua for Allah to give him one of 2 converts who were influential because he knew the power of one or two influential people if they came to Islam; it empowers the movement and strengthens the morale of the weak within that cause as well. But the Prophet (Saw) also made strategic efforts to reach out to the elite also. He meets with the elite and discusses Islam with them but at the same time Allah is saying that although this is an important strategy your real assets are those who you are making dua to Allah morning and night irrespective of their status. Don't ignore them. They should be your priority. They are the ones who have made the sacrifice. They don't have much status in society but Allah gives them status because they call on Him night and day.

"...they want His Face, You will not have anything to do with their accounting..."

You are not responsible for their accounting on Judgement Day whether they listen to the message or not.

"..and in terms of your audit they will have no case against you..."

In other words, they are not going to be able to say that you were not doing your job properly. You were doing your job. But don't overlook the weak in your own

group.

“Then if you were to overlook them, abandon them (not pay attention to them) then you will be from the wrongdoers.”

These ayats relate to another aspect or risallah; the Qur’anic wisdom dealing with leadership. The Prophet (saw) plays many roles: of husband, of father, of a friend, of a da’ee, a messenger, a leader. His biggest role is that he is the Messenger of Allah but under that he has many other mini roles. In the Qur’an every time he is talked about he is the Messenger of Allah but you have to look a little deeper and say what part of his role as the Messenger of Allah is highlighted here? What are we learning about here? And here, it is about leadership.

When a leader is concerned with growing his work/organisation he is going to look to the ones who is going to help him the most. But the leader is being taught not to overlook the volunteers, the workforce. Dont just worry about the generals, worry about the foot soldiers too. Take care of the insignificant aswell. Make sure you pay attention to your congregation; don’t just run after your elite.

Think about this in our terms. When we want to expand the masjid we make calls to all the rich people in the community and we almost completely ignore the average worshipper. We do a massive fundraising dinner in a posh hotel with an expensive ticket price. But what about the brother who is a taxi driver and struggles to find his rent but attends the masjid. He can’t participate in that fundraiser. We overlook people and we can’t do that because everyone is significant. Or you will be among the wrongdoers.

The Prophet himself was set the task to create this society where we don’t look at someone’s financial status or social status before we give them a value. Unfortunately these things are totally lost on us.

When Pakistan was created people had a lot of hope that it was going to be a model state. An Islamic society in the modern world but in reality it is a class society. The racism is prevalent; the poor are treated worse than animals and nobody thinks twice about it. It's not just the person in the street doing this but even the imam is treating the poor worse than animals. They don't care for servants, or certain people if they come from a particular village. There is an elitist attitude in every sphere of society, religious or non-religious. And some of that makes its way to the United States.

In our masjids, SubhanAllah, I feel at least, may Allah protect our community, that in Dallas we are protected from a lot that goes on elsewhere in the States. It is still here but not like in some other places. All based on race, or class. People from a certain economic sphere, or from a particular village or from a particular language. They make their own little click and they don't care about anyone else. It is really really sad.

It was the exact same thing that the Prophet (saW) came to warn the Quraish against and the Prophet himself was warned against this. So what about us? Think about this. We are calling the world to a just way of life free of racism, free of classism, of people being judged by the colour of their skin or the language they speak or their educational credential. We don't judge people on that as all of us are equal in the sight of Allah. Only Allah knows who has more taqwa and who doesn't. Allah took that right to judge away from us. Yet, you will find the very things we came to eradicate we have the worst of examples of them in the Muslim community. It's a really sad state. What are we going to call people to? I'm scared to bring somebody to the masjid sometimes.

That's why I feel like the younger generation is fed up with the masjids but they are the very people who need to be involved in the masjid; not to start fights there but to create a new culture there in the masjid.

AYAT 53

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

“That is how We tested some people over the others...”

What an amazing statement by Allah

“...so they can say ‘These are the people Allah favoured over us?...”

Some people will be so proud of their nation, their race, their economic status, the neighbourhood they are in, the car that they drive that they will look at someone else who has the gift of guidance from Allah and be surprised that you want them to follow them. That is elitism and Allah said He will test you with others.

“doesn’t Allah know who really is grateful to Him?”

Allah chose the ones who are truly grateful to Him. He appreciates the ones who are grateful to Him. This is in regards to the Muslims. We should become Muslim.

People came to Nuh (As) and said ‘We want to listen to you but it is this scum of society that hangs out with you. We can’t be seen with them. Can’t you just get them away from you so that we can talk because I don’t want to be seen with the homeless guy.’ They wanted him to separate from the poor in society.

The munafiqoon in Madina tried to create a class society amongst the believers to divide them. They were called the dogs of Makkah. They have no homes and we have to give them food and shelter to try and create classism amongst the sahabah.

This happened even within the Jews when they disagreed with the Prophet (saW). They said he can't be a messenger because he was not from their race. Allah knows better where He should place His Prophethood and He knows who are the grateful ones; who should be by the side of this messenger.

AYAT 54

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى
نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ
وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ ﴿٥٤﴾

“And when those who truly believe in our miraculous signs/our Revelations come to you then tell them ‘Salamun Alaikum’ ...

The messenger is told for him to start salam. We learn in Muslim etiquette that the junior should say salam to the senior; the student to the teacher. The one starting the salam is initiating respect to the higher ranking person. So you would think that the person coming to the Prophet of Allah should say salam first. But Allah commands his prophet when you go to these people say salam to them first because they think nothing of the you Then tell them...

“Your Master has written mercy upon Himself...”

In other words Allah has mandated that He will show you people mercy and you deserve my salam as a result. His mercy is manifest in the fact that...

“...if any of you does any evil in ignorance...”

سَوْءًا بِجَهْلَةٍ - Do an evil from an overwhelmed emotion; got seduced, got greedy, got jealous, got angry etc. You did something bad.

And then he made tawbah (repentance) after that...

In Surah An-Nisa in Qur’an Allah mentions to do tawbah as soon as done evil. But, for these sahabah Allah has extended their repentance by adding ^{سَمًّا} . So they could take a longer time. So months late they may realise they did something wrong so can still make tawbah. Allah is not going to say that its too late. For these people especially who have stood by the Prophet (saw) during the toughest times, you have open-ended opportunity to make tawbah. Generally the principle is to make tawbah right after the wrong.

*“...and he reconciled his behaviour then Allah is certainly extremely Forgiving,
Always Merciful.”*

AYAT 55

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ أُولِي بَالٍ

“And that is how we explain thoroughly our Ayat..”

فَصِّل means to open something up. Like something is folded up and you open it so that it becomes something big.

Ayat of the Qur’an is like that. Allah says something very small somewhere then He will open that subject up somewhere else.

“so the paths of the criminals will become abundantly clear.”

You don’t ever think of yourselves as criminals but over the path of time it will be made clear to you who is on the path of crime and who is on the path of truth.

AYAT 56

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعْ أَهْوَاءَكُمْ
قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾

“Tell them: ‘I myself have been forbidden to worship those whom you invoke besides Allah’. Tell them: ‘I am not going to be following your empty desires...

In other words, your request for me to take a little bit of your religion and for you to take a little bit of my religion. There will be no compromise solutions like in Senate. And by the way, for the Quraish religion was politics and all politics demands compromise. Because the idols were the official religion and that is what legitimised their political position. But there is no compromise in the deen. So the Messenger turns it down.

“...if I was to follow that then I would have been misguided in that case and I would not at all have been from those who are committed to guidance.”

AYAT 57

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ ۚ مَا عِندِي مَا تَسْتَعْجِلُونَ
بِهِ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَتَّقُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾

“Tell them: ‘I am committed to a clear proof, a path that is clear lit...

بَيِّنَةٍ well-lit

In Surah Bayyinah we will learn that Bayyinah is a combination of 2 things: (1) a clear message; and (2) a flawless character. When those 2 things come together we get **بَيِّنَةٍ** .

“Those who disbelieve from among the People of the Scripture (Jews and Christians and among Al-Mushrikun) were not going to leave (their disbelief) until there came to them clear evidence.” [Surah Bayyinah:1]

Then the definition of Bayyinah comes in the next ayah.

“A Messenger from Allah, reciting purified scripture.” [Quran surah Bayyinah 97:2]

So Bayyinah is (1) the character and (2) the message together. That is what makes it bayyinah (clear proof).

“I am committed to a clear truth from my Master and you have lied against it....

They lied against the clear proof that has been given to me. Note ‘he’ is masculine but **بَيِّنَةٍ** is feminine. Because **بَيِّنَةٍ** here was used to describe the Qur’an; how it is a clear and undeniable proof.

"I dont have what you want to rush to (ie the punishment). The verdict/rule/governance is only a property of Allah He articulates the truth and He is the best Judge."

يُفَصِّلُ articulates, narrates, describes with full detail with full texture.

فُضِّلَ is a decision that is final.

So Allah is the best of those who make a final decision. It is a final and decisive word.

AYAT # 58:

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَكُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ
أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

Say, "If I had that for which you are impatient, the matter would have been decided between me and you, but Allah is most knowing of the wrongdoers."

EXPLANATION:

قُلْ : "Say", so here Allah swt orders the prophet to say to them that "you people must be happy that the final decision is in Allah's hands not mine. Otherwise you would have been given what you are asking for.

الْأَمْرُ لَكُضِيَ : the matter would have been settled, means, if I have what you ask for, I will surely send down what you deserve of it.

AYAT #59:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا
تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا
يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is on the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

EXPLANATION:

الْغَيْبِ مَفَاتِحُ : keys of the Ghayb (all that is hidden), Al-Bukhari recorded that Salim bin `Abdullah said that his father said that the Messenger of Allah said,

(The keys of the Unseen are five and none except Allah knows them:(Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware))"

Allah's honored knowledge encompasses everything, including the creatures living in the sea and on land and none of it, not even the weight of an atom on earth or in heaven, ever escapes His knowledge.

AYAT # 60 - 62:

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ
لِيُقَضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ



It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again, that a term appointed be fulfilled, then (in the end), unto Him will be your return. Then He will inform you of what you used to do.)

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ
إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ



(61. He is the Qahir over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty.)

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۗ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ



(62. Then they are returned to Allah, their Master, the Just Lord. Surely, His is the judgment and He is the swiftest in taking account.)

EXPLANATION:

There are 3 situations:

1- when we sleep on consciousness is taken, **يَتَوَفَّكُم** (he takes you away), body is there, life is there.

2- when we die, body is there, but life and consciousness is taken,

3- in the case of prophet Esa(pbuh), body, life, consciousness, everything is taken away.

Allah swt explains reality of this life and the Day of Judgement that you have to return to Allah jus like everynight you sleep and wake up in the morning by Allah's will. Similarly one day he'll make you die(consciousness and life will be taken) and then you will wake up on the day of Day of Judgement.

And untill the time of your death comes, **(حَفَظَهُ عَلَيْكُمْ وَيُرْسِلُ)** and He sends guardians over you, i.e angels in this world are protectiong you and whenever your time comes those angels will be replaced the angel of Death.

Then everyone will be returned to **(الْحَقِّ مَوْلَاهُمْ)** : their Master, the Just Lord, refers to the return of all creation to Allah on the Day of Resurrection, when He will subject them to His just decision.

AYAT # 63-65 :

قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لِّئِنْ
أَنْجَدْنَا مِنْ هَذِهِ لَتَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٣﴾

Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret (saying): 'If He (Allah) only saves us from these (dangers), we shall truly be grateful.'" "If He (Allah) only saves us from these (dangers), we shall truly be grateful."

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿١٤﴾

(64. Say: "Allah rescues you from these (dangers) and from all distress, and yet you commit Shirk.")

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ
أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ
بَأْسَ بَعْضٍ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿١٥﴾

(65. Say: "He has the power to send torment on you from above or from under your feet, or to Yalbisekum in party strife, and make you taste the violence of one another." See how variously We explain the Ayat, so that they may understand.

EXPLANATION:

If we observe events of our past, then we would realize that whenever we are totally lost in (ظُلُمَاتٍ) "darkness" and facing (كَرْبٍ) "great trouble and pain", we only call on Allah alone, without partners, in supplication and He saves us in ways beyond our imaginations. then its obligatory on us to thank Him alone but usually people start associating partners with Him which is "Shirk"- Zulm e Azim.

We should fear the result of this attitude which may be " شَيْعاً يُبْئِسْكُمْ (cover you with confusion in party strife)," means Allah causes you to be in disarray and separate into opposing parties and groups. Then some of you will experience torture and murder from one another.

AYAT # 66-67:

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿١١﴾

لِكُلِّ نَبَأٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿١٧﴾

But your people have denied it (the Qur'an) though it is the truth. Say: "I am not responsible for your affairs." For every happening is a finality; and you are going to know.

EXPLANATION:

People of Quraish denied the الْحَقُّ (truth, the quran, guidance and clear explanation) that was revealed to prophet Muhamamd (pbuh), so now prophet is asked to say (بِوَكِيلٍ عَلَيْكُمْ لَسْتُ قُلْ) (Say: "I am not responsible for your affairs.") meaning, I have not been appointed a guardian or watcher over you.

لِكُلِّ نَبَأٍ مُسْتَقَرٌّ : For every news there is a reality, This, indeed, is a warning and a promise that will surely occur.

AYAT # 68:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا
فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ
مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٨﴾

And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people.

EXPLANATION:

This command includes every member of this Ummah. No one is to sit with those who deny and distort Allah's Ayat and explain them incorrectly. If one forgets and sits with such people, **تَقْعُدْ فَلَا** (then after the remembrance sit not you), in the company of **الظَّالِمِينَ** (wrongdoers)

AYAT# 69:

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرٌ لَعَلَّهُمْ
يَتَّقُونَ ﴿١٩﴾

And those who fear Allah are not held accountable for the disbelievers at all, but [only for] a reminder - that perhaps they will fear Him.

EXPLANATION:

Means when the believers avoid sitting with wrongdoers in this case, they will be innocent of them and they will have saved themselves from their sin and the wrongdoers become aware of the error they are indulging in, that they may avoid this behavior and never repeat it again.

AYAT # 70:

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ
الدُّنْيَا وَذَكَرَ بِهِ أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ
اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَّلَ كُلٌّ عَدَلٍ لَّا يُؤْخَذُ مِنْهَا أُولَئِكَ
الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا
كَانُوا يَكْفُرُونَ ﴿٧٠﴾

And leave those who take their religion as amusement and diversion and whom the worldly life has deluded. But remind with the Qur'an, lest a soul be given up to destruction for what it earned; it will have other than Allah no protector and no intercessor. And if it should offer every compensation, it would not be taken from it. Those are the ones who are given to destruction for what they have earned. For them will be a drink of scalding water and a painful punishment because they used to disbelieve.

EXPLANATION:

The Ayah commands to leave such people, ignore them and give them respite, for soon, they will taste a tremendous torment. This is why Allah said, بِهِ وَذَكَرْ (But remind with it) meaning, remind the people with this Qur'an and warn them against Allah's revenge and painful torment on the Day of Resurrection.

تُبْسَلَ : means exposure to destruction, being kept away from all that is good, and being restrained from attaining what is desired.

No ransom shall be accepted by the people who considered Deen as an entertainment, a thing to make fun of, they'll have to face severe punishment on the Day of Judgement.

AYAT # 71-72:

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا
بَعْدَ إِذْ هَدَيْنَا اللَّهَ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا
لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أُمَّتِنَا قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ
وَأْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٧١﴾

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوا اللَّهَ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

Say: "Shall we invoke others besides Allah (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allah has guided us -- Like one whom the Shayatin (devils) have made to go astray, confused (wandering) through the land, his companions calling him to guidance (saying): `Come to us.'" Say: "Verily, Allah's guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of all that exists. And to establish prayer and fear Him." And it is He to whom you will be gathered.

EXPLANATION:

أَدْعُوا : shall we invoke, يَنْفَعُنَا : benefit us, يَضُرُّنَا : harm us

Allah says here, your example, if you revert to disbelief after you believed, is that of a man who went with some people on a road, but he lost his way and the devils led him to wander in confusion over the land. Meanwhile, his companions on the road were calling him to come to them saying, `Come back to us, for we are on the path.' But, he refused to go back to them. This is the example of he who follows the devil after recognizing Muhammad , and Muhammad is the person who is calling the people to the path, and the path is Islam.

وَأْمُرْنَا : we have been commanded,

Muslims are commanded to worship Allah (الْعَالَمِينَ رَبِّ) in sincerity to Him alone, without partners and to perform the prayer and to fear Allah in all circumstances,.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ
كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ
عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

And He is who created the skies and the earth with purpose and the day on which he says be it will come into existence, His word is the ultimate truth and on that day He alone will have dominion the day on which it will be blown into the trumpet the Knower of unseen and seen and He is All-wise and One carrying full news.

Haqq- truth, purpose (He created with purpose). Antonym: batil-without purpose.

In this ayah Allah says He will have dominion on that day (day of judgement), He already has dominion now but there are people who claim to be kings or 'Mulk', on that day no one will claim this.

" It is He who created the heavens and the earth in truth.And the day HE says, "Be" and it is, His word is the truth(ultimate reality).And His is the dominion [on] the day the Horn is blown.[He is] Knower of the unseen and the witnessed; and He is Wise, the Acquainted."

Word analysis/verse analysis:

الْحَقُّ: truthfully ,also meaning purpose

الصَّوْر: something which makes a loud voice

يُنْفَخُ فِي الصُّورِ: the day on which "it" will be blown into the trumpet.

Some translators ,translate it as the trumpet will be blown.but if it were so then the phrase would be يَنْفَخُ فِي الصُّورِ that is الصُّور should be the فاعل (the doer of the act).But here it is يَنْفَخُ فِي الصُّورِ (the day on which it will be blown into the trumpet)

Here what will be blown into the trumpet is beyond description that is why it is made مجهول (passive).Something powerful will be blown into the trumpet.

Verse analysis:

In the above ayat.it is said that Allah will have dominion on that day(judgement day).Allah(swt) already has dominion so why is it said that Allah will have dominion on that day ? because there are some people In this world who claim they are God though they are not.So Allah does not punish them in this world.but he will get hold of them on the day of judgement and on that day He alone will have dominion.

Ayah 74

❖ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَسْنَمًا ۖ أَتَتَّخِذُهُمْ مُّشْرِكًا وَإِنِّي مِنَ الْمُرْسَلِينَ
وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

When Ibrahim (A.S) said to his father Azar, are you taking idols as Gods, I see you and your nation in clear misguidance.

Azar- The name of Ibrahim's father (The people of the book hide many things that are in their book, some scholars say the Jews had a different name for the father of Ibrahim (A.S), therefore Allah takes what it is incorrect in their books and highlights the correct version, in this ayah the name is highlighted in order to show the correct version)

Asnaam- Idols, also implies an idol that is loved

And [mention, O Muhammad], when Abraham said to his father Azar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error."

Word analysis:

أَب : A term used for respect or used for an elderly person(in Arabic language)

أَسْنَمًا taken from the word صنم which is used for idols and it also means an idol that is loved.

Verse analysis:

There are different opinions about this ayat. Some people say that Azar was his uncle not his father.

A scholar made a strong argument about the above debate. He said that the jews had a different name for Abraham's father ,as the people of the book hide a lot of what is there in their books so Allah takes some of the things that they had wrong and highlights the correct version on purpose that is why Allah specifies his name.

Ayah 75

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ
الْمُوقِنِينَ ﴿٧٥﴾

And that is how we continuously show Ibrahim the kingdoms of the skies and the earth so that he can come from those who are convinced.

Nuri- to continually see (present tense)

Malakut- Implies multiple kingdoms, i.e. the earth is a kingdom, the sky is a kingdom; all of which are kingdoms of Allah.

In the story of Ibrahim which is mentioned ahead, Ibrahim (A.S) demonstrated the ridiculousness of shirk by making the obvious known. He saw the sun and said it can't be lord because it sets, he saw the moon and saw it too sets and then turns to Allah. This was his way of showing the flawed nature of shirk to the Quraish.

And that is how we continuously showed Ibrahim(As) the dominions,the kingdoms,the skies and the earth,so he may become among those who are thoroughly convinced.

Word analysis:

نُرِي: (present tense): we continuously showed.

مَلَكُوتَ: kingdoms. earth is a kingdom, skies are a kingdom.

Ayah 76

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾

When night set upon him he saw a large star, he said this is my master then when it settled, he said I don't like things that disappear.

Afala- when heavenly bodies disappear, it can be used for the moon, star etc.

So when the night covered him [with darkness] , he saw a star.He said,"This is my lord".But when it settled,he said,"I don't like things that disappear"

Ayah 77

فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾

Then he saw the moon rise, he said this is my lord, and then when it set he said if my real master doesn't guide me I will be from the lost nation.

Baazigh- this is used when something rises (also used for heavenly bodies) and shines more and more.

And when he saw the moon rising, he said "This is my lord."But when it settled, he said,"If my real lord(clearly not the moon or the stars) doesn't show himself,doesn't guide me.I will become among the nations who are lost"

Verse analysis for ayat 75,76,77:

Abraham is depicted as one of the most intelligent people that ever lived.If u read it literally , its like he looked at the stars and said this is my lord and when it settled he said I don't like things that disappear similarly for the moon.Do u think a person as intelligent as Abraham didn't know that the stars would settle or the moon would disappear ? he already knew.But sometimes to demonstrate the stupidity of the people around you just have to spell things out.that is why the

word *قَالَ* is used. He **“said it”** he didn’t **“think it”** and its fortified. Its not like he went through all the creations and then eventually figured out about Allah. A couple of demonstrations and he said I turn to Allah the creator of the heavens and the earth. later on he does something else to demonstrate the stupidity of shirk. He breaks all the idols, sticks the axe in the biggest one. And says you all believe he’s the strongest one and he got the weapon. He did all this to demonstrate to them how ridiculous their beliefs are.

Ayah 78

فَلَمَّا رَأَى الشَّمْسُ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ
قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

Then he saw the sun rising he said this is my master this is great, then when it settled he said O people I am free from what you associate with Allah.

Haaza rabbi- this is ambiguous as he didn’t directly say ‘as-shamsu rabbi’, he doesn’t really mean this but is simply demonstrating. This is Arabic is known as ‘tawlia’; you have a certain meaning yourself and you display another meaning to others.

And when he saw the sun rising, he said “This is my lord; this is bigger” But when it settled, he said, “O my people, indeed I am free from what you associate with Allah.”

Verse analysis:

There is a transition in this ayat. these all things are being said by Abraham (things about the moons and the stars disappearing). He might not be speaking Arabic at that time. So who is translating all this?. Allah. So Allah (swt) could have translated the ayat as هَذَا أَكْبَرُ just as he said هَذَا أَكْبَرُ. And Allah already acknowledges the sun being feminine

Ayah 79

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

I have turned my face completely towards the one who beautifully fashioned the skies and the earth I turn my face solely and I am not from those who do shirk.

This ayah is indicating that Ibrahim (A.S) never did shirk and neither did he have this thought. When you say 'lam yakun mina al mushrikeen' he wasn't from those who do shirk, but by saying 'maa kana minnal musrikeen' it implies he was never with those who did shirk. This removes him from any accusations.

I have turned my face completely towards the one, who beautifully carved, fashioned the skies and the earth and I am turning my face solely dedicated, with no distraction here and there and I am not from the people who do shirk (at all).

Ayah 80

وَحَاجَّهُ قَوْمُهُ، قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا
تُشْرِكُونَ بِهِ إِلَّا أَنْ يُشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ
عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

And his nation starting debating with him, he said you will argue with me about Allah he has already guided me, and I am not afraid of the things you do shirk with, except if Allah wants to do something, my master encompasses all things in knowledge, why don't you make an effort to remember.

In this ayah Ibrahim (A.S) used the word 'Allah', so he knew all along whom his true master was and the story must have been a direction from Allah to show the false nature of the peoples belief's because you don't just find the name Allah by looking around.

To remind yourself you need to know something to begin with. Already the word 'fatara' (fitra knows Allah) was mentioned, so he says look deeply into yourself and you will remember.

And his people started debating with him. He said, "Do you argue with me concerning Allah while He has guided me ? And I am not afraid of what you associate with Allah [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember?"

Word analysis:

أَفَلَا تَتَذَكَّرُونَ : Then will you not remember.

Allah says why don't you make a little effort to remember ?

Now to make an effort to remember something, you have to do something to begin with. Human فِطْرَه (nature) has the remembrance of Allah, knows who Allah is. All the human beings took a promise. As mentioned in surah al-araf (7:172)

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

Its human nature to remember Allah. That is why Allah says why don't you make a little effort to remember something.

Verse analysis:

In the above ayat Abraham says

قَالَ أَنَحَاجُوكُم فِي اللَّهِ وَقَدْ هَدَانِ

He uses the word Allah and does not use the word rabb. which proves that he already knew who Allah is. the word rabb is ambiguous .rabb itself could be anybody that is why it could be taken in the wrong sense. similarly in surah fatiha Allah first teaches us his name and then qualifies as rabb. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

That is why now Abraham is introducing Allah by His name.

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنْكُمْ أَشْرَكْتُمْ
بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ، عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ
بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾

And how can I be afraid of what you've associated with Allah, and you're not afraid with the associations you've done with Allah, He didn't send for any of these things with associated proof, which of the two groups is rightfully deserving of peace if in fact you know

Aman- Feeling safe; physically safe (silm) and emotionally safe (aman), safety from the seen and unseen. The Prophet (S.a.w) used to say a dua when the new moon comes out: *Allahumma ahillahu alayna bil amni wal iman was salaamati wal islam.* May Allah shine this moon upon us with peace and faith and safety and Islam.

People who do shirk are not safe, they don't have internal peace in their life although they may be safe in their house and in wealth, this only comes from iman and Allah.

And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has not sent down any authoritative proof? So which of the two parties has more rightfully deserving of peace, if you should know ?

Word analysis:

سُلْطَانًا : a proof that comes with authority.

الْأَمْنِ : Arabic word for feeling safe, not only physically safe but also emotionally safe.

Verse analysis:

When you are physically safe the stronger term is سيلم

And when you are emotionally safe, safe from the threats of the future, safe from the unseen. then that's امن (peace)

Things we learn from here:

What we learn here is that people who do shirk won't have peace in their lives. They maybe safe in a house or wealth wise or assets wise, but deep down inside they are never at peace that is why امن comes from ايمان (faith). our امن internal peace comes from our faith and Allah (swt). When our faith is violated our internal peace is violated.

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْاٰمَنُ وَهُمْ
مُهْتَدُونَ ﴿٨٢﴾

Those who truly believe and didn't disguise their faith with shirk, they will have peace and they are the ones who are committed to guidance.

Ibrahim (A.S) was talking to the mushrikoon (non-believers), saying any forms of shirk are not allowed.

Nowadays people are not at peace i.e. moral conflict, family issues etc., the solution to this is real return to iman. When people are at peace with themselves they spread the peace to others.

Those who truly believed and didn't mix their belief with injustice.They are the ones who will actually own peace and They are the ones committed to guidance.

Word analysis:

ظُلْمٍ : here it means shirk(associating partners to Allah(swt))

Verse analysis:

There is a context in this ayat.Abraham is talking to the musrikoon(the people who do shirk).he tells them the people who truly believe and don't commit shirk.they are the ones who will have peace and they are the ones who are truly committed to guidance.

What we learn from here:

People now a days have got serious issues, they are just not at peace.They have conflicts,personal conflicts,moral conflicyts,family conflicts etc etc.And the solution to this problem is a real return to imaan(faith).And ones there is peace inside a person.they start giving peace to others and this is how peace spreads and it necessarily has to do with the strength of imaan (faith).

Ayah 83

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّن
نَّشَاءِ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

These are our arguments that we gave to Ibrahim against his nation we raise multiple ranks for who want certainly your master All-wise all-knowledgeable.

Ibrahim (A.S) was doing everything by the dictates of revelation, all from Allah as this ayah indicates.

And these are Our arguments which we gave to Ibrahim(As) against his people. We raise by degress whom We will. Indeed, your Lord is Wise and Knowing.

This also fortifies that what ever Abraham was doing, it was by the dictates of revelations by Allah(swt).

Ayah 84

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا
مِن قَبْلُ ۗ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ
وَمُوسَىٰ وَهَارُونَ ۗ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

And we had granted him Ishaq and Yaqoob, all of them we guided and Nuh we guided from before and from his children Dawud and Sulaiman, and Ayyub and Yusuf and Musa and Harun that is how we reward those who excel.

Allah says he gives to whoever he wants and he gifted Ibrahim (A.S) Ishaq, he calls him a gift (wahaaba- an unusual gift) as he was old. Yaqoob (A.S) was the son of Ishaq.

Ayah 85

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ كُلِّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾

And Zakariyya and Yahya and Isa and Ilyas all of them were from the righteous.

Ayah 86

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى
الْعَالَمِينَ ﴿٨٦﴾

And Ismail and Ilyas and Yunus and Luut each one we gave them preference and honour above all the world.

The Quraish didn't know all these names but the people of book i.e. Jews did know these names. Indirectly they were being taught that Islam believes in these Prophets also. The Jews were surprised at how the Muslims knew the names of prophets and even their lineages.

And Ismael and Elisha and Jonah and lot – and all[of them] We preferred over the worlds.

Verse analysis:

Allah(swt) mentions all the names of the prophets so that the quraysh become aware that we muslims also believe in the prophets on which the quraysh believe too. so that the quraysh come to know that ISLAM is not a new religion but it is a continuation of the same religion with some changes.

Ayah 87

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْنِبَتِهِمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ۝ ٨٧

And from their ancestors and children and brethren and we selected them and we guided them to a straight path.

Wa-Jtabay-naa-hum- we selected them based on the goodness in them.

Ayah 88

ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ ۚ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَلَوْ أَشْرَكُوا لَحَبِطَ
عَنَّهُمْ مَا كَانُوا يَعْمَلُونَ ۝ ٨٨

That is the guidance of Allah he guides who he wants from his slaves and if they committed shirk all of what they had done would be ceased from them.

Allah is teaching the Quraish how corrupt shirk is. Even if they do good deeds, if they do shirk, their good deeds will be multiplied by zero. Even if the Prophets, all the names that Allah had mentioned in the previous ayats, had committed shirk all their deeds would be worthless. The Prophets would never do this but Allah is demonstrating to the Quarish how shirk burns away good deeds. Shirk is so powerful that Allah does not forgive it.

That is the guidance of Allah by which guides whomever He wills of His servants. But if they had associated others with Allah, then worthless for them would be whatever they were doing.

Verse analysis:

Allah(swt) is demonstrating how shirk can burn away all the good deeds you might have done. Allah says that anybody who does shirk his good deeds will be burnt away. even if any prophet(though a prophet will never do shirk) does shirk ,his deeds will seized multiplied by zero.

What we learn from here:

Usually people ask I have a friend he's really good but he is a mushrik, but he does good deeds too so you think non of his good deeds will count? we can't judge anybody but our belief is what Allah (swt) says in the quran. that any body who does shirk, who ever it maybe, if he commits shirk his good deeds will be washed away.

Ayah 89

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ
فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَيَسُوْنَ بِهَا بِكَافِرِينَ ﴿٨٩﴾

Those are the people we have granted the book to and we have given wisdom and prophet hood and then if they have disbelieved in it then we have a prepared a nation where there is no one disbelieving.

Hukum- the ability to make firm decisions and wisdom

This is referring to the ansar (helpers), the people of Medina.

Those are the ones to whom We gave the scripture and authority and prophethood, But if the disbelievers deny it, then We have entrusted it to a people who are not therein disbelievers.

Word analysis:

الْحُكْمُ has two meanings

- ability to make firm decisions
- wisdom

هَؤُلَاءِ : refers to the quraysh

بِهَا : means it where it refers to all the ayats and the all the previous prophets and what ever they were given.

Verse analysis:

Allah says that if you (the quraysh) are gona disbelieve in it (all the ayats and the all the previous prophets and what ever they were given.

). Then we have already prepared another nation where will be no disbelievers. I have prepared the madina grounds. that is the ANSAR.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْلَهُمْ أُقْتَدِهٖ قُلْ لَا أَسْأَلُكُمْ
عَلَيْهِ أَجْرًا إِنِّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٩٠﴾

Those are who Allah guided (prophets) then to their guidance you better commit, tell them I don't ask you for any compensation for this , this is nothing but a powerful reminder for all peoples of the worlds.

Iqtada- following someone in a religious sense i.e. people following an imam are called muqthadeen. Iqtadih is the command form.

Those are the ones whom Allah has guided,so from their guidance take an example.Say,"I ask of you for this message no payment.It is not but a reminder for the worlds."

Word analysis:

اِقْتَدِهٖ : someone who follows somebody in the religious sense.

The original word is اِقْتَدَا , يَقْتَدِي , اِقْتَدَا

The original word has no ة in it. The ة here is for emphasis.

The root words of this word are ق د و

And it comes from the word قُدْوَه

Ayat 91:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَيَّ بَشَرًا مِّنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ تَعْلَمُ فِي خُوضِهِمْ يَلْعَبُونَ ﴿٩١﴾

And they did not appreciate Allah as He deserved to be appreciated when they said, "Allah did not reveal to a human being anything" Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you were taught that which you knew not – neither you nor your fathers." Say, "Allah [revealed it]." Then leave them in their [empty] discourse, amusing themselves.

Word analysis:

قَرَاطِيسَ : scrolls

Ayat 92:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۗ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

And this is a book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities and those around it. Those who believe in the hereafter believe in it, and they are maintaining their prayers.

Word analysis:

This is one of the few places where اسم اشاره قريب is used for the Quran. Usually ذالك or تالك is used هَذَا كِتَابٌ.

مُبَارَك: This is an adjective of the quran. which means a book that has been increased in terms of goodness. this book has the power to multiply goodness.

أُمُّ الْقُرَى: The mother of all towns referring to makkah.

Verse analysis:

Earlier the prophet was told I have to come to warn you with the quran and who ever it may reach. Now he is told. Quran is a book full of blessings. It has the ability to multiply goodness, It confirms what came before it and I have given it to you to warn the أُمُّ الْقُرَى the head (makkah).

He is asked to warn the head(makkah). because makkah was the place where all the shirk was done. It was the political, social and economic capital of the region. everybody came to makkah to do shirk. when this place's shirk is destroyed, all other tribe's shirk will be destroyed.

What we learn from here:

Now we understand the strategy of dawa'ah in islam that was given to the prophet(saw). Go for the centre first, go for the headstart from where all the evil starts. Musa(as) was ordered to go to the pharaohs castle first, head of all the evil. Shirk was going on in whole of Arabia. But the prophet was ordered to go to the center-makkah. Finally on the conquest of makkah Allah says today islam is completed. Shirk is destroyed.

Our work is to spread the deen in the best way, without worrying about the results . Quran has the ability to increase goodness right. Allah gave it that power. The word of Allah itself is powerful. We have to do our part. The Quran can carry itself.

Tafsir of Surah An'am (Part 5) By Nouman Ali Khan

Part 5

Ayah 90

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْرِهِمْ آقْتَدِهِمْ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا
إِنْ هُوَ إِلَّا ذِكْرًا لِلْعَالَمِينَ

Translation: They are those whom Allaah had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'aan). It is only a reminder for the 'Alameen"

The Ustaadh picks up on this ayah again because there were some points of coherence *nagm* of how the speech flows that he had overlooked.

Summary: Those are the people that Allaah had guided. Then particularly to their guidance given to them, should you commit yourself.

آقْتَدِهِمْ

There are several words in Arabic for following. There is *iqtidaa'*, *ita'a*. There are some things in the word *iqtidaa* that was mentioned before: that the haa in *iqtadiH* is not part of the root. The last root letter is *waw*: *iqtada*, *yaqtadi*, *iqtida* and *qudwa* comes from this word.

Qudwa = leadership, someone you should follow

This word can be used in a positive and negative meaning. Generally it comes from the religious kind of following, like when you pray behind someone you are a *muqtadi'* and the one you are praying behind is *muqtada'*. A spiritual, religious leader is also a *muqtada*, which is *ism maf'ool*. The *Ism fa'il*, the subjective one is the one doing the following and the other one is the one being followed.

The additional meaning here is that you follow someone when they give you an order. But there is another kind of following where you imitate everything that they do. And *iqtida'* includes this meaning of imitation, where you try to do what the one who are following does in every way. You try to speak like them, dress like them, walk like them. This kind of extreme following is called *iqtida'*. That is the command given to the Prophet sallAllaahu alayhiwsallam, "commit yourself exactly to their way, imitate them".

Now we understand why Allaah tells the stories of previous prophets. Specifically the prophet Ibraheem alayhissalam was highlighted a little bit and his dealings with shirk. Ibraheem in what Allaah revealed to him, "the *hujjah* case-making that We have given Ibraheem". In this surah, as we continue, Allaah is teaching the Prophet sallAllaahu alayhiwsallam how to make his case. How Prophet Ibraheem came after the mushrikoon and he called their bluff when he destroyed

all their idols- the Prophet sallAllaahu alayhiwsallam isn't going to be commanded to destroy their idols but he will be given another line of attack which will be in line with that Ibraheem alauhiwsallam had been given.

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا

"Tell them, say, or declare: I don't ask you for any kind of compensation on top it .."

In other words, I am not asking you for money in response to giving you this message.

In sociology, now we study religion is just a means of gaining power over people. The coined expression that got popularised in philosophy is "Religion is the opium of the masses". So religious institutions, as they grow, gain power over people and they are just a means of political control. Prophets, from the very beginning, say I don't want any campaign contributions.

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

"it is nothing but a powerful reminder for all nations and all peoples of the world"

لِلْعَالَمِينَ

AL-Alameena is also interesting because Allaah azzawajal is soon going to say something that reminds us of the phrase al-alameen. Al-alameen is not relegated just to the Quraysh or even just to the Arabs, all people and all nations of the world, we will see that manifest soon.

Ayah 91

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَيَّ بَشِيرًا مِّنْ شَيْءٍ قُلْ مَن أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا ءَابَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

Translation: They (the Jews, Quraish pagans, idolaters) did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by revelation)." Say (O Muhammad SAW): "Who then sent down the Book which Mûsa (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing much. And you (believers in Allâh and His Messenger Muhammad SAW), were taught (through the Qur'ân) that which neither you nor

your fathers knew." Say: "Allâh (sent it down)." Then leave them to play in their vain discussions.

Explanation:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

And they did not appreciate Allaah as He deserved to be appreciated..

This phrase occurs in the Qur'aan on a number of occasions and each time it is in contrast to something that has already been mentioned. The question is what is this phrase being contrasted with in this passage?

The running theme in this surah is the validity of revelation, the authenticity of the messenger sallAllaahu alayhiwasallam. In the previous ayah, already, the messenger is told to commit himself to previous prophets' legacies and let them know that you are not interested in any kind of compensations. In other words, they just reduced him to somebody who just wanted some money, some power, some control, they didn't appreciate him. And in the very next ayah is saying they didn't appreciate Allaah. Allaah is therefore saying, you disregarding the messenger sallAllaahu alayhiwasallam is actually you disregarding Allaah azzawajal. This was told to the messenger before as we were reading this surah. The messenger is told they are not calling you a liar, they are lying against our ayat. Now Allaah is saying it is not that they are not appreciating you, they haven't appreciated Allaah as He deserved to.

إِذْ قَالُوا مَا آتَانَا اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ

..Especially when they said Allaah did not send anything down on any person whatsoever.

The whole idea of revelation is ridiculous to them.

قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ

..Tell them: who is the one who had sent down the Book that came with Musa as light and guidance..

You would think that in Makki surah the conversation would be happening with the Quraysh, what do they know about a book given to Musa? The statement is that they didn't appreciate Allaah as He deserved to be appreciated. In part of the response Allaah is saying, well if you don't think that makes any sense, who do you think that sent the book that Musa came with as light and guidance. The Jewish community identifies themselves with Musa alayhiwsalam. In putting them in the same ayah what it does is, it calls out a covert criminal.

This is late Makkan, some even say after 10 or 12 years, at this point the word of revelation had reached Madinah where there were Jewish and Christian tribes. The Jews had already started planting new kinds of criticisms and sending them over to the Quraysh, so they can pose them to the prophet as their own original questions. But it is known behind the scenes that it is the Jews who are behind the questions. So Allaah calls out the original source, well this criticism that that Allaah didn't sent any book on any human being, say that to them let's see what they have to say. Allaah says, you are the ones who are to teach this criticism? Have you forgotten what had happened to Musa alayhwasalam?

A light and a guidance for people.

تَجْعَلُونَهُ قَرَاطِيسَ

You have made it into these exotic scrolls

These really exotic, expensive scrolls

تُبَدُّوْنَهَا

Where you show them..

The Jews in their religious ceremonies would show these scrolls but common Jews didn't have access to even touch them. They could only see them and make du'a like a relic being taken out for display and it's then being taken back and vaulted away.

وَتُخْفُونَ كَثِيرًا

You can appreciate this when you see the Vatican, something they would take some parchments out but most of the time its vaulted away and nobody gets to see them.

...and you make sure it remains hidden, much of it.

وَعَلِّمْتُمْ مَا لَمْ تَعْلَمُوا

..and you were taught what you couldn't have known before yourselves

أَنْتُمْ وَلَا ءَابَاؤَكُمْ

...nor you nor your fathers ..

You think you are the lettered ones and how comes the institution could come unlettered man, who are you? You are only taught what you yourselves didn't know, nor your ancestors knew

قُلِ اللَّهُ تَعَالَى ذَرَهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

...say Allaah. Then leave them..

The verb here is *wazara yazaru* it is going to come across a couple of times in this surah. It is a word that is typically used is not used in the past tense, it is used in the present form and command form, and it is used ..

The other word for leaving something is *taraqa*.

Wazara = when you leave something when you think it's disgusting. You look at it with *haqqara*, condescending, not worth it, kind of thing- I want to get away from it.- this is *dharr hum*

..in their useless talk

khaada = run your mouth.

Khawd = they say *khada fil ma'* he jumped right into the water. When you get into something without thinking about it. To get right into something without thinking about it

Al khawd fil kalaam = to get right into conversation without giving it a single thought and getting deeper and deeper into it

Ayah 92

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ
وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ
يُحَافِظُونَ

Translation: And this (the Qur'ân) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ân), and they are constant in guarding their Salât (prayers).

Explanation:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ

While on the other hand, this is a Book We have sent down, it full of the power of blessings

mubarak az-ziyaada = it has a power to increase and increase in goodness

Instead of those long conversations that produce nothing, the more this book is discussed the more goodness is generated. The recitation of this book creates barakah, goodness around it. The Qur'aan was creating goodness all around that was being resisted, when the book is recited

it creates the goodness of that community. Just Muss'ab ibn Umair reading the book in Madinah, people start coming to Islam

مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ

..it is confirmation of what is right before it

The previous revelations and that is the tawrat and the Jews are being made referenced to and it also confirms the origins of the house that these people have taken over. What is right in front of him is the Qiblah, Al baytil Ateeq

وَلْتُنذِرَ أُمَّ الْقُرَىٰ

And so that you may warn the mother of all towns..

The capital of all town, that's how we would say it. *Ummul qurra* is Makkah

وَمَنْ حَوْلَهَا

We talked about the capital being the centre and how everything is influenced by it.

..and whatever surrounds it ..

But that is not restricting in terms of geography. So what surrounds it is the vicinity of Makkah and beyond that is the bordering territories and beyond that is bordering continents and it is like this ripple effect. So this Book increased in goodness and you can warn by means of it at the centre of this message and it spreads like the ripple of a pond. Just in this message we read the *al-alaameen*, all worlds, all nations, and this book is a message for all nations, the border keeps on expanding and the message keeps on spreading.

وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ

And those who actually believe in the afterlife will come to believe in it..

Someone who is genuinely concerned with the hereafter will come to this faith as the true one. There are two things about that:

- There are certain beliefs that all prophets came with that are the same that didn't change. The day of fasting are different for us, they weren't given to previous prophets, the five prayers were given to us but not given to previous prophets yet there were some things that were always the same: no prophet was given a different version of tawheed, the way Allaah is one. Other parts of the curriculum that didn't change is what is going to happen after you die, there wasn't one version given to one prophet and another version to a different prophet- they were all taught essentially the same thing

the only difference is that one was given more details than the other. What is meant by the fundamental idea being the same? Just to summarise our concept of afterlife and other people's concept of the afterlife; here a bullet point list of what is different: 1) personal responsibility, there are multiple religions that have the concept of afterlife but in them personal responsibility is excluded. If you are part of the elite gang, the saved religion, you don't have any accountability on that day, you've got nothing to worry about. Our religion turns around and says no, believers or non-believer, you are not sure where you stand you need to walk along, hope and fear, you have no guarantees, just because you say la ilaha illallah, don't think you won't be tested. Allaah says "do people assume that you just say you will believe and you are not going to be tested?" that is what makes us different from a Christian faith for example, Jewish faith, they took that essential out of their religion. We believe however that they were taught personal responsibility too, and we see them from the tongues of other prophet's too. Allaah says if people were able to maintain that essential idea that they will be responsible to Allaah on judgement day, this revelation will immediately ring a bell, this is right. So proof is in previous revelation.

- Where is the other proof? This other proof is in the conscience of the human being. Makkan Qur'an deals with a lot of things including the proofs of what brings one to accept that this is revelation: one line of proof is previous revelations, it confirms what people already have. Another line of proof was put inside our conscience that is an operating system when Allaah created us some idea of an afterlife. Allaah describes how that works inside of us in suratul qiyaama. It is basically a psychological proof.

وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ

They especially when it comes to the prayers they are guarding

This is an institution they are always actively looking to guard. Perhaps this is after isra wal mi'raj according to some scholars, so salat has already been revealed. Salaat is happening and it is happening in the direction of al-aqsa so far. This surah in the order of the mus-haf this surah is coming after suratul ma'ida. There are many narrations where the sahabah used to recite the Qur'aan once a week and when they are reciting the Quran a day, they are reciting al-baqarah, ali Imran, an-nisaa, al-ma;ida then an'am. In ma'ida it is a discussion of victory, Makkah has already has already been cleaned up, finishing touches on the religion, then they get a back-up – these are not people who are reading a book of history, they are having these ideas, the seerah is being refreshed as they are reciting the Qur'aan, that these are live events that they can look back on.

Ayah 93

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ (٩٣)

Translation: And who can be more unjust than he who invents a lie against Allâh, or says: "A revelation has come to me," whereas as no revelation has come to him in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the Zâlimûn (polytheists and wrong-doers) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His Ayât (proofs, evidences, verses, lessons, signs, revelations etc.) with disrespect![]"

Explanation

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا

Who could a worse wrong-doer than someone who makes up maliciously intended lie against Allaah

افْتَرَىٰ

One of the words for lying, another word is *faree* , or *firyān*

Iftara, yaftari, ifitira'an = means to make something make with a malicious intent

Sometimes you make an innocent lie, sometimes we make a lie just to save yourself then there is a lie that is set to harm somebody, create corruption, plan doubt, a detailed- this is *iftira'*. You think this through how you are going to tell this lie, how you will spread it

أَوْ قَالَ أُوحِيَ إِلَيَّ

And then say revelation is given to me...

In other words, do you really think on the one hand this messenger sat and plotted and made this whole scheme up on how to declare himself a messenger, who could be a worse wrongdoer than that?

وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ

While nothing has been revealed

وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ

.. Additionally, somebody else who in response to this messenger, I could bring down something like what Allaah brings down

i.e. they are saying, is this what you call revelation? I can do this in a weekend. These people are equally criminal: someone who claims to be a messenger and someone who says they can compete with revelation.

وَلَوْ تَرَىٰ

Had you only seen..

Lahu – kalimatal hasr = it is used for regret and regret is always used for something of the past. In the Qur'aan because Allaah owns time He actually talks about events that are guaranteed in the future, but for us the only guaranteed events are in the past. When Allaah talks about a guaranteed event in the future He uses *lahu* – you could only have seen-something that has happens in the future, but Allaah already sees it.

لَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ

If you could only see when the wrong-doers are in the ghamaraat

Ghamra = being unconscious,

غَمْرَاتِ الْمَوْتِ

This is an expression in old Arabic for falling unconscious out of death or out of fear of war (ghamaraatul harb)

When something is so hard, the difficulty is so hard that you pass out, that is called *ghamra*

When someone is totally drunk, they pass out, then get up again, then pass out again and get up again – this is also called ghamaraatul sakr

When someone is addicted to entertainment or gambling and it's like they are not even themselves, they say *ghamaraatul lahu* = unconscious out of entertainment

Allaah says, when you see these wrong-doers in ghamaraatul maut, them passing out and waking up because of death. They wake up into this worldly life and when they pass out, they

see the angels of death, they wake up and they are in worldly life again etc and very time they pass out they see...

وَالْمَلَائِكَةُ بَاسِطُوْا اَيْدِيْهِمْ اَخْرِجُوْا اَنْفُسَكُمْ

..and the angels are extending the hands towards them "bring yourselves out"

Get yourselves out of there! Allaah is saying extract yourself you say this to someone living in a house- this is what the imagery is. So this body is like a house and you are living inside and the Landlord has sent his collection agency "come on out, you are no longer allowed to live here anymore"

الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ

Today you are going to be compensated with punishment of humiliation...

بِمَا كُنْتُمْ تَقُولُوْنَ عَلٰى اللّٰهِ غَيْرِ الْحَقِّ

..on account of what you used to continually say about Allaah without any justification

وَكُنْتُمْ عَنْ ءَايٰتِيْهِ تَسْتَكْبِرُوْنَ

...and you used to be very arrogant when it came to the ayat

Istikbaar = a show of pride

The opposite of pride is humiliation, and the punishment is described as a punishment of humiliation which is contrasted at the end of the ayah where 'you used to be very full of pride and used to show yourself as great, how great are you now?' Talk about homes, your bodies aren't even home anymore

Ayah 94

وَلَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا خَلَقْنَاكُمْ اَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَّا خَوَّلْنَاكُمْ
وَرَاٰ ظُهُورَكُمْ وَمَا نَرٰ مَعَكُمْ شٰفَعَاكُمْ الَّذِيْنَ زَعَمْتُمْ اَنْهُمْ فِيْكُمْ
شُرَكَآؤُا لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَّا كُنْتُمْ تَزْعُمُوْنَ (٩٤)

Translation: And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.

Explanation

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ

And no doubt about it, you are going to be coming to Us ..

This is the past tense being used in the guaranteed future tense.

فُرَادَىٰ

Absolutely, individually, one by one by one, no family member next to you, no friend next to you, Allaah says "many will come to Him on judgement day individually"

كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ

Just as We created you the first time round

وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ

And you have left what We wrapped you up in

Khawwal in Arabic is one of the words for an'ama meaning to give a blessing. *Khawwala* = to wrap someone with a blessing. *Takhweel* = when you buy someone a blanket and you wrap them as a gift

Allaah says you have left everything that He has wrapped you up in. You were wrapped inside your body, then outside that body you were wrapped inside that room, wrapped inside your home, wrapped inside your neighbourhood, a bigger wrap is your city and a bigger one is your country, your continent then this earth. All these layers that you used to live inside, and you have left all of those wraps, they've been taken off. Now here you are who you really are.

Before we read "bring yourselves out", this is implying that you bring yourself out from your wrappings and now you have abandoned all of them.

وَرَاءَ ظُهُورِكُمْ

And you have left what you were wrapped up in, the blessing you have enjoyed behinds your backs

مَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمْ

And We don't see any of your shufa'a with you

Some say this is continuing, when the angels have taken you out, they have taken you for questioning, first sky, second sky, third sky, you're going to go up and as you're going up the angels say 'so the shufa'a, where are they? Because you left everything behind, what you were wrapped up in'

Others say, this is questioning happening on Judgement Day – this is what Allaah is saying.

الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ

The ones whom you had such confident assumptions about that in your matter they are going to be associates

They are going to be shareek with you in the trials

Shuraka not for Allaah, shareek we usually think it is shurakaa lillah. They are going to be shurakaa for you meaning they are going to be partners in your trouble.

Shareek = someone who participates with you

Where are your participants?

لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ

Unfortunately what has already happened is, among you a complete chopping has taken place, you have completely been cut off from them

Qata'a = to cut

تَقَطَّعَ

Taqatta'a = to be completely chopped off

And everything you used to have such confident assumptions about has all been lost upon you, you can't find it.

Ayah 95

﴿ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَٰلِكُمْ اللَّهُ فَتَنَىٰ تُوَفُّوْنَ (٩٥) ﴾

Translation: Verily! It is Allâh Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?

Explanation

﴿ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ﴾

There is no doubt about it, certainly Allaah is the One that tears open, He is the tear opener

فَالِقُ

Ism fa'il, so He is doing the tearing

..the seed and the grain

﴿ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ﴾

..He extract the living from the dead and He brings out the dead from the living..

Yukhrij is in the present tense and *mukhrij* is an ism fa'il

Ustaadh will share something about this phrase, a linguistic marvel, then we won't find in English translation. There is a difference between a verb and a noun.

Yukhrij يُخْرِجُ is a verb and *mukhrij* مُخْرِجُ is a noun

In linguistics verbs are associated with motion and nouns are something that are stable and constant. Now is the living in motion or the dead in motion? When He extracts the living He used the word form that is associated with motion *yukhrijul hayy'*, when He talks about the death, death is still like an ism is constant *mukhrijul mayyit minal hayy'*

﴿ ذَٰلِكُمْ اللَّهُ فَتَنَىٰ تُوَفُّوْنَ ﴾

That is Allaah!

When Allaah says "That is Allaah!" He is saying you have your own ideas of who Allaah is but revelation will tell you who Allaah is.

Then how is it that you are turned away?

تُؤْفَكُونَ

Afika = allegations made against the prophet sallAllaahu alayhi wa sallam too "Have you come to turn us away from our gods?"

Yu'fakoon = you are turned away

How are you then turned away after you get to know who Allaah really is?

Ayah 96

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (٩٦)

Translation: (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing

Explanation

فَالِقُ الْإِصْبَاحِ

He tears open the morning..

In the previous ayah Allaah tore open a seed, a tiny little thing and to Allaah the entire horizon is like a seed. For Allaah there is no difference. Whether it is a seed under the ground that is tearing open or it's the morning tearing open. For Him it is one and the same.

وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا

When Allaah talked about tearing the morning open He used a noun but when He says *jaa'ilul-laylal sakanan* .. He used JA'ALA which is a verb

Let's appreciate some subtleties here:

Imagine for a moment, everybody is dead. It is still possible that the morning still rises, everybody in the earth is a corpse and it still rises. The next part of the ayah says ..

He made the night a means of getting rest ...

So if everybody is dead and the night comes, it is not a means of getting rest now- the night is only a means of getting rest for those who are living.

...and He made the sun and the moon a means of calculation

If everybody is dead in the earth, there is no calculation. Making the night a time of peace, tranquillity and making the sun and the moon a means of calculation, these are things that are done by the living beings. Once again, that which is independent and permanent, doesn't need you is the morning coming up **فَالِقُ الْإِصْبَاحِ**

And the two things that require motion and actions from people Allaah put the verbal form. These are linguistic subtleties that are mind-boggling.

ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

That is the calculation of the Ultimate Authority, the All-Knowing.

Ayah 97

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (٩٧)

Translation: It is He Who has set the stars[] for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayât (proofs, evidences, verses, lessons, Revelations, etc.) for people who know

Explanation

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا

He is the One who made stars especially for you so you can find guidance through them

Guidance by means of them

This ayah is very important when we start studying suratul Waqi'a, at the end of suratul Qamar we start reading about stars and we will have to remind ourselves of this ayah.

Allaah says we use stars for guidance. Specifically Allaah was talking to the Arabs. But additionally Allaah says..

فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ

...in the darkness's of the land and ocean

In other words people who are travelling in the desert, they are preparing for the travel at night time because the day is hot, but if it is night there no way of knowing where you are headed, the stars are the navigation system. When we are out travelling in the ocean the navigation system are the stars. The guiding stars; in suratul waqi'ah Allaah will swear by the stars "the station of the stars that don't budge, that are constant, reliable sources of information for your directions" then Allaah says, that is how I want you to think that the Qur'aan guides you. A person is in the depth of the darkness and they are travelling, and the only light around them is the stars, just like that whether you are in the land or in the sea. In this world we are in the depth of darkness and the only light is the light of guidance. The light of revelation. Allaah compares the ayaat of the Qur'aan, the function of the ayaat of the Qur'aan to the function of the stars in the middle of the night for a traveller.

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

..We have already explained the ayaat for a nation that wants to know

The Ustaadh has explained this before, as opposed to al'aalilmeen. A nation that knows, a knowing nation. But *li qawmin ya'lamoona* is a nation that wants to know.

فَصَّلْنَا الْآيَاتِ

Allaah, Himself, explains the ayaat. So you have to dig into other places in the Qur'aan to get an explanation of one part, this is tafseelul ayaat

Ayah 98

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا
الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ (٩٨)

Translation: It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our revelations (this Qur'ân) for people who understand.

Explanation:

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ

He is the one who created you, spread you about and raised you from one single nafs,

فَمُسْتَقَرٍّ وَمُسْتَوْدَعٍ

then a long term plane of residence and a place where you are left as a trust

Nowadays we have security deposit boxes, you can open up in a bank a security deposit. Back in the days they didn't have banks, they had guarantors, so you go to a guy and leave an amaana with them – Im travelling but I don't want to leave my jewellery at home, why don't you keep my jewellery there. The Prophet salAllaahu alayhi wasallam used to play this role himself. People used to trust him and leave their important stuff with him.

Both of these words are *ism-dharf*

Mustaqar مُسْتَقَرٍّ

Is where you leave it a little longer a longer stay

مُسْتَوْدَعٍ

Short-term stay

Some say *mustaqar* is a place where you stay for only a while

One interpretation of the *mustaqar*, the short-term stay is to mean this world, and the other interpretation is that is the belly of your mother. Others say that the *mustaqar* is the Akhira and where you are held for a little while is the other womb, your grave. So your grave is where you are held for a little just like you keep your stuff for you little while in your deposit boxes and later on they extract it. A third some say that *mustaqar* is the afterlife and *mustawda'* would be this life, in particular. The ustadh's personal belief and Allaah knows best, is that it is the first one because *mustaqar* is used elsewhere to mean longer but still temporary and *muqaam* is used as the long term

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

We have already clarified thoroughly the ayaat for a nation that seeks to understand

Ayah 99

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرَجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (٩٩)

Translation: It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.

Explanation

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ

He is the One who sent water from the sky then We extract from it produce of all kind of things ...

This happens many times in the Qur'aan where Allaah will begin with He, and then in the middle of the ayat He says 'We'. In many places in the Qur'aan this happens will Allaah mentions water.

The word 'We' is an expression of Allaah's Royalty. This Royalty is associated in the Qur'aan more so with water. If we think of royalty with a king we think of palace. The Palace of Allaah is described as the 'arsh. His royalty itself is associated with water, when water is sent down from the sky, it is a reminder of His Palace. This is why in many times in the Quraan when Allaah talks about water, He stops, He was talking in formal terms *huwa* is formal terms. In the part where water approaches Allaah brings Himself closer by saying 'We'

فَأَخْرَجْنَا مِنْهُ خَضِرًا

Then We brought out from it greenery...

Green shrubs, farmland, plants

نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا

We extract grains that are riding one on top another.

If you open up corn or peas they are sitting on top of one another.

وَمِنَ النَّخْلِ

...and event out of date palms

مِنْ طَلَعِهَا قِنَوَانٌ دَانِيَةٌ

...from its newly sprouting branches

طَلَعِهَا

Tuloo' is shams, the rising of the sun. when a branch barely starts coming out it is called طَلَع

..then a long bunch comes down

قِنَوَانٌ

These are agricultural terms in the Qur'aan. We find *qinwaan qutoof, qutoofuha daaniya* also

Qutoof is used when branches are fully matured.

Qinwaan is used for not as mature branches. Also this word is specifically used for date-palms and grapes and is not used for anything else. Whilst *Qutoof* is used for all plants

These date palms haven't even matured yet and they start dangling down.

وَجَنَّاتٍ مِّنْ أَعْنَابٍ

..and gardens that are full of grapes

وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ

...and olives and pomegranate, very similar and then not very similar also..

أَنْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ

..look towards its fruits as it comes out, as it starts bearing

The fruit is very tiny in the beginning and its tarts getting thicker and thicker. إِذَا أَثْمَرَ

Is when It just starts coming out

وَيَنْعِهِ

Yan' is used when a fruit solidifies. When it begins with a ya it does not mean it is a verb, it is a noun. A mature fruit that become super hard and super solid, perfect is called *yaani'a*. or *moonia'tun*. These are words used for mature fruits.

...look at it when it is first born and look at it when it is fully mature

Allaah is talking in these ayaat, that you would stay somewhere in a little while and then you moving on. Allaah was talking about *akhriju anfusakum* come out of yourselves! Allaah was talking us being unravelled, you will leave everything you were wrapped up in. Now He is saying take a look at some fruits. What are you supposed to think when you look at a fruit? You are supposed to think of yourself. What is only thing left for a fruit that is perfectly mature? To be plucked and then to be unravelled

إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

... in all of that, listen up, there are multiple signs for a nation that seeks to understand or seeks to believe.

Ayah 100

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ
سُبْحٰنَهُ وَتَعَالٰى عَمَّا يَصِفُونَ

Translation: Yet, they join the jinn as partners in worship with Allâh, though He has created them (the jinn), and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above all that (evil) they attribute to Him

Explanation

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ

They placed for Allaah, associates from the Jinn.

شُرَكَاءَ الْجِنَّ

This is not Mudaf mudaf ilayhi otherwise it would have been shurakaa aljinni, but this is aat of bayaan.

Of all things they could have associated they associate Allaah with Jinn?

وَخَلَقَهُمْ

While He created them?

وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ

..and they tore out for Him sons..

خَرَقُ

Is used when you rip something to shreds, break it, destroy it. Sometimes you rip things to build something better but when you do it for the purpose of destruction that is *kharak*. When you do something that is highly unnatural, or disturbing that is called *khaariqul 'aada*

Unnaturally they associate sons to Him! And 'aada is the fitra that Allaah created for them. They tear their natural inclination open and they associate

...and daughters without any knowledge

سُبْحٰنَهُ وَتَعَالٰى عَمَّا يَصِفُوْنَ

How perfect and How far above, how elevated is He above the attributions, descriptions they give.

The words wasf is used, yassifoon. Wasf = to describe something in great detail. Siffa = adjective

The reason this word is used is because in shirk cultures they don't just make a son or daughter for Allaah, they will paint elaborate pictures, they'll give them special powers, they'll give them dates of birth. They will create an entire mythology around them and they'll have to know these facts about these gods. Allaah is saying He is way above all this elaborate stuff.

Ayah 101

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ
وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (١٠١)

Translation: He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything[.]

Explanation:

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ

He is the original creative initiator

Bid'a = innovation in the deen, evil thing

In original Arabic bid'ah is to mean to be creative, with no precedent before. When you create a website, you are not that creative, just use a wordpress template or you go look around for a good design, you then might have taken something new, but you took from something that was already there. Car designers do that, architects do that, they take from a precedent that is already there then they design something – that is how creativity happens for us.

We are not capable of, in the genuine sense, to do bid'ah i.e. to mean there is no precedent for it, and you create something. Allaah creates with no precedent, Allaah had no template ahead of him.

The original creator of the skies and the earth...

Badee' also means with no ingredients. Nothing was there and He created. Some philosophers believe matter was always there then it was moulded and God then made the universe. Because of the word bidee' matter is not eternal. There was nothing there and Allaah created out of nothing. The only thing eternal is Allaah azzawajal Himself.

أَنَّى يَكُونُ لَهُ

How in the world is He going to have a son?

وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ

...and He didn't even have an associate, a spouse

وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

..and He created everything and He is the knower of all things.

Ayah 102

ذَٰلِكُمْ ٱللَّهُ رَبُّكُمْ ۖ لَا إِلَٰهَ إِلَّا هُوَ ۖ خَلَقَ كُلَّ شَيْءٍ ۖ فَٱعْبُدُوهُ وَهُوَ
عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (١٠٢)

Translation: Such is Allâh, your Lord! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.

Explanation

ذَٰلِكُمْ ٱللَّهُ رَبُّكُمْ ۖ لَا إِلَٰهَ إِلَّا هُوَ

That is Allaah...

Allaah introduces Himself again. He did this first with His creative power and now He is introducing Himself, How can I have a son? The introduction was without shirk, after His powers, Now that is Allaah in fact, not what you have in your minds.

..your Master. No one is to be worshipped or obeyed, in any way shape or form except He

خَلَقَ كُلَّ شَيْءٍ

..the Creator of everything

This is one of the ayaat that the Ustaadh is absolutely baffled by from a linguistic point of view. Surat Ghafir, ayah 62:

ذَٰلِكُمْ ٱللَّهُ رَبُّكُمْ ۖ خَلَقَ كُلَّ شَيْءٍ ۖ لَا إِلَٰهَ إِلَّا هُوَ

The difference is that the sequence has been altered. This is not just a sequence of words, it is a sequence of an entire phrase.

That is Allaah, your Master, He the Creator of everything, no one is to be worshipped but He

Here in surat ghafir, the immediate ayah previous to this is the denial of shirk, who did they associate with Allaah? The Jinn. And what did they give Him? Sons and daughters. They associate that He has a son, that He is not the original creator of the Heavens and the earth. So the real battle, the understanding is that you cannot do shirk. Thus the first to be mentioned is that no one should be worshipped by He. Secondly, He is the creator of everything. In surat

Ghafir, if we do a self-study, there is a discussion about creation and when there is a discussion about creation the sentence that came first is خَلِقُ كُلَّ شَيْءٍ ۝

Therefore, no one should be worshipped except He.

فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

...so enslave yourself to Him, and He is taking care of all things.

Wakala is mentioned in the end for a reason. Why did people associate partners with Allaah? The idea was they will take care of our business. People worshipped the tree because it represents good agriculture. People used to worship the sun, because if it shines too bright, the crop would be burnt. People worshipped the moon because it brought in the tide and the fish. They thought these particular benefits came from these particular objects of gods. This is *wakala*. Allaah says He will take care of all of your issues, there is no need to set up different departments.

Ayah 103

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Translation: No vision can grasp Him, but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), Well-Acquainted with all things.

Explanation

لَا تُدْرِكُهُ الْأَبْصَارُ

The difference is that eyes cannot attain Him.

Adraka, yudriku, is one of the words for *balagha*, to reach. They say *adraka waladu* - The child reached a mature age, but it is different from *basar*. *Basar* is when you see something. *Adraka* is your eyes reached it and you fully grasped what it is. Allaah is saying eyes don't have the ability to fully perceive who Allaah is. It is a very powerful ayah, because it is telling us we will only know about Allaah that we are able to handle. We are not able to know everything about Allaah. He is beyond our perception. *absar* also means insight. He is beyond our insight. Philosophy, theology will only go so far. We can only know about Allaah what He tells us about Himself. There are questions about Allaah but there are no answers is because we cannot handle the answers because they are beyond us, they are above us. There are people who ask all kinds of questions about Allaah. Sometimes Allaah answers these questions, our belief is

because of *la tudrikuhul absar* there are questions that Allaah did not answer. These questions first of all we don't have the right to ask, because most of the time those questions are actually forms of shirk. 'why does Allaah create Hell? Why does He get so angry?' etc. your assumptions about Allaah, how you perceive what His anger is like, what He does, is based on your assumptions of what you have seen from other people, you don't understand where this question is born out of. You haven't understood *la tudrikuhul absar*. You cannot project your opinions of others, from what their anger looks like and from that construct an opinion of the anger of Allaah, or the Mercy of Allaah, or the Love of Allaah. You just can't. It's beyond those things.

وَهُوَ يُدْرِكُ الْأَبْصَرَ

However, He understands points of views completely..

وَهُوَ اللَّطِيفُ الْخَبِيرُ

..And He is the absolutely subtle, All-Knowing

Lutf = is a special power

When you have too much power you don't know how to control it. Allaah calls Himself lateef, there is no one more powerful than Allaah, but at the same time He is subtle, precise. He has precise power. He can execute it in the most delicate ways. The case of lateef has already come, He tore open a seed and then He tore open the morning. That is subtlety.

The transition of these ayaat is so important to understand, these are the insights into Qur'aan thought, this is how Qur'aan wants you to think.

Ayah 104

قَدْ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا
وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

Translation: Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad SAW) am not a watcher over you

Explanation

قَدْ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ

Then for whoever wants to see, it will only be for his own self

Basaa' is the plural of baseera. Baseera is something you can see and fully understand. What is the central thesis of this surah? Allaah will not send something to see, Qur'aan is enough. In this surah Allaah highlighted what you should already be looking at. If you want something to see, look at a fruit, pay attention to the morning coming out, look at yourselves! Now Allaah says, speaking of your request – they will believe only when they see - enough things for you to already see has come you.

وَمَنْ عَمِيَ فَعَلَيْهَا

And whoever is blind, (literally blind) then it only goes against Him.

وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

And I am not a guardian over you

I am not watching over you i.e. I am not going to force you.

Ayah 105

وَكَذَلِكَ نَصْرَفُ الْأَيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

Translation: Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for the people who have knowledge.

Explanation

وَكَذَلِكَ نَصْرَفُ الْأَيَاتِ

And that is the methodology We use to alternate the ayaat to teach the lessons over and over again with varying styles and varying points of view..

وَلِيَقُولُوا دَرَسْتَ

The idea of writing and then erasing, writing and erasing because back in the days they had old chalk boards and couldn't afford multiple boards to keep their writing so they had to erase it and use the same board. That act of writing and erasing is *darasa yadrusu*

Nowadays we say darrasta. But this is the old Arabic, so darasa

وَلِنُبَيِّنَهُ

So that We may clarify it..

لِقَوْمٍ يَعْلَمُونَ

For a nation that wants to know.

Ayah 106

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

Translation: Follow what has been revealed to you (O Muhammad SAW) from your Lord, Lâ ilâha illa Huwa (none has the right to be worshipped but He) and turn aside from Al-Mushrikûn.

Explanation

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ

Follow (a demand has been made to the Prophet salAllaahu alayhi wasallam) whatever has been revealed to your Master

اتَّبِعْ

Implies an ahqaam of shari'ah. What is he following? Barely things have been come down, Hajj hasn't been revealed, fasting hasn't been revealed, halaal, haraam foods a little bit of it will come later. Most of the ahqaam of shari;ah hadn't been revealed. Follow what then? That the question that will seek the answer of as we follow through this surah.

لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

No one is to be worshipped or obeyed in any way shape or form except He, and at this point ignore the people who do shirk.

Don't bother with them, when they run their mouths, when they make up stuff, just ignore them, don't let it get to you.

Ayah 107

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ

بَوَكِيلٍ

If Allah wanted they would not have done shirk, and we haven't made you a guardian over them, and you're not the one to take care of their matters.

People may think the non-believers are not convinced about Islam, only if they could see the truth maybe they'd accept Islam. But Allah says had he wanted he would have made them believers, and they would not have committed shirk. Even if the proof came to them they will still not believe.

Ayah 108

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ

عِلْمٍ كَذَلِكَ زِينًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم

بِمَا كَانُوا يَعْمَلُونَ

Don't curse out those who they (disbelievers) call on other than Allah, then they will be cursing out Allah without any knowledge, thus we have beautified for every nation their deeds, then to their master alone is their place of return, then he will inform them about what they used to do.

Alazina yad'oona- False god, or could be those who follow the false Gods

Sabba- Vile, shameless language (don't use bad language against their gods)

The Prophet (s.a.w) when he sees that many people do not believe he hopes for a miracle to save the people. But when the companions (who they themselves were mushrik before) fail to bring people to Islam they become frustrated. Allah speaks to the Muslims regarding their methods of Dawaa. When you curse out the Gods you are using the weapons of falsehood; the weapons of falsehood rely on insults, manipulation and intimidation whereas the weapons of truth rely on evidence, proof and reason. Allah says don't resort to these lowly tactics. (eg Musa , Firaun)

Every nation favours the way in which they do things. An example is when there is conflict people love their nation but when there is no outside force they dislike their own nation. The love of nation is sometimes a mask for hatred of another nation. Don't show hatred towards their Gods as it will make the disbelievers hold on to their Gods even more.

Ayah 109

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لِيُنزَّلَ عَلَيْهِمْ آيَةً لِيُؤْمِنُوا بِهِمْ وَإِنَّمَا
الآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

And they swear by Allah with their strongest oaths if a sign comes to them they swear to it they will surely believe, tell them the miraculous signs exclusively belong to Allah. What will make you understand that when the sign comes they would not believe.

Jahd- A strong oath

Aymaaneehim- yameen is right hand, taking the oath with the right hand, placed your honour as a payment.

Although they (Quraish leaders) swear by their honour and dignity, that if they see something physical (i.e. miracle) they will believe. Allah says they cannot order in such a way, enough signs have come down. Allah then says to the believers that these people would not believe no matter how much they swear.

Ayah 110

وَنُقَلِّبُ أَفْعَادَهُمْ وَأَبْصُرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَنْذِرُهُمْ
فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

We will change their hearts and their eyes as a result of them not believing in it the first time round, We have abandoned them in their rebellion leaving them blind.

Yaamahoon- blindness of the heart

Affida- Passionate hearts (when they see amazing things they will not believe)

When a muscle is exercised it is kept healthy and gets stronger, but when it is not used the muscle weakens i.e. legs lose ability to walk if bedridden for a long time. Similarly, if the rooh, spiritual muscle is not exercised, it weakens. Allah places in everyone the ability to accept recognise the truth and act upon it. But when the disbelievers see the miracles and ignore it continuously their muscle weakens and so the ability to recognise and accept the truth dies.

Ayah 111

﴿ وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴾

Had it been the case that we sent down to them the angels and death spoke to them, and we bring out against them everything that will be in front of them, they would not believe unless Allah should will, however most of them judge by emotion.

Qubul- Right in front of them (Allah will bring out what He has been talking about, all the unseen) or things from the past

Jahil-to act in an emotional way (commonly translated as Ignorant)

The reason why the non-believers cannot accept Islam and the signs of Allah is due to not exercising their intellect but instead acting upon an impulse of emotion. Even if all the signs from the past were to be presented in front of them they will not believe.

Ayah 112

﴿ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴾

And thus we have made for every Prophet an enemy for him, they were devils out of humans and Jinns, they would inspire each other with propaganda, had your master wanted they would not have done that, then abandon them and what they make up.

Zukhruf- to beautify something (in this ayah the devils beautify speech with deceptive, manipulative words)

Messengers were given the most difficult people to deal with by Allah; they were given the toughest of tasks because the followers can then carry the mission forward when they see guidance was delivered to the worst of people. In this Ayah Allah talks about the shayateen (enemies of the Prophet (s.a.w)) whose efforts were collaborated in spreading hateful speech. Allah says He gave this ability to them to spread manipulative speech against every Prophet.

Ayah 113

وَلِنَصِّغِيَ إِلَيْهِ أَفْعِدَةَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ
وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ

And we did this so that those who don't believe in the afterlife, their hearts incline towards it, and that they will be pleased with it, so that they can earn these sins they are constantly committing.

lqtharaf- to earn money by criminal means

Sagiya- group of people who are obsessed with someone

People will be obsessed with the message of the shayateen and inclined towards it. They will be completely satisfied with this message.

Ayah 114

أَفْغِيرَ اللَّهُ أَبْتغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ
مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ
فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

Is it other than Allah that I will pursue anyone to make decisions, and He is the one who has sent down to you the book in detail and those who we had given the book to already know it is sent from your master with purpose, then never become among the doubters.

Muffasalan- Grammer: it is a haal, the book is in detail also it was sent down in the right occasion

The people who already received the scriptures i.e. Jews are teaching the criticisms to the Quraish but they already know the revelations are from Allah. So Allah says we should not doubt in something that is known for certain.

Ayah 115

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ
الْعَلِيمُ

Then the word of your master has already been completed in truth and in fairness, there is no power that is capable of changing his words and He is the All-Hearing, All-Knowing.

From surah Ma'aidah we know that the religion itself and its instructions are complete. Religion can be split into two; the practical sense and the ideological sense. The practical side includes things to be seen and established where the halal is promoted and the haram is demoted, cleansing the Qaba etc. But the ideological aspects of the Deen were complete from the start.

Ayah 116

وَإِنْ تَطِعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ
يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

And if you were to follow most of whoever is on the earth they will misguide from the path of Allah, They are following nothing but assumption, they are nothing but inventing.

Kharasa- facts and figures that are not based on any proof

In this modern age democracy rules as people believe the majority are always correct. People use the actions of the majority as a method of justification for their own actions i.e. the concept of 'if most people are doing it then it must right'. However Allah mentions this ayah as a way of guidance, saying

that the majority can't be relied. These people make assumptions inventing and figures without any proof.

Ayah 117

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿١١٧﴾

Your master knows who will go away from the path and he knows who is truly committed to guidance.

Ayah 118

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

Then consume from what Allahs name has been pronounced upon, if you truly believe in his signs (ayats).

Most halal and haram things are not revealed until Madina but some major thing such as Riba and slaughtering animals in the name of Allah was revealed in Makkan Quran. The prohibition of food that have been slaughtered in the name of false of Gods is mentioned here, this is the cultural war, it is the declaration that food in the name of shirk is haram. At this point the Muslims were not a separate community, they still lived with non-believers. They are told they must refrain from eating foods that haven't been slaughtered correctly in the name of Allah.

Ayah 119

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا
حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ
عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

What is wrong with you that you don't eat from what Allah's name has been pronounced upon, and is explained to you what has been made forbidden upon you except where you are compelled a huge multitude misled by their false and empty desires, Your master knows best those that transgress.

This is referring to the traditions of the mushrikoon, they had detailed rules on what they could and couldn't be eat so some animals could not be slaughtered in Allah's name, so Allah says what is the matter with you that you don't eat from the foods which His name has been pronounced upon. This surah deals with Iman and the ability to recognise the truth. By mentioning the consumption of halal food it shows that what we consume has a direct effect on our spiritual health. Therefore it is important to take halal and haram food seriously, as it is mentioned alongside iman and believing in Allah.

Ayah 120

وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ
سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

And abandon the outwardly and inwardly sin those who earn sin they will be compensated for what crimes they have committed.

Zaru- shirk

Issm- Shirk

Yaksiboon- means to earn, this is use instead of yaqtharifoona because they think they are earning something good, they don't realise it is sin.

Allah says to abandon the Outside form of shirk and the inside forms of shirk. For example people may believe in Allah and outside they are obeying Allah, but inside is performing shirk (i.e. what movies you will be watching).

Ayah 121

وَلَا تَأْكُلُوا مِمَّا يَدْرِكُ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ
الشَّيَاطِينَ لِيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَدِّدُوا لَكُمْ وَإِنْ أَطَعْتُمُوهُمْ
إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

And don't eat from what Allah's name has been pronounced upon it is nothing but corruption and the devils inspire each other so that they may argue with you and if you follow them then you will be committing shirk.

It self-corruption when we eat haram foods, so we must refrain from it. When animals die naturally and God's name has not been said upon, Muslims do not consume this animal's meat. The shayateen make arguments and mockingly ask, 'when the animal dies naturally (when Allah kills it) it is haram, and when people kill it how is it then halal?' Allah says shaytan gives these arguments so that they can make cases against you.

Ayah 122

أَوْ مَن كَانَ مَيِّتًا فَأُحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ
كَمَن مَّثَلَهُ فِي الظُّلْمَةِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ
مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

The one that has been dead then we gave him life, and we placed for him a light walks around among the people, can he be equated to those in darkness, he will never come out of the shades of darkness, this is how the darkness (what they do) has been beautified for them.

People that eat this kind of food die spiritually, then Allah exposed them to the revelation (light of the Quran) so Allah gave them spiritual life, now these people walk among others with this light. Those with Allah's guidance are not equal to those who have not accepted His guidance. In fact these people enjoy the darkness (which represents evil) as this is what Allah beautified for the wrong doers.

Ayah 123

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا لِيَمْكُرُوا
فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

And that is how we made in every town the biggest of the criminals so they can make deceptive plans in it, and they are not plotting any kind of destruction except for themselves and they have no realisation.

Makar- plan against an enemy

Allah says He gave them power; He installed the biggest of criminals in positions of power, and the corrupt despise and misuse two things: truth and justice. So when they see the religion progressing they become enemies of this religion. They make deceptive plans to get their way. When 'Makar' is used with Allah it is retaliatory, 'the enemy started the plot of deception' so Allah shows what He can do.

Ayah 124

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ
اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا
صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

And when a sign comes to them they say we will not believe until we are given the likes of what is given to the previous messengers of God, Allah knows best where to place his message, those who engaged in crime they will be inflicted with smallness and intense punishment because of the plots they used to make.

Sagaar- smallness, humiliated

Before the word 'Akabir' was used when Allah mentions that they were the biggest of criminals. So when sagaar is used it implies they will now become small, weak and powerless (i.e. leader is overthrown). Allah says those who engaged in crime will face this kind of humiliation where they reminisce the days they were in power. On top of this they will also receive a grievous punishment.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ
يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ
كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

And whoever Allah intends to guide he expands his chest for Islam, and whoever Allah intends and misguides him we make his chest tight and constricted as though he is climbing into the sky that is how we placed a curse on those who do not believe.

Salam- to be at peace and safe

Islam- literally means to be submissive

Dayiqan – to feel constricted because of a lack of space, tight

Harajan-how you feel because of restrictions placed on you, a feel of discomfort when you can't move

Rijs- filthy things in religion

This also refers to the Prophet (s.a.w) 'didn't we expand your chest for you'. Allah says whoever Allah guides he will he will expand his chest and he will find himself at peace when he submits himself to Islam, so they find relaxation in obeying Allah. Whoever Allah misguides their chest becomes tight and he feels restricted as though he was climbing a mountain. As you go higher up the air is thinner so it is difficult to breathe and it becomes increasingly uncomfortable. This is used to depict how the unbeliever feels, a feeling of great discomfort when religion is mentioned.

Surah al An'am (part 7)

Surah Al-Anam Ayat 126 to Ayat 158

Ayat 126

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
يَذَكَّرُونَ ﴿١٢٦﴾

This is the straight part of your Master.

- “Mustaqeema” - The path is in a state of being straight.

We have explained the ayat for a nation that is at least trying to remember.

- Allah (swt) is saying that We've already explained the ayat for a people who at least tries to remember at all.
- Had they put any work in on their own, they would have seen it clearly that this is a straight path, there is no crookedness in it.

Ayat 127

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا
يَعْمَلُونَ ﴿١٢٧﴾

They will have the house of peace.

- “Dar-us-Salaam” refers to Jannah.
- They will feel safe.
- He opened their chest for Islam, and their heart was at peace with Islam at first. Now they get the house of peace in the company of their Master.

In the company of their Master and he is their Protective Friend (Wali) on account of the deeds that they have been up to.

- At the time of revelation, it is worth noting that the Sahaba at this time had not seen any results for their efforts, but Allah (swt) is saying that he is giving reward for their efforts... He is seeing the results, even if the sahaba is not.
- Allah (swt) is saying that nobody (even you) is seeing the fruits of your labor, but I am your protective friend, and I am going to give you your reward on account of the stuff that you been doing.

Ayat 128

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَدْمَعَشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ وَقَالَ
 أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي
 أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَلِيدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ

عَلَيْكُمْ ١٢٨

And on the day when He will gather them all together and say “O you assemble of jinn! Many did you mislead of men”

- Judgment day seems confusing because Allah (swt) refers to different conversations happening on that Day.
- Large sequence of events happening on Judgment day.
- Judgment day is a bunch of different conferences happening at different places and times.
- At the beginning of Judgment day, we all will know where we stand with Allah (swt).
- Jinn, you made a lot of sales. You we successfully able to do your waswasa and collect a lot of humans as your auliya.

And then their Auliya amongst men will say “No, they don’t get the credit for that, we did it too – we enjoyed each other’s company, we utilized each other, don’t give them all the credit and then your deadline that you had set for us has come”. And He will say “the Fire will be your dwelling place...

- Allah (swt) will tell them, the fire is your Mathwakum – the place of living for generations. Meaning that the person is going to be there for such a long time, it’s as if their ancient ancestors were there, but it’s in reality just that person.
- That word Mathwakum is used is reference to a person’s ancestry.

...you will dwell therein permanently, except as Allah (swt) may will. Certainly you Master is All-Wise, All-Knowing.”

Ayat 129

وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾

That is how We make some wrongdoers be-friend others and guardians to others on account of what they continuously earn.

Ayat 130

يَمْعَشِرَ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا وَغَرَّتْهُمْ
الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

“Gathering of jinn and humans, didn’t Messengers come to you? Relating on to you My miraculous signs. And continually warn you of this Day of yours that you had to meet”

- Minkum – “didn’t messengers come to you From You?” Note here that there are arguments about if there are messengers among the jinns, but this is an insignificant point... it does not benefit us. Whether this is true or not, this does not give us guidance.
- Minkum could also mean “within your midst”

They say “We testify against ourselves” It was the worldly life deceived them.

- “Gharat=humu Hayaat-ul-dunya” is one of the most repeated concepts in the Qur’an – the ways in which this worldly life deceives human beings.
- Worldly life deceives many human beings in many ways; disbelievers, atheists, hypocrites, people who mix religion with ideas that are not true, people who do not believe in the akhira.

And they will testify against themselves that they have been disbelievers, they have been ungrateful.

Ayat 131

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْفُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٣١﴾

And that is because Allah (swt) would never destroy any town wrongfully. Allah (swt) would never just destroy any nation, without them having deserves it, and its citizens had no idea.

- This does not mean that Allah (swt) gave them notice of the destruction, but Prophets came to them, guidance came to them, they were clearly made aware of what the truth is, but they didn't believe.
- Once they denied the messengers, then destruction came to them.
- The Quresh asked to see the punishment, because the Messenger came. They were asking for the punishment to be expedited for themselves.

Ayat 132

وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

And for every person, there are different degrees as to what they do.

- Allah (swt) is watching everyone – Muslim and non-Muslim alike. Everyone of us has ranks with Allah (swt).
- Even people of Hellfire have ranks.
- Allah (swt) will rank us not on what He has given us, but on what we do with what we've been given.
- In Surah Nisaa, Allah (swt) tells us that we have been given different abilities, and don't wish for what He has given others. He did not make us all the same. Don't wish for the favors He gives others.
- But that is not how He ranks us. He ranks us by how we used what we were given. It's a qualitative test, not quantitative one.

Your Master is not unaware at all as to what you've been up to.

Ayat 133

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ ﴿١٣٣﴾

Your Master is free of need, full of Mercy, if He wants.

- Allah (swt) is Al Ghany – He is free of need, He does not NEED to show mercy. He shows mercy because He is full of mercy.
- He does not need them to come to Islam.
- In our world, when people show you mercy, it is because they love you a lot, and if they love you a lot, then they need you. Like parents are merciful to their children because they need their children, so they are not Ghany. Allah (swt) does not NEED us, and still He shows us mercy.

He can “do away” with you, be done with you, and He will bring in your place, whatever nation He wants. Whatever nation He wants, just like he brought you from the offspring of another nation (they won’t be anything like you).

- There used to be Aad, Allah (swt) destroyed Aad, then there was Thamud... and just like that, Allah (swt) will bring another nation about.
- He does not need you (the ummah), He can get rid of that nation and replace them with anything else that He wants.
- A warning for the Muslim ummah. We should not complain about what others are doing, or complain about the big things that we cannot change, but we need to look into ourselves, and change the things that we should change within ourselves.
- They won’t be anything like you, if you turn away... they won’t be a disappointment like you people are.

Ayat 134

إِنَّ مَا تُوْعَدُونَ لَأْتِيْ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

No doubt that whatever you’ve been promised is coming. And you are not going to be over-powering this message at all.

Ayat 135

قُلْ يَنْقُومِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۗ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ
لَهُ عَاقِبَةُ الدَّارِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾

Tell them “My nation, work hard. Go ahead and work hard against me. Do what you will...

- They did everything already against the messenger (saw), they boycotted him, tortured his companions.
- Whatever else they have, bring that too.

...I am working too”

- He’s working on his dawah.
- He’s telling them to bring whatever else they have, and he’s just going to continue doing the same thing that he has been doing all this time.
- He does not dare do this on his own, He is being told to say this by Allah (swt).

Soon you will find out really well who owns the eventual house, no doubt about it, wrongdoers are not going to prosper, they are not going to succeed.

Ayat 136

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ
بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ
لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

Note: The sunnah of Ibrahim (as) was to expose the stupidity of Shirk, but the way he did it was the destroy their gods. But that was not the Sunnah of Muhammad (saw) and we are already been told not to curse out their gods. So if you’re saying what we have is not revelation, then let’s have a talk about what you have. The surah will not turn and as questions about what they have. In most mushrik societies, there is a main god and then mini-gods, who are their “day to day” gods.

They make association for Allah (swt) from what would come out from the crop and from the cattle.

- “Naseeba” – a portion. When crop and cattle create things like milk, skin, etc, they would put a portion for Allah (swt) in full confidence.
- They would put a share of their sacrifices for Allah (swt), then they would put some for their “mini-gods”.
- Most Polytheists have multiple gods. A “major” one (Allah (swt)) and then minor ones. Hinduism and even Christianity is like this (sects that consider Jesus to be the son of God).

And whatever is dedicated to their idols would never reach Allah (swt). But even that share for Allah (swt) does not reach Him - it reaches the other gods. How horrible their decisions are.

- They would say that Allah (swt) is unseen and He does not need it, so they would pass it over to their mini-gods. And even then, they would not leave it in front of the mini-gods to rot, they would finally end up with it themselves.

Ayat 137

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاءُهُمْ لِيُرْدُوهُمْ
وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا

يَفْتَرُونَ ﴿١٣٧﴾

And that is how we beautify for some, the killing of their children (when they got that ridiculous) – their associates (shyateen) beautified it for them. It creates a lot of confusion and mystery in their religion. Had Allah (swt) wanted, they would not have done it. Leave them alone in the stuff that they make up.

- Those who kill their children in the name of their gods (people who follow idolatry).

Ayat 138

وَقَالُوا هَذِهِ أُنْعَمٌ وَحَرَّتْ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ
وَأَنْعَمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَمٌ لَا يَذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً
عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

And they would say “these cattle” and “this crop” is untouchable. It’s like rock - no one can eat out of this because it is forbidden. This is dedicated sacred. And no one shall eat out of these except the sacred ones we decide. Some cattle they would say their backs are haram, they can’t be used to ride because they are dedicated to one of their gods. Some they say could not be slaughtered in Allah’s (swt) name because they are already dedicated to there mini-gods. This was all made-up against Allah (swt). He will soon compensate them for what they used to do.

- Jidaal (not dawah) – this is when Allah (swt) just calls them out.
- Note: This is not the kind of talk that we should use for dawah. Allah (swt) used this only after it was already established that they were enemies, and they were not listening to the prophet (saw).
- This is not immediate dawah for us to go out and use for our neighbors etc.

Ayat 139

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا
وَإِنْ يَكُن مَّيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَهُمْ ۗ إِنَّهُ وَكِيمٌ عَلِيمٌ
﴿١٣٩﴾

And they would say that whatever was in the bellies of some is for our males alone, not for the women. And if the animal died of natural causes and there is a fetus inside, then the women can eat it. He will compensate them in accordance with their attributions. Certainly, He is full of Wisdom and He knows everything.

Ayat 140

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا
مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ



Those who killed their children out of stupidity, without any knowledge, and they forbade upon themselves whatever Allah (swt) had provided them, making them up against Allah (swt). They were already lost, truly lost, and not committed to guidance at all.

- Umar (ra) would read these ayats and cry because during the days of jahaliyyah he buried his child.

Ayat 141

❖ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ
وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ
مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَعَآئُوا حَقَّهُ يَوْمَ حَصَادِهِ
وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

He is the one who grows out of the ground, gardens with plants that can't stand on their own...

- "Arsh" is a trellis – the plant is maroosha ("stickified"), meaning that the plant is being propped up with a stick (like an orchid).
- Delicate plants, ones that you have to take care of.

...And ones that you don't have to delicately take care of, they can rise up and take care of themselves, and date-palms, and all kinds of crops, how different it's consumption. How different it's taste is.

- Some are made differently, some are used in different ways, to make different things and eaten in different ways.

...Similar and not similar. Consume from it's fruit when it comes out. And give Allah (swt) His right when the crop is harvested. And don't go overboard in spending, certainly Allah (swt) does not like those who overspend.

- The focus in the ayat is about food.
- Allah (swt) is eluding to zakat here (even in late Mekkan qur'an).
- Farmers usually get all of their money at one time for the year and Allah (swt) is following up their harvest, appropriately, with a reminder not to overspend – giving advice at the right time!

Ayat 142

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

And out of the animals he also created those that are used to carry you (and your stuff)...

- “Hamoolatan” – animals that you can load yourself or your stuff on. From “hamal” – to carry

...and some animals that hug the ground.

- Farshan – animals that hug the ground.

Consume from what Allah (swt) has provided you, and do not follow the footsteps of Shaytaan. He is to you an open, clear enemy.

- In Surah Baqarah, and here, when permissible consumption is mentioned, Shaytaan is mentioned.
- When Allah (swt) talks about consumption, then its followed up by don't follow Shaytan, because that's how Shaytan started his career.
- When we eat haram, it's a continuation of how Shaytaan started influencing us.

Ayat 143

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعَزِ اثْنَيْنِ قُلْ ءَأَلْذَكَرِينَ
حَرَّمَ أَمْ الْإُنثَىٰ مِنَ الْأُنثَىٰ إِنَّهُنَّ أَرْحَامٌ لَّأُنثَىٰ تَبُوْنِي
بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾

Eight pairs of animals, from the sheep there is two, from the goat there is also two. Ask them, is it the males of females that are made haram. What about what is in the bellies of the females, is it that which is made haram...

- Allah (swt) is commenting about their culture and their list of haram and halal which Shaytaan has taught them.

...Please inform me of the Fiqh of your made-up religion, if you are truthful, and be as explicitly detailed as you can be.

- Allah (swt) is calling out the base-less nature of their religion

Ayat 144

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ ءَأَلْذَكَرِينَ حَرَّمَ أَمْ الْإُنثَىٰ مِنَ
الْإُنثَىٰ إِنَّهُنَّ أَرْحَامٌ لَّأُنثَىٰ تَبُوْنِي أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْنَاكُمُ اللَّهَ
بِهَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

And of the camels they have two (male and female) and of they cows they have two (male and female). Was it the male or the females that Allah (swt) made haram, or is it the womb that is haram.

Do you have these laws written down somewhere, do you know what the laws are, and if you don't then were you there when Allah (swt) Himself told us and that is enough for us – you were witness when

Allah (swt) ordered it. Who is going to be a worse wrong-doer than who makes up lies against Allah (swt)? So that he may mislead people without any knowledge.

- Religion can be used for manipulation.
- What would people hope to accomplish by making up things against Allah (swt)? Because people can make up laws when it comes to religion, and then use that to establish their authority over people – social, economic authority over people.
- The Quresh elite were very smart, so these rules that they had were very strategic in establishing their authority over the people.
- People follow things like sheep. So establishing laws for religion is a way of keeping people weak
- Allah (swt) is asking in these ayats where they got these laws from
- Allah (swt) is saying that the one teaching and the one learning, neither has knowledge.
- This can only work in a society where people are not interested in knowledge.

Note: Education is what makes you a deeper, richer human being. It's knowledge that gives you a purpose in life. The things that we become – our careers – that is basically our "skills", that's what we know to get work done. It's basically our skillset... it is not considered knowledge. "Professional" knowledge will not help you for you life - it is not true knowledge. "Certainly Allah (swt) will not guide a misbelieving people"

Ayat 145

قُلْ لَا آجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ
يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا
أَهْلٌ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ

رَحِيمٌ ﴿١٤٥﴾

Tell them, I don't find out of what has been revealed to me, anything impermissible on a consumer, that he might eat it, except that it be a dead animal, or blood that spilled, or the flesh of swine because it is filthy by standards of religion or corruption; it has been slaughtered in a name other than Allah (swt). Then, even then, whoever was compelled without an urge to rebel themselves or nor out of animosity.

- Also seen in Surah Baqarah, if you are compelled to eat haram by necessity, then Allah (swt) is forgiving. But once you eat enough to survive, then you stop. And you take that much with disgust, then Allah (swt) forgives.
- But after than, it is "baghin" – eating it because it tastes interesting, or good, because you have a chance to eat it.
- Then after that it is "ahdin" – eating it beyond for just your survival... rebelling when you eat it (out of animosity and aggression). Eating it just because you want to show that you can.

Ayat 146

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا
عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ
بِعَظْمٍ ذَلِكَ جَزَيْنَهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾

And to those who are Jewish, We had made haram everything that has a single claw (animals that do not have a hoof in their feet), and out of camels and sheep, we had made their fat haram, except what their backs may carry. That is the compensation we gave them because of their rebellion. And certainly, We are Truthful.

- Allah (swt) added restrictions to them because of their rebellion.

- Eg) from when they asked the color of the cow and they ask for specifics all the time.
- The keep rebelling, they don't follow the restrictions of Allah (swt) but they keep asking, so He just piles on the restrictions for them as punishment.

Ayat 147

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ
الْمُجْرِمِينَ ﴿١٤٧﴾

And if they've lied against you, then tell them that your Master is a possessor of incredible, expansive Mercy. He has not destroyed you yet.

But at the same time, Allah's (swt) war that has been declared against the misbelieving nation will not be cancelled out.

Ayat 148

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ
شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ
عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

But they are going to say "if Allah (swt) only wanted, we would not have done shirk, and our parents would not have done shirk, and we would not have made anything haram. (All of this is their historically because it has an origin, how can you say it has no basis?) But that is how those who came before them lied against the truth also, until they tasted Our punishment, Our war. Do you have any knowledge at all? Bring it out for us. You are doing nothing but following assumptions, and you are doing nothing but guessing.

Ayat 149

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدْنَاكُمْ أَجْمَعِينَ ﴿١٤٩﴾

Then Allah (swt) alone possess then the final case and the argument that penetrates deep and convinces the other.

- Hujja – an argument that cannot be refuted (therefore: a proof)
- Baaligha – the one that reaches far down into the opponent.
- Qur'an is a discourse for both Muslims and non-Muslims, the arguments in Qur'an are complete and should be used as a basis for our arguments.
- When Qur'an as a conversation disappears from us (Muslims), then the Islamic sciences are what causes us to separate. Qur'an is what binds us as Muslims.
- The halaqas and Qur'an discussion groups that start are important and the conversations that start out of that have far-reaching benefits.

Ayat 150

قُلْ هَلْ مِمَّ شُهَدَاءِكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

So call your witnesses (halumma), bring your experts and witnesses, that Allah (swt) did in fact make this haram and this haram. Then if they do bring false witnesses, then just say out loud, "Then don't you bear witness with them, and don't you follow the empty desires of those who lie against Our miraculous signs, and those who don't believe in the afterlife and those are the ones who equate with their Master.

- "Halumma" means to shout or call out, like "Hey! Come here!"
- The declaration of what is permissible and impermissible; when someone is saying this is haram and this is haram, they are putting themselves where Allah (swt) belongs.

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ عَلَىٰ مَن تَشْرِكُوا بِهِ
 شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقِي تَحْنُ
 نَرِزْقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا
 تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَدَّكُمْ بِهِ لَعَلَّكُمْ
 تَعْقِلُونَ ﴿١٥١﴾

Tell them, “come on up, what your Master made haram on you, I will tell you (I am in a position to tell you what is haram on you). 1) Don’t associate any partners to Him, 2) And you be the best you can possibly be to your parents, 3) And you shouldn’t kill your children, as a result of poverty, We are the ones that provide you. And don’t go near all forms of shamelessness...

- “Taalaw” mean “come on up”, when the Messenger (saw) does calls, it is elevating. Eg, when someone is standing on top of a mountain and calls “come on up”.
- A comparison made here is beautiful... when they are calling to each other, it is Halumma, just “hey, come”, but for the messenger (saw), it’s elevating. So not only what Allah (swt) is saying, but how he’s saying it, how he’s calling the people, depending on who is doing “calling”.
- “kum” (is used first to show that the poverty already).
- In Surah Aaraf, there is an elaborated discussion about shamelessness, especially drawn from the story of Adam (as).

... all forms of shamelessness, the obvious forms of it, or the hidden forms of it. (The obvious wrong, or the so-so, “I don’t know if it’s fully wrong” wrong – stay away from both! He knows the glances you steal.) And don’t kill a person who Allah (swt) Himself said no to fight, except with justification. That is what He is counseling you with that you may apply your intellect and hopefully you may understand.

- Even the comedy that we watch these days, most of it revolves around shamelessness.
- The jokes, etc, anything that comes near to shamelessness.
- Get rid of all of it.

Ayat 152

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ وَأَوْفُوا
الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۗ لَا تَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا ۗ وَإِذَا قُلْتُمْ فَاعْدُوا
وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصَدِّكُمْ بِهِ ۗ لَعَلَّكُمْ

تَذَكَّرُونَ ﴿١٥٢﴾

Don't you come near to the assets of the orphan, except in the ways that is the best, until he reaches mature age. And fulfill the measure in the scale...

- “Meezan” means things that you have to weight. Don't be unjust with measurements.
- Now covers all scales, all measures of weight – contracts, deliverables, etc. Do not be unjust or unfair in fulfilling them.

... And we don't burden any person at all beyond their capacity. And when you do say something, then be fair, even if it be close relatives; and especially to the promise to Allah (swt), you better be concerned with fulfilling it. That is what He counsels you with so that you may make an effort to remember.

Ayat 153

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ ۗ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن
سَبِيلِهِ ۗ ذَٰلِكُمْ وَصَدِّكُمْ بِهِ ۗ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

And this is My path [Siraat] (that He counsels you), that stands straight, so follow it, and don't follow multiple pathways [subul], that they will take you away from His path. That is what He counsels you with so that you may become people of Taqwa.

- Note: 2 words for His path were used “sirat”, “sabeel” (Siraat is a long, straight wide & clear path, whereas sabeel (plural: subul) is not like the Siraat).

Ayat 154

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا
لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾

Then, we had given the book to Musa (as) completely (it was enough for someone who wanted to excel in the religion), and it had an explanation of all things, and it was sent as a guidance and a mercy, so that the people of Musa (as) would be mindful of their meeting with Allah (swt).

- When Allah (swt) spoke to Musa (as), He said to him “The hour is coming”, and one of the things that the Jews have done away with is that very thing... the akhira.
- He highlights here the one thing that they have omitted.

Ayat 155

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَّارِكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

﴿١٥٥﴾

And this is a book, We’ve sent it down, full of the power of blessing (increase in goodness), then follow it. And maintain your consciousness of Allah (swt) and protect yourselves from making Allah (swt) unhappy so that all of you may shown mercy.

Ayat 156

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَي طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا
عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾

Also that you may not have the book only came to two groups before us (the Jews and the Christians).
And their studies and teachings, we were completely unaware of.

Ayat 157

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ
مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةً فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ
عَنْهَا سَنَجْرَىٰ الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا
يَصْدِفُونَ ﴿١٥٧﴾

Or you have the excuse to say that “if the book had come to us, we would have for sure been guided,
even better than those people are”. Then a clear proof (a revelation that can’t be denied) has come to
you from your Master. And a mercy and a guidance, and who could be worse wrongdoer than one who
turns away from Allah (swt)? Soon we shall compensate those who turn sharply from our signs with the
worse kind of punishment, on account of the turning away that they did.

- “Saudaf” is used when something takes a sharp turn. Turns immediately. Sharp angle.
- Someone is heading directly to it (the path) and then turns sharply away from it.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ
رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ
مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾

Are they waiting for the time that the Angels would arrive, or the time that your Master would arrive, or some of the signs of your Master would arrive? The day that some of the signs of your Master arrives (eg. Sun rising from the West), then no person would benefit from their faith, if they did not have iman from way before that. (That iman in the person that didn't have any from before, or didn't consider iman before, or that no good was earned on account of that iman, or didn't consider any good before.) Tell them just wait then, "We are waiting too!"

- When the signs of Allah (swt) come, and people have faith and iman then, it will do no good now.
- An open threat is declared to the Quresh now. "We are waiting too" to see what happens to them (the Quresh) in the form of punishment.

Surah Al-Anam (Part 8) Ayat 159 to Ayat 165

Ayat 159

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا
أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

No doubt about it, the people who cut apart their religion (cause divisions in it), and they were factions because of it.

- “Shi’a” means factions/groups/sect here.
- There are certain things that Allah (swt) meant to keep joined. People cut apart those things that Allah (swt) to keep together. Eg) Belief in Allah (swt) and akhira. Hope and Fear. Belief in Qur’an and Sunnah. This life and the next life. Heart and mind – we should be knowledgeable but our hearts should remain soft.
- This is the shortest part of our life, but also the most important part of our life.
- You take one part of the religion but at the expense of other parts of the religion.
- People tend to take things apart from the religion, and the result is “shi’a”.
- Don’t allow yourself to fall into one extreme or the other.
- The Qur’an has both technical knowledge and spiritual benefits at the same time. It can be the healthiest alternative for your addiction to music, and at the same time the healthiest alternative to your addiction to philosophy. It satisfies one’s need for counsel as well.

You are not among them at all (as far as all of you are concerned, they have nothing to do with you). There matter rests with Allah (swt). Then they will be informed thoroughly of the mindless acts that they committed.

- ‘Aml is when you think about something. F’al is when you don’t think about it.
- Allah (swt) is saying that they do not think about their actions – that is what causes factions – it happens mindlessly.

Ayat 160

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا
مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

Whoever came forward with a good deed (brought a good deed), then he will have 10 times the good of it, rewarded 10 times for that 1 good deed.

- He says whoever “brought” a good deed. For example, when kids have show and tell... like that, judgment day is our “show and tell” for Allah (swt). He (swt) is calling that good deed – al hasana - “THE” good deed... to suggest that even if that deed may be overlooked by us, Allah (swt) is putting importance on it, recognizing it by calling it “THE” good deed.

And whoever brings forward a sin (as sayyia - nasty deed), then he won't be compensated except by the likes of it, and they are not going to be wronged.

Ayat 161

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

Tell them my Master is the One, no doubt about it, Who has guided me to the straight path. A religion that stands upright. The devoted nation of Ibrahim, and he was not ever one of those who committed Shirk, *ever, at all*.

- “Qayyim” means standing extremely upright.
- “Hanifa” could mean the nation is solely dedicated to Allah (swt) or that Ibrahim was solely dedicated to Allah (swt), or the nation, like Ibrahim is solely dedicated to Allah (swt).

Ayat 162

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ



(Speaking of Ibrahim, why don't you say it to) Say, no doubt about it, my prayer, my sacrifice, the animals that I sacrifice, and my life (Mahya - the place I live in, the time I live in) and my dying (Mama'ti - the time of my death, the place of my death) belongs to Allah, the Lord of the Alamin.

- Ibrahim (as) was ready to sacrifice his own life for Allah (swt), but more than that, Allah (swt) then asked him for his son... an even bigger sacrifice.
- "Micro-intensions" are the things we do for Allah (swt) every day – salah etc. "Macro-intensions" are the time and place of your life decisions, eg) your careers, your goals, your aspirations, your marriage, everything that you do is for the sake of Allah (swt). It is more or less obvious in things like salah and Eid sacrifice that it's for the sake of Allah (swt), but then with the bigger "dunya" decisions, it becomes less clear and straightforward to make your intensions for the sake of Allah (swt).
- But when we make good intensions just for the sake of Allah (swt), then He opens the doors for you. Then what happens sometimes is that we can forget that all the blessings that He's giving us is to fulfill our intensions for HIS deen, and we start to enjoy the blessings in dunya... then He may take it away, for our benefit, so that we may remember why we starting getting the blessings in the first place.
- We should all seek to earn a living, utilizing whatever gifts and talents that Allah (swt) has given us. "Living for Allah (swt) sake", does not mean that we all become full-time students of the deen.
- We need to find a balance. Take an example for the sahaba – they were all very varied in their jobs, and how they served the deen.
- Even the sahaba who were learning full-time with the prophet (saw) we supported and funded by the other sahaba who did have money. Money is needed for the deen. Money itself is not bad, but spend it for the sake of Allah (swt).

Ayat 163

لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

There is no associates with Him.

- My first target is Allah (swt)... You can do things for Him, THEN for everyone else. (You can do things for others, but not if you are in disobedience to Allah (swt).)

And to that I've been commanded. Follow this that has been send down to you, and I am the first of the Muslims.

Ayat 164

فَلْأَعْيِرَ اللَّهُ أَلْبَغَى رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۗ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا
عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم
بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

Tell them “Other than Allah (swt), I should follow another Master? And He is the Master of all things.”
And not a single person will never earn anything (Qasb - any evil deed), but it goes against it's own case.
And no carrier of a heavy load (Wizr) will every carry the load of another.

- Don't blame others, or things in this life for any of your faults – take responsibility for yourself and stop making excuses.
- We should aim to make this statement a part of our daily life... when we get into trouble because of anyone else, both should be accountable. No one person can blame anyone else for their deeds.

And then He will advise you in the matters that you used to disagree in. (Disagreement is not the same as becoming divided, but in Qur'an, having disagreements does lead to becoming divided.)

- Tafarraqa- Seperation (*being divided*)
- Ikhtilaf- Disagreement (*when Allah talks about Ikhtilaf, he talks about fundamentals in the religion*)
- There will always be disagreements in the ummah, but when Allah (swt) is referring to disagreements, He's referring to fundamentals of faith.
Disagreements that are based on non-fundamental issues, for example, making wudu with socks, the type of socks, the permissibility of it, etc. But those are not the disagreements that causes divisions.

Ayat 165

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ
لِيَبْلُوكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ



He is the One who left you behind (as Khalifah – people who get left behind, one after the other) on the Earth. And He elevated some of you above others in ranks, so He could test you in whatever He gave you. Certainly Your Master is quick in taking vengeance (delivering consequences). Certainly, He truly is extremely Forgiving, Always Merciful.

- 'iqaab- To quicken delivering consequences.