



SAUT UL QURAN

THE ENGLISH RENDERING OF
'SAUT-UL-QURAN' (URDU)

BY

HAJI MUHAMMAD YOUNIS KHAN

VOLUME 2

www.sautulquranuk.com
email:info@sautulquranuk.com

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Foreword

Mohammad Younis Khan of Brootiyan, Chakswari (Azad Kashmir), is the author of two books containing translation and commentary on the Holy Quran, and these books were published in the Urdu language. Mohammad Younis Khan was initially reluctant to produce a translation of the Holy Quran but since he was a tutor of the Quran, based at a mosque in Brootiyan Chakswari, he was advised by his late teacher Moulana Mohammad Nazir of Braatalvi and a number of his friends who attended his classes, to complete this task in order preserve his knowledge for future generations.

The Urdu edition was published in two volumes. The first volume contains the first fifteen parts of the Holy Quran with translation and commentary, whilst the second volume contains the remaining last fifteen parts. The publishing and printing of these two books was completed in Chakswari, Azad Kashmir by Anjaman Saut ul Quran, under the guidance of Mohammad Younis Khan.

There are many followers of Islam living in the UK, who are unable to read and understand the Urdu language. Saut ul Quran UK has taken the responsibility of translating these two books into the English language.

The Urdu volumes have been translated into English and are presented in three volumes. This is the second volume and it contains parts eleven to twenty of the Holy Quran.

Our aim is to produce accurate translation of the Urdu text into English to help UK residents and non-Muslims understand the knowledge and teachings of the Holy Quran.

Mohammad Younis Khan's books written in Urdu are both easy to understand and free from the different opinions of Islamic factions/sects and therefore ideal material for translation in the eyes of Saut ul Quran UK.

Both Anjaman Saut ul Quran and Saut ul Quran UK aim to unite the Ummah through the right guidance of the Holy Quran, Sunnah and the knowledge contained in these books.

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Part 11

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ^ط قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ
أَخْبَارِكُمْ ^ط وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾

9:94: They will make excuses to you when you return to them. Say, "Do not make excuses; we will certainly not believe you. Allah has informed us about your news, and Allah will soon observe your deeds and so will His Prophet. And then you shall be returned to He Who has knowledge of the unseen and the apparent. And He will inform you of what you used to do".

This verse talks about the hypocrites, those who did not go along with the believers and the Prophet (SAW) to fight in the battle of Tabuk. When Prophet (SAW) and the companions (RA) returned safely, the hypocrites made excuses to gain the loyalty of the Prophet (SAW) and the believers. Allah (SWT) told Prophet (SAW) to tell them that they did not believe them, and that Allah (SWT) had informed them of the news concerning them, and Allah (SWT) observes their deeds as does the Prophet (SAW). Some people try and compare this with Allah (SWT's) knowledge of the unseen, even though this goes against the teachings of the Quran. The answer to this can be seen further in this verse. Allah (SWT) said that they shall be returned to Him and He is the only One who knows of the seen and the unseen. This confirms that only Allah (SWT) knows the hidden and the apparent. Allah (SWT) informs His Prophet (SAW) and the proof of this is in the first part of this verse. You cannot deceive Allah (SWT).

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتَعْرِضُوا عَنْهُمْ ^ط فَأَعْرِضُوا عَنْهُمْ ^ط إِنَّهُمْ رَجِسٌ
وَمَا لَهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾

9:95: Soon they will swear by Allah before you when you return to them, so that you may leave them alone. So leave them alone. Indeed, they are impure and their destination is hell, it is a recompense for what they used to do.

Soon they will swear by Allah (SWT) so that you may leave them alone. So leave them alone, and leave them in their state. They have gone astray in their beliefs and deeds. Hellfire is the recompense for what they have done.

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ^ع فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

9:96: They will swear before you, so that you may be satisfied with them. But even if you are satisfied with them, indeed Allah is not satisfied with disobedient people.

O Prophet (SAW)! They will take oaths before you in order to satisfy you. Even if you are satisfied with them, Allah (SWT) will not be satisfied with them. How can Allah (SWT) be

satisfied with them when they have taken the path of disobedience and have gone astray?

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٩٧﴾

9:97: The Bedouins are firm in disbelief and hypocrisy, and are ignorant of the limits which Allah has revealed to His Prophet. And Allah is All-Knowing, All-Wise.

The Bedouin disbelievers and hypocrites are strong in their disbelief and hypocrisy. They are extremely stubborn and arrogant. They are not likely to know the limits (laws) which Allah (SWT) has revealed to His Prophet (SAW). Allah (SWT) is All-Knowing, All-Wise.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ الدَّوَابِرَ ۗ عَلَيْهِمْ دَائِرَةُ السَّوْءِ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

9:98: And among the Bedouins there are those who consider what they spend a loss, and wait for your times of misfortune. There is misfortune for them and Allah is All-Hearing, All-Knowing.

Some Bedouin hypocrites consider it a loss if they have to spend in the way of Allah (SWT), and so they wait for the time of your misfortune. They think the believers will be trapped in misfortune. They are not aware that they themselves are the ones trapped in misfortune. Allah (SWT) listens to everyone's prayers and He knows everyone's intentions.

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَوَاتِ
الرَّسُولِ ۗ آلَا إِنَّهَا قُرْبَةٌ لَهُمْ ۗ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾

9:99: And among the Bedouins there are some who believe in Allah and the Last Day and consider what they spend as a means to bring them nearer to Allah, and to gain recognition from the Prophet. Indeed, it is a means of nearness for them. Allah will bestow His Mercy upon them. Indeed, Allah is All-Forgiving, Most Merciful.

After hearing the Prophet (SAW) reciting the Quran, some Bedouins would be so impressed that they would accept the faith and believe in Allah (SWT) and the last Day. They never considered it a loss to spend in the way of Allah (SWT), but instead they saw it as a means of bringing themselves nearer to Allah (SWT) and receiving acknowledgement from the Prophet (SAW). Allah (SWT) says there are glad tidings for them and that they are entitled to receive what they desire. They will attain the nearness of Allah (SWT) and when they give charity in the way of Allah (SWT) they will also see that the Prophet (SAW) prays for them.

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ ۗ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَلِكَ الْفَوْزُ الْعَظِيمُ

9:100: And the first forerunners from among the Emigrants (Muhajireen) and the Helpers (Ansar) and those who followed them in goodness, Allah is pleased with them and they are pleased with Him, and He has prepared for them heaven in which rivers flow beneath, and they will remain therein forever. That is a great success.

The first to leave their homes, relatives, country and land for the religion of Allah (SWT) have the highest ranks. Then those who helped them and then those who followed in their footsteps. Allah (SWT) is pleased with them and Allah (SWT) has assured them of His satisfaction. This is referring to the companions (RA). If someone speaks against the companions (RA) then he should consider the consequences of this in the hereafter. Allah (SWT) has prepared heaven for the companions (RA) and they will abide therein forever. And that is a great success.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنْفِقُونَ ۖ وَمِنَ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَىٰ النِّفَاقِ ۗ لَا تَعْلَمُهُمْ ۗ نَحْنُ نَعْلَمُهُمْ ۗ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

9:101: And among those Bedouins who are around you there are hypocrites, and so are some of the people of Madina, they persist in hypocrisy. You (Prophet) do not know them. We know them. Soon We will punish them twice then they will be returned to a great punishment.

The hypocrites from the Bedouins and the city of Madina are persistent in their hypocrisy. You do not know them, but We know them. No one can know unless Allah (SWT) wants them to know. Allah (SWT) says soon He will punish them twice, which means there will be punishment for them in this world and the hereafter. Some people think that they will suffer twice in this world, and then they will return to a greater punishment.

وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا ۗ عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

9:102: And there are others who admitted their sins, mixed their good and bad deeds. Maybe Allah will have mercy upon them. Indeed, Allah is All-Forgiving, Most Merciful.

Some of the Bedouins acknowledged and admitted their sins. They were a few loyal believers who could not take part in the battle of Tabuk. This refers to them previously taking part in battles but abstaining in the battle of Tabuk. They accepted that they could not take part in the battle of Tabuk and so they tied themselves to the pillars of the Prophet (SAW's) mosque. They left the decision for their punishment to Prophet (SAW). Allah (SWT) will bestow His Mercy upon them and will accept their repentance.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۗ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۗ وَاللَّهُ

سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

9:103: Take charity (Sadaqah) out of their wealth and purify and clean them with it and pray for them. Indeed, your prayer gives them peace. And Allah is All-Hearing, All-Knowing.

This verse refers to those believers who could not participate in the battle of Tabuk and could not give anything in charity, but the command applies to everyone. O Prophet (SAW)! Take charity (Sadaqah) out of their wealth and purify and clean them through it. Allah (SWT) has used the word **وَتُرَكِّبُهُمْ** in honour of the Prophet (SAW) and this means to cleanse and purify. Allah (SWT) has given the Prophet (SAW) eyes with the power to cleanse and purify whomever they look upon with mercy. The Prophet (SAW) himself is innocent and pure. All the family of the Prophet (SAW) are pure. All the companions (RA) of the Prophet (SAW) are pure. Allah (SWT) said to pray for them and the prayer of Prophet (SAW) gives them peace and tranquillity. Indeed, Allah (SWT) is All-Hearing and All-Knowing.

الَّذِينَ يَعْلَمُونَ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَاللَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾

9:104: Do they not know that Allah accepts repentance from His people and takes charity (Sadaqah), and indeed Allah is He Who is accepting of repentance and is Most Merciful?

Do they not know that Allah (SWT) accepts repentance from His people? Mistakes can be made but it is the responsibility of the servant to turn towards his Master. Allah (SWT) accepts repentance and charity.

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

9:105: And say, "Do as you will for Allah will see your deeds as will His Prophet and the believers. And soon you will be returned to the Knower of the unseen and the apparent. And He will inform you of what you used to do".

O Prophet (SAW)! Say to them, "Do what you are doing. Allah, the Prophet and the believers will see your deeds". The Prophet (SAW) and the believers see the apparent deeds, and the unseen (unknown) deeds are seen by Allah (SWT). There is nothing hidden from Allah (SWT). He notifies the Prophet (SAW) through revelation, and the Prophet (SAW) informs the believers. This knowledge only belongs to Allah (SWT) and does not belong to any creation. However, having the belief that Allah (SWT) knows when He wants to know is completely wrong, because it would mean that Allah (SWT) does not know before that time. However, Allah (SWT's) friends can know when they want to know through Allah (SWT's) help.

وَأَخْرَجُونَ مَرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

9:106: And others deferred until the command of Allah, whether He will punish them or whether He will forgive them. And Allah is All-Knowing, All-Wise.

There are some who are waiting patiently for the command of Allah (SWT). Whether He punishes them or whether He forgives them. Only Allah (SWT) knows who will be forgiven and who will be punished. And Allah (SWT) is All-Knowing, All-Wise.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ
وَرَسُولَهُ مِنْ قَبْلُ ۗ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۗ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٦﴾

9:107: And those who built a mosque to cause harm and disbelief and to create divisions among the believers and as a base (to spy) for those who fight against Allah and His Prophet before. And they will certainly swear, "We did not have any intention except good". And Allah testifies that they are surely liars.

The hypocrites devised another scheme. They made a house near the mosque Quba and claimed it was a mosque. The hypocrites said that the aged and weak could not travel far in bad weather and so they could use this mosque. But their secret agenda was that all hypocrites would come together and plan against the believers. The hypocrites wanted to divide the believers and cause them harm. They wanted to use the mosque as a base, informing the disbelievers who were fighting against Allah (SWT) and His Prophet (SAW). But Allah (SWT) notified the Prophet (SAW) through revelation and said that Allah (SWT) testifies that they are liars.

لَا تَقُمْ فِيهِ أَبَدًا ۗ لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۗ فِيهِ رِجَالٌ
يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۗ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٧﴾

9:108: Do not ever stand in it. However, a mosque founded on righteousness from the first day is more worthy for you to stand in. In it there are men who like to be pure, and Allah likes those who are pure.

It is more worthy to stand in a mosque that was created on righteousness from the first day. This verse refers to the mosque of the Prophet (SAW) and the Quba mosque. Some scholars say it is the mosque of the Prophet (SAW) and others say it is the Quba mosque. The words فِيهِ رِجَالٌ in this verse refer to the Prophet (SAW). When he asked the men of Quba mosque "What special deed do you do that Allah (SWT) has praised you?" They said, "O Prophet (SAW)! After relieving ourselves and using rocks, we then wash ourselves". They began doing this on their own accord and so Allah (SWT) praised them for this. Any good action that you begin to do is not considered bid'ah (bad innovation). And this has been called وَمَنْ تَطَوَّعَ خَيْرًا in the Quran. Anything which was done at the time of the Prophet (SAW) and he agreed with it, or did not stop it is classed as Sunnah. And if after this, a believer begins doing a good action which is not based upon Fard, Wajib or Sunnah then it is classed as a grade under Sunnah and Mustahabb (good). And if the action goes against Sunnah then it will be classed as bid'ah (bad innovation),

which we should try and avoid. As it has been mentioned in Surah 57 (Al-Hadid) verse 27.

Reference Surah 57 (Al-Hadid) Verse 27;

ثُمَّ قَفَّيْنَا عَلَىٰ آثَرِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَىٰ ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ ۗ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَافَةً وَرَحْمَةً ۗ وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۚ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٧﴾

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شِقَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

9:109: And is he who laid foundations of his building with fear of Allah and His approval, better than one who has laid the foundations of his building on the edge of a cliff, so that he will fall with it into the fire of Hell? And Allah does not guide the wrongdoers.

He who lays the foundation of his building fearing Allah (SWT) and seeking His approval, is better than the one who lays the foundation of his building on the edge of a collapsing cliff, because he will fall into the fire of hell along with it. These examples have been given for the believers and the hypocrites. Allah (SWT) does not guide the wrongdoers.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

9:110: Their building which they built will always cause doubt in their hearts, until their hearts are cut. And Allah is All-Knowing, All-Wise.

The hypocrites always had doubts in their hearts about the building they had built, and so they worried that their secrets would be exposed. To ease their own doubts they wanted to take the Prophet (SAW) into the building and reassure the believers. But they may find that their hearts are cut into pieces due to their secrets. Allah (SWT) is All-Knowing, All-Wise.

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ۗ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنجِيلِ وَالْقُرْآنِ ۗ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

9:111: Indeed, Allah has purchased the lives of the believers and their wealth, and there is heaven for them. They fight in the way of Allah and so they kill and are killed. It is a true promise in the Torah and Injeel and the Quran. And whoever fulfils his covenant with Allah should rejoice in his transaction which you have contracted. And this is the greatest success.

We are blessed in many ways by Allah (SWT). He has given us life and wealth. And if someone gives this life and wealth in Allah (SWT's) causes then Allah (SWT) gives them more than they can ever imagine. When a worldly transaction is made money is given in exchange for an item.

But Allah (SWT) gives you heaven in exchange for your wealth and life. This is a true promise from Allah (SWT) in the Torah, Injeel and the Quran. Allah (SWT) says that those who fulfil this promise made to Allah (SWT) should rejoice this transaction. This is the great success. We pray Allah (SWT) blesses everyone with it.

التَّائِبُونَ الْعِبَادُونَ الْحَمِدُونَ السَّابِقُونَ الرَّاكِعُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ
عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

9:112: Those who repent, those who worship, those who praise, those who travel, those who bow, those who prostrate, those who give orders to do good, those who forbid wrong and those who protect the boundaries set by of Allah. And give glad tidings to the believers.

The words those who repent refer to those who turn towards Allah (SWT), leaving behind their desires and sins. They are those who continuously maintain worship and praise Allah (SWT). Those who migrate and travel for Allah (SWT) sake, which includes venturing for religious study or making pilgrimage (Hajj and Umrah). Those who travel to invite others to the religion and those who travel during fasting. Those who always remain steadfast in their prayers. Those who forbid and stop others from bad things, and persuade them to do good deeds. These are the characteristics of the servants of Allah (SWT) and they have been mentioned here. Allah (SWT) says to give glad tidings to the believers. Those who have these characteristics are given glad tidings.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ
لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

9:113: It is not for the Prophet and those who believed to ask forgiveness for the polytheists, even if they are relatives, after it has been made clear to them that they are the dwellers of hellfire.

It is not for the Prophet (SAW) and for the believers to ask for forgiveness for those who have died as polytheists, even if they are their close relatives. How can the one who is an enemy of Allah (SWT) be your friend?

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ ۖ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ
مِنهُ ۗ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

9:114: And in no way was Ibrahim asking for forgiveness for his father (uncle), except only because of a promise he made to him. But when it was made apparent to him that he was an enemy of Allah, he dissociated himself from him. Indeed, Ibrahim was compassionate and patient.

Ibrahim (AS) promised his father (uncle Azar) that he would ask for his forgiveness. But when Azar rejected the faith he began threatening Ibrahim (AS) and forced him to leave the city.

When he was leaving he told his uncle that he would pray for him. This promise is the reason Ibrahim (AS) asked for his uncle's forgiveness. When he found out that this person would not change he stopped praying for him. Indeed, Ibrahim (AS) was compassionate and patient.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾

9:115: And it is not for Allah to leave a people misled after He has guided them until He makes clear to them what they should avoid. Indeed, Allah is All-Knowing.

When the believers learnt that they should not pray for the disbelievers and the polytheists, they thought they may be included with those who were misled for praying for the disbelievers and the polytheists. Allah (SWT) said that He does not hold anyone to account until He makes clear to them what should be avoided, and that He does not regard this as being misled. Allah (SWT) has forbidden us from asking for forgiveness for the polytheists and disbelievers. However, Allah (SWT) has not forbidden us from asking for forgiveness of believers. Those who now halt us from praying for believers must ask themselves which religion they follow.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ يُحْيِي وَيُمِيتُ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

9:116: Indeed, the kingship of the skies and the earth belongs to Allah. He gives life and death. And there is no protector or helper for you except Allah.

The kingship of the skies and the earth is only for Allah (SWT), and no one can make a decision against His command. There is no one to help you except Allah (SWT).

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۗ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

9:117: Indeed, Allah has bestowed His favours upon the Prophet and the Emigrants (Muhajireen) and the helpers (Ansar) who followed him in the time of need, after a group of them had almost inclined towards (doubt), then He forgave them. Indeed, to them He was Kind and Merciful.

Allah (SWT) bestowed His favours upon the Prophet (SAW) and those who migrated, and those who helped them in time of difficulty. The difficult time mentioned here refers to the Battle of Tabuk in which there were many difficulties. The weather was very warm and there was a great distance to travel, and then it was a very intense battle. There was nothing to eat or drink and there were no animals to use for transport. Allah (SWT) kept them steadfast and blessed them in this difficult time. Even when a group inclined towards doubt He forgave them and He kept them steadfast.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا ۗ حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ

أَنفُسُهُمْ وَظَنُّوْا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ۖ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوْا ۗ إِنَّ اللَّهَ هُوَ التَّوَّابُ

الرَّحِيْمُ ﴿١١٨﴾

9:118: And the three whose matters were deferred, until the earth closed upon them despite its vastness and their lives confined them and they were certain that there is no refuge other than Allah. Then He forgave them so that they may repent. Indeed, Allah is Ever Accepting of Repentance, the Most Merciful.

These three people were Ka'ab Bin Malik, Hilal bin Umaiya) and Murara bin Ar-Rabi. They did not take part in the Battle of Tabuk and they did not have a reasonable excuse. When the Prophet (SAW) came back from the battle these three people did not make excuses like the hypocrites, but instead they told the Prophet (SAW) the truth and accepted their mistake. The Prophet (SAW) left their matter to Allah (SWT) and told the other companions (RA) to not have any contact with them. The three people felt as though the earth had closed in on them and they realised that there is no refuge other than Allah (SWT). Then Allah (SWT) forgave them so they might repent. Indeed, Allah (SWT) is the Acceptor of Repentance and the Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

9:119: O believers! Fear Allah and be with those who are true.

O believers! Fear Allah (SWT). Be careful not to disobey the commands of Allah (SWT) and His Prophet (SAW). Stay with those who are truthful. Do not lie and do not support liars. Always speaking the truth can make a person reach the highest rank of a Siddique; an honourable title meaning truthful, and then whatever he says becomes the truth. This is the highest status of a friend of Allah (SWT). Allah (SWT) says be with the friends of Allah (SWT), those who always incline towards Me.

Reference Surah 31 (Luqman) Verse 15;

وَاتَّبِعْ سَبِيْلَ مَنْ أَنَابَ إِلَيَّ

Reference Surah 89 (Al-Fajr) Verse 29-30;

فَادْخُلِي فِي عِبْدِي ﴿١٢٠﴾

وَادْخُلِي جَنَّتِي ﴿١٢١﴾

مَا كَانَ لِأَهْلِ الْمَدِيْنَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَنْ نَفْسِهِ ۗ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيْلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيْظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ طَلِيْحٌ ۗ إِنَّ

اللَّهُ لَا يُضِيْعُ أَجْرَ الْمُحْسِنِيْنَ ﴿١٢٢﴾

9:120: It is not for the people of Madina and those around them from the Bedouins to stay behind the Prophet of Allah and to give importance to their own lives over his. That is because they did not become thirsty or tired or hungry in the cause of Allah, nor do they take any step to raise the anger of the disbelievers, nor gain any gain from the enemies but it is written for them as a righteous deed. Indeed, Allah does not waste the reward of the pious.

And it is not better for the believers to give more importance to their own lives over the life of the Prophet (SAW). A person is not a true believer until he loves the Prophet (SAW) more than anything else, including his own life. Going forth with the Prophet (SAW) in the way of Allah (SWT) and facing trials in hunger, thirst and fighting against the disbelievers on this path are all written as righteous deeds. Righteous and pious deeds are not just to pray in mosques or recite the Quran or call too Allah (SWT) in caves and mountains. But any struggle in the way of Allah (SWT) is actually a virtue and a good deed. Allah (SWT) does not waste the reward of the pious.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًّا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٠﴾

9:121: And they do not spend any expenditure, small or large, nor do they cross any valley but it is written for them, so that Allah may reward them good for what they used to do.

And they do not spend anything in the way of Allah (SWT) whether it is small or large except that it is written as a good deed. Nor do they cross any valley but it is written for them, meaning wherever they travel for Jihad it is written for them as a righteous deed. So that Allah (SWT) can reward them with a great reward.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢١﴾

9:122: And it is not for all the believers to go forth at once. But a group should (remain) from every division so that they may gain understanding of the religion, and warn their people when they return to them, so they can be saved.

At the time of the Battle of Tabuk, those who did not participate were warned about not participating and so all the believers started to participate in the battle. Therefore, Allah (SWT) said that with the necessity of religion there is also the necessity of the world. You should not all go forward in to battle, but some should remain behind to learn and understand the religion. A group from every town and city should remain behind and go out to learn the religion. An understanding of the religion does not come from walking the streets but you must learn from a religious Madrasa and Islamic Centre of education. Those who have issues with Fiqh should open their eyes and pay close attention to this verse. Then those who have acquired knowledge of the religion should return to their villages and towns and warn the people. First learn the religion for yourselves and then teach it to others.

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۗ وَعَلِمُوا أَنَّ
اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾

9:123: O believers! Fight those disbelievers who are near to you, and they should find you in harshness and know that Allah is with the righteous.

O believers! Fight the disbelievers who are near you and then those who are nearby them, and like this gradually spread the fight against the disbelievers. People who have an understanding and knowledge of the religion have said that you must remain harsh with the disbelievers. Such as stated in Surah 48 (Al-Fath) Verse 29 and in Surah 5 (Al-Ma'idah) Verse 54 in which the attributes of the companions (RA) are mentioned. It says that they remain kind to the believers and harsh with the disbelievers. Know that Allah (SWT) is with those who fear him.

Reference Surah 48 (Al-Fath) Verse 29;

مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ الشُّجُودِ ۗ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۗ وَمَثَلُهُمْ
فِي الْإِنْجِيلِ ۗ كَزَرْعٍ أَخْرَجَ شَطَاةً فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ يُعْجِبُ الرُّعَاةَ لِْيَغِيظَ بِهِمُ
الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

Reference Surah 5 (Al-Ma'idah) Verse 54;

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۗ أَذِلَّةٌ عَلَى
الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكُفْرِينَ ۗ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۗ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ
مَنْ يَشَاءُ ۗ وَاللَّهُ وَسِعَ عَلَيْهِمْ ﴿٥٤﴾

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا ۗ فَأَمَّا الَّذِينَ آمَنُوا فَرَأَدَتْهُمْ
إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

9:124: And when a verse (Surah) is revealed, some among them say, "Whose faith has increased due to this?" As for those who believed, it has increased their faith and they are rejoicing.

The hypocrites are such that when a verse is revealed they jokingly ask each other, "Who has gained more faith from these verses?" You can only increase in faith when you have faith inside you. The hypocrites do not have any faith. The believer's faith increases due to their existing faith and they rejoice in this. From this we learn that faith can increase and decrease.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾

9:125: And those who have disease in their hearts it has increased their impurity with their impurity. And they died whilst they were disbelievers.

However, those who have disease in their hearts doubt the verses of Allah (SWT). Their impurity increases with their impurity, and their hearts become hardened in their disbeliefs and they do not repent. They increase in this impurity and die as disbelievers.

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ ﴿١٢٦﴾

9:126: Do they not see that they are tried once or twice every year, then they do not ask for forgiveness nor do they remember.

Their disgrace is that they are tested once or twice every year. Sometimes they are tested with hunger, ill health or they have severe trials and tribulations. In spite of all this they do not repent for their previous mistakes and neither do they remember in the future.

وَإِذَا مَا أَنْزَلَتْ سُورَةً نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرِيكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا ۗ صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

9:127: And when a verse is revealed they look at each other, "Does anyone see you?", and then they turn away. Allah turns their hearts because they are a people who do not understand.

When a verse or part of it is revealed, the hypocrites look at each other and say, "Does anyone see us?", and then they turn their faces and run away. How can they attain guidance when they do not want it? By turning their faces away from Allah (SWT's) guidance they are left in their misguided state, because they are a people who do not understand.

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿١٢٨﴾

9:128: Indeed, a Prophet has come to you from among yourselves; it is a burden on him what you suffer. He is kind to you and merciful to the believers.

Certainly a most gracious Prophet (SAW) has come to you from among yourselves. Grievous to him is what you suffer. This is not only for those people at that time, but Prophet (SAW) will remain merciful for all times. Prophet (SAW) is merciful and kind to the believers.

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

9:129: But if they turn away, say "Allah is sufficient for me; there is none worthy of worship except Him. I have faith in Him and He is the Lord of the Great Throne".

Then if they turn away O Prophet (SAW) say, "Allah (SWT) is sufficient for me; there is none worthy of worship except Him. I have faith in Him and He is the Lord of The Great Throne".

Chapter/Surah 10: Yunus
(Revealed in Makkah, contains 109 verses, 11 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT), the Most Beneficent, the Most Merciful.

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

10:1: Alif Laam Raa. These are the verses from the Book of wisdom.

This Quran is the Book of wisdom and these are its verses. This is not the word of man nor is it a form of poetry which will sway you. If you do not take advantage of it then you will not benefit from it. Every verse, word and sentence proves that these are the words of Allah (SWT).

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ ط قَالَ الْكٰفِرُونَ إِنَّ هٰذَا لَسِحْرٌ مُّبِينٌ

10:2: Have the people been amazed that We sent revelation to a man from among them, "Warn people, and give glad tidings to the believers that there is a true destination with their Lord". But the disbelievers say, "Indeed, he is clearly a magician".

Are the people amazed that We have sent revelation to a man from among them, so that he may warn the people. It is for their benefit that We have sent a man from among them so that they may learn from him. We sent a prophet from among them to give glad tidings to the believers, telling them that they have a high status with their Lord. And the disbelievers take this Book as the word of man, and say that the one who brings this Book is a magician.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ ط مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ط ذٰلِكُمْ اللَّهُ رَبُّكُمْ فَاَعْبُدُوْهُ ط أَفَلَا تَذَكَّرُونَ

10:3: Indeed, your Lord is Allah Who has created the skies and the earth in six days and then He focused on the Throne, He plans the matters. There is no intercessor except after His permission. This is Allah, your Lord. So worship only Him. Then, will you not remember.

Indeed, your Lord is He Who has created the skies and the earth in six days. The six days of creation has already been explained previously. Then He focused on the matters of the Throne. The word استوى cannot be understood and explained easily by anyone, but we take it to mean focused. No one can intercede without His permission. This is your Lord, therefore worship Him and do not include anyone else in your worship. Do you not think?

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعَدَ اللَّهُ حَقًّا ۖ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۖ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

10:4: To Him all of you will return. It is the true promise from Allah. Indeed, He began creation and He will do it again so that He may reward those who believed and did good deeds with justice. And those who disbelieved will drink from boiling water and receive a severe punishment, because they disbelieved.

He created everything from the beginning and at the end we will all return to Him. This is the true promise from Allah (SWT). Indeed, He created everything and He will repeat this process. All of this is not a game or amusement, but people will be rewarded for their actions and deeds so that everyone can be given justice. Those who believed and performed good deeds will gain rewards accordingly. Those who denied and sinned will drink scalding water and receive a severe punishment.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۗ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۗ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

10:5: It is He Who has made the sun shine and the moon a light and He set its destinations, so that you may know the calculation of the years and account (of time). Allah has not created this except with the truth. He explains the verses for the knowing people.

It is He Who has made the sun shine. The light from the sun is intense and He has made the moon sparkling and He sets its phases. The moon has twenty-eight phases in total. The first phase is a very thin line and it is called a crescent, and then gradually it comes to its full peak on the fourteenth and this is called Badr. And then it slowly descends back to its first phase. This is so that we can calculate the months and years. These are all signs for those who wish to know.

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾

10:6: Indeed, the alternation of the night and day and all that Allah has created in the skies and the earth are signs for the fearing people.

The explanation has been given for the people of knowledge. The alternation of night and day, and due to this the changing of seasons from spring, summer, autumn and winter, and all that Allah (SWT) has created in the skies and the earth are all signs for God fearing people. There is a great reward for those who save themselves from a life of sin.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَفِلُونَ ﴿٧﴾

10:7: Indeed, those who do not have hope that they will meet Us and are happy with the life of this world and are satisfied with it, those people are unaware of Our signs.

Those who are satisfied and content with this world are in denial of the meeting on the Last Day. They are the people who are unaware of Our verses.

أُولَٰئِكَ مَاؤُهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٧﴾

10:8: For those their refuge will be the Fire because of what they used to do.

Their refuge is hellfire because of their own doings. This is because they attached themselves to this world and forgot Allah (SWT). They worship this world as their lord and this is all they attained.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٨﴾

10:9: Indeed, those who believe and do good deeds, they are guided by their Lord because of their faith. Beneath them rivers flow in the blessed Heaven.

Those who believe and do good deeds with their faith will be guided by Allah (SWT) so that on the Day of Judgement they will cross bridge As-Sirat with ease, and enter straight into Heaven. Heaven, in which rivers flow beneath is a most pleasurable place.

دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۗ وَأٰخِرُ دَعْوَاهُمْ اِنَّ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٩﴾

10:10: Their call will be, "Exalted are you, O Allah!", and their prayer will be "Peace!" And their last call will be, "All praises are for Allah, The Lord of the Worlds!"

In the same way we breathe automatically, a constant prayer will be read by the people of heaven. They will all send salutations to each other and the angels will also send salutations to them. In Surah 13 (Ar-R'ad) Verse 24 it says that salutations will be sent as a gift from Allah (SWT).

Reference Surah 13 (Ar-R'ad) Verse 24;

سَلَامٌ عَلَيْكُمْ بِمَا صَدَقْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٣٦﴾

Reference Surah 36 (Ya Sin) Verse 58;

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿١٠﴾

When people reach heaven they will have no grudges against each other. Everyone will be busy in sending salutations and blessings to each other, and their last call will be, "All praises are for

Allah (SWT), The Lord of the Worlds!"

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجْلُهُمْ ۖ فَتَذَرُ الَّذِينَ لَا يَرْجُونَ
لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾

10:11: And if Allah was to hasten the evil for the people, as He hastens for them the good, their term would have been decided. But We leave those who do not hope to meet Us, in their transgression wandering blindly.

People do not seize cursing themselves, like when someone curses his or her own children. People would sometimes say to their prophets "If you are truthful then bring down torment upon us". Allah (SWT) answers their prayers when they ask for something good, and if He had answered their curses then they would have all been destroyed.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا ۖ فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّكَانَ لِمَ
يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ ۖ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

10:12: And when harm touches a person he calls upon Us, whether lying on his side or seated or standing. But when We remove his difficulty from him, he turns as though he had never called upon Us for the pain he was afflicted with. Thus, that which they have been doing is made pleasing for those who exceed in limits.

When a person receives an affliction he calls upon Us, whether he is laying, sitting or standing. This is the same person who did not refrain from cursing himself and so receiving affliction. But then when afflicted with difficulty he calls upon Us anxiously. And when We remove the affliction he turns as though he had not suffered at all. In this way that which they have been doing is made pleasing for the disobedient.

وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا ۖ وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَ مَا كَانُوا
لِيُؤْمِنُوا ۖ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾

10:13: And indeed We have already destroyed many generations before you when they wronged. And their Prophets had come to them with clear proofs, but they would not believe. Thus this is how We recompense the criminal people.

The disbelievers are told that they will encounter the same as the people before them. Those who came before you were destroyed due to their wrongdoings. Even after seeing clear proofs they still did not believe. Therefore, if you do not stop then you will also face the same consequences.

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

10:14: And then We made you inheritors in the land after them, so that We may observe how you would do.

Then after them We made you inheritors of the land. So We could see how you follow your duties and how you deal with the Allah (SWT's) prophets. Will you follow the prophets or be transgressors like previous nations.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۚ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّا بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ ۗ^ط
 قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَائِي نَفْسِي ۚ إِنِ اتَّبَعْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ إِنِّي أَخَافُ أَنْ عَصَيْتُ
 رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

10:15: And when Our verses are recited to them, those who do not have hope of meeting Us say, "Bring forth a Quran other than this, or change it". Say, "It is not for me to change this with my own choice. I follow nothing except that which has been revealed to me. Indeed, I fear the punishment of the Day of Judgement, if I should disobey my Lord".

When Our enlightened and clear verses are recited to them they act very peculiarly and begin asking questions. Those who do not expect to meet Us say, "O Prophet (SAW)! Bring forth another Quran or change it". O Prophet (SAW)! Say to them that I do not have any right to change the Quran on my own accord; I follow that which is revealed to me. Indeed, I am fearful of disobeying Allah (SWT) and receiving punishment of the Last Day. I do nothing with my own choice but that which is revealed to me. If Allah (SWT) did not want it then I would not recite it. I am only a warner to you. This is all happening according to His will and choice.

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

10:16: Say, "If Allah wanted then I would not have recited it to you, nor would He have made it known to you. For I have lived among you for a time before it. So are you not wise?"

Tell them you have lived among them a lifetime; forty years. Tell them they have witnessed your childhood and your youth. Say you saw me before marriage and after marriage. You are fully aware of my situation and that I am unable to read and write, and that I did not learn from a human being. I never opened a book or held a pen. It is not possible for someone like me to write such a Book. Do you not think how a person who has never lied could not lie now? (we seek refuge in Allah (SWT)) Do you not think about this?

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾

10:17: So who is more unjust than he who has invented lies about Allah, or denied His verses? Indeed, the criminals will not succeed.

Who is more unjust than one who invents lies about Allah (SWT)? If I were to make a false statement about Allah (SWT) then it would be the most heinous crime. When that which I present has been proven as the words of Allah (SWT), whoever then denies it is the biggest

criminal. Such criminals will not be successful.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ ^ط قُلْ
أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ ^ط سُبْحٰنَهُ وَتَعٰلٰى عَمَّا يُشْرِكُونَ ﴿١٨﴾

10:18: They worship besides Allah that which cannot harm them nor benefit them. And they say, "These are our intercessors with Allah". Say, "Do you inform Allah of something He does not know about in the skies and the earth?" He is Pure, and Exalted above that which they associate with Him.

They worship besides Allah (SWT) that which neither harms nor benefits them. And they say that these are our intercessors with Allah (SWT). They are not worthy of this because this status needs to be bestowed by Allah (SWT). Do they want to tell Allah (SWT) that they have more knowledge than Him? Is the One Who has created everything not aware of the status and ranks of things? Allah (SWT) is pure from that which they associate with Him.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ^ط وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقَضِيَ بَيْنَهُمْ فِيمَا
فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

10:19: And the people were not but one nation but then they differed. And if the words of your Lord were not recorded before, indeed the matter would have been decided between them for that which they differed.

Since the beginning of time the religion for all people was one religion. It is not that polytheism was permitted before and it has now been forbidden, but polytheism was in fact started later. And if the words of your Lord were not recorded before, then indeed the matter would have been decided between them. But it will happen at its prescribed time. And the time when the matter will be decided has already been prescribed by Allah (SWT).

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ^ع فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا ^ع إِنِّي مَعَكُمْ مِنَ
الْمُنْتَظِرِينَ ﴿٢٠﴾

10:20: And they say, "Why has no sign come to him from his Lord?" Say, "The unseen is only for Allah. So wait, indeed I am with you among those who wait".

And they ask why no sign has been sent down from his Lord. As far as the truth is concerned, they have seen many signs. All matters are wisely decided by Allah (SWT). He knows which signs to show and the time to show them. So wait as I am waiting with you.

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا ^ط قُلِ اللَّهُ أَسْرَعُ مَكْرًا
إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

10:21: And when We give people a taste of Our Mercy after hardship has come to them,

they begin to conspire against Our verses. Say "Allah is swifter in planning". Indeed, Our messengers (angels) continue writing what they conspire.

When they see ease after hardship they begin to play games. Like the people of Makah, when they asked the Prophet (SAW) to pray for rain in order to end the drought. They said they would accept the faith, but when their circumstances changed they changed their minds. They make plans, but compared to their plans Allah (SWT) is the best of planners. And Our angels are writing whatever they plan.

هُوَ الَّذِي يُسِّرْكُمْ فِي الْبَرِّ وَالْبَحْرِ ۗ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ ۚ وَجَرَينَ بِهِمْ بِرِيحٍ طَيِّبَةٍ
وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۗ
دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ لَئِنِ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٢٢﴾

10:22: It is He Who enables you to travel, on dry land and on the sea until when you are aboard a ship and it floats with the wind and they rejoice therein, and when the wind blows then the waves come from every direction and they expect to be engulfed. They call upon Allah with sincerity, "If however You save us from this, then indeed we will be among the thankful".

It is Allah (SWT) who enables you to travel on dry land and sail on the sea, by providing resources such as vehicles on the land and ships for the sea. They rejoice when they board a ship and it floats with the wind, and they begin calling upon their false supporters when strong winds suddenly blow and waves come from every side. And when they see that their false supporters are unable to help them and their ship will sink they call upon Allah (SWT), the real helper. It is not only disbelievers but some believers also call upon false helpers. But when they find that their ship is about to sink they too call upon Allah (SWT) and they say "O Allah (SWT)! It is only You Who can help us, and if You save us from this we will be grateful".

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْعُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنْفُسِكُمْ ۗ
مَتَّعَ الْحَيَاةِ الدُّنْيَا ۗ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٢٣﴾

10:23: And when He saves them they then commit injustice in the land without right. O people! Your injustice is against yourselves, the benefit is of this world and then you will return to Us. Then We will inform you of what you used to do.

Your injustice and disobedience is against yourselves. You will have to face the consequences. The worldly life is but for a few days. You may enjoy this time for a short while, and then you will return to Us. So then We will inform you of what you used to do. So be prepared for the consequences and the punishment.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ
النَّاسُ وَالْأَنْعَامُ ۗ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا ۗ

أَتْنَهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ ۖ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

10:24: The example of this worldly life is like the water We have sent down from the sky, then plants grow on the earth and people and animals eat from it, when the earth has taken on its adornment and is beautified, the people suppose they have control over it, an order comes to it from Us by night or by day, and We make it as a harvest, as if it had not flourished yesterday. So like this We explain the verses for the thinking people.

Rain is used as an example to describe worldly life. The earth is given sustenance through rain, and it flourishes and becomes beautifully green and people and livestock feed from it. Similarly, plants grow and flourish and when the earth becomes beautified people and livestock take blessings from their Lord. People who live on the land think that they have control and power over it. Then Our order comes to it either by night or by day through wind, heavy rains and hail stones, and then it appears as though it had never flourished and existed yesterday. A similar example can be given of this world, its beauty and adornments are only for a few days. So like this We explain the verses for the thinking people.

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ ۖ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾

10:25: And Allah calls towards the House of Peace, and guides who He wills to the straight path.

And Allah (SWT) calls towards the House of Peace (heaven). And He guides those who want to attain guidance to the straight path.

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۗ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

10:26: For those who did good there is good and more. And their faces will not be covered by darkness or humiliation. Those are the dwellers of heaven and they will remain therein forever.

The pious and righteous will have an abode in heaven, and they will have more than this. They will have the acceptance of Allah (SWT) and the opportunity to see Allah (SWT). Their faces will not be covered in darkness (blackness) like the dwellers of hell. They will remain in heaven forever.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا ۖ وَتَرْهَقُهُمْ ذِلَّةٌ ۗ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۗ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

10:27: And those who earned evil, the recompense of an evil deed shall be its equivalent,

and their faces will be covered with humiliation. And there will be no one to save them from Allah. As if their faces are covered by a piece of dark night. Those are the dwellers of hell and they will remain therein forever.

Those who earned evil will be recompensed to its equivalent. The evil doers will not face the same consequences as the good doers. The good doers will receive extra reward but the evil doers will not receive extra punishment. One bad deed will only have one punishment. Their faces will be full of humiliation and there will be no one to save them from Allah (SWT). Their faces will be black like the darkest night. Those will be the dwellers of hell and they will remain therein forever.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فَرَزَلْنَا
بَيْنَهُمْ وَقَالَ شُرَكَائُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ ﴿٦١﴾

10:28: And that Day when We will gather them all and We will say to those who were polytheists, "Stop where you are, you and your associates". Then We will separate them and their associates will say, "You were not worshipping us".

The word Day is referring to the Day of Judgement. Allah (SWT) will gather everyone together on that Day. Allah (SWT) will say to the polytheists and those they worshipped, "Remain in your own places". On the Day of Judgement all humans and jinn from the beginning to the end of time will be present. This includes all humans and jinn who were also worshipped. This includes idols, statues, humans and jinn and angels. Each and every one will be commanded to stay in their places. It will be a time of commotion and chaos. Then the worshippers and the worshipped will be separated. The hopes these people had in their deities will all be lost. Their deities will clearly say to them, "When did we ask you to worship us?"

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ ﴿٦٢﴾

10:29: "Sufficient is Allah as a witness between us and between you that we were unaware of your worship".

The deities will say to the worshippers that if you are calling us liars then Allah (SWT) is our witness. And Allah (SWT) is sufficient as a witness and we were not aware of you worshipping us.

هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ مَا كَانُوا
يَفْتَرُونَ ﴿٦٣﴾

10:30: Then every soul will be put to trial for what it sent forth, and they will all be returned to Allah their truthful Lord. And lost from them is what they used to invent.

On that Day everyone will be tested. Whatever a person has done is only for their selves. All hope will be lost. Only the Master Allah (SWT) will be our helper. And every single person will know what they used to do, and whatever they used to invent will be lost.

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۗ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ ﴿١٠٣١﴾

10:31: Say, "Who gives sustenance from the skies and the earth? Or who has the right of hearing and sight? And who brings out the living from the dead, and brings out the dead from the living? And who plans the matters?" They will quickly say, "Allah". So say, "Then why are you not afraid of Him".

O Prophet (SAW)! Ask them who provides sustenance from the skies and the earth for them. Rain and climate is determined from the sky and vegetation is provided from the earth due to that energy. In this way mankind gets its sustenance. Who is the master of hearing and sight, both of these are provided by Allah (SWT). When the polytheists are asked about this they quickly say, "Allah (SWT)". Then ask them why are they not afraid of Him because they have made other Lords that they worship.

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ ۗ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ ۗ فَأَنَّى تُصْرَفُونَ ﴿١٠٣٢﴾

10:32: So that is Allah, your true Lord. So after the truth there is nothing but error, so how are you turned away?

The true Lord is Allah (SWT). Who are you taking as your Lord for worship besides Him? This is a clear error. Why do you not understand this and how are you turned away?

كَذَلِكَ حَقَّتْ كَلِمَاتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿١٠٣٣﴾

10:33: Like this the words of your Lord have proved true about those who are disobedient, that they will not believe.

Thus the words of your Lord have come into effect and these people will not believe due to their disobedience. Allah (SWT) has written using His unlimited knowledge on the sacred tablet, that these people will be defiantly disobedient, they will not believe and that they have done this by their own actions. This is called destiny (taqdeer). It means that it is Allah (SWT's) ultimate knowledge and it cannot be wrong. It has been written on the sacred tablet that you will do this. It is not written that you must do it. The written text on the sacred tablet is information and not an order. Some people think that because it is written it is the reason we do whatever it says, but actually this is incorrect. In reality we were going to do this anyway due to our own choices and Allah (SWT) knows this with His unlimited knowledge. He knows what will be done and by whom and at what time. This is the reason it was written on the tablets. We are not forced to do what is written but we are doing what is written with our own mind and choice, and this has come into effect.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ قُلِ اللَّهُ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ ﴿١٠٣٤﴾

10:34: Say, "Who from your associates begins creation, then repeats it?" Say, "Allah begins creation and then repeats it, so how are you deluded?"

O Prophet (SAW)! Ask them if their associates created the universe or anything within it, or are they able to create again, surely not. Allah (SWT) is the One Who has created from the beginning and He is the One who will create all humanity again on the Day of Judgement. So do you turn away from the straight path?

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ط قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ط أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ ۚ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٤﴾

10:35: Say, "From your associates, who gives guidance to the truth". Say, "Allah guides to the truth. So is He Who guides towards the truth more worthy of worship and to be followed, or he who guides not unless he is guided. So what is with you, how do you judge?"

O Prophet (SAW)! Ask them who guides towards the truth. Who is it that guides people who are lost and in need of guidance? It is Allah (SWT), for He guides towards the truth and He is the only One worthy of worship. How can those who cannot find the straight path themselves guide others? So what is with you and how do you judge?

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ط إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ط إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٥﴾

10:36: And most of them follow nothing but assumption. Surely, assumption does not benefit you at all compared to the truth. Indeed, Allah is All-Knowing of what they do.

They often follow their assumptions, even though it is nothing compared to the truth. Assumption does not benefit you at all. Allah (SWT) is fully aware of what they do.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَارَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٦﴾

10:37: And it is not possible to create this Quran other than Allah, but it is a confirmation of that which was before it and it is a detailed Book, and there is no doubt that it is from the Lord of all the worlds.

And this Quran is not someone's invention. It confirms scriptures that came before it and this is sufficient to prove that it is the word of Allah (SWT). It confirms the true verses that remain in previous scriptures, but not the ones which have been altered and changed. It is a detailed and explanatory Book. This all proves that it is from Allah (SWT), the Lord of all the Worlds.

أَمْ يَقُولُونَ افْتَرَاهُ ط قُلْ فَاتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَعْظَمْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٧﴾

10:38: Or do they say, "Has he (Prophet) invented it?" Say, "Then bring a surah like it and

call upon whoever you can besides Allah, if you are truthful”.

If they say that someone has invented the Quran, then O Prophet (SAW) tell them to bring just one Surah like it, and call upon whomever they want for help besides Allah (SWT) if they are truthful in their words. But if they cannot do it then know that no one is able to invent such a Book, including the Prophet (SAW).

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

10:39: No, they have denied what they could not comprehend in knowledge and whose interpretation has not reached them. Similarly, those before them denied. So see what the outcome of the unjust.

They denied what they could not comprehend in knowledge from the Quran. Similarly, those who came before them also denied the prophets and their Books. But see the outcome of the wrongdoers. This is a warning to the disbelievers. The same will happen to them that happened to earlier nations.

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ ۗ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾

10:40: And some from among them believe in it. And some from among them do not believe in it. And your Lord is All-Knower of the corrupters.

Some from them believed in it and some did not believe. The Prophet (SAW's) Lord knows well the corrupters. The path is open for them and they can turn whichever way they want. If guidance is sought then guidance is given. And if one is content on the wrong path then he will be left upon it.

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلكُمْ عَمَلُكُمْ ۗ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بِرِيءٌ مِمَّا
تَعْمَلُونَ ﴿٤١﴾

10:41: And if they deny you, say, "For me are my deeds and for you are your deeds. You are free from what I do, and I am free from what you do”.

If they still deny you even after you have explained everything to them, say to them that my work was to convey the message to you and I have done that in the best way. Now you are not responsible for my actions and I am not responsible for your actions.

Ibrahim (AS) has said in Surah 60 (Al-Mumtahanah) Verse 4;

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ ۚ إِذْ قَالُوا الْقَوْمِ مِنْهُمْ إِنْ أَنْتُمْ إِلَّا بَرِيءُونَ وَمِنْكُمْ وَمِمَّا
تَعْبُدُونَ مِنْ دُونِ اللَّهِ ۗ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ
وَحْدَهُ ۗ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۗ رَبَّنَا عَلَيْنَا مَا كُنَّا وَ

إِلَيْكَ أَنْبَنَّا وَإِلَيْكَ الْمَصِيرُ ﴿١٠١﴾

And the Prophet (SAW) said in Surah 109 (Al-Kafirun) that we do not worship that which you worship, our ways are separate.

Reference Surah 109 (Al-Kafirun) Verse 1-6;

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾
لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾
وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ﴿٣﴾
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾
وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ﴿٥﴾
لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ ^ط أَفَأَنْتَ تَسْمَعُ الصَّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿١٠٢﴾

10:42: And some among them listen to you. Can you make the deaf hear, even though they do not have any wisdom?

Some among them appear to listen to the Quran, but their purpose is not to attain guidance, therefore they are like the deaf. So can you Prophet (SAW) make them hear when they have no wisdom?

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ ^ط أَفَأَنْتَ تَهْدِي الْعُمْىَ وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿١٠٣﴾

10:43: And some among them look towards you. Do you guide the blind, even though they do not have sight?

And some among them appear to look towards you, but their intentions are somewhere else. So can you Prophet (SAW) show the blind the way? You Prophet (SAW) should not worry about such blind and deaf people.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٠٤﴾

10:44: Indeed, Allah does not wrong the people at all, but people wrong themselves.

Surely, Allah (SWT) does not wrong people at all. Allah (SWT) has given them eyes and ears with which they can see and hear. And He has given them vision and wisdom so that they may make judgements, but they wrong themselves.

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ^ط قَدْ خَسِرَ الَّذِينَ

كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

10:45: And the Day when He will gather together everyone as if they had not remained but for an hour of the day and they will recognise each other. Indeed, those are in loss who denied the meeting of Allah, and they were not the guided ones.

Allah (SWT) will gather them on the Day of Judgement. And they will forget all of the enjoyment of this world after seeing the terrifying scenes of Judgement Day and it will be as though they had remained in this world for less than an hour. A similar verse to this one is mentioned in Surah 79 (An-Nazi'at) Verse 46.

Reference Surah 79 (An-Nazi'at) Verse 46;

كَانَهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿١٠١﴾

And on the Day of Judgement they will all be in a different state.

Reference Surah 23 (Al-Mu'minin) Verse 101;

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١١١﴾

And some of them will be enemies of each other, and they will blame each other. Therefore those who denied Allah (SWT) and were not the guided ones will be in a state of loss.

وَأَمَّا نُورِيكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿١١٦﴾

10:46: And if We show you some of what We promise them, or We give you death, surely they will return to Us. Then Allah is a witness to what they do.

If they remain firm in their disbelief and polytheism they will return to Us, and We are witness to their deeds. If We punish them whilst you Prophet (SAW) are among them, or if We take you Prophet (SAW) in death, then it makes no difference to them because in the end they will return to Us. Allah (SWT) is a witness to their deeds and on the Day of Judgement they will not be able to run or hide.

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿١٢٤﴾

10:47: And for every nation there is a Prophet. So when their Prophet comes, it will be judged between them in justice, and they will not be wronged.

There has been a different prophet for every nation. Their Prophets came to them and fulfilled their responsibilities of guidance for them. Those who did not listen will be held responsible by Allah (SWT). In Surah 17 (Al-Isra) Verse 15 Allah (SWT) says that We do not punish anyone until We have sent Our prophet to them.

Reference Surah 17 (Al-Isra) Verse 15;

مِنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ
وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٧﴾

Another meaning of this could be for the Day of Judgement, when every nation will be gathered with their prophet. This is mentioned in Surah 39 (Za-Zumar) Verse 69.

Reference Surah 39 (Za-Zumar) Verse 69;

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ
وَهُمْ لَا يُظْلَمُونَ ﴿١٨﴾

Prophets will come and witnesses and then it will be judged between them in justice, and they will not be wronged.

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿١٩﴾

10:48: And they say, "When will this promise be fulfilled if you are truthful?"

And they say are you only scaring us when you warn us about the punishment? Then why do you not bring forth the punishment if you are truthful in your promise? This is referring to the disbelievers and what they would say to their prophets.

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلٌ ۗ إِذَا جَاءَ أَجَلُهُمْ فَلَا
يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٢٠﴾

10:49: Say, "I do not possess any harm or benefit for myself, except that which Allah wants. There is a specified term for every nation. When the time comes they cannot turn it back at all, nor can they bring it forward".

Say to the polytheists, "I do not possess any harm or benefit for myself, except that which Allah (SWT) wants". Everything is in the hands (control) of Allah (SWT). Prophet (SAW) has been told to say that harm and benefit is not in the control of any human being, but it is decided by Allah (SWT). Prophet (SAW) has enriched many people with Allah (SWT's) permission. This has been mentioned in Surah 9 (At-Taubah) verse 74.

Reference Surah 9 (At-Taubah) Verse 74;

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا ۗ وَلَقَدْ قَالُوا الْكَيْفَ وَكَفَرُوا بَعْدَ إِسْلِمِهِمْ وَهُمْ وَابِلَاءٌ يُنَالُوا ۗ وَمَا
يَسْمَوْنَ إِلَّا أَنِ اعْتَمُوا اللَّهَ وَرَسُولَهُ ۗ مِنْ فَضْلِهِ ۗ فَإِن يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۗ وَإِن يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ
عَذَابًا أَلِيمًا ۗ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَمَالَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢١﴾

And Allah (SWT) has prescribed a given term for every nation. It cannot be extended when that

time arrives.

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيِّنًا أَوْ نَهَارًا مَادَّا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾

10:50: Say, "Have you considered; if His punishment should come to you by night or by day, so why do the wrongdoers hasten towards it?"

So have you considered that punishment could suddenly come by day or by night, then what would you do? O wrongdoers! Why are you in such a hurry and so impatient?

أَتُمْ إِذَا مَا وَقَعَ أَمْنْتُمْ بِهِ طَأَلَّنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾

10:51: "And is it then when it has happened to you that you will believe in it? And indeed you were hastening towards it".

Will you believe in it when it actually happens? What is the point of believing after receiving the punishment? Allah (SWT) will then say that you now believe in it because it has already happened.

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾

10:52: And then it will be said to those who were wrongdoers, "Taste the eternal punishment. You are not recompensed except for that which you used to do".

Then the wrongdoers will be told to taste the eternal punishment due to their own wrongdoings. This means that no one will be treated unjustly.

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾

10:53: And they ask you, "What is the truth?" Say, "Yes I take an oath by my Lord, indeed it is the truth, and you will not cause failure to Allah".

And they ask the Prophet (SAW) if the hereafter and the accounting of deeds are all true. O Prophet (SAW)! Swear by your Lord that indeed it is the truth. It is not difficult for Allah (SWT) to resurrect you after death.

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ط وَأَسْرُوا النَّدَامَةَ لَمَارَأُوا الْعَذَابَ ۚ وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾

10:54: And if every soul that wronged had everything on this earth, it would offer it in ransom. And they will conceal their regret when they see the punishment, and they will be judged in justice and they will not be wronged.

At that time the wrongdoers will want to give all their worldly possessions as ransom, in order to be set free and to save their selves. But no one will have any possessions to give as ransom. This means that there will be no way of saving yourself. When the disbelievers see the punishment they will try to hide their regret. The Day they had denied is now apparent. And

then they will be judged in justice and they will not be wronged.

الْآ إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَالْآ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾

10:55: Beware! Indeed, it is for Allah whatever is in the skies and the earth. Beware! Indeed, the promise of Allah is true, but most of them do not know.

Beware! For everything that is in the earth and the skies belongs to Allah (SWT). Allah (SWT's) promise that we shall all be raised on the Day of Judgement is true. This will definitely happen but most of them do not believe it.

هُوَ يُحْيِي وَيُمِيتُ ۗ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

10:56: He gives life and death, and to Him you shall be returned.

Allah (SWT) gives life and death and to Him and we shall all return. But most of them do not know.

يَأَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ ۗ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

10:57: O people! Surely to you has come a reminder from your Lord, and a cure for what is in the chest, and guidance and blessings for the believers.

O mankind! A reminder has come to you from your Lord. The Holy Quran is a guide for those who recite it with their hearts and concentrate upon its meaning. The Quran purifies a person's heart and cures it, like a doctor cures a patient. This is the reason the Quran is also called the Quran-e-Hakeem (doctor). The Holy Quran is a cure for all illnesses whether physical or spiritual. It is Sunnah to read verses from the Quran for physical ailments. The Quran is also guidance for all of humanity, however only believers benefit from it.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا ۗ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾

10:58: Say, "In the blessings of Allah and His Mercy, therein they should rejoice. This is better than that which they accumulate".

This verse is referring to the Quran. In the previous verse the Quran was described as a blessing for the believers and that it came from Allah (SWT). Therefore we should celebrate and rejoice its arrival. To rejoice is to have a feeling of great joy and delight, which a person feels in his heart. It is permissible to rejoice and celebrate whilst staying within the boundaries of Shariah. A wedding is also a time of happiness and celebration, and it is permissible to do a Walima (marriage banquet) according to Sunnah. Undoubtedly, the revelation of the Quran is a highly joyful moment and by saying فَبِذَلِكَ it has been instructed to celebrate the revelation of the Quran. Since celebrating the arrival of the Quran is encouraged, we should then celebrate the coming of our most beloved Prophet (SAW). The Prophet (SAW) would fast on Mondays in gratitude for his birth. And the companions (RA) of the Prophet (SAW) would discuss the birth

of the Prophet (SAW). Therefore, how can celebrating the birth of the Prophet (SAW) be an innovation? Those who call their fellow believers polytheists should think twice. However, if someone is performing an action during the celebration which is not according to Shariah then we should stop them and guide them. In the Quran Allah (SWT) has mentioned that He has bestowed a favour on the believers by sending His Prophet (SAW).

Reference Surah 3 (Al-Imran) Verse 164;

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا

We should be thankful to Allah (SWT) for His Blessings and that He made us a part of the Ummah of Prophet (SAW).

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا ۗ قُلْ اللَّهُ أَدْنَىٰ لَكُمْ أَمْرًا عَلَىٰ
اللَّهِ تَقَفَرُونَ ﴿٥٩﴾

10:59: Say, "Did you see what sustenance Allah sent down for you, but you have made it unlawful and lawful?" Say, "Has Allah given you permission or do you invent (lies) against Allah?"

From this we learn that only Allah (SWT) has the right to make things lawful and unlawful, and can give permission to whomever He wills. Some things are proven to be lawful and unlawful from the Ahadith. Ahadith is the explanation of the Quran. We cannot make anything lawful or unlawful by ourselves, because it would be like inventing Shariah and that is not permitted. However, if someone leaves or avoids something due to illness then it is a different matter.

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ
أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

10:60: And what will be the assumption of those who invent lies against Allah on the Day of Judgement. Indeed, Allah is the possessor of bounty for the people, but most of them are not grateful.

Making things lawful and unlawful according to your own desires is not permissible. Some illiterate people calling themselves Sufi do this and call it a part of the religion. This is the same as taking matters in to your own hands and inventing lies against Allah (SWT). What do you think will happen to these people on Judgement Day? Allah (SWT) is the possessor of bounty for the people and He gives them time. He does not punish them instantly yet most of them are not grateful.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ
تُفِيضُونَ فِيهِ ۗ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ

ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿١١﴾

10:61: And you are not engaged in any matter, and do not recite from the Quran, and do not do any deed except that We are a witness over you when you are doing it. And not an atoms weight in the earth or in the skies is hidden from your Lord, or anything smaller than that or greater than that, but that it is (written) in an enlightened Book.

This is addressing the Prophet (SAW). Allah (SWT) is saying that He is a witness to when the Prophet (SAW) used to recite the Quran and invited people to the religion. This confirms that Allah (SWT) knows about all things from the beginning, and He is also a witness to our deeds. There is nothing, not even of an atom's weight that is hidden from Allah (SWT). The Prophet (SAW) is being told that We are watching your beautiful character and also witnessing what is happening to you. Everything you are doing is being registered in a clear Book.

إِلَّا إِنْ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾

10:62: Be warned, indeed the friends of Allah do not have any fear, nor will they grieve.

Auliyah is the plural for Wali, and Wali means friend. Therefore Wali-Allah means friend of Allah (SWT). These people are those who do good deeds and save themselves from committing sins, and they are near to Allah (SWT) and that is how they have become His friends. They will not be worried or afraid on Judgement Day, and they will not be sad when leaving this world. This means that they do not grieve about the past and they do not fear the future.

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٣﴾

10:63: Those who believed and remained fearful.

This verse is a continuation of the previous verse. This verse is about those who believe in Allah (SWT) and do good deeds, and refrain from disobedience and become the friends of Allah (SWT).

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۗ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٤﴾

ط
﴿١٤﴾

10:64: For them there is good news in the life of the world and in the hereafter. There is no change in the words of Allah. This is a great success.

They are able to come nearer to Allah (SWT) through their faith and fear. They receive good news in this world.

Reference Surah 41 (Fussilat) Verse 30;

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشُرُوا

بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

The angels deliver glad tidings to them from their Lord. Saying that they are successful in both this world and the hereafter.

وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۗ هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٥﴾

10:65: And let not their words sadden you. Surely, all honour is for Allah. He is All-Hearing, All-Knowing.

Prophet (SAW) is being told to not be saddened by the words of these foolish and stupid people. All power is in Allah (SWT's) control, and He will help you overcome these people by humiliating them before you. He hears all that they say and knows their actions.

الْآنَ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ ۗ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ ۗ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١٦﴾

10:66: Beware! Indeed, it is for Allah whatever is in the skies and in the earth. And those who call out to others besides Allah do not follow their associates. They follow nothing but assumption and they do nothing but misjudge.

The land and sky and everything within it belong to Allah (SWT). All humans, jinn and angels are His creation and property. The polytheists who associate partners with Allah (SWT) are misjudging. There is no truth or clear evidence in the hands of those who leave Allah (SWT) and call out to others. They are wandering in the dark. If a person was to use his wisdom then he would also be aware that Allah (SWT) has no partners. Since the creator is One, how then can there be any other associated with Him in worship.

هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ ﴿١٧﴾

10:67: It is He Who made for you the night so that you may rest in it and the day to see. And surely in it there are signs for the people who hear.

It is He Who has made the night for you to rest and recover from tiredness, and made the day enlightened so you that you can work with ease. Surely, there are signs in this for a people who listen. The words those who listen refer to those who listen and believe.

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ ۗ هُوَ الْغَنِيُّ ۗ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ إِنَّ عِنْدَكُمْ مِّنْ سُلْطٰنٍ بِهٰذَا ۗ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٨﴾

10:68: They say, "Allah has made a son". Exalted is He! He has no needs. To Him belongs all that is in the skies and the earth. You do not have any proof for this. Do you say about Allah that which you do not know?

And they say it is the child of Allah (SWT). A child is only needed by someone who needs to be

taken care of in old age. Allah (SWT) does not need any assistance. He is Pure! He is Exalted and needs nothing. He is Self-Sufficient! Everything in the skies and the earth belongs to Him. Everyone is in need of Him. He does not need anyone.

قُلْ إِنَّ الدِّينَ يَفْتَرُونُ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾

10:69: Say, "Indeed, those who invented lies against Allah will not be successful".

Saying that Allah (SWT) has a child is a very harsh statement about Him. This is inventing lies about Allah (SWT). Such people can never be successful in any way.

مَتَّعْنَا فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

10:70: Benefits of this world (for time being), then they must return towards Us. Then We will make them taste the severe punishment, because they used to disbelieve.

They can attain worldly enjoyment for a short while, but then they must return to Us and they will receive a severe punishment due to their disbelief.

وَآتِلْ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَاقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾

10:71: And recite to them the news of Nuh, when he said to his people, "O my people, if it is a burden upon you that I stand (before you) and warn you with the verses of Allah then I only trust in Allah. So act upon your plan and call your associates. Then your matter will not be hidden from you. Then decide about me and do not give me respite".

O Prophet (SAW)! Recite the news of Nuh (AS) (Noah) to the disbelievers of Makkah, so that they may think. Nuh (AS) said to his people that if my standing before you and warning you with the verses of Allah (SWT) is a burden for you, then beware that I am the prophet of Allah (SWT) and I trust in Him completely. You can call upon all your associates and carry out any plans you have made against me, and do not give me any respite. Your plans cannot make me weak.

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾

10:72: "So if you turn, I will not ask any reward of you. My reward is from Allah. And I have been commanded to remain a believer".

If you turn away from me and my advice then I do not ask anything of you. I do not have any fear of losing anything. My reward and recompense is from Allah (SWT). He is my Lord and He is the One Who has sent me on this mission. I have been commanded to remain an obedient

believer.

فَكَذَّبُوهُ فَجَبَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلْفَهُ وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٣﴾

10:73: So they denied him. So We saved him and those with him in the ark and We made them successors, and We drowned those who denied Our signs. See then how was the end of those who were warned.

Those who were unjust denied Nuh (AS). Then We saved him and his people by putting them on the ship, and We made them their successors. We drowned those who denied Our signs. So see the end of those who had been warned. This incident has been previously mentioned in Surah 7 (Al-A'raf) and further explanation will be forthcoming.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ
مِنْ قَبْلُ ۗ كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾

10:74: And then after him We sent Prophets to their people and they came to them with clear proof. But they were not to believe in that which they had denied earlier. Thus, like this We place seals on the hearts of those who exceed limits.

Then We sent prophets to their people after him with clear proofs and miracles. These people did not believe because they had already denied earlier. First they denied without thinking and then they remained stubborn in their denial. They claimed that they could not believe now because they had denied previously. So We have sealed their hearts due to this. The reason their hearts were sealed was due to their own disbelief and because they were transgressors.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا
مُجْرِمِينَ ﴿٧٥﴾

10:75: Then after them, We sent Musa and Haroon to Pharaoh and his leaders with Our signs. But they were arrogant and a criminal people.

Then after them We sent Musa (AS) and Haroon (AS) with Our signs to their people and Pharaoh and his establishment. By signs it is referring to the miracles of Musa (AS). But they were arrogant and denied and they were a criminal people. This is because they used to commit major crimes and this is the reason they denied the prophets sent by Allah (SWT).

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾

10:76: So, when came to them the truth from Us, they said, "Indeed, this is clearly magic".

So when they received the truth from Us they said the same things that other people used to

say about the truth. That it is magic.

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ ۗ أَسِحْرٌ هَذَا ۗ وَلَا يُفْلِحُ السَّحَرُونَ ﴿٤٧﴾

10:77: Musa said, "What do you say about the truth when it has come to you? Is it magic? But magicians will never succeed".

Musa (AS) said what have you said about the truth that has come to you? Do you think this is magic? Just think about this, magicians are never successful because their actions are based upon deceit and so they deceive people. So how then can you compare the truth with magic?

قَالُوا أَجِئْتَنَا لِنَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ ۗ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ﴿٤٨﴾

10:78: They say, "Have you come to us so that you can turn us away from that which we found our forefathers upon, and so that you two may have a higher status in the land? And we are not believers in you two".

They say have you come to us so that you may turn us away from the path of our forefathers. Do you want to take over our land? Therefore we cannot believe in you. This is how the previous people would speak to their prophets.

وَقَالَ فِرْعَوْنُ أَئْتُونِي بِكُلِّ سِحْرٍ عَلِيمٍ ﴿٤٩﴾

10:79: And Pharaoh said, "Bring to me every learned magician".

Pharaoh called his leaders and discussed the matter with them. They all decided to call all the learned magicians to compete with Musa (AS). The reason for this was so that they could save their respect and secondly to be able to say to the people that Musa (AS) is a magician.

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُم مُّوسَىٰ أَلْقُوا مَا أَنْتُمْ مُّلقُونَ ﴿٥٠﴾

10:80: So, when the magicians came, Musa said to them, "Throw whatever you are about to throw".

When the magicians arrived and were face to face with Musa (AS), they discussed who would throw down first. Musa (AS) told them to go first and cast whatever they wanted to cast.

فَلَمَّا أَلْقَوْا قَالَ مُّوسَىٰ مَا جِئْتُمْ بِهِ السَّحْرُ ۗ إِنَّ اللَّهَ سَابِطُهُ ۗ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٥١﴾

10:81: So, when they threw, Musa said, "Whatever you have brought is magic. Indeed, shortly Allah will prove it false. Indeed, Allah does not prosper the work of the corruptors".

When they showed their magic, Musa (AS) said that whatever they had brought was magic and

Allah (SWT) would prove it false. Allah (SWT) does not prosper the work of the corruptors.

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

10:82: "And Allah proves the truth with His words, even if the criminals do not like it".

When Musa (AS) threw his staff upon Allah (SWT's) order, it finished all their magic tricks. So like this Allah (SWT) proved the truth through His words. The explanation of this incident can be found in Surah 7 (Al-A'raf) and Surah 20 (Ta Ha).

فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ عَلَىٰ خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ ۗ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ ۗ وَإِنَّ لِمَنْ الْمُسْرِفِينَ ﴿٨٣﴾

10:83: But they did not believe in Musa except some youths from his people, for the fear of Pharaoh and his leaders that he would put them in difficulty (persecute). And indeed Pharaoh was a transgressor in the land, and indeed he was from among the transgressors.

Only a few youths from Musa (AS's) people believed. Scholars have differing opinions about this verse. Some have said that this verse mentions the youth from Musa (AS's) people. Others have said that these are the youth from Pharaoh's people, and the wife of Pharaoh Asiya (RA) is included among those people. The word هُمْ means that it is more likely that this verse is referring to Pharaoh's people. They were afraid of Pharaoh because he was a haughty transgressor.

وَقَالَ مُوسَىٰ يُقَوْمِ إِنِ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُّسْلِمِينَ ﴿٨٤﴾

10:84: And Musa said, "O people, if you believe in Allah then have trust in Him if you are believers".

And Musa (AS) said to his people that if you believe in Allah (SWT) then trust in Him. He said this when Bani Israel said they were in torment before Musa (AS's) arrival, and they were still in torment. Then Musa (AS) replied to them by saying "O people, if you believe in Allah (SWT), then have trust in Him if you are believers". Just as it is in Surah 7 (Al-A'raf). Musa (AS) said have faith and remain patient, Allah (SWT) will guide us through.

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾

10:85: So, they said, "We have trusted in Allah. O our Lord! Do not put us in a test because of the wrongdoing people".

Upon the advice of Musa (AS), the people showed kindness and agreed that they would indeed only rely upon Allah (SWT). And then they prayed to Allah (SWT) saying O Allah (SWT), do not put us in trials because of the unjust people, and do not give them power and strength to punish us.

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِينَ ﴿٨٦﴾

10:86: "And free us with your mercy from the disbelieving people".

And free us from the disbelieving people with Your Mercy. The Children of Israel said this because they were Pharaoh's prisoners.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّأِ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَاقِيمُوا الصَّلَاةَ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٦﴾

10:87: And We sent revelation to Musa and his brother, "Give shelter to your people and make Egypt your home, and face your houses towards the Qibla and establish prayers. And give glad tidings to the believers".

So We told Musa (AS) and his brother to take shelter in their homes in Egypt. And since you cannot make a place for worship under the current circumstances, turn towards Qibla within your homes. And establish your prayers as this is the only way of obtaining help from your Lord. Before the migration from Makkah, believers were also given this same command. And Allah (SWT) said to give glad tidings to the believers, that the time of freedom is near. Allah (SWT) will help you.

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ ۗ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرُوا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

10:88: And Musa said, "O Our Lord! Indeed, you gave adornment and wealth to Pharaoh and his leaders in the life of this world, so that Our Lord they may lead astray from your way. O our Lord! Destroy their wealth and harden their hearts, so they will not believe until they see the painful punishment".

Musa (AS) prayed saying; O Lord! Indeed, you gave adornment and wealth to Pharaoh and his leaders, and wealth such that those who saw it had a desire to have something similar and wanted to be like them. O Our Lord! It is this wealth they are using to stop people from following Your way. O Lord! They consume due to your blessings yet they go against your commands. O Lord! Destroy their wealth and harden their hearts. So that they will not believe until they see the painful punishment.

قَالَ قَدْ أُجِيبْتُ دَعْوَتِكُمْ فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

10:89: (Allah) Said, "Indeed, I have accepted the prayer of you two, so remain straight (on the path) and do not follow the way of those who do not know".

Allah (SWT) informed Musa (AS) that his prayer had been accepted and to remain steadfast. This is prayer of Musa (AS) upon which Haroon (AS) said, "Ameen! Ameen!" If there is a delay in the acceptance of the prayer then do not follow the ways of the foolish, because everything happens at its prescribed time.

وَجُوزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۖ حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ
قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

10:90: And We crossed the Children of Israel over the sea, and Pharaoh and his army pursued them with injustice and enmity. Until when drowning overtook him he said, "I believe that there is no Lord except Him, whom the Children of Israel believed in and I am among the believers".

Then with the command of Allah (SWT), Musa (AS) left Egypt with the Children of Israel. Pharaoh became aware of this and he pursued them with his army. When approaching the river Qulzum, the Children of Israel began to worry that the river was ahead and Pharaoh's army was behind them. Then Musa (AS) reassured them. Allah (SWT) gave Musa (AS) a command to strike the sea with his staff. The water stopped and there became a clear path, and the Children of Israel were able to pass with ease. Seeing this, Pharaoh's army also began entering the water. As the last person from the Children of Israel left the water on the other side, the final person from Pharaoh's army entered the water and Allah (SWT) commanded the water to meet again. Pharaoh and his army began to drown and Pharaoh in his helpless moments said, "I believe that there is no Lord except Him, whom the Children of Israel believed in, and I am among the Muslims". His eyes had now opened but it was too late.

الَّذِينَ وَقَدَّ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

10:91: Now? And indeed you have disobeyed before and you were of the corruptors.

What is the point of accepting the faith now? You remained disobedient your entire life and you were among the corruptors.

فَالْيَوْمَ نُنَجِّيكَ بِجَدِّنَا لِيَتَذَكَّرَ لِمَن حَلَفَ آيَةً ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنِ آيَاتِنَا لَغَفُلُونَ ﴿٩٢﴾

10:92: So, today We will save your body, so that you remain a sign for those who come after you. And indeed many of the people are unaware of Our signs.

So today We will save your body, so that you may remain a sign of fear for those who are to come after you. Even today Pharaoh's body can be found in a museum in Cairo, Egypt.

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبَوَّأً صِدْقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ ۖ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ
الْعِلْمُ ۗ إِنَّ رَبَّكَ يَفْضِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

10:93: And indeed, We gave shelter to the Children of Israel, a good shelter and We gave them as sustenance good things. They did not differ until the knowledge had come to them. Indeed, your Lord will judge between them on the Day of Judgement, about that which they used to differ.

Indeed, We gave the Children of Israel a good shelter. There is no evidence of them returning to Egypt. However, after leaving the land of Theeh (Tuwa) they were given provision in the pure land of Palestine, and pure sustenance was provided to them. Rather than being grateful to Allah (SWT) they began to argue with each other and they did this after the knowledge had come to them. This proves that they differed purely due to their arrogance and enmity for each other. Indeed, on the Day of Judgement the Lord of the Prophet (SAW) will judge between them for that which they used to differ on.

فَإِنْ كُنْتُمْ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ ۚ لَقَدْ جَاءَكَ الْحَقُّ
مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾

10:94: So, if you are in doubt about that which We have revealed to you, then ask those who read the Book before you. Surely, the truth has come to you from your Lord. So do not be among those who doubt.

This verse is addressing the Prophet (SAW), but through the Prophet (SAW) the Ummah is being educated. This is because the Prophet (SAW) never had a doubt about the revelation.

Reference Surah 10 (Yunus) Verse 104;

قُلْ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي
يَتَوَقَّعُكُمْ ۗ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٩٥﴾

This confirms that some people definitely had doubts. If you ask those who read previous scriptures with integrity, they can prove that the Quran invites you to the same message as previous prophets and their Books.

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُونَ مِنَ الْخَاسِرِينَ ﴿٩٦﴾

10:95: And do not be of those who denied the verses of Allah, surely you will be among the losers.

The Ummah is being addressed here through the Prophet (SAW). They are told to not be among those who denied the Books of Allah (SWT). The path of denial is the path of destruction.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

10:96: Indeed, those on whom the words of your Lord are justly carried out will never believe.

These are those people who always remain in disbelief and disobedience. Nothing has an effect on them. This is because they have lost the ability to accept the truth.

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾

10:97: Not even if all the signs come to them, until they see the painful punishment.

They will not believe, even if all the signs come to them and they see the painful punishment. If they do believe after seeing the punishment then their belief will not benefit them.

Reference Surah 40 (Ghafir) Verse 85:

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَاسَنَا ۖ سُنَّتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ ۗ وَخَسِرَ هُنَالِكَ
الْكَافِرُونَ ﴿٨٥﴾

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ ۗ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ غَدَابَ
الْحَزِيِّ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٨٦﴾

10:98: Why did not any city believe and its belief would have benefitted it like the people of Yunus? When they believed, We removed the humiliation of punishment in the life of this world and We benefitted them for a time.

The cities Allah (SWT) destroyed did not have any belief that could benefit them, except for the people of Yunus (AS). When Yunus (AS) realised that the warnings had no effect on the people, and that the nation would be punished, he did not wait for revelation and told the people that they would soon receive punishment. When the people began to feel as though a punishment was about to arrive they took all their families and children out of the city. They began to repent and asked for forgiveness. Allah (SWT) accepted their repentance and took away the punishment. When Yunus (AS) heard of this he did not return to his people but went somewhere else. Later he faced the incident with the ship and the whale. Since the people were saved from worldly punishment, we can hope that they will be forgiven in the hereafter. But for this to happen they must remain steadfast upon their belief.

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۖ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا
مُؤْمِنِينَ ﴿٩٩﴾

10:99: And if your Lord had wanted surely all those on the earth would have believed, all of them entirely. Then would you force people, until they become believers?

It was the Prophet (SAW's) desire that everyone become a believer. So Allah (SWT) said that if He wanted then everyone would have believed. But He has given free will to the people and He does not want to make the people believe by force. But rather He has given them the choice to either believe or not to believe.

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾

10:100: And it is not for any soul to believe except by the permission of Allah. And He will place impurity on those who will not use wisdom.

It is not for any soul to believe except with the permission of Allah (SWT). His permission is only

granted to those who decide to believe through their own choice. And He spreads impurity on those who do not concentrate on His signs and remain in disbelief.

قُلْ انظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ ۖ وَمَا تُعْجِبُ الْآيَاتِ وَالنُّذُرِ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾

10:101: Say, "Look at what is in the skies and in the earth". And the signs and warnings do not benefit a people who do not believe.

O Prophet (SAW)! Tell them to look towards the skies and the earth. Concentrate and think about Allah (SWT's) signs. Those who do not believe in the signs and warnings do not benefit from them. It is all the same for them and they will not believe.

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ ۗ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿١٠٢﴾

10:102: So, they do not wait except like in the days of those who passed on before them. Say, "Then wait, I am with you among those who wait".

They are waiting for the arrival of the days that had previously come to the people before them. This actually means the days when the believers will be saved and the disbelievers will be destroyed. Tell them to wait and I am also waiting with you.

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ ﴿١٠٣﴾

10:103: And then We saved Our Prophets and those who believed. Thus, it is Our duty to save the believers.

Then We saved the prophets and the believers. Thus, it is Our obligation to save the believers. Allah (SWT) does not have any obligations to us but Allah (SWT) is Most Merciful and Kind to the believers.

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ ۗ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾

10:104: Say, "O people! If you are in doubt about my religion, then I do not worship those whom you worship besides Allah, but I worship Allah, He Who gives you death, and I have been commanded to be among the believers".

O Prophet (SAW)! Say to the people that if you have doubts about my religion then I am not of those who worships idols as you do. I only worship Allah (SWT). The polytheist and my ways are separate. I only worship Allah (SWT) and He has control over each and every being. He destroys when He wants, because life and death is in His control. I have been commanded to remain a believer.

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا ۖ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾

10:105: And keep your direction towards the religion of truth and do not be among those who associate others with Allah.

And maintain your direction towards the true religion and always follow the straight path. And I am not from among those who associate others with Allah (SWT).

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ ﴿١٠٥﴾

10:106: And do not call besides Allah, those who can neither benefit you nor harm you, so if you do, then indeed you will be from among the wrongdoers.

Do not call besides Allah (SWT) those who cannot benefit or harm you. If you do then it is completely unjust. It is only Allah (SWT) Who is worthy of worship. He Who has created everything and provided all the necessities for life. The Prophet (SAW) is being addressed in this verse but the message is for all human beings.

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۗ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۗ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٦﴾

10:107: And if Allah should touch you with suffering, then no one can remove that but Him. And if He intends goodness for you, then there is no one to stop His mercy. He causes it to reach whomsoever He wills of His servants. And He is the All-Forgiving, Most Merciful.

If any harm reaches the Prophet (SAW), then there is no one to remove it except Allah (SWT). Allah (SWT) takes away difficulty and brings ease. However, difficulties can be removed with the prayers of those close to Allah (SWT). In the same way Pharaoh's people had said to Musa (AS), لَئِنْ كَشَفْتَ - 'If you remove this suffering'. Prophet Isa (AS) would cure the blind and leapers. It is not considered associating partners with Allah (SWT) if someone attains help from Allah (SWT) indirectly through prophets, friends of Allah (SWT) or other resources. This is called Nisbat-e-Majazi.

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۚ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٧﴾

10:108: Say, "O people! Surely the truth has come to you from your Lord. So whoever finds guidance he finds it for himself, and whoever goes astray that is upon him. And I am not a guardian over you".

O Prophet (SAW)! Tell the people that the truth has come to them from your Lord. The Quran and Islam, by which you must believe in Allah (SWT) and His Prophet (SAW), and there is no force in the religion. Those who attain guidance attain it for themselves, and those who go astray do so for themselves. The one who attains guidance will benefit from it, and he who goes astray will only suffer in the end. It is my duty to warn you and give you glad tidings. It is not my responsibility to make someone believe by force.

leave worldly desires for Allah (SWT) then He will bless you with His favours. But if you are engrossed in worldly life and its possessions then that is a deception and you will ruin your hereafter. And if you turn away then I fear the punishment of a great Day for you.

إِلَى اللَّهِ مَرْجِعُكُمْ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١١﴾

11:4: To Allah is your return, and He is Able to do all things.

You will return to Allah (SWT). He is Competent over all things. On the Day of Judgement He will treat everyone according to their status.

أَلَا إِنَّهُمْ يَتَّخِذُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ۗ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ لَا يُعَلِّمُهُم بِمَا يُسْرُونَ
وَمَا يُعَلِّمُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٢﴾

11:5: Beware! Indeed, they turn their chests so that they may hide from Him. Beware, when they cover themselves with clothes, He knows what they conceal and what they reveal. Indeed, He knows the secrets of the chests.

Beware! They turn their chests to hide from Allah (SWT). They think that they may be able to hide by either turning away or looking down. But how can anyone hide from the Almighty Allah (SWT)? Allah (SWT) can see even when they cover themselves with clothes. He knows everything. He even knows the secrets of the heart.

Part 12

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۗ كُلُّ فِي كِتَابٍ

مُبِينٍ ﴿١١﴾

11:6: And there is no creature on earth but upon Allah is its sustenance and He knows the places it rests and where it roams. All of it is in an enlightened Book.

And there is no creature in or upon the earth that does not have provision from Allah (SWT). Allah (SWT) has taken the task of providing provision upon Himself as His favour. Allah (SWT) knows all the needs of His creation. He will surely provide that which He has planned as sustenance for His creation. A lion will consume meat and He has provided this for it. Nightingales eat fruit and He will provide for them. Allah (SWT) also knows the locations of their habitats and where they roam. Everything is written in a clear and enlightened Book called Loh-e-Mehfooz; The Book of Decrees with Allah (SWT).

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا

سِحْرٌ مُبِينٌ ﴿١٢﴾

11:7: And it is He Who has created the skies and the earth in six days, and His throne was upon water, so that He may test you, to see who performs good deeds from among you. But if however you say, "You are to be resurrected after death", then surely the disbelievers will say, "It is nothing but clear magic".

It is Allah (SWT) Who has created the skies and the earth in six days, and this has already been explained earlier. However, what was before the universe and what did Allah (SWT) rule over? Allah (SWT) then said that His throne was upon water, just like it is above the skies at the moment. So from this we learn that water was created before the skies and the earth. This was due to the fact that water was needed to create all of His creation.

Reference Surah 21 (Al-Anbiya) Verse 30;

أُولَئِكَ يَرَى الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۗ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ

حَيٍّ ۗ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

Those who worship idols as their gods should carefully consider who is really worthy of worship, the Creator or creation. Then Allah (SWT) said that the reason for creation was to test people. To see who would perform good deeds and who would perform bad deeds. Whenever Prophet (SAW) mentioned being raised after death the disbelievers would say that it is nothing but magic.

وَلَيْنَ أَخْرَجْنَاهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾

11:8: And however, if We remove the torment from them for a prescribed time, they will surely say, "Who has stopped it?" Beware, the Day it comes to them, it will not be averted from them. And they will be surrounded by that which they used to mock.

When they are warned for their mischief they ridicule it by asking when it will arrive. They ask why it does not arrive and what is stopping it. Beware! It will not be averted on the Day it arrives, and they will be surrounded due to their own wrongdoings. Allah (SWT's) promise will surely be fulfilled. If they truly understood this then they would not ridicule it.

وَلَيْنَ آدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ ۗ إِنَّهُ لَيَكْفُرُ ۗ ﴿١٢﴾

11:9: And if We gave mankind a taste of Mercy and then We withdrew it from him, indeed he would have become hopeless and ungrateful.

If We gave mercy to human beings and then withdraw it from them, then they would surely lose hope and be ungrateful. They would say their good times had gone and there is no purpose for their lives. And they would forget all the blessings they had.

وَلَيْنَ آدَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَّسْتَهْلِكَةٍ لَّيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۗ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٣﴾

11:10: And however, if We gave him a taste of Our favour after difficulty had reached him, he will surely say, "The difficulties have gone away from me". Indeed he is arrogant and boastful.

If We turn a person's days around and he sees ease after hardship, he becomes arrogant and boastful. He thinks that everything has changed due to his own actions.

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ ۗ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٤﴾

11:11: Except those who remained patient and performed good deeds. For them there is forgiveness and a great reward.

Except for those who remained patient and performed good deeds. This is referring to the believers, in that they remain patient and calm under any circumstances and they follow the commandments of their Lord. Even those who make small mistakes will be forgiven, and they will receive a greater reward for their deeds.

فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَن يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۗ إِنَّمَا أَنْتَ نَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٥﴾

11:12: Then would you possibly leave some of what has been revealed to you, and your chest is tight due to this, because they say, "Why has a treasure not been sent down to him, or an angel come to him?" You are only a warner. And Allah is Able to do all things.

O Prophet (SAW)! You should not leave out some of that which has been revealed to you, and your chest should not be constrained due to their demands. They demanded, “Why has there not been a treasure sent down to you, or an angel sent down to you?”

Reference Surah 25 (Al-Furqan) Verse 8:

أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۗ وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾

O Prophet (SAW)! Your work is to warn and invite them towards Allah (SWT). Allah (SWT) is the Disposer of all things. You must leave all the consequences up to Allah (SWT).

أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ ۖ وَادْعُوا مَنِ اسْتَدْعَيْتُمْ مِّن دُونِ اللَّهِ إِن كُنْتُمْ صَادِقِينَ ﴿١٣﴾

11:13: Or they say, “He invented it”. Say, “Then bring ten Surah like it that have been invented and call upon whomever you can call besides Allah, if you are truthful”.

Or they say that he has invented this scripture. O Prophet (SAW)! Say to them, “If you think that I have invented it then invent ten Surah like it, and call upon whomever you want besides Allah (SWT)”. The same was said in Surah 52 (At-Tur) Verse 34 and in Surah 17 (Al-Isra) Verse 88.

Reference Surah 52 (At-Tur) Verse 34:

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ ﴿٣٤﴾

Reference Surah 17 (Al-Isra) Verse 88:

قُلْ لِّبَنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿١١﴾

فَالَمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَن لَّا إِلَهَ إِلَّا هُوَ ۚ فَهَلْ أَنْتُمْ مُّسْلِمُونَ ﴿١٤﴾

11:14: So if they do not accept you words, then know that it has been revealed with the knowledge of Allah and that there is no deity except Him. Then would you not be believers?

The challenge set by the Prophet (SAW) can also be made by believers until Judgement Day. Allah (SWT) said that if they are unable to answer your challenge then know that it has been revealed with the will of Allah (SWT). There is no deity except Him. So do you now accept the Quran or not?

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾

11:15: Those who desire this worldly life and its beauty, We will fully recompense them therein for their deeds, and they will not be deprived in it.

We give the reward for this worldly life and its adornments to whoever strives for it. When these people do good their intention is not to please Allah (SWT), but they only want to gain a worldly reputation. Allah (SWT) says that We give them their reward for deeds in this world.

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۗ وَحَبِطَ مَا صَنَعُوا فِيهَا وَ بَطُلٌ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

11:16: Those are the ones who having nothing but fire in the hereafter, and whatever they have produced in it is wasted, and worthless is what they have been doing.

And whatever they did in this world is lost. This world temporary. Every material thing accumulated in it, and all that you acquire will face destruction in the end. These people will lose everything they have acquired.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كِتَابٌ مُّوسَىٰ إِمَامًا وَرَحْمَةً ۗ أُولَئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۗ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٦﴾

11:17: So the one who is upon clear evidence from his Lord and it is read by a witness from Him, and before it was the Book of Musa, to guide and a mercy. Those people believe in it and whoever disbelieves from the factions, then surely hellfire is his promised destination. So have no doubt about it, because it is the truth from your Lord, but most people do not believe.

How can a person who has already found the signs of Allah (SWT) still deny and not believe. When they have already witnessed the solar system, seen the evidence of Judgement Day throughout the Quran, and seen that the Quran also confirms what was written in previous scriptures given to Musa (AS). Surely hellfire is the destination of the people from sects who do not believe, and there can be no doubt about this. This is the truth from your Lord, but most of the people do not believe due to their ignorance.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۗ أُولَئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۗ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٧﴾

11:18: And who is more unjust than he who invents a lie against Allah? Those will be presented before their Lord and the witnesses will say, "These people are the ones who invented lies about their Lord". Beware the curse of Allah is upon the wrongdoers.

Who is more unjust than the one who invents lies against Allah (SWT)? This actually means those who refer something to Allah (SWT) which He has not said. On the Day of Judgment,

when these people are presented before Allah (SWT), the angels, prophets and the righteous people will be witnesses against them. And they will say, "These are the cursed ones who invented lies about their Lord". Beware, for they are the people who stop and hinder others from the path of Allah (SWT). They do not come to the straight path themselves, nor do they let anyone else come to the straight path. They create doubts and questions in the hearts and minds of people.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۗ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾

11:19: Those who avert from the path of Allah and seek a reason for it, and they are rejecters of the hereafter.

Disbelievers who avert from Allah (SWT's) path try and make the right path seem like it is the wrong path. And they deny the hereafter and are cursed by Allah (SWT).

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۚ يُضَعِفُ لَهُمْ
الْعَذَابُ ۗ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

11:20: And they were not causing failure in the land, nor have they any helper besides Allah. And their punishment will be doubled; they did not have the ability to hear or to see.

The unjust cannot cause failure to Allah (SWT). They cannot hide from Allah (SWT) in this vast earth. Nor is there anyone who will intercede for them before Allah (SWT), to obtain forgiveness for them. And so their punishment will be multiplied. This is because firstly they themselves went astray, and secondly they misguided others. In spite of having hearing and sight they are unable to use them. This has been mentioned in Surah 46 (Al-Ahqaf) Verse 26 and Surah 67 (Al-Mulk) Verse 10.

Reference Surah 46 (Al-Ahqaf) Verse 26;

وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنَّا مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفِيدَةً ۗ فَمَا آغْنَىٰ عَنْهُمْ سَمْعُهُمْ
وَلَا أَبْصَرُهُمْ وَلَا أَفِيدَتُهُمْ مِّنْ شَيْءٍ إِذْ كَانُوا يُجْحَدُونَ ۗ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٠﴾

Reference Surah 67 (Al-Mulk) Verse 10;

وَقَالُوا لَوْلَا كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿٢١﴾

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾

11:21: Those are the ones who have harmed themselves and they have lost whatever they used to invent.

These are the people who have harmed themselves and they have lost whatever they used to

invent. They have lost all their deeds and only their wrongdoings remain.

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْآخْسَرُونَ ﴿٢٢﴾

11:22: There is no doubt that in the hereafter they will be in loss.

On the Day of Judgement their false allies will be gone and on that Day they will be in a great loss.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ ۗ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾

11:23: Indeed, those who believe and do good deeds and humbled themselves before their Lord, those people are the dwellers of heaven. And therein they will remain forever.

Indeed, those who believe and continue to do good deeds and remain humbled towards their Lord will be given the abode of paradise from their Lord. In which they will abide eternally.

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۗ هَلْ يَسْتَوِيَانِ مَثَلًا ۗ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

11:24: An example of two groups is like the blind and the deaf, and the seeing and the hearing. Are they both the same in example? Then will you not be mindful?

Allah (SWT) said that the example is like that of two groups. One group is blind and deaf and the other can see and hear. This example is of one group who are disbelievers and disobedient, and the other group who are believers and obedient. The deaf and blind cannot be like those who see and hear, like this the disbelievers and believers cannot be the same. They are not the same in this world nor will they be the same in the hereafter. As mentioned in another verse of the Quran.

Reference Surah 59 (Al-Hashr) Verse 20;

لَا يَسْتَوِيٰ أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۗ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾

The dwellers of heaven are successful and achieve their goals. Yet the disbelievers are still not mindful.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۖ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

11:25: And surely We sent Nuh towards his people, "Indeed, I am a clear warner to you".

We sent Nuh (AS) to his people with a clear message. He invited his people to monotheism. This is the same invitation that all the prophets have been giving to their people. As it has been said in Surah 21 (Al-Anbiya) Verse 25.

Reference Surah 21 (Al-Anbiya) Verse 25;

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

All prophets sent before Prophet (SAW) received the same revelation, that there is no deity other than Allah (SWT) so only worship Him.

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۗ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْبِئْسِ ﴿٢٦﴾

11:26: "So do not worship other than Allah. Indeed, I am fear for you a painful Day of punishment".

Nuh (AS) said the same thing to his people. Nuh (AS) told his people that he had come to warn them about the Last Day and to not worship others besides Allah (SWT). Because he feared the punishment of a painful Day for them.

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرِكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرِكَ إِلَّا الَّذِينَ هُمْ
أَرَادْنَا بِأَدْبَى الرَّأْيِ ۗ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾

11:27: So the leaders from his people who disbelieved said, "We only see you as a human like us, and we do not see you being followed except by those who are the meanest in our first sight. And we do not see any greatness in you over us, but we think of you as a liar".

So the leaders of the disbelievers said we think of you as a human just like us. This is the same doubt that many other disbelieving nations had about their prophets. They could not comprehend being a prophet and a human at the same time. They questioned how a human could also be a prophet. There is no doubt that all the prophets were human. But even though they were human they were not ordinary humans. They had completely different abilities to ordinary humans. On one hand they received blessings from Allah (SWT), and then on the other hand they distributed these blessings to the people. An ordinary human cannot become a prophet even by trying his utmost. All prophets have been chosen by Allah (SWT). The leaders said we see that only the weak from among us follow you. It seems as though in the beginning only the poor and weak followed the prophets. The rich and popular continued to deny. As mentioned in Surah 43 (Az-Zukhruf) Verse 23.

Reference Surah 43 (Az-Zukhruf) Verse 23;

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ
آثَرِهِمْ مُّقْتَدُونَ ﴿٢٣﴾

As mentioned in this verse; 'And we do not see in you any of your greatness over us, but we think of you as a liar'.

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي رَحْمَةً مِنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ ۗ

أَنْزَلْنَاكُمْوهَا وَأَنْتُمْ لَهَا كِرِهُونَ ﴿١١٨﴾

11:28: Said, "O people! Have you seen if I am upon clear evidence from my Lord, and He bestowed upon me His Mercy and it was hidden from you? So shall we force it upon you while you do not like it?"

He said, "O my people! Do you not see that I am upon clear evidence from my Lord, and He has blessed me with His Mercy, which you cannot see?" The disbelievers and polytheists are blind because they cannot see the truth. And so they told their prophets that they are like them. So should we make you believe by force when you do not like it?

وَيَقَوْمٍ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنِ اجْتَرَىٰ عَلَى اللَّهِ وَ مَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا ۗ إِنَّهُمْ مُلْقَوْنَ رَبَّهُمْ وَلِكِنِّي أَرْكُم قَوْمًا تَجْهَلُونَ ﴿١١٩﴾

11:29: "And, O people! I do not ask you for any wealth for this. My reward is only from Allah, and I would not push away those who have believed. Indeed, they will meet their Lord, but I see that you are an ignorant people".

O my people! Do I ask you for any wealth that would make you feel uncomfortable? My reward is only from Allah (SWT). He has given me this responsibility and I am not going to push or turn away the believers by listening to you. Those whom you think of as poor and mean have the treasure of faith, and this is much better than the status of this world. No amount of wealth and treasure can compare with true faith. These believers will soon meet their Lord. I cannot turn them away due to you ignorant people.

وَيَقَوْمٍ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ ۗ أَفَلَا تَذَكَّرُونَ ﴿١٢٠﴾

11:30: "And, O people! Who will help me against Allah if I push them away? Then will you not be mindful?"

O my people! Who will help me against Allah (SWT) if I push these people away? Do you not listen and are you not mindful?

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَرَدُّوْا أَعْيُنَكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا ۗ اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ ۗ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ﴿١٢١﴾

11:31: "And I do not say to you that I have the treasures from Allah, nor that I know of the unseen, and I do not say I am an angel, nor do I say about those who are lower in your eyes that Allah will never bestow His favours upon them. Allah knows best what is in their souls. Indeed, then I would be from among the unjust".

I did not claim that I have all the treasures from Allah (SWT), nor do I say that I have all the knowledge of the unseen, and I have not claimed to be an angel. And neither do I say or will say, that those who follow me and you look down upon will not be bestowed any of Allah (SWT's) favours. The first three sentences of this verse have already been explained in Surah 6

(Al An'am). Please read and review it for your information.

And Nuh (AS) said, "Allah (SWT) knows well what is inside their souls". If I were to say as you do, then I would also be from among the unjust".

قَالُوا يَنْوُحُ قَدْ جِدَلْتَنَا فَاكْثَرْتَ جِدْلَنَا فَاتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿١١٣٢﴾

11:32: They said, "O Nuh, Indeed, you have argued with us, so you have done enough arguing with us, so bring forth what you have promised us if you are truthful".

Nuh (AS) continued trying to persuade his people for some time. And in the end his people said that it was enough and they could not argue with him anymore. They said bring forth the punishment you have threatened us with if you are truthful.

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِيْنَ ﴿١١٣٣﴾

11:33: (Nuh) said, "Allah will bring it if He wills, and you cannot cause failure".

People have often told their prophets to bring forth the punishment if they could, and therefore their desires were fulfilled. Nuh (AS) said to his people that if Allah (SWT) wants then the punishment will come, everything has its own prescribed time. You cannot cause failure to Allah (SWT).

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَقَدْ
إِلَيْهِ تُرْجَعُونَ ﴿١١٣٤﴾

11:34: "And my advice does not benefit you, even though I wish to advise you, if Allah intends to leave you astray. He is your Lord and to Him you shall return".

My advice and well-wishing cannot benefit you even if I want it to. You have reached a state of ignorance from where you cannot return, and Allah (SWT) also wants to leave you astray, He is your Lord. Guidance is in His control and everyone shall return to Him. Where upon He will reward or punish you for your deeds accordingly.

أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا تُجْرَمُونَ ﴿١١٣٥﴾

11:35: Do they say, "He has invented it". Say, "If I had invented it, then that sin is upon me. And I am free from the crimes which you commit".

The disbelievers objected by saying that he has invented it. Tell them that if I had invented it then I am responsible for my crime and I am not responsible for your crimes. You will have to answer for them.

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿١١٣٦﴾

11:36: And revelation was sent to Nuh, "Your people will never believe, except those who have already believed, so do not be disappointed by what they used to do".

The people of Nuh (AS) were threatening Nuh (AS). Instead of accepting his invitation they were demanding punishment. They said if you are really truthful then bring the severe punishment upon us. Then Nuh (AS) prayed to his Lord, "My Lord, I am being subdued, help me". Then a revelation came upon Nuh (AS), saying that they will not believe, except those of your people who have already believed. Nuh (AS) then said that their progeny would also be disbelievers. Then he prayed to Allah (SWT) asking Him to not leave a single household of the disbelievers on the earth.

Reference Surah 71 (Nuh) Verse 26;

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾

Allah (SWT) said do not grieve but let them do what they are doing.

وَاصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٣٧﴾

11:37: And make a boat in front of Our eyes (under our supervision) and from Our revelation. And do not speak to Me about those who are unjust. Indeed, they are to be drowned.

Make a boat under Our observation and do not speak to Me about these unjust people because they are to be drowned. Nuh (AS) began making the boat as commanded, under the supervision of Allah (SWT).

وَيَصْنَعِ الْفُلَكَ ۖ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۗ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾

11:38: And he was building a boat and whenever the leaders of his people would pass it, they would mock him. (Nuh) said "If you are mocking this, then soon we will mock you as you are mocking us".

Whenever the leaders from his people would pass him they would mock him. They would say that Nuh (AS) has gone mad, look at what Nuh (AS) says and does, is it even possible that such a flood will come or that he is building a boat which will survive it? Nuh (AS) answered them by saying the time is not far when we will mock you, just as you mock us.

فَسَوْفَ تَعْلَمُونَ ۗ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٣٩﴾

11:39: "You will soon find out who will receive punishment and be humiliated and who will receive an everlasting punishment".

You will soon find out who will receive a humiliating punishment and an everlasting punishment in the hereafter.

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ ۗ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ

سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ ۗ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾

11:40: Until, when Our command came and the oven overflowed, We said "Load upon it every kind of couple, two mates and your family, except what has been said about those before and include those who have believed". But none had believed except a few.

Until Our command came and the rains came and flooded the land. And the rivers were overflowing with water and the oven overflowed with water. Allah (SWT) had already told Nuh (AS) of the signs; when the oven overflows it will be time to board the boat and load upon it each creature as two mates and your family. And also take those who have believed with you on the boat. Those who have been decreed to be drowned will drown. Those included in them were Nuh (AS's) second wife Laghma, and her son Kunaan who was the step son of Nuh (AS). This was mentioned in Tafsir Ibn Kathir. (For further information please refer to Tafsir Ibn Kathir).

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرِبَهَا وَمُرسَهَا ۗ إِنَّ رَبِّي لَنَفُورٌ رَّحِيمٌ ﴿٤١﴾

11:41: And he (Nuh) said, "Board it! With the name of Allah will be its course and its anchorage. Indeed, my Lord is All-Forgiving, Most Merciful".

Nuh (AS) told his companions to embark the boat with the name of Allah (SWT). This is the way of the friends of Allah (SWT). They plan with all their resources but still place their trust in Allah (SWT). Nuh (AS) said that the boats course, travelling and anchorage are in Allah (SWT's) control. As mentioned in Surah 23 (Al-Mu'minun) Verses 28-29.

Reference Surah 23 (Al-Mu'minun) Verses 28;

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَا مِنَ الظَّالِمِينَ ﴿٢٨﴾

Reference Surah 23 (Al-Mu'minun) Verses 29;

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا ۗ وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ ۗ وَنَادَى نُوْحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يُبَيِّنُ أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٢﴾

11:42: And it sailed with them through waves like mountains, and Nuh called to his son who was at the shore, "O my son! Come aboard with us, and do not be with the disbelievers".

And it sailed with them aboard through the waves which were like mountains, and Nuh (AS) called to Kunaan who was standing at the shore. He was invited to come aboard the boat and not stay with the disbelievers and be destroyed. Even at that time He did not listen.

قَالَ سَاوِيٌّ إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۗ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَجِمَ ۗ وَحَالَ

بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغْرُقِينَ ﴿١١٤﴾

11:43: (He) Said, "Soon I will take refuge on the mountain that will save me from the water". (Nuh) Said, "No one will save you today from the command of Allah, except for whom He shows Mercy". And then a wave came between them and he was among those who drowned.

Kunaan said, "Soon I will take refuge on the mountain which will save me from the water". He thought that the mountains were tall and the water would not come reach their peaks. Nuh (AS) said, "There is no one who can save you from the command of Allah (SWT), except He Himself". Whilst they were speaking a wave came between them and separated them both, and Kunaan was among those who drowned.

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَاءُ أَقْلِعِي وَغِيَضَ الْمَاءَ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى
الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿١١٥﴾

11:44: And it was said, "O earth! Swallow the water, and O sky, stop", and the water subsided (dried up) and the matter was completed. And it came to rest on (mount) Judi. And it was said, "Away from the wrongdoing people".

It rained a great deal and water rose up from the earth. Only the people in the boat survived and all the rest drowned. Then the earth was instructed to swallow the water, which means to consume all the water above it. And the sky was instructed to stop raining. The water dried up and the matter was accomplished. The boat stopped on Mount Judi. The mountain of Judi is in between Turkey and Kurdistan. The Greek philosopher Aristotle and one of his disciples Abydenus have the same opinion regarding this matter. They have also written in their books that some people from Iraq have pieces of the boat and use them as charms, and that they also dip the pieces in water and give the water to their ill for their recovery.

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿١١٦﴾

11:45: And Nuh called upon his Lord and said, "O Lord! Surely, my son is from my family and surely your promise is true, and you are the most Just of Judges".

Nuh (AS) was given the command to take his family onto the boat. Kunaan stood at the shore when the family was embarking onto the boat. He did not board the boat, even after Nuh (AS) called to him. Then suddenly a wave came and took Kunaan into the water. Nuh (AS) asked Allah (SWT) that Kunaan was a part of Nuh (AS's) family and Allah (SWT's) command was to board all the family.

قَالَ يُنُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۚ إِنَّهُ عَمَلٌ غَيْرُ طَلِحٍ ۗ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۗ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿١١٧﴾

11:46: Said, "O Nuh! Surely, he is not from your family, indeed his deeds were not righteous. So do not ask from Me that which you do not know. Indeed, I advise you do not

be from among the ignorant”.

Allah (SWT) said O Nuh (AS)! You thought of him as part of your family due to him being a believer. In reality he was not from your family. If he had been from your family then he would have boarded the boat. His deeds were not righteous and he did not obey your order. So do not ask that which you have no knowledge of. Being stubborn like this is a sign of ignorance. I advise you, do not be from among the ignorant. It is not suitable for a prophet to be like this.

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ ۖ وَالْأَنْتَ تَغْفِرُ لِي وَتَرْحَمُنِي ۖ أَكُنْ مِنَ
الْخَاسِرِينَ ﴿٤٧﴾

11:47: Said, “O Lord! I seek refuge with You from asking that which I have no knowledge. And if You do not forgive me and have mercy upon me, then I shall be from among the losers”.

When Nuh (AS) understood that his question was not appropriate, he immediately repented. He said that he sought refuge with Allah (SWT) for asking a question of which he had no knowledge. Then he said “O Lord! If You do not forgive me I will surely be from among the losers”.

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ ۗ وَأُمَّمٌ سَنُنْتَعِبُهُمْ ثُمَّ
يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾

11:48: It was said, “O Nuh! Disembark with peace and there are blessings from us upon you and upon the people who are with you. And the people will benefit from Us, and then We will give them painful punishment”.

When the boat stopped on Mount Judi, Allah (SWT) said O Nuh (AS)! Disembark with peace and there are blessings from us upon you and on those who are with you. And some people will benefit from Us and then they will receive a painful punishment from Us. This is referring to the descendants of Nuh (AS), some of them will be righteous and some will be wrongdoers.

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۚ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا ۗ
فَاصْبِرْ ۗ إِنَّ الْعُقَبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

11:49: This is the news of the unseen which We reveal to you. You did not know of it before this, or your people. But have patience, indeed the outcome is for the righteous.

The Prophet (SAW) is being told that this is the news of the unseen which We are revealing to you through revelation. O Prophet (SAW)! You and your people did not know of this before. Those who agree revelation are information but do not agree that it is also knowledge should read this verse very carefully. The verse is highlighting that people had no knowledge of it before. The information becomes knowledge. From this we learn that prophets do not have outright knowledge of the unseen, because it only belongs to Allah (SWT). Prophets are made

aware of the unseen by Allah (SWT) through revelation. Therefore, we can call prophets knowers of unseen knowledge which has been given to them by Allah (SWT). If someone says that prophets are knowers of the unseen metaphorically, then this is not polytheism. In many places in the Quran, it metaphorically speaks about the knowledge of the unseen that is known by prophets and auliya, which is given by Allah (SWT); Nisbat-e-Majazi.

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا ۖ قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ ۖ إِنَّا أَنْتُمْ إِلَّا مُفْتَرُونَ

﴿٥٠﴾

11:50: And to the people of Aad (We sent) their brother Hud. Said, "O people! Worship Allah! There is no one worthy of worship except Him. You are nothing but fabricators".

Hud (AS) was sent to the people of Aad. He invited people to the worship of Allah (SWT) and told them that there is no one worthy of worship except Allah (SWT). And that they are making false lords and inventing lies.

يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنَّا نَجْرِي إِلَّا عَلَىٰ الَّذِي فَطَرَنِي ۖ أَفَلَا تَعْقِلُونَ ﴿٥١﴾

11:51: "O people! I do not ask you for any reward. My reward is only from the One Who created me. Are you not wise?"

Hud (AS) said to his people that I do not seek any reward for my work. My reward is only from the One who has given me this task. Do you not have wisdom because you go against a sincere person?

وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

11:52: "And O people! Ask forgiveness from your Lord and then repent to Him, He will send continuous rain from the skies, and He will give you more strength added to your strength, and do not turn away as criminals".

Ask your Lord for forgiveness and repent to Him. He will send continuous rain from the skies and will add strength to your strength. Do not turn away from the invitation I give you, and do not be stubborn in your disbelief. If you do then you will be brought before Allah (SWT) as a sinner and a criminal.

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

11:53: They said, "O Hud! You have not come to us with evidence, and we are not those who will leave our gods on your saying, and we are not about to believe in you".

They said O Hud (AS)! You have not brought any clear evidence about your prophethood. Therefore, we are not going to leave our gods on the strength of your words, nor will we believe in you. Selfish and ignorant disbelievers can never understand the evidence presented by prophets. If they were wise they would never worship idols made of stone and wood, nor

take them as their gods.

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ۗ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ



11:54: "We do not say except that you have been possessed by our gods with evil". He said, "I take Allah as a witness, and you bear witness that I am free from whatever you associate with Allah".

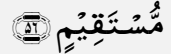
They said all we can say is that you speak foolishly; we think that you have been cursed by our lords and this appears to be the outcome of their doing. Hud (AS) answered, "I take Allah (SWT) as a witness and you bear witnesses that I am free from whatever you associate with Allah (SWT)".

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾

11:55: "Other than Him, so plot against me, all of you, and do not give me any respite".

Do whatever you can against me and do not give me any respite. I am not afraid of you or your lifeless idols and gods. How can those who cannot move a fly bring harm to anyone?

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۗ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۗ إِنَّ رَبِّي عَلَى صِرَاطٍ



11:56: "I have faith in Allah He is my Lord and your Lord. There is not a single creature but He has a hold over it from its forehead. Indeed, my Lord is on the straight path".

I have relied upon Allah (SWT). He is my Lord and your Lord. Not only mine and yours, but every creature is under His control. No one can run or hide from Him. My Lord is on the straight path. If you also follow on that path then you will meet Him there. He protects those who follow His path.

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسَلْتُ بِهِ إِلَيْكُمْ ۗ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ ۗ وَلَا

تَضُرُّونَهُ شَيْئًا ۗ إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ ﴿٥٧﴾

11:57: "But if you turn away, then surely I have conveyed to you what I have been sent with. And my Lord will give succession to a people other than you, and you will not be able to harm Him at all. Indeed, my Lord is Guardian over all things".

If you still turn away after hearing such a straight forward and clear answer then listen, I have fulfilled my duty which was given to me so now you should worry about yourselves. And my Lord will give succession to another nation other than you, and you will not be able to harm him. Your destruction will not cause any harm or mischief to His people because my Lord knows how to protect them.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالدِّينَ أَمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا ۖ وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ

١١٨

11:58: And when Our command came, We saved Hud and those who believed with him by Our Mercy, and We saved them from a severe punishment.

And then when Our command came; meaning the agreed punishment, We saved Hud (AS) and those who believed with him, and We saved them from a severe punishment.

وَتِلْكَ عَادٌ ۖ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرًا كُفْرًا ۖ جَبَّارٍ عَنِيدٍ

11:59: And these were Aad, they rejected the verses of their Lord and disobeyed His Prophets, and followed each and every obstinate tyrant.

These people were called Aad. They rejected the verses of their Lord and disobeyed His prophets, including Hud (AS). They followed their stubborn tyrant leaders who denied the commandments of Allah (SWT).

وَأَتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً ۖ وَيَوْمَ الْقِيَامَةِ ۖ ط الْآلِ إِنَّ عَادًا كَفَرُوا رَبَّهُمْ ۖ ط الْآلِ بَعْدًا لِّعَادِ قَوْمِ

هُودٍ

11:60: And they were followed by a curse in this world and on the Day of Judgement. Beware, Aad disbelieved their Lord; beware there is distance (from Mercy) for Aad, the people of Hud.

Therefore they were cursed in this world. Cursed means to not have Allah (SWT's) Mercy and to be kept away from His blessings. And therefore the curse of the people and its humiliation will not leave them, even in the hereafter. Beware! Aad denied their Lord, therefore they are worthy of the punishment of their Lord.

وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۖ هُوَ أَنْشَأَكُمْ مِّنَ

الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تَوَبُّوا إِلَيْهِ ۖ ط إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ

11:61: And to Thamud (We sent) their brother Saleh. He said, "O people! Worship Allah, there is no god worthy of worship except Him. He has created you from earth and has settled you in it. So ask forgiveness from Him then turn to him in repentance. Indeed, my Lord is near and responds to prayers".

We sent their brother Saleh (AS) to Thamud. The word brother here does not mean brotherhood in religion, but it means that Saleh (AS) was from the people of Thamud. He too gave the invitation to believe in the oneness of Allah (SWT). And he said that there is no one worthy of worship except Him. This nation came after the nation of Aad. They built their homes in and around the mountains. Saleh (AS) said that Allah (SWT) has created you from the earth. The human race began with Adam (AS), he was created from the earth and Allah (SWT) has

settled you on this land. So ask forgiveness from Him and turn to Him. Indeed, my Lord is near and responds to your call. They were told to ask for forgiveness so that they would stop worshipping idols.

قَالُوا يٰصَلِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هٰذَا اَتَنْهِنَا اَنْ نَّعْبُدَ مَا يَعْبُدُ اٰبَاؤُنَا وَاِنَّا لَفِي شَكِّ مِمَّا تَدْعُوْنَا اِلَيْهِ مُرِيْبٍ ﴿١٦٢﴾

11:62: (They) said, "O Saleh! Indeed, you were among us as a man of hope before this. You forbid us the worship of those our forefathers used to worship, and indeed we are in doubt about that to which you invite us to, causing doubt".

All prophets have a high status among their people before declaring their prophethood. But the people become their enemies when they invite others to Allah (SWT's) religion. This is also happened to Saleh (AS). When he invited his people to the oneness of Allah (SWT) they went against him and began saying, "We had such high hopes of you but now we are having doubts about you. What are you asking of us? To not worship those our forefathers used to worship?" Every prophet has suffered this from their people. Even today people reply in a similar way when you ask them to come to the Sunnah and monotheism. And if their forefathers did acts against the Sunnah, people continue on this path by saying our forefathers used to do it so why should we stop. If the forefathers were on the path of Ibrahim (AS), Ismaeel (AS), Ishaq (AS) and Yaqoob (AS) then you can follow them, but if they were not then you cannot follow them.

قَالَ يٰقَوْمِ اَرَأَيْتُمْ اِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّنْ رَّبِّي وَاُنسِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللّٰهِ اِنْ عَصَيْتُهُ ^ف فَمَا تَزِيْدُوْنِي غَيْرَ تَخْسِيْرٍ ﴿١٦٣﴾

11:63: Said, "O people! Do you see if I am on clear evidence from my Lord, and He gave me Mercy from Himself, so who can help me against Allah if I am disobedient to Him? You will not increase me except in loss".

Saleh (AS) said O people! Do you not see that I have clear evidence from my Lord? He has given me Mercy from Himself. If I do not follow His command after His many favours then who can save me from Him. If I follow you then you will only bring me loss.

وَيَقَوْمِ هٰذِهِ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةٌ فَذَرُوْهَا تَاْكُلْ فِيْ اَرْضِ اللّٰهِ وَلَا تَمْسُوْهَا بِسُوْءٍ فَيَاْخُذَكُمْ عَذَابٌ قَرِيْبٌ ﴿١٦٤﴾

11:64: "And O people! This is the she-camel of Allah, for you it is a sign so leave it, let it eat from the land of Allah and do not touch her with harm, or soon you will be seized by a severe torment".

The nation of Saleh (AS) asked for something strange. They asked Saleh (AS) to bring a camel the size of a mountain. In some traditions it states that they asked for the she-camel to give birth as soon as it comes out of the mountain. Allah (SWT) sent revelation to Saleh (AS) and said, O Saleh (AS)! Do not worry. Point towards the mountain. Saleh (AS) pointed towards the

mountain and it erupted, and a she-camel came out of it. The mountain made a sound similar to a camel giving birth. Saleh (AS) said O people! This is the camel from Allah (SWT) and it has come out from the mountain as a miracle. Leave it, let it eat and roam in Allah (SWT's) land, and do not harm it in any way or very soon you will face a severe punishment.

فَعَقَرُوهَا فَقَالَ تَمَتُّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعَدُّ غَيْرُ مَكْدُوبٍ ﴿١١٥﴾

11:65: But they hamstrung her, so he said, "Enjoy yourselves in your homes for three days. This is a promise which will not be denied".

The she-camel ate grass from the jungle and drank from the spring. There was only one spring from which their other animals would also drink. The she-camel was so large that when it drank from the spring the other animals would run away. When the she-camel drank from the spring it would drink up all the water. Therefore, a drinking schedule was set for the animals. On the day the she-camel drank no other animal was allowed to drink, and the other animals would drink on the following day. The unjust people could not accept this and so they disobeyed Allah (SWT) by killing the she-camel. For this reason they were given three days to do what they pleased, and then they would all be destroyed. This promise was not false and would definitely come true.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَ الَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿١١٦﴾

11:66: So, when Our command came We saved Saleh and all those who believed with him by Our Mercy, and from the disgrace of that day. Indeed, your Lord is the All-Powerful, Almighty.

Then on the fourth day Our punishment reached them. By Our Mercy We saved Saleh (AS) and those who were with him, and saved them from the disgrace of that day. Indeed, your Lord is All-Powerful and Almighty.

وَ أَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جُثَمِينَ ﴿١١٧﴾

11:67: And We seized those who were unjust with a shriek, and in their homes they had fallen upon their knees (like corpses).

Then those who were unjust were seized by a shriek from above, and an earthquake from below, and the city was completely destroyed. As mentioned in Surah 7 (Al-A'raf) Verse 78.

Reference Surah 7 (Al-A'raf) Verse 78;

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جُثَمِينَ ﴿١١٨﴾

كَانَ لَمْ يَغْنَوْا فِيهَا ۗ الْآلَآنَ تَمُودًا كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِّتَمُودَ ﴿١١٩﴾

11:68: As if they had never prospered therein. Beware! Indeed, Thamud disbelieved in their Lord. Beware! There is distance for the people of Thamud.

And that city was destroyed as though no one had ever lived in it. Beware, the people of Thamud had disbelieved in their Lord. They disbelieved in His existence and then in His commands. Therefore, Thamud were cursed and were afar from His Mercy.

وَلَقَدْ جَاءَتْ رُسُلَنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا ۗ قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ

٢٦

11:69: And surely Our messengers (angels) came to Ibrahim with glad tidings, they said, "Peace be upon you". He replied "And peace be upon you", then he did not delay in bringing a roasted calf.

The angels who came to destroy the people of Lut (AS) were first instructed to visit Ibrahim (AS). They came to him give him glad tidings of a son to be born to him. Allah (SWT) said the angels sent by Us have come to give glad tidings to Ibrahim (AS). Ibrahim (AS) was very hospitable. As soon as he saw that the angels had come as guests in human form he quickly got up and presented them with a roasted calf. The calf belonged to Ibrahim (AS) and not anyone else. From this we learn that prophets kept livestock and that we should open heartedly serve our guests according to our capability.

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۗ قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ ۗ

11:70: But when he saw their hands not reaching towards it (food), strange he thought of them, and was frightened from inside. Quietly they said "Do not be afraid. We have been sent to the people of Lut".

They were angels who had been sent in the form of humans. If an angel comes in human form his needs do not change. This is the reason the angels did not reach for or eat the roasted calf when it was presented to them. Ibrahim (AS) noticed this and said to them that you are strangers. This incident has been mentioned in Surah 51 (Ad-Dhariyat) Verse 25.

Reference Surah 51 (Ad-Dhariyat) Verse 25;

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۗ قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ۗ

After sending the angels salutations he immediately said "You look like strangers". This was a small indication from Ibrahim (AS) to the angels that they were different. He presented the food to the angels because they were in human form. When Ibrahim (AS) saw that they were not reaching for the food he knew they had come for a different reason. He felt a little apprehension. Ibrahim (AS) was wondering about the reason for the angles arrival. This does not mean that his feelings go against prophethood. In reality prophets are only afraid of Allah (SWT). We can see that all prophets have always stood firm against the disbelievers. Ibrahim (AS) was not even afraid of the fire that Namrood had set for him. When the angels saw that Ibrahim (AS) was a little worried they said, "Do not be afraid, we have been sent to the people

of Lut (AS)”.

وَأَمْرَاتُهُ قَائِمَةٌ فَضَحِكَتْ فَلَبَسَ نَهَا بِإِسْحَاقَ^ل وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٤٦﴾

11:71: And his wife was standing and she smiled. Then We gave her glad tidings of Ishaq, and after Ishaq, Yaqaob.

And according to Surah 51 (Ad-Dhariyat) Verse 28, Ibrahim (AS) was given glad tidings of a son. His wife Sarah (RA) was stood near him and when she heard this she smiled.

قَالَتْ يَوَيْلَئِي أَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلٌ شَيْخًا^ط إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٤٧﴾

11:72: She said, "Woe to me! Shall I give birth while I am an old woman, and this my husband is an old man? Indeed, this is a strange thing!"

Sarah (RA) expressed concern, asking what they were talking about and how she could give birth to a son in old age, whilst her husband was also an old man. She questioned how she could give birth in old age when she couldn't give birth when she was young.

قَالُوا أَنْعَجِبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ اللَّهُ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ^ط إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٤٨﴾

11:73: They (angels) said, "Are you amazed at the command of Allah? It is the Mercy of Allah and His blessings upon you, O people of the house. He is Praiseworthy, All-Glorious"

The angels said do you not have hope of the Mercy of Allah (SWT) and His blessings. O family, this is the blessing and Mercy of Allah (SWT) which has been bestowed upon you. Do not be amazed by this but be grateful to Allah (SWT) and praise and honour Him. The angels have called Ibrahim (AS's) wife a person of the house (Ahlebait). The word used in the verse is كُمْ and this refers to more than one male or female. But at the time of this incident only Ibrahim (AS) and his wife was present. From this we learn that wives are included in the Ahlebait. In Surah 33 (Al-Ahzab) the Prophet (SAW) wives have been referred to as Ahlebait. Therefore, saying the wives of Prophet (SAW) are not part of the Ahlebait is a great injustice.

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجْدِلْنَا فِي قَوْمِ لُوطٍ^ط ﴿٤٩﴾

11:74: And after the fear had left Ibrahim and he received glad tidings, he started to dispute with Us about the people of Lut.

After the fear had left Ibrahim (AS) and he was calm, he began to dispute with Us through the angels. This incident is also mentioned in Surah 29 (Al-Ankabut) Verses 31-32. When the angels said they would destroy the people of this city, Ibrahim (AS) said Lut (AS) is also in the city. Hearing this, the angels said we are aware of this; we will save Lut (AS) and his associates, except his wife. From this Ibrahim (AS) knew who would be saved and who would not be saved. Allah (SWT) knows personally and the prophets come to know when Allah (SWT) gives them the information.

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّهٌ مُّنتَبِعٌ ﴿٤٥﴾

11:75: Surely, Ibrahim was very patient, soft hearted and ever-turning to Allah.

Ibrahim (AS) was very patient and was frequently turning to Allah (SWT).

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا ۖ إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ لَأَنْتِهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٤٦﴾

11:76: "O Ibrahim! Give up this. Indeed, the command of your Lord has come, and indeed they are about to receive a torment that cannot be averted".

Allah (SWT) told Ibrahim (AS) to not be persistent in asking for the people of Lut (AS) to be saved. The command of your Lord has come. The people of Lut (AS) will be destroyed and their punishment cannot be averted.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٤٧﴾

11:77: And when Our messengers (angels) came to Lut, he was saddened because of them, and he felt great discomfort in his heart for them and said, "This is a day of trial".

When Our angels came to Lut (AS) in the form of humans, he already knew the state of affairs of his people. Due to this he was sad and distressed. The reason for this was because the angels came in the form of young attractive boys, and this worried Lut (AS) because the people were homosexuals. This is the reason he said, "It is a day of trial".

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ ۖ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۖ قَالَ يَاقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي ۗ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٤٨﴾

11:78: And his people came running to him, and before this they were doing evil deeds. (Lut) said, "O people! These are my daughters, they are purer for you, so fear Allah and do not humiliate me in front of my guests. Is there not a man of respect among you?"

When the people of Lut (AS) demanded that the two young men (angels) be handed over to them, Lut (AS) said these are my daughters; you may fulfil your desires with them. Some people have taken the words 'these are my daughters' to literally mean the biological daughters of Lut (AS). Firstly a prophet cannot give permission to anyone to commit adultery. And if he meant for them to be married, how could all the people have married the daughters of Lut (AS) because they were already married. So then what did Lut (AS) actually mean? Lut (AS) was actually talking about the people and their own wives. A prophet is figuratively and spiritually the father of the people and the Quran is a witness to this.

Reference Surah 26 (Ash-Shu'ara) Verse 165;

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعُلَمِينَ ﴿١٦٦﴾

Reference Surah 26 (Ash-Shu'ara) Verse 166;

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَرْوَاجِكُمْ ۗ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١١٦﴾

And do not humiliate me in front of my guests; is there no one from among you who is wise?

قَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكِ مِنْ حَقٍّ ۖ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿١١٧﴾

11:79: (They) said, "You certainly know we have no right (desire) over your daughters, and you certainly know what we want".

They said you know that we have no desire for your daughters. This is referring to all the women of that nation. They then said you know what we want. They wanted Lut (AS) guests; the angels who were in human form.

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ﴿١١٨﴾

11:80: (Lut) Said "If only I had strength over you, or if I could take refuge in a strong castle".

Lut (AS) could not see an obvious way out. So with sadness he said if only I had the strength to fight against you or if I had a strong refuge. In life we should have resources and plans as well as having faith in Allah (SWT). Just like when the Prophet (SAW) told a camel owner, "First tie the camels' knees together and then rely upon Allah (SWT)".

قَالُوا يَلُوْطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوْا إِلَيْكَ فَاسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ ۗ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۗ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۗ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿١١٩﴾

11:81: They (the angels) said, "O Lut! Indeed, we are sent from your Lord, they will not be able to reach you so take your family in the night and do not let any from among you look back, except your wife. She will be struck by that which strikes them. Indeed, the promise is of the morning, is not the morning near?"

After seeing the stress and worry of Lut (AS), the angels said "Indeed, we are sent from your Lord"; meaning we are angels. Then the angels said do not worry because they will not be able to reach you. Take your family and leave in the night and no one should look back, except your wife who will remain behind with the wrongdoers. Indeed, she too will face the same punishment that the wrongdoers face. Indeed, their time is of the morning. This means that the time is near. All the unjust will be destroyed. We learn from this that there is a set time for everything. It cannot be put forward or delayed and Allah (SWT) gives prophets the important information of the unseen. This is called the unseen knowledge of the prophets, which is given by Allah (SWT). Apart from this only Allah (SWT) has the knowledge of the unseen.

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ ۖ لَمَّا نَضُودٍ ﴿١٢٠﴾

11:82: So when Our command came We made the highest part the lowest, and We rained down stones of layered hard clay.

So when Our command came We completely destroyed this city and We rained down stones of hard clay, layer upon layer, which were marked by your Lord. O Prophet (SAW)! These stones were kept especially for the punishment of that nation.

مُسَوَّمَةٌ عِنْدَ رَبِّكَ ۗ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿١١٣﴾

11:83: Marked from your Lord. And it is not far from the wrongdoers.

These stones were marked from your Lord and were kept especially for the punishment of that nation.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۗ وَلَا تَنْقُصُوا
الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿١١٤﴾

11:84: And towards Madyan (We sent) their brother Shohaib. Said, "O people! Worship Allah, there is no deity except Him. Do not decrease in measure and scale; I see you in prosperity, and I fear for you the punishment of an all-encompassing Day".

And towards Madyan We sent their brother Shohaib (AS). He invited people towards monotheism and at the same time made them realise their weaknesses in society. Firstly, this nation was associating partners with Allah (SWT), and secondly they would decrease (short weigh/cheat) when weighing on scales. Shohaib (AS) said I see you in prosperity but I fear you will face punishment for your wrongdoings.

وَيَقَوْمٍ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۗ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتَسُوا فِي
الْأَرْضِ مُفْسِدِينَ ﴿١١٥﴾

11:85: "And O people! Give full measure and weigh with justice and do not give less to the people than their due. And do not spread corruption in the land as transgressors".

O my people, give people their full due. Be just in measure and scale, and do not give less to the people. And do not spread corruption in the land.

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١١٦﴾

11:86: "That which remains from Allah is better for you, if you are believers. And I am not a guardian over you".

The words 'that which remains' refer to the profits you make when you trade. Measure and scale is referring to the act of weighing or measuring goods for sale. The profits you make after such trade is lawful. And it is blessed because it is lawful. This is the reason it has been labelled as 'that which remains from Allah (SWT)'. The verse continues; I can only invite you to perform good deeds and I am not a guardian over you. If you are believers then follow this command.

قَالُوا يُشْعِبُ صَلَوَتُكَ تَأْمُرُكَ أَنْ تَتْرِكَ مَا يَعْبُدُ آبَاؤُنَا وَأَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ ۗ إِنَّكَ
لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿١٨٧﴾

11:87: They said, "O Shohaib! Does your prayer (way of life) command you to leave that which our forefathers worshipped or that we do not do with our wealth as we please. Indeed, you are the forbearing, pious!"

The people said O Shohaib (AS)! Does your prayer, worship and way of life teach you to leave that which our forefathers did, and we are not able to make profits with our wealth. You were a very sensible and pious man, why are you talking like this? They said this sarcastically.

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ۗ وَمَا أَرِيدُ أَنْ
أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَكُم عَنْهُ ۗ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتِطَعْتُ ۗ وَمَا تَوْفِيقِي إِلَّا
بِاللَّهِ ۗ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٨٨﴾

11:88: He said, "O people! What did you see; if I am on clear evidence from my Lord and He gave me good provision from Himself? And I do not want to go against that which I have forbid you to do; I do not want anything except to guide you. And my success is not but through Allah. I trust in Him and to Him is my return".

Shohaib (AS) said that Allah (SWT) has given me clear evidence and bestowed prophethood upon me, and Allah (SWT) has given me the responsibility of guiding others, should I then not fulfil this duty? If you think that I will do that which I am forbidding you to do, then rest assured that Allah (SWT) has provided me with good sustenance and I will never listen to you. When I ask you for Zakat (charity), it is a right of the needy upon the wealth of the rich. My objective is to guide society. I will continue to do whatever is needed in order to guide others. I am only able to do this because of Allah (SWT). I have trust in Him and to Him is my return.

وَيَقَوْمٍ لَا يُجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ
صَالِحٍ ۗ وَمَا قَوْمُ لُوطٍ مِّنكُمْ بِبَعِيدٍ ﴿١٨٩﴾

11:89: "And O my people! Do not raise yourself in enmity against me so that you receive that which the people of Nuh and Hud and the people of Saleh received. And the people of Lut are not far away from you".

O people! Do not raise yourself in enmity against me so much that you receive the same type of punishment as the people of Nuh (AS), Hud (AS) and Saleh (AS). It is not long since the people of Lut (AS) were destroyed.

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ۗ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿١٩٠﴾

11:90: "And ask forgiveness from your Lord, then repent to Him. Indeed, my Lord is Most Merciful, Affectionate".

Ask forgiveness from your Lord and repent to Him. It does not matter how big or bad the sinner is, or how long he has been sinning. Allah (SWT) forgives him once he sincerely asks for forgiveness from his Lord. Allah (SWT) not only forgives him but is also affectionate towards him.

قَالُوا يُشْعِبُ مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرِيكَ فِينَا ضِعِيفًا ۚ وَلَوْ لَا رَهْطُكَ
لَرَجَمْنَاكَ ۗ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ ﴿١١١﴾

11:91: They said, "O Shohaib! We do not understand much of what you say, indeed we see you weak from inside. And if not for your family, surely we would have stoned you, and you are not strong over us".

They said that we do not understand your long speeches. They were referring to the hereafter; hell and heaven and receiving punishment for wrongdoings. They said that we do not care what you are saying. We think of you as weak from within, and you alone do not have the strength to compete with us. We would have surely stoned you if you had no family.

قَالَ يَقَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ ۗ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا ۗ إِنَّ رَبِّي بِمَا تَعْمَلُونَ
مُحِيطٌ ﴿١١٢﴾

11:92: He said, "O people! Is my family more powerful to you than Allah? But you put Him behind your backs. Indeed, my Lord encompasses what you do".

Shohaib (AS) said O people! Is my family more powerful for you than Allah (SWT)? You are engrossed by my family but you do not care about Allah (SWT). Whatever you do is known by my Lord in all circumstances.

وَيَقَوْمِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلٌ ۗ سَوْفَ تَعْلَمُونَ ۗ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ
هُوَ كَذِبٌ ۗ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿١١٣﴾

11:93: "And O people! Do deeds according to your position and I am also doing my deeds. Soon you will know who will receive a humiliating punishment and who is a liar. And wait, I am also waiting with you".

When Shohaib (AS) saw that the people are stubborn in their disbelief and any warning or advice does not affect them, he told them to do their deeds and he would do his deeds. And then they would see who receives the punishment. Very soon truth and falsehood will become apparent. And it will become clear who deserves the punishment. We are all awaiting Allah (SWT's) decision.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَ الَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا
الصَّيْحَةَ فَأَصْبَحُوا فِي دِبرِهِمْ جثمين ﴿١١٤﴾

11:94: And when Our command came, We saved Shohaib and those who believed along with him, by a Mercy from Us. And the shriek seized those who were wrongdoers, and they became fallen prone (corpses) in their homes.

And when Our command came for the punishment, We saved Shohaib (AS) and his people with Our blessings and the wrongdoers were seized by the shriek. This nation faced three different types of torment. Firstly, the very land from which the people wanted to banish Shohaib (AS) was overcome by an earthquake. Then the torment of the skies came upon them which they had demanded themselves, as mentioned in Surah 26 Ash-Shu`ara Verse 187.

Reference Surah 26 Ash-Shu`ara Verse 187;

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾

The third torment was due to their demands, the sky came over them like a dark cloud and from within the clouds a shriek was created, from which they were all destroyed and they became a lesson for others.

كَانَ لَّمْ يَغْنَوْا فِيهَا ۚ إِلَّا بُعْدًا لِّمَدْيَنَ كَمَا بَعَدَتْ ثَمُودُ ﴿١٩٥﴾

11:95: Just as though they had not lived in it. Beware! Far away are the Madyan, just like the Thamud are far away.

And they fell upon their faces and the city looked as though no one had ever lived there. Madyan was also cursed like the people of Thamud.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَنٍ مُّبِينٍ ﴿١٩٦﴾

11:96: And indeed We sent Musa with Our verses and clear miracles.

And We sent Musa (AS) with Our verses and clear miracles. We sent him to Pharaoh and his leaders.

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ ۚ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿١٩٧﴾

11:97: To Pharaoh and his leaders, and they followed the command of Pharaoh and the command of Pharaoh was not good.

We sent Musa (AS) to Pharaoh. Pharaoh did not accept Musa (AS's) invitation, even after witnessing all the signs. But instead his establishment followed Pharaoh's command, even though his command was not good.

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ ۚ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ ﴿١٩٨﴾

11:98: He will lead his people on the Day of Judgement and he will take them into the fire. And it is a bad place for those who reach it.

Just as he was their leader in this world, similarly he will lead them into the fire on the Day of Judgement. Straight into the fire and what a wretched place that is. How can the place which

Allah (SWT) calls wretched be a good place?

وَأْتَبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ ط بِئْسَ الرِّفْدُ الْمَرْفُودُ ﴿٩٩﴾

11:99: And they were followed in this (world) by a curse and on the Day of Judgement. Wretched is the gift which is given.

They were chased in the world and the hereafter by a curse and what a gift they received. The curse was called a gift for them.

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾

11:100: That is the news of the cities that We narrate to you. Some of them are standing and others are mowed down.

O Prophet (SAW)! We reveal news of the cities to you. Some of these are still standing and others have been moved down like a harvest. This means that some places and buildings are still standing as a warning and some have been destroyed and have vanished.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ ط وَمَا زَادُهُمْ غَيْرَ تَتَّبِيبٍ ﴿١٠١﴾

11:101: And We did not wrong them but they wronged themselves, and their lords whom they used to call upon besides Allah did not benefit them, not even a little when the command of your Lord came. And it did not increase anything except destruction.

We did not wrong the ones who were destroyed, but they wronged themselves. And they would associate partners with Allah (SWT) which is the greatest sin. They attained their punishment due to their own wrongdoings. And those whom they relied upon did not help them.

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَلِمَةٌ ط إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

11:102: And such is the seizure of your Lord when He seizes the cities when they are wrongdoers. Indeed, His seizure is painful and severe.

Allah (SWT's) seizure is very severe and there is a painful punishment and humiliation in it.

إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ط ذَلِكَ يَوْمٌ مَجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ ﴿١٠٣﴾

11:103: Indeed, in this there are signs for those who fear the torment of the hereafter. That is a Day when people will be gathered for it, and that is a Day (which will be) witnessed.

The repeated mention of punishment is a warning and sign for those who fear the hereafter and the Day of Judgement. That is a Day when everyone will be gathered together and that Day

will be witnessed by everyone.

وَمَا نُوَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ ۝١١٤

11:104: And We do not delay it except for a limited period.

We are delaying this until a fixed period of time. When the actual time comes then there will be no delay.

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ شَقِيحٌ وَسَعِيدٌ ۝١١٥

11:105: The Day it arrives no soul will be able to speak except with His permission. And among them will be the wretched and the prosperous.

When the Day of Judgement arrives no one will be allowed to speak to intercede before Allah (SWT), except with His permission and command. And this permission will only be given to pious people. The wretched are those who did bad deeds in this world and in the end they will go into hellfire due to this. Allah (SWT) will be pleased with those who performed good deeds, and they will be prosperous and their abode will be heaven.

فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ۝١١٦

11:106: And those who are wretched shall be in the fire, for them there will be shrieking and wailing.

Those who are wretched will go into the fire and will remain therein forever. This is due to their wrongdoings.

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ۝١١٧

11:107: And they shall remain therein forever, until the skies and the earth remains, unless your Lord wills. Indeed, your Lord will do whatever He wills.

The people of hellfire will stay in it until the skies and the earth remain. The Arabs had a saying about things which would last forever. This is the reason the words until the skies and earth remain are used in the verse. This is to make them understand that they will remain in hellfire forever. However, on the Day of Judgement the sky and earth will turn into a different sky and earth. As mentioned in Surah 14 (Ibrahim).

Reference Surah 14 (Ibrahim) Verse 48

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۝١١٨

The words whatever your Lord wills actually means that there will be some sinners from the believers. They will go into hellfire and pay for their sins and then they will be moved into heaven.

وَأَمَّا الَّذِينَ سَعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ

عَطَاءٍ غَيْرَ مَجْدُوذٍ ﴿١١٠﴾

11:108: And as for those who are prosperous they will be in heaven and will remain therein as long as the skies and the earth remain, except what your Lord wills. An award uninterrupted.

And those who have done good deeds and pleased their Lord will be in heaven and they will stay therein forever. The skies and earth mentioned in this verse refer to the skies and earth of heaven which will exist forever.

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ ۖ مَا يَعْْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ ۗ وَإِنَّا لَمُوفِقُوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ﴿١٠٩﴾

11:109: So do not remain in doubt as to what they worship. They do not worship except what their forefathers worshipped before. And indeed We will surely give them their full share undiminished.

No one should have any doubts about idol worshippers, because many have been on this path for a long time. The polytheists of Makkah used to perform worship like their forefathers. We will continue to give them their worldly sustenance and they will receive a full share of their deeds on the Day of Judgement, without any diminishment.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ ۗ وَانَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾

11:110: And We certainly gave Musa the Book but it came under disagreement. And if the word had not been said before from your Lord, then surely a decision would have been made among them. Indeed, however they are in suspicious doubt.

We gave Musa (AS) the scripture the Torah, and due to this the Children of Israel were in disagreement. Some did not accept its commands and others denied it. Therefore, O Prophet (SAW)! Be satisfied if they do not accept you as a prophet. Previous prophets have also faced such denials. If the time was not set for their punishment then it would have been decided among them. Sometimes people are given freedom of choice in their deeds so that they can be judged. This is to see who will do good deeds and who will not.

وَإِنَّ كُلًّا لَّمَّا لِيُوفَّيْتَهُمْ رَبُّكَ أَعْمَلَهُمْ ۗ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾

11:111: And indeed each of you will be given full compensation for their deeds by your Lord. Indeed, He knows what they do.

However, O Prophet (SAW)! Our Lord will compensate them fully for what they do. Indeed, He is fully aware of what they do.

فَأَسْتَقِمْ كَمَا أَمَرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطَّعُوا ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾

11:112: And remain steadfast as you are commanded, and those who repent with you and do not transgress. Indeed, He sees what you do.

The Prophet (SAW) and his companions (RA) have been told two basic principles concerning the Shariah. One is to accept the lawful and the other is to leave the unlawful. The first thing commanded is to be steadfast and whoever achieves this goal has a closer connection with Allah (SWT). So follow the commands of Shariah and leave what has been forbidden in Shariah.

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ ۖ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءٍ ثُمَّ لَا

تُنصَرُونَ ﴿١١٢﴾

11:113: And do not incline towards those who are wrongdoers, or the fire will touch you and there will be no friend for you other than Allah. And you will not be helped.

And do not incline towards or have friendships with wrongdoers who exceed limits. Do not have any associations with their ways of worship, and neither should you excessively praise them. Do not change your faces to be like theirs. Do not mix yourselves with them unless it is to call them towards Allah (SWT), or if it does not go against the Shariah. If you are fully aware of everything that goes against your religion and still mix with them then know that the fire will surely touch you. And there will be no helpers for you except Allah (SWT).

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ ۖ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۗ ذَلِكَ ذِكْرِي

لِلذَّكْرِينَ ﴿١١٣﴾

11:114: And establish your Salah (prayers) at the two ends of the day and in the parts of the night. Indeed, good (deeds) removes the bad (deeds). This is a reminder for those who wish to be reminded.

Establish your prayers at the two ends of the day. This is referring to Fajr, Zuhr, Asr and Maghrib. And the reference to part of the night is referring to Isha prayer. All five times of prayer have been explained. Allah (SWT) has said to establish your prayers at these times. Indeed, prayers stop you from committing sins. Good deeds remove your misdeeds and this is a reminder for those who wish to remember.

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٤﴾

11:115: And be patient and Allah does not let the rewards of the righteous go to waste.

We are taught to obtain help through patience and prayer in order to seek the help of Allah (SWT). This has been mentioned in Surah 2 (Al-Baqarah) Verse 45. The same thing has been mentioned in this verse, to establish prayers and be patient. Allah (SWT) does not let the efforts of the righteous go to waste.

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ يَنَّهُوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ

أَنْجَيْنَا مِنْهُمْ ۖ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٦﴾

11:116: So why were there not among the generations before you, those who understood and stopped mischief in the land, except for a few among them whom We saved? And the wrongdoers followed those who were prosperous in it, and they were criminals.

After explaining the situation of previous generations, it has been advised that there must be more people who are doing good and stopping others from doing bad. But instead in the past only a few would do this and Allah (SWT) would save them and the rest were destroyed. In most cities corrupt people were the most prosperous and then others would look up to them and want to follow them. This is the reason it is has been said that there must be a group from among you who guides others to do good deeds and stops them from doing bad.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ ﴿١١٧﴾

11:117: And your Lord is not One Who destroys the cities unjustly whilst their people are pious.

It is not for Allah (SWT) to destroy or punish the people of the city who are reformers and guide others towards good. Punishment only comes when people go beyond the boundaries of wrongdoing and misdeeds.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾

11:118: And had your Lord wanted, He would have made people one Ummah (nation), but they will always remain different.

And if your Lord wanted He would have made the people one Ummah (nation). But He has given the people free will and the freedom to choose, and due to this they will always remain different.

إِلَّا مَنْ رَحِمَ رَبُّكَ ۗ وَلِذَلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

11:119: Except whom your Lord grants Mercy. And He has created them for this. But the Word of your Lord is to be fulfilled, "I will fill hell with jinn and humans, all together".

The ones who accepted the truth are those whom Allah (SWT) has bestowed His Mercy upon. The words of your Lord will be fulfilled on those who have followed a different path. The corrupt jinn and humans will all be gathered together in hellfire. Allah (SWT) is not unjust with the people. It is up to the people to decide where they want to be. As mentioned previously, لَا إِكْرَاهَ فِي الدِّينِ - 'There is no compulsion in religion'. No one can be forced to accept the religion and no one is left without guidance. Everyone is free to choose their own path.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۖ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ

وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾

11:120: And We have related each of the stories of the prophets which have made your heart steadfast. And in these there has come to you the truth and an instruction and reminder for the believers.

We have related each of the stories of the prophets to you, which have made your heart steadfast and peaceful. The previous nations have adopted the ways of the wrongdoers. And then the outcome of this is plain to see. This Quran is the truth and with it comes an instruction and reminder for the believers. So that they do not adopt the ways of previous misguided nations.

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ ۗ إِنَّا عَمِلُونَ ﴿١٢١﴾

11:121: And say to those who do not believe, "Do deeds according to your positions, indeed we are working".

And say to those who do not accept belief, "Do deeds according to your position and we are doing our work".

وَأَنْتَظِرُوا ۗ إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾

11:122: "And wait; and we are also waiting".

And wait for the consequences and we are also waiting.

وَلِلَّهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ وَاِلَيْهِ يُرْجَعُ الْاَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۗ وَمَا رَبُّكَ بِغَفِيْلٍ عَمَّا تَعْمَلُوْنَ ﴿١٢٣﴾

11:123: And to Allah belongs the unseen of the skies and the earth, and to Him returns every matter. So worship Him and trust Him, and your Lord is not unaware of what you do.

The decision will be made by Allah (SWT) and there is nothing in the skies and the earth that is hidden from Him. In the end all matters will return to Him and the people will know about their own stupidity. O Prophet (SAW)! Remain steadfast in the worship of your Lord and have faith in His help. He is not unaware of your generous work. The reward will be given by Him.

Chapter/Surah 12: Yusuf
(Revealed in Makkah, contains 111 verses, 12 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT) the Most Beneficent, the Most Merciful.

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾

12:1: Alif Laam Ra. These are the verses of the enlightening book.

These are the verses of the enlightened Book, the Quran.

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

12:2: Indeed, We have revealed it, the Quran in Arabic so you may understand.

The purpose of the scriptures revealed from the sky is to guide the people. And a scripture that has been revealed upon a nation is always in the nation's own language, so that they may understand it easily. The Quran was revealed to the Arab nation and therefore it is in Arabic, so that they may understand it.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ ۗ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنَّ الْغَفِلِينَ ﴿٣﴾

12:3: We relate to you a beautiful story, in what We have revealed to you of this Quran, and you were however unaware before this.

We relate to you a very interesting and beautiful story through revelation, which has been revealed to the Prophet (SAW). O Prophet (SAW)! Before Our revelation you were among the unaware. Since prophets are not informed by people, any information given to them regarding the unseen is passed through revelation. This is also proof of their prophethood.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

12:4: When Yusuf said to his father, "O father! I have seen eleven stars and the sun and the moon, I saw them prostrating to me".

Yusuf (AS) told his father Yaqoob (AS) about his dream. He said "I have seen eleven stars and the sun and moon prostrating to me". The dreams of prophets are always true. Yaqoob (AS) knew straight away that this was not a normal dream and that Yusuf (AS) should not mention

the dream to anyone.

قَالَ يَبْنَئُ لَا تَقْضُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۗ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ

مُبِينٌ ﴿٥﴾

12:5: He said, "O son! Do not tell your dream to your brothers; they will contrive a plan against you. Indeed, Satan is an open enemy of man".

Yaqoob (AS) said to Yusuf (AS) do not mention this dream to your brothers, it is possible they may plan against you because Satan is the open enemy of mankind. He will put envy against you in the hearts of your brothers.

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ آبَائِكَ مِنْ قَبْلُ ۗ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

12:6: And like this your Lord will choose you and He will teach you the meaning of the events, and He will fulfil His favours upon you and upon the family of Yaqoob, just like He fulfilled it on your forefathers before, upon Ibrahim and Ishaq. Indeed, your Lord is All-Knowing, All-Wise.

Just as your Lord has shown you a great dream, similarly He will choose you for prophethood and will teach you the knowledge to understand dreams. And He Himself will show you the true meaning of this dream. When the dream came true after a long time, Yusuf (AS) said to Yaqoob (AS), "O father! This is the meaning of my first dream". This was the time when his brothers and parents prostrated to him as a mark of respect. Yaqoob (AS) said Allah (SWT) will fulfil His favours upon you. He will make you a prophet and will give you a religion and law just like He has done in the past with your forefathers, Ibrahim (AS) and Ishaq (AS). Indeed, your Lord is fully aware of everything and there is wisdom in all His doings.

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّالِفِينَ ﴿٧﴾

12:7: Indeed however, there are signs in it about Yusuf and his brothers for those who ask.

The story of Yusuf (AS) and his brothers is proof for those who ask questions regarding this story. The answers to all the questions and signs of the prophethood of the Prophet (SAW) are in this incident. This incident gives guidance and has lessons for those who want to understand.

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَ أَبِينَا لِغَضَبِنَا عَلَيْهِ ۗ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾

12:8: When they said, "Yusuf and his brother are more beloved to our father than us, and we are a team. Surely our father is clearly wrong".

Whilst talking to each other, Yusuf (AS's) brothers said that Yusuf and his brother Bin Yamin are more beloved to our father than us. Bin Yamin and Yusuf (AS) were maternal brothers, they had the same mother. The brothers said that we are one clan and our father is giving them priority

over us, even though they are younger than us.

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ

﴿٩﴾

12:9: "Kill Yusuf, or cast him out to another land so that your father's attention is drawn towards you, and after doing that be righteous people".

They began plotting against Yusuf (AS) out of jealousy. They thought Yusuf (AS) was more beloved to their father and this was the reason their father was giving him all the attention. They discussed the matter between themselves and decided that they should either kill Yusuf (AS) or cast him out to another land. Then afterwards they would gain their father's attention. They would then seek repentance and become pious and righteous people.

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقُوَّةُ فِي غَيْبَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ

فَاعِلِينَ ﴿١٠﴾

12:10: Said a speaker among them, "Do not kill Yusuf but throw him into a deep well, he will be picked up by a traveller, if you want to do (something)".

After consulting one another, one of the brothers who had a soft hearted nature said do not kill Yusuf (AS) but throw him into a deep well; after a while travellers who normally pass by the well will see him and take him away as a slave. By doing this you will not have to kill him.

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ ﴿١١﴾

12:11: They said, "O father! Why do you not trust us with Yusuf, and indeed we are his well-wishers".

They made excuses to Yaqoob (AS) so that they could take Yusuf (AS) with them. They said, O father! Why do you not entrust us with Yusuf (AS). We are his well-wishers. We want to take him with us wherever we go.

أَرْسَلَهُ مَعَنَا غَدًا يَرْتَع وَيَلْعَبُ وَإِنَّا لَهُ لَحَفِظُونَ ﴿١٢﴾

12:12: "Send him with us tomorrow, he can eat, drink and play and indeed we will be his guardians".

Send him with us tomorrow when we go. So that he may play, eat and drink with us. Sport and leisure activities are in mankind's nature. This is the reason that sport and leisure activities which do not go against the Shariah are not forbidden by Allah (SWT) and His prophets.

قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذَهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾

12:13: (Yaqoob) Said, "Indeed, I feel sad that you should take him with you, I fear that a wolf will eat him while you are not aware of it".

The prophets of Allah (SWT) have never stopped anyone from practicing physical activity unless it goes against the Shairah. This is the reason that Yaqoob (AS) did not want to stop them from playing, but he was afraid that whilst they were playing they would not notice and a wolf may eat Yusuf (AS). He said this due to his wisdom and prophethood. And this is exactly the same excuse the brothers used later on.

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِدَّا لَخٰسِرُونَ ﴿١٣﴾

12:14: They said, "If a wolf should eat him while we are a clan, then indeed we will be from among the losers".

They had already told Yaqoob (AS) that they would protect Yusuf (AS). But when Yaqoob (AS) doubted them they said we are a big clan and if a wolf should eat him whilst we are there then there will be no bigger loser than us.

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَن يَجْعَلُوهُ فِي غِيَّبَتِ الْجُبِّ ۗ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٤﴾

12:15: So, when they took him and gathered together to throw him into the deep well, We sent revelation to him, "Indeed, you will relate to them this matter of theirs while they do not perceive (your identity)".

They convinced Yaqoob (AS) and took Yusuf (AS) with them in order to throw him into the well. Historians have written many stories about the incidents that took place on the way. Many of these are heartfelt and deeply emotional. But the Quran has described the short version of the story. In the end they decided that they should throw Yusuf (AS) in a well and that is what they did. Jibraeel (AS) flew down at full speed and took Yusuf (AS) upon his wings and carried him to the bottom of the well. Allah (SWT) showed Yusuf (AS) through Jibraeel (AS) that one day he would tell his brothers about this incident. This will happen when they come begging to you.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٥﴾

12:16: And they came to their father at night, weeping.

At nightfall Yusuf (AS's) brothers came weeping to their father Yaqoob (AS).

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتْعِنَا فَاكَلَهُ الذِّئْبُ ۗ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صٰدِقِينَ ﴿١٦﴾

12:17: They said, "O father! We started to race and we left Yusuf with our belongings, and a wolf ate him. And you will not believe us even if we are truthful".

They said father we started to race each other and we left our possessions with Yusuf (AS). Just as we went further out of sight a wolf came and ate Yusuf (AS). Believe us we are telling the

truth.

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۗ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

12:18: And they brought his shirt with false blood on it. He (Yaqoob) said, "Rather, your soul has enticed you to this, but patience is good. And Allah is the One sought for help against that which you describe".

They brought his shirt with fake blood upon it as evidence. Yaqoob (AS) saw this and immediately said you have made this up and you did not think when making up this falsehood; the shirt is intact, how could a wolf kill Yusuf (AS) but not damage the shirt? Now patience is good for me. And only Allah (SWT) can help me in this matter.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ ۚ قَالَ يَبُشْرَىٰ هَذَا غُلْمٌ ۚ وَأَسْرُوهُ بَضْعَةً ۚ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

12:19: And there came a group of travellers, then they sent someone to bring water and he threw the bucket in. He said, "O there is good news! Here is a boy". And they concealed him thinking of him as merchandise. And Allah was aware of what they were doing.

Yusuf (AS) stayed in the well for three days. Then a group of travellers from Madyan arrived who were travelling to Egypt. They sent a man to draw water from the well. When he let his bucket down into the well Yusuf (AS) held onto the bucket, and when he pulled it up Yusuf (AS) came up with it. When the water drawer saw the child he began to shout and scream with happiness saying, "Here is a boy". In those days human trafficking was a common practice and the travellers thought they had found something very profitable. So they tried to hide Yusuf (AS) and Allah (SWT) is fully aware of what they were doing.

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ ۚ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾

12:20: And they sold him for a paltry price, for a few dirhams and they were not concerned about him.

Yusuf (AS's) brothers were keeping an eye on him. When they saw that the travellers had taken him out of the well they rushed to the travellers and claimed that he was their slave. They said that if you want to buy him we will sell him for a reduced price, but you must take him far away from here.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لَا مَرَاتَةَ أَكْرَمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۚ وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ۚ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ ۚ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

12:21: And the person from Egypt who bought him said to his wife, "Give him shelter with respect, maybe we will gain benefit from him, or take him as a son". And thus We gave shelter to Yusuf in the land, so that We could teach him the interpretation of events. And Allah is predominant over His affair, but most of the people do not know.

The travellers went to Egypt and sold Yusuf (AS). They sold him to the governor of Egypt who was the minister for the king of Egypt, Rayyan Bin al-Walid. The person who purchased Yusuf (AS) told his wife Zulaikha, "Keep him with respect and do not treat him like a slave. He will grow up and be of great benefit to us. We do not have children of our own and we will adopt him as our son". Allah (SWT) says that like this we gave shelter to Yusuf (AS).

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢١﴾

12:22: And when he reached his youth, We gave him command and knowledge and like this We give reward to the righteous.

When Yusuf (AS) reached his youth We gave him strength, knowledge and wisdom. Like this We reward the righteous and the doers of good.

وَرَوَدَتْهُ الْمَتَىٰ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ ۗ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٢﴾

12:23: And the woman, whose house he was in, tried to seduce him. And she closed the door and said, "Come it is for you". He (Yusuf) said, "I seek the refuge of Allah, indeed He is my Lord, He has given me a good shelter. Indeed, the wrong doers will not succeed".

At this point a new test started for Yusuf (AS). The wife of the governor of Egypt tried to seduce Yusuf (AS). On one occasion she called Yusuf (AS) inside the room, locked all the doors and tried to seduce him. When she saw that he was not agreeing to her request she said, "I have done all of this for you, so come and fulfil my desire". Yusuf (AS) said I seek the refuge of Allah (SWT), He is my Lord and He has guided me till today and provided for me. He took me out from the well and saved me from my brothers and gave me a fine shelter. The Lord Who has bestowed all these blessings upon me will save me from your sinful desires. My Lord has given me success which the disobedient and wrongdoers do not receive.

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأبْرَهْنَ رَبَّهُ ۗ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۗ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٣﴾

12:24: And indeed that woman desired him, and he would have desired her if he had not seen the evidence of his Lord. Thus so We could take away evil and immorality from him. Surely, He is from among Our sincere servants.

It is indeed proven that the women had certainly intended to seduce Yusuf (AS). Yusuf (AS) may have intended the same if he had not seen the signs of his Lord. The signs of the Lord already exist in prophets before their prophethood. They have the light of prophethood in their body,

and that light protects them from any wrongdoing. When the women invited Yusuf (AS) to sin, that light showed him the signs of His Lord. And Yusuf (AS) said مَعَاذَ اللَّهِ and like this We saved him from wrongdoing and immorality. He is from Our chosen servants.

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَالْفَيَا سَيِّدَهَا لَدَا الْبَابِ ط قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ
بَاهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

12:25: And they ran towards the door and tore his shirt from the back and found her husband at the door. She said, "What is the recompense for one who has intention to do evil with your wife, except that he be imprisoned or given severe punishment".

The incident occurred in such a way that rather than moving towards the women with bad intentions, Yusuf (AS) moved towards the door with good intentions. Then the women attempted to grab Yusuf (AS) from behind and because of this his shirt was torn from behind. All of the doors opened by the will of Allah (SWT) and Yusuf (AS) were able to reach the last door where the husband of the woman was stood. Now the woman Zulaikha attempted to blame Yusuf (AS) by asking her husband, "What is the recompense for one who has intention to do evil with your wife, except that he be imprisoned or given severe punishment". The request for imprisonment was made by Zulaikha because she did not want Yusuf (AS) to be killed.

قَالَ هِيَ رُوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا ء إِن كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ
وَهُوَ مِنَ الْكٰذِبِينَ ﴿٢٦﴾

12:26: (Yusuf) said, "She wanted to seduce me". And a witness from her family gave testimony, "If his shirt is torn from the front, then she is truthful and he is of the liars".

When Yusuf (AS) saw that Zulaikha was placing the blame on him, he made it clear and said, "She invited me towards evil and I ran towards the door to save myself". This became a dispute between Zulaikha and Yusuf (AS). A wise man from the family of the husband and wife suggested that to resolve this dispute they should check which side of the shirt was torn. If the shirt was torn from the front then Zulaikha is truthful and he is a liar. And if the shirt was torn from behind then he is truthful and she is a liar. Some tafsir claim that the testimony was given by a child. However, the testimony which was given was based upon a good understanding of the events that had occurred, and this was achieved by using a high level of understanding and wisdom. From this we realise that the witness could not have been a child. The word used in this verse is شَاهِدٌ which can be used for witnesses both present and absent. And if a witness is absent then the testimony is based upon his wisdom of the likely events that may have occurred.

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصّٰدِقِينَ ﴿٢٧﴾

12:27: "And if his shirt is torn from behind then she is of the liars and he is truthful".

If the shirt is torn from the front then Zulaikha is truthful and he is a liar. And if the shirt is torn

from behind then he is truthful and she is a liar. Thus the truth became apparent to Zulaikha's husband.

فَلَمَّا رَأَى قَمِيصَهُ قُدِّمَ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾

12:28: So, when he (her husband) saw his shirt torn from behind, he said, "Surely this is the woman's plan. Indeed, your plan is great".

So when her husband saw Yusuf (AS's) shirt torn from behind, he said "Surely this is the woman's plan. Indeed, your plan is great". Applying this event to every woman is ignorant and completely unjustified. The verse in the Quran is a quotation from the husband, and not a statement from Allah (SWT) about all women.

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

12:29: "O Yusuf ! Ignore this and repent (O woman) for your sin. Indeed, you are among the sinful".

Zulaikha's husband asked Yusuf (AS) to let the matter go and to not publicise it. From this we can see that the husband knew of Yusuf (AS's) purity. And then the husband told Zulaikha to repent for her sin. This forgiveness can be sought from the husband or from Allah (SWT). Even though the husband and wife associated partners with Allah (SWT), they still knew that the real master was only Allah (SWT).

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرْوَدُ فَتْسَهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ ﴿٣٠﴾

12:30: And women in the city said, "The wife of Al-Aziz wants to seduce her slave, surely she is obsessed in his love. Indeed, we see her in clear error".

Just like perfume cannot be hidden behind veils, similarly love cannot be hidden either. The governor of Egypt Al-Aziz asked Yusuf (AS) to ignore his wife, and without doubt Yusuf (AS) never mentioned her name again. However this matter spread in the city like fire in a forest. And the women of Egypt began to talk, "If Zulaikha was going to fall in love then she should have fallen for someone of her own status. Could she only find a slave for this? What has she done? She has earned disrespect and she still could not attain his love".

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حِشَّ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

12:31: And when (she) heard their (evil) plans, (she) sent for them and prepared for them comfortable cushions and gave them each a knife and said (to Yusuf), "Come before them". So when they saw him, they greatly admired him and they cut their hands and

said, "Perfect is Allah! He is not human. He is nothing but a noble angel".

Zulaikha heard that the women were talking badly about her and saying if we were in her place we would have surely seduced him. Zulaikha called the women and made a plan. Zulaikha said that you may all try and see if you are successful in seducing him. The women wanted to see Yusuf (AS) and wanted to test him. Zulaikha told Yusuf (AS) to come before them and when they saw Yusuf (AS) they were shocked. How can a slave have such radiance and light upon his face? They said, "He is not human, he looks like an angel". They realised that they had told Zulaikha they would easily seduce him, and now they would be embarrassed and humiliated in front of her. So they started to threaten Yusuf (AS) saying, "We will commit suicide if you do not agree to what we ask". And to convince Yusuf (AS) they began to cut their hands. The words وَقَطَّعْنَ أَيْدِيَهُنَّ do not mean that their hands were cut, but instead it means that they cut their own hands.

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ ۖ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ ۖ وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّغِيرِينَ ﴿٣٢﴾

12:32: She said, "This is the person you were accusing me about. And indeed I tried to seduce him, but he remained pure. And if however he will not do what I command of him, indeed he will be imprisoned. And indeed he will be from among the humiliated".

Then Zulaikha spoke, "This is the person whom you were blaming me about, saying how I have fallen for this slave. I wanted to seduce him but he firmly refused". She is admitting herself that she has tried everything but Yusuf (AS) kept refusing. Those who translate the words وَهَمَّ بِهَا to mean that Yusuf (AS) also had desires for Zulaikha should pay attention to this verse. Then she said, "If he will not obey my command, then he will be imprisoned and he will be humiliated and debased".

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ ۚ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾

12:33: He said, "O Lord! Prison is better for me than that to which they invite me. And if you do not remove me from their plans against me, I will be inclined towards them and I will be from among the ignorant".

Yusuf (AS) heard them and called to his Lord. This is proof that whenever Yusuf (AS) says Lord he is calling to the Lord of the Worlds and not the king of Egypt. Yusuf (AS) said, O Lord! I prefer prison to what they are inviting me to. I am willing to go to prison but I will not fall into their trap. They are threatening me with suicide by cutting their own hands, and then they are threatening me with imprisonment. O Lord! If you do not save me from their lies and deceit then I may be inclined towards their plans. How great are the prophets. Even after all their planning and games, Yusuf (AS) still did not incline towards them. Those who say that he had intentions towards Zulaikha should pay attention to this verse. Now should we believe in Yusuf (AS) or the story teller? We pray Allah (SWT) guides all of us. Yusuf (AS) says, "If I become

inclined towards them then surely I will be from among the ignorant". From this again we see that it was Zulaikha who had bad intention for Yusuf (AS), not the other way around.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

12:34: And His Lord accepted his prayers, and turned their plans away from him. Indeed, He is All-Hearing, All-Knowing.

Allah (SWT) says that He accepted Yusuf (AS's) prayers. Now you can see exactly who the Lord of Yusuf (AS) is. He averted the plans they were making against him. These are all matters we should understand. Indeed, He is All-Hearing, All-Knowing.

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لِيَسْجُنَنَّهُ حَتَّىٰ حِينٍ ﴿٣٥﴾

12:35: Then it became apparent to them after they had seen the signs, however he will put him in prison for a limited time.

The word signs refer to the innocence of Yusuf (AS). Even though it was proven that Yusuf (AS) was innocent, the Governor of Egypt (Al-Aziz) thought that it was better to imprison Yusuf (AS) and keep him away from the women of Egypt and Zulaikha.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ ۗ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۗ نَبِّئْنَا بِتَأْوِيلِهِ ۗ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

12:36: And entered into prison with him two young men. One of them said, "I have seen I am extracting wine", and the other said, "I have seen that I am carrying bread on my head and birds are eating it. Tell us the meaning of these dreams. Indeed, we see you from among the righteous".

When Yusuf (AS) entered prison two other prisoners were also brought in. This is according to the Torah. One of them was a baker for the king of Egypt, and the other was a bartender for the king. Whilst staying with Yusuf (AS), these two prisoners understood that he was a good person. One day they asked Yusuf (AS) if he could interpret their dreams. One said, "I have seen that I am carrying bread on my head and the birds are eating it". The other said, "I have seen I am extracting wine from fruits".

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ۗ ذَلِكُمْ مِمَّا عَلَّمَنِي رَبِّي ۗ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾

12:37: (Yusuf) Said, "You will not receive the food provided to you, except that I inform you of it before it reaches you. This is from what my Lord has taught me. I have left the ways of these people who do not believe in Allah and they deny the hereafter".

Yusuf (AS) took the opportunity to call people towards Allah (SWT) and began by saying, "My Lord has given me knowledge to interpret dreams, and the wisdom to know things before they happen". Yusuf (AS) said, "I did not adopt the religion of those who do not believe in Allah

(SWT) and deny the hereafter”.

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ط مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ط ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

12:38: “And I follow the religion of my forefathers, Ibrahim, Ishaq and Yaqoob. It is not for us to associate partners with Allah in anything. This is the favour of Allah upon us and on the people, but most people are often ungrateful”.

Yusuf (AS) said that it is not for us to associate partners with Allah (SWT). I follow the religion of Ibrahim (AS), Ishaq (AS) and Yaqoob (AS), who were my forefathers. This is the favour of our Lord upon us. That He gave us the understanding of religion and made us leaders over people, and He blessed us with prophethood. And it is also a favour upon the people. To make them understand and give them guidance from Allah (SWT), by sending down His prophets and Books. But often people are ungrateful.

يُضْحِكِي السِّجْنَءَ رَبِّ مُتَّفِرُّونَ خَيْرٌ أَمِ اللَّهُ الْوَحِيدُ الْقَهَّارُ ﴿٣٩﴾

12:39: “O my companions of the prison! Are different lords better or the One Allah, the Supreme?”

The phrase used by Yusuf (AS) was, “O my companions of the prison!” This shows us that even in prison the call and invitation to Allah (SWT) was continuing. Are different Lords better or is the One Allah (SWT), the Most Supreme better?

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ط إِنْ الْحُكْمُ إِلَّا لِلَّهِ ط أَمَرَ الْأَنْتَعِبُدُوا إِلَّا إِيَّاهُ ط ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

12:40: “You worship none besides Him except names which you have named, you and your forefathers, for which Allah has not sent down evidence. Command is only for Allah and He commanded that you do not worship anything except Him. This is the correct religion but most people do not understand”.

But some people have invented partners with Allah (SWT). And the partners you worship besides Allah (SWT) are just names created by you and your forefathers. Allah (SWT) has not sent down any evidence for this action. Names have been created for these false gods, and they have been assigned to different categories; god of thunder, god of money, god of fire etc. This act has no evidence to support it, and instead of bowing your head in many places, why not bow to the One Allah (SWT), The Prevailing. In this world the real command is of Allah (SWT). If He has given some responsibility to creation it does not mean that He has given them control over everything. Whatever they do is according to His order. He has commanded you to not worship anything besides Him. Your breath is in His control and but instead you bow down to others. Yusuf (AS) said that the correct religion is that you worship only Allah (SWT), but most

people do not understand.

يُضْحِكِي السِّجْنَ أَمَّا أَحَدُكُمْ فَيَسْقِي رَبَّهُ خَمْرًا ۖ وَأَمَّا الْآخَرَ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۗ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾

12:41: "O companions of the prison! One of you will present his lord with wine and the other will be hung. And the birds will eat from this head. The matter has been decided about which you enquire".

After inviting them to one Lord, Yusuf (AS) interpreted their dreams. He said "One of you will present his lord (master/king) with wine". When Yusuf (AS) called the king lord he did not say my Lord. But instead he said your lord (master/king). And then he said, "The other will be crucified". But he did not confirm which one was to be crucified, so that he would not be saddened. The two companions began making excuses and said that they did not see a dream. Yusuf (AS) said, "Now the matter has been decreed, and it will happen as I have said". When the prophets and friends of Allah (SWT) promise something then it always happens.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ ۚ فَأَنسَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

12:42: And he (Yusuf) said to the one whom he thought would be saved, "Mention me to your master". But Satan made him forget to mention him to his master (king). And he (Yusuf) remained in prison for many years.

People should not be confused in thinking that Yusuf (AS) wanted to be freed, and so said to one of the companions of prison to mention him to his master (king). Everyone should remember that Yusuf (AS) himself prayed to Allah (SWT) to send him to prison. Yusuf (AS) wanted the king to know the truth about his conviction and what he was accused of. He did not want people to continue to think that he was a criminal. Yusuf (AS) had asked one person to mention him to his master, but he forgot to mention it due to the workings of Satan. And so Yusuf (AS) remained in prison for many years.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُتُوبَاتٍ خُضِرٍ وَأُخْرٍ يُبَسِّتُ ۚ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُءْيَايَ إِن كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾

12:43: And the king said, "I have seen seven fat cows being eaten by seven slim (cows), and seven green ears (of corn/grain), and others (that were) dry. O leaders! Explain to me my dreams if you are interpreters of dreams".

After some time the king had a dream which he told his eminent ones. "I have seen seven fat cows being eaten by seven slim (cows), and seven green spikes (grain), and others (that were) dry. O leaders! Explain to me my dreams if you are interpreters of dreams". When the king of Egypt Riyyan Bin al-Walid asked his eminent ones, they said they had no knowledge of dreams.

قَالُوا أَضْغُثٌ أَحْلِمٌ ۖ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلِمِ بِعَلِيمِينَ ﴿١٢٤﴾

12:44: They said, "It is a worrisome dream, and we are not interpreters of dreams".

This verse explains that those people did not have the ability to interpret dreams. They were embarrassed and thought how they should answer the king. So they made an excuse and said, "The dream is worrisome and we do not know how to interpret dreams".

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿١٢٥﴾

12:45: And the person who was freed out of the two remembered after a long time and said, "I shall explain to you its interpretation, so send me forth (prison)".

Allah (SWT) is the best of planners and all matters are in His hands. Allah (SWT) planned to free Yusuf (AS) from prison and grant him the kingship of Egypt. The person who was freed from prison finally remembered after a long time that Yusuf (AS) gave him a message for the king. So he said to the king to send him forth to prison because there was a man in prison who was very pious and could interpret dreams. He said "I will ask him and then come back and tell you the interpretation of your dream".

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَ سَبْعِ سُنبُلَاتٍ
خُضْرٍ وَأُخَرَ يَبْيَسُ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿١٢٦﴾

12:46: "O Yusuf! O truthful one! Tell us about the seven fat cows being eaten by seven slim (cows), and seven green ears (of corn/grain) and the others dry. So that I may go back to the people and so they may know".

The man who was supposed to tell the king about Yusuf (AS) had forgotten to mention him because of Satan. He told the king to send him back to prison because there was a very righteous man there and he could interpret the dream. He came to Yusuf (AS) and requested, "O truthful one! Tell us the interpretation of this dream; where seven fat cows were eaten by seven slim cows, and seven green spikes and the others are dry. Tell us the meaning of this dream so I may report back to the people and they will be satisfied".

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا ۖ فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿١٢٧﴾

12:47: He said, "You will plant for seven years continuously and that which you harvest, leave it in its ear, except a little to eat".

Allah (SWT) has given Yusuf (AS) good characteristics and with that Allah (SWT) has also given him the knowledge of being able to interpret dreams. When Yusuf (AS) heard the dream straight away he knew the meaning of it. Yusuf (AS) told the man the interpretation of the dream. Advised him and also gave him glad tidings. When Yusuf (AS) was explaining the dream he said, "You will fertilise land for seven years, and your country will be rich in resources, so whatever you harvest leave the grains in the spikes and only take out that which you will eat".

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٢٤٨﴾

12:48: "Then after that will come seven difficult years and you will eat what you have saved for them, except a little from what you will store".

Then after this will come seven difficult years. You will eat all that you have saved from the past seven years, but store a little. Yusuf (AS) told them the interpretation of the dream and he also gave them advice. Save a little so you can harvest the grains and make more. And Yusuf (AS) told them to leave the grains in their spikes so they would not risk being eaten by insects.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ ﴿٢٤٩﴾

12:49: "And after that there will come a year where the needs of the people will be fulfilled and in it they will extract more".

Then Yusuf (AS) gave them glad tidings and says that after this there will come a year where a lot of rain will fall and you will harvest a lot of apples and grain and people's demands will be fulfilled. Yusuf (AS) has knowledge from Allah (SWT) which other people do not have. He told about rainfall that would happen after fourteen years. He did not embarrass the man who had returned after such a long time.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ^ج فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسَأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ ^ط إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٢٥٠﴾

12:50: And the King said, "Bring him to me". When the messenger came to him (Yusuf) said, "Return back to the King and ask him, "What is the case of the women who cuts their hands?" Indeed, my Lord is Well-Aware of their (evil) plans".

When the king heard the interpretation of the dream, he knew that the man in prison was very wise. He sent a messenger and asked him to bring him back. When the messenger reached Yusuf (AS), Yusuf (AS) sent him back and gave him a message saying, "Ask your king, how are those women who had sliced their hands. Indeed, my Lord Knows their plans".

قَالَ مَا خَطْبُكُمْ إِذْ رَوَدْتَنَّ يَوْسُفَ عَنْ نَفْسِهِ ^ط قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ^ط قَالَتِ امْرَأَتُ الْعَزِيزِ النَّحُّ حَصْحَصَ الْحَقُّ أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٢٥١﴾

12:51: (the King) Said, "What was your case when you tried to seduce Yusuf". They said "Allah forbid! We did not find any evil in him". The wife of Al-Aziz said, "Now the truth is clear, I tried to seduce him and indeed he is among the truthful".

When the king of Egypt received the message of Yusuf (AS), he called the women and investigated why they tried to seduce Yusuf (AS). They knew the truth had been revealed and they had no option but to tell the truth. They said, "Allah (SWT) forbid! We did not see anything bad in him". And the wife of Al-Aziz, Zulaikha said, "I knew the truth had become evident, and the reality is that I tried to seduce him, indeed he is truthful". Yusuf (AS) never mentioned the

name of Zulaikha but he only enquired about the women who had sliced their hands. The reason he did not mention her name was because Yusuf (AS) cared about the Zulaikha's husband, because he had given Yusuf (AS) shelter in his home.

ذٰلِكَ لِيَعْلَمَ اَنِّي لَمْ اَخْنُهُ بِالْغَيْبِ وَاَنَّ اللّٰهَ لَا يَهْدِي كَيْدَ الْخٰٓئِنِيْنَ ﴿٥٢﴾

12:52: "This is so he knows that I did not betray him behind his back, indeed Allah does not guide the plans of betrayers".

After the investigation, when the messenger reported back to Yusuf (AS), Yusuf (AS) said, "I did not betray him in secret, my Lord knew this and I wanted the King to know this too. Allah (SWT) does not guide the plans of the betrayers".

Part 13

وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۗ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿١٣٤﴾

12:53: And I do not consider myself free. Indeed, the soul (Nafs-e-Ammara) inclines towards evil, except those upon whom Allah has Mercy. Indeed, my Lord is All-Forgiving, Most Merciful.

Then Yusuf (AS) told the people to not misunderstand by thinking he wanted to boast about his righteousness. He said I also do not consider myself to be free from the desires of my soul (Nafs-e-Ammara). The soul always persuades you to evil, except those upon whom Allah (SWT) has Mercy. Indeed, my Lord is All-Forgiving, Most Merciful. And it was my Lord who saved me from the evil plans of the women of Egypt.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي ۚ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿١٣٥﴾

12:54: And the king said, "Bring him to me; I shall keep him for myself". So when he spoke to him he said, "Verily, today you are honoured and trusted".

When the king of Egypt Riyyan Bin al-Walid learnt of the knowledge, character and purity of Yusuf (AS), he said, "Bring him to me; I shall keep him for myself". When Yusuf (AS) came before the king and spoke, Riyyan Bin al-Walid told Yusuf (AS), "Verily, today you are honoured and trusted".

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلَيْمُ ﴿١٣٦﴾

12:55: (Yusuf) Said, "Appoint me as the treasurer of the land. I am truly a guardian, knowledgeable".

Yusuf (AS) told the king to appoint him as finance minister of the land, so that he may offer his assistance when the draught arrived, as seen in the dream. He said I have knowledge to solve problems and I am also a guardian. My Lord has given me these abilities. The purpose of Yusuf (AS's) claim was not to gain popularity but to help Allah (SWT's) creation.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ۚ يَتَّبِعُونَ أَمْرَهَا حَيْثُ يَشَاءُ ۗ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ
وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٣٧﴾

12:56: And thus We gave shelter to Yusuf in the land and he settled wherever he wished. We bestow Our Mercy upon whomever We will, and We do not allow the reward of the righteous to be lost.

Allah (SWT) says that in this way We gave power to Yusuf (AS) in the land. The king only acted upon whatever Yusuf (AS) told him. Now the whole of Egypt was under his management, and

so the land of Egypt was like Yusuf (AS's) house, hence he settled wherever he wished. This is Our Mercy and We bestow it upon whomever We will. Yusuf (AS) showed great patience with his brothers and he resisted the temptation of Zulaikha, and he remained steadfast when he was imprisoned. The Mercy We bestowed upon Yusuf (AS) was a reward for passing all these tests.

وَلَا جَزَاءَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

12:57: And however, the reward of the hereafter is better for those who believe and remain righteous.

The reward of the hereafter is even better for those who are righteous. Allah (SWT) gives reward to the righteous in this world and in the hereafter. He does not allow the reward of the righteous to be lost.

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

12:58: And Yusuf's brothers came and they entered his presence, and he recognised them but he was unknown to them.

Egypt flourished for the first seven years under Yusuf (AS's) control, and there were plentiful harvests which they stored. Then the country faced a drought for the next seven years, and it spread across the land and reached the place of Kunaan, a place in Egypt where Yusuf (AS) was born. And so Yusuf (AS's) brothers came to retrieve flour and grains. Yusuf (AS) recognised them but they did not recognise him.

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ ؕ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾

12:59: And when he packed them their supplies, he said, "Bring to me your brother who is from your father, do you not see that I give full measure and I am the best in hospitality?"

Yusuf (AS) asked the brothers many things during the meeting. And when they were leaving with their supplies, Yusuf (AS) said when you come for supplies in the future, bring your brother who is from your father's side. Can you not see that I give you plenty of supplies and am the best of accommodators?

فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِي ﴿٦٠﴾

12:60: "And if you do not bring him to me, there will be no measure for you from me, and do not come near me".

Yusuf (AS) said this because his brothers had asked for Bin Yamin's portion whilst informing Yusuf (AS) why he could not come with them. Then Yusuf (AS) said it is against principals to give a person's portion when he has not come himself. You have now seen that I am just and if you do not bring him in the future I will not be able to give his portion, and do not come near me.

قَالُوا سَنُرَوِّدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿١١﴾

12:61: They said, "Soon we shall persuade his father about him and we will certainly do it".

They said, "We will try our best to persuade our father to send him with us, so that we can be successful in our task".

وَقَالَ لِفَتَيْنِهِ اجْعَلُوا بِضِعَّتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ

يَرْجِعُونَ ﴿١٢﴾

12:62: And (Yusuf) said to his men, "Put their merchandise in their saddlebags so that they may recognise it when they go back to their families and perhaps they will return".

Yusuf (AS) told his servants to put the merchandise the brothers had brought to exchange for food back into their saddlebags, so that they may recognise it when they open their bags. It may be that they do not have enough merchandise to come back a second time. Perhaps in this way they may return.

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانًا نَكْتَلُ وَإِنَّا لَهُ

لَحَافِظُونَ ﴿١٣﴾

12:63: When they returned to their father, they said, "O father, (further) measure has been denied for us, so send our brother with us, so that we may receive a further measure. And we are indeed his guardians".

So when they reached their father they said O our father! It will be difficult to obtain more supplies. There is only one way of obtaining them, you must send Bin Yamin along with us. And do not have any concerns about him, as we are his guardians.

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا آمَنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۗ فَاللَّهُ خَيْرٌ حَافِظًا ۗ وَهُوَ أَرْحَمُ

الرَّحِمِينَ ﴿١٤﴾

12:64: (Yaqoob) Said, "How shall I trust you with him, as I trusted you earlier about his brother. So Allah is the best Guardian and He is the Most Merciful of all the merciful".

Yaqoob (AS) said that you said the same thing when you took Yusuf (AS) with you, but everyone can see what happened. How can I trust you now? You are not worthy of being trusted. Yaqoob (AS) hesitantly sent Bin Yamin along with them because they desperately needed supplies, and so they placed their trust and faith in Allah (SWT).

وَلَمَّا فَتَحُوا مَتْعَهُمْ وَجَدُوا بِضِعَّتَهُمْ رُدَّتْ إِلَيْهِمْ ۗ قَالُوا يَا أَبَانَا مَا نَبْغِي ۗ هَذِهِ بَضِعَّتُنَا رُدَّتْ

إِلَيْنَا ۗ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ آخَانًا وَنَزِدُكَ كَيْلًا بَعِيرٍ ۗ ذَلِكَ كَيْلُ يَسِيرٍ ﴿١٥﴾

12:65: And when they opened their saddlebags, they found their merchandise returned back to them. They said, "O father! What more could we want? Here is our merchandise returned to us", and we will bring food (grain) for our family and we will protect our brother and we will bring an increase of a camel's load". This is an easy measure.

When they opened their saddlebags they saw that their merchandise had been returned to them, and they jumped with joy. They said O our father! What more could we want? Our merchandise has been returned to us. We will bring food (grain) for our family and we will protect our brother. It will be easier to bring more supplies when we take our brother with us. They meant that they would retrieve their share and also Bin Yamin's share.

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنِنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ ۚ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٥﴾

12:66: (Yaqoob) Said, "I shall never send him with you until you give me a firm oath by Allah that you will bring him back to me, unless you are surrounded (by someone)". So when they gave him their oath, he (Yaqoob) said, "Allah is entrusted (witness) over what we say".

Yaqoob (AS) said I will never send him with you until you give me a promise in Allah (SWT's) name, that you will return him to me. But if by the will of Allah (SWT) you encounter a problem or become surrounded by someone then it is a different matter. When they had given a firm promise, Yaqoob (AS) said, "Allah is entrusted over what you say". It is strange that when the brothers talked about Yusuf (AS) earlier, Yaqoob (AS) had his doubts and was worried that perhaps a wolf may attack Yusuf (AS). And when they returned this is exactly what the brothers claimed; that a wolf had eaten him. Yaqoob (AS) had similar concerns regarding Bin Yamin, and again the brothers made the same claim later.

وَقَالَ يَبْنَئِي لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَاَدْخُلُوا مِن أَبْوَابٍ مُّتَفَرِّقَةٍ ۗ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِن شَيْءٍ ۗ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۗ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٦﴾

12:67: And he said "O my sons! Do not enter all through one gate but through separate gates. And I cannot benefit you against the decree of Allah at all. The decision is only for Allah and only in Him I trust, and let those who would trust, trust upon Him".

Yaqoob (AS) permitted his sons to take Bin Yamin with them. And as they were setting off Yaqoob (AS) gave the group advice and guidance. He first said enter the city through separate (different) gates and not the same. The reason for this was to avoid being followed. Another reason for this was to avoid the evil-eye of the people, who may have seen the brothers together and become envious. The evidence for an evil-eye can be found in Ahadith. And so in order to protect against it, whenever you see something beautiful you should say مَا شَاءَ اللَّهُ – 'Allah (SWT) has willed it'. Then Yaqoob (AS) said that this is only advice for you but if Allah (SWT) has decided otherwise then who can stop His decision, so trust in Allah (SWT).

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ ۗ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ
يَعْقُوبَ قَضَاهَا ۗ وَإِنَّهُ لَدُوٌّ عَلِيمٌ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

12:68: And when they entered from where their father commanded them, there was nothing to benefit them but Allah. However, there was a desire in the heart of Yaqoob which he fulfilled. And indeed he was knowledgeable with what We had taught him, but most people do not know.

When they entered the city they entered obeying their father's command. This advice would not benefit them in comparison to Allah (SWT's) decree. However, Yaqoob (AS) had a desire which he fulfilled, which he did from what We taught him. It is sometimes the case that when you follow advice given to you then it becomes beneficial for you, and this is made apparent in your destiny. But most people do not know this. The people who object to the wisdom and knowledge of Yaqoob (AS) should think twice. Allah (SWT) says that he was accomplished in knowledge from what We had taught him, but most people do not know. And people continue to deny his knowledge. Having knowledge is one thing and showing that knowledge is a different matter. Allah (SWT) teaches the prophets Himself and blesses them with knowledge, which will be explained further.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾

12:69: And when they entered upon (came to) Yusuf, he gave shelter to his brother. He said, "Surely, I am your brother! So do not be saddened by what they used to do".

And when they reached Yusuf (AS) he gave the brothers shelter but kept Bin Yamin with himself. This is how Yusuf (AS) planned to separate Bin Yamin. The brothers were given rooms to be shared by two. Therefore, they were given five rooms for ten brothers. And so Bin Yamin was left because there were eleven brothers. So Yusuf (AS) kept him with himself. Secretly Yusuf (AS) told Bin Yamin that he was his brother and to not worry or be saddened by what his brothers used to do.

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ
لَسْرِقُونَ ﴿٧٠﴾

12:70: And when their supplies were prepared, he put the (gold) measuring bowl in his brother's bag. Then an announcer called, "O caravan! Surely, you are thieves!"

Yusuf (AS) told Bin Yamin the plan, how he was going to keep him with himself, which Bin Yamin was very happy about. Then when their supplies were given to them, Yusuf (AS) placed a golden measuring bowl into Bin Yamin's bag. Then when the caravan set off the guardians protecting the supplies realised that the golden bowl was missing. The announcer called out, "O people of the caravan! Surely, you are thieves!" All the brothers gathered and asked, "Why are you calling us thieves, what have we stolen?"

قَالُوا وَاقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٧١﴾

12:71: They said whilst turning towards them, "What are you missing?"

They said whilst approaching them, "Why are you calling us thieves, what are you missing?"

قَالُوا نَفَقْدُ صُوعَ الْمَلِكِ وَلَمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾

12:72: They said, "We cannot find the king's measuring bowl, and whoever brings it back he will gain the measure of a camel, and I am responsible for it".

The guardians said the kings drinking cup which they used for measuring was missing. Whoever finds it before we search for it, will be given the measure of a camel's load as a reward. And I am answerable for it.

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سُرِقِينَ ﴿٧٣﴾

12:73: They said, "We take an oath by Allah, and indeed you know we have not come to cause mischief in the land, and we are not thieves".

Yusuf (AS's) brothers were unaware of his plan. And so they took an oath by Allah (SWT) and said, "We have not come to cause corruption, and we are not thieves".

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٤﴾

12:74: They (the accusers) said, "So what is the recompense if you should be liars?"

The accusers said that there is no need to go into details. If the golden bowl is found from your baggage then what will be the recompense for it?

قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ ۚ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾

12:75: They said, "The recompense is that the one in whose saddlebag it is found, he will be the recompense. This is how we recompense the wrongdoers".

Yusuf (AS's) brothers spoke, "Whoever has the golden bowl, he will be the recompense for it". Meaning that person will be stopped and this is how we recompense the wrongdoers. The punishment they suggested was in the Shariah (law) of Ibrahim (AS) and Yaqoob (AS). Now the brothers had to accept this punishment.

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ ۚ كَذَلِكَ كِدْنَا لِيُوسُفَ ۚ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ ۚ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

12:76: So, he started searching their baggage before the baggage of his brother, then, he extracted it from his brother's baggage. This is how We planned for Yusuf. It was not for

him to stop his brother according to the religion (law) of the king, except that which Allah wills. We raise the ranks of those whom We will. And there is One (more) knowing over every possessor of knowledge.

So the search of the baggage began. The brothers' baggage was searched first, and then Bin Yamin's baggage was searched at the end, and the golden bowl was found in his baggage. Yusuf (AS) had already planned this with Bin Yamin, so that he could keep Bin Yamin with himself. Allah (SWT) says, 'This is how We planned for Yusuf (AS)'. Yusuf (AS) was not able to keep Bin Yamin with himself according to Egypt's law. The brothers themselves suggested the recompense for the theft of the golden bowl. Allah (SWT) says, 'We raise the ranks of those whom We will'. Allah (SWT) also pointed out that every possessor of knowledge has One greater in knowledge over him. Therefore, no one should be proud of their knowledge.

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوْسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنْتُمْ شَرُّ مَكَانًا ۗ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾

12:77: They said, "If he steals then indeed his brother has stolen before". Yusuf kept this a secret in his heart and he did not reveal this to them. He said, "You are worse in position and Allah knows well what you describe".

When the golden bowl was found in Bin Yamin's baggage they said, "He is the thief, his brother also stole before him". They were trying to prove their innocence by saying that his brother had stolen in the past. Yusuf (AS) and Bin Yamin were biological brothers. The other brothers accused Yusuf (AS) of being a thief for no reason. Yusuf (AS) knew this but still did not show any resentment towards them. And in his heart Yusuf (AS) said, "You are worse in position and Allah knows well what you say".

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ ۗ إِنَّا نُرِيدُكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

12:78: They said, "O Al-Aziz! Indeed, his father is very old, so take one of us in his place. Indeed, we see you among the righteous".

Then to Yusuf (AS) they said, O Al-Aziz! Please do another favour just like you favoured us before. Take one of us in place of Bin Yamin. We have brought Bin Yamin after persuading our father. Our father is very old, how will we face our father if we leave Bin Yamin behind?

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعْنَا عِنْدَهُ ۗ إِنَّا إِذَا لَطَمُونَ ﴿٧٩﴾

12:79: He (Yusuf) said, "I seek the refuge of Allah from taking anyone except him with whom we found our possession. Indeed, then we would be from the unjust".

Yusuf (AS) said, "I seek the refuge of Allah from taking someone else instead of Bin Yamin. We will take whom we found our possession with". Yusuf (AS) never said that we will keep the one who stole from us, because the fact is that Bin Yamin never stole anything.

فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا ۗ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ

مَوْتِقًا مِّنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ ۚ فَلَنْ أBRَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ
اللَّهُ لِي ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٢٠﴾

12:80: And when they were disappointed they separated themselves from him and began to whisper. Their elders said, "Do you not know that your father has taken an oath from you by Allah, and before this you were unjust with Yusuf. So, I shall not move from this land until my father permits me to do so, or if Allah decides for me. And He is the Best of all Judges".

When his brothers were disappointed, they sat separately and began to discuss how they could return without Bin Yamin. And whilst discussing the elder brother said, "How would we face our father, when our father has taken an oath from us regarding Bin Yamin. What you did to Yusuf is already known to you. There is no way I am going from here until my father gives me permission or a decision comes from Allah. He is the best of judges". This may have been the same brother who had previously told them not to kill Yusuf (AS).

ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ ۚ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ
حَافِظِينَ ﴿١٢١﴾

12:81: Return to your father, then say, "O father! Indeed, your son has stolen and we did not testify except to what we knew, and we were not witnesses of the unseen".

All of you go and tell our father what has happened. We did know that Bin Yamin would be accused of theft. We did not see Bin Yamin do anything. But this has not become apparent.

وَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا ۗ وَإِنَّا لَصَادِقُونَ ﴿١٢٢﴾

12:82: "And ask the city where we were and the caravan with which we travelled. And indeed we are truthful".

If you do not believe us then you may ask the people of the city where we were, or you may ask the people of the caravan with which we travelled. Indeed, we are truthful. We did not make any mistakes.

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۗ فَصَبْرٌ جَمِيلٌ ۗ عَسَى اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا ۗ إِنَّهُ
هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٢٣﴾

12:83: (Yaqoob) Said, "However, your soul has made something (evil) for you, so patience is better. Perhaps Allah will bring them to me all together. Indeed, He is All-Knowing, All-Wise.

When Yaqoob (AS) was told of the situation, he repeated the same words he spoke at Yusuf (AS's) incident, he said your souls have enticed you to something; if you were true of heart then you would have defended Bin Yamin. If the golden bowl was found in his baggage then it does

not mean that he stole. Now you come here inventing tales. However, I will be patient and very soon Allah (SWT) will bring them to me all together. Yaqoob (AS) was referring to three people here. Yusuf (AS), Bin Yamin and the third brother who remained behind due to the fear of his father.

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَى عَلَى يُوْسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿١٢٨٤﴾

12:84: And he turned away from them and said, "Oh, my sorrow for Yusuf!", and his eyes turned white due to his sorrow and he was full of grief.

Yaqoob (AS) turned away from his sons and said, "Oh, my sorrow for Yusuf". His eyes had turned white due to the constant crying in grief of Yusuf (AS). When someone receives a new pain, old grief returns. The grief for Yusuf (AS) became fresh when he heard that Bin Yamin had been held as a thief.

قَالُوا تَاللَّهِ تَفْتُنَا تَذَكَّرُ يُوْسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿١٢٨٥﴾

12:85: They said, "We swear by Allah, you will always remember Yusuf until you become weak (old), or be among the dead".

When Yaqoob (AS) mentioned Yusuf (AS), the other sons said, "You always remember Yusuf, and we swear by Allah that you never let him go. It seems as though you will perish in Yusuf's memory".

قَالَ إِنَّمَا أَشْكُوا بِنِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٢٨٦﴾

12:86: He (Yaqoob) said, "I show my grief and sorrow to Allah and I know well from Allah what you do not know".

Yaqoob (AS) said I only complain of my suffering to Allah, and only He can solve my problems. Will You teach me patience? Impatient is the one who complains and cries in front of people. I only complain to the One Who has sent the test. I know that Yusuf is alive and he will meet me. His dream will come true. What I know from Allah you do not know.

يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوْسُفَ وَأَخِيهِ وَلَا تَأْيِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكٰفِرُونَ ﴿١٢٨٧﴾

12:87: "O my sons! Go and search for Yusuf and his brother, and do not lose hope in the Mercy of Allah. Surely, no one loses hope of Allah's Mercy except the disbelieving people."

Yaqoob (AS) disclosed the secret in his heart when the matter had reached this point. Yaqoob (AS) said O my sons! Search for Yusuf (AS) and his brother; you will find Yusuf (AS) where your brother is being held. Yusuf (AS) was separated first and this is the reason his name is mentioned first and then his brother Bin Yamin. And the third brother stayed behind due to Bin Yamin, so that he could come back. Do not despair in the Mercy of Allah (SWT). Only disbelievers despair in the Mercy of Allah (SWT). As mentioned in Surah 15 (Al-Hijr) verse 56.

Reference Surah 15 (Al-Hijr) Verse 56;

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ مُزْجِيَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ۗ إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٥٧﴾

12:88: When they reached him (Yusuf), they said, "O Al-Aziz! Adversity has touched us and our family, and we have brought goods of very little worth, but give us full measure and be charitable to us. Indeed, Allah rewards those who are charitable".

Now Yusuf (AS's) brothers went back to Egypt for the third time. And when they reached to Yusuf (AS) they spoke with great disappointment. They said O Al-Aziz! We and our family are in a very bad state due to the drought, and now we have nothing to buy our supplies. Please give us full measure and be charitable to us. Indeed, Allah (SWT) rewards those who are charitable.

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٥٨﴾

12:89: He said, "What do you know about what you did to Yusuf and his brother when you were ignorant?"

Yusuf (AS) was full of grief when he heard about their bad state. Those who had thrown Yusuf (AS) into the well were now begging for food. The time to keep the incident a secret was over. The signs to disclose the secret were now coming to Yusuf (AS). Yusuf (AS) thought of his father when his brothers asked for supplies and help for the entire family. Yusuf (AS's) heart was full of grief and he revealed his secret to his brothers. He said, "Do you remember what you did to Yusuf when you were ignorant?"

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ ۗ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي ۗ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۗ إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٩﴾

12:90: They said, "Are you Yusuf?" He said, "Yes I am Yusuf and this is my brother. Allah has indeed favoured us. Verily, whosoever is righteous and patient then certainly Allah does not allow the reward of the good-doers to be lost".

The brothers could not believe this was the same brother they had thrown into the well and now he was the king of Egypt. When Yusuf (AS) had their attention, they asked "Are you Yusuf?" Then Yusuf (AS) told them "Yes, I am Yusuf and this is my brother. Indeed, Allah (SWT) has favoured us and whosoever is patient Allah (SWT) does not allow his reward to be lost".

قَالُوا تَاللَّهِ لَقَدْ أَشْرَكْنَا اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِيئِينَ ﴿٦٠﴾

12:91: They said, "By Allah! Indeed, Allah has preferred you over us and we were indeed wrongdoers".

When the brothers saw Yusuf (AS's) greatness, they had no other option but to accept their

mistake. They said, "By Allah! Allah has chosen you over us and we are indeed wrongdoers".

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۗ وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٩٢﴾

12:92: He said, "There is no blame upon you today. May Allah forgive you! And He is the Most Merciful of the merciful!"

Yusuf (AS) forgave his brothers open-heartedly instead of taking revenge. He said there is no blame upon you today, and neither do you have to beg and ask me for forgiveness; may Allah (SWT) forgive you. The Prophet (SAW) said the same thing to the disbelievers of Makkah on the day of victory. Those who are given a high status from Allah (SWT) are also given great patience.

إِذْهَبُوا بِقَمِيصِي هَذَا فَاَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا ۚ وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾

12:93: "Take my shirt and lay it over the face of my father, he will come to see, and bring to me your family all together".

Yusuf (AS) had already heard that his father's sight had become very poor. So he gave his shirt to his brothers and told them to lay it over his father's face. So that he would be able to see and would come with his sight and bring all the family to Yusuf (AS). Sending the shirt and Yaqoob (AS's) sight returning shows us that the friends of Allah (SWT's) clothes have blessings in them. Therefore, people should not think too deeply and they should accept whatever the Quran says.

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ ﴿٩٤﴾

12:94: And when the caravan set off, their father said, "I smell the fragrance of Yusuf, if you do not say that I am mindless".

When the caravan with the people who had Yusuf (AS's) shirt left Egypt, Yaqoob (AS) said if you do not think of me as mad then I can smell the fragrance of Yusuf (AS).

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾

12:95: They said, "By Allah! You are certainly in your old error".

When Yaqoob (AS) said that he could smell the fragrance of Yusuf (AS), those who heard this said, "By Allah! Certainly you are in your same old error".

فَلَمَّا آتَىٰ بَشِيرٌ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۚ قَالَ أَلَمْ أَقُلْ لَكُمْ ۖ إِنِّي أَخْبَرْتُكُمْ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

12:96: And when the bearer of glad tidings came, he placed it over his face and his sight returned. He said "Did I not say this to you that surely I know well from Allah what you do not know".

Many people have made up some very strange tales about this incident, including a story about an old lady and a rooster. If we mention such tales then they go against the status of the prophets. However, when the person who had Yusuf (AS's) shirt reached Yaqoob (AS) and placed it over his face, his eyesight returned and he could see again. Yaqoob (AS) then said, "Did I not say this to you that surely I know well from Allah (SWT) what you do not know".

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾

12:97: They said, "O our father! Ask for us forgiveness of our sins, indeed we are sinners".

Then the sons requested Yaqoob (AS), "Ask for us forgiveness of our sins, indeed we are sinners". These are the sins they committed when they threw Yusuf (AS) into the well.

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

12:98: (Yaqoob) Said, "Soon I will ask for forgiveness for you from my Lord. Indeed, He is All-Forgiving, Most Merciful".

Yaqoob (AS) did not say that Allah (SWT) would forgive them. But instead he said that he would ask Allah (SWT) for their forgiveness. This tells us that he wanted to pray for his sons at a specific time. Yaqoob (AS) said that my Lord is All-Forgiving and Most Merciful, and He forgives those who ask for forgiveness.

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَىٰ إِلَيْهِ أَبُوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ أَمِينٌ ﴿٩٩﴾

12:99: And when they entered upon Yusuf he gave his parents shelter and said, "Enter into Egypt if Allah wills, safe and secure".

Now Yaqoob (AS) started his journey with his family. When he arrived near the city Yusuf (AS) came out of the city to greet them with great honour. What a sight this must have been, since it is a meeting of the two after such a long time. He kept his parents with him and told them to live in Egypt with peace.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۗ وَقَالَ يَا بَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ ۗ قَدْ جَعَلَهَا رَبِّي حَقًّا ۗ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۗ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۗ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

12:100: And he raised his parents upon the throne and they fell into prostration before him. And he (Yusuf) said, "O Father! This is the explanation of my earlier dream. Indeed, my Lord has made it true. And indeed He favoured me when He freed me from the prison, and He brought you from the village after the devil induced enmity between me and my brothers. Indeed, my Lord is Subtle for whomsoever He wills. Indeed, He is All-Knowing, All-Wise".

Yusuf (AS) placed his parents upon the throne. Scholars have differing opinions about whether

Yusuf (AS's) mother was his biological mother or stepmother. Everyone present at that time fell to prostrate. This prostration was performed out of respect and was valid at that time. It is forbidden in Sharia (law) and this command came at the time of Prophet Muhammad (SAW). Yusuf (AS) said O Father! This is the explanation of my dream. My Lord has made this true and He has favoured me when He freed me from the prison with my dignity. Then Allah (SWT) brought you to me from the village into the city, and before this Satan whispered and caused enmity between me and my brothers. This is the greatness of Yusuf (AS) that he blamed Satan for the enmity and not his brothers. He said, "Indeed, my Lord is Subtle for whomsoever He wills. Indeed, He is All-Knowing, All-Wise".

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ ۗ اَنْتَ
وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ ۗ تُوَفِّيْ مُسْلِمًا وَّالْحَقِيْقِيْنَ بِالصّٰلِحِيْنَ ﴿١٠١﴾

12:101: "O Lord! You have surely given me kingship and You taught me the explanation of dreams. Creator of the skies and the earth, You are my Helper in the world and the hereafter. Take me to You as a Muslim and join me with the righteous".

O my Lord! You have blessed me with the kingdom of Egypt and You have taught me to understand and interpret dreams. Prophets are sent by Allah (SWT) with knowledge and guidance. As proven by the childhood incidents of Musa (AS) and Isa (AS). And this continues into their adulthood through revelation. O Lord! You are the Creator and owner of the skies and the earth. Cause me to die as a Muslim upon Islam. And join me with the righteous. You are my Protector in this world and the hereafter.

ذٰلِكَ مِنْ اَنْبَاِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ۗ وَمَا كُنْتَ لَدَيْهِمْ اِذْ اَجْمَعُوْا اَمْرَهُمْ وَهُمْ يَمْكُرُوْنَ ﴿١٠٢﴾

12:102: This is from the news of the unseen which We reveal to you. And you were not with them when they were together and they were planning.

This is the news of the unseen which We reveal to you Prophet (SAW). If prophets already know of the unseen then why does this verse say 'We reveal to you'. This means that prophets do not have knowledge of the unseen but they acquire this knowledge through Allah (SWT). Whoever does not accept that prophets have knowledge after revelation should think very carefully and consider the verse. This verse is referring to the incident of Yusuf (AS) when he was thrown into the well by his brothers. And upon their return to Yaqoob (AS), the brothers lied and made up a story saying Yusuf (AS) had been eaten by a wolf. Allah (SWT) says to the Prophet (SAW) that you were not with them when they were conspiring.

وَمَا اَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِيْنَ ﴿١٠٣﴾

12:103: And most of the people will not believe even though you strive (for it).

Most of the people will not believe, even if you want it and strive for it. Belief comes with the will of Allah (SWT). It only comes to those who want it or strive for it.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنَّهُ هُوَ الْوَكِيلُ لِلْعَالَمِينَ ﴿١٠٤﴾

12:104: And you do not ask them for any reward for it. And it is a reminder for the whole world.

The Prophet (SAW) does not ask for payment or reward for his work calling people to Islam. This is a reminder for the people of the world and there is no reward for reminding. A further explanation will be provided in Surah 42 (Ash-Shura) verse 23.

وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

12:105: And how many signs in the skies and the earth they pass over, while they turn away from them.

There are many signs in the skies and the earth which they pass every day, but they turn away from them. They do not pay attention to them and are blind to them. Allah (SWT) does not give guidance by force.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

12:106: And most of them do not believe in Allah but they associate others with Him.

And most of them have not believed in Allah (SWT) but they associate partners with Him. Allah (SWT) is the Creator, Owner and Sustainer, but they do not believe in Him. Some have associated idols with Him and others associate sons and daughters with Him. And some say, "Whatever Allah (SWT) and the five purified ones (panj tan paak) will do". They use the words panj tan paak to refer to five people of the Prophet (SAW's) family. This includes the Prophet (SAW), his daughter Fatima (RA), his son in law Ali (RA) and their two children. Some other people say, "Whatever Allah (SWT) and Abdul Qadir Gilani (RA) will do". They say such things as though Allah (SWT) cannot do anything on His own accord. If you mention Allah (SWT's) name by itself then they show great disappointment in their faces. These people should consider whose help did Allah (SWT) require when He created everything? Allah (SWT) is free from need and as such does not need anybody's assistance.

أَفَأَمِنُوا أَن تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَتَىٰ تَأْتِيهِمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

12:107: Do they feel secure against the overwhelming punishment from Allah, or against Judgement Day which will come to them suddenly while they do not perceive.

Have they become fearless that the overwhelming punishment of Allah (SWT) will not come to them, or that the Hour will not suddenly come to them while they do not perceive it? Have they prepared for it?

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۗ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

المشركين ﴿١٠٨﴾

12:108: Say, "This is my path, I invite you to Allah with evidence, I am upon it and my followers. And Exalted is Allah and I am not among those who associate others with Him".

Say this is the path of monotheism and it is my path. My followers and I invite you to this path with complete evidence. Allah (SWT) is free from having partners and I am not of the polytheists.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۗ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۗ أَفَلَا
تَعْقِلُونَ ﴿١٠٨﴾

12:109: And We did not send before you any except men from among the people of cities to whom We sent revelations. Did they not travel in the land so they would have observed the end of those before them? And surely the home of the hereafter is best for those who are fear Allah. Do they not then understand?

We have sent revelations to men from among their cities. All the prophets sent before the time of Prophet Muhammad (SAW) were men. No women were given the responsibility of prophethood. However, since the word وَحِيَ (revelation) was used for Musa (AS's) mother Sara (RA) and Maryam (RA), some people believe that they may have been prophets. But if we accept the word to mean prophethood then this word was also used for honey bees in Surah 16 (An-Nahl) verses 68-89. This means that the revelation to prophets is a revelation of Shariah and it is only sent down to men. Did they not travel in the land so that they would have seen the consequences of those who denied the prophets? The home of the hereafter is only better for those who fear Allah (SWT), do they not understand?

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا ۖ فَنُجِّى مَنْ نَشَاءُ ۗ وَلَا يُرَدُّ
بِأُسْنَائِهِ الْقَوْمَ الْمُجْرِمِينَ ﴿١١٠﴾

12:110: Until the messengers despaired and they were certain that they were denied. So, Our help came to them and We saved whom We willed. And Our punishment cannot be turned away from the people who are criminals.

Criminals and corruptors have often been given a long reprieve, by which the prophets have been disappointed, when will the promises Allah (SWT) made with us be fulfilled? So Our help reached them and We saved whoever followed the prophets, and We destroyed whosoever denied them. And Our punishment cannot be turned away from the criminals.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ
يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

12:111: There was certainly a lesson in their stories for the wise. Never was it a narration

invented but it confirms what is present and it explains everything in detail. And guidance and mercy for the people who believe.

Indeed, there is a lesson for the wise in the stories of the people of the past. We do not inform you of this as a form of entertainment. This Quran is not a lie nor is it an invented narration. But it confirms the truths of the past and explains everything in detail. Believers are profited by implementing the teachings of the Quran, and they gain blessings and mercy in this world and the hereafter.

**Chapter/Surah 13: Ar-Ra`d
(Revealed in Madina, contains 43 verses, 6 Ruku)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the Name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT) the Most Beneficent, the Most Merciful.

الْمَرِّف تِلْكَ آيَاتِ الْكِتَابِ ط وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

13:1: Alif Laam Meem Raa. These are the verses of the Book. And what has been revealed to you from your Lord is the truth, but most people do not believe.

O Prophet (SAW)! These are the verses of the Book which has been revealed to you. The Book is the Quran and this is the truth from your Lord. But it is strange that most people still do not believe and continue to deny it.

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ط كُلُّ يَجْرِي لِأَجَلٍ مُّسَمًّى ط يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

13:2: Allah has erected the skies without pillars so that you can see, then He gave attention to the Throne and utilised the sun and the moon, all of them run for a specified time. He plans all matters; He explains the verses so that you may believe with certainty of meeting Him.

How Exalted is Allah (SWT), Who has erected the skies without pillars so you may see? How can such a huge sky be erected without support? The skies remain erect with the command of Allah (SWT), and He has utilised the sun and the moon. This means that they are all running their course with His command and all His creation is benefitting through it. He explains the verses so that you may understand everything, and then believe that one Day you shall meet Him.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رِوْسِي وَأَنْهَرًا ۗ وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ
 اثْنَيْنِ يُغْشَى اللَّيْلَ النَّهَارَ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾

13:3: And it is He Who spread the earth and placed mountains and rivers in it, and from all of the fruits He made therein two mates. He covers the night with the day. Surely, in that there are signs for a people who think.

And it is Allah (SWT) Who spread the earth and placed mountains like pegs in it so the earth would not shake. And rivers flow in it giving sustenance to all fruits. All fruits have mates; male and female. Sometimes He covers the night with the day, and like this He turns the days into night. Indeed, there are signs in this for people who reflect and reason.

وَفِي الْأَرْضِ قِطْعٌ مُتَجَوِرَاتٌ وَجَنَّتْ مِنْ أَعْنَبٍ وَزَّرْعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَى
 بِمَاءٍ وَاحِدٍ ۖ وَنُفِضَ لِبَعْضِهَا عَلَى بَعْضٍ فِي الْأَكْلِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

13:4: And within the land there are neighbouring plots, and gardens of grapevines and crops and palm trees growing with many stem roots or single stem roots, they are fed with the same water and We make some of them exceed in quality for taste. Indeed, there are signs in these for the people who understand.

Within the land there are neighbouring plots. On one side there is a lush green plot and a barren plot on the other side, and there are grapevines, crops and palm trees. They all flourish with the same water but they yield different fruits in height and appearance. We make some of them exceed in quality and taste. Indeed, there are signs in these for wise people.

وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ إِذْ أَكُنَّا تُرَابًا إِنْ أَتَانَا لَفِي خَلْقٍ جَدِيدٍ ۗ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ
 وَأُولَٰئِكَ الْأَعْلَىٰ فِي أَعْنَاقِهِمْ ۗ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾

13:5: And if you are astonished, then astonishing is their saying, "When we are dust, how will we be created again?" These are those who denied their Lord, and these people will have shackles around their necks, and they are dwellers of the fire and they will remain therein forever.

Their words are astonishing, "When we become dust, how will we be created again?" These people do not think how it is possible for Him to do this, when in the beginning He created us from dust. How foolish are those who do not believe this? They have denied Allah (SWT) and they will have shackles around their necks and they will dwell in hellfire forever.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَتُ ۗ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ
 لِلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۗ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾

13:6: And they impatiently urge you to bring about evil before good, and there has already occurred similar examples before them. And indeed your Lord is Most Forgiving

for the people for their wrongdoings, and indeed your Lord is however firm in giving punishment.

Before doing any good and preparing themselves for the hereafter, they ask, "O Prophet (SAW)! Why are we not punished?" Even though there are many examples before them. It is not difficult for Allah (SWT) to destroy them. O Prophet (SAW)! Indeed, your Lord is Most Forgiving to those who repent and ask for forgiveness. And Allah (SWT) is severe in penalty for those who go against this.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ۝١٣

13:7: And the disbelievers said, "Why has a sign not been sent to him from his Lord?" But you are a warner and every nation has a guide.

Every prophet has had signs and miracles when needed. They are not magicians who constantly show their magic tricks. The disbelievers wanted to see a sign for everything, and when this did not happen they would say, "Why has a sign not come to him from his Lord?" O Prophet (SAW)! Continue to do your work. Giving guidance is My work.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ ۗ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ۝١٤

13:8: Allah knows well what a female carries and what the wombs lose or exceed. And everything with Him is by due measure.

Allah (SWT) knows well what a female carries in her womb. Whether male or female, pretty or plain, and the length of its life. It is all known by Allah (SWT). Allah (SWT) also knows where its final destination will be, heaven or hell. And everything with Him is by due measure. This is called fate.

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ۝١٥

13:9: The Knower of the unseen and the apparent, the Greatest, the Exalted.

He is the Knower of the unseen and the apparent. Allah (SWT) knows of things that do not even exist, or are hidden from human eyes. Allah (SWT) knows about everything. He is the Grand, the Exalted.

سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَأَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ۝١٦

13:10: It is the same to you if someone speaks secretly or if someone speaks out loud, and whether one is hidden by night or visible by day.

It is the same to you whether someone speaks secretly, or keeps a secret in his heart or publicises it. And whether someone does something hiding in the night or open during the day. They are both the same for Allah (SWT). He knows everything.

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُعْزِزُ مَا يَقُومُ حَتَّىٰ

يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾

13:11: For him are guards (angels) before him and behind him, who protect him with the command of Allah. Surely, Allah does not change what is in a nation until they change what is in themselves. And when Allah intends to give a nation punishment, there is nothing that can stop it, and for them there is no helper except Him.

With each person there is a guardian before him and behind him. Some angel's write his good and bad deeds, and some save him from calamities as Allah (SWT) wills. Allah (SWT) protects him until the time of his death. Allah (SWT) does not take these blessings away until a nation changes its ways towards Allah (SWT). And when a nation changes itself to good then Allah (SWT) gives them help in the best way. But if they go against this then Allah (SWT) leaves them on that path. And when punishment comes from Allah (SWT) there is no one to change that and there is no helper except Him.

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَشِئُ السَّحَابَ الثِّقَالَ ﴿١٢﴾

13:12: It is He Who shows you lightening, frightening and aspiration, and raises the heavy clouds.

It is He Who shows you lightening. Sometimes frightening and other times of hope. And He generates heavy clouds.

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ ۗ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ ۗ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٣﴾

13:13: And the thunder exalts (Allah) with praise of Him, and the angels with the fear of Him, and He sends thunder and sends to those whom He wills, and they dispute about Allah, and He is Mighty in seizing.

All things praise Allah (SWT), as mentioned in Surah 17 (Al-Isra) verse 44.

Reference Surah 17 (Al-Isra) Verse 44;

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۗ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

Thunder and lightning praise Him according to this verse. Those who worship angels should remember that even the angels tremble with fear before Allah (SWT). And He sends down fierce lightning and thunder and sends it to whomever He wills, because lightning is also in His control. And sometimes people argue and dispute about Him and then lightning suddenly comes down upon them and seizes them severely. And He is firm in seizing.

لَهُ دَعْوَةُ الْحَقِّ ۗ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسٌ كَقَيْهِ إِلَىٰ

الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَلِغِهِ ۗ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾

13:14: For Him is the true call. And those they call upon besides Him do not accept their prayers even a bit, but as if one who stretches his palms for water to reach his mouth (from afar), and it will not reach. And the prayers of the disbelievers are not but in error.

Calling to Him is the true supplication and all benefits and losses are in His control. Those who are called upon besides Allah (SWT) do not respond at all, nor do they know that someone is to calling them. This is like someone who stretches out his hands from afar for water, wanting it to reach his mouth. This will only go to waste and the call of the disbelievers goes to waste.

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلُّهُمْ بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾

13:15: And everything in the skies and the earth prostrates to Allah, willingly and unwillingly, and their shadows in the morning and the evening.

And whatever is in the skies and the earth prostrates to Allah (SWT). This is referring to actual physical prostration and also to following His commands. Whether it is in a state of willingness and happiness, as the righteous do, or like the stars and the moons which are following His commands. And their shadows also prostrate in the mornings and the evening.

This is the 2nd verse of prostration (sajdah) in the Quran.

The Holy Quran contains 14 verses of prostration, in which it is obligatory to prostrate (make a sajdah) at the end of either reading or listening to the verse.

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ ۗ قُلِ اللَّهُ ۗ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ
لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۗ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ
وَالنُّورُ ۗ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ ۗ قُلِ اللَّهُ خَلَقَ كُلَّ شَيْءٍ
وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

13:16: Say, "Who is the Lord of the skies and the earth?" Say, "Allah". Say, "Have you made friends besides Him, when they have no control over their own benefit or loss?" Say, "Is the blind and the one who sees the same, or is the dark and the light the same?" Do they associate partners with Allah, have they created a creation like He has created?" Say, "Allah is the Creator of all things and He is One, The Prevailing".

O Prophet (SAW)! Ask them who is the Lord of the skies and the earth? They will say that it is Allah (SWT) and He has created the skies and the earth. After confirming this truth, they can no longer deny Him or associate partners with Allah (SWT). O Prophet (SAW)! Ask them why they have chosen others as their helpers or guardians. Ask them if the blind and those who can see could ever be the same. Similarly, those who are upon monotheism cannot be the same as those who are upon polytheism. Allah (SWT) is the Creator of all things, and nothing can be compared to Him or associated with Him.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۗ وَمِمَّا يُوقِدُونَ
عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهٗ ۗ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبُطْلَ ۗ فَأَمَّا
الزَّبْدُ فَيَذْهَبُ جُفَاءً ۗ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۗ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

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13:17: He sends down water from the sky and the rivers flow according to their capacity, and the torrent carries rising foam. And from that (ore) which they heat in the fire, desiring adornments and utensils, come foam like it. This is how Allah describes truth and falsehood. And the foam disappears becoming dry. And that which gives benefit to the people remains in the land. This is how Allah presents examples.

Water from the sky was sent down and it formed the rivers and they flowed according to their capacity. When a rivers flows it carries a rising foam and particles. It is like when gold is heated and extracted, and foam is created on top of it. The foam vanishes in time and thus Allah (SWT) describes truth and falsehood. Like the foam, falsehood first reaches a great height and then it slowly comes down and vanishes away. And what is left in the end is clean water and gold. In the same manner, only truth is left in the end. From this we learn that those things that benefit people remain for a long period of time. If someone wants to have a long life they should serve the people.

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ ۗ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا
وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ ۗ وَمَأْوَاهُمْ جَهَنَّمُ ۗ وَبِئْسَ الْمِهَادُ ۗ

13:18: For those who accept the commandments of their Lord there is good for them. And those who do not accept His commandments, if they had all that is in the earth and the like of it along with it, they would give it all in ransom. Those people will have a severe account and their refuge is hell. And wretched is their resting place.

Those who accepted the call of their Lord and then did righteous deeds will have a good reward in this world and the hereafter. And those who did not care about Allah (SWT's) commands can live in this world as they wish, but in the hereafter they will have the worst account. If they had all that is in the earth or the like of it, and they gave it to ransom themselves and be set free on the Day of Judgement, it would not be accepted from them. Their refuge is hell and what a wretched resting place that is.

أَفَمَنْ يَعْلَمُ أَنَّمَا أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ۗ

13:19: The mehad is one who knows that what has been revealed to you (Prophet) from your Lord is the truth, be like one who is blind? Only the wise understand.

Those who believe in that which has been revealed to you Prophet (SAW) and accept it as truth cannot be equal to the ones who are blind and have doubts in the Quran. It is similar to the

example of foam and water, which was given in the previous verse. Only the wise understand.

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾

13:20: Those who fulfil the covenant of Allah and do not break the covenant.

Those who fulfil the covenant of Allah (SWT) actually means through the words of purity (Kalima Tayyiba). It could also be referring to the covenant which Allah (SWT) took from all souls. Those who fulfil this covenant and live their lives according to it and do not break it are the wise ones.

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾

13:21: And those who join that which Allah has commanded to join and fear their Lord, and are afraid of a severe account.

Those who join that which Allah (SWT) has commanded refer to family ties. Meaning they do not break ties with their relatives. They forgive each other's minor mistakes and are kind to each other and they fear their Lord. They do not want to be disobedient to their Lord and are afraid of a severe account.

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
وَيَدْرءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾

13:22: And those who are patient wanting acceptance of their Lord, and establish prayers and spend from that which We have given them, secretly and openly, and they return evil with good. For those people there is a home in the hereafter.

And those who are always satisfied with the acceptance of their Lord. Accept all their difficulties as their Lords acceptance, establish their prayers, spend secretly and publicly from that which We have provided for them, and give good back to those who have wronged them; for them there is a good home in the hereafter. Giving back good to those who have wronged means that they forgive the unjust. Forgiveness is only for those who do not make a habit of wronging people and do not repeat the same injustice.

جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ
عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾

13:23: Heaven is a place to stay, they will enter into it and whoever is righteous from their forefathers and their spouses and their offspring, and angels will enter upon them from every gate.

The people praised in the previous verse shall have a home in heaven, and so will those from their forefathers, spouses and descendants who are righteous. If someone's rank is less then they will also be entered with them. As mentioned in Surah 52 (At-Tur) verse 21.

Reference Surah 52 (At-Tur) Verse 21;

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

This means that if their children and relatives have lower ranks and their forefathers have higher ranks, then the ranks of the children and relatives will be raised and they will be together in heaven. People should not take for granted that their forefathers were righteous, but they should try to follow in their footsteps. Angels will enter upon them from every gate.

سَلَّمَ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

13:24: "Peace be upon you for your patience, and how great is the home of the hereafter!"

The angels will give glad tidings of peace and they will say to them, "How great is your resting place, this is because you were patient in the world".

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

13:25: And those who break the covenant of Allah after its affirmation, and break ties which Allah has commanded to be joined, and cause mischief in the land, for them is a curse and for them is a evil abode.

And those who break the covenant of Allah (SWT) after they confirm it. And break ties which Allah (SWT) has commanded to join, and cause mischief in the land, and do not refrain from committing injustice, these people will be thrown far away from the Allah (SWT's) Mercy. And they will reach the worst destination.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا ۗ وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَعٌ ﴿٢٦﴾

13:26: Allah extends sustenance to whomever He wills and gives accordingly to some. And they are happy with this worldly life. And the worldly life is nothing compared to the hereafter except a brief enjoyment.

Allah (SWT) extends provision for whomever He wills. And those who are granted more provision in this world become arrogant. Having a lot of sustenance in this worldly life does not mean you are closer to Allah (SWT), but rather this extra provision may be the cause of your destruction. However, if someone is granted great provision, and he spends it where Allah (SWT) has commanded it to be spent, and he has earned it lawfully, then this is evidence of him being close to Allah (SWT). The worldly life is nothing compared to the hereafter, except a brief enjoyment. Some people are given less provision and this is a test for them.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ^ط قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ
مَنْ أُنَابَ ^ع

13:27: And the disbelievers say, "Why has no sign been revealed to him from his Lord?" Say, "Indeed, Allah leaves astray whomever He wills, and guides whoever turns towards Him".

The disbelievers say, "Why has no sign come to him?" Say, "Allah (SWT) leaves astray whomever He wills". And those who remain astray will not accept it even after seeing the signs. Therefore, there is no need to show them the signs. And He gives guidance to those who seek it, and those who turn towards Him and accept the truth.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ^ط أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ^ع

13:28: Those who believe and their hearts find satisfaction with the remembrance of Allah. Listen, hearts are satisfied with the remembrance of Allah.

The hearts of those who believe are assured with the remembrance of Allah (SWT). Allah (SWT) says, 'Listen, hearts are assured with the remembrance of Allah'. Nowadays you will often find people who say they have been given plenty by Allah (SWT) but they also say they do not have peace. How can peace be earned? We search for peace in places where it has no connection. We search for peace in large and extravagant houses, TV's, media & entertainment, luxury cars and business empires. None of these brings peace. Peace is a state of psychological and spiritual calm. It is connected to your inner soul and the soul requires Allah (SWT's) remembrance. When the body requires sustenance we eat food. When the soul requires sustenance it needs the remembrance of Allah (SWT).

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسُنَ مَا ب ^ع

13:29: Those who believe and do good deeds a good state is theirs and a good return.

There are several meanings for the word طُوبَى. For example good, a special tree in heaven or a special place. The interpretation for all these is the same. Meaning a good abode in heaven and its blessings.

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِيَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ
يَكْفُرُونَ بِالرَّحْمَنِ ^ط قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَاب ^ع

13:30: And like this We have sent you in a community, indeed other communities have passed away, so that you may recite to them what We have revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord, there is no deity except Him, in Him I trust and to Him I shall return".

Thus, We have sent you as a prophet to invite them to the religion. Just as We sent other prophets to nations before you and they too were denied like you. O Prophet (SAW)! Recite

what has been revealed to you. Disbelievers do not like the name of the Most Merciful. During the time of the treaty of Hudaibiyyah, when the words بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ were written, the disbelievers said, "Who is the Most Merciful, Most Gracious. We do not know Him". O Prophet (SAW)! Say to them, "He is my Lord and in Him I trust and to Him I shall return".

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كُتِبَ بِهِ الْمَوْتُ ۖ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَأْتِيسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِعَادَ ﴿٣١﴾

13:31: And if there was a Quran (recitation) by which mountains would move or the earth would turn into pieces, or the dead would be made to speak with it. But all the matters are for Allah. Are not those who have believed disappointed that if Allah willed He would have guided all the people? And those who are always disbelievers will receive calamity because of their deeds, or it will descend near their homes, until the promise of Allah comes true. Indeed, Allah does not fail in His promise.

The words 'if there was a Quran by which mountains would move' means that if there was a Quran which when recited mountains would recite with you, or if by reciting it the dead spoke, then they still would not have believed. This does not mean that the Quran does not have an effect, but in reality these unjust people do not believe due to their stubbornness. As it states in Surah 59 (Al-Hashr) verse 21, if the Quran was revealed upon a mountain then the mountain would have crumbled with the fear of Allah (SWT).

Reference Surah 59 (Al-Hashr) Verse 21;

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۗ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

Believers should be disappointed with the disbelievers because of their demands to witness all the miracles. There is amazing wisdom in the work of Allah (SWT). If Allah (SWT) wanted He would have guided all the people without showing them any signs or miracles. But Allah (SWT) does not give guidance by force. Disbelievers will always receive some sort of calamity or problem due to their wrongdoings, until the promise of Allah (SWT). This means that either the believers will be victorious or the Day of Judgement will arrive.

وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلِ مِن قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ ۗ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾

13:32: And indeed all the prophets were ridiculed before you, so I gave time to those who disbelieved, then seized them, so how was My punishment?

And Our punishment has come and We have removed them from this planet. And nothing of them remained except their stories and tales.

أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۖ وَجَعَلُوا لِلَّهِ شُرَكَاءَ ۖ قُلْ سَمُّوهُمْ ۗ أَمْ تُنَبِّئُونَهُ
بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بظَهْرٍ مِنَ الْقَوْلِ ۗ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصُدُّوا عَنِ
السَّبِيلِ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾

13:33: Is then He, who is watchful over every soul knowing what it has earned? And they associate partners with Allah. Say, "Tell me their names, or tell Him that which He does not know in the land, or even in outward speech?" But rather their plans have been made alluring to those who disbelieve and they have been stopped from the path. And whomever Allah leaves astray then no one can guide him.

Allah (SWT) knows the actions of everyone. Nothing is hidden from Him nor can anyone run and hide from Him, yet they have associated partners with Him. O Prophet (SAW)! Say to them; tell me their names because they are made up stories which have no basis in truth. Or do you inform Allah (SWT) of that which He does not know in the earth. He is the One Who created the earth whilst the disbelievers say He does not know. This is very strange. The plans of the disbelievers have been made alluring for them and they have been stopped from the right path by Satan. Such people are left astray by Allah (SWT) and no one can guide them.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ الْآخِرَةِ أَشَقُّ ۖ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَّاقٍ ﴿٣٤﴾

13:34: For them is a punishment in the life of this world, and the punishment in the hereafter is more severe, and no one can save them from Allah.

There is punishment in the life of this world for those who go astray, and the punishment of the hereafter is more severe and there is no one who can save them from Allah (SWT). The ones they rely upon cannot bring them any benefit. They cannot help themselves so how can they help others.

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۗ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ أُكُلُهَا دَائِمٌ وَظِلُّهَا ۗ تِلْكَ عُقْبَى
الَّذِينَ اتَّقَوْا ۗ وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٥﴾

13:35: The likeness of heaven which has been promised to the righteous, beneath it rivers flow. Its fruits are permanent and so is its shade. That is the abode of the righteous and the abode of the disbelievers is the fire.

Heaven has been promised to the righteous, beneath which rivers flow. This means the harvest of fruits and the seasons will not be affected even if there is no rain. You will find seasonal fruits available at all times and there is always shade to protect from the sun. This is the abode of good people. And on the other hand, the abode of the disbelievers will be the fire of hell, where they will remain forever.

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ ۗ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۗ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَابِ ۗ ﴿٣٦﴾

13:36: And to those whom We gave the Book rejoice with that which has been revealed to you. And among the groups, some do not like some parts of it. Say, "I have been commanded that I worship only Allah and not to associate partners with Him. To Him I invite and to Him is my return".

And those who were given the Book (believers), and those given previous scriptures (Torah and Injeel) rejoice with that which has been revealed to you. It is obvious that the believers rejoiced and were happy. And those who had read of the signs of the Prophet (SAW) in their scriptures converted to Islam. And among the groups (Jews and Christians), some of them denied various parts of the Quran. O Prophet (SAW)! Say to them, "I have been commanded to only worship Allah (SWT) and to not associate partners with Him. To Him I invite and to Him is my return".

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا ۗ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ ۗ لَا مَالَكَ مِنَ اللَّهِ مِنْ وَّلِيٍّ وَلَا وَاقٍ ۗ ﴿٣٧﴾

13:37: And thus We revealed it to be a command in Arabic. And if however, you follow their desires after the knowledge has come to you, there will be no helper for you against Allah who shall support or save you.

We have revealed the Quran in Arabic, just as the previous scriptures were revealed in the language of their nations. This is because Prophet (SAW) your nation is Arab. If the Quran had been revealed in another language then they would not have been able to understand it. Prophet (SAW), you must follow what has been revealed to you and do not follow their desires. The Prophet (SAW) was in no way going to follow the desires of the disbelievers, but indirectly Allah (SWT) is giving this message to the believers. That they must not follow their footsteps or else they will find no helper or saviour against Allah (SWT).

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۗ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ ۗ ﴿٣٨﴾

13:38: And however, We surely sent prophets before you and We made for them wives and children. And it was not for a prophet to come with a sign, except with the permission of Allah. For every term there is a Book.

O Prophet (SAW)! All prophets who came before you were from the human race. They all had wives and children. If they had been angels in the form of humans then they would not have had tribes or generations. And it is not for a prophet to come with a sign, except with the permission of Allah (SWT). There is a fixed time and term for every decree.

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۗ وَعِنْدَهُ أُمُّ الْكِتَابِ ۗ ﴿٣٩﴾

13:39: Allah eliminates what He wills or confirms what He wills, and with Him is the essence of the Book.

The commandments given to previous nations were changed for them according to their needs. Some commandments were kept and still remain in the Quran, and this is due to the will of Allah (SWT). The original Book is with Allah (SWT).

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوْفِينَاكَ فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ ﴿٣٩﴾

13:40: And if We show you some of what We promised to them, or if We give you death, upon you is (duty of) conveying, and it is upon Us to take account.

Prophet (SAW), if you are shown the punishment We promised the disbelievers, or you are taken in death, then your responsibility was to only convey the message which you have fulfilled. If they do not listen then it is upon Us to take them to account.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۗ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ۗ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤٠﴾

13:41: Did they not see that We are reducing the earth from its sides? And Allah gives the command; there is no one who can take back His command. And He is swift in account.

Do they not see that We have reduced the earth from all sides? One interpretation of this is that people are accepting Islam from all corners of the world, and the earth is becoming less for the disbelievers of Arabia. And if this is referring to the earth, then it is also proven today because water is taking over the earth. Many cities have been overcome by water and no longer exist. Allah (SWT) decides and no one can change His decisions. He is swift in taking account.

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا ۗ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عُقِيَ الدَّارِ ﴿٤١﴾

13:42: And indeed those before them planned, it is for Allah the whole plan. He knows what every soul has earned. And soon the disbelievers will know for whom is the final home.

People were planning against the prophets even before the disbelievers of Makkah. But their plans came to nothing compared to Allah (SWT's) plans. Allah (SWT) is fully aware of everyone's deeds and actions. He will hold everyone to account according to their deeds. And soon the disbelievers will know for whom is the final home.

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۗ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٢﴾

13:43: And those who disbelieved say, "You are not a Prophet". Say, "Sufficient is Allah as a witness between me and you, and he who has the knowledge of the Books".

The disbelievers say, "You are not a Prophet". This is because if they accept you then they would have to leave their idols. O Prophet (SAW)! Say to them, "Allah is sufficient as a witness between me and you. There is no need for witnesses other than Him". And those who have knowledge of previous scriptures also know that there was clear evidence that Prophet Muhammad (SAW) is a prophet.

**Chapter/Surah 14: Ibrahim
(Revealed in Makkah, contains 52 verses, 7 Ruku)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT) the Most Beneficent, the Most Merciful.

الرَّكْعَةُ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ
الْحَمِيدِ

14:1: Alif Laam Raa. This is a Book which We have revealed to you (Prophet) so that you may take the people out of darkness into light, with the permission of their Lord, towards the path of the Exalted in Might, the Ever-Praiseworthy.

This Book was revealed to Prophet (SAW), so that he may take the people out of polytheism and disbelief, into the light of truth and belief.

Reference Surah 2 (Al-Baqarah) Verse 257;

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا لَا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَاءُ هُمُ
الطُّغُوتُ لَا يُخْرِجُونَهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ

Allah (SWT) is the friend of the believers. He takes them out of darkness into the light. In this verse, Allah (SWT) says that He is the One Who takes people out of the darkness into the light. Some foolish people say that where Allah (SWT) is concerned, if we try and compare with prophets or auliya (friends of Allah (SWT)) then it is an act of shirk; associating partners with Allah (SWT). This verse denies this theory because Allah (SWT) is clearly stating the same thing about the Prophet (SAW). O Prophet (SAW)! Guide them towards their Lord with the permission of their Lord. Prophet (SAW's) work is to guide the people to the right path, but actual guidance comes from Allah (SWT).

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿١٤﴾

14:2: Allah, the One to Whom belongs whatever is in the skies and the earth. And there is destruction for the disbelievers and there is severe punishment.

To Allah (SWT) belongs whatever is in the skies and the earth. And there is nothing but destruction and severe punishment for the disbelievers.

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۗ
أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿١٥﴾

14:3: Those who prefer the life of this world over the hereafter and avert people from the way of Allah, and they seek a crooked way. Those people are perverse and in extreme error.

Those who like the life of this world remain enticed in its love. Even though this life is only a test for the hereafter.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۗ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٦﴾

14:4: And We did not send any prophet except in the language of his people, so that he may describe to them. And Allah leaves astray whom He wills, and guides whom He wills. And He is Almighty, All-Wise.

And We did not send a prophet except in the language of his people, so that he may clearly describe to them and so that they may understand. If a prophet cannot speak the language of the people then how can he clearly explain to them? But after this if anyone wants to remain misguided then Allah (SWT) leaves him astray. And Allah (SWT) creates opportunities to be guided for those who seek guidance. And He is Almighty, All-Wise.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٧﴾

14:5: And indeed We sent Musa with Our signs so that he could take his people out from the darkness into the light. And remind them of the days (favours) of Allah. And indeed in them are signs for each one who is patient and is thankful.

Indeed, We sent Musa (AS) with Our clear signs and evidence. So that he could take his people out of the darkness of disbelief, into the light of belief. And said, "Remember the days of Allah". This is referring to the days which were favoured for the Children of Israel. And in Surah 93 (Ad-Duha) verse 11 we learn;

Reference Surah 93 (Ad-Duha) Verse 11;

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١٤٦﴾

Therefore, celebrating on such days is not an act of polytheism. Just as Allah (SWT) has said, 'We have favoured the believers in that We have sent a prophet from among them'.

Reference Surah 3 (Al-Imran) Verse 164;

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

Therefore, we should be thankful to Allah (SWT) for this great favour. If this is innovation then what was the reason for writing books such as Nashar-ul-Taiyab and Khairul Bariyyah? These books were written by Deoband school of thought scholars. We pray Allah (SWT) keeps us away from splitting into sects.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنجَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدْبِحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٍ ﴿١٤٧﴾

14:6: And when Musa said to his people, "Remember the favours of Allah upon you, when He saved you from the people of Pharaoh who used to give you severe punishment and slaughtered your sons and left your daughters alive. And in that was a great test for you from your Lord".

Musa (AS) said to his people remember the favour of Allah upon you. He saved you from the Pharaohs who would afflict severe torment upon you, and would kill your newborn sons and keep your daughters alive. This was a great test from your Lord. The test was great and so too was His favour upon you.

وَإِذ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿١٤٨﴾

14:7: And when Your Lord declared, "If you are grateful, I shall certainly give you more, and if however, you deny, then truly My punishment is severe indeed".

Your Lord has proclaimed to you, "If you are grateful then I will increase My favours upon you. If you deny My favours or are ungrateful, then My punishment is very severe". From this, we learn that Allah (SWT) does not like ungrateful people.

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا ۖ فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿١٤٩﴾

14:8: And Musa said, "If you disbelieve, you and all those in the land, then indeed Allah is Self-Sufficient, Ever-Praiseworthy".

Musa (AS) said, "If all the people on earth were to disbelieve then what does it matter to Allah (SWT), He does not need anything and is Ever-Praiseworthy".

أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۗ وَالَّذِينَ مِنْ بَعْدِهِمْ ۗ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۗ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوْا أَيْدِيَهُمْ فِيْٓ أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ۝٩

14:9: Did the news not reach you of those who were before you, the people of Nuh, Aad and Thamud and those who came after them? No one knows them except Allah. The prophets came to them with clear signs, but they placed their hands on their mouths and said, "We deny whatever you have been sent with, and indeed we are surely in doubt as to that which you invite us".

Did the news of those before you not reach you? The people of Nuh (AS), Aad and Thamud. And those who came after them, such as Lut (AS) and his people, and Shohaib (AS) and his people, and the people of Pharaoh. And also other nations that no one knows about except Allah (SWT). All these nations had prophets who come to them with clear signs, but after listening to the message of the prophets they placed their hands on their mouths and said, "We are in doubt about what you invite us to".

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمٰوٰتِ وَالْأَرْضِ ۗ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۗ قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا ۗ تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَآتُونَا بِسُلْطٰنٍ مُّبِينٍ ۝١٠

14:10: Their prophets said, "Do you doubt about Allah, Creator of the heavens and the earth? He calls you, so that He may forgive you your sins and He gives you respite for a specified term". They said, "You are nothing except a human like us. You want to stop us from what our forefathers used to worship, so bring clear evidence to us".

The prophets replied do you have doubt about Allah (SWT), the Creator of the heavens and the earth? He is inviting you so that He may forgive you your sins, and this is in your benefit. And He is giving you respite for a specified term. So if anyone wishes to repent then they have a chance. The disbelievers issue was that this human being had been chosen for revelation. He is just a man like us and he is stopping us from worshipping what our forefathers used to worship.

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطٰنٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝١١

14:11: Their prophets said to them, "We are nothing except a human like you. But Allah favours whom He wills from His slaves. And it is not for us to bring you any sign except with the permission of Allah. And the believers should put their trust in Allah".

The prophets replied to them, "We are born as human beings like you, but Allah (SWT) favours whomever He wills from His people. He chooses people for revelation for the guidance of people, and this is a favour from Him. It is not for us to show you miracles as you desire.

Miracles happen with the permission of Allah (SWT). Believers should only rely upon Allah (SWT)".

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا ۗ وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

14:12: "And why should we not trust in Allah, and indeed He has given us guidance to our paths. And we will surely be patient on that which you cause us harm. And let those who trust put their trust in Allah".

Believers should rely upon Allah (SWT), and why should we not trust in Allah (SWT)? He is the One Who has guided us to the right path. We will be patient on any harm that reaches us on this path. Our trust will not decrease.

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا ۗ فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾

14:13: And the disbelievers said to their prophets, "We will drive you out of our land, or you will return to our ways". So their Lord revealed to them, "Surely, We will destroy the wrongdoers".

The disbelievers said to their prophets, "Either you will return to our religion or we will drive you out of our land". Allah (SWT) informed His prophets through revelation, that they must be patient and continue doing their work. We will destroy the wrongdoers. As mentioned in Surah 58 (Al-Mujadilah) verse 21.

Reference Surah 58 (Al-Mujadilah) Verse 21;

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

Allah (SWT) has stated that I and My prophets will be victorious. This has also been mentioned in Surah 37 (As-Saffat) verses 171 – 173;

Reference Surah 37 (As-Saffat) Verse 171-173;

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾

وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾

وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ۗ ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾

14:14: "And We will surely give you an abode in the land after them. It is for the one who is afraid to stand before Me and fears My warnings".

And We will surely cause you to dwell in the land after them. The earth belongs to Us and We

will decide who to give it to, not the wrongdoers. It has also been mentioned in Surah 21 (Al-Anbiya) verse 105.

Reference Surah 21 (Al-Anbiya) Verse 105;

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾

The disbelievers of Makkah forced the Prophet (SAW) to migrate. After some time, the Prophet (SAW) returned to Makkah with great honour. It is for those who are afraid to stand before Me as sinners.

Reference Surah 79 (An-Nazi'at) Verse 40;

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾

Reference Surah 79 (An-Nazi'at) Verse 41;

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾

Reference Surah 55 (Ar-Rahman) Verse 46;

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ ﴿٤٦﴾

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿٤٧﴾

14:15: And they asked for a decision, and every obstinate tyrant was disappointed.

And the disbelievers wanted a decision.

Reference Surah 8 (Al-Anfal) Verse 32;

وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ ۖ أَوِ اثْبِتْنَا بِعَذَابٍ ۖ أَلِيمٍ ﴿٣٢﴾

The disbelievers asked for a decision at the battle of Badr.

Reference Surah 8 (Al-Anfal) Verse 19;

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ ۚ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ ۚ وَإِنْ تَعُودُوا نَعُدْ ۚ وَلَنْ نُغَيِّبَنَّ عَنْكُمْ فِتْنَتَكُمْ ۚ إِنَّكُمْ شَيْتَاءٌ لَوْ كُفِّرْتُمْ ۗ وَ أَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

Every obstinate tyrant was disappointed and destroyed.

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَاءٍ صَدِيدٍ ﴿١٦﴾

14:16: And after it is Hell and he will be given purulent water to drink.

And after it will be Hell, where the dwellers will drink purulent water which oozes out of their bodies.

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِنْ وَرَائِهِ
عَذَابٌ غَلِيظٌ ﴿١٧﴾

14:17: And he will gulp it but will not be able to swallow it, and death will come from every side but he will not die. And after that, there is the most severe torment.

He will try to drink the purulent water by gulping it but he will not be able to swallow it. It will be so hot that it will scorch and melt the mouth and the neck down to the navel. Death will come from everywhere but he will not die. After suffering this punishment, he will wish that death would come to him but this will not happen. As stated in Surah 87 (Al-A'la) verse 13.

Reference Surah 87 (Al-A'la) Verse 13;

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾

And there will be a more severe torment after this. This means that the torment will not be lessened at any point.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۖ لَا يَقْدِرُونَ
مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾

14:18: An example of those who disbelieved in their Lord is that their deeds are like ashes which the wind blows on a stormy day. They are unable to keep anything from what they have earned. And this is an extreme misguidance.

The deeds of the disbelievers are like ashes which the wind blows away on a stormy day, it takes the ashes here and there. This is the state of their deeds. They have no control over what they have earned. And all their effort have gone to waste. And this is an extreme error.

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ يَشَاءُ يَذْهَبِكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾

14:19: Have you not seen that Allah has created the skies and the earth with the truth? If He wishes He can take you away and bring a new creation.

Have you not seen that Allah (SWT) has created the skies and the earth with truth? If you do not obey this truth and worship Him, then He will take you away and bring a new creation who will worship Him.

وَمَا ذَٰلِكَ عَلَىٰ اللَّهِ بِعَزِيزٍ ﴿٢٠﴾

14:20: And it is not difficult for Allah.

This is not hard for Allah (SWT). He has done this many times.

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ
عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ ۗ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ ۗ سَوَاءٌ عَلَيْنَا أَجْرُ عَنَّا أَمْ
صَدَرْنَا مَا لَنَا مِنْ مَّحِيصٍ ﴿٢١﴾

14:21: And they shall all appear before Allah, and the weak from them will say to those who were arrogant, "Indeed, we followed you, what benefit can you bring us from the punishment of Allah?" Some will say, "If Allah had guided us, then we would have guided you. It is the same if we shout or if we are patient. There is for us no place of escape".

They will all be gathered together before Allah (SWT) on the Day of Judgement. The weak will say to the arrogant, "We followed you in the world as you told us to, so can you now save us from the punishment of Allah". They will helplessly say, "If Allah had guided us then we would have guided you". They are accepting that they themselves were not guided. There is no point in screaming and shouting now, nothing can save you.

Reference Surah 40 (Ghafir) Verse 47;

وَأَذِيتَحَاجُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا
نَصِيبًا مِنَ النَّارِ ﴿٢٢﴾

When they enter hellfire the weak will say to the arrogant, "Indeed, we followed you".

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۗ وَمَا
كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۗ فَلَا تَلُمُونِي وَلَوْلَمُوا أَنْفُسَكُمْ ۗ
مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي ۗ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۗ إِنَّ الظَّالِمِينَ
لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

14:22: And Satan will say when the matter will be decided, "Surely, Allah had given you a true promise and I had given you a false promise, but I had gone against it. But I had no authority over you, except I only invited you and you accepted my invitation. So do not blame me but only blame yourselves. I am not able to listen to your plea and you cannot listen to my plea. I deny what you associated me with before (Allah). Indeed, there is a severe punishment for the wrongdoers".

When the matter is concluded there is no other place except hell for the disbelievers, polytheists and wrongdoers. Satan will say to them that indeed the promise Allah (SWT) gave to you through His prophets was true, and the promises I made went against them. As Allah (SWT) states in another verse; Satan gives them promises and hope, but Satan does not promise anything except betrayal.

Reference Surah (An-Nisa) 4 Verse 120;

يَعِدُّهُمْ وَيُؤْمِنِيهِمْ ط وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

Then Satan says that I did not have any authority over you, I only invited you and you accepted my invitation by your own choice, so do not blame me but blame yourselves. I cannot help you and you cannot help me. I denounce what you associated with me; being a partner with Allah (SWT). Indeed, there is severe punishment for the wrongdoers.

وَأَدْخَلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ط تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿١٢٣﴾

14:23: Those who believed and did good deeds will enter into heaven, beneath which rivers flow, and they will remain therein forever with the permission of their Lord. And their greeting therein will be "Peace!"

And those who believed and did good deeds will enter into gardens in which rivers flow (heaven). This means that there is no possibility or concept of drought. With the permission of their Lord, they will remain therein forever. And they will greet each other with "Peace!" And the angels will enter from every gate with greetings of peace.

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿١٢٤﴾

14:24: Have you not seen how Allah describes the example of the pure Kalima? Like a pure tree, the roots are firm and the branches are high in the sky.

Have you not seen how Allah (SWT) has given the example of the pure Kalima? This example is full of meaning. The more you analyse it, the more detailed knowledge you will find. The first thing in the pure Kalima is Tawhid; monotheism and the oneness of Allah (SWT), and the second is to believe in the Prophet (SAW).

تَوَاتَىٰ أَكْلَهَا كُلِّ حِينٍ بِإِذْنِ رَبِّهَا ط وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٢٥﴾

14:25: It gives fruit in all-weather with the permission of its Lord. And Allah describes examples for the people so that they may be reminded.

The second example is of the tree which gives fruit at all times. This could refer to other trees but it is more likely that it is referring to the palm tree. Its routes are embedded deep in the earth and its branches reach high into the sky. Those who have lived their lives according to this true Kalima are kept steadfast on this earth and in the hereafter by Allah (SWT).

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ جُدَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿١٢٦﴾

14:26: And the example of the impure kalima is like a bad tree uprooted from the earth and it has no stability.

The examples of the impure kalima are all the things that go against the commands of Allah

(SWT). And the bad tree means the Zaqquq tree. However, all bad trees come into this category. If you pull these trees from their branches, or the wind blows fast then they move and are uprooted because they have no stability.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ وَيُضِلُّ اللَّهُ
الظَّالِمِينَ ۗ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

14:27: Allah keeps the believers steadfast with the steadfast words in this world and the hereafter. And Allah leaves the disbelievers astray and Allah does what He wills.

Those who believe in Allah (SWT) are kept steadfast with steadfast words. This is referring to the Kalima Tayyiba; words of purity. And He leaves the wrongdoers astray. Allah (SWT) does as He wills. His free will is that He leaves a person to decide what he wants to do. He does not force his command upon anyone.

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾

14:28: Have you not seen those who exchanged the favour of Allah for disbelief and sent their people to the home of destruction.

This is referring to the leaders of the disbelievers, especially the leaders of Quraysh. Allah (SWT) bestowed His many favours upon them and they returned the favour with disbelief. He sent the Prophet (SAW), revealed the Holy Quran and made them the custodians of the Ka'aba. But they fought with His Prophet (SAW). They took their followers with them to the home of destruction.

جَهَنَّمَ ۚ يَصْلَوْنَهَا ۗ وَبِئْسَ الْقَرَارُ ﴿٢٩﴾

14:29: Hell, they will enter into it and it is a bad abode.

And due to their wrongdoings they will enter into hell, and what a wretched settlement it is.

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٣٠﴾

14:30: And they have attributed to Allah to mislead (people) from His way. Say, "Gain benefit, indeed your destination is fire".

They associate others with Allah (SWT) to mislead people from the path of Allah (SWT) and to maintain their leadership. O Prophet (SAW)! Say to them, "Obtain benefit in this world for a short while, indeed your destination is hellfire".

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّنْ قَبْلِ أَنْ
يَأْتِيَ يَوْمٌ لَا بَيْعُ فِيهِ وَلَا خِلْ ۗ ﴿٣١﴾

14:31: Say to My people who believe to establish your prayers and spend from that which We have given to them, secretly and publicly, before that Day comes when there will be

no exchange, nor any friendship.

O Prophet (SAW)! Tell My people who believe to establish their prayers. This means to perform prayers on their times. And spend on the needy from whatever Allah (SWT) has given to them, secretly and publicly. Do this before the Day comes when nothing can be exchanged and there will be no friendships.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۗ وَسَخَّرَ لَكُمْ الْأَنْهَارَ ۗ

14:32: It is Allah Who has created the skies and the earth and sent down water (rain) from the skies, and brought out with it fruits for you, and made serviceable for you the ships to sail from the sea with His command and subjected for you the rivers.

Allah (SWT) the Exalted One has created the skies and the earth and He has made the skies a roof and spread the earth like a floor. And then He sent down rain from the skies to provide you with fruits and provision. He subjected ships and the sun and moon for you. Allah (SWT) also made the rivers and the oceans serviceable for you. Allah (SWT) also stated in another verse that He has subjected everything in the earth for you.

Reference Surah (Luqman) 31 Verse 20;

وَإِذَا غَشِيَهُمْ مَوَجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ فَلَمَّا نَجَّيَهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ ۗ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ۗ

وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۗ وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ ۗ

14:33: And He made serviceable for you the sun and the moon, continuously moving in the orbit and made serviceable for you the night and day.

He made the sun and moon serviceable for you and you obtain heat and light from them. Allah (SWT) has done this so that you may work and rest.

وَأَنْتُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۗ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۗ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ۗ



14:34: And He has given you everything that you asked. And if you count the blessings of Allah you will not be able to count them. Indeed, mankind is unjust and ungrateful.

If you try to count the blessings of Allah (SWT) you would not be able to count them. Allah (SWT) has provided you with everything you need. Now you should fulfil your duty. The cosmos is for you but you are for Allah (SWT). But mankind is ungrateful and unjust.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ۗ

14:35: And when Ibrahim said, "O Lord! Make this city peaceful and save me and my sons from the worshipping of idols".

This is place where Ibrahim (AS's) prayers begin. The polytheists of Makkah are being told that if they are living in this city in peace then it is due to the prayers of Ibrahim (AS). The prayer of Ibrahim (AS) was, "O my Lord! Make this city peaceful". And the second prayer of Ibrahim (AS) was, "Save me and my sons from the worshipping of idols".

رَبِّ إِنَّهُنَّ أَضَلَّلْنَ كَثِيرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۚ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ



14:36: "O my Lord! Indeed, they misled many people. So whoever follows me then he is surely of me, and whoever disobeys me then indeed, You are All-Forgiving, Most Merciful".

O my Lord! Indeed, they misled many people. So whoever follows me then he is surely of me, and whoever disobeys me then indeed You are All-Forgiving and Most Merciful. Ibrahim (AS) said the same thing that Allah (SWT) said to Nuh (AS) in Surah Nuh (11) verse 46.

Reference Surah Nuh (11) Verse 46;

قَالَ يُنُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۚ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ

And whoever disobeys then You are the All-Forgiving.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۖ رَبَّنَا لِيقْبِلُوا الصَّلَاةَ فَاجْعَلْ أَفِيدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

14:37: "O my Lord, I have settled some of my descendants in an uncultivated valley, near Your sacred house. O my Lord, so they may establish their prayers, so turn the hearts of the people towards them. And give them sustenance with fruits, so that they may become grateful".

O my Lord, I have settled some of my descendants, meaning Ismaeel (AS). I am leaving my wife and son in the uncultivated valley near Your sacred house. The Ka'aba, the sacred house was destroyed in the flood during the time of Nuh (AS), which Ibrahim (AS) and Ismaeel (AS) built again later with the will of Allah (SWT). O my Lord, the reason I have left them near your sacred house is so that they may establish their prayers. Ibrahim (AS) mentioned only prayers as worship so this means that prayers have significant importance in worship. Ibrahim (AS) also prayed for the people's hearts to turn towards the sacred house so that they may come every year to perform their Hajj. Look at how this prayer was answered and today millions of people go every year to perform Hajj. And all kinds of provisions are provided to the people that perform their Hajj.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

14:38: "O my Lord! Indeed, You know what we hide and what we make apparent. And there is nothing hidden from Allah in the earth or in the skies".

And Ibrahim (AS) requested; O Allah (SWT), You know my real intentions; I only want to please You. There is nothing that is hidden from Allah (SWT).

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ ۖ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٨﴾

14:39: "All praises are for Allah, Who has given me Ismaeel and Ishaq in my old age. Indeed, my Lord is the hearer of prayers!"

All praise is for Allah (SWT), Who has granted me Ismaeel (AS) and Ishaq (AS) in old age. Indeed, my Lord is the hearer of prayers. As Ismaeel (AS's) name was mentioned first, we believe that he was the older one and their mother's name was Hajra. Ibrahim (AS) left Ismaeel (AS) and his wife in the uncultivated valley of Makkah. The incident of the sacrifice happened between Ibrahim (AS) and Ismaeel (AS). Ibrahim (AS) said, "My Lord is the hearer of prayers". Ibrahim (AS) said this because he was granted children in his old age after praying for them. If it was in his own hands then he would have had children in his youth. So when a prayer from a pious person is answered by Allah (SWT) it does not mean that they have become a god. But rather Allah (SWT) listens to their prayers and answers them.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٣٩﴾

14:40: "My Lord, make me steadfast in my prayers and also many from my offspring. Our Lord, and accept my prayers".

My Lord, make me an establisher of prayers. Ibrahim (AS) had already established his prayers and was praying that he would always remain steadfast upon this, as well as many of his offspring. Ibrahim (AS) also knew that all of them would not establish their prayers, so this is the reason he said, "... and also many from my offspring".

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤٠﴾

14:41: "Our Lord! Forgive me and my parents, and the believers the Day the account is established".

Our Lord! Accept my prayers and forgive me and my parents. This is a prayer for Ibrahim (AS's) father. He stopped supplicating the prayer for his uncle Aazar who was a polytheist. After this Ibrahim (AS) asked to forgive the believers on the Day of Judgement.

وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۗ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤١﴾

14:42: Do not think that Allah is unaware of what the wrongdoers do. He gives them respite until a Day that their eyes will stare (in horror).

Do not think that Allah (SWT) is unaware of what the wrongdoers do. Sometimes Allah (SWT) does not punish the wrongdoers immediately. There is always wisdom behind this. It either means that they continue to sin and therefore have no chance of forgiveness in the afterlife, or

the wisdom is that he gives them time so that they may change. He is giving them time until the Day their eyes stare in horror.

مُهْطِعِينَ مُقْنِعِينَ رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفِئْتُهُمْ هَوَاءٌ ۝٤٣

14:43: They will run raising their heads and their glances will not come back to them, and their hearts will be void.

When the Day of Judgement arrives, they will be running with their heads raised high and their glance will not come back to them. And their hearts will tremble with fear.

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا إِلَىٰ آجَلٍ قَرِيبٍ ۖ نَحْنُ بَدَعُوتِكَ وَنَتَّبِعِ الرَّسُولَ ۖ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُم مِّنْ زَوَالٍ ۝٤٤

14:44: And warn people of that Day when they will receive the punishment, the wrongdoers will say, "O Our Lord, give us respite for a short term, we will accept Your invitation and we will follow the prophets", "Were you not promising before that for you there would be no demise?"

When the wrongdoers see the punishment they will say, "O Our Lord, give us respite for a short term so that we may accept Your invitation. We will follow Your prophets". They will be answered, "Were you not promising before that there is no demise for us".

وَسَكَنتُمْ فِي مَسْكَنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ۝٤٥

14:45: And you lived in the houses of those who were unjust to themselves and it was made clear for you what We have done with them, and We presented you with many examples.

You have stayed in the homes of those who were unjust to themselves. And you were also told of how We treated them. And We presented many examples for you so that you may refrain.

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ ۖ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ۝٤٦

14:46: And surely they have planned and their plans are with Allah. And their plans were not such that they could move mountains.

They have made their plans and they have done their tricks. Their tricks and plans were not beyond Allah (SWT), even if they could move mountains. You also spent your entire lives on their footsteps. And when you observed death you said what was mentioned in Surah (Al-Mu'minun) 23 verse 99.

Reference Surah (Al-Mu'minun) 23 Verse 99;

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ۝٩٩

And when death comes to any of them, they plead to their Lord to be sent back to earth so they may do good deeds. When they see the situation they will remember how they used to deny. As mentioned in Surah (An-Nahl) 16 verse 38.

Reference Surah (An-Nahl) 16 Verse 38;

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ۗ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلَفًا وَعَدِهِ رُسُلَهُ ۗ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ﴿٣٩﴾

14:47: So, never think that Allah will fail in His promise to His prophets. Indeed, Allah is Almighty, Owner of Retribution.

Never think that Allah (SWT) will fail in His promise to His prophets. As mentioned in Surah 40 (Ghafir) verse 51 and Surah 58 (Al-Mujadilah) verse 21.

Reference Surah 40 (Ghafir) Verse 51;

إِنَّا لَنَنْصُرُ رُسُلَنَا

Reference Surah 58 (Al-Mujadilah) Verse 21;

كَتَبَ اللَّهُ لَا غَلِبَ لَنَا أَنَا وَرُسُلِي ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٦١﴾

Allah (SWT) has written that He and His prophets will be victorious.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٦٢﴾

14:48: That Day the earth will change into another earth and the skies, and they shall appear before Allah, The One, All-Dominant.

On the Day of Judgement the earth and the sky will change into another earth and sky. Allah (SWT) will turn the earth into a flat land. There will be no mountains, rocks, ditches or rivers. Meaning there will be no place for anyone to hide. And all creatures will be before Allah (SWT).

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ ﴿٦٣﴾

14:49: And you will see the wrongdoers, that Day they will be held in chains.

The wrongdoers will be brought before Allah (SWT) and they will all be bound together in chains.

سَرَابِيلُهُمْ مِنْ قَطَرٍ أَوْ تَغَشَىٰ وُجُوهُهُمُ النَّارُ ﴿٦٤﴾

14:50: Their garments will be of liquid pitch and their faces covered with fire.

Their garments will be of liquid pitch (tar), because this catches fire very quickly and it has a bad smell. Flames of fire will be so high that they will cover their faces.

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾

14:51: So that Allah will recompense every soul for what they have earned. Indeed, Allah is Swift in account.

This will happen so that Allah (SWT) can recompense every soul for what it has earned. Indeed, Allah (SWT) is swift in taking account.

هَذَا بَلَّغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُهُ وَحْدٌ وَلِيَذُكَّرَ أُولُو الْأَلْبَابِ ﴿٥٢﴾

14:52: This is a notification for the people, so that they may be warned with it and so that they know that He is the only Lord, and so that the wise can be reminded.

This is a message for the people. So that they may be warned by it and know that Allah (SWT) is the One and only Lord, and so that the wise are reminded.

**Chapter/Surah 15: Al-Hijr
(Revealed in Makkah, contains 99 verses, 6 Ruku)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the Name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT) the Most Beneficent, the Most Merciful.

الرَّ ۙ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ ﴿١﴾

15:1: Alif Laam Raa. These are the verses of the Book and clear Quran

These verses are from the Book of Allah (SWT). Meaning the Holy Quran. Its principals are very clear and the commandments are appropriate, and its statements are very unique, beautiful, and absolute.

Part 14

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَو كَانُوا مُسْلِمِينَ ﴿١٥﴾

15:2: Again and again the disbelievers will wish that they had been believers.

In the end disbelievers will wish that they had been Muslims. Especially at the time of death, and when they are questioned in the grave, and on Judgement Day and when they are in hellfire.

ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿١٦﴾

15:3: Leave them to eat and drink and enjoy life, and let them remain unaware with their false hopes, and they will soon know.

Leave them if they do not stop disbelieving and associating partners with Allah (SWT). Let them enjoy this worldly life and let them fulfil their hopes. They will soon know the consequence of their actions.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ﴿١٧﴾

15:4: And We did not destroy any city but there was a decreed term for it.

We did not destroy any city but that there was a decreed term for it. This means that with His ultimate knowledge Allah (SWT) knows what will take place and at what time. And He has this written down on the Loh-e-Mahfooz tablet.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَأْخِرُونَ ﴿١٨﴾

15:5: No nation will precede its term, nor can they delay it.

Every nation or city We destroy has a decreed term, and so We give them time till then. They can turn to the right path if they want to do so. But nothing at all can be delayed when the time arrives.

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿١٩﴾

15:6: And they say, "O you (Prophet) upon whom the message has been sent, you are surely insane".

This shows the stubbornness and arrogance of the disbelievers. They tell the Prophet (SAW) that he is insane because he tells them that revelation has come to him.

لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٠﴾

15:7: "Why do you not bring the angels to us, if you are among the truthful?"

The disbelievers say, "Bring the angels to us, so they may confirm what you say. Or bring us some sort of punishment if you are truthful".

مَا نُنزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾

15:8: We do not send the angels except with the truth, and then they would not be let off.

We send the angels with the truth. We first try and make the people understand and change their ways. But when they do not change We send the angels to destroy them.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ ﴿٩﴾

15:9: And We have certainly revealed the reminder (Quran), and certainly We are its Guardian.

In this verse the Quran is called a reminder and a warner. Allah (SWT) says, 'We have certainly revealed the reminder, and certainly We are its Guardian'. There is no doubt that the Quran has not been changed or altered in anyway, neither its words nor its meaning. Allah (SWT) has protected this Book by creating the Hafiz-e-Quran. The Hafiz-e-Quran are those people from the nation of the Prophet (SAW) who have memorised the Quran word by word, letter by letter and know it by heart. They hold the Quran within their hearts. God forbid if the Quran was ever destroyed and lost in its book form, then the Hafiz-e-Quran would be able to recite it from memory. It would then be written down again in book form. There are specialist Qira'at reciters who have learned the punctuation of the Quran. And there are scholars and professors of the Quran who understand its meaning and can ensure nothing is ever changed. If someone tries to change the meaning of it and tries explaining it in a different manner, then the learned can immediately pick up on this and clear up the matter at once. Who is able to alter or change anything in the Quran when Allah (SWT) Himself is the Guardian? There is a ridiculous group of people who say that the Quran was actually revealed as forty parts (Juz), and a goat ate ten parts (Juz) of the Quran. If a six year old child was given the responsibility of looking after something, and ensuring a goat did not eat it, then the child could easily protect it from the goat. How then can it be possible for a goat to eat a Book which Allah (SWT) Himself states He is guarding? We do not understand or know what these wrongdoers think of Allah (SWT).

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأُولِينَ ﴿١٠﴾

15:10: And indeed We sent the prophets before you (Prophet) for the previous nations.

And indeed We sent prophets before you Prophet (SAW) for the previous nations.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾

15:11: And no prophet came to them except that he was mocked.

Whenever a prophet was sent to them they would always mock them.

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾

15:12: So this is how We affix it into the hearts of the criminals.

And so We affix it into the hearts of the wrongdoers. So when they make fun of the prophets We seal their hearts, so that they cannot receive guidance and they will not believe.

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

15:13: They do not believe in it and this has indeed been the way of those before.

They have been doing this since the beginning. They have denied since the beginning. And so the Sunnah of Allah (SWT) has been to destroy those with no faith, and the truth has always prevailed.

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾

15:14: And if We had opened a gate from the sky and they started to climb up to it.

Even if We were to open the doors of the sky for them and they climbed and saw everything for themselves, they would still not believe.

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصُرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾

15:15: They would say, "Our eyes are dazzled, rather we are a people affected by magic".

They will say that we are affected by magic and our eyes are dazzled, and this is the reason we are seeing this.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾

15:16: And indeed, We made great stars in the sky and We have beautified them for those who see.

And indeed, We have placed great stars in the sky. Some people who have little or no knowledge about the religion judge their fate and future through the stars. O people of Allah (SWT)! The stars are placed in the sky and are beautified for those who observe. Another reason will be explained in a forthcoming verse.

وَ حَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ ﴿١٧﴾

15:17: And We guarded it from every expelled devil (from the Mercy of Allah).

We have guarded the sky from every devil expelled from the Mercy of Allah (SWT). Allah (SWT) has made great forts in the skies which are called برج - Burj. These forts are for the angels to sit upon and guard the skies.

إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُّبِينٌ ﴿١٨﴾

15:18: Except the one who (gains) by hearing secretly, then after him comes a shooting star.

When a jinn tries to eavesdrop the commands given to the angels, the angels sat upon the Burj chase them away with shooting stars.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوْسِيَ وَأَثْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾

15:19: And We spread the earth and We placed mountains in it and We caused to grow therein every well balanced thing.

And We spread the earth and placed mountains in it, so that the earth would be stable. The mountains work like large pegs or nails keeping it firm. We caused plants to grow therein with something of every well balanced thing.

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ لَسْتُمْ لَهُ بِرِزْقِينَ ﴿٢٠﴾

15:20: And We made therein means of living for you and for those for whom you do not provide.

And We have provided resources of living for you, and for those for whom you do not provide, such as animals, birds and all other living creatures.

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾

15:21: And there is not a thing except that its depositories are with Us. We do not send it down except according to a known measure.

The words a known measure refer to all things such as water, light, temperature, animals etc.

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

15:22: And We have sent the fertilising winds and sent down water from the sky and given you drink from it. And you are not able to store it.

And We send fertilising winds down and they bring water with it from the skies. Then it rains and you are given water to drink from it, and the water fertilises your crops. The rest of the water is contained in wells, rivers and oceans.

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

15:23: And certainly it is We Who give life and cause death, and We are the Inheritor.

We give life and cause death and in reality We are the Inheritor. Meaning everything belongs to Us.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾

15:24: And certainly We know those who went ahead among you, and certainly We know those who will come after you.

And We certainly know those who came before you and those who will come after you.

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۗ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾

15:25: And surely your Lord will gather them. And surely He is All-Wise, All-Knowing.

And O Prophet (SAW), surely your Lord will gather them together. He is All-Wise and All-Knowing.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٦﴾

15:26: And indeed We created man from clay, from an altered black mud.

There are different types of clay. Dry, wet and a mixture of black mud, and then when it was dry it hardened. Adam (AS) was created from the black mud mentioned in this verse. This clay was dried and when it became dry it was like a hardened pot, and then the soul was blown into it.

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُومِ ﴿٢٧﴾

15:27: And the jinn We created before, from the scorching fire.

And the jinn were created before Adam (AS). And according to the book of Sahih Muslim hadith it states that the angels have been created from light (noor), the jinn from fire and humans from clay. And the jinn are called jinn because they cannot be seen.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٨﴾

15:28: And when your Lord said to the angels, "I am going to create a human out of clay from an altered black mud".

O Prophet (SAW), your Lord said to the angels, "I am going to create a human out of clay". A human is a creation that can be seen by the eye and can be touched and has wisdom. This is where humans leave all other creations behind. Animals can be seen and touched but they do not have wisdom. Therefore, the human creation is above and beyond all other creations. Those who think of humans as lower creations are in reality lower in intellect and thoughts. If the human creation was of a low quality then could Allah (SWT) not have found a greater creation to send as a representative? The Creator Allah (SWT) Himself has called Adam (AS) His representative.

Reference Surah 2 (Al-Baqarah) Verse 30;

وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ

الدِّمَاءِ ۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿١٢﴾

Allah (SWT) said that I am creating a representative on the earth. Can anyone other than the Creator Himself know more about creation? Allah (SWT) has chosen Adam (AS) because He knows he is superior. However, the first to call denigrate a human was Satan himself.

Reference Surah 7 (Al-A'raf) Verse 12;

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۗ قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٧﴾

Reference Surah 38 (Sad) Verse 76;

قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٤٦﴾

All prophets are descendants of Adam (AS). Therefore, they are humans but there are no humans like them. Further explanations regarding this will follow at the end of Surah 18 (Al-Kahf).

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿١٦﴾

15:29: "And so when I perfected him and breathed into him of My (created) soul, then you fall down into prostration to him".

So when I had smoothed him over and breathed My created soul into him, you fall into prostration to him. The soul is created by Allah (SWT), just like other creations of Allah (SWT). The soul is not a part of Allah (SWT) and this prostration was out of respect and not an act of worship. This was permissible at that time. This is now completely forbidden in the Shariah of the Prophet (SAW).

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿١٧﴾

15:30: And all the angels prostrated all of them.

All the angels prostrated because they knew Adam (AS) was superior to them in knowledge, and they also knew the commandments of Allah (SWT).

إِلَّا إِبْلِيسَ ۗ طَأْبَىٰ أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿١٨﴾

15:31: Except Iblees (Satan). He refused and he did not prostrate.

Satan thought that he was better than Adam (AS). Even after knowing everything he refused and denied and did not prostrate.

قَالَ يَا إِبْلِيسُ مَا لَكَ إِلَّا تَكُونُ مَعَ السَّاجِدِينَ ﴿١٩﴾

15:32: (Allah) said, "O Iblees! What is it with you that you are not with those who prostrate?"

Allah (SWT) asked Iblees (Satan) the reason that he did not prostrate with those who had prostrated. Something similar is mentioned in Surah 38 (Sad) verse 75;

Reference Surah 38 (Sad) Verse 75;

قَالَ يَا بَلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ۗ أَسْتَكْبَرْتَ ۖ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾

قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْطَلٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٧٦﴾

15:33: He said, "Never would I prostrate to a human whom You created from altered black clay".

Iblees (Satan) said, "I will never prostrate to a human, whom You created from altered black clay". Satan meant Adam (AS) had no value in his eyes. Satan the unjust denied the superiority of Adam (AS). He did not consider the Allah (SWT's) command. Some people say that Satan was the first to call Adam (AS) a human. This is not correct because Adam (AS) was first called a human by Allah (SWT). This can be seen in this very Surah; Surah 15 (Al-Hijr) verse 28 and then Surah 38 (Sad) verse 71.

Reference Surah 38 (Sad) Verse 71;

إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِّنْ طِينٍ ﴿٧٦﴾

Satan was the first to degrade Adam (AS). Satan thought that he was superior because he was a jinn.

قَالَ فَاحْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

15:34: (Allah) said, "So depart from it, surely you are expelled".

Allah (SWT) said depart from this group. You are not worthy of staying with them. You are expelled.

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾

15:35: "And surely you are cursed until the Day of Judgement".

And you are cursed until the Day of Judgement.

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

15:36: He said, "O Lord! Then give me respite until the Day of Judgement".

Satan said, "O Lord! Give me respite until the Day of Judgement".

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾

15:37: (Allah) said, "Then indeed you have been given respite".

Allah (SWT) said, "Indeed, you have been given respite until the Day of Judgement".

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

15:38: "Until the appointed time of the Day".

This is referring to the Day of Judgement, the time of which only Allah (SWT) knows. Since Satan has asked Allah (SWT) for time, how then can some people believe that Allah (SWT) is afraid whenever Satan heads in a direction? This is utter disbelief.

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُوَيِّنُهُمْ أَجْمَعِينَ ﴿٣٩﴾

15:39: He said, "My Lord, because You misled me, I shall surely make attractive to them in the earth, and surely I will lead them all astray".

Satan said, "Because you misled me, I will surely make disobedience attractive to them in the earth". Satan was the first to say "You have misled me" to Allah (SWT). Therefore, we should all abstain from following him. Allah (SWT) says, إِنَّ عَلَيْنَا لَلْهُدَى – 'Indeed, We are responsible for giving guidance'. Satan said, "I will show them such worldly adornments and make disobedience attractive so that they will be lost in them".

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٠﴾

15:40: "Except among them Your chosen servants who are loyal".

Satan said, "I will mislead all of them, except Your chosen servants who are loyal".

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾

15:41: (Allah) said, "This is the straight path to Me".

Allah (SWT) said that this is the straight path in order to be nearer to Me.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

15:42: Indeed, you will not overcome My people, except those who follow you from the misguided ones.

Allah (SWT) says that you have no authority over My people. How glorious are the servants of Allah (SWT). Satan would flee from the path that Umar (RA) walked upon.

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

15:43: And indeed, hellfire is the promised place for all of them.

However, if the misguided follow you then their promised place is hellfire.

لَهَا سَبْعَةُ أَبْوَابٍ ۖ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿١٥٤﴾

15:44: It has seven gates. And for every gate there is a portion designated.

Hell has seven gates and there will be different gates for different criminals. Polytheists, atheists, thieves, dacoits, adulterers, drunkards and hypocrites will all have different gates to enter hellfire.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥٥﴾

15:45: Indeed, the righteous will be in heaven and springs.

Good people are mentioned in this verse after mentioning bad people before. Good people will be in heaven and springs.

أَدْخُلُوهَا بِسَلَامٍ آمِنِينَ ﴿١٥٦﴾

15:46: "Enter it with peace, safe and secure."

Enter it with peace, where there is only peace and safety.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿١٥٧﴾

15:47: And We will remove whatever resentment is in their chests. They will be brothers on thrones facing each other.

We will remove the resentment they have in their hearts. They will become brothers sitting on thrones facing each other. Ali (RA) said that this verse is about me and Usman (RA). However, this is for everyone and anyone who has resentment in his heart. Allah (SWT) will remove it in heaven.

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿١٥٨﴾

15:48: No tiredness will touch them therein, and they will not be removed from there.

There will be no tiredness or work in heaven, and neither will they be removed from heaven. They will remain therein eternally.

نَبِيِّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿١٥٩﴾

15:49: Tell My servants that I am the All-Forgiving, Most Merciful.

O Prophet (SAW)! Inform My people that I am All-Forgiving and the Most Merciful. I forgive those who repent with sincerity in their hearts. Indeed, Allah (SWT) forgives all sins.

Reference Surah 39 (Az-Zumar) Verse 53;

قُلْ يُعْبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ

هُوَ الْعَقُورُ الرَّحِيمُ ﴿٥٠﴾

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥١﴾

15:50: And indeed, My punishment is the painful punishment.

And when I seize a person then My punishment is most severe. O Prophet (SAW)! The seizing of your Lord is very severe.

Reference Surah 85 (Al-Buruj) Verse 12;

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿٥٢﴾

وَنَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥٣﴾

15:51: And tell them of the guests of Ibrahim.

Inform them of the guests of Ibrahim (AS).

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۗ قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٤﴾

15:52: When they entered his presence. They said, "Peace be upon you". He (Ibrahim) said, "Indeed, we are afraid of you".

When the guests reached Ibrahim (AS), they said, "Peace be upon you". Ibrahim (AS) was slightly frightened of them. First he tried to hide the fear and then he said to them, "We are afraid of you". This incident has been explained in Surah 11 (Hud).

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٥﴾

15:53: They said, "Do not be afraid, indeed we bring glad tidings of a knowledgeable son".

The angels said, "Do not be afraid. We bring you glad tidings of a knowledgeable son". From this we learn that friends of Allah (SWT) can have knowledge of the unseen through Allah (SWT).

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَسَنِيَ الْكِبَرُ فِيمَ تَبَشِّرُونَ ﴿٥٦﴾

15:54: He (Ibrahim) said, "What glad tidings do you bring me, although old age has come upon me, so what glad tidings do you inform me?"

Ibrahim (AS) said, "What glad tidings do you bring to me when I have now reached old age". Meaning that it does not appear possible for him to have children at this age.

قَالُوا بَشِّرْنَا بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ ﴿٥٧﴾

15:55: They said, "We give you glad tidings with truth, so do not be among the disappointed".

The angels said that the glad tidings we give you are the truth. We do not give this from ourselves but we bring this from The Almighty, Allah (SWT).

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾

15:56: He said, "Who is disappointed from the blessings of his Lord, except those astray".

Ibrahim (AS) said that I am not disappointed of the Mercy of my Lord, only the misguided and astray do this.

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾

15:57: (Ibrahim) said, "Then what is your business here, O messengers?"

Although Ibrahim (AS) was satisfied, he then asked the angels, "What is your business here?"

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾

15:58: They (angels) said, "Indeed, we have been sent to the people who are wrongdoers".

The angels said we have been sent to the wrongdoing nation.

إِلَّا آلَ لُوطٍ ۗ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾

15:59: "Except the family of Lut. Indeed, we will save them all".

The angels said we will destroy everyone except the family of Lut (AS) and his followers.

إِلَّا امْرَأَتَهُ قَدَّرْنَا ۖ إِنَّهَا لَمِنَ الْغَابِرِينَ ﴿٦٠﴾

15:60: "Except his wife, We decreed, indeed she is of those who remain behind".

All the family of Lut (AS) will be saved, except the wife of Lut (AS). She will perish as decreed by Allah (SWT).

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾

15:61: So when the messengers came to the family of Lut.

So when the angels reached Lut (AS).

قَالَ إِنَّكُمْ قَوْمٌ مُّنْكَرُونَ ﴿٦٢﴾

15:62: He said, "Indeed, you are a people unknown".

Lut (AS) said that you are strangers, I do not know you.

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿١٣﴾

15:63: They said, "We have brought to you that which they doubted".

The angels said to Lut (AS), "Do not worry; we have brought that which they doubted".
Meaning the punishment.

وَآتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿١٤﴾

15:64: "We have come to you with the truth, and indeed we are truthful".

The reality is that we are telling the truth.

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبِرَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿١٥﴾

15:65: "So take your family in a portion of the night, and follow them and let no one among you look back, and go where you have been commanded".

So take your family in the later portion of the night and walk behind them. And none among you must look back to be caught in the punishment. Go to where you have been commanded.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَهُ هُوَ لَاءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿١٦﴾

15:66: And We conveyed to him the decision of the command that their roots are to be cut in the morning.

The news that the sinners would be eliminated by early morning was conveyed to Lut (AS) by the angels.

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿١٧﴾

15:67: And the people of the city came with joy.

And on the other side of the city the people received news from Lut (AS's) wife that very handsome young men were with him. The people came running with joy.

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿١٨﴾

15:68: He (Lut) said, "Indeed, they are my guests, so do not shame me".

When the people of the city arrived they demanded that Lut (AS) hand over the handsome men to them. Lut (AS) told them that they are my guests so do not embarrass me in front of them.

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿١٩﴾

15:69: "And fear Allah and do not disgrace me".

Lut (AS) further said, "Fear Allah and do not disgrace me".

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٦٧﴾

15:70: They said, "Have we not forbidden you from (protecting) the world?"

The people told Lut (AS) to not be a guardian and protector, and to not come between their desires.

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَعَلِينَ ﴿٦٨﴾

15:71: (Lut) said, "These are my daughters, if you must do so".

And Lut (AS) said, "O unjust! If you will not stop then these are my daughters". Lut (AS) was referring to the women of the community who were lawful for marriage, and also the women who were already married to some of the men. Details of this incident can be seen in Surah 11 (Hud).

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٦٩﴾

15:72: By your life (O Prophet) surely they were wandering blindly in their intoxication.

Allah (SWT) has taken an oath on the life of the Prophet (SAW). What a life it must be that Allah (SWT) Himself has taken an oath upon it. How perfect and beautiful is that life upon who Allah (SWT) took an oath. After taking the oath Allah (SWT) said that they were in their intoxication when they were demanding the men from Lut (AS). Meaning that they were so engrossed in their wrong desires that it was as though they were intoxicated.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٠﴾

15:73: So the shriek seized them at sunrise.

At sunrise the shriek seized them. From this verse we learn that the actual punishment began before sunrise, as mentioned in a previous verse; Surah 15 verse 66 used the word مُصْبِحِينَ But as soon as the sun came out they were destroyed.

فَجَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيلٍ ﴿٧١﴾

15:74: So We made the upper part its lowest, and We rained upon them stones of hard clay.

And We rained upon them hard stones of clay. These stones We rained down upon them were decreed for them.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٢﴾

15:75: Surely there are signs for those who are mindful.

There are signs in this for the wise. Those whom Allah (SWT) has blessed with wisdom.

وَإِنَّهَا لِبِسْبِيلٍ مُّقِيمٍ ﴿٤٦﴾

15:76: And surely they are on a straight road.

This city was situated on a straight road which was used by the people who travelled from Madina to Syria.

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٤٧﴾

15:77: Surely in this is a sign for the believers.

Surely there are great signs in this incident for the believers.

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ ظَالِمِينَ ﴿٤٨﴾

15:78: And indeed the companions of the thicket (trees) were unjust.

And indeed the companions of the thicket were unjust. This is referring to the nation of Shohaib (AS) and they were unjust.

فَأَنْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٤٩﴾

15:79: So We took revenge on them. And indeed both (cities) were on the highway.

We took revenge on them and both cities of Shoaib (AS) and Lut (AS) were on the highway. This highway was in the middle of Madina, Makkah and Syria. People would pass through this highway to get to other cities.

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٥٠﴾

15:80: And however, the people of Al-Hijr (the rocky tract) denied the prophets.

Al-Hijr means the people of Thamud who were the nation of Saleh (AS). They denied their prophets.

وَآتَيْنَاهُمُ الْآيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٥١﴾

15:81: And We gave them Our signs, but they used to turn away from them.

We gave them Our signs. One of these signs included the female camel which was a miracle they had demanded. And the unjust killed this female camel.

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ ﴿٥٢﴾

15:82: And they carved out of the mountains, homes securely.

They would carve their homes in the mountains. They would even carve homes at the foot of

the mountains.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿١٧٣﴾

15:83: So they were seized by the shriek in the early morning.

They were seized by the shriek early in the morning due to their wrongdoings.

فَمَا آغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿١٧٤﴾

15:84: Nothing benefitted them of what they used to earn.

Nothing was of benefit for them from what they used to earn.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ ۗ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿١٧٥﴾

15:85: And We did not create the skies and the earth and whatever is between them except with the truth. And indeed the Hour is coming, so forgive as forgiving is better.

And We did not create the skies the earth and whatever is between them except with the truth. And this is not an illusion. It all has a meaning and We have made this world a test. Reward and punishment will be given on the Day of Judgement and that Day is coming. O Prophet (SAW)! You have conveyed the message with your complete effort. Now you should forgive them for their actions as forgiving is better.

إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ ﴿١٧٦﴾

15:86: Indeed, your Lord is the Creator, The All-Knowing.

O Prophet (SAW)! Your Lord is the Creator of all things and He knows everything. He knows how to create again and He knows well what you forgive and the grief the disbelievers cause you. He will give everyone their due reward or punishment. This is not a sport or game which will be over after having fun for a few days.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿١٧٧﴾

15:87: And so certainly We have given you (Prophet) the seven repeated (verses) and the great Quran.

We have given the Prophet (SAW) سَبْعًا مِّنَ الْمَثَانِي – Seven verses. This is referring to the seven verses of Surah 1 (Al-Fatiha), which are repeated again and again in the daily prayers (Salah). In Sahih Bukhari Ahadith it mentions that the Prophet (SAW) said the seven verses were given to him in the Quran. This verse also explains that Surah 1 (Al-Fatiha) is a part of the Quran. Therefore, it has been mentioned alongside the Quran in this verse.

لَا تُمَدَّنْ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

﴿١٨﴾

15:88: And do not look toward that which We have benefitted various people from them, and do not grieve for them, and lower your shoulders for the believers.

O Prophet (SAW)! Do not focus on the wealth and possessions We have given to those without faith. O Prophet (SAW)! I have blessed you with the wealth of the Quran. Their wealth and possessions are nothing compared to the Quran. O Prophet (SAW)! Do not grieve over them for not accepting the faith. But rather the believers are more worthy of your attention. Lowering your shoulders does not mean bowing as you do in prayer. Bowing to a person is forbidden but lowering your shoulders out of respect is not an act of worship. This is the reason in Surah 17 (Al-Isra) verse 24 it says to lower your shoulders to your parents.

Reference Surah 17 (Al-Isra) Verse 24;

وَخَفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٤﴾

﴿١٩﴾ وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ

15:89: And say, "Indeed, I am the clear warner".

O Prophet (SAW)! Say that my work is to warn you.

﴿٢٠﴾ كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ

15:90: Just as We revealed upon those who divided.

We have revealed clear verses in the Quran about those who divide and separate.

﴿٢١﴾ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ

15:91: Those who have made the Quran into portions.

For example those who divide the Quran into portions and say it is poetry, magic and old folk stories.

﴿٢٢﴾ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ

15:92: So by the oath of your Lord, We will surely question all of them.

O Prophet (SAW)! By the oath of your Lord they will be questioned. How long will they be able to have their enjoyment?

﴿٢٣﴾ عَمَّا كَانُوا يَعْمَلُونَ

15:93: About what they used to do.

They will be accountable and have to answer for their actions.

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٧﴾

15:94: So clearly inform of what you have been commanded and shun the polytheists.

O Prophet (SAW)! It is your work to convey Our commandments. So convey the commandments which have been given to you. It is not your responsibility to turn them to the right path.

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٨﴾

15:95: Indeed, We are sufficient against those who make a mockery of you.

We are sufficient against those who mock the religion and mock you Prophet (SAW).

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٩٩﴾

15:96: Who make associates other than Allah, they will soon know.

Those who make a mockery of the religion and you Prophet (SAW) will soon know.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿١٠٠﴾

15:97: And We certainly know that your chest is constrained by what they say.

We know that you grieve due to their words. They will be punished for this and there will be no helper for them.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿١٠١﴾

15:98: So exalt (Allah) with your praise, and remain among those who prostrate.

O Prophet (SAW)! Do not worry about what they say. Exalt Allah (SWT) with your praise and be among those who prostrate to Him.

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿١٠٢﴾

15:99: And worship your Lord until that which is certain comes to you.

And worship your Lord until your heart is at ease. Scholars have said that this verse refers to death. There is no one more righteous and pious than Prophet (SAW). Yet Allah (SWT) still commands the Prophet (SAW) to continuously establish prayers until the time of his passing. How then can some Sufis say that they do not need to establish their prayers? The religion is being mocked in the name of Tasawwuf (mystical dimension of inner self/spirituality/Sufism). The friends of Allah (SWT) always follow the commandments of Allah (SWT) and they do this according to the Sunnah of the Prophet (SAW). They are the real friends of Allah (SWT).

Chapter/Surah 16: An-Nahl
(Revealed in Makkah, contains 128 verses, 16 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT), the Most Beneficent, the Most Merciful.

آتَىٰ أَمْرَ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۖ سُبْحٰنَهُ وَتَعٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾

16:1: The command of Allah is about to come, so do not hasten towards it. Exalted is He and high above what they associate with Him.

The command of Allah (SWT) is about to come refers to the punishment of Allah (SWT) or Judgement Day. Do not think that the time given to us means that we will not receive the punishment. He is above that which they associate with Him.

يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾

16:2: He sends down the angels with revelation with His command, upon whom He wills from His servants. So warn them that there is none worthy of worship except Him, so fear Me.

He sends down the angels with inspiration. As mentioned in Surah 42 (Ash-Shura) verse 52.

Reference Surah 42 (Ash-Shura) Verse 52;

وَكَذٰلِكَ اَوْحَيْنَا اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا ۗ مَا كُنْتَ تَدْرِىۤ مَا الْكِتٰبُ وَلَا الْاٰيْمٰنُ وَلٰكِنْ جَعَلْنٰهُ نُوْرًا نَّهْدٰىۤ بِهٖ مَنْ نَّشَآءُ مِنْ عِبَادِنَا ۗ وَاِنَّكَ لَتَهْدٰىۤ اِلٰى صِرٰطٍ مُّسْتَقِيْمٍ ﴿٥٢﴾

Reference Surah 40 (Al Ghafir) Verse 15;

رَفِيْعُ الدَّرَجٰتِ ذُو الْعَرْشِ ۚ يُلْقِى الرُّوْحَ مِنْ اَمْرِهِ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ لِيُنزِّلَ الْوَحْيَ لِمَنْ يَّشَآءُ ۗ وَاِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ﴿١٥﴾

He sends down revelation with His command to whomever He wills from His servants.

Reference Surah 6 (Al-An'am) Verse 124;

وَاِذَا جَآءَتْهُمْ اٰيَةٌ قَالُوْا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَا اُوْتِيَ رُسُلُ اللّٰهِ ۗ اللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ ۗ سَيُصِيبُ الَّذِيْنَ اٰجْرَمُوْا صَعَارٌ مِّنْ عِنْدِ اللّٰهِ وَعَذَابٌ شَدِيْدٌۢ بِمَا كَانُوْا يَمْكُرُوْنَ ﴿١٢٤﴾

Allah (SWT) knows full well where to send His prophethood. The reason for sending revelation

is so that the prophets may warn the people. There is no one worthy of worship except Allah (SWT) so fear Me.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾

16:3: He created the skies and earth with the truth. He is high above what they associate with Him.

Allah (SWT) has created the skies and the earth. Their creation is the truth and they were created by Allah (SWT) and this is also the truth. He is exalted above of what they associate with Him.

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾

16:4: He created mankind from a sperm drop, and then at once he is a clear disputer.

Humans have been created from a drop of sperm, a dirty drop of water. Mankind goes around disputing and quarrelling. Consider what man once was and look what We have made him. Now he disputes regarding Us.

Reference Surah 36 (Ya-Sin) Verses 77-79;

أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾
 وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۗ قَالَ مَنْ يُعِى الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾
 قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۗ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾
 وَالْأَنْعَمَ خَلَقَهَا ۗ لَكُمْ فِيهَا دِفْءٌ وَ مَنفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٨٠﴾

16:5: And the grazing livestock He has created for you, in them are arrangements of warmth and benefits, and you eat of them.

And grazing livestock have been created for you. You make warm clothes from their hair and skin and derive other benefits too. You take milk from some and make yogurt, butter and butter milk etc. You benefit from some by having them carry your loads. You use some in fields to sow and reap the harvest, and others you ride for travelling. Then you also use some as sustenance. You take many benefits from them. This has all been given to you by your Lord, as blessings and favours.

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٨١﴾

16:6: And in them there is beauty for you when you bring them in (the evening) and let them out (in the morning).

And in them there is beauty for you, when you bring them in from pasture in the evening and when you leave them in the fields in the morning. Indeed, when a herd passes you it is pleasing to the eye.

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَلِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ ۗ إِنَّ رَبَّكُمْ لَرَّءُوفٌ رَّحِيمٌ ﴿٧﴾

16:7: And they carry the load from the city which you could not have reached but with great hardship. Indeed, your Lord is Most Kind, Most Merciful.

Your animals carry your loads to places where you are physically unable to take them. Indeed, your Lord is Most Kind and Most Merciful.

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۗ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

16:8: And the horses, mules and donkeys so you may ride on them and for adornment. And He creates that which you do not know.

Your Lord is Most Kind and Most Merciful and He has given you control over animals. Such as the horses, mules and donkeys.

Reference Surah 36 (Ya-Sin) Verse 72;

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٩﴾

You ride these animals and they also carry your loads. When you ride horses they are also an adornment for you. Allah (SWT) creates for you that which you do not know. This includes all forms of transport.

وَعَلَىٰ اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ ۗ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿٩﴾

16:9: And to Allah is the straight path, but there are some crooked paths. And if He wanted He would have guided you all.

And to Allah (SWT) is the straight path and there are some crooked paths alongside it, which may lead to somewhere else. If Allah (SWT) wanted He would have guided us all. But Allah (SWT) does not guide by force and neither does He misguide. He has given us the choice to follow whichever path we desire.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾

16:10: And it is He who sends down rain from the sky for you, from it you drink and from it there are trees, and you feed your livestock from it.

And it is He who sends down rain from the sky, from which you drink. And from this rain all kinds of vegetation and foliage grow, from which you feed your animals.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَبَ وَمِنْ كُلِّ الثَّمَرَاتِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

16:11: And He grows your crops from it, and olives, and palm trees, and grapes and all kinds of fruits. Surely, in this there are signs for those who think.

All crops such as olives, palm trees, grapevines and other fruits are grown by Allah (SWT) with water. There are surely signs for those who think and reflect. The signs are that different types and varieties of fruits, vegetation and trees grow from a single type of water and one type of land.

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ۚ وَالشَّمْسَ وَالْقَمَرَ ۗ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

16:12: And He has subjected for you the night and the day, and the sun and the moon. And the stars are subjected by His command. Surely, there are signs in this for the wise people.

The night and day have been subjected for you. They change on their own accord so that the worldly system carries on and people can also have rest and peace. The rising and setting of the sun, and the moon has many benefits for mankind. People can take rest at night after working during the day. Life would be very difficult without this. The stars have also been subjected for mankind. There are many signs in this for those who use reason and are wise.

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنُهُ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾

16:13: And whatever He has created for you in the land they are all different in colours. Surely, in this there are signs for a people who remember.

He has created many benefits. All in different colours and all in different shapes and sizes. Among them there are animals, minerals, plants etc. In all these things there are great signs for a people who remember.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا ۗ وَتَرَى الْفُلْكَ مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۗ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

16:14: And it is He who has subjected the oceans for you, so that you may eat fresh meat from it, and you take out from it ornaments and you wear them, and you see the ships ploughing through it, so that you may seek His bounty, and so that you may be grateful.

He has subjected the oceans and rivers for mankind, so that may eat fresh meat from fish. Fish is permitted even if it is dead. And you may hunt fish even whilst in a state of Ihram. You take pearls from the sea and adornments which you use as jewellery and wear them. And you see how the ships plough through the rain tearing it apart. Allah (SWT) has created all this for you so that you may be grateful to Him.

وَأَلْقَى فِي الْأَرْضِ رَوْسًا أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

16:15: And He has placed mountains in the earth, so that it does not sway with you, and rivers and paths so you may be guided.

And He has placed mountains in the earth so that it does not sway and take you with it. From this we can establish that the earth is in the air. It is not sat upon anything. And the rivers and paths have been placed in between these mountains so that you may reach your destinations through these paths.

وَعَلَّمَتْ ط وَالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

16:16: And landmarks. With the stars they are guided.

We have placed landmarks in the oceans and on dry paths and they are guided by the stars. Ships and aeroplanes are guided by the stars.

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ط أَفَلَا تَذَكَّرُونَ ﴿١٧﴾

16:17: So is He Who creates like one who does not create? So are they not reminded?

So is He Who creates like one who does not create? Those who you associate with Him are also created by Him. Are you then not reminded?

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ط إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾

16:18: And if you count the blessings of Allah you would never be able to count them. Indeed, Allah is certainly All-Forgiving, Most Merciful.

You would not be able to count the favours Allah (SWT) has bestowed upon you, even if you were to try. Everything has been created by Him. Indeed, Allah (SWT) is All-Forgiving and Most Merciful.

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ﴿١٩﴾

16:19: Allah knows well whatever you conceal and whatever you reveal.

Allah (SWT) knows what you hide and what you declare. And He will give reward and punishment according to this. Everyone will receive what they have earned. Allah (SWT) is never unjust with anyone.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ط ﴿٢٠﴾

16:20: And those whom they call upon besides Allah, they do not create anything and they (themselves) have been created.

And those who are called upon besides Allah (SWT) cannot create in comparison to Him. But rather they are a creation and have been created by Him. How then can they be worthy of worship.

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ لَا آيَانَ يُبْعَثُونَ ﴿٢١﴾

16:21: They are dead and not alive and they do not perceive when they will be

resurrected.

Those whom you consider the same as Allah (SWT) are not even alive. This is referring to idols. Even if they are alive they will soon die. They do not even know when they will be resurrected after they die. Be cautious, you cannot compare this verse to prophets and friends of Allah (SWT). Someone who wrote a commentary on this verse has said that those who have been martyred are also dead; Tafhim-ul-Quran (Surah 16 An-Nahl Verse 21). It is a very big mistake to compare the souls of the prophets and the friends of Allah (SWT) to idols.

الْهَيْكَمِ إِلَهٍ وَحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾

16:22: Your Lord is only One Lord. But those who do not believe in the hereafter, their hearts are in denial and they are arrogant.

It is very difficult for the polytheists and disbelievers to believe in One Lord.

Reference Surah 38 (Sad) Verse 5;

أَجْعَلِ الْإِلَهَةَ إِلَهًا وَحِدًا ۗ إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾

Reference Surah 39 (Az-Zumar) Verse 45;

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

And they are very pleased when names other than Allah (SWT) are mentioned. They think what is one Allah (SWT) able to do? He needs other partners?

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ۗ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

16:23: There is no doubt that Allah knows what they conceal and what they reveal. Indeed, He does not like the arrogant.

Surely, Allah (SWT) knows what they hide and what they declare. He does not like the arrogant. By arrogant it means those who think themselves as greater and do not accept the truth.

وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ ۗ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾

16:24: And when it is said to them, "What has your Lord revealed?" they say, "Tales of those before".

And when they are asked, "What has your Lord revealed?" They say tales of those who came before.

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۖ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۗ أَلَا سَاءَ مَا يَزُرُونَ ﴿٢٥﴾

16:25: So they can carry all of their burdens on the Day of Judgement, and the burdens of those whom they lead astray without knowledge. Beware it is very evil what they will bear.

So that they can bear their own burdens in full on the Day of Judgement. As well as the burdens of those who they are misguiding without knowledge. What an evil burden they will carry. It has been mentioned in Ahadith that those who call towards guidance will receive reward of the good deeds of those who accept the call. And if someone misguides people then he will receive punishment for that person's wrongdoings.

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَحَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَ
أَنَّهُمْ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

16:26: Surely, those who were before them plotted, then Allah's command reached them and the foundations of their buildings, and the roofs of their buildings fell upon them, and they received the punishment of Allah from where they did not perceive.

Those who came before them also planned and plotted against the prophets and the religion. When they had exceeded in their plotting, the commands of Allah (SWT) reached them and their imaginary plans and buildings were all destroyed. The roofs they had built to protect them tumbled down upon them and destroyed them. The nations of Aad, Thamud, Lut (AS) and Shohaib (AS) are included in this. They received the punishment from where they did not perceive.

Reference Surah 59 (Al-Hashr) Verse 2;

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ۗ مَا ظَنَنْتُمْ أَنْ يَخْرِجُوا وَ
ظَنُّوا أَنَّكُمْ مَانِعْتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ۗ وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ
يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ ۗ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ ۗ قَالَ الَّذِينَ أُوتُوا
الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

16:27: Then, on the Day of Judgement, He will humiliate them and will say, "Where are my associates, for whom you used to argue (with believers)". Those who were given knowledge will say, "Indeed, there is humiliation today and it is worse upon the disbelievers".

Then on the Day of Judgement, He will humiliate them and will say, "Where are my associates, for whom you used to argue and quarrel about with believers? You used to defend them against the prophets".

Reference Surah 26 (Ash-Shu'ara) verse 93;

مَنْ دُونَ اللَّهِ ۗ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ۗ ﴿١٩٢﴾

The people of knowledge will say, "Today is the Day of humiliation for the disbelievers".

Reference Surah 3 (Al-Imran) Verse 192;

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَيْتَهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٣﴾

الَّذِينَ تَتَوَفَّوهُمْ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ ۗ فَأَلْقُوا السَّلَامَ ۗ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ ۗ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢١٦﴾

16:28: Those who are given death by the angels whilst they are unjust to themselves, and then they offer submission, "We are not wrongdoers". Yes indeed, Allah is All-Knowing of what they used to do.

Those given death by angels whilst in a state of wrongdoing start to say that they were not doing anything wrong. They will say the same thing on the Day of Judgement. But Allah (SWT) knows full well of what they have been doing.

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ فَلَيْسَ مَتْوًى الْمُتَكَبِّرِينَ ﴿٢١٦﴾

16:29: So enter into the hellfire through the gates, you will remain therein forever. Wretched is the destination of the arrogant.

They are told to enter hell through the gates, and their souls are entered into hellfire at that time. There is a connection created between the soul and the body. When the soul receives punishment the body feels it no matter where the body resides. On the Day of Judgement, the body is resurrected and the soul enters back into it and then they both go into hellfire, where they will remain forever.

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ ۗ قَالُوا خَيْرًا ۗ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَالَّذِينَ اتَّقَوْا لَأُولَئِكَ فِيهَا جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَوْنَ مِنْ تَحْتِهَا الْأَنْهَارُ ۗ فِيهَا مَا يَشَاءُونَ ۗ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٢١٧﴾

16:30: And it will be said to those who fear Allah, "What has your Lord revealed?" They say, "Good". For those who do good in this world there is good, and the home of the hereafter is better. And how excellent is the home of the righteous.

Here the righteous are being discussed. When they are asked, "What has your Lord revealed?" They say, "Good". In which there is only good and blessings and there is good in the hereafter for those who do good in this world. What an excellent home that is for the righteous.

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَوْنَ مِنْ تَحْتِهَا الْأَنْهَارُ ۗ فِيهَا مَا يَشَاءُونَ ۗ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٢١٧﴾

16:31: Heaven is the place of residence, they will enter into it in which rivers flow beneath, and in it they will have whatever they wish. This is how Allah rewards those who fear Him.

Heaven will be the place of eternal residence. In which not only water but many other drinks of rivers will flow. And the residents of heaven will have whatever they wish. This is how Allah (SWT) rewards the god fearing and righteous. These are the people who fear Allah (SWT) all their lives and do good deeds.

الَّذِينَ تَتَوَفَّيْهِمُ الْمَلَائِكَةُ طَيِّبِينَ ۚ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ۗ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

﴿٣١﴾

16:32: Those who are given death by angels in a state of purity. (The angels) say to them, "Peace be upon you! Enter into heaven because of what you used to do".

The verse mentions those who are given death by the angels when they are in a state of purity. More than one angel has been mentioned here. From this we learn that although Azrael (AS) has the duty of collecting all souls, other angels actually give death and assist Azrael (AS). When the righteous are given death by the angel, the angels say, "Peace be upon you!" As soon as this is said, the matter for the deceased becomes easy and the angels then say "Enter into heaven". So we also learn that good and righteous people, such as prophets and the friends of Allah (SWT) enter into heaven as soon as they die. These souls are free to roam anywhere.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ۗ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٢﴾

16:33: Do they not wait except until the angels reach them, or a command from Your Lord comes. This is what those who were before them did. And Allah was not unjust to them but they were unjust to themselves.

They are not waiting, except for the time when the angels come to take their souls. Or are they waiting for a command from Allah (SWT) or the Day of Judgement? This is why they have forgotten about the hereafter and they do not worry about their consequences. Those disbelievers who came before them were arrogant and did the same. Allah (SWT) is not unjust to anyone but the people are unjust to themselves.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾

16:34: So they were struck by the evil consequences of what they did and they were surrounded by what they used to make a mock.

The prophets invited them to the truth but they would mock them. In the end they received what they had earned in the shape of Allah (SWT's) punishment.

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ

دُونِهِ مِنْ شَيْءٍ ۖ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٦٥﴾

16:35: And those who were polytheists said, "If Allah wanted we would have not worshipped anything other than Him, nor our forefathers and nor would we have taken as unlawful anything without Him". Thus did those before them. So there is nothing upon the prophets except to clearly convey the message.

The polytheists have supported their beliefs by saying, "If Allah (SWT) did not want then we would not have associated partners with Allah (SWT), and we would not have worshipped anything other than Him". What they actually mean is that Allah (SWT) could have stopped them if He wanted. And they said "How could we have declared anything unlawful other than what Allah (SWT) wanted. Neither us nor our forefathers". Allah (SWT) has rejected their belief by saying that it is the responsibility of Our prophets to convey the message, but then it is up to the people whether they accept it or not.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ ۚ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿١٦٦﴾

16:36: And however, We surely sent a prophet for every nation, "Worship Allah and save yourself from the devil". So some among them were guided by Allah and some of them proved misguided. So travel through the earth, and look at what was the outcome of those who denied.

However, as far as guidance is concerned, We sent prophets and messengers to every nation who brought the clear message of monotheism. Worship is only for Allah (SWT) and anything that stops you from the remembrance of Allah (SWT) must be avoided. Allah (SWT) guided those who were in search of guidance and those who chose the wrong path were proved misguided. This was Allah (SWT) ultimate knowledge that He knew they would be misled. You can look around and see those who denied and observe their final outcome.

إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿١٦٧﴾

16:37: And if you are eager for their guidance, then surely Allah does not guide those whom He leaves astray. And there is no helper for them.

And if you O Prophet (SAW) are eager to guide them then surely you cannot. When a person chooses to be misguided then Allah (SWT) leaves him astray and does not guide him. And nor is there any helper for him.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ۖ بَلَى وَعَدًّا عَلَيْهِ حَقًّا وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿١٦٨﴾

16:38: And they take oaths by Allah, firm oaths that Allah will not raise one who dies. But yes it is a true promise on Him, but often people do not know.

Disbelievers take firm oaths in the name of Allah (SWT) that He will not resurrect one who dies. It is a true promise on Him that He will resurrect on the Day of Judgement. If there was no life after death then how would the people be recompensed for what they have done in this world?

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾

16:39: So He describes for them that which they differ upon. And so that the disbelievers may know that they were liars.

The arguments of worldly life and doubts shall all be cleared up on the Day of Judgement. And the disbelievers will know that the false oaths they took were incorrect, and the things they denied were true.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾

16:40: Indeed, We say for a thing when We intend for it, "Be" and it is.

People think that Judgement Day is impossible. But nothing is difficult or impossible for Allah (SWT). Everything is happening with His word, كُنْ - "Be".

Reference Surah 16 (An-Nahl) Verse 77;

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمَحٍ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۗ وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ ۗ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

16:41: And those who migrated in the way of Allah after they had been wronged. However, We will give them good shelter in this world and indeed the reward in the hereafter is even greater, if they only knew.

Those who left their families or their wealth for the cause of Allah (SWT) will be given a good shelter in this world. And indeed the reward of the hereafter is far greater than anything. If only they knew.

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

16:42: Those who were patient and trusting upon their Lord.

Allah (SWT) helps those who are patient in their difficulties whilst trusting in Allah (SWT).

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

16:43: And We did not send (prophets) before you except men to whom We sent

revelation, so ask the people (of knowledge) of the message, if you do not know.

O Prophet (SAW)! We have sent other men as prophets before you. Only men have come as prophets to mankind. This has been explained in detail in Surah 12 (Yusuf). However, you can find evidence of what happened to those who obeyed or disobeyed the message. This evidence can be seen in those who brought the message before.

بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢٤﴾

16:44: With miracles and Books. And We revealed to you the reminder (Quran), so that you may declare to the people what has been revealed to them, and so that they may pay attention.

Previous prophets were given clear signs, miracles and scriptures. The Quran was revealed to the last prophet; Prophet (SAW), and it also states that which was revealed to previous prophets. From this we learn that Prophet (SAW) is the practical example for everyone. So now everyone must follow the footsteps of the Prophet (SAW). As stated in the Quran; the life of the Prophet (SAW) is the best example for you.

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

16:45: Do those who have evil plans feel secure that Allah will not cause the earth to swallow them, or that the torment will not come to them from where they do not perceive?

O Prophet (SAW)! Do those who make evil plans against you feel secure that Allah (SWT) will not cause the earth to swallow them? Do they not know what happened with Qaroon? Or do they want to receive some other punishment which they cannot perceive?

أَوْ يَأْخُذَهُمْ فِي تَقْلُبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٢٦﴾

16:46: Or they are seized while the walk about and they are helpless against Him.

They can be punished in this state whilst they are going about their normal day to day activities. They cannot affect Allah (SWT) because they are helpless against Him.

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ ۗ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٢٧﴾

16:47: Or they are seized whilst they are in fear. Indeed, your Lord is Most Kind, Most Merciful.

Or they could be gradually punished by Allah (SWT). Allah (SWT) can do as He wills. But is He is Most Kind and Most Merciful and gives people time.

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَتَّحُونَ ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ

ذُخْرُونَ ﴿١٦٨﴾

16:48: Do they not look towards that which Allah has created from something, its shadows fall to the right and the left, prostrating to Allah while they are humble.

Everything is controlled by Allah (SWT) and is under His command. Even the shadows of all things are controlled by Him. Their swaying to the left or the right is by His command.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٦٩﴾

16:49: And to Allah prostrates whatever is in the earth and the skies of the creatures and the angels and they are not arrogant.

All the things on the earth and in the skies prostrate to Allah (SWT), even the angels and they are not arrogant. Why has Allah (SWT) given us heads if not to prostrate to Him? Arrogant and conceited people do not prostrate to Allah (SWT) due to their arrogance. They do not think that the best thing for a person is to bow to His Lord, Allah (SWT). The one who prostrates to Allah (SWT) is raised high by Him.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿١٧٠﴾

16:50: They fear their Lord above them and they do what they have been commanded.

Even after being close to Allah (SWT) and being brave, they are still scared of Allah (SWT) and immediately do what is commanded of them. They cannot think of disobeying their Lord.

This is the 3rd verse of prostration (sajdah) in the Quran.

The Holy Quran contains 14 verses of prostration, in which it is obligatory to prostrate (make a sajdah) at the end of either reading or listening to the verse.

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِيتِي فَارْهَبُونَ ﴿١٧١﴾

16:51: And Allah said, "Do not take Lords. He is the only Lord, so fear Me only".

Allah (SWT) said, "Do not take two Lords". If there were two Lords then there would be confrontation on matters and decisions. So this would not work.

وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿١٧٢﴾

16:52: And to Him belongs whatever is in the skies and the earth, and for Him is the religion (worship) constantly. Then who is it other than Allah that you fear?

Everything in the skies and the earth is His and is under His control. Then why are you afraid of others?

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ ﴿١٧٣﴾

16:53: And whatever favour you have it is from Allah, then when you receive any

adversity to Him you cry.

Any favours and blessing you have are from Allah (SWT). He is the only One to give you all of it. And you cry to Him for help when you face difficulty or adversity.

ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿١٥٤﴾

16:54: Then, when He takes away the adversity from you, one group from among you associates partners with Him.

Then when He takes away your adversity, one group associates partners with Him. They do not think about who they were calling to moments ago. Who were they asking and Who were they begging for help?

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۖ فَتَمَتَّعُوا ۖ فَسَوْفَ تَعْلَمُونَ ﴿١٥٥﴾

16:55: So they deny that which We have given them. So enjoy yourselves, for you are going to know.

It is ungratefulness that they associate with others what We give to them. Take the benefit for a short while, for you will soon find out and the results will be before you.

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ ۖ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ تُفْتَرُونَ ﴿١٥٦﴾

16:56: And they take a portion from what We have given to them (for their idols), without knowing anything (about them). By Allah, indeed you will be questioned about what you used to invent.

Those whom they take as deities are either idols made of wood or stone, or are jinn. They have no knowledge about their true existence. The Provider is Allah (SWT) and they associate partners with Allah (SWT). They always say that these other deities are our providers. You will surely be questioned regarding what you used to invent about Allah (SWT).

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ ۚ وَلَهُمْ مَا يَشْتَهُونَ ﴿١٥٧﴾

16:57: And they attribute daughters to Allah. Exalted is He and for them is what they desire.

Allah (SWT) is Pure and free from having children. They would say that the angels are Allah (SWT's) daughters even though they did not want daughters for themselves. We seek refuge with Allah (SWT).

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٥٨﴾

16:58: And when one of them is given good news of a daughter, his face becomes dark and he is filled with grief.

If a female is born in their family they are filled with grief. Their faces turn black with sadness. The disbelievers did not like to have daughters.

يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ^ط أَيَمْسِكُهُ عَلَى هُوْنٍ أَمْ يَدُسُّهُ فِي التُّرَابِ^ط أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

16:59: He hides from the people because of the bad (news) he has been informed of. Should he keep her with humiliation or bury her in the land. Beware, evil is the decision they make.

He hides from the people and does not want to face them. Various thoughts cross his mind. Should he keep her in humiliation or bury her in the ground. What a bad decision he makes.

Reference Surah 53 (An-Najm) Verse 21 – 22;

الْكُفْرَ وَاللَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ^ع وَ لِلَّهِ الْمَثَلُ الْأَعْلَى^ط وَهُوَ الْعَزِيزُ الْحَكِيمُ^ع
تِلْكَ إِذَا قَسَمْتَ ضَيْرَى ﴿٦٠﴾

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ^ع وَ لِلَّهِ الْمَثَلُ الْأَعْلَى^ط وَهُوَ الْعَزِيزُ الْحَكِيمُ^ع

16:60: For those who do not believe in the hereafter their example is bad, and for Allah the example is of the highest. And He is the Almighty, All-Wise.

Those who do not believe in the hereafter give bad examples about Allah (SWT). They say that Allah (SWT) has children. We seek refuge with Allah (SWT). Allah (SWT) is Exalted in Might and nothing can be compared to Him. Everything is created by Him. How then can anyone from His creation be compared to Him? He is Exalted in Might and All-Wise. There is wisdom in all His doings.

وَلَوْ يَؤُؤُا خِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ^ع وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى^ع
فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً^ع وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

16:61: And if Allah seized the people due to their wrongdoings, He would not have let any creature go, but He defers them for a specific term. But when their term has come they cannot delay it by an hour nor increase it.

If Allah (SWT) wanted to seize people due to their wrongdoings then there would not be a creature on earth that could be saved. But He is giving them respite so that no one will have an excuse. So whoever wants to repent and ask for forgiveness should do so, and whoever wants to accept Islam should do so.

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ^ط لَا جَرَمَ لَهُمُ النَّارَ
وَ أَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

16:62: And they attribute to Allah what they do not like, and their tongues tell lies that there is good for them. There is no doubt that for them is the hellfire and they will be hastened towards it.

They attribute to Allah (SWT) that which they dislike. And they declare good for themselves and their tongues tell lies. They think they will have the same luxury in the hereafter as they have in the world.

Reference Surah 41 (Fussilat) Verse 50;

وَلَيْنَ أَذْفَنُهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لِيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۚ وَلَيْنَ رُجْعَتٌ
إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لِلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا ۖ وَ لَنُنذِرُنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ

﴿٥٠﴾

Allah (SWT) says that they will be thrown into hellfire, to which they are running towards.

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرَىٰ لَّهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ
عَذَابٌ أَلِيمٌ ﴿٥١﴾

16:63: And by Allah, surely We sent prophets to nations before you, but the Satan made their deeds look good to them, and he is a friend for one day and for them is a severe torment.

The Prophet (SAW) is being given assurance through this verse. Do not be sad due to the disrespectful manners of the disbelievers of Makkah. We have sent prophets to previous nations before you and the people did the same with them. Satan always glorified the deeds of the disbelievers and due to this they always exceeded in their wrongdoings. Satan deserted them when they were caught for their wrongdoings, and on Judgement Day there is severe punishment for them.

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۖ وَهُدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿٥٢﴾

16:64: And We did not reveal the Book upon you, except so you may declare to those who differ about it, and for guidance and blessings for the people who have faith.

The Prophet (SAW) is told the reasons for the Book being revealed to him. So that you may make clear to those who used to differ in belief. Such as monotheism, the commandments, permissible and not permissible. Declare to the believers that there is guidance and mercy for them in the Book.

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٥٣﴾

16:65: And Allah has sent down rain from the sky, and with it brought to life the earth after its lifelessness. Indeed, there are signs in this for a people who listen.

Allah (SWT) will bring back the dead to life, just like Allah (SWT) has given life to the earth by

sending down rain from the sky. There are signs in that for a people who listen, meaning those who accept it.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبْنَا خَالِصًا سَائِغًا
لِّلشُّرْبِ ۚ ﴿١٦٦﴾

16:66: And indeed, in grazing livestock is a lesson. We give you drink from that which is in their bellies, between excretion and blood, pure milk (easy to swallow), most delicious for those who drink.

And grazing livestock have been created for your service and benefit. They are also a lesson for you. Consider how clean, pure milk comes from inside the belly, from which there is also blood and excretion. Females have pure milk inside their bellies. The excretion and urine passes out of the animal and the blood goes into the veins. And from both of them pure, clean and nourishing milk emerges. It does not smell nor does it have any blood in it. People always think about new technology that science has created. Such as vending machines, in which you pay and items are obtained. But consider this machine which is created by Our Lord, in which you put water and grass by feeding it and fresh milk emerges.

Reference Surah 59 (Al-Hashr) Verse 2;

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ۚ
وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ
يَعْقِلُونَ ﴿١٦٧﴾

16:67: And the dates from palm trees, and grapes from which you make wine, and good sustenance. Undoubtedly there are signs in this for wise people.

These verses were revealed in Makkah when wine was not unlawful at that time. Then later on when verses were revealed in Madina, gradually wine and intoxicant drinks were forbidden. When the command for wine being unlawful was given, no believer (Muslim) touched it. It was not included as part of good sustenance even before it was declared unlawful. You make good drinks with dates, grapes and other fruits and you also make intoxicant drinks with grapes, dates and other fruits. Meaning you can make both good and bad drinks from them. There are signs in that for the wise.

وَإَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿١٦٨﴾

16:68: And your Lord sent down revelation to the honeybee, "Make your homes in the mountains and in the trees, and from that which they construct (roofs)".

O Prophet (SAW)! Your Lord sent down revelation to the honeybee. This is not the same as revelation which came to the prophets, but rather a form of inspiration which Allah (SWT) also gave to Musa (AS's) mother and also to Maryam (RA). Allah (SWT) told the honeybee, "Make

your homes in the mountains, trees and in the roofs of houses". All these have been called their homes.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا ۗ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ
أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٦٦﴾

16:69: "Then, eat from different fruits and travel on your Lords easy path". And from their stomachs comes out a drink (honey), it has different colours and in it is cure for the people. Indeed, in this there are signs for the wise and thinking people.

Then Allah (SWT) said, take nectar and juice from different flowers and fruits, and continue travelling on the easy path of your Lord. The honeybee travels for miles and takes nectar from different fruits and flowers, and then returns to its home. It does not lose its direction or forget its way. And then the nectar taken from the flowers and fruits turns into honey, which has different colours and flavours like the different fruits and flowers. Allah (SWT) says that there is cure and healing in it for the people. This cure is not for every illness or ailment but for some. There are natural healing properties in honey. Allah (SWT) has made the honeybee to be at the service of mankind. There are signs in this for the thinking and wise people.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۗ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ
شَيْئًا ۗ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿١٦٧﴾

16:70: And Allah creates you and then gives you death, and some of you are reversed to a most decrepit age, so he does not know after having some knowledge. Indeed, Allah is All-Knowing, All-Powerful.

Allah (SWT) has created you and He is your only Creator. Your parents are only a means of your creation and it is He who gives you death. With the command of Allah (SWT), Azrael (AS) is appointed to collect souls at the time of death. Some die very young in childhood and others in their prime as youth, and some reach old age. Old age is when a person becomes weak. It is difficult for an old person to understand and if he does understand then he forgets very easily. Like a child, an old person will ask the same question again and again. Indeed, Allah (SWT) is All-Knowing, All-Powerful.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۗ فَمَا الَّذِينَ فُضِّلُوا بِرَأْيِي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ
أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۗ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿١٦٨﴾

16:71: And Allah has favoured some of you over others in provision. So, those who are favoured do not return their sustenance to their servants, so that they are equal in it. Do they deny the favours of Allah?

Allah (SWT) has favoured some of you over others in provision with His wisdom. So will those who have been favoured include their servants in their favours, so that they become equal to them? Of course they would not do this. Even though human beings are all equal. You do not

want anyone to be your equal, how then can Allah (SWT) be equal to creation? Is this how you thank Him for His favours; that which you do not like for yourself you associate with Him?

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۗ أَفَبِالْبِطْلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

16:72: And Allah has made for you mates from yourselves, and made for you sons and grandsons from your mates, and gave you provision from pure things. Do you believe in falsehood and deny the blessings of Allah?

Allah (SWT) has made your mates from you. So that love and affection remains between you and mankind continues to grow. As Allah (SWT) has mentioned in Surah 30 (Ar-Rum) Verse 21.

Reference Surah 30 (Ar-Rum) Verse 21;

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْتَفِرُونَ ﴿٢١﴾

And made your sons from your mates and from them your grandchildren. Allah (SWT) then gave you pure and clean provision. Only He has the right of worship. The One Who has given us all these things. But the disbelievers believe in falsehood and they deny the blessings of Allah (SWT).

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾

16:73: And they worship others besides Allah, those who do not have any authority at all for provision from the sky or earth, and they do not have any power.

And they worship others besides Allah (SWT), those who do not have power over anything. Nor can they make the sky rain nor can they grow anything from the earth.

فَلَا تَصْرِبُوا لِلَّهِ الْأَمْثَالَ ۗ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

16:74: So do not declare examples of Allah. Indeed, Allah knows and you do not know.

Do not declare examples of Allah (SWT) like the polytheists. They would say that you cannot personally meet the kings and queens of the world, how then can you make a direct relation with Allah (SWT). They would say that the idols they worship are an indirect links to Allah (SWT), and that the idols have power over things they call upon.

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْ آرِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۗ هَلْ يَسْتَوُونَ ۗ الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

16:75: Allah described the example of a slave who is owned and does not have power over anything, and there is one to whom We have provided sustenance from Us a good

provision, so he spends from it secretly and publicly. They are not equal. All praises are for Allah, but most of them do not know.

If examples can be used to understand matters, then Allah (SWT) is giving an example of a slave. A slave who is owned by someone and does not have power over anything. And there is another person who is given good provision from Allah (SWT), and he spends from it secretly and publicly. It is obvious that the second person has power to make his own choices and do as he wants. Can these two people be equal? Since these two are not equal, how then can the unjust people compare idols to Allah (SWT)? Do they not have any sense?

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا
يُوجِّهُهُ لَا يَأْتِ بِخَيْرٍ ۗ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦٧﴾

16:76: Allah described the example of two men, one of them is dumb, he does not have power over anything and he is a burden on his master. Wherever he sends him he does not bring any good. Is he equal to one who gives orders of justice and is on the straight path?

A second example has been given here. There are two men and one of them is dumb, indeed he will be deaf too. He cannot speak or hear. He is a burden upon his guardian. He is of no use to him. He cannot do any good. Can he be equal to one who can do anything because he speaks, hears and understands? He is on the straight path and orders others to be on the right path and to be just. If these two men are not equal, how then can idols that cannot speak be equal to Allah (SWT)?

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمَحٍ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۗ إِنَّ اللَّهَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٨﴾

16:77: And for Allah is the unseen of the skies and the earth. And the matter of Judgement is not but a blink of the eye or even less than that. Indeed, Allah is Able to do all things.

Only Allah (SWT) has knowledge of the unseen of the skies and the earth. The one who has some knowledge of the unseen has it due to the blessings and information given to them by Allah (SWT). The hour of Judgement Day is one of the things of the unseen. Only Allah (SWT) knows the timing of Judgement Day. It is only a matter of time; it may be a blink of an eye or even nearer. It is not difficult or impossible for Allah (SWT). Allah (SWT) is Able to do all things.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا ۗ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفِيدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٦٩﴾

16:78: And Allah extracted you from the wombs of your mothers, you did not know anything and He made for you your ears, and eyes and heart, so that you may be grateful.

You did not know anything or understand anything when you were born. Allah (SWT) gave you

your five senses so that you may use them to gain knowledge and understand. The most important of these are ears and eyes and to understand He has given you a heart. These are great favours. As a child grows and becomes an adult these senses gain more strength and become stronger.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ ۗ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ ﴿٤٩﴾

16:79: Did they not see the birds controlled in the atmosphere of the sky? Nothing is holding them except Allah. Indeed, in this there are signs for a believing people.

Do you not see the birds and how they fly around in the sky? This skill is given to them by Allah (SWT). There is no training camp where birds go and learn to fly. They simply do it when the time comes for them to leave their nests and fly. Who is holding them up in the sky? The air is light and soft and gravity pulls things down. It is only Allah (SWT) that keeps them up in the sky. There are great signs in this for the believing people.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ
ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۗ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَاثًا مَتَاعًا إِلَىٰ حِينٍ ﴿٥٠﴾

16:80: And Allah has made for you from your homes a place of rest, and made for you tents from four legged animal skins, which you find light on your day of travel and when you camp. And from their wool, fur and hair is furnishing for some time.

And Allah (SWT) has made for you homes made of brick and stone. And you have been taught to make your travelling homes (tents) from animal skins. They are easy for you to carry when travelling and comfortable when you camp and rest and they are of benefit for you for a time. They are good in all kinds of weather, both warm and cold. Consider all these amazing benefits Allah (SWT) has provided for you.

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ
الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ ۗ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٥١﴾

16:81: And Allah has made shadow for you from that which He has created, and has made shelter for you from the mountains and made for you cloth for your shirt, it protects you from heat and protects you when you fight (the enemy). Thus He fulfils His favours upon you, that you may become obedient.

And Allah (SWT) has made shadows from trees for you and other things in which you may rest. He made caves in the mountains so may hide and take shelter. He has made cloth for you so you may be protected from all types of weather. Some clothing may be used as armour to protect you against your enemy in the battlefield. Allah (SWT) has bestowed all these favours upon you so that you may submit to Him.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ ﴿١٦٢﴾

16:82: But if they turn away then it is for you to convey clearly.

But if they turn away then it is your responsibility Prophet (SAW) to clearly convey the message. It is not your responsibility to bring them onto the right path. Guidance is from Allah (SWT).

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿١٦٣﴾

16:83: They recognise the favours of Allah and then they deny them, and most of them are disbelievers.

They recognise the favours of Allah (SWT). They know that all these favours are only from Allah (SWT). They are so unjust that they deny everything even whilst knowing. They are ungrateful disbelievers.

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿١٦٤﴾

16:84: And the Day when We shall raise from every a nation a witness, then they will not be permitted (for intercession) for those who have disbelieved, and neither will their repentance be accepted.

On Judgement Day We shall raise a witness from every nation - prophets. They will give evidence that they have conveyed the message of Allah (SWT). Then the disbelievers will not be allowed to give any excuse nor will their repentance be accepted. This is because they have wasted that opportunity.

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿١٦٥﴾

16:85: And when the unjust see the punishment, it will not be lightened for them and neither will they be reprieved.

The wrongdoers will not be given any time after seeing the punishment. They will be entered into hellfire immediately. Neither will the punishment be lightened nor will they have a break from it.

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ ۗ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿١٦٦﴾

16:86: And when the polytheists see their associates they will say, "Our Lord! These are our associates who we used to call upon besides You". But they will throw back at them the statement. "Indeed, you are liars".

And when the polytheists see their associates they will say, "Our Lord! These are our associates, whom we used to call upon besides You". Even though this statement will be true, their associates will deny it. They will say, "You are liars. We never asked you to associate us

with Allah (SWT)".

وَالْقَوَا إِلَى اللَّهِ يُومَدِ السَّلْمَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿١٤٦﴾

16:87: And they will cast on that Day (their) submission to Allah, and what they used to invent is lost from them.

The disbelief they had invented in their worldly life will be lost on the Day of Judgement. They will lose all that which they worshipped and thought would save them.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿١٤٧﴾

16:88: Those who disbelieved and stopped from the way of Allah, We will give them more punishment over punishment, because of their mischief.

We will give more punishment to those who disbelieved and hindered or obstructed others from the path of Allah (SWT). Firstly for their own disbelief, and then secondly for misguiding others. And this is because in the world they were wrongdoers.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ ۗ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٤٨﴾

16:89: And the Day We will raise from every nation a witness upon them from among them, and We will bring you (Prophet) as a witness upon them. And We revealed the Book to you, it declares everything, and guidance, and mercy, and glad tidings for the believers.

That Day is worth remembering when all the prophets from every nation will describe the state of their nation before Allah (SWT). And they will bear witness upon them. And We will bring you O Prophet (SAW) as a witness over your own nation. Another meaning of this could be that We will bring you as a witness upon the other prophets. Prophet (SAW) is a prophet for all mankind, and in the same way he will be a witness for everyone. And We revealed a Book to you O Prophet (SAW) which mentions everything very clearly. It clarifies what is permitted and what is unlawful. What is truth, falsehood, manners, the past, the present, and the future are all stated clearly in it. On the night of Shab-e-Miraj (The Night Journey/The Night of Ascent), Prophet (SAW) met all the prophets. Therefore, this is enough for the Prophet (SAW) to be a witness upon them too. This Book has glad tidings, guidance and mercy for the believing people. The guidance is for everyone but only those who believe benefit from it.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٤٩﴾

16:90: Indeed, Allah commands to justice and good conduct and giving to close relatives, and forbids immorality and evil and rebellion. He reminds you that you may remember.

This verse contains the full meaning of the religion of Islam. Allah (SWT) has commanded us to

do three things and refrain from three things.

- 1) Be just. A person should be just and by being just you must not forget your faith, deeds, manners, matters and your feelings.
- 2) Good conduct. This is how you treat others, forgiving and forgetting and being kind to others. You must obey your obligatory duties and worship as though you can see Allah (SWT). And if you cannot do this then at least remember that Allah (SWT) is watching over you.
- 3) Giving to close relatives. You must give to your close relatives and be kind and generous to them.

Then three things which you must not do have been mentioned.

- 1) Immorality. You must not be immoral. Things which are labelled as good in today's society are mostly immoral. The Shariah law of Islam clearly forbids all the things which are very popular in society today. This includes music, dancing, free mixing of men and women and being immodest. Following fashion trends and all such things are also included in this.
- 2) Being evil. This includes all things which Shariah dislikes and has classed as unlawful.
- 3) Crossing the limits/boundaries of Allah (SWT). This includes not following the commands of Allah (SWT), injustice and oppression and being rebellious.

You have been reminded of these so that you may refrain from them.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۗ إِنَّ اللَّهَ يُعَلِّمُ مَا تَفْعَلُونَ ﴿١٦١﴾

16:91: And fulfil the oath of Allah when you take an oath, and do not break oaths after their confirmation, and surely you have made Allah a security (witness) over you. Indeed, Allah is fully aware of what you do.

Fulfil the oath you have taken in the name of Allah (SWT) and do not break it. Remember that you have made Allah (SWT) a witness over you. Indeed, Allah (SWT) knows your doings. If you break the oath then Allah (SWT) will punish you.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا ۖ تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۗ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۗ وَلِيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٢﴾

16:92: And do not be like the woman who broke her cotton (thread) after it was strong, into pieces. You make your oaths interfere with each other because one of the groups is more numerous than the other group. So Allah tests you with it. And He will surely make clear to you on the Day of Judgement what you used to differ about.

Breaking a firm oath is like a woman who spins her cotton all day and when the thread is made

she then rips it into small pieces; all her hard work has gone to waste. There was a mad woman in Makkah who used to do that. Her example is given here. Do not make your oaths interfere in your worldly matters so that one group does not have an advantage over the other. Allah (SWT) tests you in this way and the believers have been stopped from doing this. Allah (SWT) says that which you differ upon will be made clear to you on the Day of Judgement.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾

16:93: And if Allah wanted, surely He would have made you one group, but He leaves astray whom He wills and guides whom He wills. And surely you will be questioned about what you used to do.

If Allah (SWT) wanted He would have made you one nation (Ummah). Meaning that you all would have been upon one religion. But Allah (SWT) does not force anyone. He leaves astray those who want to remain astray. And He guides those who seek guidance. And you will be questioned about your deeds.

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوَاءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ ۗ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

16:94: And do not make your oaths interfere with each other, lest a foot slips after it was firm, and you will taste evil because you have stopped from the way of Allah. And for you there will be a severe punishment.

Do not break your oaths because someone may take a wrong step due to it. When the disbelievers see this action they may stop themselves from accepting Islam. Then you will be responsible for stopping them from the path of Allah (SWT) and you will be punished for it.

Reference Surah 25 (Al-Furqan) Verse 74;

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

Be an example for others.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۗ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾

16:95: And do not sell the oath of Allah for a small price. That which is with Allah is better for you, if you only knew.

Worldly gain is less in comparison to the hereafter. Do not sell the reward of the hereafter for any amount of worldly benefit. The reward in the hereafter is far greater than you can imagine. That which is with Allah (SWT) is much better for you, if you could only know.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا

يَعْمَلُونَ ﴿١٦٩﴾

16:96: All that you have will end and all that is with Allah will remain. And surely We will reward those who have been patient, a good reward for what they used to do.

Everything you have will come to an end, meaning worldly possessions. And all that is with Allah (SWT) will remain, meaning reward and recompense. Then obviously it is not wise to give more importance to worldly things. Those who have remained patient in their difficulties and remained steadfast will have a greater reward. If only they knew.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٧٠﴾

16:97: Those who do good deeds, from men or women, and are believers, then surely We give life to them, a clean life, and surely We will reward them a good reward for what they used to do.

We will give good reward to whosoever does good deeds from men or women whilst they are believers. If they do not have any belief then they are like a dead corpse. We will give them a good clean life, and forgive the previous sins for those who do good deeds whilst believing.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ ﴿١٧١﴾

16:98: So when you recite the Quran, seek refuge in Allah from Satan, the cursed one.

The manners of reciting the Quran (Qira'at) have been taught here. When you start to recite the Quran, recite Tawuz – 'Seek refuge in Allah (SWT) from Satan, the cursed one'. You are the best nation (Ummah). The ones who learn and teach the Quran. Therefore, read the Tawuz to avoid the whispers of Satan.

إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٧٢﴾

16:99: Indeed, he does not have any power over those who have believed and rely upon their Lord.

Then Satan has no hold over these people, like those who have a person wrapped around their finger. He has no hold over the good people.

إِنَّمَا سُلْطٰنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٧٣﴾

16:100: He has authority over those who have friendships with him and those who through him associate others with Allah.

Satan only has authority and power over those who make friendships with him, and associate others with Allah (SWT).

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ ۚ وَاللَّهُ أَعْلَمُ بِمَا يُنزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

16:101: And when We replace a verse in place of a verse, and Allah knows well what He reveals, they say "You have invented this". But most of them do not know.

The previous Shariah and commandments were changed due to certain matters. And in the same way, the Shariah of the Prophet (SAW) was also replaced. The old commandments were valid up to a certain time. Then afterwards new commandments were given by Allah (SWT). And when the final command comes, the previous command is dismissed. Allah (SWT) knows what has been revealed. The Prophet (SAW) has no saying in this matter. The people blamed Prophet (SAW) incorrectly by saying that he invented it

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾

16:102: Say, "The pure soul has sent down from your Lord with the truth, so that the people of faith can remain steadfast, with guidance and glad tidings for the believers".

O Prophet (SAW)! Say, "The angel Jibraeel (AS) brings it down from Allah (SWT) with the truth. And there is no doubt that it is from Allah (SWT). So the people may remain firm on their beliefs. And this Quran has guidance and glad tidings for the believers".

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۚ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾

16:103: And We surely know what they say, "It is only a human that teaches him". The language of the person they point to is foreign, and indeed it is in a clear Arabic language.

We know that the disbelievers talk about the Quran. They say that this Quran is taught to the Prophet (SAW) by a human, and the person they pointed out was a servant. Allah (SWT) says that his language is foreign and the Quran is in clear Arabic.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

16:104: Indeed, those who do not believe in the verses of Allah, they are not guided by Allah and for them is a severe torment.

Indeed, Allah (SWT) does not guide those who do not believe in the verses of Allah (SWT) but look for errors in them. And there is a severe punishment for them.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْكٰذِبُونَ ﴿١٠٥﴾

16:105: They invent falsehood, those who do not believe in the verses of Allah, and it is those who are the liars.

These wicked people blame the Prophet (SAW) saying that he invents these verses. Even

though they know that he is trustworthy and truthful, and it is they who are the liars because they do not believe. This is not something new, because previous prophets were also accused by disbelievers. From this we learn that those who believe do not lie. Nowadays society is run on lies and deceit.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ
صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

16:106: And whoever denies Allah after having believed, except if someone is forced while his heart is content with belief, but whoever opens his chest for disbelief then upon them is the wrath of Allah and for them is a most severe punishment.

There are those who do not believe in the verses of Allah (SWT), and there are those who first believe and then disbelieve, they are even bigger sinners. If someone has true faith and believes with his heart, but due to extreme force is compelled to do something against the religion, then such a person is not classed as someone who renounces his religion (Murtad). And if someone does not bow to the pressure and stays upon his belief, then he will have a higher status. If someone means to renounce his religion after first accepting it, he will have to face the wrath of Allah (SWT) and there is severe torment for these people.

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ ۗ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾

16:107: That is because of them preferring the life of this world over the hereafter. And surely, Allah does not guide the nation of the disbelieving people.

That is because they prefer the life of this world over the hereafter, and surely Allah (SWT) does not guide the disbelieving people. They have placed all their trust in the worldly life and forgotten the consequences after leaving this world.

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ ۗ وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾

16:108: Those are the ones whose hearts and ears and eyes Allah has sealed, and those people are heedless.

Indeed, such disbelievers are not guided by Allah (SWT). Their hearts, ears and eyes have been sealed by Allah (SWT). They have not gained any benefits from the blessings and favours of Allah (SWT). They do not pay attention to any reminders, nor do they want to understand. Due to this they are heedless.

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَسِرُونَ ﴿١٠٩﴾

16:109: No doubt that in the hereafter they are those who will be in loss.

Those mentioned in the verses above, and those whose hearts Allah (SWT) has sealed will be in loss in the hereafter.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾

16:110: Then indeed your Lord - to those who migrated after they suffered hardship and then strived and were patient, indeed your Lord is the Most Forgiving, Most Merciful.

O Prophet (SAW)! Your Lord is Most Forgiving and Most Merciful to those who suffered hardship and whilst suffering made mistakes. And after emigrating, fought the disbelievers in the way of Allah (SWT) and were patient in their difficulties. This includes those who emigrated to Madina and Habsha.

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوْفَىٰ كُلُّ نَفْسٍ بِمَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

16:111: That Day every soul will come disputing for itself, and every soul will be given fully what it has earned, and there will be no injustice for them.

That Day, everyone will have to answer for themselves. No one will be able to help you. Every soul will be disputing for itself and everyone will be compensated justly. Good deeds will be rewarded by being multiplied, but each wrongdoing will be counted as one.

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

16:112: And Allah described an example of a city at peace; it received its ample provision from all locations, but they denied the favours of Allah, so Allah made them taste the garment of hunger and fear, because of what they used to do.

The city mentioned in this verse is not explained by scholars. Except Abbas (RA) who states that it was referring to the city of Makkah. The people of this city lived peacefully and safely and they had abundant provision from all locations. But they denied the favours of Allah (SWT) and then Allah (SWT) gave them the punishment of hunger and fear. The hunger enveloped them like a garment of clothing.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

16:113: And indeed, a Prophet came to them from among themselves but they denied him. So the torment seized them and they were wrongdoers.

After the punishment of hunger and fear, Allah (SWT) blessed them with a prophet who came from among them. They did not follow the prophet but denied him, and for this they received a severe torment which seized them for their wrongdoings.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنتُمْ لِيَآئِهِ تَعْبُدُونَ ﴿١١٤﴾

16:114: Eat from those things which have been provided by Allah, lawful and pure. And be

grateful for the favours of Allah, if you worship Him.

Do not choose what is lawful and unlawful yourselves. But rather eat from those things which Allah (SWT) has confirmed as lawful and pure, and leave the unlawful. Allah (SWT) knows better what is beneficial for you and what is not. And do not disobey the commands of Allah (SWT) but be grateful for His favours upon you. Reciting **الْحَمْدُ لِلَّهِ** verbally is one way of being thankful, but your body should also show gratefulness by submitting to Him in worship.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ
بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

16:115: Allah has made unlawful for you the dead, and blood, and the meat of swine, and that which has been acclaimed (whilst being slaughtered) to other than Allah. But whoever is forced (by necessity), not being rebellious or transgressing, then indeed Allah is All-Forgiving, Most Merciful.

This verse has been fully explained in Surah 2 (Al-Baqarah) and Surah 5 (Al-Ma'idah). Please refer to them. In this verse, the words **وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ** mean an animal is unlawful if it has been dedicated to other than Allah (SWT) whilst being slaughtered. Also anything you give in offering (sacrifice) to other than Allah (SWT) is unlawful. But if you want to send salutations for someone then it is permissible. People should not make their own judgements regarding permissible and unlawful things, because these have been made clear for us by Allah (SWT).

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ
الْكَذِبَ ۗ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

16:116: And do not say what your tongues describe as lies, "This is lawful and this is unlawful", inventing lies about Allah. Indeed, those who invent lies about Allah will not be successful.

Do not class anything unlawful or lawful without the command from Allah (SWT). If you do so then you are inventing lies about Allah (SWT). If someone decides by himself, and then refers it to Allah (SWT) like the disbelievers of Makkah used to do, then they are inventing lies about Allah (SWT). Those that do this will not be successful.

مَتَاعٌ قَلِيلٌ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

16:117: There is a little benefit, and for them there will be severe torment.

Enjoy yourselves for a few days then there will be severe punishment forever.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۚ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ ﴿١١٨﴾

16:118: And for those who became Jews, We made unlawful what We described to you before, And We were not unjust to them but they were unjust to themselves.

O Prophet (SAW)! We have already related to you that which We declared unlawful for the Jews. The explanation of this can be found in Surah 5 (Al-Ma'idah) and Surah 6 (Al-An'am); 'We were not unjust to them but they were unjust to themselves'.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ
بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٨﴾

16:119: Then, indeed your Lord to those who do bad deeds in ignorance then afterward repent and correct themselves. Indeed, your Lord after that is All-Forgiving, Most Merciful.

O Prophet (SAW)! Your Lord is All-Forgiving and Most Merciful to those who made mistakes in ignorance then repented and corrected themselves. When believers repent for their sins, or disbelievers for their disbelief, or polytheists for associating partners with Allah (SWT), then it is the greatness of Allah (SWT) that He forgives them.

Reference Surah 39 (Az-Zumar) Verse 53;

قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ
هُوَ الْعَفُورُ الرَّحِيمُ ﴿٥٣﴾

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا ۖ وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

16:120: Indeed, Ibrahim was one Ummah (leader), obedient to Allah, inclining towards truth. And he was not from the polytheists.

The people of Arabia claimed to be upon the religion of Ibrahim (AS). Allah (SWT) says, how do you claim this? Ibrahim (AS) worshiped Allah (SWT) devoutly and he inclined towards the truth. You are disobedient and you associate others with Allah (SWT), whilst Ibrahim (AS) did not.

شَاكِرًا لِّأَنْعَمِهِ ۖ اجْتَبَاهُ وَهَدَاهُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾

16:121: (He was) Grateful for His favours. He chose him and guided him to the straight path.

Allah (SWT) chose him and guided him to the straight path. And Ibrahim (AS) was grateful for the favours of His Lord.

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾

16:122: And We gave him good in this world. And indeed, he shall be among the righteous in the hereafter.

Allah (SWT) bestowed good on Ibrahim (AS) in this world, which included prophethood, being

close to Allah (SWT), and the acceptance of his prayers. He shall have a high rank in the hereafter and he shall be among the righteous.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَ مَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

16:123: Then, We revealed to you, (Prophet), "Follow the way of Ibrahim, who was inclining towards the truth and he was not from among the polytheists".

O Prophet (SAW)! We have also given you the command to follow the way of Ibrahim (AS). In the religion of Islam, lawful and unlawful and many other things came from Ibrahim (AS). Even though all prophets had one way, Ibrahim (AS) had a unique status in that prophets who came after him also followed his ways. However, the Shariah (laws) were different.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۗ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

16:124: So, the Sabbath (Saturday) was appointed upon those who differed over it. And indeed, your Lord will surely decide between them on the Day of Judgement about that which they differed.

The commandment for the Sabbath (Saturday) was not from Ibrahim (AS) and neither for this Ummah. However, the Jews differed with Musa (AS) and appointed this day as a day of rest. So then We gave the Jews the command to respect this day, and it was forbidden to catch fish on that day. Some accepted this command and others did not. Those who disobeyed this command were turned into monkeys. And on the Day of Judgement, Allah (SWT) will decide between them for that which they used to differ.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَ جَدِّ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَ هُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

16:125: Call them towards the path of your Lord with wisdom and with good instruction, and argue with them in such a way that is good. Indeed, your Lord knows well who went astray from His path and He knows well the guided ones.

In this verse the readers are informed that the Prophet (SAW) is following the ways of Ibrahim (AS), and if you want success in the world and the hereafter then you must follow the way of the Prophet (SAW). Allah (SWT) is also teaching the Prophet (SAW) how to invite people towards Him. In the Quran it says *وَأَنْتَ لَعَلَّ خُلُقٍ عَظِيمٍ* and in another place it says *فِيمَا رَحِمَةً مِنَ اللَّهِ*. We learn that when someone first begins to invite people to the religion, they must be soft hearted and talk to people so that they want to approach them and not go far away.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۗ وَلَئِنْ صَدَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾

16:126: And if you take revenge, then take revenge to that equal of which you have been harmed. But if you are patient, however that is better for those who are patient.

If someone harms you then take revenge equal to what you have suffered. But if you are patient then it is better for you. The blessings of patience come from Allah (SWT).

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾

16:127: And be patient and your patience is only through Allah. And do not grieve for them and do not be stressed over what they conspire.

And do not be sad and grieve over their vicious plans, nor be stressed.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

16:128: Indeed, Allah is with those who fear Him and those who are pious.

Allah (SWT) is with those who fear Him and are righteous. Those who have Allah (SWT) with them cannot be harmed by the vicious plans of the wrongdoers. This makes it clear that those who do good deeds and stay away from wrongdoings are the friends of Allah (SWT).

Part 15

Chapter/Surah 17: Al-Isra/Bani Israel
(Revealed in Makkah, contains 111 verses, 12 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT), the Most Beneficent, the Most Merciful.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ
 لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

17:1: Exalted is He Who took His servant during the night from the Mosque of Al-Haram to the Mosque of Al-Aqsa, whose surroundings We have blessed so that We may show him Our signs. Indeed, He is the All-Hearing, the All-Seeing.

Exalted is Allah (SWT) for Whom nothing is impossible or difficult. Everything came into being and continues today by Allah (SWT) simply saying كُنْ - 'Be'. The word سُبْحَانَ is normally used for certain events when an amazing and great incident has occurred. Only Allah (SWT) was able to take His servant Prophet (SAW), for a short period of time during the night of power (Shab-e-Miraj/The Night Journey/The Night of Ascent), from Masjid Al-Haram to Masjid Al-Aqsa. Prophet (SAW) was asleep when angel Jibraeel (AS) arrived with the Buraq, and then Jibraeel (AS) kissed Prophet (SAW's) feet. Prophet (SAW) sat upon the Buraq and was taken to Masjid Al-Aqsa where all the previous prophets were stood waiting. The souls of the prophets turned into the shapes of their previous bodies and they greeted the Prophet (SAW). Prophet (SAW) led all the prophets in prayer. This journey is called Isra, and a new journey starts from here which is called Miraj. This has been mentioned in Surah 53 (An-Najm) and the explanation of this can be found in Ahadith. Prophet (SAW) met different prophets at different levels of the skies. When Prophet (SAW) reached Sidrat al-Muntaha (tree of the utmost farthest boundary), the angel Jibraeel (AS) stopped and said, "I cannot go further because this is my limit". The Prophet (SAW) continued on his own from this point onwards because he has no limits set by Allah (SWT), and there is no one created like the Prophet (SAW). In regards to the Prophet (SAW), Allah (SWT) has said, -وَرَفَعْنَا لَكَ ذِكْرَكَ - 'O Beloved, We have raised your remembrance'. Those who say that they themselves raise the rank and status of the Prophet (SAW) need to remember and consider the following; how can they raise the rank of someone whose rank has been raised by Allah (SWT)? This is the reason we believe that the Prophet (SAW) is the beloved of Allah (SWT) and not equal to Allah (SWT). Only Allah (SWT) and His beloved Prophet (SAW) know how far the Prophet (SAW) travelled after the point of Sidrat al-Muntaha. The reason for taking the Prophet (SAW) to the heavens was to show him the signs. The first sign was Masjid Al-Aqsa, for which Allah (SWT) has said We have blessed its surroundings. From this we find

that there are blessings around the places where the friends of Allah (SWT) are buried. Then the Prophet (SAW) saw various signs in the skies. The Prophet (SAW) saw Sidrat al-Muntaha then Bait-ul Mamoor and then he visited the heavens. During the visit to heaven the Prophet (SAW) was blessed with the honour of seeing Allah (SWT). There are two opinions regarding this incident. One group says that Prophet (SAW) actually saw Allah (SWT) and the other says that this did not happen, but the majority accept that the Prophet (SAW) was blessed with seeing Allah (SWT). Mujjadad Alf Sani (RA) (Ahmad al-Faruqi al-Sirhindi) has said that Prophet (SAW) saw Allah (SWT) whilst visiting heaven. He also said that heaven is a place where you are blessed to see Allah (SWT). This world is not worthy of this honour, otherwise Musa (AS) would have seen Allah (SWT). Then Prophet (SAW) was shown hellfire. Then when Prophet (SAW) was returning he was blessed with the gift of the five daily prayers (Salah). This is the reason Salah prayers are called Meraj-ul-Momineen. Some scholars say that the entire journey was a dream but others say it actually happened. If you examine the verses of the Quran and the sayings in Ahadith they confirm that the Prophet (SAW) actually travelled there himself. This is the reason Allah (SWT) used the word **سُبْحَانَ** in the beginning of the verse. From which we learn that nothing is impossible for Allah (SWT). The other word used is **بِعَبْدِهِ** which removes any doubts, because this word is used for the body and soul together.

وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِنْ دُونِي وَكَيْلًا ۝

17:2: And We gave Musa the Book and made it guidance for the Children of Israel, "Do not take besides Me any other as a disposer of affairs".

Musa (AS) was given the Book Torah which was guidance for the Children of Israel. It stated to not take besides Allah (SWT) any other as a disposer of affairs and to always trust in Him.

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۗ إِنَّهُ كَانَ عَبْدًا شَكُورًا ۝

17:3: "O descendants of those We carried with Nuh! Indeed, he was a thankful servant".

The subsequent generations of mankind after the flood of Nuh (AS) were descendants of Nuh (AS's) sons who had boarded the boat and were saved. This could also be referring to those who were with them. But in Surah 37 (As-Safaat) Verse 77 it says the following;

Reference Surah 37 (As-Safaat) Verse 77;

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ۝

This confirms that the generations of mankind continued from Nuh (AS's) three sons. Then Allah (SWT) said that Nuh (AS) was a most grateful servant and you should be the same.

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ۝

17:4: And We decided for the Children of Israel in the Book, you will surely cause mischief in the land twice, and you will surely reach a high level of arrogance.

Allah (SWT) said He informed the Children of Israel in the Torah that they would cause mischief twice in the land. For which they would be punished and other people would have power over them.

فَإِذَا جَاءَ وَعْدُ أُولَٰئِهِمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ط
وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾

17:5: But when the promise came for the first of them, We sent against you servants of Ours, strong warriors. They ran in your homes and the promise was fulfilled.

Scholars have said that these are the incidents of Jalut (Goliath) and Bakht e Nasar.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

17:6: Then We returned for you (a victory) second time over them, and We helped you with wealth and children, and We made your army greater in number.

When the Children of Israel were defeated by Jalut, the prophets of that time prayed for the Children of Israel at their request. Talut was then appointed king and Dawud (AS) was in the army, who then killed Jalut. The explanation of this can be found in Surah 2 (Al-Baqarah) verse 251. Then Allah (SWT) said that We gave you victory for a second time and We helped you with wealth and children, and we increased your numbers.

إِن أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ ۖ وَإِن أَسَأْتُمْ فَلَهَا ط فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءَآ
وُجُوهُكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٧﴾

17:7: If you do good, you do good for yourselves, and if you do bad then it is for yourselves. So when the second promise came your faces were ruined, and they entered the Mosque (temple) as the former ones entered the first time, and so they destroyed whatever they had taken over.

If you do good deeds then they are for yourselves, and if you do bad deeds they are for yourselves. The second time Bakht e Nasar overpowered them, their appearance was ruined and the city of Jerusalem was destroyed. They even over took the Mosque of Al-Aqsa and destroyed it, just as Allah (SWT) had promised them the punishment.

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِن عُدتُّم عُدْنَا ۗ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

17:8: Soon your Lord will be Merciful to you. And if you turn back We will repeat it, and We have made hell for the disbelievers, it will surround them.

The Children of Israel are being told that what has happened in the past cannot be changed, but if they now refrain and bring themselves onto the straight path then Allah (SWT) will have mercy upon them. If you do not change then We will repeat the punishment again. We have made hell for the rebellious and disbelieving people, and it is a prison for them.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۝

17:9: Indeed, this Quran gives guidance for that path which is straight, and gives glad tidings to the believers who do good deeds, and there is a great reward for them.

The Torah was guidance for the Children of Israel but this Quran is guidance for all mankind and it directs towards the straight path. Therefore, if you want to be successful then follow the footsteps of the last prophet, Prophet (SAW). This is the only straight path. Success and great reward waits for those who follow the straight path.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ آَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝

17:10: And indeed, for those who do not believe in the hereafter We have prepared for them a most painful torment.

There is a most painful punishment prepared for those who deny the hereafter and do not believe. They act as though they are blind, even after seeing all the signs.

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا ۝

17:11: And man calls (prays) for something bad like it is something good. And man is hasty.

Man is impatient and hasty. He prays for his destruction when he is in pain or difficulty, just like he prays for good from Allah (SWT). It is Allah (SWT's) favour upon him that He does not answer his bad prayers.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۖ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ۝

17:12: And We made the night and day two signs, We faded the sign of the night and made the sign of the day visible, so that you may seek the favours of your Lord, and so you may know the counting of the years and the account. And We detailed everything clearly.

We made the night and day as two signs. The sign of the night was made dim and dark so you may rest. And the sign of the day was made bright and visible so that you may seek favours (provision) during the day, and you may count the days and nights to calculate the years. In which hours, days, weeks and months are included. And everything has been explained in detail.

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طِيبَ رِئَاسِهِ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ۝

17:13: And every human being We have imposed his fate upon his neck. And We will bring forth the book (of deeds) for him on the Day of Judgement which he will find open.

Every person has had his fate, deeds, work etc. imposed upon his neck. This means that it is with him. On the Day of Judgement We will bring everything before him. Read your book, this is your book of deeds.

اقْرَأْ كِتَابَكَ ۖ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝١٣

17:14: "Read your book (of deeds), you are enough to judge yourself today".

This is enough to hold you accountable today. There is no need for other evidence or witnesses whilst We have this. However, it is a different matter that other evidences will be given in order to fulfil regulations. Your own limbs will be witness against you as well as others witnesses.

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَ مَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ۝١٥

17:15: Whoever is guided is guided for himself and whoever goes astray, goes astray for himself. And no bearer of burden shall bear the burden of another. And We will not punish until We send a Prophet.

Whoever finds guidance does so with his intentions. Allah (SWT) guides a person when he intends to gain guidance. And whoever goes astray then it is upon himself and he will suffer the consequences. And no one will carry the burden of another. Those who place their trust in others and live a life of luxury should realise that this goes against the Islamic belief. The matter of intercession is something different. You will find details and explanations of these in the appropriate places of the Quran. However from the words وَمَنْ ضَلَّ we learn that people go astray by themselves and that Allah (SWT) does not mislead anyone. Those who have gone astray are left astray by Allah (SWT).

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ۝١٦

17:16: And when We intend to destroy a city, We order the prosperous people but they disobey, so the word is confirmed upon it and We destroy it with destruction.

When Allah (SWT) says, "And when We intend to destroy a city", it does not mean that Allah (SWT) always has an intention to destroy, but when people disobey Him He intends to destroy those cities. Then it says that We give commands to prosperous people. This does not mean that Allah (SWT) has ordered them to disobey, but that they are disobedient by their own choice and Allah (SWT) does not stop them by force. And when they do not obey Allah (SWT's) commands their nation is destroyed so that the land may become pure.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ۝١٧

17:17: And how many cities have We destroyed after Nuh. And your Lord is Sufficient to

be aware of the sins of His people and He is All-Seeing.

How many cities were destroyed after the time of Nuh (AS)? We did not destroy anyone without reason. But We see the sins and actions of everyone. We are aware of all things.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ ۖ يَصْلَاهَا
مَذْمُومًا مَدْحُورًا ﴿١٧﴾

17:18: And whoever has intention for swiftness, We are swift for him in whatever We want for whomever We intend. Then We make (assign) hell for him and he will enter into it, condemned and expelled.

The person who wants worldly things for his desires and not for his needs will only receive that which We have decided for him. He has turned away from the hereafter and now he will enter hell in this state, condemned and expelled.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

17:19: And whoever has intention for the hereafter and makes effort for it and is a believer, it is those people whose efforts will be appreciated.

The efforts of those who have intentions for the hereafter and are believers, and whatever they do is for Allah (SWT), and they follow the ways of the Prophet (SAW), their efforts will be appreciated.

كُلًّا نُّمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ۗ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

17:20: We help everyone, these and those, with the favours of your Lord. And never has the favour of your Lord been restricted.

The sustenance of the world is given to everyone, believers and disbelievers. For both the ones who desire the world and the ones who desire the hereafter. The favours of Allah (SWT) are not halted for anyone. And the doors of the favours of your Lord as well as His gifts are never restricted. What you cannot earn from your own effort is prophethood and the companionship of the Prophet (SAW).

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۗ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

17:21: See how We favoured some of them over others. But the hereafter is higher in ranks and greater in significance.

The world is full of people who are given different ranks by Allah (SWT) and some higher than others. Similarly, there will be ranks in the hereafter.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُومًا ﴿٢٢﴾

17:22: And do not make another deity equal to Allah, then you will sit condemned and humiliated.

The polytheist becomes helpless after associating partners with Allah (SWT). And he will be condemned and humiliated in this world and in the hereafter.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا
أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

17:23: And your Lord has decided that you worship non except Him and to be good to your parents. When you find one or both of them in old age, say not to them "uff" (Fie!), and do not repel them, but speak to them with a gentle word.

Allah (SWT) said, "Do not worship anyone except Him", because no one else is worthy of your worship. All of creation is for Allah (SWT), and so creation should only worship the Creator. And speak gentle words to your parents and be good to them.

Reference Surah 31 (Luqman) Verse 14;

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ ۖ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ
إِلَىٰ الْمَصِيرِ ﴿١٤﴾

In Surah 31 (Luqman) verse 14 Allah (SWT) has commanded to be thankful to Him and your parents. This is because Allah (SWT) is the Creator and your parents are a means of creation. Allah (SWT) is the Provider but your parents raise you. Parents rarely think of themselves but always place their children's best interests first. And a person is similar to a child when reaches old age. You must remember that your parents will need your help once they reach old age, just like you did when you were a child. It is your duty to speak to them with gentle words and look after them. You asked hundreds of questions when you were a child. Your parents answered you every time with softly spoken gentle words. So now you must do the same for them.

وَاحْفَظْ لَهُمَا جَنَاحَ الدُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٤﴾

17:24: And lower your shoulders to them in humility, and say, "O Lord! Be merciful to them, just as they brought me up in my childhood".

Speak with humility and respect whenever you speak to your parents. And do not be rude to them, and always lower your shoulders to them. You cannot repay them for all the effort they have put into raising you from a child to adulthood. Therefore, do not make them angry and always pray, "O Lord! Be merciful to them, just as they brought me up in my childhood".

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۗ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأُولَٰئِينَ غَفُورًا ﴿٢٥﴾

17:25: Your Lord knows well what is in your hearts. If you are righteous, then indeed He is All-Forgiving for those who repent.

Your Lord knows very well what is in your hearts and He is fully aware of your intentions. If you

are righteous, then for those who repent He is All-Forgiving of small and minor mistakes.

وَاتِذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾

17:26: And give those closer (relatives) their rights, and the needy and the traveller, and do not be wasteful.

We learn that close relatives have many rights over you, and poorer relatives have more rights. If they are wealthy then they may give you gifts. Give to the poor and the traveller, and remember that you are not doing them any favours, but instead Allah (SWT) has added their portion into your income. Remember to not waste your wealth when you give to them. People are often wasteful on their necessities and sometimes they waste on luxuries too.

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

17:27: And indeed, the wasteful are brothers of Satan. And Satan is ungrateful to his Lord.

In this verse those who are wasteful when spending have been labelled the brothers of Satan. Satan is ungrateful to his Lord so do not do such things.

وَأِمَّا تَعْرِضْ عَنْهُمْ ابْتَغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

17:28: And if you turn away from them wanting your Lord's Mercy and you hope for it, then speak a gentle word.

If you do not have anything to give to the poor then speak gently to them. Do not be rude or disrespectful to them. Anyone could be in their position so be aware of this.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

17:29: And do not keep your hand tied to your neck, nor open them fully, then you will sit condemned and regretting.

Do not tighten your hand around your neck, meaning your chest. The pocket is often on the left side of the chest, and underneath it is the heart. Whenever someone reaches into his pocket, he feels a pull on his heartstrings. This can sometimes make a person think that his money is being wasted, and so he does not give to his family or close relatives or the needy. This is being stingy and miserly. When a person is miserly he is often ridiculed in society. Therefore, do not tighten your hands so much nor open them fully and waste all your money so that you become a beggar yourself.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

17:30: Indeed, your Lord multiplies sustenance to whomever He wills and estimates it. Indeed, He is All-Aware, All-Seeing of His servants.

O Prophet! Your Lord extends sustenance to whomever He wills, and estimates it for others. And the reason for this is that people are tested in both instances. Does the one who is given

more become grateful or arrogant? And is the one who has been given by estimate patient, or does he begin to complain? Allah (SWT) is All-Aware of His servants and He changes the situations of people in order to test them.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۖ إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيرًا ﴿٣١﴾

17:31: And do not kill your children for fear of poverty. We give them provision and to you. Indeed, killing them is a great sin.

Do not kill your children due to fear of poverty because We give them provision and to you. Do you provide for yourselves or do We? We have made you a means for your children, but you are not their Lord. You have been through childhood. How did you receive your provision at that time? Your parents were a means of provision for you. Therefore, remember that killing children is a great sin. This great sin is being committed everyday throughout the world through contraception and abortions.

وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فِحْشَةً ۖ وَسَاءَ سَبِيلًا ﴿٣٢﴾

17:32: And do not go near adultery. Indeed, it is immorality and an evil path.

Adultery is such a big sin that anything which leads you to adultery is strictly prohibited in Islam. Such as looking at a non mahram; lower your eyes and gaze and protect your private parts. A mahram is a member of one's family with whom marriage would be considered haram. A non-mahram is generally one to whom marriage is permissible.

Reference Surah 24 (An-Nur) Verse 30;

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۖ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

From this we learn that it is necessary to lower your eyes/gaze to protect your private parts. Immorality is an evil path and many great sins are created in society due to this.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطٰنًا ۚ فَلَا يَسْرِفُ فِي الْقَتْلِ ۗ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

17:33: And do not kill any soul which Allah has made unlawful, but with right. And if someone is killed unjustly then surely We give power to his inheritors, so he should not exceed in killing. Indeed, he has been supported (by law).

And do not kill any soul (person) which Allah (SWT) has forbidden. Meaning you cannot kill someone for no reason except by right. The meaning of right is that if someone has killed a person, then his heir may have him killed him through the help of the law. You may kill your enemy in the battlefield in the state of war. And if someone leaves the religion and a court has decided then he could be killed. These are all rightful reasons for killing. If anyone is killed

unjustly then Allah (SWT) has given his heir the right to ask the killer for blood money through the justice system, or ask for the punishment of death. But he must remember not to exceed in the punishment. The person responsible for the killing should be the one to be punished and not another. This means a simple killing not torturing or dismembering the body.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٣﴾

17:34: And do not go near the possessions of an orphan, but with good manners, until he reaches his youth and fulfil the promise. Indeed, the promise will be questioned.

Do not go near the property of the orphan except with that which is best. This does not mean that you can consume everything because no one knows. But rather think carefully about how you spend on their needs. For further explanation see Surah 4 (An-Nisa) verse 2. Fulfil the promise you have made of giving back the wealth when they have reached maturity, because this promise will be questioned by Allah (SWT).

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۖ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٤﴾

17:35: And fulfil the measure when you measure, and weigh with an even (honest) balance. This is the best (way) and best in result.

And fulfil the measure correctly. And when you weigh, weigh evenly and accurately. The person who has purchased from you has a right over the item they have purchased. Therefore give him his full due. This is better and a fair result.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٥﴾

17:36: And do not go after that of which you have no knowledge. Indeed ears, eyes and heart, all of them are to be questioned.

Do not go after that which you do not know about. Do not say anything about which you have no knowledge. This includes giving false evidence, holding grudges and being enemies with one another without knowing the truth, and following cultures which go against the Shariah. Remember that the ears, eyes and heart will all be questioned.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٦﴾

17:37: And do not walk on the earth with arrogance. Surely, you will not be able to shatter the earth and you cannot reach the mountains in height.

And do not walk on the earth with arrogance. The ground will not break if you bang your heels into the ground, nor will you reach the mountains by walking on your tip toes.

كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٧﴾

17:38: All that is evil as ever, disliked by your Lord.

All these aforementioned things are evil and disliked by your Lord. Do that which you have been commanded to do, and halt those which have been stopped because they are all disliked by your Lord.

ذٰلِكَ مِمَّا اَوْحٰى اِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ اللّٰهِ الْاٰخَرَ فَتُلْفَىٰ فِيْ جَهَنَّمَ
مَلُوْماً مَّدْحُوْرًا ﴿١٩﴾

17:39: That is from what your Lord has revealed to you with wisdom. And do not make another deity except Allah, (or) then he will enter you into hellfire, condemned and cursed.

These are words of wisdom which were sent down by Allah (SWT) to the Prophet (SAW). By adopting the words Allah (SWT) bestowed upon His prophets, society can apply them and live in peace. Anyone who does not follow the commandments of Allah (SWT) but adopts another way will be taken into hell, because this is a form of Shirk (polytheism).

اَفَاَصْفَكُمْ رَبُّكُمْ بِالْبَنِيْنَ وَاتَّخَذَ مِنَ الْمَلٰٓئِكَةِ اِنْتًا ۗ اِنَّكُمْ لَتَقُوْلُوْنَ قَوْلًا عَظِيْمًا ﴿٢٠﴾

17:40: Did your Lord like for you sons and He made (Himself) daughters from the angels. Surely, you say a grave saying.

It is evil to say or even think that Allah (SWT) has offspring, especially daughters which the disbelievers of Makkah used to hate. This verse nullifies the belief of people who used to think that angels are the daughters of Allah (SWT). This is absolutely forbidden and a grave sin.

وَلَقَدْ صَرَّفْنَا فِيْ هٰذَا الْقُرْاٰنِ لِيَذَّكَّرُوْا ۗ وَمَا يَزِيْدُهُمْ اِلَّا نِفُوْرًا ﴿٢١﴾

17:41: And indeed We repeatedly state in this Quran so that they (mankind) may be reminded. And it does not increase them, except in aversion.

The Quran has explained everything in detail and it has produced many examples to simplify and help you understand. These arrogant people do not understand but they run away from the reminders with anger and hate.

قُلْ لَوْ كَانَ مَعَهُ الْاِهْتٰهُ كَمَا يَقُوْلُوْنَ اِذَا لَا بُتَّعُوْا اِلٰى ذِي الْعَرْشِ سَبِيْلًا ﴿٢٢﴾

17:42: Say, "If there are other Lords with Him as they say, then they would seek a path to the owner of the Throne".

Polytheists have the belief that there are other Lords which they associate with Allah (SWT). If that were true then there would be great conflict between Allah (SWT) and other Lords in the operation of all things. If these other Lords did not have the courage to compete with Allah (SWT) then they would have tried to be closer to him. And so the people who worshipped them would have also been taken closer to Allah (SWT), when in fact this is completely false.

سُبْحٰنَهُ وَتَعٰلٰى عَمَّا يَقُوْلُوْنَ عَلُوًّا كَبِيْرًا ﴿٢٣﴾

17:43: Glorified and Exalted is He and high above what they say.

He is Exalted and Purified and high above what they say about Him.

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ^ط وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ^ط إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٢٣﴾

17:44: The seven skies and the earth and whatever is in them exalt Him. There is not a single thing that does not exalt His praise, but you do not understand their exalting. Indeed, He is Forbearing, All-Forgiving.

The seven skies and the earth all exalt Him. And whatever is in between the skies and the earth are obedient to Him and also exalt Him. Allah (SWT) has given everything a special understanding from which they exalt Him. But you do not comprehend their exaltation. You can find other verses like this in the Quran.

Reference Surah 2 (Al-Baqarah) Verse 74;

وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ

Reference Surah 38 (Sad) Verse 18;

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١١﴾

Allah (SWT) is Forbearing and All-Forgiving. And it is the reason He does not quickly seize the disbelievers and polytheists, but He gives them time. If someone repents whole heartedly within the time limit then Allah (SWT) forgives him.

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿١٥﴾

17:45: And when you (Prophet) recite the Quran, We make a concealed veil between you and those who do not believe in the hereafter.

When Prophet (SAW) recites the Quran to make them understand, We place a veil between you Prophet (SAW) and them, through which they cannot see. This is because the wrongdoers say لا تَسْمَعُوا لِهَذَا الْقُرْآنِ - 'Do not listen to the Quran'. And just as the Jews used to say, 'Our hearts are in a cover', Allah (SWT) removed their ability to accept the truth and placed a seal on their hearts.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ^ط وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا ﴿٢٤﴾

17:46: And We have placed a veil on their hearts, so they do not understand, and deafness in their ears. And when you mention your Lord alone in the Quran, they turn their backs in aversion.

Allah (SWT) has placed a seal on their hearts and deafness in their ears. This is because they did not want to understand since the beginning. And they turn back with hate when the Prophet (SAW) remembers his Lord alone. Allah (SWT) does not guide such people by force.

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِآذَانِهِمْ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنَّا تَتَّبِعُونَ
إِلَّا رَجُلًا مَّسْحُورًا ﴿٢٧﴾

17:47: We are fully aware of what they hear when they turn their ears towards you and when they whisper, when the wrongdoers said, "You follow none but a man who has been possessed".

O Prophet (SAW)! We are fully aware when they listen to you and when they whisper in private. They did not want to accept whatever the Prophet (SAW) said and they could not find a reason to blame Prophet (SAW). They used to say many disrespectful words. Some would say that he had lost his senses. Others would say that he had gone mad whilst others would say that he was a poet, and some would say that it was magic. They would say these things to discourage the believers. They claimed that this person had been affected by magic. We pray Allah (SWT) protects us from such things. Ameen.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٢٨﴾

17:48: See how they describe examples (similitudes) about you, so they went astray and they do not have the ability to find the way.

Allah (SWT) says, O Prophet (SAW)! See how they give examples about you. They go astray by saying such things and now they cannot find the way. From this we learn that saying the Prophet (SAW) was under a magic spell, as stated in the above verses, leads you to total misguidance and off the straight path. Scholars have written many things about the magic spells cast upon Prophet (SAW) and other prophets. Many scholars have explained this in various different ways. Some scholars accept that Prophet (SAW) was affected by magic spells and others do not. As far as prophethood is concerned, they are human beings and as such they may be affected by human conditions. We can agree that magic affected prophet Musa (AS)'s vision, as seen in the incident with Musa (AS) and Pharaoh. In Surah 20 (Taha) verse 66 Pharaoh's magician threw down rope and sticks and they appeared as snakes to Musa (AS). But as far as Prophet (SAW) is concerned, if we were to agree with narrations which say he was affected by magic for months and years, from which he lost his memory, and some narrations suggest he lost his manly strength, whilst others suggest he lost his eyesight, then agreeing with this means that we are doing the same as the disbelievers used to do and say. We should save our faith and not believe such things.

وَقَالُوا إِذَا كُنَّا عِظْمًا وَرُفُتًا إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٢٩﴾

17:49: And they say, "When we turn into bones and crumbled particles, will we be resurrected as a new creation?"

The disbelievers have always denied the hereafter and said, "When we turn into bones and crumbled particles, how will we be resurrected as a new creation?"

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾

17:50: Say, "Be you a stone or iron".

Allah (SWT) said to Prophet (SAW), say to the disbelievers that Allah (SWT) will resurrect you even if you become stone or iron.

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَنْ يُعِيدُنَا ۖ قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ ۖ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾

17:51: "Or creation which is bigger in your hearts". So they will say in haste, "Who will restore us?" Say, "He Who created you the first time". And they will nod their heads towards you and say, "When will it happen?" Say, "Perhaps it will be soon".

When you say to them, "Even if you become something bigger than stone and iron, or anything which your hearts can imagine", they will quickly say, "Who is it that will restore us?" O Prophet (SAW)! Say to them, "He Who has created you the first time". Then they will nod their head towards you and say, "When is that?" O Prophet (SAW)! Say to them, "Maybe it will happen soon". Meaning there is no doubt that it will happen.

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾

17:52: That Day He will call you, you will answer with His praise and you will think that you did not live except for a short while.

The Day He will call you and you will stand and answer with His praise. He is worthy of this praise and He is the Owner. Nothing is difficult or impossible for Him. Then you will realise that you only lived in this world for a short while. This subject has been mentioned in various verses throughout the Quran. Such as Surah 30 (Ar-Rum) Verse 55 and Surah 23 (Al-Mu'minum) Verses 112 and 114.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

17:53: And tell My servants that they should speak a word which is good. Surely, Satan creates disputes among them. Indeed, Satan is a clear enemy to mankind.

O Prophet (SAW)! Tell them that they should say a good word whenever they speak. They should use their tongues in a good manner. Do not do anything in which Satan can create disputes amongst you. Indeed, Satan is an open and clear enemy to mankind.

رَبُّكُمْ أَعْلَمُ بِكُمْ ۖ إِنَّ يَشَاءُ يَرْحَمَكُمُ أَوْ إِنَّ يَشَاءُ يُعَذِّبِكُمْ ۖ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

17:54: Your Lord knows you best. If He so wills, He will have mercy upon you and if He so wills, He will punish you. And We did not send you (Prophet) as a guardian over them.

Your Lord knows you best. He will have mercy upon you if He so wills. Mercy for the disbelievers is that Allah (SWT) will give them the opportunity to accept Islam. And He will punish you if He so wills. He does not punish anyone until they deserve the punishment. O Prophet (SAW)! We have made you a prophet and it is not your responsibility if anyone does not refrain.

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾

17:55: And your Lord knows best whoever is in the skies and the earth. And indeed We have certainly given superiority to some Prophets over others. And We gave Dawud the Zabur (the Psalms).

The disbelievers often said, "Could Allah (SWT) not find any other prophet other than the Prophet Muhammad (SAW)?" Allah (SWT) said that He knows best whoever is in the skies and the earth. Allah (SWT) knows who is worthy of prophethood, and then He gave priority to whomever He thought was more worthy. And We gave the Zabur (the Psalms) to Dawud (AS).

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾

17:56: Say, "Call those whom you fancy besides Him, they do not have the ability to remove your difficulties or to turn them away".

Tell them that those they claim to be gods besides Allah (SWT) cannot remove their difficulties, nor can they change them. What are you thinking when you make them your deities?

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۗ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

17:57: Those whom they call upon seek means of access to their Lord, which of them is the closest, and they hope for His favours and they fear His torment. Indeed, your Lord's torment should be avoided.

The people whom they call upon as gods are themselves seeking a means of access to their Lord, to see who is closer to their Lord. This proves that seeking the help of Allah (SWT's) friends is not polytheism (shirk). If we begin to worship the friends of Allah (SWT) then this is a great sin. They are Allah (SWT's) servants and hope for His favours and fear His punishment. Indeed, the punishment of your Lord should be feared.

وَإِنَّ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۗ كَانَ ذَلِكَ فِي

الْكِتَابِ مَسْطُورًا ﴿١٥٨﴾

17:58: And there is no city but We will destroy it before the Day of Judgement, or We will punish it with a severe torment. This is written in the Book.

There is no city which will not be destroyed before the Day of Judgement. By city it means the people of the city and to destroy means death. Through death every city will be abandoned or it will be seized with another punishment. Then when the Day of Judgement arrives everything will be destroyed. This has all been decreed in the sacred tablet.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوْلُونَ ۖ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً
فَطَلَمُوا بِهَا ۖ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿١٥٩﴾

17:59: And nothing has prevented Us from sending signs except that those earlier (people) denied them. And We gave Thamud the she-camel as a sign, but they wronged her. And We do not send signs except as a warning.

O Prophet (SAW)! Repeatedly asking for miracles does not mean the disbelievers seek guidance. Guidance does not come through witnessing and seeing visible miracles and signs. Previous people used to ask for signs in the same manner. The people of Thamud asked Saleh (AS) for a she-camel, which came out of a mountain. They still denied and wronged her after seeing it.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّءْيَا الَّتِي آرَىٰ نِكَ إِلَّا فِتْنَةً لِلنَّاسِ
وَالشَّجْرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۚ وَنُحَوِّفُهُمْ ۗ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿١٦٠﴾

17:60: And when We said to you (Prophet), "Surely, your Lord encompasses all people". And We did not make your dream except to show you and as a test for the people, and as the tree cursed in the Quran. And We warn them yet they still exceed in great transgression.

And We have made the dream of the Prophet (SAW) as a trial for the people. This is referring to the dream of the Prophet (SAW) and when he prepared for the pilgrimage of Umrah and the incident of Hudaibiya. The Prophet (SAW) went on Umrah after one year. The cursed tree is referring to the tree of Az-Zaqqum. It has been called the cursed tree because in hellfire it will be food for the dwellers. We show these signs so that people may fear, but they increase in their transgression.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿١٦١﴾

17:61: And when We said to the angels, "Prostrate to Adam", they prostrated except for Satan. He said, "Should I prostrate to the one you have created from clay?"

When We told the angels to bow to Adam (AS) they bowed. But Satan denied and became arrogant. He said, "Shall I bow to the one you have made from clay?" Satan went further and

said, "I am better than him".

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْت عَلَىٰ لِبْنِ أَخْرْتَنِ إِلَىٰ يَوْمِ الْقِيَمَةِ لَا حَتْنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا

﴿١٦﴾

17:62: He (Satan) said, "What did you see in this one that you have given him honour over me? However, if you give me respite till the Day of Judgement, then I will take control of his descendants, all except a few".

If you give me respite until the Day of Judgement then I will uproot his descendants. This was Satan's announcement due to his jealousy. Satan continues in his mission. Mankind is the descendant of Adam (AS) and we dance to his tune.

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَّوْفُورًا ﴿١٧﴾

17:63: (Allah) Said, "Go, and whoever from them follows you, then surely the recompense for you will be the hellfire, an ample recompense".

Allah (SWT) said go, you are given respite until the Day of Judgement. Whoever from them follows you, your and their recompense will be hellfire, an ample recompense.

وَاسْتَفْرِرْ مَنْ اسْتَطَعَتْ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ ط وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٨﴾

17:64: "And incite with your voice whomever you can from them, and rally against them your horsemen and foot soldiers, and associate with them in their wealth and children and promise them". But Satan promises them nothing except delusion.

Incite and invite them however you can. Do your best using all your strength and your foot soldiers. Associate in their wealth and their children. Meaning encourage them to earn through lawful and unlawful means. Advise them to spend their wealth on unlawful and wasteful things. Associating with their children means encouraging adultery and immorality. Advise them to name their children with names which are incorrect and have wrong meanings, such as Abdul Laat, Abdul Uzaa etc. which are names of idols. And promise them, but Satan promises them nothing except delusion.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ ط وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿١٩﴾

17:65: "Indeed, for My servants you do not have any authority over them". And sufficient is your Lord as a Disposer of Affairs.

Allah (SWT) says, "You do not have any authority over My people". This means that Satan will not be able to control them. O Prophet (SAW)! Your Lord is sufficient as a Disposer of Affairs.

رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ط إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٢٠﴾

17:66: Your Lord is the One Who drives ships through the sea for you so that you may seek with His favours. Indeed, He is Most Merciful to you.

It is He Who has given you control of the rivers and oceans so that you may drive boats and ships through them. You travel through them from country to country, and you trade and seek the bounties of your Lord. Indeed, He is Most Merciful to you.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهَهُ ۗ فَلَمَّا نَجَّيْنَاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ
وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٦﴾

17:67: And when you face a calamity at sea, you forget those who you used to call upon, except Him, when He brings you safely to the land, you turn away. And mankind is ungrateful.

Whenever you face calamity or difficulty at sea you forget those whom you called upon, except Allah (SWT). When a ship sails into stormy weather you call upon others, but you forget everyone and only remember Allah (SWT) when it is in the middle of the storm and there is no hope. Would it not be better if you believed and trusted in Him in the first instance? Then you quickly forget Him again when He saves you and brings you towards or onto dry land. Indeed, mankind is very ungrateful.

أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا
﴿٦٧﴾

17:68: Have you become fearless, that He will not cause a part of the land to swallow you, and send punishment upon you from the skies? Then you would not find for yourselves any advocate.

Have you become so fearless that you think Allah (SWT) would not cause a part of the land to swallow you with an earthquake, and the earth would not shatter and swallow all of you like Qaroon.

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغَرِّقَكُم بِمَا
كَفَرْتُمْ ۗ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٨﴾

17:69: Have you become fearless, that He will return you in it for a second time, and He will send severe storms to drown you for your denial. Then you will not find for yourselves attending followers against Us.

Do you feel fearless that you could not be returned to the ocean, and due to your ungratefulness and denial He could not send severe storms and hurricanes which could drown you? Then you will not find anyone to go against Us in revenge.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ

مَمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

17:70: And indeed We gave honour to the children of Adam, and We carried them on the land and the sea, and We gave them provision from pure things, and We preferred them over much of what We have created, with preference.

We have given honour and preference to the children of Adam (AS). All of mankind is included within this. This honour has been given to mankind over other creations. It is mankind that has glorified Allah (SWT's) world, which the jinn and angels could not do. And Allah (SWT) says that We have carried man over the land and the sea, and preferred him over much of what We have created. And also provided him with good and pure sustenance, which other creatures do not have.

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۚ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾

17:71: On that Day We will call forth all the people with their leaders. Whoever is given his book (of deeds) in his right hand, will read from their book and no injustice will be done to them.

On that Day everyone will be called forth with their leaders. The word imam has been used in the Quran with three separate meanings. They are as follows;

1. The word imam means highway or main road. As stated, the people of Shohaib (AS) and Lut (AS) lived beside a highway.
2. The word imam can mean a leader. This means that on the Day of Judgement people will be summoned with the names of their Prophets. Many scholars have researched the deeper meanings of this word and have concluded that people will be called with the names of the imams of Fiqh and imams of Tariqat. All of these Imams will gathered under the flag of the Prophet Muhammad (SAW).
3. The third meaning of the word imam comes from Surah 36 (Ya-Sin), where it mentions the record of deeds and that everyone will be called with this and no injustice will be done to them.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

17:72: And whoever is blind in this (world) will be blind in the hereafter and more astray from the path.

The words 'And whoever is blind in this world' means to be blind from the heart not from the eyes. It refers to being unable to understand the truth and refusing to accept it, and so he is unable to enter heaven in the hereafter. He is also unable to access the mercy and favours of Allah (SWT).

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۗ وَإِذَا لَا تَخَذُوكَ خَلِيلًا ﴿٧٣﴾

17:73: And surely, they were about to put you through a trial with what We revealed to you, in order to make you invent something else about Us, and then they would have made you their friend.

Rather than going onto the straight path the disbelievers tried to test the Prophet Muhammed (SAW). They wanted to change the revelation sent to the Prophet (SAW) and wanted the Prophet (SAW) to invent something incorrect about Allah (SWT).

وَلَوْ لَا أَنْ تَبَثُّنَا لَقَدْ كِدْتُمْ تَرَكُنَ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾

17:74: If We had not kept you steadfast, you may have inclined towards them a little.

Allah (SWT) saved you from what they wanted for you. The Prophet (SAW) did not incline towards them even a little. The Prophet (SAW) said if you were to place the sun in one of my hands and the moon in the other hand, even then I will not leave what I have been sent to do.

إِذَا لَا دَقْنُكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

17:75: Then however, We would have made you taste double in life and double after death, and then you would not find a helper for yourself against Us.

Just as the reward is greater for those who are closer to Allah (SWT), in the same way those who commit mistakes are questioned more severely.

وَإِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خَلْقَكَ إِلَّا قَلِيلًا ﴿٧٦﴾

17:76: And indeed, they were about to drive you from the land, to evict you, so they will not remain there after you except a little.

This verse is referring to the evil plan which the disbelievers made against the Prophet (SAW). They wanted to remove the Prophet (SAW) from Makkah. They wanted to provoke the Prophet (SAW) so much that he would leave Makkah. Beware, if you do that then you will not remain there except for a short time. This is exactly what happened after the migration of the Prophet (SAW) at the Battle of Badr. Many leaders from the disbelievers were killed in the battlefield. And the Prophet (SAW) gained victory over Makkah after five years.

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

17:77: That is Our way for those We have sent before you from Our Prophets, and you will not find in Our way any alteration.

This is an old tradition which happened with previous Prophets. The people were not saved from Allah (SWT's) punishment when they forced the prophets out of their cities. They people

could not remain there themselves when they did not let the Prophets stay.

أَقِمِ الصَّلَاةَ لِلدُّلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿١٧٨﴾

17:78: Establish the prayers at the decline of the sun until the night is fully dark, and the Quran (recitation) in the morning. Indeed, the Quran (recitation) of the morning is witnessed.

Zuhr, Asr, Maghrib and Isha are the four prayers which have been mentioned in this verse. The word **لِلدُّلُوكِ** means the declining of the sun. The word **غَسَقِ** means when the night is fully dark. It is time for Zuhr and Asr prayers when the sun starts to decline after midday. It is time for Maghrib when the sun has set. And it is time for Isha when the night is completely dark. And the reciting of the Quran in the morning means the reading of Fajr prayer. Since the recitation of the Quran is longer in Fajr prayers, this is the reason it has been referred to as recitation of the Quran. Fajr has been mentioned as being witnessed because the angels change their shift at this time. The angels become witnesses when they see people reciting the Quran at Fajr prayers.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ ۗ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿١٧٩﴾

17:79: And during the night read Tahajjud, it is additional for you (Prophet). It is expected that your Lord will resurrect you to a praised station (Mahmood).

Read the prayer of Tahajjud during the night. It was forbidden to stand all night in prayer, as mentioned in Surah 73 (Al-Muzammil) Verse 2.

Reference Surah 73 (Al-Muzammil) Verse 2;

قُمِ اللَّيْلَ إِلَّا قَلِيلًا ﴿١٨٠﴾

Rest during the night and then get up and read additional prayers (Nawafil). This addition is not part of the compulsory prayers. This is only to raise your rank. Some people think it is compulsory for the Prophet (SAW) to read Tahajjud prayers, but the word Nawafil proves that it is not compulsory (Farz) for the Prophet (SAW). If anyone wants to fulfil this prayer then he should sleep and get up to read Tahajjud. This is the correct Sunnah of the Prophet (SAW). O Prophet (SAW)! Then Allah (SWT) will raise you to a praised station. The highest rank of intercession will be granted to the Prophet (SAW) by Allah (SWT). The account of the people will begin when the Prophet (SAW) intercedes on the Day of Judgement. At that time everyone will be praising the Prophet (SAW). It will be a most spectacular moment when all the people praise the Prophet (SAW). All creation including angels will be praising the Prophet (SAW).

وَقُلْ رَبِّ ادْخُلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاَجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿١٨١﴾

17:80: And say, "O Lord! Enter me through the true entrance and exit a true exit, and make for me a supporting authority from Yourself".

Some people have taken this verse to be about the migration, but because it is a prayer it should be left as a common prayer. Allah (SWT) is saying to the Prophet (SAW) to pray "O Lord! Enter me through the true entrance and wherever I exit or return, let the truth be with me, and make for me a supporting authority from Yourself".

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبُطْلُ ۚ إِنَّ الْبُطْلَ كَانَ زَهُوقًا ﴿٨١﴾

17:81: And say, "The truth has arrived and falsehood has gone. Indeed, falsehood will go".

This is the verse that Prophet (SAW) was reciting when he entered the city of Makkah in victory. He was hitting the idols with a stick and breaking them. Falsehood perished not only from the city of Makkah but from all of the Arabian peninsula.

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۚ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

17:82: And We reveal from the Quran that which is a cure and mercy for the believers. To the wrongdoers it causes nothing but loss.

Whatever We reveal in the Quran is a cure and a mercy. It contains a physical cure as well for the believers. The Prophet (SAW) would recite from the Quran and blow upon himself. Similarly, the companions (RA) also recited Surah 1 (Al-Fatiha) and blew upon themselves. It is also a cure for spiritual healing and is a mercy for the believers, and the unjust gain nothing but loss.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأْبِجَانِيهِ ۚ وَإِذَا مَسَّهُ الشَّرُّكَانَ يَأْسًا ﴿٨٣﴾

17:83: And When We favour mankind he objects and turns away on his side. And when calamity touches Him, He despairs.

Mankind's behaviour has been mentioned here. When he is favoured he becomes ungrateful and turns away. And he despairs if his days become worse and he faces difficulty.

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ ۚ فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴿٨٤﴾

17:84: Say, "Everyone does according to his own way. But your Lord knows best which one has received the best guidance to the way".

O Prophet (SAW)! Tell them that everyone does according to his attitude and behaviour. He follows his habits and his own faith. Your Lord knows best who is upon the right path and who is best guided to the path.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۚ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

17:85: And they ask you about the soul. Say, "The soul is from the command of my Lord, and you have not been given by knowledge except a little".

They ask Prophet (SAW) about the soul (spirit). What is its reality and what is it? The Prophet

(SAW) was asked this question by the Jews and the disbelievers. Allah (SWT) said, "This is from the command of your Lord". The soul is something which cannot be seen but it is the life of every living creature. Every creature depends on the soul to stay alive. The body is only a skeleton without the soul. The body becomes lifeless when the soul leaves the body. But you must remember that the soul does not die. The knowledge of this has not been given to those who question it. This does not mean that the knowledge of Prophet (SAW) was any less. Prophet (SAW) has been given knowledge about things from the beginning of creation to the end of creation, and the soul falls into this.

وَلَيْنُ شِئْنَا لَنُدْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿١٧٨﴾

17:86: And however, if We so will, surely We would take away what We have revealed to you, then you would not find for yourself any protector against Us.

If We so will We would take back everything We revealed to you Prophet (SAW). And then you Prophet (SAW) would not find any protector against Us who could bring it back.

إِلَّا رَحْمَةً مِنْ رَبِّكَ ۗ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿١٧٩﴾

17:87: But the Mercy of Your Lord. Indeed, His favours are great upon you.

But it is the special mercy of Your Lord that He does not do that. It will continue and We will reveal the previous revelations in such a way that your heart will not forget. Indeed, it is a great favour upon you O Prophet (SAW).

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿١٨٠﴾

17:88: Say, "If all mankind and jinn combined together and brought something like this Quran, they could not bring the like of it, even if some of them were helpers of one another".

O Prophet (SAW) say, "If all mankind and jinn got together to bring a book like the Quran, they would not be able to do it. Even if some of them helped each other". This has been mentioned many times in various places in the Quran. Even today no one has been able to fulfil this challenge.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ ۗ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿١٨١﴾

17:89: And however, surely in this Quran We explain for mankind all kinds of examples. But most of mankind denied and are ungrateful.

In this Quran We have explained every subject in detail. But often the ignorant have not valued it. Rather than being grateful they showed ungratefulness.

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿١٨٢﴾

17:90: And they say, "We will never believe in you (Prophet), even if you cause a fountain to gush forth from the earth for us".

These people are so ungrateful that at every occasion they ask for a miracle and say, "We will never believe in you Prophet (SAW), even if you cause a fountain to gush forth from the earth for us".

أَوْ تَكُونُ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجَّرُ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾

17:91: "Or if you have a garden of date-palms and grapes, and cause rivers to flow in them abundantly".

They said we want you to have gardens of date-palm trees and grapes, and there to be rivers flowing abundantly between them. This was stubbornness on their part against the Quran. The disbelievers and polytheists always did this. They were unjust and wrongdoers. They thought of the prophets as magicians and illusionists. It is not the work of the prophets to show off miracles all the time, but rather their work is to call people towards the Almighty Allah (SWT).

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمَتْ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بِلِلِّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾

17:92: "Or make the sky fall upon us in pieces, as you suppose (will happen), or bring Allah and the angels before us face to face".

And then bring the punishment upon us when we do not believe, or drop a piece of the sky upon us to crush us, so that we may die. Or bring Allah (SWT) and the angels face to face before us, so that they may declare that you Prophet (SAW) are a prophet. Then we will believe in you.

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرٍ أَوْ تَرْقَى فِي السَّمَاءِ ط وَلَنْ نُؤْمِنَ لِرُؤْيِكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرؤه ط قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾

17:93: "Or if there is a house of gold for you, or you should ascend into the sky. And we will never believe in your ascending until you bring a down a book to us and we read it". Say, "Glory to my Lord! I am nothing except a mortal Prophet".

Or if there are houses of gold for you or you ascend to the sky. And we will not believe even after you have ascended, until you bring down a book to us. Say, My Lord is free from mistakes and He is Exalted and Glorified. He can fulfil your desire if He wants. But as far as I am concerned I am only a mortal Prophet.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾

17:94: Nothing has prevented the people from believing when guidance came to them, but they said, "Has Allah sent a man to be a Prophet?"

Nothing has stopped them from believing. Except that they did not accept a mortal had been sent by Allah (SWT) as a prophet. A human being could not be a prophet according to their faith. Nowadays some people say, "A prophet cannot be human". They believed that a human

could not be a prophet. Now people believe that he is a Prophet but do not believe he is a human. The Prophet (SAW) was in fact a human being but there is no human like him.

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكَاتٍ سَوَاءً ﴿١٩٥﴾

17:95: Say, "If there were angels walking (living) on the earth securely, then We would have sent an angel as a prophet from the sky".

Say to them that if there were angels settled on earth then there would have been no need to send a human being as a prophet for them. Then We would have sent an angel as a prophet.

قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٩٦﴾

17:96: Say, "Allah is sufficient as witness between me and you. Indeed, He is All-Aware of His servants, All-Seeing".

Say, "Allah (SWT) is sufficient as witness between me and you. He is All-Seeing of His servants and knows what they do".

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۗ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيًَّا ۚ وَبُكْمًا ۚ وَصُمًّا ۚ مَا لَهُمْ جَهَنَّمَ ۗ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿١٩٧﴾

17:97: And whoever Allah guides, he is surely guided. And whoever He leaves astray, surely you will not find any helper for them except Him. And that We will gather them on the Day of Judgement upon their faces, blind, dumb and deaf. Their abode is hell. When the fire dies down, We will increase it into a blazing fire.

Whosoever Allah (SWT) guides is truly the guided one. And whoever He leaves astray then surely there cannot be any helper for him. And on the Day of Judgement We will gather them upon their faces, blind, deaf and dumb. Allah (SWT) can do anything. And their abode will be hellfire. If the fire subsides or shows little abatement, then We will increase it again into a blazing fire. And this punishment will be forever and it will be intense. It will never decrease. And new skins will form when their skin melts from the fire. As mentioned in Surah 4 (An-Nisa) verse 56.

Reference Surah 4 (An-Nisa) Verse 56;

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا ۗ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

ذَلِكَ جَزَاءُ هُم بِآيَاتِهِمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا إِذَا كُنَّا عِظْمًا وَرَفْتًا إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٥٨﴾

17:98: This is the recompense for them, because they denied Our verses and said, "When we become bones and fragments, how will we be raised as a new creation?"

This is their punishment for denying Our signs. And they said, "When we become bones and fragments and turn to dust, how will we be raised as a new creation?" You are curious as to being raised once again, but in hellfire your skins will melt and be formed again and again.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ ۗ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾

17:99: Have you not seen that indeed Allah is He Who created the skies and the earth? He is able to create the like of them and He has made for them an appointed term; there is no doubt in it. But the wrongdoers denied the truth and were ungrateful.

Do you not see that Allah (SWT) is He Who has created the skies and the earth? He is capable of creating the likes of them. How is it difficult for Him to create you again when He is the One Who has created such great things? Allah (SWT) created you the first time. He has set a specified term for them, in which there is no doubt. But the evil wrongdoers denied the truth and were ungrateful.

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ ۗ وَكَانَ الْإِنْسَانُ قَنُورًا ﴿١٠٠﴾

17:100: Say, "If you had the control of my Lord's merciful treasures, surely you would have held back for fear of spending. And man is miserly".

Allah (SWT) is pouring down His mercy day and night upon His creations. And man is so miserly that if he receives a portion from that mercy he would not give anyone a piece of it. As mentioned in Surah 4 (An-Nisa) Verse 53.

Reference Surah 4 (An-Nisa) Verse 53;

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿١٠١﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسَأَلَ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يُمُوسَىٰ مَسْحُورًا ﴿١٠١﴾

17:101: And indeed We gave Musa nine clear signs. So ask the Children of Israel when he came to them, Pharaoh said to him, "Indeed, I think of you O Musa as bewitched".

Allah (SWT) gave Musa (AS) nine clear signs. These nine signs were the hands turning white, the staff (walking stick), the staff consuming the sticks and snakes of the other magicians, the storm, locusts, lice, frogs, the parting of the sea, the destruction of Pharaoh. Musa (AS) was given many other miracles. You can ask the Children of Israel and their scholars who are truthful. They will confirm this.

قَالَ لَقَدْ عَلِمْتُمْ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ ۚ وَإِنِّي لَأَظُنُّكَ يَفِرُّعُونَ
مَثْبُورًا ﴿١١٢﴾

17:102: (Musa) Said, "Indeed, you know it was not revealed except by the Lord of the skies and the earth as evidence. And I surely think you O Pharaoh are to be destroyed".

Musa (AS) said that it is just your arrogance that you do not believe in the signs, when you know that these signs are sent down by Allah (SWT); the owner of the skies and the earth. I can see from your actions that you are going to face destruction.

فَأَرَادَ أَنْ يَسْتَفِرَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١١٣﴾

17:103: So he intended to drive them out from the land, so We drowned him and whoever was with him, all of them.

Pharaoh began punishing the Children of Israel more when Musa (AS) asked him to let the Children of Israel go. Pharaoh chased Musa (AS) when Musa (AS) had the Children of Israel. But Allah (SWT) destroyed Pharaoh in the river Qulzam.

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١١٤﴾

17:104: And We said after that to the Children of Israel, "Dwell in this land, but when the other command comes for the hereafter, We will bring you together in a mixed crowd".

After the destruction of Pharaoh Allah (SWT) told the Children of Israel to settle in this land. The land Allah (SWT) mentions is the land of Palestine. This is proven by Surah 7 (Al-A'raf) verse 137.

Reference Surah 7 (Al-A'raf) Verse 137;

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا ۖ وَتَمَّتْ
كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ ۖ بِمَا صَدَرُوا ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا
كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

And when the Day of Judgement comes We will bring you and your enemies together.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۖ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١١٥﴾

17:105: And with the truth We revealed it, and with the truth it descended. And We did not send you except to convey glad tidings and as a warner.

The signs of Musa (AS) were all true and were all miracles. But We gave the Prophet (SAW) the greatest sign, which is the Quran. We revealed it with the truth and it descended with the truth. And We have made the Prophet (SAW) the bringer of glad tidings and a warner to the people.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١١٦﴾

17:106: And We made the Quran separated so that you may recite it to the people over a prolonged period, and We revealed it slowly in portions.

We have sent the revelation of the Quran in portions to you Prophet (SAW). So you may recite it easily to the people and like this the people can understand it with ease.

قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۗ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١١٧﴾

17:107: Say, "Believe in it or do not believe in it, indeed those who have been given knowledge before it, when it is recited to them, they fall on their faces in prostration".

O Prophet (SAW) say to them, "Believe in it or do not believe in it. Those who have knowledge of previous scriptures know the reality of the Quran and who it was revealed to. When it is recited to them they fall into prostration crying".

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١١٨﴾

17:108: And they say, "Glory be to our Lord, indeed the promise of our Lord will surely be fulfilled".

And they say glory be to our Lord. What an amazing Book it is. Indeed, the promise of our Lord is fulfilled which we read about previously in the Torah.

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١١٩﴾

17:109: And they fall upon their faces crying and it makes them more humble.

This is the Quran which is indeed the word of Allah (SWT). They are affected by it and they fall in prostration to Allah (SWT) and they become more humble.

This is the 4th verse of prostration (sajdah) in the Quran.

The Holy Quran contains 14 verses of prostration, in which it is obligatory to prostrate (make a sajdah) at the end of either reading or listening to the verse.

قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَنَ ۗ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١٢٠﴾

17:110: Say, "Call upon Allah or call upon the Beneficent, whichever you call upon, He has the best names. And do not raise your voice in prayer, nor be silent, but seek the middle between them".

Prayer or Salah has many different meanings but most scholars have explained it in two different ways. The first is as a prayer and the second is as a supplication. When Prophet (SAW) and his companions (RA) prayed at the Kabah, the disbelievers would gather around them and make noises to disturb them. For this reason it was advised not to raise your voice too much in prayer nor to be completely silent. Allah (SWT) has the most beautiful names, whichever name you use to call upon Him.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّلِّ
وَ كِبْرَهُ تَكْبِيرًا ۝

17:111: And say, "All praise is for Allah Who has not taken a son, and He has no partner in His Kingship, and Who has no helper to save Him in times of weakness, and magnify His magnificence".

O Prophet (SAW)! Say "All praises are for Allah (SWT)". He is alone in His attributes and characteristics. There is no sign of weakness in Him for which he would need any helper. This is the reason He has no children because your children are your helpers in your old age. He has no partners or associates. All Magnificence is for Him, therefore magnify His Magnificence.

Chapter/Surah 18: Al-Khaf

(Revealed in Makkah, contains 111 verses, 12 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT), the Most Beneficent, the Most Merciful.

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَ لَمْ يَجْعَلْ لَهُ عِوَجًا ۝

18:1: All praises are for Allah, He Who has revealed the Book to His servant, and He did not make in it any errors.

All praises are for Allah (SWT). There is no deity except Him; it is He Who has revealed the Book (Quran) to His servant the Prophet (SAW). This confirms that Allah (SWT) has sent down the Book and that the Prophet (SAW) is not the author. There is no crookedness or errors in it.

قِيَمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَ يُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا
حَسَنًا ۝

18:2: Keeping (you) straight so that it may warn you of the severe punishment within it, and to give glad tidings to the believers who do good deeds that they shall have a good

reward.

The Quran itself is right. It confirms and maintains the true teaching of the previous scriptures. It guides the people in all matters of life. It also warns the polytheists and disbelievers of a severe punishment, and gives good news to those who perform good deeds. There is a great reward for those who do good deeds.

مَا كَثِيرٌ فِيهِ أَبَدًا ﴿١٨﴾

18:3: They will remain therein forever.

The recompense for the bad and the rewards for the good are forever and ever.

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿١٩﴾

18:4: And warn those who say, "Allah has taken son".

And warn those who say Allah (SWT) has taken a son. This is referring to the Christians and Jews, and the polytheists of Makkah.

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ﴿٢٠﴾

18:5: They have no knowledge of this, nor had their forefathers. It is a grievous word which comes out of their mouths. They do not speak except a lie.

They know nothing about this; neither did their forefathers whom they follow. A very grievous word comes out of their mouths. They speak nothing except a lie. They do not know the wrath they are earning.

فَلَعَلَّكَ بِخِعٍ نَفْسِكَ عَلَىٰ آثَرِهِمْ ۖ إِنَّ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا ﴿٢١﴾

18:6: Then perhaps you would kill yourself with grief over their footsteps, if they do not believe in this narration (Quran).

The word narration is referring to the Quran. Allah (SWT) said to the Prophet (SAW) that you are so kind that you want them to believe. O Prophet (SAW)! Would you kill yourself out of sorrow if they do not believe but follow in wrong footsteps? Your work is to convey the message which you have done. You do not need to worry any further about it.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٢٢﴾

18:7: Indeed, We have made whatever adornment is on the earth for it, so We may test which of them does good deeds.

Whatever is on this earth is an adornment. So that We may test you to see which of you are living excessively with worldly gains, and who is living according to his needs. Those who follow their desires should be aware of the hereafter. Both have tried in their own way, but only those who have tried for the hereafter and to please their Lord will be successful.

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

18:8: And surely We are going to make whatever is upon it a barren ground.

We will turn whatever is on the earth into a barren ground. Those who place all their efforts into the adornment of this earth should remember that one day it will all be destroyed. They should know that this is not their final destination.

أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

18:9: Do you think that the people of Kahf (the Cave) and the inscription were among Our signs a wonder?

The people of the cave and the inscription were not a wonder from Our signs. But all Our signs are a wonder.

إِذْ أَوْىءَ الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

18:10: When the youths found shelter in the cave, they said, "Our Lord! Grant us mercy from Yourself and prepare a better guidance for us".

The people of the cave were a few youths who ran away from their city in order to safeguard their belief and they took refuge in a cave. There are differing opinions about whom or what these people were. Some scholars have the opinion that they were Christians whilst some say they were people from before Christianity. The king at the time was called Daqyanoos. He was a tyrant and an oppressor and forced the people to worship idols. A few youths discussed and decided they would not leave the religion of Allah (SWT). They thought it is better for them to run away from the city. These youths are called the companions of the cave.

فَضْرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

18:11: So We patted on their ears (lulled them to sleep) for many years in the cave.

When they reached the cave and lay down to rest We patted on their ears. Similar to when a mother gently caresses her child to send him to sleep. The tapping of Allah (SWT) was so gentle and comforting that they went to sleep for many years.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾

18:12: Then We raised them so that We can show which of the two groups calculated the time limit.

Then We awakened them so that We could show which of the two groups could calculate the correct time of their sleep. The two groups mentioned here may be referring to the groups of youth, or it may mean one group of youth and the other is the people of the city which they had fled.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَاهَهُم بِالْحَقِّ ۖ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾

18:13: We narrate to you their story with the truth. Surely, they were youths who believed in their Lord and We gave them more guidance.

O Prophet (SAW)! Now We will narrate to you the true story. There were a few youths who were guided and believed in Us, and so We extended their guidance. We gave them the honour of Our friendship.

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا
لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾

18:14: And We made their hearts firm when they stood and said, "Our Lord is the Lord of the skies and the earth, we do not call upon any other deity except Him. Otherwise then we would have surely spoken an excessive transgression".

And We made their hearts firm when they migrated for their faith and religion. This gave them the ability to be patient and endure difficulties. They remained steadfast upon their beliefs when the king summoned them and forced them to worship the idols. This is the reason We increased them in guidance. They said, "Our Lord is He Who is the Lord of the skies and the earth. If we were to call upon any other deity then we would be unjust".

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِ إِلَهِةٍ لَوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَنٍ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّن
افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

18:15: "These, our people have taken deities besides Him. Why do they not bring any clear evidence for them? And who is more unjust than the one who invents a lie against Allah?"

These are our people who have taken other deities besides Allah (SWT). Why do they not bring any clear evidence in their favour if they are truthful in their belief? There is no one more unjust than them if they are unable to produce evidence. The one who invents lies against Allah (SWT) is in reality the biggest liar.

وَإِذْ اعْتَرَفْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ فَأَوْا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَ
يُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾

18:16: "And when you part from them, and those whom they worship besides Allah, find shelter in the cave. Your Lord will spread His Mercy over you and will make your matter easier for you".

The youths discussed between themselves and said they should find somewhere else to live since they had parted from the false worshippers. They said they could find shelter in the cave. They said Our Lord will bestow His Mercy upon us and will make our affairs easier. He will

create resources for us, therefore have trust in Him.

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزْوُرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ
وَهُمْ فِي فَجْوَةٍ مِّنْهُ ۗ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ ۗ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ
وَلِيًّا مَّرْشِدًا ﴿١٧﴾

18:17: And you would see the sun when it rises, passing beside the cave on the right, and when it sets it misses them from the left, and they are in a wide open space thereof. That was from the signs of Allah. Whomsoever Allah guides is the rightly guided. And whomsoever He leaves astray, you will never find for him any helper or guider.

Do you not see the wonder of the cave which is spacious from the inside, and you are able to reside within it with ease? It avoids the cave from the right when you see the sun rising. It goes around the cave to the left when it sets. Missing them even though it is an open space. This is a sign from Allah (SWT). Everyone thinks that they are rightly guided, but in reality only the one guided by Allah (SWT) is rightly guided. Surely, you will not find a helper or protecting guide for the one who is left astray by Allah (SWT). From this we learn that helpers and guiders (friends of Allah (SWT)) are a means and resource of guidance. A person who becomes a close friend of Allah (SWT) is made a means of guidance by Allah (SWT). The friends of Allah (SWT) live their lives according to the Quran and Sunnah.

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۗ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۗ وَكَلْبُهُمْ بَاسِطٌ
ذِرَاعَيْهِ بِالْوَصِيدِ ۗ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَ لَمَلَّتَ مِنْهُمْ رُعْبًا ﴿١٨﴾

18:18: And you would think they are awake but they are sleeping. And We turn them over to the right and to the left, whilst their dog stretched his forelegs at the entrance. Had you looked at them you would surely turn back running, and you would surely turn away from them in terror.

There was a dog with the youths who had stretched his forelegs across the entrance of the cave. This is a common habit of the animal. It appeared as though he was guarding the entrance. This was due to the help of their Lord, so that no other wild animal could enter the cave and disturb their sleep. If you were to look at them you would run back in terror.

وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۗ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۗ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ
يَوْمٍ ۗ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ۗ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ
أَيُّهَا أَرْكَىٰ طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ ۚ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

18:19: So like this We raised them so that they could question each other. One from amongst them said, "How long have you stayed here?" They replied, "A day, or part of a day". They said, "Your Lord knows best how long you stayed. So send one of you with this silver coin of yours to the city, so he will see which food is the purest, and bring provision

for you from it and he should be cautious. And let no one be aware of you”.

We kept them asleep for a long period similarly we raised them so that they could question one another. One of them asked, “How long have you remained here?” They said, “A day, or part of a day”. When they could not come to a decision, they said, “Leave this matter to Allah (SWT). He knows best how long we remained in the cave”. When the youths woke up they were hungry. They decided to send one person with money so that he could bring clean and pure food to eat. They decided that the one who goes must not let anyone know about them.

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ﴿٢٠﴾

18:20: “Indeed, if they come to know about you they will stone you, or make you return to their religion, and you will never be successful”.

If they find out about us then the people of the city will stone us to death, or they will force us to accept their religion. If this happens then we will never be successful in our mission.

وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ
بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رُبُّهُمْ أَعْلَمُ بِهِمْ ۗ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ
لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾

18:21: And similarly We caused them to be found, so the people would know that Allah’s promise is true, and there is no doubt in the Day of Judgement. When they were quarrelling with each other about their matter, they said, “Make a structure over them, their Lord knows them best”. Those who prevailed over the others in their matter said, “Surely, we will make a mosque over them”.

We informed them so that they would know that Allah (SWT’s) promise of the Day of Judgement was the truth. We will raise the people on the Day of Judgement, just like We raised them after a long time. When one of the youths was sent to the city to bring back food, he saw that everything had changed. When he paid for the food the shop owner was surprised to see the silver coin. He called the other shop keepers. They were all confused and wondered how the youth had the coin. The coin was over three hundred years old. They found out what had happened after discussing the matter. They realised that these were the youths who had disappeared during the time of king Daqyanoos. At that time Christianity was in its prime and the king himself was a Christian. There were two types of people amongst them at that time. One group believed that there was life after death and the other believed in nothing. The king wanted a solution to this problem which Allah (SWT) solved through this incident. The people of the city learned that if Allah (SWT) could raise a person after three hundred years then He could do the same on the Day of Judgement. Their conflict was resolved after this incident. Some people suggested making a structure around the area where they lay, so that people could go and pay their respects. Some scholars use this incident and say it is acceptable to build structures around graves. Those who make structures around graves nowadays use this verse as evidence. In our Shariah it is not permissible to build a structure on top of a grave. It does not mean that you cannot build a structure around the grave. The biggest proof for this is the

Prophet (SAW's) Roza Mubarak (Grave). Prophet (SAW) was buried in the Hugrah (house) of Ayesha (RA) and a structure was built around the grave which has a roof. The rightly guided Khalifs and other companions (RA) were present at the time when this structure was built. No one complained that it was wrong or stopped it. If this was only meant for the Prophet (SAW) then why are Abu Bakr (RA) and Umar Farooq (RA) also buried under that same structure? We should consider all things before giving any Fatwa (legal opinion or ruling). We should not say the Ummah is committing Bid'ah and creating innovations without first having knowledge. And if people say that you cannot make a mosque near the grave of pious people (friends of Allah (SWT)), they should look at the Prophet (SAW's) mosque and Jannat Al-Baqi which are nearby. The only thing we need to be sure of is that people do not begin worshiping those who are buried there.

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ ۖ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۗ
وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۗ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ
فِيهِمْ إِلَّا مِرَاءً ظَهْرًا ۗ وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ۗ

18:22: They will soon say, "They were three, the fourth was their dog", and they will say, "There were five, the sixth was their dog". They throw stones without seeing (guessing). And they will say, "There were seven and the eighth was their dog". Say, "My Lord knows their number. None knows them except a few. So do not argue about them except for an obvious argument. And do not ask anyone about them".

Now the people will begin arguing with each other about how many there were. Some will say that there were three and the fourth was their dog. Some will say there were five and the sixth was their dog. They are simply guessing. They throw stones with their eyes closed hoping to hit a target. And some will say that there were seven and the eighth was their dog. O Prophet (SAW)! Say, "My Lord knows best their number, or only a few know". Abbas (RA) was one of the few and he proved from the Quran that the companions of the cave were seven and the eighth was their dog. This verse also proves that there were seven and the eighth was their dog. We can explain this by looking closely at the verse. In the first sentence it mentions the numbers but the word 'and' has not been included between the number of people and the dog. But if you look at the sentence where seven people are mentioned the words 'and the eighth was the dog' has been used. The sentence after this does not say that they are throwing stones blindly. Therefore, most scholars say that there were in fact seven and the eighth was their dog. Allah (SWT) knows best.

وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۗ

18:23: And do not say about anything, "I shall certainly do this tomorrow".

The Jews told the polytheists of Makkah to find out what had happened in the incident of the cave. Upon this the Prophet (SAW) said, "I will tell you tomorrow". The Prophet (SAW) thought that Jibraeel (AS) would come with revelation and then Prophet (SAW) would inform the people tomorrow. But Jibraeel (AS) did not come till fifteen days later. The polytheists began to

ridicule the Prophet (SAW) and so he was deeply saddened by this. Jibraeel (AS) came down in the end and informed Prophet (SAW) about the incident. Jibraeel (AS) said to the Prophet (SAW) that whenever you say, "I will do this tomorrow" or mention something about the future, always say, "If Allah (SWT) wills".

إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾

18:24: Except "If Allah wills". And remember your Lord when you forget, and say, "Soon my Lord will guide me to what is closer than this, in guidance".

Those who are close to Allah (SWT) and always remember Him have taken a specific meaning from this verse; if you forget about Allah (SWT) then say His name as soon as you remember. O Prophet (SAW), say, "I hope that soon Allah (SWT) will guide me to what is closer than this, to the right path".

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾

18:25: And they remained in the cave for three hundred years and added nine.

The companions of the cave remained there for three hundred and nine years. These years are calculated by the sun and the moon.

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ۗ لَهُ غَيْبُ السَّمٰوٰتِ وَالْأَرْضِ ۗ أَبْصِرْ بِهِ وَأَسْمِعْ ۗ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ ۗ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

18:26: Say, "Allah knows best how long they remained. For Him is the unseen of the skies and the earth, He sees it all and hears it all well. There is no one other than Him as a helper and He does not associate anyone in His command".

If anyone disagrees about how long they stayed then Allah (SWT) knows best how long they stayed. He has knowledge of the unseen in the skies and the earth. He is All-Seeing and All-Hearing. There is no associate in His legislation or His command. He controls everything and has authority over everything.

وَآتِلْ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۗ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾

18:27: And recite what has been revealed to you from the Book of your Lord. No one can change His words and you will never find a refuge besides Him.

O Prophet (SAW)! Continue reciting that which has been revealed to you from your Lord. Inform the Ummah (people) about it, and that which has been revealed about the companions of the cave which is the truth. Do not listen to the meaningless arguments of the disbelievers. No one can change the words of Allah (SWT) and there is no one who can give you refuge besides Him.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ

عَنْهُمْ ۚ تُرِيدُ زِينَةَ الدُّنْيَا ۗ وَلَا تُطِيعُ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ
 أَمْرَهُ فُرُطًا ﴿٢٨﴾

18:28: And keep yourself patient with those who call upon their Lord in the morning and evening, wanting His acceptance. And do not let your eyes overlook them while wanting the adornment of this worldly life. And do not follow one whose heart We have left heedless of Our remembrance, and who follows his desires and has exceeded in his affairs.

This verse mentions those companions (RA) who were very poor but had very strong faith. They would remember Allah (SWT) and learn about the religion morning and evening, wanting His acceptance. Most of them would sit with the Prophet (SAW). The disbelievers of Makkah always looked for excuses not to sit with the Prophet (SAW). The disbelievers would complain by asking how they could sit with lower class people. They would also say that they would come and sit in the company of Prophet (SAW) if the lower class people were asked to leave. The Prophet (SAW) might have agreed to this so that the disbelievers could have the opportunity of accepting and entering Islam. But Allah (SWT) sent a clear revelation that Prophet (SAW) must not do this. Allah (SWT) told Prophet (SAW) to concentrate on those who want to sit with him and want to learn the religion. You must not follow or obey those whose hearts We have left heedless of Our remembrance. These people are those who followed their own desires and their matter has exceeded the limits/boundaries set by Allah (SWT).

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا
 أَحَاطَ بِهَمِّ سُرَادِقُهَا ۗ وَإِنْ يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۗ بِئْسَ
 الشَّرَابُ ۗ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

18:29: And say, "It is the truth from your Lord, so whoever wills let him believe, and whoever wills let him disbelieve". Surely, We have prepared for the wrongdoers a fire, whose walls will surround them. And if they call for relief, they will be relieved with water like molten brass, it will scald their faces. Wretched is the drink. And evil is the resting place.

Say, "The truth is that which has come from your Lord, now whoever wills, let him believe, and whoever wills, let him disbelieve". Good and bad have been made clear. Now choose whatever you want. You have been given the choice, but the outcome is not in your hands. We have prepared hellfire for the wrongdoers, whose walls will surround them. These walls are made of fire. They will be given water like molten brass when they feel thirsty and ask for water. It will scald their faces and it is wretched drink. Hellfire is an evil resting place.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

18:30: Indeed, those who believe and do good deeds, We will not let the reward for those who do good deeds go to waste.

The beauty of the Quran is that it always mentions hell and heaven together. This is so that some people may be afraid and turn to the right path. Whilst others will want to do righteous deeds in order to earn a place heaven. Indeed, We will not let the reward for those who do good deeds go to waste. They will be rewarded most highly.

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ
ثِيَابًا خُضْرًا مِّنْ سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نِعَمَ الثَّوَابِ ۗ وَحَسُنَتْ
مُرْتَفَقًا ۗ

18:31: Those are the ones for whom heaven is their perpetual residence, in which rivers flow beneath. They will be adorned with bracelets of gold, and they will wear garments of fine silk and brocade, reclining therein on adorned couches. Excellent is their reward. And a good resting place.

We do not waste the reward of the righteous. Their residence will be heaven, in which rivers flow beneath. And they will be adorned with gold bracelets and given garments of fine silk and brocade to wear. You cannot give examples from this world in order to fully understand these things. This is because gold and silk is forbidden for men in this world. Therefore, those who leave things like silk and gold in this world will be adorned with them in heaven. They will recline with respect and peace upon adorned couches. What an excellent reward and an excellent resting place heaven is.

وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا
بَيْنَهُمَا زَرْعًا ۗ

18:32: And tell them the example of two men; We made for one of them two gardens of grapes, and We surrounded them with palm trees, and We made between both of them a field of crops.

Who are the two men mentioned in this verse? We do not have an explanation for who they were. However, one was a believer and the other was a disbeliever. The disbeliever had two gardens in which there were grapes and other fruits, and they were surrounded by palm trees. In between these two gardens there was a field of crops. Both gardens produced plenty of fruit and vegetables.

كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكْلَهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا ۗ وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ۗ

18:33: Both gardens gave plentiful produce and did not fall short thereof of anything. And We caused a river to gush forth within them.

Both gardens produced plenty of fruit and crops. There was a river between both gardens and so they did not rely on rainwater to water the field and grapevine.

وَكَانَ لَهُ ثَمَرٌ ۚ فَقَالَ لِحَابِيهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿١٨٣٤﴾

18:34: And for him were fruits. So, he said to his friend while speaking to him, "I am greater than you in wealth, and I have more men".

One of the two men was very wealthy and had many fruits. He also had a larger family. It is often the case that a person becomes arrogant when he is wealthy and has a large family. This man was telling his friend that he was wealthier than him and had more respect due to his large family.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ ۚ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿١٨٣٥﴾

18:35: And he entered his garden while he was unjust to himself. He said, "I do not think that this will ever perish".

He entered the garden while speaking to his companion with arrogance. And said, "I do not think that this business of mine will ever perish".

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۚ وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿١٨٣٦﴾

18:36: "And I do not think that Judgement Day will come. And indeed if I should return to my Lord, surely I will find a better place than this as a return".

The man thought he would not have received all his things if he had been in the wrong. He thought that his possessions proved that he was on the right path. He did not believe that Judgement Day would ever come. And even if it did, then he would return back to his Lord and that he would have better than this as a return. There is another verse similar to this in Surah 41 (Fussilat) verse 50 and Surah 19 (Maryam) Verse 77.

Reference Surah 41 (Fussilat) Verse 50;

وَلَئِن أَدْقَنَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَّسَّتْهُ لَيَقُولَنَّ هَذَا لِي ۚ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۚ وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا ۚ وَلَنُذِيقَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿١٨٣٦﴾

Reference Surah 19 (Maryam) Verse 77;

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِينَ مَالًا وَوَلَدًا ﴿١٨٣٧﴾

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿١٨٣٧﴾

18:37: Said his companion to him while speaking to him, "You deny Him Who has created you from clay, and then from a sperm-drop, and then proportioned you as a man".

His believing companion said to him as a reminder, "You are disbelieving in your Lord, He Who has created you from clay and then from a sperm-drop". Meaning that the father of mankind Adam (AS) was created from clay and then his progeny was started from a sperm-drop. Then man was proportioned by Allah (SWT).

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾

18:38: "But as for me, Allah is my Lord and I do not associate anyone with my Lord".

Allah (SWT) created both of us. He is my Lord and no one is associated with Him when He created. But you do not believe in Him.

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِن تَرَنِ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

18:39: "And why when you entered the garden, did you not say, 'If Allah wills, there is no strength except from Allah?' Although you see me less than you in wealth and children".

When they entered the garden, the believer said, "Why did you not say that all that I have has been given to me by Allah (SWT), and it will remain with his will? Although you see me less than you in wealth and children".

فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾

18:40: "I hope my Lord will give me better than your garden, and send upon it a punishment from the skies and it will become a smooth dusty (barren) land".

I hope in the near future my Lord will give me more than your garden, and He may send a punishment from the skies to destroy it, or it may become a barren dusty land.

أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾

18:41: "Or its water becomes dry, and you do not have any power to bring it back".

Or its water sinks into the earth and you are not able to bring it back. Whatever happens in our lives is happening with the grace of Allah (SWT) and so we should be grateful and thankful.

وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا آنَفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾

18:42: And his fruits were encompassed, so he began to rub his hands in dismay over what he had invested on it while it had collapsed on its trellises, and he said, "Oh I wish I had not associated anyone with my Lord".

In the end what happened to the garden was exactly what his companion had said. The words spoken by those close to Allah (SWT) often come true. Then when he saw that his garden was

destroyed he regretted and said, "Oh I wish I had not associated anyone with my Lord".

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ٣٣

18:43: And there was no team that could help him, other than Allah, and nor could he take revenge.

Then he was embarrassed due to the loss he incurred. He thought that if he had not associated anyone with Allah (SWT) then he would not have incurred loss. There was no one who could help him other than Allah (SWT). Nor could he call upon anyone to help him in order to take revenge.

هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ ٣٤ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا

18:44: Here is the true authority of Allah. And He is better in reward and is better for the hereafter.

In times like these only Allah (SWT) can help. It is times like these when every believer and disbeliever finds out that there is no one to help them other than Allah (SWT).

وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ ٣٥ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا

18:45: And give them the example of this world, like the water We send down from the skies and the vegetation of the earth mingles with it, and then becomes dry and is scattered by the winds. And Allah has power over all things.

In this verse the temporary beauty of this world has been described as an example. Like when rain falls down on dry land and it comes to life, and the vegetation mingles in the earth. But after a few days it becomes dry and the wind scatters it everywhere. This world is similar in that people remain in it for a limited time and then disappear, but they forget that they will perish and as will this world. Allah (SWT) has complete control and power over everything.

الْمَالُ وَالْبَنُونَ زِينَةُ الدُّنْيَا ٣٦ وَالْبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

18:46: Wealth and sons are the adornment of this world, but good deeds will remain, they are better with your Lord for a reward and better for hope.

Wealth and sons are an adornment only for this world. Those who think that their sons and wealth are everything lose their hereafter over them. The Quran also states that your wealth and your children are a test for you.

Reference Surah 8 (Al-Anfal) Verse 28;

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ٢٨ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

Your good deeds are better for you as a reward from your Lord and better for one's hope in the hereafter. In Ahadith this has been called a continuing charity - Sadaqah Jariyah. Such as building a mosque or well, or school, or a bridge, or hospital for the poor with free treatment. These and other good charities constantly continue to provide benefit to others and so are considered continuing charities - Sadaqah Jariyah.

وَيَوْمَ نُسَبِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً ۗ وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ۗ

18:47: And the Day We will remove the mountains and you will see the earth exposed, and We will gather them all and We will not leave anyone.

Even the mountains will not remain On the Day of Judgement. They will be removed and they will fly into the air like cotton. The entire earth will be exposed and become a smooth dusty ground. There will be no hiding place and Allah (SWT) will gather everyone together, and no one will be left.

وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا ۖ لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۖ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ۗ

18:48: And they will be presented before their Lord in rows. "Indeed, you have come to Us as We created you the first time. But you thought that We would never fulfil the promise of this appointment".

You will be presented before your Lord in rows. And no one will be able to escape this. On this Day, those who thought that this would never happen will be before Us naked, just as We created you without clothing the first time. Did you think that this promise would never be fulfilled?

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۗ وَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ۗ

18:49: And the book (of deeds) will be presented, and you will see the criminals afraid of it due to what it contains, and they will say, "Oh woe to us! What is this book that leaves nothing small or great, but it has been accounted within it?" And they will find present what they did. And Your Lord will not be unjust upon anyone.

And the book of deeds will be presented, meaning whatever you have done in this world will be presented to you. When they see this, criminals will shiver with fear and say, "Oh woe to us! What is this book that it leaves nothing small or great, but everything has been written in it?" This is the reason it states in another verse that everyone will see the smallest and greatest deeds. No one will be treated unjustly on that Day.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۗ^ط
 افْتَحِذُوْنَهٗ وَذُرِّيَّتَهٗ أَوْلِيَآءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۗ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

18:50: And when We said to the angels, "Prostrate to Adam", so they prostrated except Iblis (Satan). He was of the jinn and he disobeyed the command of his Lord. Do you take him and his descendants as friends other than Me while they are your enemies? Wretched it is for the wrongdoers as an exchange.

The angels were told to prostrate to Adam (AS). The explanation regarding this can be found in Surah 2 (Al-Baqarah) Verse 34 and Surah 7 (Al-A'raf) Verse 11. But Satan did not prostrate, he was of the jinn. This is the reason he disobeyed the commandment of Allah (SWT). He claimed to Allah (SWT), "You have created me from fire and Adam (AS) from clay; therefore I am superior to him". Some people think that Satan was an angel. This verse clarifies the truth and proves that he was not an angel. Another word used here mentions that Satan and his descendants are your enemies; this also clarifies the point because angels do not have descendants. The recompense for the one who leaves Allah (SWT) and joins Satan and his descendants will be accordingly.

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ ۗ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

18:51: I did not take them as witnesses of the creation of the skies and earth, or their own creation, and I am not going to take (witnesses) those who lead astray as helpers.

I did not call them to witness when I created the skies and the earth. They were not associated with Me in the making of this universe nor are they witnesses upon their own creation. This is My own creation, so how can they be My associates? Then they lead others astray from My straight path. How can I take them as My helpers when I am Self-Sufficient?

وَيَوْمَ يَقُولُ نَادُوا شُرَكَآءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ
 مَوْبِقًا ﴿٥٢﴾

18:52: And the Day when He will say, "Call upon those whom you claimed as My associates". So they will call them but they will not answer them, and We will place in between them a barrier.

And on that Day Allah (SWT) will say to them, "Call upon those who you associated with Me". They will call them but their associates will not respond. Allah (SWT) will place a barrier between both of them and they will not be able to go near each other.

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ۗ ﴿٥٣﴾

18:53: And the criminals shall see the fire and think they are about to fall into it, and they will not find anywhere to run.

The criminals will see the fire of hell. It will be visible from far away and they will be certain that they are about to fall into it, and that there is no other way out for them. They will try to run away from it but they will not find anywhere to hide or run.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۗ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾

18:54: And indeed We have repeatedly stated in this Quran every kind of example for the people. And mankind is more prone to dispute, more than anything else.

We have described in every way and with different examples in order to explain to the people. We repeated the verses again and again to make them understand. Mankind is more prone to dispute and arguments, but the advice and reminders do not have any effect on him. He always finds something to argue about and dispute.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾

18:55: And nothing has prevented people from believing when guidance has come to them, and from asking forgiveness from their Lord, except the ways of the previous (people) befalls them, or the punishment reaches before them.

The people should have changed due to all the guidance and help provided by Allah (SWT). They should have asked for forgiveness for their previous mistakes. Instead of doing this they adopted the ways of those who came before them. So they too will receive the punishment like their predecessors.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۗ وَيُجِدِلُ الَّذِينَ كَفَرُوا بِالْبَطْلِ لِيُذْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٦﴾

18:56: And We do not send prophets except as bringers of glad tidings and as warners. And those who disbelieved dispute with falsehood so they can remove the truth with it. And they made a mockery of My signs and that which they were warned about.

We send prophets so that they can bring glad tidings to those who believe. And to inform them that Allah (SWT) is pleased with them and that their destination will be heaven. They also warn the wrongdoers of the punishment of hellfire. But these wrongdoers mock the signs of Allah (SWT). Sometimes they say that the prophets are only normal human beings like them. They make these excuses because they do not want to listen.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ ۗ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۗ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾

18:57: Who is more unjust than one who has been reminded with the verses of His Lord and he turns away from them and forgets that which he sent forward with his own

hands? Indeed, We have placed over their hearts a covering so that they do not understand it and there is a plug (deafness) in their ears. And if you call them towards guidance then surely they will never receive guidance, ever.

Who is more unjust than the one who has been reminded with the verses of His Lord, but he turns away from them and forgets his actions and what he has sent forward with his own hands? We have placed a covering over their hearts due to their stubbornness and arrogance. This means that they do not have the ability to accept guidance. Even if you invite them towards guidance they will not be able to receive it. This is because they are not ready for it and it is their own doing. That is why Allah (SWT) has covered their hearts.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ط لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا الْعَجَلُ لَهُمُ الْعَذَابُ ط بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْيلاً ﴿٥٨﴾

18:58: And your Lord is All-Forgiving and Most Merciful. If He were to seize them due to their actions, then indeed He would bring the punishment sooner. Rather there is a promise for them and surely they will never find a shelter except Him.

O Prophet (SAW)! It is the commandment of you Lord; The All-Forgiving and Most Merciful, that He is giving them time. Otherwise if He were to hold them to account then they would not be able to save themselves, not even for a second.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾

18:59: And these are the cities which We destroyed when they wronged, and We made the promise of an appointed time for their destruction.

The words 'these are the cities' refers to the people of Aad, Thamud, Shohaib (AS) and Lut (AS). All these people lived in cities near Makkah. We destroyed them when they wronged and their wrongdoings exceeded the limits. The appointed time of their destruction was fixed by Us.

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرُهُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

18:60: And when Musa said to the youth, "I will not stop until I reach the place where the two rivers meet, or I will continue to walk for a long period".

Musa (AS) was commanded to meet Khizar (RA) through revelation, so that he could observe the knowledge that had been given to Khizar (RA). Musa (AS) was told by Allah (SWT) that he would find Khizar (RA) where the two rivers met. The names mentioned in this explanation have been taken from the riwayat (tradition/narrative) by Ubay Bin Kaab. Musa (AS) took Yosha Bin Noon (AS) with him when he began the journey.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

18:61: When they reached the junction (of the two rivers) they forget their fish, so (the fish) it made its way through the river, slipping away.

When Musa (AS) and Yosha Bin Noon (AS) set off on their journey they took a fish with them as

provision for food. But when they reached the junction of the rivers the fish jumped out of the bag and swam away.

فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿١٦٢﴾

18:62: So when they went forward, he (Musa) said to his youth, "Bring our breakfast, we are indeed tired due to this journey".

During the journey Musa (AS) felt tired so he told Yosha Bin Noon (AS) to bring the fish so that they could eat their morning meal because the travelling had made them tired.

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ
وَآتَخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿١٦٣﴾

18:63: He (the youth) said, "Did you see when we found the shelter near the rock? Indeed I forgot about the fish, and I only forgot because Satan wanted me not to mention it to you. And it (fish) made its way through the water amazingly".

When Musa (AS) asked his boy to bring the fish, the boy replied, "The fish has gone into the water amazingly. I would have told you about this but Satan made me forget". In this incident Musa (AS) took his food with him, which proves that prophets are humans and have human needs. They also get hungry and thirsty. In this verse, Musa (AS) also mentions that he was tired. This means it is not a bad thing to mention hunger and tiredness. We must take note that he only mentioned it and that he never complained.

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ ﴿١٦٤﴾ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿١٦٥﴾

18:64: (Musa) Said, "This is what we were looking for," so they returned back following their footsteps on the path they had come searching.

After listening to Yosha Bin Noon (AS), Musa (AS) said, "This is the place we were looking for, so let us go back to that place". Then they turned back following their own footsteps.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا ﴿١٦٥﴾

18:65: So they found one of Our servants (from among Our servants) whom We blessed with mercy from Ourselves and We taught him knowledge from Us.

When Musa (AS) reached the place where the fish jumped into the water, he saw Our servant whom We had blessed. The servant was called Khizar (RA) and the knowledge he knew was called علم لدنى - a theological divine knowledge which comes directly from Allah (SWT). This knowledge cannot be obtained in colleges or universities or other academic institutions. Allah (SWT) sent Musa (AS) to meet Khizar (RA) so that he could observe Khizar (RA's) knowledge. Some people have an incorrect belief and think that Musa (AS) only had knowledge of Shariah and not knowledge of Sufism (Tareeqat), and that Musa (AS) went to learn this knowledge from Khizar (RA). These people do not understand that there is no difference between Shariah and

Sufism (Tareeqat), as mentioned in Surah 72 (Al-Jinn) verse 16.

Reference Surah 72 (Al-Jinn) Verse 16;

وَأَنْ لَّوِ اسْتَقْمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴿١٦﴾

So we learn that following Shariah is actually what Sufism (Tareeqat) is.

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا ﴿١٦﴾

18:66: Musa said to him, "Can I travel with you so that you may show me the good you have been taught?"

Musa (AS) introduced himself to Khizar (RA) and asked, "Can I travel with you so that you may show me what you have been given?" According to one riwayat (tradition/narrative) from Ibn Abbas (RA), the knowledge given to Musa (AS) was regarding religion. Musa (AS) was informed about other things as well but he was not appointed to carry out these responsibilities. Mujaddid Alf Sani (Ahmad al-Faruqi al-Sirhindi) has explained that Khizar (RA) was a Wali (friend of Allah (SWT)) who had a long life and had passed away. Those who claim to have met him now have in fact met the soul of Khizar (RA). If the soul had come with the body then everyone would be able to see him.

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿١٧﴾

18:67: Khizar said, "Surely you will not have patience with me".

When Khizar (RA) found out that Musa (AS) wanted to travel with him he said, "You will not have the patience to travel with me".

وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿١٨﴾

18:68: "And how will you have patience upon that which you do not have complete knowledge?"

Khizar (RA) said to Musa (AS), "How can you be patient about things which you have no complete knowledge of?" People should not take this to mean that Khizar (RA) had more knowledge than Musa (AS). This is because Musa (AS) had more knowledge than Khizar (RA), but occasionally Allah (SWT) chooses between angels and Wali (friends of Allah (SWT)) for particular work.

قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿١٩﴾

18:69: (Musa) Said, "Soon you will find me patient if Allah wills and I will not disobey your command".

Musa (AS) answered Khizar (RA) and said, "If Allah (SWT) wills, you will find me patient. And I will not interfere in your matters".

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا ﴿٦٧﴾

18:70: He (Khizar) said, "If you travel with me then do not ask me about anything. Until I mention it to you".

Khizar (RA) said, "If you follow me then do not ask me about anything. Until I mention it to you".

فَانْطَلَقَا^{٦٨} حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا^{٦٩} قَالَ أَخْرَقْتُهَا لِتُغْرِقَ أَهْلَهَا^{٧٠} لَقَدْ جِئْتَ شَيْئًا

إِمْرًا ﴿٦٨﴾

18:71: So they set off until they boarded the boat, and (Khizar) tore it open. (Musa) said, "Have you torn it open to drown its people? You have certainly done a grave thing".

Musa (AS) and Khizar (RA) set off and soon they reached a river and in this river they got onto a boat. The people on the boat recognised Khizar (RA) and they did not take any money from him. Khizar (RA) tore open the boat when the boat reached the shore. When Musa (AS) saw this he was shocked and said, "Are you trying to drown the people on the boat?"

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧١﴾

18:72: (Khizar) said, "Did I not say, indeed you will never be able to have patience with me".

Khizar (RA) said to Musa (AS), "Did I not say that you will not be able to be patient with me".

قَالَ لَا تَأْخُذْ بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٢﴾

18:73: (Musa) said, "Do not hold me to account because I forgot, and do not make my matter difficult".

Musa (AS) said, "Do not blame me because I forgot, and do not make my matters difficult for me".

فَانْطَلَقَا^{٧٣} حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ^{٧٤} قَالَ أَقْتَلْتَنِي بِنَفْسٍ غَيْرِ نَفْسِي^{٧٥} لَقَدْ جِئْتَ شَيْئًا

تُكْرًا ﴿٧٣﴾

18:74: So they set out, until they met a young lad and he (Khizar) killed him. (Musa) said, "Have you killed an innocent soul while he did not kill anyone? Indeed, you have done a deplorable thing".

Then when they set off again they saw some young lads playing, and Khizar (RA) killed one of the boys. Musa (AS) asked "What have you done here? You have killed an innocent boy". Musa (AS) could not understand it and to him it appeared to be completely against the Shariah.

Part 16

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٤٥﴾

18:75: (Khizar) said, "Did I not say to you that you will not be able to be patient with me?"

When Musa (AS) asked the second question, Khizar (RA) replied, "Did I not say that you will not be patient with me?" I am responsible for certain matters which go against the Shariah and you will not be able to remain silent over them.

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي ۚ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٤٦﴾

18:76: (Musa) said, "If I ask you about something after this, do not keep me with you. Indeed you have obtained an excuse from me."

Musa (AS) said, "If I ask you about something after this, do not keep me as your companion. You have obtained an excuse from me. I will have no objections."

فَانْطَلَقَا ۗ حَتَّىٰ إِذَا آتَىٰ أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۗ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٤٧﴾

18:77: So they set off until they reached the people of a town and they asked for food from the residents. But they denied any hospitality and found a wall which was about to collapse, so he (Khizar) restored it. Musa said, "If you wanted then surely you could have taken a payment for it."

So they set off again until they reached a town. They asked the residents for food and were denied any hospitality; the residents were very miserly people. Being hospitable is a part of Shariah and also a part of humanity. The Prophet (SAW) has ordered us to respect guests and look after them. In this town they found a wall which was about to collapse which Khizar (RA) restored. When Musa (AS) saw that Khizar (RA) had not taken any payment after restoring the wall, he said you could have taken a payment for this wall from these miserly and inhospitable people.

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٤٨﴾

18:78: (Khizar) said, "This is parting between me and you. Now I will tell you the interpretation of that about which you were not patient."

Khizar (RA) said, "This is parting between me and you. You and I cannot travel any further together. Now I will tell you about the things for which you did not have patience."

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٤٩﴾

18:79: "As for the boat it belonged to the poor who used to work at sea, so I intended to put a defect in it as there was a king after them, he would seize the boats with force."

The boat belonged to the poor who worked at sea to earn their living. In this verse, the explanation of poor has been given. It means those who work hard but cannot fulfil their essential needs after all their efforts. Khizar (RA) said he wanted to cause defect to their boat, because further down the river there was a king who was seizing all the boats with force. When he would see that this boat had a hole in it, he would leave it. And later the poor people could mend the hole and continue using the boat. This was a benefit for them and not a loss.

وَأَمَّا الْعُلْمُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا ﴿١٧٠﴾

18:80: "And as for the boy, his parents were believers. So I had a fear that he would overburden (pressure) them with rebellion and disbelief."

And as for the boy, his parents were believers. I had a fear that he would overburden them by being disobedient and a disbeliever.

فَارَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكْوَةً وَأَقْرَبَ رُحْمًا ﴿١٧١﴾

18:81: "So we intended that their Lord would replace him with better than him in piety and more nearer to mercy."

And we intended that Allah (SWT) give them another child better than him. Someone who would be pure in faith and more merciful and kind towards his parents.

وَأَمَّا الْحِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهَا كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا طَالِعًا ۖ فَارَادَ أَنْ يُبَدِّلَهُمَا وَبَدَّلَهُمَا أَشَدَّهُمَا وَيَسْتَخْرِجُهُمَا كَنْزَهُمَا ۖ رَحْمَةً مِنْ رَبِّكَ ۗ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَدْرًا ۗ ﴿١٧٢﴾

18:82: "And as for the wall, it belonged to two orphan boys in the city, and underneath it was a treasure that belonged to them both and their father was pious. So your Lord intended that they reach their youth and take out their treasure as a mercy from your Lord. And I did not do this on my own accord. This is the interpretation of things about which you could not remain patient."

And the wall belonged to two orphans whose father was righteous. He buried treasure underneath the wall and left it in the custody of Allah (SWT). He asked, O Allah (SWT)! I leave this treasure in your care. When my children reach maturity, they will be able to remove it. Allah (SWT) fulfils the rightful wishes of His pious and righteous servants. That wall was about to collapse. Allah (SWT) wanted those orphans to reach maturity and then have their treasure. So we built the wall again for this purpose. I did not do this on my own accord; everything has been done with the will of Allah (SWT). It has been made clear that all the things Khizar (RA) did were with the command of Allah (SWT). When Khizar (RA) did these things, he used different definitions to explain his work. In the first incident about the boat, Khizar (RA) refers to making

the hole as his own action. Saying he made a hole in the boat. In the second incident, Khizar (RA) said we made the intention. So from this we learn that someone else was also working with Khizar (RA), whom no one else could see. In such circumstances, there are often others working by the will of Allah (SWT), whom we refer to as Auliya (friends of Allah (SWT)). Then Khizar (RA) said we made the intention that Allah (SWT) gives them another child better than him. From this we learn two things, firstly when a righteous person intends for something then Allah (SWT) grants their intention. And secondly, that whatever is given to a person is only given by Allah (SWT). All the tasks done by Khizar (RA) had no connection with Shariah.

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ ۖ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا ۗ

18:83: And they ask you about Zul-Qarnain. Say, "I shall recite to you a report (narration) about him".

Now the polytheists are being answered their third question. They asked Muhammad (SAW) about Zul-Qarnain. Tell them, "I shall recite to you narration about him".

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ۚ

18:84: Indeed, We established him on the earth and We gave him the means to everything.

We gave him authority in the land and We also provided him with all kinds of resources. And We made his way easy. Some scholars say Zul-Qarnain was Alexander the Great, and modern scholars say he was Cyrus the Great of Greece. However, the Quran has called him Zul-Qarnain and that is enough for us. He was a Muslim ruler.

فَاتَّبَعَ سَبَبًا ۚ

18:85: So he followed a path.

Zul-Qarnain walked upon a path.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا ۗ قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ۗ

18:86: Until he reached the place where the sun sets, and he found it setting in a spring of murky water and he found a nation near to it. We said, "O Zul-Qarnain! Either you punish them if you wish or treat them with kindness".

Zul-Qarnain set off and reached the place where the sun was setting. It was setting in a spring of murky water, and there was a nation living near the spring. We gave authority to Zul-Qarnain to either punish the people or to treat them with kindness.

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ۗ

18:87: (Zul-Qarnain) said, "Whoever does wrong will soon be punished by us, then he will

return to his Lord, then He will punish him with a severe torment.

Zul-Qarnain said we will punish whosoever is stubborn and upon disbelief. Meaning he will not be punished for his previous mistakes. Those who do not change will also be punished by Allah (SWT).

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ ۗ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ۝١١٦

18:88: And for the one who believes and does good deeds for him is a good reward. And soon We shall speak to him with an easy command.

And there will be a good reward from Allah (SWT) for the one who believes and does good deeds. And we will also treat him with ease and make his matters easier.

ثُمَّ اتَّبَعَ سَبِيلًا ۝١١٧

18:89: Then he followed a path.

Then he followed a path.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجدهَا تَطَّلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا ۝١١٨

18:90: Until he reached the place where the sun was rising, and he found the sun rising over a nation for whom We had not made a shelter against it.

Then he reached the place where the sun was rising. It was rising over a nation who had no shelter against the sunshine. This means the sun was shining directly upon them.

كَذَٰلِكَ ۗ وَقَدْ أَحْطْنَا بِمَا لَدَيْهِ خُبْرًا ۝١١٩

18:91: So like this. We had encompassed all he had in knowledge.

So wherever he went, the victories he gained, the way he dealt with the people of the city, We know everything. And there is nothing which is hidden from Us.

ثُمَّ اتَّبَعَ سَبِيلًا ۝١٢٠

18:92: Then he followed a path.

Then he followed a path.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۝١٢١

18:93: Until he reached between two mountains, he found beside them a nation who could not understand his speech.

He reached a place where there were two mountains like walls. He found beside them a nation who could not understand his speech. Yajuj and Majuj (Gog and Magog) lived on the other side of the mountain. They would come through the pass in the mountains to rob and kill the

people. The people were tired and fed up of them.

قَالُوا يَا الْقَرْنَيْنِ إِنَّ يَأْجُوتَ وَمَأْجُوتَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ
تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

18:94: (the people) said, "O Zul-Qarnain! Indeed Yajuj and Majuj (Gog and Magog) are corruptors in the land. So, shall we assign for you expenditure, that you make a wall (barrier) between us and them.

When they saw that Zul-Qarnain was a great king, the people complained to him about Yajuj and Majuj (Gog and Magog). They said we are willing to pay you to build a wall between us and them. In other words, close the pass between the two mountains.

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

18:95: (Zul-Qarnain) said, "That in which my Lord has established me is better, so assist me with strength (manpower), I shall make a thick wall (barrier) between you and them."

Zul-Qarnain said he did not need help with wealth. He said that which my Lord has given me is better. So if you want to help me then assist me with manpower. I will make a thick wall (rampart/barrier) between you and them.

أَتُونِي زُبَرَ الْحَدِيدِ ۖ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا ۗ حَتَّىٰ إِذَا جَعَلَهُ نَارًا ۖ قَالَ
أَتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾

18:96: "Bring me pieces of iron". Until when he had levelled between the two mountains, he said, "Blow!" until he made it fire, he said, "Bring it to me so that I may pour molten copper over it".

Zul-Qarnain said, assist me with materials because I need to build a wall. Some people use this verse as proof that you may seek help from others besides Allah (SWT). We ask each other for help every day and it is not considered polytheism, neither is it forbidden in Shariah. They assisted him with metal sheets and he levelled up the gap between the two mountain walls. Then he said, "Blow until it becomes a fire". The iron sheets became fire and then he said pour the molten copper over it. And then it became a strong wall.

فَمَا اسْطَعُوا أَنْ يَصْعَدُوا ۚ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ﴿٩٧﴾

18:97: So they do not have the ability to climb it and they do not have the ability to penetrate it.

A wall was built so that Yajuj and Majuj (Gog and Magog) could neither climb it nor penetrate it by any means.

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي ۖ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۗ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

18:98: Zhul-Qurnain said, "This is the mercy from my Lord. But when the promise of my Lord comes He will shatter it into pieces (level). And the promise of my Lord is always true."

Zhul-Qurnain thanked Allah (SWT) and said this is a Mercy from my Lord, and now Yajuj and Majuj (Gog and Magog) are unable to climb or break the wall. When the promise of my Lord comes, this wall will be levelled and the promise of my Lord is always true.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾

18:99: And We left some of them on that day to surge over others, and then the horn shall be blown and We shall gather them all together.

And then We shall leave them to surge over each other like waves. Then the horn shall be blown and everyone will be gathered together.

وَأَعْرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿١٠٠﴾

18:100: And We will present hell on that Day for the disbelievers, on display.

Everyone will be gathered before Allah (SWT) and hell will be before the eyes of the disbelievers.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾

18:101: Those whose eyes were under a cover from My remembrance, and they were not able to hear.

This is referring to those whose eyes and wisdom was blind to the remembrance of their Lord. Due to their arrogance they did not listen to anyone. They did not understand even when others explained it to them; such as listening to the Quran.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ ۗ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾

18:102: Do those who disbelieve think that they can make friendships with My people instead of Me. Indeed, We have prepared hell as a hospitable place for the disbelievers.

Do the disbelievers think that they will attain the help of My people by worshipping them, this will never happen. Instead My people will turn away from them on the Day of Judgement, and they will be witnesses against them. Therefore, do not be deceived into thinking that no one will question them. We have prepared hellfire as an entertainment for the disbelievers.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾

18:103: Say, "Shall We inform you who is in more loss regarding their deeds?"

O Prophet (SAW)! Say to them, "Shall We inform you who is in more loss due to their deeds?"

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

18:104: Those whose efforts have been wasted in the life of this world and they think that they are doing great work.

Those whose efforts have been wasted in the life of this world. This means that they pursued the world and whatever they did was done for this life on earth, whilst they thought they were doing great work.

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَلُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ﴿١٠٥﴾

18:105: These are the ones who denied the signs of their Lord and the meeting with Him, so their deeds were wasted, and We will not establish any weight for them on the Day of Judgement.

These are the people who denied the signs of their Lord and His commands. They also denied the message of the prophets and denied the meeting of their Lord on the Day of Judgement. All their deeds have become worthless. They have no weight or importance on the Day of Judgement.

ذَلِكَ جَزَاءُهُمْ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُؤًا ﴿١٠٦﴾

18:106: That is their recompense: hell, for what they denied and for mocking My verses and My Prophets.

The recompense for such people will be hell, because they denied My verses and My Prophets. Instead of accepting the prophets they mocked them.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

18:107: Surely, those who believe and do righteous deeds shall have Gardens of Heaven (Jannah-tul-Firdaus) to welcome them.

Surely, those who believe and do righteous deeds shall have Heaven (Jannah–tul-Firdaus) prepared for them as hospitality. Jannah-tul-Firdaus is the highest level of heaven (Jannah). All the rivers of heaven flow out from it and the Prophet (SAW) said, "Whenever you ask for Heaven, always ask for Jannah-tul-Firdaus."

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

18:108: They will remain therein forever. They will not wish to move from it.

They will stay as guests in heaven (Jannah–tul-Firdaus). This does not mean that they will stay for a few days. But it means that they will be treated with the greatest hospitality. This is how

they will be treated forever. And they will never want to move from that place and they will remain there with joy and happiness.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ

مَدَدًا ﴿١٠٩﴾

18:109: Say, "If the ocean were ink for the words of my Lord, surely the sea would run out before the words of my Lord would finish, and even if we were to bring another like it for help (more ink)."

If the ocean become ink to write the words of My Lord, and more oceans were created to supplement them, even then the words of Allah (SWT) would not be exhausted. The knowledge of Allah (SWT) nor His praise will ever be exhausted.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدَهُ ۚ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

18:110: Say, "I am human like you, revelation comes to me that your Lord is only One Lord. So whosoever hopes for the meeting of his Lord, he should do good deeds and not associate anyone in the worship of his Lord."

O Prophet (SAW)! Tell them you are a human just like them. Say, I am not another creation like an angel or jinn. Do not look at my miracles and think that I am Allah (SWT) or his son. Like some nations have done with their prophets by thinking of them as Allah (SWT) and his son and worshipping them. Some ignorant people have taken the wrong meaning of the words بَشَرٌ مِّثْلُكُمْ – 'human like you', they say that the Prophet (SAW) is like us and we are like him. Even though prophets are humans, their characteristics and specialities are not like a normal human being. Prophets have been chosen for revelations. A normal human being does not have the ability to receive revelation. Some people completely deny the human aspects of the Prophet (SAW). These people think that being a human being is a lower grade. When in reality humans are the highest of creation. The main thing which separates all other creations from humans is their wisdom. The first to say that humans are lower was Satan himself.

Reference Surah 15 (Al-Hijr) Verse 33;

قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْطَلٍ مِنْ حَمِيمٍ مَسْنُونٍ ﴿٣٣﴾

Reference Surah 7 (Al-A'raf) Verse 12;

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۗ قَالَ أَنَا خَيْرٌ مِنْهُ ۖ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٢﴾

Chapter/Surah 19: Maryam
(Revealed in Makkah, contains 98 verses, 6 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah, the Most Beneficent, the Most Merciful.

كَهَيْعِصَ ق

19:1: Kaf Ha Ya 'Ayn Sad

These are special letters known as Haroof Muqqattaat. Many scholars have tried to interpret them in many different ways, but only Allah (SWT) and His Prophet (SAW) know best what they mean.

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

19:2: A reminder of the Mercy of your Lord to His servant Zakariya.

In the beginning of Surah Maryam, the prayer of Zakariya (AS) and the Mercy of Allah (SWT) upon him are mentioned. Zakariya (AS) was among the prophets who were sent to the Children of Israel.

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا

19:3: When he called upon his Lord in secret.

When Zakariya (AS) called upon his Lord secretly in his heart. This incident has been mentioned in Surah 3 (Al-Imran) Verse 40. The Quran uses the same words here; 'When he called upon his Lord'. This makes it clear that Zakariya (AS) did not ask Maryam (RA) to pray for him but he prayed himself.

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

19:4: He said, "O Lord! My bones are weak, and my head has flared up grey with old age and I have never been disappointed in my call to you My Lord."

Zakariya (AS) prayed to Allah (SWT); O Lord! My bones are weakened with old age and my head is completely white. But whenever I have prayed to you I have never been disappointed or unsuccessful.

وَإِنِّي خِفْتُ الْمَوْلَىٰ مِن وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا

19:5: "And I fear my successors after me, and my wife is barren, so bless me with an heir from Yourself."

He said O Allah (SWT)! I fear that after I have passed my successors may turn away from the religion. O Allah (SWT)! I have never been disappointed in my call to you. My wife is barren and I request you bless me with an heir. The Quran clearly states that Zakariya (AS) was praying to Allah (SWT) himself. Some people say that Zakariya (AS) asked Mariam (RA) to intercede for him. This goes against the teaching of the Quran. The Quran clearly states that Zakariya (AS) prayed directly to Allah (SWT). There are other evidences present in the Quran for interceding for someone, but this is not one of them.

يَرْثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۗ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾

19:6: "He who is my heir and heir of the family of Yaqoob. And make him my Lord, pleasing."

Give me a son who will inherit from me and from the family of Yaqoob (AS). This means that he will follow the religion of Yaqoob (AS). And O my Lord! Make him pleasing to you.

لِيُزَكِّرِيآ إِنَّا نُبَشِّرُكَ بِغُلَامٍ إِسْمُهُ يُحْيَىٰ ۚ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿٧﴾

19:7: O Zakariya! Indeed, We bring glad tidings to you of a boy whose name is Yahya. We did not give this name to anyone before.

O Zakariya! Indeed, We bring glad tidings to you of a boy whose name shall be Yahya. We have not given this name to anyone before.

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا ۖ وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾

19:8: He said, "O Lord! How will I have a boy while my wife is barren and I have reached extreme old age?"

Zakariya (AS) said, "How will I have a child when I have reached the last stage of my old age and my wife is barren?"

قَالَ كَذٰلِكَ ۗ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ ۚ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾

19:9: He said, "Thus it will be. Said your Lord, it is easy for Me and indeed I created you before and you were nothing".

Zakariya (AS) received an answer from Allah (SWT). "It is easy for Me. I created you before when you were nothing". Allah (SWT) does not need resources.

قَالَ رَبِّ اجْعَلْ لِّي آيَةً ۗ قَالَ آيَتُكَ ۙ اَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾

19:10: He said, "O Lord! Make for me a sign". He said, "Your sign is that you will not be able to speak to the people for three nights."

Zakariya (AS) said, "O Lord! Make a sign for me". The answer came saying your sign is that you will not be able to speak to the people for three nights, but you will not have any physical

problems.

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾

19:11: So he came out in front of his people from the prayer chamber, and he signalled towards them to remember (your Lord) in the morning and the evening.

Then Zakariya (AS) came out of the prayer chamber and signalled the people to remember Allah (SWT) in the morning and the evening. This could have meant the timing for prayers or being thankful to Allah (SWT) for what He blessed him with. In Surah 3 (Al-Imran) Verse 41, it states that Zakariya (AS) was commanded to pray for three days consecutively.

Reference Surah 3 (Al-Imran) Verse 41;

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ آيَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۖ وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ﴿٤١﴾

يُيْحَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾

19:12: "O Yahya! Hold on to the Book firmly". And We gave him judgement (wisdom) in his childhood.

Yahya (AS) was commanded to hold on to the Book firmly. This command was given to him in childhood so that he could follow the Book. He was also commanded to invite his people to the Book. When it mentions Book it refers to the scriptures. And Zakariya (AS) was given wisdom to judge. From this we learn that though most prophets declared their prophethood at the age of forty, it does not mean that they were not a prophet before that age. A prophet is a prophet in the world of the souls. He is a prophet before he is born and a prophet on the day he is born.

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا ﴿١٣﴾

19:13: And softheartedness from Us, and purity, and he was righteous.

Allah (SWT) says, We grant him a soft heart and he was pure and righteous.

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾

19:14: And dutiful to his parents, and he was not a disobedient tyrant.

Yahya (AS) was good to his parents and he was not arrogant or a disobedient tyrant.

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾

19:15: And peace is upon him the day he was born, and the day he died, and the day he is raised alive.

Birth, death and resurrection on the Day of Judgement are three extremely testing times for a human being. Allah (SWT) has said that Yahya (AS) will have no worries on these three

occasions. This is a great blessing upon Yahya (AS).

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾

19:16: And mention in the Book Maryam, when she withdrew from her family to a place towards the east.

The story of Maryam (RA) begins here. Maryam (RA) would pray in a chamber at Bait-ul-Muqaddas. Maryam (RA) withdrew from her companions in order to perform her complete body purification, to bathe (ghusl) after her menstruation cycle.

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا ۗ فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

19:17: And she took, in seclusion from them, a screen. Then We sent to her Our spirit (Jibrael) and he transformed as a well-proportioned man for her.

When Maryam (RA) was in seclusion, Allah (SWT) sent Jibrael (AS) in the form of a well-proportioned man to her.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾

19:18: She said, "I seek refuge in the Most Merciful from you, if you fear (Allah)."

She was frightened to see him and wondered with what intention the man had appeared. She said, "I seek refuge in the Most Merciful from you, if you fear Allah (SWT)". From this we learn that even after transforming into the shape of a human being angels do not have human needs.

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ ۗ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾

19:19: Jibrael said, "I have been sent as a messenger from you Lord, so I may give you a pure son.

Jibrael (AS) told Maryam (RA) to not be afraid. He said he had been sent from her Lord to give her a pure son. Allah (SWT) is the only One able to give children. In this verse, Jibrael (AS) refers this ability to himself, but he is not talking literally. If a believer says something metaphorically then it should not be taken as polytheism. We pray that Allah (SWT) gives all of us the correct understanding of the religion.

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ إِذْ لَمْ يُمَسِّسْنِي بَشَرًا ۖ لَمْ أَكُ بَغِيًّا ﴿٢٠﴾

19:20: She (Maryam) said, "How shall I have a son when no man has touched me, and I am not unchaste?"

Maryam (RA) could not have a child because she was not married nor was she unchaste. This is the reason she was shocked as to how she could have a child.

قَالَ كَذَلِكَ ۖ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّئْ ۚ وَلِنَجْعَلَ آيَةً لِلنَّاسِ ۗ وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مَقْضِيًّا

﴿٢١﴾

19:21: He (Jibraeel) said, "Thus said your Lord, 'It is easy for Me, and We will make him a sign for the people and a mercy from Us. And the matter has been decided'."

Jibraeel (AS) told her that what she said is true, but it is the command of her Lord. It is not difficult for Him. It is a mercy from Him that you will give birth to a child without being touched by a man. This is a great sign from Allah (SWT) to the people. Just like Adam (AS) was created without mother or father, and Hawa (RA) was created from Adam (AS). Similarly, it is not difficult for Allah (SWT) to create Isa (AS) without a father.

﴿٢٢﴾ فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا

19:22: So she conceived him, and withdrew with him to a faraway place.

With the permission of Allah (SWT), Jibraeel (AS) blew into Maryam (RA's) neck and she conceived the child. Then she withdrew with him to a remote place.

﴿٢٣﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا

19:23: Then the pain of childbirth brought her to the trunk of a palm tree. She said, "O I wish I would have died before this and was in oblivion, forgotten.

Then the pain of childbirth started and it took her to the trunk of a palm tree to rest. The pain was intense, and the loneliness of this pure, righteous, pious woman made her think how she would face the people. So she cried out aloud, "O I wish I had died before this and was in oblivion, forgotten to the people".

﴿٢٤﴾ فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا

19:24: So he called to her from beneath her, "Do not grieve. Indeed, your Lord has made a stream beneath you.

When Maryam (RA) had reached the palm tree, the place was quite high. So Jibraeel (AS) called to her from below, do not be sad and grieve. Allah (SWT) is fulfilling your needs. He has created a stream below you.

﴿٢٥﴾ وَهَزِيءَ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا

19:25: And shake the trunk of the palm tree toward yourself, it will drop upon you ripe fresh dates.

Shake the trunk of the palm tree you are sitting against and it will drop ripe fresh dates for you. Your needs are being fulfilled by Allah (SWT) through His grace. Such as the stream and ripe dates appearing out of season.

﴿٢٦﴾ فَكُلْ وَاشْرَبْ وَقَرِّي عَيْنًا ۖ فَمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا ۖ فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا

فَلَنْ أَكَلِمَ الْيَوْمَ أَنْسِيًّا ۗ

19:26: So eat and drink, and cool your eyes. And when you see any human, say, "I have vowed a fast to the Most Merciful that I will not speak to any man today."

Previously Maryam (RA) would obtain out of season fruits. Now she is being told to shake the palm tree and have the dates fall down to her. This is because previously she only had love for Allah (SWT) and now Isa (AS) is a part of her. Allah (SWT) tells her to eat from His provided provision and comfort and cool her eyes by looking at her child. And if you see a man then say you have vowed a fast of silence to the Most Merciful.

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلَةً ۗ قَالُوا يَمْرَيْمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ۗ

19:27: She brought him to her people, carrying him. They said, "O Maryam, you have brought something monstrous!"

Then she brought her child to the people, and the people said, "O Maryam! You have brought a terrible thing. That is hard to believe."

يَا حَتَّ هُرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَعْغِيًّا ۗ

19:28: "O sister of Haroon, your father was not evil nor was your mother unchaste."

When Maryam (RA) carried her child to the people they said, "What have you done, your father was not evil nor was your mother unchaste". Maryam (RA) was commanded by Allah (SWT) to not speak with anyone. So she remained silent.

فَأَشَارَتْ إِلَيْهِ ۗ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ۗ

19:29: So she pointed towards him. They said, "How shall we speak to him who is a child in the cradle?"

When Maryam (AS) heard the people talking she pointed towards the child and signalled to the people to ask him. They said, "How can we speak to him when he is a child in the cradle?" Some people say that Isa (AS) spoke when he was an adult and not as a child in the cradle. But they should remember that all children are placed in a cradle and they learn to speak as they grow. If Isa (AS) only spoke as an adult then it would not be a miracle. But in this particular instance, with the will of Allah (SWT), Isa (AS) actually spoke when he was a baby in the cradle. And this was necessary for the respect of his mother.

قَالَ إِنِّي عَبْدُ اللَّهِ ۖ آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۗ

19:30: (Isa) said, "I am a servant of Allah. I have been given the Book and He made me a Prophet."

When the people asked Maryam (RA) about the child, Isa (AS) spoke with the strength given to him by Allah (SWT). He said I am a servant of Allah (SWT) and some unjust people will think of me as a son of Allah (SWT), but I am the slave of Allah (SWT). This is where the ideology of the

Christians has been rejected by Allah (SWT). Then Isa (AS) said I have been given the Book. Isa (AS) knew that he would receive a Book. Isa (AS) said I have been made a prophet. This rejects the ideology of the Jews who say that Isa (AS) was not a prophet. This also confirms that a prophet is a prophet from birth and it is not necessary for prophethood to be declared at the age of forty as some people think.

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ ۖ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾

19:31: "And He has made me blessed wherever I am, and He has enjoined prayer and charity (Zakat) upon me as long as I am alive."

I have been commanded for prayers and charity as long as I am alive. This does not mean praying and giving charity all the time. But rather fulfilling the prayers and giving charity at the appointed time.

وَبَرًّا بِوَالِدَتِي ۖ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

19:32: "And dutiful to my mother, and He has not made me a wretched tyrant."

The same sentence was used for Yahya (AS) when Allah (SWT) said he is dutiful to his parents. In this verse it says dutiful to my mother because Isa (AS) did not have a father. And Isa (AS) says I was not made a wretched tyrant.

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

19:33: "And peace is upon me the day I was born, and the day I shall die, and the day I shall be raised alive."

The same sentence was said by Allah (SWT) for Yahya (AS). Here the same sentence has been said by Isa (AS). Isa (AS) knows that there is peace in this world and the hereafter for him. Some ignorant believers say that the Prophet (SAW) does not know what will happen to him in the next life. In Surah 93 (Ad-Duha) Verse 4 it says O Prophet (SAW)! The next life is certainly far better for you than this one. This proves that the Prophet (SAW) knew the outcome of the next life. We pray Allah (SWT) gives us the correct understanding of the religion.

Reference Surah 93 (Ad-Duha) Verse 4;

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٣٤﴾

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٥﴾

19:34: This is Isa, son of Maryam, the word of truth about which they are in doubt.

This is Isa (AS) and the truth about him, about which they are in doubt. They are disrespecting the Glory of Allah (SWT).

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۚ سُبْحٰنَهُ ۗ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٦﴾

19:35: It is not for Allah that He has children. He is Exalted. When He decides a matter He says, "Be" and it is.

Allah (SWT) does not have children. He is Exalted above this. He only has to say, "Be" and it is. Allah (SWT) has no issue in creating without a father. He has no need for sons and grandsons. This is a requirement for those who need someone to look after them in old age. Allah (SWT) is free from these physical needs.

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾

19:36: "And indeed Allah is my Lord and your Lord. So, worship Him. This is the straight path."

The words *إِنِّي عَبْدُ اللَّهِ* spoken by Isa (AS) in verse 30 mean 'I am a servant of Allah (SWT)' and then he explained further when he said Allah (SWT) is my Lord and your Lord so worship Him, this is the straight path.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۗ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

19:37: So the groups differed among themselves. So, woe to the disbelievers for they are to witness a tremendous Day.

The groups being referred to in this verse are the Jews and Christians who had differing opinions about Isa (AS). The Jews said Isa (AS) was a magician and the son of Yusuf Nijar (We seek refuge in Allah (SWT)). The protestant Christian said he is the son of Allah (SWT). The Catholics said he was the third in the trinity. And the orthodox sect claimed he was Allah (SWT). The Jews outrightly denied Isa (AS) and the Christians claimed he was more than a man. Both of these ideas will take you out of the folds of the religion. Allah (SWT) said there is a great destruction for these disbelievers on the Day of Judgement.

أَسْمِعْ بِهِمْ وَأَبْصِرْ ۗ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾

19:38: They shall hear well and see well the Day they come to us, but the unjust are in clear error today.

Today the unjust are lost in wrongdoings because they are blind and deaf. But on the Day of Judgement they will be able to hear and see clearly, but then it will be of no use.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ ۗ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

19:39: And warn them of the Day of regret when all matters will be decided, and they are in error and they do not believe.

And warn them of the Day of Judgement when all matters will be decided. The scriptures will be gathered and the dwellers of hell will go into the hellfire, and the dwellers of heaven will go into heaven. And death will be brought in the form of an animal and it will be slaughtered. Then they will cut their hands in remorse, but now they are lost in error and do not want to believe

in the last Day.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

19:40: Indeed, We shall inherit the earth and what is upon it, and they shall return to Us.

Allah (SWT) said only We shall inherit the earth and what is upon it. Some people who do not have children in their early lives and are then blessed with a son in old age name their children Waris, meaning inheritor. They think their child will inherit their wealth. But this world is such that no one remains in it forever, not the inheritor nor the wealth. This world that they pursue shall all return to Us. There is only One inheritor and He is Allah (SWT).

وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ ۖ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾

19:41: And mention in the Book about Ibrahim. Indeed, he was a truthful Prophet.

Allah (SWT) said inform those who claim to be children of Ibrahim (AS) of how he declared monotheism and the sacrifices he made for this cause. He left his country and relatives for this cause and migrated. He was true in all his words. Every prophet is a Siddique (truthful), but every Siddique is not a prophet. The Quran has stated that Maryam (RA) is a Siddiqa, but she was a Wali (friend of Allah (SWT)) and not a prophet. There are Siddiques in the Ummah of the Prophet (SAW), in which the highest status belongs to Abu Bakr (RA). He is the best of mankind after the Prophet (SAW).

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

19:42: When he (Ibrahim) said to his father (uncle), "O father! Why do you worship those who cannot hear or see, and cannot benefit you even a little?"

Ibrahim (AS) said to his father (uncle) Azar, "Why do you worship those who cannot hear or see, and cannot benefit you even a little?" How can those who have been created by another be worthy of worship? These idols you make cannot hear or see, and they cannot benefit you.

يَأْتِيَنِي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

19:43: "O father! There has come to me knowledge which has not come to you; so, follow me and I shall guide you towards the straight path."

O father (uncle)! I have been given knowledge which has not been given to you. So follow me. If you follow me then I shall guide you to the straight path which is according to the will of my Lord, and this is the path of success.

يَأْتِيَنِي لَأَتَعْبُدِ الشَّيْطَانَ ۖ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

19:44: "O father! Do not worship Satan. Indeed, Satan is disobedient to the Most Merciful."

The idols you make and worship are in reality the worship of Satan. Satan is disobedient to

Allah (SWT). He also makes others disobedient to Allah (SWT).

يَا بَتِ اِنِّي اَخَافُ اَنْ يَّمَسَّكَ عَذَابٌ مِّنَ الرَّحْمٰنِ فَتَكُوْنَ لِلشَّيْطٰنِ وَلِيًّا ﴿٤٥﴾

19:45: "O father! I fear that punishment will touch you from the Most Merciful, and you will become a friend of Satan."

O father (uncle)! I fear you shall receive a punishment from Allah (SWT) for your actions. And you will become a permanent friend of Satan and will be far from His Mercy.

قَالَ اَرَاغِبُ اَنْتَ عَنِ الْهَيْتِ يَا بَرِهِيْمُ ؕ لِيْنِ لَمْ تَنْتَه لَارْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا ﴿٤٦﴾

19:46: He said, "Are you taking me away (have you no desire) from my deities O Ibrahim? If you do not stop then I will stone you, and leave me for a long time."

After hearing Ibrahim (AS), Azar said it appears that you do not like our deities and you turn your face away from them. If you do not stop then we will stone you. If you want to be saved then go away from here and leave me alone.

قَالَ سَلٰمٌ عَلَيْكَ ؕ سَاَسْتَغْفِرُ لَكَ رَبِّيْ ؕ اِنَّهٗ كَانَ بِيْ حَفِيًّا ﴿٤٧﴾

19:47: He (Ibrahim) said, "Peace be upon you! I will soon ask forgiveness for you from my Lord. Indeed, He has always been kind to me."

Ibrahim (AS) said if this is what you want then peace be with you. This was not a message of peace from Ibrahim (AS), but a message of parting which is in Surah 28 (Al-Qasas) verse 55 and in Surah 25 (Al-Furqan) Verse 63.

Reference Surah 28 (Al-Qasas) Verse 55;

وَ اِذَا سَمِعُوا اللّٰغُوْا اَعْرَضُوْا عَنْهٗ وَقَالُوْا لَنَّا اَعْمَلُنَا وَ لَكُمْ اَعْمَلُكُمْ ؕ سَلٰمٌ عَلَيْكُمْ ؕ لَا نَبْتَغِيْ
الْجٰهِلِيْنَ ﴿٤٧﴾

Reference Surah 25 (Al-Furqan) Verse 63;

وَ عِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلٰى الْاَرْضِ هٰوْنًا وَّ اِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا ﴿٤٨﴾

Then Ibrahim (AS) said my Lord is Most Merciful to me, so I will ask forgiveness for you. The debate regarding this issue has already been discussed in Surah 9 (At-Taubah).

وَ اَعْتَزِلْكُمْ وَمَا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ وَاَدْعُوْ رَبِّيْ ؕ عَسٰى اَلَّا اَكُوْنَ بِدُعَاۤءِ رَبِّيْ شَقِيًّا ﴿٤٩﴾

19:48: "And I shall leave you and those who you call upon besides Allah, and I call upon my Lord. Hopefully I shall not be disappointed in calling upon my Lord"

Ibrahim (AS) said I am leaving you and your deities because you are not listening to me, and you will not let me worship my Lord, when I am one who only calls upon my Lord. I will not be

disappointed in calling upon my Lord.

فَلَمَّا اعْتَرَاهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ^{٤٩} وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ^{٥٠} وَكُلًّا جَعَلْنَا نَبِيًّا^{٥١}

19:49: So when he (Ibrahim) departed from them and those they worshipped besides Allah, We gave him Ishaq and Yaqoob. And We made each of them a Prophet.

Then when Ibrahim (AS) left them and those whom they worshipped We gave him better than that. We gave him a son Ishaq (AS) and a grandson Yaqoob (AS). And we made both of them a prophet. Before the arrival of Prophet (SAW), all the prophets that came to the Children of Israel were from the descendants of Yaqoob (AS).

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا^{٥٢}

19:50: And We gave them of Our Mercy and We granted them honour on the tongue of truth.

We bestowed upon them Our infinite Mercy and We made their remembrance beautiful, so that people of all religions mention them with great honour and respect. The ummah of Prophet (SAW) mention these prophets in their daily prayers. And Ibrahim (AS's) prayer *وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ* - 'and grant for me a truthful description among the next generations' was accepted by Allah (SWT) and He bestowed many blessings upon him.

وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا^{٥٣}

19:51: And mention in the Book Musa. Indeed he was chosen, and a truthful Prophet.

Isa (AS) has been mentioned in the Quran in order to bring the Christians into the religion of Islam, and Ibrahim (AS) was mentioned to warn the polytheists of Makkah. Now Musa (AS) has been mentioned to show the Jews that the Quran mentions Musa (AS) and Haroon (AS). The Prophet (SAW) was asked to mention Musa (AS) in order to get the attention of the Jews. O Prophet (SAW)! Say to them that he was chosen and selected as a prophet.

وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا^{٥٤}

19:52: And We called him from the right side of (mount) Toor, and We brought him near for a secret conversation.

When Musa (AS) went to mount Toor (Sinai) and reached the right-hand side of it, Allah (SWT) spoke to him directly and confided in him.

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا^{٥٥}

19:53: And We gave him of Our Mercy his brother Haroon, a Prophet.

We gave Musa (AS) a brother as a prophet out of Our Mercy. We sent both brothers to one nation and so like this We gave strength to Musa (AS).

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾

19:54: And mention in the Book Ismaeel. He was indeed truthful in his promise and he was a Messenger and a Prophet.

And mention in the Book Ismaeel (AS), he was truthful in his promise. All prophets are truthful in their promises. When Ibrahim (AS) was about to slaughter his son Ismaeel (AS), Ismaeel (AS) told his father to do what he had been commanded. This was a test for both father and son, in which Ismaeel (AS) fulfilled his promise. This is the reason he has been specifically described as a truthful prophet in this verse.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾

19:55: And he gave the command of prayers (Salah) and charity (Zakat) to his family, and he was to his Lord pleasing.

And Ismaeel (AS) would command his family to pray (Salah) and give Zakat (charity). Dawah (invitation to the religion) must always start from the home. This is the reason the Prophet (SAW) was commanded to warn his close relatives.

Reference Surah 26 (Ash-Shu'ara) verse 214;

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٥٦﴾

وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيْسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾

19:56: And mention in the Book Idris. He was indeed a truthful Prophet.

And mention in the Book Idris (AS), he was indeed a truthful prophet. Prophets are always truthful. Every prophet is a Siddique (truthful), but every Siddique is not a prophet. Idris (AS's) era was between Adam (AS) and Nuh (AS). Idris (AS) had a lot of knowledge which was given to him by Allah (SWT).

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

19:57: And We raised him to a high rank.

Allah (SWT) gave Idris (AS) a high status by giving him qualities, such as being very close to Allah (SWT). He was very pious, humble and spiritually very strong. Some explanations have been taken from Israel traditions/narrations, in which it says that Idris (AS) was taken into heaven with his body. There is no evidence for this in the Quran and there is no evidence for this throughout Ahadith. One can only enter heaven with their body after the Day of Judgement. There is evidence of the Prophet (SAW) witnessing heaven on the Night of Ascension/Power (Meraj) and this was only an observation. Living in heaven forever will be after the Day of Judgement. Souls can enter heaven now, such as the souls of prophets, martyrs, friends of Allah (SWT) and pious people. There is evidence for this in the Quran in Surah 16 (An-Nahl) Verse 32 and Surah 36 (Ya Sin) Verse 26.

Reference Surah 16 (An-Nahl) Verse 32;

الَّذِينَ تَتَوَفَّيْهِمُ الْمَلَائِكَةُ طَيِّبِينَ لَا يَقُولُونَ سَلَامٌ عَلَيْكُمْ ۖ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

Reference Surah 36 (Ya Sin) Verse 26;

قِيلَ ادْخُلِ الْجَنَّةَ ۗ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ ۖ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ ۗ وَمِنْ ذُرِّيَةِ
إِبْرَاهِيمَ وَإِسْرَائِيلَ ۗ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۗ إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا
بُكِّيًّا ﴿٢٦﴾

19:58: These were the ones whom Allah bestowed His favours upon from among the Prophets of the descendants of Adam, and of those We carried on the ship with Nuh. And from the descendants of Ibrahim and from the descendants of Yaqoob and from those whom We guided and chose. When the verses of the Most Merciful are recited to them, they fall prostrating and crying.

The above-mentioned men were all prophets and were blessed by Allah (SWT). They were all descendants of Adam (AS). None of them were of angels or jinn. Except for Idris (AS), all other prophets were descendants of Nuh (AS's) sons, because they were the only ones who survived from the ship. From them came Ibrahim (AS) and he had two sons Ishaq (AS) and Ismaeel (AS), and Prophet Muhammad (SAW) descended from Ismaeel (AS). All the other prophets were descendants of Ishaq (AS), who are the Children of Israel.

This is the 5th verse of prostration (sajdah) in the Quran.

The Holy Quran contains 14 verses of prostration, in which it is obligatory to prostrate (make a sajdah) at the end of either reading or listening to the verse.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا ﴿٥٩﴾

19:59: So, after them came successors who neglected their prayers and they followed their desires. So soon they shall meet evil (Hell).

After these blessed people, came those who neglected their prayers and followed their desires. They left the path of those who were blessed. The denial of prayers is disbelief, also reading occasionally and reading prayers not at the specified time is also wrong, this will result in sin and ultimately Hell. These people will go into a particular valley. We pray that Allah (SWT) protects us from such acts.

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾

19:60: But those who repent and believe and perform good deeds, for they shall enter into heaven and they will not be wronged at all.

Except for those who repent truly from their heart and correct themselves, and start to do

good deeds, those people will also enter heaven. The doors of heaven are open for such people and they will not be wronged, not even a little.

جَنَّتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ۗ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ﴿٦١﴾

19:61: Heaven is a resting place which the Most Merciful has promised to His people in the unseen. Indeed! His promise will be fulfilled.

Heaven is a perpetual residence which Allah (SWT) has promised these people. Indeed! His promise will be fulfilled. It is the faith of the servants of Allah (SWT) that the promise of Allah (SWT) will be fulfilled, even though they have not seen it.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۗ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًا ﴿٦٢﴾

19:62: They shall not hear any immoral words in it, but only peace. And there will be sustenance for them in it in the morning and the evening.

They will have provision morning and evening therein. This does not mean that these are the only two times they will have food. But it means they will have food all the time, morning and night. They will not hear any ill or bad words except greetings of peace from angels and believers.

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًا ﴿٦٣﴾

19:63: We shall make heaven an inheritance to those servants who fear Allah.

This is heaven which We shall give as inheritance to those servants who fear Us. Inheritance is a right which is only received if you truly deserve it.

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ ۚ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ ۗ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾

19:64: (Jibrael said) "And we (angels) do not descend except with the command of your Lord. To Him belongs all that is before us and behind us, and whatever is in between. And your Lord is not forgetful."

Prophet (SAW) questioned Jibrael (AS) and said that he sometimes descended late. Jibrael (AS) answered and said we do not descend but with the command of your Lord. We have to follow the order of Allah (SWT). He is the One who knows when we should descend. He is the only One who knows the past, present and the future.

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾

19:65: "Lord of the skies and the earth, and whatever is in between them. So, only worship Him and remain steadfast in His worship. Do you know anyone similar to Him?"

Everything belongs to Allah (SWT). That which is in the skies and the earth and everything

between them. So worship Him because only He is worthy of worship. Do you know anyone similar to Him? No one else is worthy of worship when there is none like Him.

وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِتُّ لَسَوْفَ أُحْرَجُ حَيًّا ﴿١١﴾

19:66: And mankind says, "So when I die will I be brought forth alive?"

The word mankind in this verse refers to the disbelievers. They ask, "Will we be raised again after death?" They believe this will never happen.

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿١٢﴾

19:67: Does mankind not remember that We created him before, and he was nothing?

Allah (SWT) says does mankind not remember that We created him before when he was nothing. Do they not see that We created him the first time without a design or sample? And so it is not difficult for Us to create him again. Everything is happening with Allah (SWT's) command كُنْ - "Be".

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿١٣﴾

19:68: So, by your Lord, We shall surely gather them together, and the devils, then We shall surely make them present around Hell on their knees.

By your Lord, We shall surely gather them and the devils together. And then We shall present them upon their knees around hell. As well as jinn and humans there will be devils too. They are from the jinn and they are those who misguide mankind.

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ﴿١٤﴾

19:69: Then We shall surely extract from each group those who were more firm in their disobedience of the Most Merciful.

Then We will extract from each group those who were worst in disobedience of their Lord. They will be punished according to their sins and actions.

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿١٥﴾

19:70: Then We surely know those who are worthy of being entered into it (Hell).

We know those who are more worthy of being entered into the hellfire. This is because they were stubborn and they did not have fear.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا ﴿١٦﴾

19:71: And there is none of you except that he will come to it. The decision of your Lord is final.

There is none among you who will not come to it. O Prophet (SAW)! This is the final decision of your Lord. How will this happen? This is because there will be a bridge called الصراط - As-Sirat, and hellfire will be underneath it. Everyone will have to pass over this bridge. The dwellers of hell will fall off the bridge and the righteous will walk over it and go into heaven.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جثيًا ﴿٤٢﴾

19:72: Then We will save those who fear Allah, and We will leave the wrongdoers in it, upon their knees.

Then We will save those who were righteous. The believers who enter hell due to their bad deeds will all be taken out at the end once they have been punished. And We will leave the disbelievers in it and they will fall upon their knees in it.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالِ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَ أَحْسَنُ نَدِيًّا ﴿٤٣﴾

19:73: And when Our clear verses are recited to them, the disbelievers say to those who believe, "Who is better from (our) two parties in position and association"

When Our verses are recited before them, describing their terrible destination and the good destination of the believers, they laugh at the believers. And they say look at them, they think they shall be in heaven, can't they see their state, they have nothing in this world and they are poor as Ammar (RA), Bilal (RA) and Shohaib (RA). The rest of them have no position and association.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرَثِيًّا ﴿٤٤﴾

19:74: And how many groups have We destroyed before them, they were better in wealth and in appearance.

Allah (SWT) says that the final destination will not be decided on wealth and appearance. Can they not see how many groups We have destroyed before them who were wealthier and better in appearance? But when they went against the prophets We destroyed them in such a way that they became an example for others.

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا ۗ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ ۖ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَأَضْعَفُ جُنْدًا ﴿٤٥﴾

19:75: Say, "Whoever is in misguidance, the Most Merciful will extend for him an extension until, when they see that which they were promised, either punishment or Judgement Day. Then they will soon know who is worse in position and weak in army"

O Prophet (SAW), say, "Allah (SWT) extends the time for the misguided and leaves them in an intoxicated state in this world, until they see the punishment which was promised to them."

They will see who is worse in position and weak in soldiers.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ط وَالْبَقِيَّةُ الصَّلِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًا ﴿٤٦﴾

19:76: And more is given by Allah to those who are guided, in guidance. And the deeds that remain are better with your Lord, for reward and better for recourse.

Just as Allah (SWT) lets the misguidance of the misguided increase, He lets the hypocrisy of the hypocrites increase due to their wrongdoings. In the same way he increases the guidance of the guided. The believers are being reassured that all the things in this world will come to an end and only good deeds shall remain.

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِينَ مَالًا وَوَلَدًا ﴿٤٧﴾

19:77: Then have you seen him who disbelieved in Our verses and said, "I shall certainly be given wealth and children."

Scholars say these verses are referring to Al-'As bin Wa'il who owed Khabbab (RA) some money. He said he would return the money but Khabbab (RA) must leave Islam. Khabbab (RA) said if Al-'As bin Wa'il was to die and be born again before his eyes, even then he would not do it. Al-'As bin Wa'il said when I die and I am resurrected, I shall have the same wealth and children as I have here, and I will return it to you there.

أَطَّلَعَ الْغَيْبِ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٤٨﴾

19:78: Has he been informed of the unseen, or has he taken a promise from the Most Merciful?

Then Allah (SWT) said does he know of the unseen and that wealth and children will be given in the hereafter too?

كَلَّا ط سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٤٩﴾

19:79: Never! We will write what he says and We will prolong for him the punishment extensively.

Allah (SWT) says that which he wishes for will never happen. But we are recording everything he says and We will prolong his punishment extensively.

وَنَرْتَهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٥٠﴾

19:80: And We shall be inheritors of what he says, and he shall come to Us alone.

The wealth and children he talks about is given by Us, and We are inheritors of it. All of it shall remain in this world and he will return to Us alone.

وَإِتَّخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٥١﴾

19:81: And they have taken deities instead of Allah so that they may be an honour for them.

They have taken deities besides Allah (SWT) and they think these deities will be a source of honour and respect for them in the hereafter.

كَلَّا ۗ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨١﴾

19:82: Never! Soon they will deny their worshipping of them and they will be against them.

But things will be the opposite there. As mentioned in Surah 46 (Al-Ahqaf) verse 6.

Reference Surah 46 (Al-Ahqaf) verse 6;

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوْرُهُمْ أَرَآءِ ﴿٧﴾

19:83: Then have you not seen that We send the devils to the disbelievers inciting them with incitement.

This means that believers are in some way protected from devils and disbelievers are cornered by them.

فَلَا تَعْجَلْ عَلَيْهِمْ ۗ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٣﴾

19:84: So do not make haste against them. We count for them a (limited) number.

The disbelievers do not care about saving themselves. So if they continue in misguidance then let them go. We are counting their deeds, days and breaths.

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾

19:85: The Day We shall gather the righteous towards the Most Merciful as a delegation.

On the Day of Judgement the righteous will be gathered before Allah (SWT) as a delegation, and they will be brought there with great respect.

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾

19:86: And We shall drive the criminals towards Hell in thirst.

And the wrongdoers will be driven to hellfire in thirst. Just like thirsty animals are driven to water. It will be a very strange scene.

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

19:87: They do not have the right of intercession, except the one who has taken an oath

from the Most Merciful.

The disbelievers will have no intercessor. Except those who have the permission of Allah (SWT) to intercede and have been given a covenant. Those who have covenants are angels, prophets and auliya (friends of Allah (SWT)). They will be able to intercede for the believers who have shortcomings in their deeds.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ ط

19:88: And they say, "The Most Merciful has taken a son."

Some people say there are deities equal to Allah (SWT). And some say that Allah (SWT) has a child, such as the Christians who say Isa (AS) is His son. And the Jews say that Uzair (AS) is the son of Allah (SWT). Some of the polytheists in Makkah used to say that angels are the daughters of Allah (SWT) (We seek refuge with Allah (SWT)).

لَقَدْ جِئْتُمْ شَيْئًا إِذَا ۙ ط

19:89: And you have done an atrocious thing.

Allah (SWT) says that they say an atrocious thing.

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۙ ط

19:90: And it is near that the skies will rupture into pieces, and the earth splits open and the mountains collapse into devastation.

The time is not far when the sky will rupture into pieces, the earth will split open and the mountains will collapse into crumbs for what they say about Allah (SWT).

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۗ ط

19:91: That they attribute a son to the Most Merciful.

They have claimed that Allah (SWT) has a son (We seek refuge with Allah (SWT)). Allah (SWT) gives them time and He does not destroy them immediately after the atrocious things they say.

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۗ ط

19:92: And it is not an attribute of the Most Merciful that He should take a son.

It is against His Glory and attributes that He should have a son.

إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِيَ الرَّحْمَنِ عَبْدًا ۗ ط

19:93: There is none in the skies and the earth but that they come to the Most Merciful as a servant.

All the creations in the skies and the earth are His slaves, and they will stand before Him as

slaves. Why would Allah (SWT) need a son when all of creation is His slave?

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ۝٤٣

19:94: Indeed, We have enumerated them and counted them a full counting.

Allah (SWT) has enumerated all jinn, humans, animals and all of His creations. No one is hidden from Him and neither is anyone out of His reach.

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ۝٤٤

19:95: And all of them will come to Him alone on the Day of Judgement.

All of them will be brought to Him alone on the Day of Judgement. No son, grandson or relative will come with another. And neither will those whom they claimed as their gods.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ۝٤٥

19:96: Indeed, those who believed and did good deeds, soon the Most Merciful will create for them affection.

This verse was revealed to glorify the believers of Makkah who were given glad tidings of brotherhood after the migration. And this continues until today. It is explained in Ahadith that when Allah (SWT) loves a person He says to Jibraeel (AS) to love the person too. When Jibraeel (AS) loves that person then Jibraeel (AS) announces in the skies, 'This person is loved by Allah (SWT) so you all (skies and the earth) love him too. Then those who have no connection with that person begin to love him too. Reference Jami' at-Tirmidhi (3161) Book 47, Hadith 3457, Riyad as-Salihin (387) Hadith 387.

فَأَنَّمَا يُسْرِنُ بِلسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ۝٤٦

19:97: So We have made it easy in your tongue, so that you may give glad tidings with it to the righteous and warn thereby a hostile people.

The Quran has been revealed in Arabic to make it easier for the Prophet (SAW). So that the Prophet (SAW) could easily explain and give glad tidings to the righteous and warn the hostile people.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ ۖ هَلْ تُحِشُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ۝٤٧

19:98: And how many nations have We destroyed before them? Do you perceive any of them or hear from them a sound?

How many generations of the disbelievers have We destroyed before them? Their entire existence has been destroyed. Do you hear or perceive them in any way?

Chapter/Surah 20: Ta Ha
(Revealed in Makkah, contains 135 verses, 8 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT), the Most Beneficent, the Most Merciful.

طه

20:1: Ta Ha

According to a narration, when Umar (RA) accepted Islam his sister and brother-in-law were reciting Surah 20 (Ta Ha). Only Allah (SWT) and his beloved Prophet (SAW) know the meaning of the words Ta Ha.

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

20:2: We did not reveal the Quran upon you so that you may face hardship.

This Quran was not revealed upon you so that you face difficulties. The Prophet (SAW) would continuously recite the Quran for great periods of time during the night, upon which Surah 73 (Al-Muzammil) Verse 20 was revealed, in which it states to shorten your night prayers.

Reference Surah 73 (Al-Muzammil) Verse 20;

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ
الَّيْلَ وَالنَّهَارَ ۗ عَلِيمٌ أَن لَّنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۗ عَلِيمٌ أَن سَيَكُونُ
مِنْكُمْ مَّرْضَىٰ ۙ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۙ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ
اللَّهِ ۗ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۙ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرَأُوا اللَّهَ قَرْضًا حَسَنًا ۗ وَمَا
تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ نَّجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا ۗ وَاسْتَغْفِرُوا اللَّهَ ۗ إِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ

Read that which is easy for you to do, do not prolong it. Another explanation for this verse is that the Prophet (SAW) would invite disbelievers towards belief in Allah (SWT), but when they would not listen he would feel hurt. Allah (SWT) then told him to not put himself in grief. It is a warning for those who fear Allah (SWT); it is not your responsibility to make someone believe.

Reference Surah 18 (Al-Kahf) Verse 6;

فَاعْلَمْ أَنَّهُ بِخَيْرٍ نَفْسَكَ عَلَىٰ آثَرِهِمْ ۚ إِنَّ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

إِلَّا تَذَكِرَةٌ لِمَنْ يَخْشَى ۝٣

20:3: But it is a warning for those who fear.

This Quran is a warning only for those who fear Allah (SWT).

تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ۝٤

20:4: It has been revealed from Him Who has created the earth and high skies.

This Quran has been revealed from the One Who has created the earth and the highest skies.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ۝٥

20:5: The Most Merciful then paid attention to the throne.

After creating the skies and the earth the Most Merciful paid attention to the throne. This verse has already been explained in Surah 7 (Al-A'raf) Verse 54.

Reference Surah 7 (Al-A'raf) Verse 54;

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ۚ يُعْشَى اللَّيْلَ
النَّهَارَ يَطْلُبُهُ حَثِيثًا ۚ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلِيمٌ ۝٦

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ۝٦

20:6: It is for Him that which is in the skies and on the earth, and whatever is in between both, and whatever is beneath the soil.

All that is in the skies and on the earth belongs to Him, and all that is between both. This includes everything and also whatever is beneath the earth/soil.

وَأِنْ تَجْهَرُوا بِالْقَوْلِ فَرِيءٌ يَعْلَمُ السِّرَّ وَأَخْفَى ۝٧

20:7: And if you speak aloud, then He certainly knows the secret and what is even more hidden.

It is not necessary to remember or pray to Allah (SWT) aloud. He knows the secrets and what we try to conceal in our hearts. He knows everything that people will do until Judgement Day and He decreed it.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ لَهُ الْأَسْمَاءُ الْحُسْنَى ۝٨

20:8: Allah! There is no deity except him. His names are the best.

All the best characteristics belong to Allah (SWT). He is the only Lord. His names are of the best

in meaning.

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٩﴾

20:9: And has the story of Musa reached you?

When Musa (AS) was returning from Madyan, an incident occurred. His wife was with him and she was the daughter of Shohaib (AS). It was cold and dark and they were looking for a fire to warm themselves. From afar they saw sparks of fire.

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُتُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ
هُدًى ﴿١٠﴾

20:10: When he (Musa) saw the fire, he said to his family (wife), "Surely I have seen a fire; perhaps I can bring you a piece of burning charcoal, or find some guidance at the fire."

Musa (AS) said to his wife, "I have seen a fire and I may be able to bring you some charcoal so you may warm yourself, or find someone at the fire who can guide us on the way."

فَلَمَّا أَتَاهَا نُودِيَ يُمُوسَى ﴿١١﴾

20:11: So when he (Musa) reached it, he was called "O Musa!"

When Musa (AS) came to that which he thought was a fire, he saw that it was actually a tree and the flames were emerging out of the tree. This was an amazing sight, because the more the fire burned the more beautiful the tree appeared. And then a voice came from it, "O Musa!"

إِنِّي أَنَا رَبُّكَ فَاحْلَعِ نَعْلَيْكَ ۚ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

20:12: "Indeed, I am your Lord! So take off your sandals. Indeed, you are standing in the blessed valley of Tuwa."

A voice came from the tree, "Indeed, I am your Lord!" The same words are mentioned in Surah 28 (Al-Qasas) Verse 30. When Musa (AS) heard this voice he began to recite لبيك لبيك – "Here I am, Here I am". Musa (AS) then said, "I hear a voice but cannot see anyone". Musa (AS) then heard the voice again, "Indeed, I am your Lord! So take off your sandals. Indeed, you are standing in the blessed valley of Tuwa." From this we learn that when we pray or go to a blessed place then we should take off our shoes as a mark of respect.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٣﴾

20:13: "And I have chosen you, so listen to what is being revealed to you."

The command came, "O Musa! I have chosen you as a Prophet and Messenger. So listen to what is being revealed to you."

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ۚ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

20:14: "Indeed, I am Allah! There is no deity worthy of worship except Me. So worship Me and establish your prayers for My remembrance."

I am Allah (SWT)! There is no deity except Me. And neither can anyone be worthy of worship except Me. So worship Me. Worship includes prayers (Salah), but it has been mentioned separately to emphasise the importance of prayers. Therefore, we learn that it is Salah which is the remembrance of Allah (SWT). Those who say Salah is for remembrance and that they remember Allah (SWT) all the time should pay attention to this verse. It has been clarified that we must read our prayers (Salah).

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾

20:15: "Indeed, the Hour (Judgement Day) will come - I conceal it, so every soul will be recompensed for what it has done."

Keeping the hour secret is best so that everyone can strive for the better. The systems of the world must continue. If everyone was to know the hour then they would leave everything and wait for its arrival, and this would halt all worldly matters. The test is that no one knows when the end of time will come and they will be recompensed according to their actions.

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿١٦﴾

20:16: "So do not let the one who does not believe in it and follows his desires avert you from it, for you would perish."

If someone does not believe in Judgement Day and follows his own desires, he may avert you from the remembrance of Allah (SWT). So you Musa (AS) have been stopped from keeping ties with such people. If Musa (AS) has been warned about these people then who are we to keep ties with such people?

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ ﴿١٧﴾

20:17: "And what is it in your right hand, O Musa?"

Musa (AS) is questioned here about his staff. It is not that Allah (SWT) did not know, but because a miracle was going to take place with the staff.

قَالَ هِيَ عَصَايَ ۚ أَتَوَكَّؤُا عَلَيْهَا وَأَهْشُ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ﴿١٨﴾

20:18: Musa said, "This is my staff I lean on it, and I shake off the leaves over my goats, and it has many other uses."

Musa (AS) said, "This is my staff. I use it for support and to shake off leaves for my goats so they may eat. And it has many other benefits for me."

قَالَ أَلْقِهَا يَمُوسَى ﴿١٩﴾

20:19: (Allah) said, "Throw it down, O Musa!"

Allah (SWT) said, "O Musa (AS)! Throw it down on the ground".

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٢٠﴾

20:20: So he put it down and thereupon it was a snake, moving swiftly.

When Musa (AS) threw the staff down it turned into a very large snake which was moving very swiftly.

قَالَ خُذْهَا وَلَا تَخَفْ ۗ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى ﴿٢١﴾

20:21: (Allah) said, "Hold it and do not be afraid, We will turn it into its former condition."

Allah (SWT) said, "O Musa! Do not be afraid and seize it". Prophets only really fear Allah (SWT). This was just a momentarily fear.

وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجُ بَيِّضًا ۖ مِنْ غَيْرِ سُوءٍ آيَةٍ أُخْرَىٰ ﴿٢٢﴾

20:22: And draw your hand towards your arm, it will come out shining white without any blemishes, another sign.

Allah (SWT) said, "Draw your hand towards your side and it will come out shining without any blemishes". This was another sign from Allah (SWT).

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ ﴿٢٣﴾

20:23: "So that We may show you from Our greater signs."

This is the second miracle We have shown you, so that We may show you some of Our greater signs. Both miracles have been mentioned in Surah 28 (Al-Qasas) Verse 32. Where it mentions that these two miracles from your Lord are for Pharaoh and his leaders.

Reference Surah 28 (Al-Qasas) Verse 32;

أَسْلُكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيِّضًا ۖ مِنْ غَيْرِ سُوءٍ ۗ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَلِكَ
بُرْهَانٍ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٢٤﴾

إِذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾

20:24: So go to Pharaoh, indeed he has gone astray (transgressed).

So go to Pharaoh because he has gone astray and transgressed. Pharaoh had taken the Children of Israel as slaves. They were the nation of Musa (AS) but Pharaoh claimed that he was their

Lord and they are his slaves.

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

20:25: Said, "O Lord! Open my chest (heart)".

When Allah (SWT) told Musa (AS) to go to Pharaoh, Musa (AS) prayed, "O Lord! Open my heart so I may go to Pharaoh".

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

20:26: "And make my matters easier".

Musa (AS) accidentally killed a man from the tribe of Qubtee. Musa (AS) left Egypt to go to Madyan to save his life. Now Musa (AS) was afraid to go back in case they killed him. So Musa (AS) prayed for his matters to be made easy for him.

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ﴿٢٧﴾

20:27: "And untie the knot from my tongue".

And untie the knot from my tongue. Many things have been written about the speech issues Musa (AS) faced. Some scholars have written that in his childhood Musa (AS) took a burning hot coal and placed it in his mouth, and so his tongue was burnt. Those who have written these things should consider why Musa (AS's) hand was not hurt or burnt when placing the hot coal in his mouth. Therefore, this incident does not seem plausible. However, from different places in the Quran it appears that Musa (AS) may have had some issues with his speech. He was a little shy and this is the reason Pharaoh once said that Musa (AS) cannot explain himself clearly. This can be seen in Surah 43 (Az-Zukhruf) verse 52. This is the reason Musa (AS) prayed for his tongue to be untied.

Reference Surah 43 (Az-Zukhruf) Verse 52;

أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ ﴿٥٢﴾ وَلَا يَكَادُ يُبِينُ ﴿٥٣﴾

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

20:28: "So they may understand my speech".

So that they may understand my speech.

وَاجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾

20:29: "And make for me one who will carry my burden (helper) from my family".

And make someone my helper who may carry my burdens.

هُرُونَ أَخِي ﴿٣٠﴾

20:30: "Haroon, my brother".

Make Haroon (AS) my helper. He will help me with the responsibilities you have given me.

اشْدُدْ بِهِ أَزْرِي ﴿٣٠﴾

20:31: "Increase through him my strength".

When Haroon (AS) helps me my strength will increase through him.

وَأَشْرِكُهُ فِي أَمْرِي ﴿٣١﴾

20:32: "And let him assist me in my task".

O Allah (SWT)! Let him assist me in my task. It has been clarified in Surah 28 (Al-Qasas) Verse 34 that Musa (AS) was not a very good speaker, but Haroon (AS) was good at speaking to the people. This is the reason Musa (AS) asked for Haroon to be his helper.

كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٢﴾

20:33: "That we may exalt You more".

O Allah (SWT)! We too want to exalt You more whilst we invite people to Your religion.

وَنَذُكُرَكَ كَثِيرًا ﴿٣٣﴾

20:34: "And remember you more".

We also want to remember You more whilst exalting You.

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٤﴾

20:35: "Indeed, You are watching over us".

Indeed, You are watching us and nothing is hidden from You Allah (SWT).

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى ﴿٣٥﴾

20:36: Said (Allah), "Indeed, you have been granted your request, O Musa!"

Allah (SWT) said O Musa (AS)! Your request has been answered. You have been given strength and encouragement. And you have been blessed with the quality of good speech and being able to explain things clearly. You can go before Pharaoh with bravery.

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى ﴿٣٦﴾

20:37: "And indeed We favoured the second time".

And We have already favoured you without your request. When We sent the message to your

mother about you in your childhood.

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾

20:38: "When We revealed to your mother a revelation".

In this verse the word revelation has been used which has two meanings. One meaning is a secret or hidden message sent by Allah (SWT). Another could mean an angel bringing a message, such as when an angel came to Maryam (RA). This is not the same as revelation that comes to a prophet. Revelation that comes to a prophet is always about Shariah and it is a command from Allah (SWT).

أَنِ اقْدِفِيهِ فِي التَّابُوتِ فَاقْدِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوِّي وَعَدُوُّ لَهٗ ۗ وَ
الْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي ۗ وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾

20:39: "Put him in a chest and place him in the river, and the river will take him to the shore, it will be seized by one who is My enemy and his enemy. And I bestowed love upon you from Me, so that you may be raised under My eye".

Musa (AS's) mother feared that if Pharaoh found out about Musa (AS) he would kill him. Then Allah (SWT) sent a message to Musa (AS's) mother. Telling her to place him in the river when she felt afraid, then Allah (SWT's) and Musa (AS's) enemy would seize it. This enemy was Pharaoh. Allah (SWT) was sending Musa (AS) to the person Musa (AS's) mother feared. When the baby's chest reached the shore the people found it and looked inside and saw a child. They took the child to Pharaoh. His ministers said they should kill the child. But Pharaoh listened to his wife who was barren and could not have children. She wanted to adopt the child. Allah (SWT) said, "We have bestowed love upon you from Me". That is the reason Pharaoh's wife felt love towards Musa (AS) and did not want him to be killed. Then Musa (AS) was raised under Allah (SWT's) eye.

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا
تَحْزَنَ ۗ وَكُتِلَتْ نَفْسًا فَانجَيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۗ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ۗ ثُمَّ
جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ ﴿٤٠﴾

20:40: "When your sister went and said, "Shall I direct you to someone who can raise him?" So, We returned you to your mother, so that her eyes might be cooled and she does not grieve. And you killed a person and We saved you from the grief and We tested you with a test. And then you remained many years with the people of Madyan, and then you came here at the decreed time, O Musa".

When Musa (AS) was taken in by Pharaoh and his wife Asiya, all the nursing mothers came and tried to feed him. Allah (SWT) says in Surah 28 (Al-Qasas) verse 12 that We have forbidden the milk of all nursing mothers for Musa (AS).

Reference Surah 28 (Al-Qasas) verse 12;

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ

﴿١٢﴾

Musa (AS)'s mother sent her daughter to the palace to keep an eye on her brother Musa (AS). When she saw that none of the nursing mothers were able to feed Musa (AS), she said she knew a nursing mother who would be able to feed him. She mentioned Musa (AS)'s mother and Pharaoh sent for her. The mother came and began to feed Musa (AS). This was an amazing miracle and wisdom of Allah (SWT). Musa (AS) was saved from his enemies and they became his protectors and guardians. At the same time Musa (AS) was being nurtured by his own mother and in return she was obtaining funds for looking after Musa (AS). A person was killed accidentally by Musa (AS). The explanation for this will come in Surah 28 (Al-Qasas). Allah (SWT) says that this was a huge test for Musa (AS) and We saved him with this. Then We showed you the way to Madyan where you remained for many years. O Musa (AS)! Then you came here at the decreed time.

وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾

20:41: "And I have selected you for Myself".

We have selected you for Our mission and made you strong in character.

إِذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٤٢﴾

20:42: "Go you and your brother, with My verses and do not be slack in My remembrance".

O Musa (AS)! So go you and your brother because this is what you requested. Both of you go with My signs and do not be slack in My remembrance. What we can learn from this verse is that when someone goes forward in the path of Allah (SWT) they should not be slack in the remembrance of Allah (SWT).

إِذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾

20:43: "Both of you go to Pharaoh, he has indeed transgressed".

Both of you go to Pharaoh because he is exceeding in transgression. He is claiming to be god (We seek refuge in Allah (SWT)). And he has taken the Children of Israel as slaves.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

20:44: "So speak to him with gentle speech, so that he may be reminded or fear (Allah)".

Speak to him gently so that he may listen carefully or fear Allah (SWT). The same thing has been mentioned in Surah 16 (An-Nahl) verse 125.

Reference Surah 16 (An-Nahl) Verse 125;

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْلُهُمْ بِالَّتِي هِيَ أَحْسَنُ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطَّغَى ﴿١٢٥﴾

20:45: They said, "Our Lord! We fear that he may be unjust against us, or he may transgress (against us)."

We fear that he may punish us and not listen to us, or he may speak bad words against You Allah (SWT).

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ﴿١٢٦﴾

20:46: (Allah) Said, "Do not be afraid. I am surely with you both, I hear and I see".

Allah (SWT) said do not be afraid, I am with both of you. I will see and hear whatever happens. I am with you and I will help you.

فَاتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ ۗ قَدْ جِئْنَاكَ بِآيَةٍ مِّنْ
رَّبِّكَ ۗ وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ ﴿١٢٧﴾

20:47: "So go to him and say, 'Indeed we have been sent by your Lord, send with us the Children of Isreal and do not punish them. Surely, we have brought to you a sign from your Lord. And peace will be upon he who follows the guidance'."

So go to him and say we have been sent by your Lord. Allah (SWT) has created all of us and we have been sent by Him. And you should worship Allah (SWT) and follow us. If you will not do this, then send the Children of Israel with us so we may go somewhere else to worship Allah (SWT). Stop punishing the Children of Israel. Allah (SWT) has sent us with guidance and you should accept it. There is peace on this earth and the hereafter for the one who follows this guidance. The word peace had a different meaning in this verse. It is not in the context of peace like when we give a greeting, but it was an invitation to peace. When the Prophet (SAW) wrote a letter to the Byzantine Emperor Heraclius inviting him to the religion, he began the letter with this verse.

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿١٢٨﴾

20:48: 'Indeed, it has been revealed to us that the punishment will be upon he who denies and turns away.'

Indeed, it has been revealed to us through revelation that whosoever turns away from the right path will be punished. There is certainly punishment in the hereafter and in this world. Those who deny are punished.

قَالَ فَمَنْ رَبُّكُمَا يُمُوسَى ﴿٤٩﴾

20:49: He (Pharaoh) said, "Who is your Lord, O Musa?"

Pharaoh asked Musa (AS) and Haroon (AS), "Who is your Lord?"

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ حَلْقَهُ ثُمَّ هَدَى ﴿٥٠﴾

20:50: He (Musa) said, "My Lord is He who has created everything, then guided it."

Musa (AS) said my Lord is He Who has created everything and guided it to live its life. It is He Who taught the new born child to suckle its mother. He taught the new born fish how to swim. And he taught the new born hatchlings to fly. That is our Lord.

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾

20:51: (Pharaoh) said, "So what happened to the previous people?"

Pharaoh said, "If this is the case, then what happened to the previous people?" This meant that Pharaoh was asking them to describe it in detail for him.

قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٥٢﴾

20:52: Said (Musa), "The knowledge thereof is with My Lord in the Book. My Lord neither errs nor forgets".

Musa (AS) said Allah (SWT) has knowledge of all things. We only convey what has been revealed to us. There can be no error in the knowledge of My Lord. The knowledge of all people is with Allah (SWT), and He has it all written in the Book.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ فَأَخْرَجْنَا بِهِ
أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾

20:53: He (Allah) who made for you the earth as a bed (spread out), and inserted therein for you roadways, and sent down water from the sky, and produced thereby categories of various plants.

My Lord is He who sends down rain from the sky and with the water various plants are produced in pairs. Eat of this and feed your cattle.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ ﴿٥٤﴾

20:54: Eat and feed your livestock. Indeed, in this are signs endued for men of understanding.

Eat from thereof and pasture your livestock. Indeed, in this are signs for men of understanding and intelligence.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾

20:55: From it We created you and to it We will return you, and from it We will extract you the second time.

Now humans are being told that Allah (SWT) created us from the earth and He will return us to it. Adam (AS) was the first to be created with clay, and through him all further generations were created. Allah (SWT) says We will return you to it again and then extract you through it again, meaning create you again. Our bodies will be made of clay again on the Day of Judgement.

وَلَقَدْ آرَيْنَهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ﴿٥٦﴾

20:56: And indeed, We surely showed Our signs to him, all kinds but he denied and refused.

After listening to Our clear evidence and seeing the miracles given to Musa (AS), Pharaoh still did not believe and he denied.

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى ﴿٥٧﴾

20:57: He (Pharaoh) said, "Have you come to us so you may throw us out from our land with your magic, O Musa?"

Pharaoh said to Musa (AS), "Have you come to throw us out of our land with the power of your magic?" Pharaoh said this so that his people would go against Musa (AS).

فَلَنَاتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى ﴿٥٨﴾

20:58: "However, we will bring to you similar magic, so make between us and you an appointment which neither we nor you can break, in a place assigned".

Pharaoh discussed with his assistants how to compete with Musa (AS). They advised him to bring all the magicians in the land so that they could compete together. They asked Pharaoh to appoint a time and day for Musa (AS) and the magicians.

قَالَ مَوْعِدُكُمْ يَوْمَ الرِّيَّةِ وَأَنْ يُحْشَرَ النَّاسُ ضَحَىٰ ﴿٥٩﴾

20:59: Musa said, "Your appointment is on the day of the festival, when the people gather mid-morning."

Musa (AS) wanted all the people to come on that day and witness it. Musa (AS) said that the day of the competition would be on the day of the festival when the people assemble mid-morning.

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ﴿٦٠﴾

20:60: So Pharaoh turned away and put together all his plans, and then he returned (to Musa).

Pharaoh closed the meeting after finishing the conversation and deciding upon a time and place. Then he began to put his plan into action and came back at the allocated time.

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَقَدْ خَابَ مَنِ افْتَرَىٰ

﴿١١﴾

20:61: Musa said to them, "Woe to you! Do not invent lies about Allah for He will destroy you with punishment. And indeed those of you who do this have failed."

Musa (AS) addressed the entire nation when he faced the magicians. He focused specifically on the magicians and said woe to you; you want to compare your magic with the miracles of Allah (SWT). Those who invent lies about Allah (SWT) will never be successful and will face a great punishment.

فَتَنَزَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ ﴿١٢﴾

20:62: Then they argued among themselves over their issue, and whispered secrets.

Hearing Musa (AS)'s speech the magicians argued among themselves. They began to question whether Musa (AS) was telling the truth and if he was in fact a prophet of Allah (SWT). They had these conversations in private due to their fear of Pharaoh.

قَالُوا إِن هَٰذِهِنَّ لَسِحْرُنِ يُرِيدَانِ أَنْ يُخْرِجَاكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ

الْمُثَلَّىٰ ﴿١٣﴾

20:63: They said, "Indeed these are two magicians, and they want to throw you out of your land with their magic and take away your exemplary way (of life)."

The magicians who were with Pharaoh said that Musa (AS) and Haroon (AS) are magicians and want to throw you out of your land. They want to change our ways so we should challenge them in every aspect.

فَاجْمَعُوا كَيْدَكُمْ ثُمَّ اتُّوًّا صَفًّا ۚ وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَىٰ ﴿١٤﴾

20:64: "So gather your plans and come in a line and only the one who gains the upper hand will be successful."

So it was decided that they should not give up hope but challenge the others with full force. Anyone who had magic was told to gather in a line, step forward to compete in such a way that they would defeat Musa (AS) and Haroon (AS) forever. Today is the day of decision; whoever is better will be successful.

قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿١٥﴾

20:65: (They) said, "O Musa! Either you throw or we will be the first to throw."

When the magicians came face to face with Musa (AS) they said, "Are you going to throw first or shall we?"

قَالَ بَلْ أَلْقُوا ۚ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿١٦﴾

20:66: Musa said, "Rather, you throw first." Then their rope and sticks appeared to move with their magic, as if running."

Musa (AS) said, "You throw first." This is because Musa (AS) knew that truth cannot be compared with falsehood. When the magicians cast their ropes and sticks they appeared to move. The magicians turned their ropes and sticks into snakes, because they knew that Musa (AS's) staff would turn into a snake and they wanted to do the same.

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ ﴿١٧﴾

20:67: So Musa hid his fear within himself.

When Musa (AS) saw the ropes and sticks moving he hid his apprehension within himself. This was a slight apprehension; prophets do not fear anyone except Allah (SWT). Musa (AS) was a little worried that the people would be impressed by their magic before he could throw down his staff.

قُلْنَا لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَىٰ ﴿١٨﴾

20:68: We (Allah) said, "Do not fear, indeed it is you who is superior."

We said do not be afraid; it is you who will be victorious and superior. Their magic is nothing compared to your miracles.

وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفُ مَا صَنَعُوا ۗ إِنَّمَا صَنَعُوا كَيْدُ سِحْرٍ ۖ وَلَا يُفْلِحُ السَّحِرُ حَيْثُ أَتَىٰ ﴿١٩﴾

20:69: "And throw what you have in your right hand, it will swallow what they have created. What they have created is only a trick of magic. And the magicians will not succeed wherever he may go."

Throw what is in your right hand. This was referring to Musa (AS's) staff. It will swallow what they have created because it is only a magic trick, and trickery can never be successful. When Musa (AS) threw his staff it became a very large snake. It began to swallow the magician's snakes, which were in reality just sticks and ropes.

فَأَلْقَى السَّحْرَةَ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ﴿٢٠﴾

20:70: So the magicians fell in prostration. They said, "We believe in the Lord of Haroon and Musa."

When the magicians saw the staff turn into a snake they saw it was not magic or trickery. They realised it was actually happening and so they fell into prostration saying, "We believe in the Lord of Haroon (AS) and Musa (AS)." This incident has already been mentioned in Surah 7 (Al-A'raf) Verse 120.

Reference Surah 7 (Al-A'raf) Verse 120;

وَأَلْقَى السَّحْرَةَ سَاجِدِينَ ﴿١٢٠﴾

قَالَ امْنْتُمْ لَهُ قَبْلَ أَنْ أَدْنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۚ فَلَا تُقَطِّعَنَّ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَا وَصَلِبْنَكُمْ فِي جُدُوعِ النَّخْلِ ۚ وَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى

﴿١٢١﴾

20:71: (Pharaoh) said, "You believed him before I gave you permission. Indeed, he is your leader and he has taught you magic. So I will certainly cut off your hands and your feet from opposite sides and I will surely crucify you on the trunks of palm trees. And surely you will know which of us is more severe in punishment and more lasting."

Pharaoh became very angry when he saw the magicians prostrating. He told them, "You believed him before I gave you permission". You did not even wait for my decision. So it seems to me like you planned all of this together. Indeed, Musa (AS) is your great teacher who has taught all of you magic tricks. You did this to impress the people and deceive me. Pharaoh said this so that the people would believe him. Then pharaoh said, "I will cut off your hands and feet from opposite sides and will crucify you on the trunks of palm trees. And so, you shall know which of us is more severe and lasting in punishment."

قَالُوا لَنْ نُؤْتِيَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ ۖ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ۖ ﴿١٢١﴾

20:72: Said, "We will never give you importance over that which has come to us with evidence, and He who has created us, so decide what you have to decide. And you can only decide about this worldly life."

The magicians said that after seeing clear proofs and evidence, they would not give Pharaoh greater importance over what they had witnessed. They said they could not leave the One Who had created them due to fearing Pharaoh. What is the most he could do? They said "You can only decide for this worldly life of ours". We will surely die one day anyway, and if we lose this life for the One Who has created us then nothing can be better than this.

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ۗ وَاللَّهُ خَبِيرٌ وَابْقَى ﴿١٢٢﴾

20:73: "Indeed, we believed in Our Lord so that He may forgive our mistakes, and the magic you forced us to do. For Allah is Greater and Everlasting."

The magicians said we believed in Our Lord so that He may forgive our mistakes and sins, especially the sins you forced us to do. The magicians were already impressed by Musa (AS's) speech, but they competed due to fearing Pharaoh. They believed in Allah (SWT) and His prophets when the truth appeared clear to them. They said, "Allah (SWT) is the Greatest and Everlasting". We do not care about anybody; a person should fear the hereafter.

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ ۚ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾

20:74: Indeed, whoever comes to His Lord as a criminal, then surely for him is hell. He will neither die in it nor live.

People should not follow those who disobey the commands of Allah (SWT). And if someone does this then their abode is hell. No matter how good or satisfied you may be in this world, one day it will come to an end and perish, but in hell you will never face death. There is neither life nor death in hell. What sort of life would it be if you were not at peace for a second?

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿٧٥﴾

20:75: And whoever comes as a believer and has done good deeds, for them are high ranks.

In this verse the dwellers of hell are being compared to the inhabitants of heaven. Whoever believed and has done righteous deeds has a higher rank.

جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ ﴿٧٦﴾

20:76: Heaven is the resting place and rivers always flow beneath it, and they will remain therein forever. And such is the reward for those who purify themselves.

Heaven is the resting place where gardens will be evergreen and rivers will flow beneath it. This means that the greenery and vegetation does not require rain. Rivers will flow beneath it forever and there will never be a drought. This is the reward for those who purify themselves. Purify means those who refrain from bad thoughts, false ideologies, bad manners and bad deeds. This means that merely believing in words is not complete faith. Instead you complete your faith by your words and actions.

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ ۖ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا ۚ لَا تَخَفْ دَرَكًا
وَلَا تَحْشَىٰ ﴿٧٧﴾

20:77: And indeed We sent down revelation to Musa, "Take my servants by night and strike a dry path for them in the sea, do not be afraid of being caught and do not be fearful."

When Pharaoh was defeated and all the magicians turned to the faith, Musa (AS) then

preached to them for many years. But Pharaoh did not believe nor did he free the Children of Israel. Then Allah (SWT) sent down revelation to Musa (AS), to take the Children of Israel during the night. On the way you will pass the sea of Qulzum, which will not be a barrier for you. Strike your staff in it and make a dry path. Pharaoh's army will chase you but do not fear. The explanation of this will come in Surah 26 (Ash-Shu'ara) Verse 63.

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٤١﴾

20:78: So Pharaoh chased them with his army, but the waters completely overwhelmed them and covered them up.

Pharaoh's army came after Musa (AS) and the Children of Israel when they crossed the sea. When Pharaoh saw Musa (AS) and his people passing through the sea he commanded his forces to enter the water. Musa (AS) and the Children of Israel had just left the water on the opposite side when Pharaoh's entire army entered into the water. With the command of Allah (SWT) the water came back and covered all of them and they all drowned.

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٤٢﴾

20:79: And Pharaoh misled his people instead of guiding them.

Pharaoh misled his people instead of guiding them rightly. And in this same way he will lead them into hellfire on the Day of Judgement.

إِنِّي إِسْرَأَىٰ بِرَبِّكَ إِسْرَاءَ يَلٍ قَدْ أَنْجَيْنَاكَ مِنْ عَدُوِّكَ وَمِنْ عَدُنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلْوَىٰ ﴿٤٣﴾

20:80: O Children of Israel! We have surely saved you from your enemy and We made a covenant with you on the right side of mount Toor (Sinai), and We sent down to you Manna (sweet) and Salva (quails).

The Children of Israel are reminded of the favours they received from Allah (SWT). Is it a small favour that We have saved you from a tyrant enemy, who had you enslaved for generations? And when Musa (AS) was travelling from Egypt to Syria, We asked him to come to the right side of mount Toor (Sinai) and We gave him the Book (Torah). And then We sent down Manna (sweet) and Salwa (quails) to you in the middle of the desert. The explanation of this can be found in Surah 2 (Al-Baqarah) Verse 57 and Surah 7 (Al-A'raf) Verse 60.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٤٤﴾

20:81: Eat from that which is pure which We have provided for you and commit no excess therein, otherwise My wrath will fall upon you. And whoever befalls My wrath then surely he is destroyed.

Eat from pure and permissible things which We have provided for you. And do not exceed in

limits. This means do not be lavish in spending nor be miserly, nor leave the lawful for the unlawful. If you do this then My wrath will fall upon you. And those upon whom My wrath befalls will surely be destroyed in this world and the hereafter.

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى ﴿٨٢﴾

20:82: And I am indeed All-Forgiving to those who repent and believe, and do good deeds and remain guided.

Allah (SWT) says that no matter how bad a criminal may be, as long as he asks for forgiveness Allah (SWT) will surely forgive him. But he must repent truthfully and fulfil all his religious duties. He must adopt good deeds and remain steadfast on the right path. Then Allah (SWT) will forgive his previous sins.

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى ﴿٨٣﴾

20:83: "And what has made you rush from your people, O Musa?"

Musa (AS) was called to mount Toor (Sinai) by Allah (SWT) to be given the Book. The Children of Israel said they wanted to come along and observe the conversation with Allah (SWT). Seventy people were chosen to go along with Musa (AS). Musa (AS) rushed to the mountain ahead of the people. Allah (SWT) asked Musa (AS), "O Musa! Why did you rush before your people?"

قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾

20:84: (Musa) said, "They are coming behind me, and I rushed to You O Lord to please You."

Musa (AS) answered Allah (SWT) and said, "They are coming behind me, and I rushed to You to please You". Even those chosen by Allah (SWT) to be His representatives rush to Allah (SWT) to please Him. The real objective is to please Him in anyway, anyhow.

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾

20:85: (Allah) said, "Indeed We have tested your people in your absence, and Samri misguided them."

Allah (SWT) said O Musa (AS)! We have tested your people in your absence, so that their intentions become apparent; but Samri has misled them. Saying that Allah (SWT) misleads someone is an incorrect belief. Allah (SWT) says that it is upon Us to give guidance. If we go back a few verses, misguidance was attributed to Pharaoh and in this verse it is attributed to Samri, and so it can never be attributed to Allah (SWT).

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَّا حَسَنًا ۗ أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾

20:86: So, Musa returned to his people full of anger and grief. He (Musa) said, "O people! Did your Lord make a handsome promise to you? Did then the promise seem long to you or did you intend that the wrath of your Lord befall you, and so you went against your promise to me?"

Musa (AS) heard from Allah (SWT) that his people had gone astray. Then Musa (AS) turned back full of anger and said, "Did Allah (SWT) not make a handsome promise?" Allah (SWT) called me to give me the Torah upon your demands, but only a short time had passed and you have forgotten your promise of worshipping Allah (SWT). You have invited the wrath of Allah (SWT) upon yourselves. And you have also broken the promise you made with me. How unjust you have been.

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حُمِلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَدَفْنَاهَا فَكَذَلِكَ
الْقَى السَّامِرِيُّ ﴿٨٦﴾

20:87: They said, "We did not go against your promise by our own choice, but we were made to carry the ornaments of the people, so we threw them and that is what Samri suggested."

The told Musa (AS) that they did not do it by their own choice, but they threw the people's burden they were made to carry into the fire. According to the stories from the Children of Israel these ornaments were borrowed from the Qubtee tribe. When they were saved from Pharaoh they questioned why they should keep the ornaments, and so threw them away. In Surah 7 (Al-A'raf) Verse 148 we find that the ornaments were actually their own. They did this upon Samri's wish. Samri also threw in something when they threw the ornaments into the fire.

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ ۖ فَانْسَىٰ ﴿٨٧﴾

20:88: So he produced for them an image of calf that sounded like a cow. Then he said, "This is your Lord and the Lord of Musa, but he has forgotten."

Samri was a magician and he performed his magic and changed the ornaments into a calf. When the wind entered the calf it made a sound as though it was mooing like a cow. He said this is your Lord and Musa (AS's) Lord; Musa (AS) has forgotten and gone to the mountain but the Lord has come here. The people knew that this was a calf Samri had made out of the ornaments, but Samri was trying to convince them that the Lord had entered the calf. Believing that Allah (SWT) can enter an object was always the faith of the Egyptians and Indians since the beginning. This is what the Hindus believe. They believe that Allah (SWT) has entered the idols and statues. The idols are actually of pious people before the time of Nuh (AS), and this is the same faith today of some ignorant Sufis. These kinds of beliefs have nothing to do with the religion of Islam. We pray Allah (SWT) saves all of us from such beliefs.

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا ۚ وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٨﴾

20:89: Do they not see it does not respond to their word, and that it had no power to harm them or do them any good.

Allah (SWT) said that they do not know that it only makes a sound but does not answer them, and neither can it do any harm to them nor any good. Nor can they expect anything from it.

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يُقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ ۚ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا
أَمْرِي ﴿٩٠﴾

20:90: And indeed Haroon had said to them before, "O people! You have been tested with this. And your Lord is Most Merciful, so follow me and obey my command."

Haroon (AS) had said to them before that this was their test; your Lord is One and is the Most Merciful. It is due to His grace that you have been saved. So follow me and obey my command. I am a prophet and a representative of Musa (AS).

قَالُوا لَنْ نَدْرَمَ عَلَيْهِ عَكْفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾

20:91: They said, "We will not withdraw and will wait here until Musa returns to us."

They said to Haroon (AS) that we will not withdraw and we will sit and wait here until Musa (AS) returns to us. Then we will decide what we are going to do.

قَالَ يَهُرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾

20:92: He (Musa) said, "O Haroon! What stopped you when you saw them going astray?"

When Musa (AS) returned, he asked Haroon (AS) why he did not stop them when they were going astray.

أَلَا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِي ﴿٩٣﴾

20:93: "Why did you not follow me? Did you disobey my order?"

Musa (AS) reiterated to Haroon (AS), "Why did you disobey my order and not follow my command?"

قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۚ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ
تَرْقُبْ قَوْلِي ﴿٩٤﴾

20:94: (Haroon AS) said, "O son of my mother! Do not grab me by my beard or by my head. Indeed, I was afraid that you will say, 'You separated the Children of Isreal and you did not respect my words'."

When Musa (AS) returned with anger, he grabbed Haroon (AS's) beard and the hair on his head. Then Haroon (AS) called out, O son of my mother! Do not grab my beard or the hair on my head. Indeed, I tried to stop them but they were going to kill me. In Surah 7 (Al-A'raf) Verse 142, Musa (AS) says to Haroon (AS) to keep these people united. Haroon (AS) said that if he had

taken some of the people to fight the ones who were against him, then Musa (AS) would have said that he had divided the people.

قَالَ فَمَا خَطْبُكَ يُسْمِرِي ۝٩٥

20:95: (Musa) said, "What is your case, O Samri?"

Then Musa (AS) confronted Samri directly, the actual criminal. Musa (AS) asked Samri, "Why did you do this?"

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي
نَفْسِي ۝٩٦

20:96: (Samri) said, "I saw that which they did not see, so I took a fist full of it from the footprint of the messenger, and then I threw it and this is what my soul suggested to me."

Samri said, "I saw that which the others did not see". Grass would grow where the horse had left a footprint. This horse was ridden by the angel Jibraeel (AS). Samri thought to himself that if the land that the horse's feet had touched had become alive, then he could take a fist full of the dust and throw it onto the burning ornaments, and this was what his soul had suggested to him. This proves that some people who meditate and work on their souls eventually obtain certain powers, which others do not have. And another concept that derives from this is if someone is pious and becomes close to Allah (SWT). The places they tread become blessed.

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهُ ۗ وَانظُرْ إِلَى
الْهِكِّ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا ۗ لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ۝٩٧

20:97: Musa said, "So go! Indeed you will have in this life but you will say, 'Do not touch me', and indeed there is a promise for you which will not fail. And look towards your Lord who you sat around, however we will burn it then we will scatter it into the sea, spreading it."

Musa (AS) told Samri to go. All your life you will say, 'Do not come near me'. You did this trick to bring people closer to you so you could lead them, but the opposite has happened. Samri lived the rest of his life away from the people. And when someone came near to him, he would scream and shout, "Stay away from me, I am contagious". Those who would go near him would have a severe fever and he too would become ill with a fever. Then Musa (AS) said observe what we are going to do with your Lord. Your Lord cannot even save himself; we will burn him and throw the ashes into the sea. So then Musa (AS) burnt the calf and threw its ashes into the sea, scattering them everywhere so that no sign of polytheism could remain. The Prophet (SAW) did the same with the idols in the Ka'aba; he destroyed all the idols with his own hands. There were two idols that represented Ibrahim (AS) and Ismaeel (AS), and the disbelievers would respect and worship them. Those who are deserving of respect are pious people, not idols and pictures. Therefore, people should consider that nowadays many shrines and so

called peer (spiritual guides) sell their pictures and say that they will bring you blessings. May Allah (SWT) guide us all to the right path and protect us from such acts of polytheism (shirk).

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾

20:98: "And your Lord is Allah and there is no Lord but Him. And His knowledge encompasses all things."

Musa (AS) said, "Your Lord is One and there is no Lord but Him. His Knowledge is greater than anything and encompasses all things". Musa (AS) said this to guide the people and to make them understand to not worship and follow false gods.

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ ۗ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿٩٩﴾

20:99: This is how We relate to you the news which has passed. And certainly We have given you from Us a message.

We have given you the message (Quran) from Us just as We have related to you the incident of Musa (AS) and Pharaoh. In it you can find various incidents concerning previous nations.

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ﴿١٠٠﴾

20:100: Whoever turns away from it shall surely carry a burden on the Day of Judgement.

Whoever turns away from this Quran and does not act according to it, he will surely carry his burden on the Day of Judgement as a criminal. And he will remain in hellfire forever.

خَالِدِينَ فِيهِ ۗ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿١٠١﴾

20:101: Therein he will remain forever and grievous will be the burden for him on that Day.

Those who do not believe in the Quran shall have an abode in hell and they shall remain therein forever. And it is a most grievous burden which they will carry on the Day of Judgement.

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

20:102: The Day the horn will be blown and We shall gather the criminals that Day, blue eyed.

The Day the horn will be blown and all criminals will be gathered together. That Day their eyes will turn blue with fear. That which they waited for all their lives will be before them.

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾

20:103: They will speak quietly to each other, "You did not remain except for ten days."

There will secretly whisper to each other, "You did not remain in the world except for a week or

ten days". We did not realise and we have arrived here so quickly.

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾

20:104: We know well what they say, when the best of them will say, "You did not remain but for a day."

We know well what they will say. The criminals among them who think they were the wisest of their people will say as an opinion, "You did not even stay more than a day."

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾

20:105: And they question you about the mountains, so say to them, "My Lord will blow them away, scattered into dust."

They ask the Prophet (SAW) about the mountains, "Will these mountains be destroyed?" Say to them, "My Lord will blow them away like dust."

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾

20:106: "And He will leave (make them) a level plain."

The mountains will be crushed and become dust. And the earth will become a level plain.

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾

20:107: "You will not see any curve or elevation."

All the jungle, hills, rivers and seas will become plain. There will be no curved land or high land.

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَعِوَجٍ لَهُ ۖ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾

20:108: That Day they will follow a caller, there will be no crookedness for him. And the voices will be lowered for the Most Merciful, so you will hear nothing except whispering.

Those who deny the prophets today, on that Day their voices will be lowered before the Most Merciful. You will not be able to hear anything except the slight whispering of their footsteps. They will remember that they did not consider seeing this Day.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَدِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾

20:109: That Day no intercession will help them, except one to whom the Most Merciful has given permission and has accepted his word.

That Day intercession will not benefit anyone, except those who are given permission by Allah (SWT) to intercede, and whose words are preferred by Allah (SWT). Otherwise, مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ - 'Who is it that can intercede before Him, except by His permission?' - Ayat al-Kursi (The Throne Verse) Surah (2) Al-Baqarah verse 255. Intercession will be granted by Allah (SWT) to those whom Allah (SWT) chooses. And intercession will only be allowed for minor mistakes

and shortcomings.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾

20:110: He (Allah) knows what is before them, and what is behind them, and they cannot perceive His knowledge.

This verse further explains the previous verse. Allah (SWT) is the only One Who knows who is the greatest criminal and who is worthy of intercession. And He knows what they have done previously and what they will do in the future.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۗ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾

20:111: And the faces will be humbled before the Ever-Living, All-Sustaining. And indeed, unfortunate will be the one who carries injustice.

On that Day faces will be humbled before the Ever-Living and All-Sustaining. And he who has carried the burden of injustice will be very unfortunate. In Surah 31 (Luqman) verse 13 it says that polytheism is the biggest injustice. In Surah 3 (Al-Imran) verse 135 it says that everyone will be punished according to their sins.

Reference Surah 31 (Luqman) Verse 13;

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

Reference Surah 3 (Al-Imran) Verse 135;

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

20:112: And whoever does good deeds and is a believer, he will have no fear of injustice or deprivation.

And those who do good deeds and are believers should have no fear of injustice. They will not carry the burdens of others. Nor will their good deeds be given to others.

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

﴿١١٣﴾

20:113: And thus We revealed the Quran in the Arabic language, and We repeatedly stated therein the warnings so that they may become pious, or it may cause them to remember.

The matters have been made clear in the Arabic language, to make it easier for the Arabs to understand. Like this We repeat the warnings in the Quran. So that he who listens to it and

understands it shall fear Allah (SWT) in his heart. He will also remember why he has been sent to this world and what he should be doing.

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۚ وَقُلْ رَبِّ زِدْنِي
عِلْمًا ﴿١١٤﴾

20:114: So Exalted is Allah, the True Master! And do not hasten with (reciting) the Quran before its revelation is completed to you. And say, "O Lord! Increase me in knowledge."

Allah (SWT) is the True Sovereign and is high above our imagination. It is His Mercy that He is providing everything for Our guidance. When Jibraeel (AS) would bring the revelation and recite it to the Prophet (SAW), the Prophet (SAW) would try to memorise it immediately. Then upon this Allah (SWT) said, do not hasten to recite the Quran until its revelation is completed to you. It is Our responsibility to make you memorise it, and it is Our responsibility to gather the Quran all together. As it has been mentioned in Surah 75 (Al-Qiyamah) Verse 17.

Reference Surah 75 (Al-Qiyamah) Verse 17;

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾

Then Allah (SWT) said, O Prophet (SAW)! Continue praying in order to increase your knowledge. From this we learn that all knowledge comes from Allah (SWT) and He bestows it upon His prophets. Allah (SWT) has all true knowledge. The Prophet (SAW) said that knowledge is such a thing that a person learns it from the lap of his mother till he ends in his grave. Allah (SWT) has said that there is an All-Knowledgeable over a knowledgeable person - وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ . The Prophet (SAW) said that he had been given the knowledge of those how are to come after him and those who came before him. The Prophet (SAW) had more knowledge than any other being.

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ أَنْ نُنزِّلَ الْإِنشَانَ أَنَّهُ لَا يَمُرُّ بِهَا فَاسْتَفْتَىٰ مِنْ رَبِّهِ إِن يَدْرَأُ كَيْفَ يَمُرُّ بِهَا يَأْكُلُ مِنْهَا فَهُوَ مُسَوِّغٌ ﴿١١٥﴾

20:115: And indeed, We took an oath from Adam, but he forgot and We did not find in him determination.

We took an oath from Adam (AS). This was the promise made by him to not eat from the fruit tree in heaven. Two possible interpretations of this are that either he forgot and could not fulfil his promise or that the he ate the fruit by mistake. Adam (AS) did not have the intention to break his promise.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ أَبَىٰ ﴿١١٦﴾

20:116: And when We said to the angels, "Prostrate to Adam", they prostrated except Satan, he refused.

And when We said to the angels, "Prostrate to Adam (AS)" they all prostrated except Satan who refused.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَمَا مِنَ الْجَنَّةِ فَتَشْقَى ﴿١١٧﴾

20:117: So, We said, "O Adam! Indeed he is an enemy to you and your wife, and make sure he does not become the reason for you both to be thrown out of heaven, so you would suffer."

Then We sent Adam (AS) with his wife into heaven. And We said, "He is your enemy, take care he is not the reason for you both to be thrown out of Heaven."

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٨﴾

20:118: Indeed, in it there is no hunger for you, and neither being unclothed.

Everything is prepared for you in heaven. You will have food and clothing.

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى ﴿١١٩﴾

20:119: "And there will be no thirst therein, nor the sun's heat."

You will not be thirsty in heaven, nor will you be exposed to the sun's heat. You will have no worries therein.

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْئَلُ ﴿١٢٠﴾

20:120: Then Satan whispered into his heart and said, "O Adam! Shall I direct you to the tree of eternity, and the kingdom that will never end?"

Satan was already jealous of Adam (AS). But when Allah (SWT) sent them into heaven, Satan became more determined to have them removed from Heaven. The details of this have been explained in Surah 7 (Al-A'raf) Verse 20. Satan whispered to Adam (AS), "O Adam! I shall direct you to an eternal tree, when you eat of its fruit you will never die. And you will have a kingdom which will never end". After trying to persuade Adam (AS), Satan took a false oath in Allah (SWT's) name. This is the reason Adam (AS) believed Satan and ate from the tree.

فَأَكَلَا مِنْهَا فَبَدَّتْ لُهُمَا سَوَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وُرْقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٢١﴾

20:121: Then they ate fruit from it and their private parts became apparent to them, and they tried to cover themselves with the leaves of heaven. And Adam disobeyed his Lord and forgot.

When Adam (AS) and his wife ate the fruit their heavenly garments were removed. They became naked and tried to cover their private parts with the leaves of heaven. Adam (AS) had erred in that he could not follow the command of his Lord.

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ﴿١٢٢﴾

20:122: Then his Lord chose him again, and turned to him in forgiveness and guided (him).

Adam (AS) remembered what his Lord had commanded and immediately asked for forgiveness, and so Allah (SWT) chose him. On the other hand, Satan was stubborn and arrogant in his position. Adam (AS) was forgiven and guided by the Grace of Allah (SWT).

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَأَمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى لِّمَنِ اتَّبَعِ هُدَايَ
فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٢﴾

20:123: (Allah) said, "Descend from it, all of you, some of you are enemies of others. But when you receive guidance from Me, then whosoever follows My guidance shall not go astray, nor be unfortunate."

Allah (SWT) said, "Descend from it, all of you, some of you are enemies of others". This has already been explained in Surah 7 (Al-A'raf) Verse 24. If you receive guidance from Me; then whosoever follows this guidance he shall not go astray in the world nor shall he be unfortunate in the hereafter.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٣﴾

20:124: "And whoever turns away from My remembrance, then indeed for him there will be a difficult path, and We will gather (raise him) blind on the Day of Resurrection."

And whosoever turns away from My remembrance he will have a difficult life. This does not mean that sustenance and provision will be taken away, but it means that he will have no peace in life. You can see many people in this world who have worldly possessions but are still depressed and commit suicide, especially many celebrities. Allah (SWT) says *أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ* – Surely hearts find peace in the remembrance of Allah (SWT). Nowadays we are all searching for peace but we are looking in the wrong places/things.

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٤﴾

20:125: He will say, "My Lord! Why have you gathered me (raised me) blind, and indeed I could see?"

We will raise him blind on the Day of Judgement and he will say, "Why have you raised me blind, while I could see before?"

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا ۖ وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿١٢٥﴾

20:126: Say, "Thus did Our signs come to you, but you forget them, so therefore this Day you will be forgotten."

Allah (SWT) will answer by saying you did not use your eyes. Even after seeing the signs, such as the earth, sky, mountains, sun, moon, stars, jungles, forests, animals, birds, rivers, oceans, seas and waterfalls, you still denied. They were all calling you to monotheism. Today you will be

forgotten, just like you were blind to all Our signs and you forgot.

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ ۗ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٧﴾

20:127: And this is how We recompense those who transgress and do not believe in their Lords signs. And the punishment of the hereafter is severe and is ever lasting.

This is how we punish those who exceed and do not believe in the verses (signs) of their Lord. They are given small trials and punishments in the worldly life, so they may change. But when they do not, then in the hereafter they are faced with a severe torment and that will be everlasting.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي
التُّهَى ﴿١٢٨﴾

20:128: So, has it not become clear to them, how many nations We have destroyed before them as they walk in their houses. Indeed, there are signs in it for those who are wiser.

Did they not receive guidance by seeing how many nations We have destroyed before them, and those cities and places were in their paths? They walk through these places yet they still do not learn from what they see.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَاجِبًا مُّسَمًّى ﴿١٢٩﴾

20:129: And if not for a word that had been said before from your Lord, it would have been a sudden punishment, for a decreed term.

O Prophet (SAW)! If a word had not been said from your Lord, meaning Allah (SWT) has given a specified time to everyone to change, in that decreed time whatever the person does is what he will be accountable for. When the time is up then no one can help him. If he did good deeds he will be rewarded, and if he was unjust and transgressed he will be punished.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۚ وَمِنْ آنَاءِ
الَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

20:130: So be patient with what they say, and remember your Lord with praise before the rising of the sun and its setting, and exalt Him in the night and at the ends of the day, so that you may be satisfied.

O Prophet (SAW)! Be patient with their mocking. Do not get into confrontations with them. Instead spend your time exalting your Lord. Especially before the sun rises (Fajr/dawn), and before sunset (Asr/afternoon), and during the night (Maghrib/sunset and Isha/night). All these times are prayer times. The Prophet (SAW) wanted to exalt Allah (SWT) all the time, so Allah (SWT) wanted the Prophet (SAW) to be satisfied.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۗ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

20:131: And do not look longingly towards that which We have given to some couple's enjoyment in the life of this world, so We may test them therein. And the provision of your Lord is better and more lasting.

O Prophet (SAW)! Do not look towards those who have been given the provision of this worldly life. It is only for this world and it is a trial for them. It is Our way that when a person forgets Us We open all of Our treasures for him, then he becomes proud and then We suddenly seize him.

Reference Surah 6 (Al-An'am) Verse 44;

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِم أَبْوَابَ كُلِّ شَيْءٍ ۗ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿١٣٢﴾

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۗ لَا نَسْأَلُكَ رِزْقًا ۗ نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣٣﴾

20:132: And command your family and people to pray and remain steadfast in it. I do not question you about provision, We give you provision and the hereafter is for the righteous.

O Prophet (SAW)! Command your family and companions to pray and you also remain steadfast in it. We do not ask you for provision, We provide it for you. Therefore, people should worship their Lord and try to save themselves from the anger of Allah (SWT).

Reference Surah 65 (At-Talaq) Verse 3;

وَأَيُّكُمْ لَا يَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿١٣٤﴾

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ۗ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٥﴾

20:133: And they say, "Why does no sign come to us from his Lord?" Did they not receive clear evidence from the previous scriptures?"

They asked why Prophet (SAW) does not bring the signs they asked for from his Lord. Will they only believe after seeing the signs and evidence? Did they not see clear evidence about Prophet (SAW) in previous scriptures? Previous scriptures contain clear evidence about Prophet (SAW) and signs, but still they refused to believe.

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ

قَبْلِ أَنْ نَنْزِلَ وَنَخْرِي ﴿١٣٤﴾

20:134: And if We had destroyed them with a punishment before him, they would have said, "Our Lord, why did you not send a prophet to us so we could have followed Your verses, before we were humiliated and disgraced?"

If We had seized them for their disbelief before the birth of the Prophet (SAW) and the revealing of the Quran, they would have shouted and screamed saying, "Why did you not send a prophet, then we would have followed him and Your verses, before being humiliated and disgraced?".

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ﴿١٣٥﴾

20:135: Say, "Everyone is waiting, so wait. Soon you will know who is on the straight path and who is guided."

O Prophet (SAW)! Say to them, "Everyone is waiting, so you also wait, soon you will know who is on the straight path and who is rightly guided". And if you are waiting for who will be supported by Allah (SWT), then it will be shown to you in the near future.

Part 17

Chapter/Surah 21: Al-Anbiya
(Revealed in Makkah, contains 112 verses, 7 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT), the Most Beneficent, the Most Merciful.

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

21:1: Their (time of) accountability has drawn closer to mankind, while they are turning away in heedlessness.

The time of accountability has drawn very near. This is referring to the Day of Judgement. It could also mean the time of a person's death, which is like the Day of Judgement for everyone. But those who do not believe it are in denial and turning away from reality.

مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾

21:2: No new warning comes to them from their Lord, except that they listen to it while they play.

Whenever they receive a warning from their Lord they do not listen to it. They think it is some sort of game.

لَاهِيَةً قُلُوبُهُمْ ۗ وَأَسْرُوا النَّجْوَىٰ ۗ الَّذِينَ ظَلَمُوا ۗ هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ۗ أَفَتَأْتُونَ
السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ ﴿٣﴾

21:3: Their hearts are heedless. And the wrongdoers secretly whisper, "Is this (one) more than a man like you? Would you approach magic whilst you see?"

The wrongdoers whisper between themselves and say he is not a prophet, but a human like you. Meaning he should have been an angel, but he is a human just like us. The truth is that they do not understand the difference between a normal person and a prophet. Prophet (SAW) is a prophet and not just a normal human being. A prophet is chosen by Allah (SWT) for revelation, and this is differentiates him from a normal person. Revelation does not come to any person but only a prophet. This status cannot be achieved through hardship or in any other way. These prophets are chosen by Allah (SWT). Disbelievers thought a prophet was a magician and so they would say that you deliberately approach magic. They would say that you must not go near the Prophet (SAW) or the Book because you will be enchanted by their magic.

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

21:4: He said, "My Lord knows every word of the sky and the earth. And He is All-Hearing, All-Knowing.

O Prophet (SAW), say my Lord knows all the secrets of the skies and the earth. Nothing is hidden from Him. How can you hide your whispers from Him? He hears and knows everything.

بَلْ قَالُوا أَضْغَتْ أَحْلَمٌ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ ۖ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوْلُونَ ﴿٤﴾

21:5: But they say, "It is a worrying matter, rather he has invented it, rather he is a poet. So let him bring a sign to us, like the previous prophets were given.

But they say that this is his dream and he is inventing matters, rather he is a poet. He should bring some sign to us which were given to the previous prophets. These unjust people always change their demands all the time. As mentioned in Surah 25 (Al-Furqan) verse 9; See how they coin similitudes for you, so they have gone astray, and they cannot be guided.

Reference Surah 25 (Al-Furqan) Verse 9;

أَنْظُرْ كَيْفَ صَرَبُوا لَكَ الْأَمْثَلِ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿١٠﴾

21:6: No city We destroyed before them ever believed, so do they believe?

No city believed before them, even after witnessing everything. This is the reason We destroyed them. If they also do not believe after witnessing the signs, then they will encounter the same consequence.

وَمَا أَرْسَلْنَا قَبْلِكَ إِلَّا رِجَالًا نُوْحِيَ إِلَيْهِمْ فَسَأَلُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿١١﴾

21:7: And We did not send before you except men to whom We sent revelation. So ask the people of the message if you do not know.

O Prophet (SAW)! We did not send before you any prophet except that they were men to whom We sent revelation. From this we learn that all prophets and messengers were sent as humans and they were all men, no women were sent as prophets. If you want know about this then ask the people of the message or the people of Allah (SWT). This has been mentioned in Surah 12 (Yusuf) Verse 109.

Reference Surah 12 (Yusuf) Verse 109;

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى ۗ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۗ أَفَلَا تَعْقِلُونَ ﴿١١٤﴾

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿١١٥﴾

21:8: And We did not give them bodies that ate no food, nor were they immortal.

And We did not make their bodies such that they did not require food. This means that they were not angels but humans who needed to eat. Nor were they immortal so that they would remain on the earth forever. They moved on to the next world as soon as they had completed their responsibilities.

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾

21:9: And then We fulfilled Our promise to them. So We saved them and whomever We willed, and We destroyed those who transgressed.

We saved them and those who followed them. And We destroyed the polytheists who exceeded in transgression. Therefore, their questions concerning the kind of prophet who eats, marries and walks in the market are all out of ignorance, because prophets are humans and they have human needs. The only difference is that they have a higher status, because they have been chosen to receive revelation and then they are blessed to be victorious against the transgressors.

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

21:10: However, surely We revealed the Book to you, in it there is a reminder for you. So do you not think?

We have revealed the Book to you. It is for you and it is in your language so that you may easily understand it. Do you not think and use wisdom?

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾

21:11: And how many cities have We destroyed that were unjust, and after them We created other nations?

We have destroyed many cities due to the wrongdoings of their people. Allah (SWT) was not unjust to them but they had wronged themselves. We created other nations after them, so that they may have the chance to prove themselves. Just as the people of Aad (AS) and Thamud (AS) came after Nuh (AS).

فَلَمَّا أَحْسَسُوا بِأَسَآئِنَا إِذًا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾

21:12: Then when they felt Our punishment, they started to run away from it.

When they felt Our punishment was imminent, they began to run away in all directions. What was the point of running?

لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ ﴿١٣﴾

21:13: Do not run, and return to that which you enjoyed, and to your homes, so that you may be questioned.

Do not run but come back. These are the very houses in which you lived comfortably. So why

do you run away from your own homes? This is the beginning of accountability and now you will be questioned.

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾

21:14: They said, "Woe to us! We were indeed wrongdoers."

When they realised they had no options left, they said, "Woe to us! We were indeed unjust to ourselves."

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خُمِيدِينَ ﴿١٥﴾

21:15: And they continually cried out, until We mowed them down, totally extinguished.

There is no point in crying out now. We sent you prophets and Books as a reminder, but you continued to transgress and disobeyed. Now continue to cry out, until We mow you down like a field burnt.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعِبْنٍ ﴿١٦﴾

21:16: And We did not create the skies and the earth and everything in between them for fun.

We did not create the earth and the skies and everything in between them for amusement. But there is great wisdom in it.

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا ۗ إِن كُنَّا فاعِلِينَ ﴿١٧﴾

21:17: If We wanted to make amusement, We would indeed have made it from Ourselves, if We were to do it.

If We wanted to make amusement then We would have created something more playful. There is a reason for making the universe and the world and everything within it. The world has been made for the test of the hereafter.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۗ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾

21:18: And We throw the truth against falsehood so it crushes its head, and then it disappears. And there is destruction for you, for that which you describe.

This world is not fun and games, but a battlefield. Where truth and falsehood constantly battle. We hurl the truth against falsehood and it destroys it. And there is destruction for you for what you say.

وَلَهُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ۗ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهِ ۗ وَلَا يَسْتَحْسِرُوْنَ ﴿١٩﴾

21:19: And to Him belongs whatever is in the skies and the earth. And those who are near to Him are not prevented by arrogance to worship Him, nor do they tire.

And to Him belongs whatever is in the skies and the earth. This means that all creation belongs to Allah (SWT) and they are all His slaves. And those who are near to Him, meaning the angels, are also his respected slaves. As mentioned in Surah 21 (Al-Anbiya) Verse 26.

Reference Surah 21 (Al-Anbiya) Verse 26;

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ ۗ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾

The angels are those who are not too arrogant to worship Him and they do not tire. They exalt Him day and night.

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٧﴾

21:20: They exalt night and day and they never slacken.

They exalt Him night and day and they never rest. All creation is His slave.

أَمْ اتَّخَذُوا إِلَهًا مِّنَ الْأَرْضِ هُمْ يُنْشِرُونَ ﴿٢٨﴾

21:21: Or do they take deities from the earth that they create?

If you are not prepared to take your slaves as your sons, and your women slaves as your wives, then why do you like this for Allah (SWT)? You say that some of His creations are His sons, and the angels are his daughters, but those whom they associate with Allah (SWT) are His creation and always exalt Him. If Allah (SWT) was to kill those the disbelievers worship, then who would be able to resurrect them? Were the nations who were destroyed due to polytheism (shirk) ever resurrected?

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۗ فَسُبْحٰنَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٩﴾

21:22: If there were gods other than Allah, then there would have been conflict. So Highly Exalted is Allah, the Lord of the Throne, from what they say about Him.

If there were other gods in the land beside Allah (SWT), then surely there would have been conflict. Then everyone would have wanted their own way and there would have been conflict. If we observe how the universe and the world functions on a day-to-day basis, it proves that there is only one Lord; Allah SWT.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٣٠﴾

21:23: He will not be questioned as to what He does, but they will be questioned.

No one can interfere in Allah (SWT's) doing. There is no doubt that Allah (SWT) is not answerable to anyone. However, all creation is accountable to Him.

أَمْ اتَّخَذُوا مِن دُونِ اللَّهِ ۗ قُلْ هَاتُوا بُرْهٰنَكُمْ ۗ هٰذَا ذِكْرٌ مِّن مَّعِيَ وَذِكْرٌ مِّن قَبْلِي ۗ بَلْ

أَكْثَرُهُمْ لَا يَعْلَمُونَ ۗ الْحَقُّ فَهُمْ مُّعْرِضُونَ ﴿٢٤﴾

21:24: Or have they taken deities besides Him? Say, "Bring forth your evidence. This is a reminder for those with me and the message of those before me." But most of them do not know the truth, so they turn away.

After providing wisdom and evidence for monotheism, Allah (SWT) says they have taken deities besides Him. So what evidence do they have for this? They are blindly following their forefathers. O Prophet (SAW)! Say that the correct message has come with me and with those who came before me. There are many evidences and proofs for monotheism in the Books (scriptures). So do you have any evidence for polytheism? These people do not have knowledge and are stubborn and arrogant. They do not know the truth and so they are turning away.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

21:25: And We did not send any prophet before you, but We sent revelation to him, "There is no deity except Me, so worship Me."

O Prophet (SAW)! The prophets We sent before you were all sent with the same revelation, that there is no deity other than Allah (SWT), so worship only Him. Monotheism is the truth and polytheism is falsehood.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ ۗ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾

21:26: They say, "The Most Merciful has taken a son." Highly Exalted is He! Rather they are His respected slaves.

They claim His creations are His children. Such as Uzair (AS) and Isa (AS). And they say that the angels are Allah (SWT's) daughters (We seek refuge in Allah (SWT)). Allah (SWT) is Highly Exalted and above having children. They are not His children but they are His respected slaves.

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾

21:27: They do not precede Him in speech, and they do everything by His command.

Allah (SWT's) respected slaves do not precede Him in words. They remain steadfast and act according to His commands. It is a great injustice to claim that these respected slaves are His children.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾

21:28: He knows what is before them and what is behind them, and they cannot intercede except for whom He approves. And they are trembling in fear of Him.

He knows the circumstances of everyone and He knows who is worthy of intercession. And no one will be able to intercede except by His permission. And everyone trembles with fear before

Him.

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكَ نَجْزِي بِهِ جَهَنَّمَ ۚ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾

21:29: And whoever of them says, "Indeed! I am a Lord beside Him", We shall recompense him with Hell. Thus, this is how we recompense the wrongdoers.

And whoever says, "I am a Lord besides Allah", that person we will be sent to Hell. This is how We recompense the wrongdoers. As mentioned in Surah 39 (Az-Zumar) Verse 65. This means that a person will be punished once they have been found guilty of wrongdoing.

Reference Surah 39 (Az-Zumar) Verse 65;

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ ۚ لَئِنِ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٣٠﴾

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۚ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۚ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

21:30: Did the disbelievers not see that the sky and the earth were joined together then We parted them. And We made every living thing with water. Will they then not believe?

This verse starts by asking a question, "Did the disbelievers not see that the sky and the earth were joined together then We parted them?" This means that the substance was once something called ether by scientists. Then Allah (SWT) separated it, which scientists refer to as the big bang. And then when Allah (SWT) said the word كُنْ 'Be', all of creation was started and it shall continue until the Day of Judgement. Allah (SWT) says, 'And We made every living thing with water'. The main component used for creating everything is water. Water is the basis for the creation of life and also the main component for conceiving humans i.e. sperm.

وَجَعَلْنَا فِي الْأَرْضِ رَواسِيَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾

21:31: And We made mountains on the land so that it does not shake with them, and We made broad highways so that they may be guided.

We placed mountains on the earth to stop it from shaking, or it would continuously shake making it impossible for humans and animals to live upon it. And We made wide paths between the mountains so the people could travel to different countries.

وَجَعَلْنَا السَّمَاءَ سَفْفًا مَّحْفُوظًا ۚ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾

21:32: And We made the sky a safe canopy, and they turn away from His signs.

We made the sky a safe canopy. It is the roof of the earth, like a tent without a pillar. Till this day no crack has appeared within it. The Quran has said هَلْ تَرَىٰ مِنْ فُطُورٍ - 'Look up, can you see

any cracks.' The disbelievers never paid attention to all these signs, instead they turned away.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

21:33: And it is He Who has created the night and day, and the sun and the moon, each swimming in an orbit.

It is He Who has created the night and the day, and the sun and the moon. They are all moving according to their orbits. This proves that they are all doing what they have been commanded to do; this means that they are only allowed to move within their boundaries.

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ ۗ أَفَأَيْنَ مِتَّ فَهُمْ الْخَالِدُونَ ﴿٣٤﴾

21:34: And We did not make any human immortal before you, so when you pass away will they live forever?

We did not make any human immortal in this world. But if they think that a prophet cannot be a prophet because he is mortal, then they are ignorant. Everyone on earth is here for a prescribed time. Once the prescribed time is up the person leaves this earth for the next stage. O Prophet (SAW)! If you are not immortal, neither are they. Do they think that you will pass away and they will remain forever? They too will face death and leave this world. But they do not know about the death that comes to prophets, friends of Allah (SWT) and the righteous. For them death is like a moment when a friend meets a friend. They enter into heaven as soon as their soul leaves their bodies, and their bodies remain intact in their graves. As soon as a disbeliever dies their soul is seized and imprisoned, where they feel the punishment of hell.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۗ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

21:35: Every soul shall taste death. And We test you with bad and good by way of trial. And you will be returned to Us.

Every soul shall taste death. Some only taste death, whilst others also taste the punishment of hellfire afterwards. Disbelievers cannot be saved from the punishment of hellfire. They shall all return to Us When the prescribed time comes to an end.

وَإِذَا رَأَوْكَ الَّذِينَ كَفَرُوا إِنَّ يَتَّخِذُونَكَ إِلاَّ هُزُوًا ۗ أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ ۗ وَهُمْ يَذْكُرُونَ الرَّحْمَنَ هُمْ كَفَرُونَ ﴿٣٦﴾

21:36: And when the disbelievers see you, they only make fun of you. "Is this the person who mentions your gods?" And they deny the remembrance of the Most Merciful.

O Prophet (SAW)! They are unaware of the consequences. They make a mockery of you (we seek refuge in Allah (SWT)). As mentioned in Surah 25 (Al-Furqan) Verse 41.

Reference Surah 25 (Al-Furqan) Verse 41;

وَإِذَا رَأَوْكَ إِذْ يَتَّخِذُونَكَ إِلاَّ هُزُوًا ۗ أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾

The disbelievers say this even though they do not like mentioning the Most Merciful. But they dislike anyone who speaks against their false gods.

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۗ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٢٣٧﴾

21:37: Man has been created of haste (impatience). Soon I shall show you My signs, so do not ask Me to hasten.

Disbelievers would speak mockingly to the Prophet (SAW), "If you are truthful, then why does the punishment not come to us immediately?" So Allah (SWT) has said that man has been created from impatience, very soon you will know the truth about the Prophet (SAW) and you will face the punishment of the hereafter.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٣٨﴾

21:38: And they say, "When will this promise be fulfilled, if you are truthful?"

The disbelievers repeatedly ask, "When will the promise of Judgement Day be fulfilled?" They would not ask this question if they truly knew about the Day of Judgement.

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٢٣٩﴾

21:39: And if the disbelievers knew that they would not be able to stop the fire from their faces, neither their backs, nor will they be helped.

If only the disbelievers knew about the time when they will not be able stop the fire from their faces and their backs, and they will be surrounded by hellfire, and they will drown in the fire with no-one to help them. Those whom they take as helpers in this world shall also be in the same hellfire.

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٢٤٠﴾

21:40: Rather, it shall reach them suddenly and it will bewilder them, and they will not be able to repel it, and neither will they be reprieved.

The Day of Judgement they wait for shall reach them suddenly, and they will be bewildered. And when it arrives they will not be able to repel it. They will not be given time or be reprieved.

وَلَقَدْ اسْتَهْزَأُوا بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٤١﴾

21:41: And indeed, the prophets before you were ridiculed, but those who mocked them were surrounded by what they used to ridicule.

O Prophet (SAW)! The disbelievers used to ridicule the prophets before you, but the prophets remained patient until Our help reached them.

Reference Surah 6 (Al-An'am) Verse 34;

وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبْرُوا عَلَىٰ مَا كَذَّبُوا وَأُودُوا حَتَّىٰ أَنهْم نَصَرْنَا ۗ وَلَا مُبَدِّلَ
لِكَلِمَاتِ اللَّهِ ۗ وَلَقَدْ جَاءَكَ مِنْ نَّبِيِّ الْمُرْسَلِينَ ﴿٣٤﴾

O Prophet (SAW)! Be patient, their end shall be the same.

قُلْ مَنْ يَّكَلِّمُكُم بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۗ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٣٥﴾

21:42: Say, "Who protects you during the night and in the day from the Most Merciful?" But they turn away from the remembrance of their Lord.

O Prophet (SAW)! Ask them, "Who watches over you during the night and in the day?" If He wanted to seize you is there anyone who could save you? It is His Mercy that He is giving you time. Rather than being thankful to Him they turn away from His remembrance.

أَمْ لَهُم آلِهَةٌ تَمْنَعُهُمْ مِّن دُونِنَا ۗ لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٣٦﴾

21:43: Or do they have deities to save them besides Us? They cannot help themselves, nor can they be saved from Us.

They think that the false gods they have made can protect them in this life and the next. Even though they cannot protect themselves. How then can they help others?

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ
أَطْرَافِهَا ۗ أَفَهُمُ الْغَالِبُونَ ﴿٣٧﴾

21:44: But We have provided good things for them and their forefathers until life was prolonged for them. So do they not see, indeed We are reducing the earth from its sides? So will they overcome?

We are giving them time and all the necessities for life, until they reach old age. And due to these luxuries they assume the end will never come. Do they not see We are reducing the land from its borders? This shows that Islam was spreading throughout the Arabian peninsula and disbelief was reducing. Did they not receive wisdom through the Quran? Do they still think that they will overcome?

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ ۗ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٣٨﴾

21:45: Say to them, "I warn you through revelation." But the deaf cannot hear the call when they are warned.

O Prophet (SAW)! Say I am warning you with the Quran. I am fulfilling my responsibility. If the deaf do not hear my call then it is not my fault. They are responsible for their own actions.

وَلَيْنَ مَسَّتْهُمُ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يُوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢١٤﴾

21:46: And if they were touched slightly by the punishment of your Lord, they would say, "O woe to us! It is our destruction. Surely we were unjust."

And if they were to receive the slightest touch of punishment from their Lord, their eyes would open and they would scream, "O woe to us! We were truly unjust to ourselves". And all their arrogance would leave them and they would admit their wrongdoings.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ آتَيْنَاهَا ۖ وَكَفَىٰ بِنَا حَسِيبِينَ ﴿٢١٥﴾

21:47: And We place the scales on the Day of Judgement, and no soul shall be treated unjustly at all. And even if there is the weight of a mustard seed, We shall bring it forth. And sufficient are We to hold you to account.

The weighing of deeds shall commence on the Day of Judgement and it shall be done with justice. Everything shall be accounted for; even the weight of a mustard seed shall be brought forth. No one shall be treated unjustly. And We are sufficient in accountability.

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٢١٦﴾

21:48: And indeed We gave Musa and Haroon the criterion, and light and a reminder for the righteous.

We gave the Book (Torah) to Musa (AS) and Haroon (AS) and clarified the criterion. We clarified falsehood from truth, guidance and misguidance and what is lawful and unlawful for the people. It contained guidance, enlightenment and advice for the righteous.

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٢١٧﴾

21:49: Those who fear their Lord without seeing (Him), and fear the Day of Judgement.

Here the characteristics of the righteous are being mentioned. They fear their Lord without seeing Him. Because they know that even though they cannot see Allah (SWT), He is always watching them. Therefore, they are very careful when making decisions and taking steps. They fear the Day of Judgement.

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ ۗ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٢١٨﴾

21:50: And its remembrance is blessed, We revealed it. So do you deny it?

In this verse the words blessed reminder refers to the Quran which was sent down by Allah (SWT). If the Torah is from Allah (SWT), then this Quran is also from Us. Why then do you deny it?

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ ﴿٥١﴾

21:51: And indeed We gave Ibrahim the guidance earlier, and We knew him well.

And We gave Ibrahim (AS) the guidance and wisdom in his childhood. Just like Musa (AS) was forbidden to drink milk from nursing mothers in his childhood, even though he had not received the revelation yet. And Isa (AS) spoke from his crib and declared his prophethood to the people. Ibrahim (AS) had also been given this blessing in his childhood. When Ibrahim (AS's) uncle would give him idols to sell which he made, Ibrahim (AS) would destroy the idols on his route. Ibrahim (AS) proved that he was the one who breaks idols, not one who sells them.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

21:52: When he said to his father (uncle), and his people, "What are these idols for which you sit (in devotion)?"

As Ibrahim (AS) grew older he saw his uncle and people worshipping idols. He asked them what the idols that they were worshipping are. You sit in front of them all the time?

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾

21:53: They said, "We found our forefathers worshipping them."

They said our forefathers used to worship them. This example can be given nowadays, as some people are adopting new innovations in the religion. When you ask them what they are doing, they say our forefather used to do this. They do not follow the ways of the Prophet (SAW), but instead they carry on with these innovations. Always remember the Quran states that we should follow the Prophet (SAW) and not our forefathers. We also need to remember that we cannot display photographs of anyone, including respected sheikhs, or say that they are used for blessings. If blessings could come from pictures and photos, then blessings could also come from idols because it is the same thing. Islam does not permit any sort of idol or picture worship.

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ ﴿٥٤﴾

21:54: He said, "Indeed you and your forefathers are in clear error."

Ibrahim (AS) said you have no clear evidence for worshipping these idols, apart from what your forefathers used to worship. You are in clear error. Religion is that which Allah (SWT) has given to nations, through His prophets. Everything else is innovation and cultural traditions. They are not associated with the religion.

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾

21:55: They said, "Have you come to us with the truth, or are you one of those who jest?"

They said, "Have you come to us with the truth, or are you one of those who jest?"

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ ۗ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ ﴿٢٦﴾

21:56: He said, "Rather, your Lord is the Lord of the skies and the earth, it is He who created it, and I am one of those who is a witness to it."

Ibrahim (AS) said I can say with full belief that my Lord and your Lord is the One who created the skies and the earth, and it is with His planning that this universe operates. There is none associated with Him in this matter.

وَتَاللَّهِ لَا كَيْدَنَّ أَصْنَمَكُمْ بَعْدَ أَنْ تَوَلَّوْا مُدْبِرِينَ ﴿٢٧﴾

21:57: "And I swear by Allah, that I shall surely plan against your idols, after you have turned and gone away."

Ibrahim (AS) then took an oath and swore by Allah (SWT), saying he would plot against their idols. He said this quietly so no one else could hear it. All the people were about to go to their annual festival and so they invited Ibrahim (AS) to come along. But Ibrahim (AS) said he was not feeling well and would not go. If someone does not believe in idols but is invited to an idol worshipping festival, he would obviously feel ill. Ibrahim (AS) did not want to waste the opportunity to destroy the idols whilst the people were away celebrating their festival. The explanation of this will follow in Surah 37 (As-Saffat) Verse 85.

فَجَعَلَهُمْ جُودًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٢٨﴾

21:58: And he made (broke) them into pieces, except a large one among them, so that they may return to it.

Ibrahim (AS) began to destroy the idols as soon as the people left. He broke them all into pieces, except a large one among them. He left that one so that they may return to it.

قَالُوا مَنْ فَعَلَ هَذَا بِالْهَتِنَاتِ إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٢٩﴾

21:59: They said, "Who has done this to our lords? Indeed he is from amongst the unjust."

The people went back to their idols after the festival celebrations. They wanted to honour the idols before returning home. When they saw that the idols had been destroyed, they asked, "Who has done this to our Lords? He is of the most unjust."

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٣٠﴾

21:60: They said, "We heard a youth mentioning them, who is called Ibrahim."

Some people said that they had heard Ibrahim (AS) talking about destroying the idols. They said it must have been Ibrahim (AS) who had done this. From this verse we can suggest that some people must have heard Ibrahim (AS) talking about destroying the idols.

قَالُوا فَأْتُوا بِهِ عَلَىٰ آعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾

21:61: They said, "Bring him before the people so they may see."

When they mentioned Ibrahim (AS), the people said bring him before the people, so that he may be questioned before everyone.

قَالُوا أَنْتَ فَعَلْتَ هَذَا بِالْهَيْتِنَا يَا بُرْهِيمُ ﴿٦٢﴾

21:62: They said, "Have you done this to our lords, O Ibrahim?"

Then Ibrahim (AS) was called and asked, "Have you done this to our gods?"

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾

21:63: He said, "Rather, it was the big one who has done this, so ask them if they can speak."

Ibrahim (AS) replied and said that from the circumstances it appears as though the large one among them had done it. Ibrahim (AS) said he looks much bigger than the others and he has an axe upon his shoulders. So ask him what has happened, if he can speak.

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾

21:64: So they returned to one another and said, "Indeed, it is you who are a wrongdoer."

After hearing Ibrahim (AS's) answer they turned to themselves and said, "Indeed, he has done this. He is the wrongdoer."

ثُمَّ نَكَسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾

21:65: They then lowered their heads, "However, indeed you know they do not speak."

They continued saying whilst lowering their heads, "You know they cannot speak". They did not tell Ibrahim (AS) that he was lying. Some historians have claimed that Ibrahim (AS) lied here. Meaning he destroyed the idols and then said the big idol had done it. But the real reason Ibrahim (AS) said this was so that they would pay attention to the fact that the idols could not even speak. Those who make such statements about Ibrahim (AS) should think very carefully about what they are saying, especially when it concerns a prophet.

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾

21:66: He said, "Do you worship, beside Allah, what cannot benefit you at all, nor harm you?"

Ibrahim (AS) then said, "Do you worship instead of Allah (SWT), those that cannot benefit you at all, nor harm you?" How can you associate these idols with Allah (SWT), The Almighty?

أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

21:67: "Fie upon you and those who you worship besides Allah. Do you not think?"

Fie upon you for what you think and those whom you worship. How can they help you when they cannot help themselves, nor hear your plea? Do you not have sense?

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فاعِلِينَ ﴿٦٨﴾

21:68: They said, "Burn him and help your lords, if you are going to do it?"

When they could not defeat Ibrahim (AS) in the debate they said burn him; he has humiliated our lords by breaking them so burn him and help our Lords. They were now helping the very lords they were previously asking for help.

قُلْنَا يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

21:69: We said, "O fire! Be cool and peaceful for Ibrahim."

The people had lost the argument with Ibrahim (AS) and said that he had humiliated their Lords by breaking them. The people were hurt and wanted to hurt Ibrahim (AS) by burning him. So they lit a fire and when it was raging they tied Ibrahim (AS) to a catapult, ready to launch him into the fire. The angels were watching. Jibraeel (AS) rushed to Ibrahim (AS) and asked him if he needed help then he could assist him. Ibrahim (AS) answered and said he did not need anyone's help. Jibraeel (AS) asked if Ibrahim (AS) had a message he could immediately convey it to Allah (SWT). Ibrahim (AS) said that there was no message and that Allah (SWT) was watching and he was content with whatever He willed. Then Allah (SWT) commanded the fire to be cool and peaceful. Not too cool as to make Ibrahim (AS) cold or too warm so that he could not withstand the heat. Then Ibrahim (AS) came out of the fire without suffering any harm.

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْآخْسَرِينَ ﴿٧٠﴾

21:70: Then they plotted against him, but We made them those who are in loss.

The people plotted against Ibrahim (AS) but Allah (SWT) humiliated them by cooling the fire and saving Ibrahim (AS).

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

21:71: And We saved him (Ibrahim) and Lut (and directed them) to another land, which We have blessed for the people of the worlds.

We saved Ibrahim (AS) and Lut (AS) and directed them towards a land which was blessed. The land being referred to in this verse is Syria and Palestine.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۗ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

21:72: And We gave him Ishaq, and Yaqoob as an addition. And We made all of them righteous.

And We gave Ibrahim (AS) a son, Ishaq (AS), and a grandson Yaqoob (AS) as an addition. And We made all of them righteous.

وَجَعَلْنَاهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ
الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٧٢﴾

21:73: And We made them leaders and they guided by Our command, and We sent them revelation to do good deeds and to establish prayers, and to give Zakat. And they were worshippers of Us.

They were not only righteous but they also guided other to righteousness. We made them leaders (prophets), and they guided others by Our command. And We sent them revelation to do good deeds, establish prayers and giving Zakat (charity). This was a family that always worshipped Us.

وَلَوْ طَآئِفَةٌ حُكَمَاءٌ وَعِلْمَاءٌ وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَ ط إِنَّهُمْ كَانُوا
قَوْمًا سَوِيًّا فُسِقِينَ ﴿٧٣﴾

21:74: And to Lut We gave him the judgement and knowledge, and We saved him from the city that did evil deeds. Indeed, they were a people of evil and disobedient.

Lut (AS) also migrated from Iraq with Ibrahim (AS). We gave him knowledge and wisdom and made him a prophet. We took him out of the city called Sadoom (Sodom), where the people used to commit evil deeds. This was a city of homosexual men. They would stop people and force them to commit evil. We saved Lut (AS) and his followers from this evil city.

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ط إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٤﴾

21:75: And We admitted him into Our mercy. Indeed, he was of the righteous.

We saved Lut (AS) from that city and admitted him into Our Mercy. Indeed, he was of the righteous.

وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٥﴾

21:76: And when Nuh called earlier, We answered him, and then We saved him and his family from the great calamity.

Nuh (AS) preached for approximately nine hundred and fifty years, but his people were so evil that they would not accept the right path. They would mock Nuh (AS) so he prayed to Allah (SWT).

Reference Surah 54 (Al-Qamar) Verse 9;

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ﴿٦٦﴾

Reference Surah 71 (Nuh) Verse 26;

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَبَّارًا ﴿٦٧﴾

Then Nuh (AS's) prayers were answered. Allah (SWT) then saved Nuh (AS) and his family from a great affliction.

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٦٨﴾

21:77: We helped him from that nation who denied Our verses. Indeed, they were evil people. So We drowned them all together.

We helped him against a nation who denied Our verses and were evil people. And We drowned them all together. This incident has already been explained in the Quran.

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ^٤ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٦٩﴾

21:78: And when Dawud and Sulayman were judging concerning a field, when the sheep of the people had grazed at night, and We were witnessing their judgement.

Dawud (AS) was a ruler as well as a prophet. One day the people brought an incident to the attention of Dawud (AS), in which a person's sheep over ran the field of another people and had grazed upon it. Sulayman (AS) was also present, he passed a judgement. He said that the person who owned the field should keep the sheep so that any loss he had incurred could be compensated. Allah (SWT) said, "We are witnessing their judgement."

فَفَهَّمْنَاهَا سُلَيْمَانَ^٥ وَكُلًّا آتَيْنَاهُ حُكْمًا وَعِلْمًا^٦ وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَ

الطَّيْرَ^٧ وَكُنَّا فَاعِلِينَ ﴿٧٠﴾

21:79: So We gave understanding of it to Sulayman, and We gave all of them wisdom and knowledge. And We subjected the mountains to exalt (Us), along with Dawud and also the birds. And We did this.

Sulayman (AS) was given the understanding and knowledge to make judgements since birth. When the owner of the field came with the incident regarding the sheep, Sulayman (AS) already had wisdom and knowledge given to him by Allah (SWT) to make the judgement. They decided that the field should be given to the owner of the sheep and he should look after it until it grew back to its previous state. The sheep should be passed on to the owner of the field and he may take benefit from the sheep. When both parties have recovered their losses, the field and sheep can return to their rightful owners. Allah (SWT) says, "We gave knowledge and judgment to all of them". Allah (SWT) gave Dawud (AS) a beautiful voice. When Dawud (AS) recited the Zabur (Palms), the mountains and the birds would exalt the Almighty along with

Dawud (AS). Allah (SWT) says this happened by Our command.

وَعَلَّمْنَاهُ صَنْعَةَ لَبُؤْسٍ لَّكُمْ لِنُحْصِنَكُمْ مِنْ بَأْسِكُمْ ۚ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾

21:80: And We taught him the fashioning (making) of coats for armour for you, so that it may protect you in your battles. So will you then be grateful?

Allah (SWT) has granted many miracles to Dawud (AS). Allah (SWT) taught him how to melt iron and make coats of armour for protection in battles. The miracle of this was that Dawud (AS) would touch the iron and it would melt, he did not use heat to melt it. Allah (SWT) then says, "So will you then be grateful?"

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا ۖ وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾

21:81: And for Sulayman the wind would blow forcefully, proceeding by his command towards the land which We had blessed. And We know of each and everything.

We subjected the wind to blow forcefully by the command of Sulayman (AS). Proceeding towards the land which We had blessed. What amazing miracles Allah (SWT) has blessed his prophets with. Nowadays we see airplanes fly from one country to another with the permission of Allah (SWT). Allah (SWT) controls everything, and if the weather is bad then planes cannot fly. So if Allah (SWT) willed we could not travel. It is a matter of understanding. No one has any problems with this, but when We mention the miracles performed by prophets, people have problems. Why so? The wind was taking Sulayman (AS) and his companions on their mat to the blessed land of Syria. This has also been mentioned in other places in the Quran.

وَمِنَ الشَّيْطَانِ مَنْ يَغْوِصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ ۚ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٢﴾

21:82: And from the devils (jinn), some would dive for him and they did many other things. And We were a guardian over them.

We subjected the devils (jinn) for Sulayman (AS). Some of them would dive into the oceans and recover pearls and jewels for him. And they did many other things too. Some other jinn would build buildings for him. And We were a guardian over them. The reason for this is because it is not simple to make such a creation to do these tasks.

وَإِيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿٨٣﴾

21:83: And when Ayub called his Lord, "Calamity has touched me, and you are the Most Merciful of all the merciful."

Ayub (AS) was given everything by Allah (SWT). Such as wealth, grazing cattle, wife and children. Ayub (AS) was very thankful to Allah (SWT) but he was tested. Allah (SWT) wanted to see if he would be patient just he was thankful. So everything was taken away from Ayub (AS), and then he also suffered from a physical illness. Everyone left him except his wife. Ayub (AS)

remained in this state for many years and never complained to Allah (SWT). Then one day Ayub (AS) prayed to Allah (SWT), "O Allah (SWT)! I am in difficulty and you are the Most Merciful of all the merciful."

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذَكَرَى
لِلْعَبِيدِ ﴿٢٨﴾

21:84: So We answered his prayer and We removed the difficulty that was with him, and We gave back to him his family and the like of them as a mercy from Us. And a reminder for the righteous.

As soon as Ayub (AS) prayed to Allah (SWT), Allah (SWT) bestowed His Mercy upon him and accepted his prayers. The physical illness disappeared and his family returned back to him. And then Allah (SWT) blessed him with many other things. The explanation for this will come in Surah 38 (Sad) verse 43.

وَاسْمِعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ ط كُلٌّ مِّنَ الصَّابِرِينَ ﴿٢٩﴾

21:85: And Ismaeel and Idris, and Zul-Kifl; they were all patient.

All of them are Our pious and chosen servants. Ismaeel (AS) and Idris (AS). They have been mentioned in Surah 19 (Maryam) verse 54.

Reference Surah 19 (Maryam) verse 54.

وَأَذْكُرَ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ﴿٣٠﴾

There is a difference of opinion regarding Zul-Kifl, because some scholars say he was not a prophet. But since he has been mentioned alongside other prophets it shows that he was a prophet. They were all patient.

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا ط إِنَّهُمْ مِّنَ الصَّالِحِينَ ﴿٣١﴾

21:86: And We entered them into Our Mercy. Indeed they were of the righteous.

We entered them into Our infinite Mercy. Indeed they were righteous. Prophets are always righteous.

وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ ط أَنَّى كُنْتُ مِنَ الظَّالِمِينَ ﴿٣٢﴾

21:87: And Zun-nun (man of the fish), when he walked filled with anger, and he thought that We do not have control over it, so he called upon Us in the darkness, "There is no deity except you. Exalted are You. Indeed I am of the unjust."

The man of the fish Zun-nun (AS) was actually Yunus (AS). Allah (SWT) sent him to the city of

Nineveh. He attempted to stop the people of the city committing polytheism, but they would not listen. Day by day the people went deeper into polytheism. Yunus (AS) threatened them with Allah (SWT's) punishment. And before Allah (SWT) commanded Yunus (AS) to leave the city he left in anger. This is the reason Allah (SWT) said, "He left the city in anger as though We do not have any decree upon him". This has been explained in Surah 10 (Yunus) verse 96 and some will follow in Surah 37 (As-Saffat) verse 40. He then boarded a boat and when the boat was about to sink the sailors chose a name for a sacrifice. The name that was drawn was Yunus (AS). So Yunus (AS) had to dive into the water. And as soon as he dived in to the water there was a large whale that swallowed him. He remained in the whale's stomach in the dark and called to Allah (SWT). He prayed, "There is no deity except You. Exalted are You. Indeed, I am among the wrongdoers".

فَاسْتَجَبْنَا لَهُ ۖ وَنَجَّيْنَاهُ مِنَ الْعَمِّ ۖ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾

21:88: So We answered his prayer and saved him from his grief. And thus We save the believers.

The prayers of Yunus (AS) were answered by Allah (SWT). The whale spat out Yunus (AS) onto the shore and out of the water. Allah (SWT) saved him from his grief. This is how Allah (SWT) saves the believers.

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

21:89: And when Zakariya called to his Lord, "O Lord! Do not leave me alone and you are the best of inheritors."

And when Zakariya (AS) called to his Lord; O Lord! Do not leave me alone, you are the best of inheritors. Give me a son who will complete your mission after I am gone.

فَاسْتَجَبْنَا لَهُ ۖ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۗ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَ يَدْعُونَ نَارَ غَبَابٍ وَرَهْبًا ۗ وَكَانُوا لَنَا خَشِيعِينَ ﴿٩٠﴾

21:90: And We answered his prayer and gave him Yahya, and We cured his wife for him. Indeed, they were quick in doing good deeds and they used to call on Us with hope and fear. And they were humble to Us.

We answered his prayer and cured his barren wife for him. We gave him Yahya (AS), whose name We chose. And indeed, they were quick in performing good deeds. They humbled themselves to Us. There should not be fear where there is hope. But these people feared making a mistake that might take them away from Allah (SWT).

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾

21:91: And she who guarded her chastity, We breathed into her from Our spirit, and We made her and her son a sign for the people of the world.

And she who guarded her chastity. We breathed into her from our created spirit through Jibrael

(AS). From this we learn that Isa (AS) was not born from sperm. But he was a spirit created by Allah (SWT). This is the reason he is called Roohullah; the spirit of Allah (SWT). We made both mother and son a sign for the people of the world.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾

21:92: Verily, this community of yours is one community, and I am your Lord, so worship Me.

The word community in this verse means religion and Ummah. This means your religion is one and it is the religion of Islam. It invites you to monotheism, the worship of the One Lord. So I am your Lord, worship only Me.

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ ۗ كُلُّ الْيَنَارِ جِعُونَ ﴿٩٣﴾

21:93: And they differed about their Command among one another. All of them shall return to Us.

We gave them one principal in religion, but they separated from each other and divided the religion. All of them shall return to Us and then We shall decide who was right and who was wrong.

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ ۖ وَإِنَّا لَهُ كَاتِبُونَ ﴿٩٤﴾

21:94: Whoever does acts of righteousness and has faith, his efforts shall not be devalued, and indeed We record it for him (in his favour).

The efforts of those who do good deeds and are believers shall not go to waste. We record all his actions for him.

وَحَرْمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

21:95: And it is prohibited for a city which We have destroyed; that they shall not return.

We destroyed the city due to the wrongdoings of its people and those people shall never return. A person has only one chance at life in this world. The people of that city showed the world what they were like and now they remain in the life of the life of the grave - برزخ. From where they cannot return.

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

21:96: Until the Yajuj and Majuj (Gog and Magog) are released (from their barrier), and they will swiftly swarm from every hill.

Until Gog and Magog are set free. This means the end of time shall be near when Gog and Magog break the wall Zul-Qarnain built. They will come running down the hills towards civilisation and cause grief to the people. They will be ill-mannered and uncivilised. Then Isa (AS) will return to the world. He will pray to Allah (SWT) asking for the destruction of Gog and

Magog and they will all be destroyed.

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شِخْصَةٌ أَبْصُرُ الَّذِينَ كَفَرُوا ۖ يُيْلِنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾

21:97: And the true promise has drawn near; then behold! the eyes of the disbelievers will be lowered, "Oh! Woe to use! We were indeed heedless of this, and we were truly wrongdoers.

The Day of Judgement shall come soon after the arrival of Gog and Magog. After seeing further signs the eyes of the disbelievers will be lowered and they will say, "Woe to us! We were indeed heedless, the prophets clearly told us but we were wrongdoers who continued to deny and were stubborn".

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصْبُ جَهَنَّمَ ۖ أَنْتُمْ لَهَا وَرِدُونَ ﴿٩٨﴾

21:98: Certainly you and those you worship instead of Allah will be the fuel for Hell. You shall be presented to it.

You and those you worship instead of Allah (SWT) means the idols constructed from stone and wood. This is being said to the polytheists of Makkah whose famous idols were Al-Lat, Manat, Al-Uzza, Hubal? and Na'ila. You will be the fuel of hell and you shall be presented to it.

لَوْ كَانَ هَؤُلَاءِ إِلَهًا مَا وَرَدُّوهَا ۖ وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾

21:99: If they had been lords they would not have arrived there. And all of them will remain therein forever.

If they were your true lords they would not enter hellfire with you but they would have saved you. They will all remain therein forever. Why will the idols be thrown into hellfire when they did not ask anyone to worship them? They will be thrown into hellfire to humiliate the disbelievers.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾

21:100: For them, they will be screaming in it and they will not hear anything.

They will scream and cry in the hellfire. There will be so much noise that they will not be able to hear each other. We pray Allah (SWT) protects us from this.

إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾

21:101: Indeed, those who have received good before from Us, they will be kept away from it.

Those who have received good reward from Us before will be kept away from hellfire. Idols will be thrown along with the disbelievers into the hellfire, because the people worshipped them as

gods. Allah (SWT) says, those who have received good (reward) before from Us will be kept away from the hellfire. These pious people worshipped Allah (SWT) all their lives and followed His commands. They did not ask the people to worship them as their lords.

لَا يَسْمَعُونَ حَسِيْسَهَا ۚ وَهُمْ فِي مَا شِئْتُمْ أَنْفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾

21:102: And they will not hear a slight sound (of hell), and they will have whatever they desire and will remain therein forever.

These pious people will not hear the slightest sound of hell. They will remain in heaven forever and will have whatever they desire.

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّهُمُ الْمَلَائِكَةُ ۖ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾

21:103: The great terror shall bring them no grief, and the angels shall meet them, "This is your day, the day you were promised."

The great terror of hellfire shall give them no grief. The angels will greet them and say, "The promise of a joyous day you were given has arrived. This is a glad tiding for you."

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ۗ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَعَدَّا عَلَيْهَا
إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

21:104: That Day We will roll up the sky like a scroll rolled up for books. Just as We created the first of creation, We shall produce a new one. It is a promise on Us. Indeed We shall do it.

On the Day of Judgement the sky will be rolled up like a scroll, similar to a book. As mentioned in Surah 39 (Az-Zumar) verse 67.

Reference Surah 39 (Az-Zumar) verse 67;

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ
سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٠٥﴾

Nothing is difficult for Us. We have undertaken this promise and We shall fulfil it.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾

21:105: And indeed We have decreed in Zabur (Palms) after the reminder that "My servants; the righteous shall inherit the earth."

We have written in the Zabur (Palms) that Our pious servants shall inherit the earth. This means the lands on this world and the land in heaven, as mentioned in Surah 7 (Al-A'raf) verse 128.

Reference Surah 7 (Al-A'raf) Verse 128;

إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١١٦﴾

In this verse a condition set by Allah (SWT) is that pious and righteous servants shall be inheritors. Therefore, if we want to achieve this goal we should strive to follow this way and be righteous and pious. As mentioned in Surah 24 (An-Nur) verse 55.

Reference Surah 24 (An-Nur) verse 55

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَلِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿١١٦﴾

21:106: Indeed, in this is a message for the pious who worship Allah.

Indeed, in the Quran there is a complete message for believers and the pious. If they follow its commands then there is forgiveness and benefit for them.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١١٧﴾

21:107: And We did not send you but as a mercy for all of the worlds.

The Prophet (SAW) has been granted prophethood and given a message for all of the worlds. This has been mentioned in Surah 7 (Al-A'raf) Verse 158, where Allah (SWT) has told Prophet (SAW) to say, "I have been sent as a Prophet to all of you".

Reference Surah 7 (Al-A'raf) Verse 158;

إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

Since the prophethood of Mohammed (SAW) is until the end of time, everyone is a member of the Ummah of the Prophet (SAW). This invitation is for believers and disbelievers. But those who have accepted the invitation are believers. The Prophet (SAW) has been sent as a mercy for the whole of mankind. Disbelievers also benefit from this mercy and that is the reason they are not being punished in this world. The Quran states that Allah (SWT) will not punish the disbelievers whilst you Prophet (SAW) are among them.

Reference Surah 8 (Al-Anfal) verse 33;

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۗ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدَهُ ۚ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١١٨﴾

21:108: Say, "Revelation is sent to me that your Lord is only One. So will you submit?"

O Prophet (SAW)! Say to them, "Revelation comes to me that your Lord is One and only One. So will you accept?" Prophet (SAW) has been sent as a mercy for all the worlds, but you can only receive this mercy if you accept him as a prophet.

فَإِنْ تَوَلَّوْا فَقُلْ أَذْنُكُمْ عَلَىٰ سَوَاءٍ ۗ وَإِنِ أَدْرِيٓ أَقْرَبُ أَمَّ بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾

21:109: If they then turn away, say, "I have announced the message to you all equally. And I do not know whether what you have been promised is near or far."

Then if they turn away tell them that you have warned them in every way. It is now up to them whether they accept it or deny it. Tell them you do not know when the time of punishment (Judgement Day) will arrive. Only Allah (SWT) knows.

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾

21:110: "Indeed He knows what you speak aloud and knows what you hide."

He knows everything, whether you hide it or make it apparent. Nothing is hidden from Him.

وَإِنِ أَدْرِيٓ لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَ مَنَعُ إِلَىٰ حِينٍ ﴿١١١﴾

21:111: "I do not know whether it is a test for you or maybe a benefit until a prescribed time."

I do not know whether it is a test for you or a benefit that you are not being punished immediately in this world.

قُلْ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

21:112: He said, "O Lord! Judge with truth. And Our Lord is the Most Beneficent; He is most helpful against what you say."

O Lord! Judge between me and my people, just as You judge all things, and Your judgement is always true. And Our Lord is Most Beneficent and helpful. I seek the assistance of my Lord for the blasphemies you speak against me.

**Chapter/Surah 22: Al-Hajj
(Revealed in Madina, contains 78 verses, 10 Ruku)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT), the Most Beneficent, the Most Merciful.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُم ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾

22:1: O people! Fear your Lord. Indeed, the earthquake of the final hour is a mighty thing.

O people! Fear your Lord! To fear Allah (SWT) means to adopt the straight path. Those who are upon the straight path should remain on it. Indeed, the earthquake of the final Hour (Judgement Day) is a mighty thing.

يَوْمَ تَرُؤْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَ تَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَ تَرَى النَّاسَ سُكَرَىٰ وَ مَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾

22:2: On the Day you see it, every nursing mother shall forget her nursing child, and every pregnant woman will lose her pregnancy, and you will see people intoxicated, whilst they are not intoxicated, but the torment of Allah will be severe.

That Day you will see the nursing mother forget her nursing child. When before this she only thought of the nursing child and nothing else. Pregnant women will lose their pregnancies, and you will see people looking as though they are intoxicated whilst they are not intoxicated. The punishment of Allah (SWT) will be so severe that people will lose their senses. At that time only the pious will have courage. Those who spent their lives in the worship of Allah (SWT) and followed His commands and only trusted in Him. They will trust in Him at that time too.

وَ مِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَ يَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾

22:3: And from the people there are some who dispute about Allah without knowledge and follow every cursed devil.

People dispute about Allah (SWT) without knowledge. They create doubts and misguide others where Allah (SWT) is concerned. And some believe that He has children (we seek refuge in Allah (SWT)). And they follow the devil who has been cursed by Allah (SWT).

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَ يَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾

22:4: It has been decreed for him that whoever befriends him, he will misguide him, and he will lead him into the blazing fire.

It has been decreed for Satan that whoever befriends him; Satan will misguide him and will lead him into the blazing fire. This is because he announced himself that I will misguide them all.

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَ غَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۗ وَ نُقَرِّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلِّغُوهُنَّ أَشَدَّكُمْ ۗ وَ مِنكُمْ مَّن يُتَوَفَّىٰ وَ مِنكُمْ مَّن يُرَدُّ إِلَىٰ أَرْدَلٍ

الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ۗ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ
 اهْتَزَّتْ وَرَبَتْ وَأَثْبَتَتْ مِنْ كُلِّ رَوْحٍ بِهِيِمٍ ﴿٥﴾

22:5: O people! If you are in doubt about the resurrection, then surely We created you from clay, and then from a drop of sperm, then from a clinging clot, then from a piece of flesh, formed and unformed so that We may show you. And We place in the womb whatever We will for a specified term, then We bring you out as a child, then you reach your youth. And some of you are given death, and some of you are returned to decrepit old age, so that you know nothing after having knowledge. And you see the earth dry, but when We send down water upon it, it moves and swells, and it grows every kind of beautiful couple (vegetation).

O people! If you doubt being raised again, do you not consider that it is We Who created you first from clay. It is not difficult for Us to do this again. We created you from a drop of sperm. From which you became a clinging clot, and then you became a piece of flesh, and from this piece of flesh you were formed into a body. It takes forty days for a drop of sperm to become a clinging blood clot. It then takes another forty days for the clot of blood to become a piece of flesh, and then it takes another forty days for the bones and organs to begin forming. In this way it takes four months to form a complete body. Then the soul is blown into the body of the foetus. All of this is the work of Allah (SWT), and in this verse Allah (SWT) explains to us the system of His work. We then keep you in your mother's womb for a prescribed term. Then those whom We wish to be born are born, and those to whom We give death die in the womb. After being born, some die in their youth and others die at an old decrepit age. An old aged person returns to the same ways of a young child. He asks many questions and repeats himself like a child, and needs looking after just like a child. You see the dry earth, and when We bestow rain upon it, it swells and gives an abundance of harvests. This is how We give you the example of life and death, so that you may reflect and understand.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

22:6: That is because Allah is the truth and indeed He resurrects the dead, and indeed He is Able to do all things.

The previous verses give examples of how Allah (SWT) resurrects the dead. He is indeed Able to do all things.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا ۗ وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٧﴾

22:7: And surely Judgement Day is coming, there is no doubt about it, and certainly Allah will raise those who are in the graves.

Surely Judgement Day is coming. There is no doubt about it. And Allah (SWT) will raise those who are in their graves. This is not difficult for Allah (SWT).

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٨﴾

22:8: And among the people are some who dispute about Allah, without knowledge and without guidance and without the enlightened Book.

And among the people are those who dispute and argue about Allah (SWT). They do this without knowledge, guidance or a Book they can refer to for guidance.

ثَانِي عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ ط لَهُ فِي الدُّنْيَا خِزْيٌ وَ نُذِيقُهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ ﴿٨﴾

22:9: Turning his shoulders (side) away so that he can lead (others) astray from the way of Allah. For him there is humiliation in the world, and We will make him taste the torment of the burning fire on the Day of Judgement.

Such a person always changes his opinion and mind. This is a sign of his arrogance and ignorance. As mentioned in Surah 31 (Luqman) verse 7 and Surah 17 (Al-Isra) verse 83 and Surah 63 (Al-Munafiqun) verse 5.

Reference Surah 31 (Luqman) Verse 7;

وَإِذَا تُلِيٰ عَلَيْهِ آيَاتُنَا وَآلِيٰ مُسْتَكْبِرًا كَانَتْ لَمْ يَسْمَعْهَا كَأَنَّ فِيْ أذْنَيْهِ وَقْرًا ۚ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨٣﴾

Reference Surah 17 (Al-Isra) verse 83;

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَابِجَانِيهِ ۚ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٦٣﴾

Reference Surah 63 (Al-Munafiqun) verse 5;

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٩﴾

Man does this so that he can declare his hatred. On the Day of Judgement, We shall make these people taste the punishment of the burning fire of hell.

ذٰلِكَ بِمَا قَدَّمْتُمْ يَدَاكَ وَاَنَّ اللّٰهَ لَيْسَ بِظَلْمٍ لِّلْعَبِيدِ ﴿١٠﴾

22:10: This is because of what you have sent forth with your own hands, and Allah is never unjust to His servants.

This is because of what you have sent forth; what you have done with your own hands. Allah (SWT) is not unjust to His servants, but it is your own doing.

وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۚ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۚ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ ۗ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۗ ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

22:11: And among the people is he who worships Allah upon the edge, and if good befalls him he is satisfied with it, and if he is struck by trial he turns away. He has lost (this) world and the hereafter. This is a great loss.

There are some among the people who worship Allah (SWT) upon an edge. This means that they adopt the religion for the love of this world. If they receive some good then they remain upon the religion, and if they are afflicted with difficulty or trial then they turn away from the religion. They have lost this world and the religion. These people call to others instead of Allah (SWT) whenever they face difficulties.

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَمَا لَا يَضُرُّهُ ۗ وَمَا لَا يَنْفَعُهُمْ ۗ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

22:12: He calls beside Allah that which cannot harm him nor benefit him. This is an extreme misguidance.

He leaves Allah (SWT) and calls to those who have no control to cause him harm or benefit. There is no point in worshipping those who cannot help you. This is an extreme error from which there is no point of return.

يَدْعُوا مَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ۗ لَيْسَ الْمَوْلَىٰ وَ لَيْسَ الْعَشِيرُ ﴿١٣﴾

22:13: He calls upon those who can harm him more than benefitting him. Therefore he is an evil helper, and an evil companion.

He calls upon those whose harm is closer than benefit. This means that he hopes that he will obtain some benefit, but he becomes the fuel of hellfire and earns the most severe harm. All his hopes and dreams will be shattered. Those whom he thought would save him from hellfire will also be its fuel and burn along with him. That is the reason they have been called a wretched helper and a wretched friend.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾

22:14: Indeed, Allah enters those who believe and do good deeds into heaven, where rivers flow beneath. Indeed, Allah does as He wills.

Allah (SWT) now mentions the believers after previously mentioning the disbelievers. Those who have performed good deeds and are believers shall be entered into heaven by Allah (SWT), heaven in which rivers flow beneath perpetual gardens. These gardens shall never suffer from drought because rivers flow beneath them. Allah (SWT) does as He wishes.

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا يَغِيظُ ﴿١٥﴾

22:15: Whoever thinks that Allah will never help him (Muhammad) in this world and the hereafter, he should hang a rope to the sky and then cut it, then see whether his effort will remove that which enrages (him)?

And whoever thinks that Allah (SWT) will not help His Prophet Muhammad (SAW) should know

that Allah (SWT) will always help him. If you cannot accept this then take a rope and hang yourself. If this act can remove your anger then do so. Or throw a rope to the sky and climb it; try to close the Lord's gates of Mercy.

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ ۚ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ ﴿١٦﴾

22:16: And so this is how We reveal it (Quran) with clear verses. And indeed Allah guides those whom He wills.

This is how Allah (SWT) reveals the enlightened verses and He guides whom He wills. مَنْ يُرِيدُ could mean that He guides those who want to be guided. In another verse it says مَنْ يُنِيبُ – Allah (SWT) guides the ones who seek guidance.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصْرِيَّةَ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا ۗ إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

22:17: Indeed, those who believe, and those who became Jews, and the Sabians and the Christians and the Magians and those who are polytheists. Indeed, Allah will judge between them on the Day of Judgement. Indeed, Allah is Witness over all things.

Indeed, those who believed (Muslims), and the Jews, and the Christians, and the Sabians, and the Magians, and all those who associate partners with Allah (SWT) will be judged by Allah (SWT) on the Day of Judgement. They will reach their final destination according to their belief. The Magians worshipped fire and two gods, and they originated from Iran. They thought one of their gods called Ahura Mazda was the god of good, and the other god called Ahriman was the god of evil. The Sabians are those who claimed to be upon the Shariah of Dawud (AS).

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ ۗ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ ۗ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

22:18: Have you not seen that everything in the skies and the earth prostrates to Allah, the sun and the moon, and the stars and the mountains, and the trees and the animals, and many of the people? But many of them have been decreed with the punishment. And whoever Allah humiliates, for him there is none to give him respect. Surely, Allah does as He wills.

Do you not see that everything in the skies and the earth prostrates to Allah (SWT)? Souls, angels and all living creatures bow down to Allah (SWT). This includes all animals, trees, plants, birds, the sun, moon and the stars. What this actually means is that everything is following the command of Allah (SWT) and doing as it has been ordered. And many humans prostrate to Allah (SWT). Humans and jinn have been given free will, some of them follow the commands of Allah (SWT) and others do not. And the one whom Allah humiliates, there is none who can give him respect or honour. Allah (SWT) himself does not dishonour anyone, but a person is

humiliated due to his own actions. Indeed, Allah (SWT) does as He wills.

هَذَا خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۚ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ ۖ يُصَبُّ مِنْ فَوْقِ
رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

22:19: These two brawlers brawled about their Lord. So those who disbelieve will have garments of fire cut out for them. Scalding water will be poured upon their heads.

These are two groups who dispute about their Lord. There is one group who believes in Allah (SWT) and believes in the hereafter. The other group is the disbelievers who do not believe in Allah (SWT) and do not believe in any unseen thing. Garments of fire will be tailored for them and then scalding water will be poured over their heads.

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

22:20: It will melt whatever is in their bellies, and their skin.

When scalding water is poured over their heads it will melt everything in the bellies and melt their skin. After their skin and organs have melted a new layer of skin will form, as will their belly and organs.

وَلَهُمْ مَّقْمِعٌ مِّنْ حَدِيدٍ ﴿٢١﴾

22:21: And for them there will be hammers made of iron.

And there will be hammers and maces made of iron for them.

كَلَّمَآرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا ۖ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾

22:22: Whenever they try to leave it due to grief, they will be returned back into it. And "Taste the torment of the burning fire."

Whenever they try to leave hellfire due to their anguish, they will be returned to it. And it will be said to them, "Taste the torment of the burning fire".

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا
مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

22:23: Indeed, Allah will enter those who believed and performed good deeds into heaven underneath which rivers flow, they will wear bracelets of gold and pearls, and their clothing will be made of silk.

In comparison to the dwellers of hell, the inhabitants of heaven are mentioned in this verse. Allah (SWT) will enter those who believed and performed good deeds into heaven, in which rivers flow beneath. There they will be adorned with bracelets of gold covered in pearls, and their garments will be made of silk. According to Islam both of these items are unlawful and

forbidden for men in this world. Those who refrain from these items in this life will be given them as a reward in the hereafter.

وَهُدُّوٓا۟ إِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۖ وَهُدُوٓا۟ إِلَى صِرَاطِ الْحَمِيدِ ﴿٢٤﴾

22:24: And they will be guided to speak good speech, and they will be guided to the path of The Ever-Praiseworthy.

The inhabitants of heaven were guided to good speech; this is referring to their faith and good actions. Such as the Kalima Tayyiba, Islam, the Quran and then actions accordingly. These people were guided to the path of Allah (SWT), The Ever-Praiseworthy.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعِكْفِ فِيهِ وَالْبَادِ ۗ وَمَن يَرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُّذِقْهُ مِن عَذَابِ الِئِيمِ ﴿٢٥﴾

22:25: Indeed, those who disbelieved and avert (people) from the way of Allah, and from Masjid Al-Haram which We made for the people, equal are the residents therein and those who are from far away. And whoever intends to make errors by wrongdoings, We will make them taste a painful torment.

In this verse it mentions those who disbelieve and avert people from the way of Allah (SWT) and from Masjid Al-Haram, this has a deeper meaning and it refers to Hajj. At the time of Hajj residents of Haram and those who come from afar are equal. Meaning everyone can worship and has equal rights. No one can stop anyone from worshipping. If any one does so then We will make them taste a painful punishment.

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾

22:26: And when We gave Ibrahim the resting place of the House, (saying), "Do not associate anything with Me as My partner, and purify My House for those who walk around it (Tawaf), and those who stand (in prayer) and those who bow and prostrate.

This sacred House was already honoured and was made by Adam (AS) and Jibraeel (AS) and with the help of other angels. It was destroyed by the storm during the time of Nuh (AS), and then its foundations were shown to Ibrahim (AS) in his dream. Ibrahim (AS) then built it again with the help of Ismaeel (AS). Allah (SWT) said worship Only Me in this House and do not associate partners with Me. Keep it pure and clean so that those who come to perform Tawaf, and stand in prayer, and bow and prostrate do not have any problems. From this we learn that Tawaf cannot be performed in any other place. Unfortunately some ignorant people perform Tawaf around the graves of pious people (Auliya). We pray that Allah (SWT) gives them guidance.

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

22:27: And announce to the people about Hajj, so they will come to you on foot and on every means of travel, they will come from every distant pass.

When the Ka'aba was built Allah (SWT) said call the people for Hajj. Then Ibrahim (AS) said O Allah (SWT)! Who should I call, there is no one here. Allah (SWT) said make the call, it is My responsibility to convey the message to every soul. Those who say that Allah (SWT) listens from near and far, and believe that calling from afar is an act of polytheism should remember that Allah (SWT) is never far away. How then is Allah (SWT) commanding Ibrahim (AS) to call people from afar? When Ibrahim (AS) called to the people his voice reached all souls, including unborn children in their mother's wombs. Those who returned the call and said 'Labaik' – 'I am here' will perform the pilgrimage of Hajj in their lifetime. From this we learn that friends of Allah (SWT) can hear from near and afar with the help of Allah (SWT). Calling upon someone from near or far as a partner of Allah (SWT) is an act of polytheism. Labelling your fellow Muslim brothers as polytheists for each and every matter is completely wrong. Those who heard Ibrahim (AS's) call as mentioned earlier, come from all over the world to perform the pilgrimage of Hajj. They travel by many different means. By foot, car, train, camel and aeroplanes.

لِيَشْهَدُوا مَنَفِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٧﴾

22:28: So they may witness their benefits and remember the name of Allah on known days, over what has been provided for them as grazing cattle. So eat from them and feed the miserable poor.

So that they may see their. The benefits are that a prayer read in Masjid Al-Haram is equivalent to one hundred thousand prayers read elsewhere. Secondly, when a person performs the rituals of Hajj he attains peace and tranquillity and all his sins are forgiven. Another benefit is that traders benefit from the pilgrims and they attain worldly gains. The known days mentioned in this verse refer to the days of sacrifice (Qurbani), which is performed after the Hajj. Allah (SWT's) name is recited over the animals when they are slaughtered. So when you slaughter the animal eat from it and feed the poor and needy. In between obligatory prayers, read further salutations and perform other worship such as reciting the Quran. The most valued worship is the act of sacrifice during the days of Hajj.

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

22:29: Then you should clean yourself and fulfil your vows and walk around (Tawaf) the ancient House.

The conditions imposed for the days of ihram are now lifted. Now you must clean yourself (bath) on the 10th of Dhu al-Hijjah after the sacrifice has been completed. And now change your clothes and perform Tawaf around the ancient House (Ka'aba).

ذَٰلِكَ ۚ وَمَنْ يُعْظَمِ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۗ وَأَحَلَّتْ لَكُمْ الْأَنْعَامَ إِلَّا مَا يُنْتَلَىٰ

عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾

22:30: This (is so) and whoever respects the sacred places of Allah, it is better for him in the sight of His Lord. And made lawful for you are the grazing livestock, except that which has been recited to you. So stay away from the impurity of idols and stay away from false statement.

It is better in the sight of Allah (SWT) to respect the things which have been honoured by Allah (SWT). And whoever respects these things, he will be honoured with rewards from Allah (SWT). And grazing livestock has been made lawful for you, except that which has been recited to you. Therefore, sacrifice lawful animals and avoid the impurity of idols. Worshipping idols and sacrificing animals in their names is completely forbidden. Such acts are impure so stay away from them.

حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفَهُ الطَّيْرُ أَوْ تَهَوَّىٰ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾

22:31: Inclining to Allah, do not associate partners with Allah. And he who associates partners with Allah, it is like he has fallen from the sky and was snatched by the birds, or the wind swept him down to a far off place.

Only stay inclined towards Allah (SWT). Do not associate partners with Allah (SWT) or His attributes or His worship. Whoever associates anything with Allah (SWT); it is as though he has fallen from the sky and birds snatched him away. Like hunting birds snatch a smaller bird or the wind has carried him away to a remote place. This is the curse for associating partners with Allah (SWT). That person will reach a place where he will be all alone and he cannot find a way back.

ذَلِكَ ۗ وَمَنْ يُعْظِمِ شَعِيرَةَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾

22:32: That (is so). And whoever honours the symbols of Allah, indeed it is from the piety of the hearts.

Everything that has a special association with Allah (SWT) is a symbol of Allah (SWT). Safa and Marwah are symbols of Allah (SWT), and sacrificed animals are also symbols of Allah (SWT). And the companions of the cave have also been called symbols of Allah (SWT) in the Quran. This is the reason everything associated with Allah (SWT) should be honoured in this way and giving this honour to others is not an act of polytheism. The prophets of Allah (SWT) and friends of Allah (SWT) (Auliya) also fall in to the category of symbols of Allah (SWT). Respecting them is not an act of polytheism (shirk). Honouring and respecting them is piety of the heart. We pray Allah (SWT) gives us the true guidance of the religion.

لَكُمْ فِيهَا مَنفَعَةٌ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾

22:33: There are benefits in them for you for a specified term then their place of sacrifice is at the ancient House.

There are benefits in them for you for a specified term. But when you appoint a certain animal for the sacrifice then the best benefit from that animal is that you take it to the ancient House and sacrifice it in the name of Allah (SWT).

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ ۗ فَالْهُكْمُ لِلَّهِ
وَحْدَهُ ۗ فَلَا تَسْلُمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

22:34: And for every nation We made certain ways, so they may recite Allah's name upon that which Allah has provided them from grazing livestock. So your Lord is One Lord. So only submit to Him. Give glad tidings to the humble.

And sacrifice has been appointed as form of worship for every nation, and it is a means to come nearer to Allah (SWT). So when you sacrifice them, recite the name of Allah (SWT) over them. Allah (SWT) gives life and so life must be taken with His name.

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُم وَالْمُقِيمِي الصَّلَاةِ ۗ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾

22:35: Those whose hearts tremble when Allah is mentioned, and who observe patience on that which reaches them, and those who establish prayer, and those who spend from what We have provided for them.

When Allah (SWT) is mentioned to those pious people, their hearts tremble with fear and they remain patient over any difficulty that afflicts them. They are those who establish prayer, meaning those who do not read prayers sporadically, and are steadfast upon their prayers and continuously read them regularly. They also spend from that which We have provided for them.

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعِيرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۗ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۗ فَإِذَا
وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِعُوا الْقَانِعَ وَالْمُعْتَرَّ ۗ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٣٦﴾

22:36: And the camels (animals of sacrifice) We have made them for you among the signs of Allah, in which there is good for you. So recite the name of Allah over them when they are lined up (for sacrifice) and when they fall upon their sides, then eat from them and feed the needy and the beggars. Thus have We subjected them for you so that you may be grateful.

The word **وَالْبُدْنَ** has been used for the camel, but in Ahadith the same word is used for a cow. So the better explanation for this word is all the animals which can be used for sacrifice. Allah (SWT) says that the sacrificing animals are one of His signs, so when you sacrifice them do it with respect because it is better for you. And when you sacrifice them recite the name of Allah (SWT) over them. The method for slaughtering the camel is to tie one leg which makes it difficult for the camel to stand on three legs. If there are more than a few camels then they

should all be lined up. Then their chests are cut and they begin to bleed. Due to this they feel weak and fall on their side and then they are slaughtered. After the animals have been slaughtered, eat from them and give to the needy and the beggars. Allah (SWT) has subjected these animals for you, otherwise how would you be able to control such a large animal like a camel. So be thankful to Allah (SWT). Some people think that sacrifice is connected with Hajj because they have both been mentioned together. They say that the sacrifice is only for Hajj pilgrims and it should be given within the boundaries of Masjid al-Haram, therefore it is not obligatory for all Muslims. The sacrifice mentioned in this verse is Dam ash-Shukr and it is a Fidyah and a means of compensation for mistakes in Hajj. The sacrifice for the pilgrims of Hajj has been mentioned in Surah 108 (Al-Kauthar) verse 2.

Reference Surah 108 (Al-Kauthar) Verse 2;

فَصَلِّ لِرَبِّكَ وَانْحَرْ ۗ

From the actions of the Prophet (SAW) we know that he would perform the sacrifice in Madina every year on the 10th of Dhu al-Hijjah. The Prophet (SAW) also advised all Muslims to make a sacrifice on this day. Therefore, we learn that this command of sacrifice on the 10th of Dhu al-Hijjah is for every Muslim not just the pilgrims of Hajj. There is evidence through Ahadith and the action of the companions (RA) that a single sacrifice is sufficient for all the family. Some people say that there is no need of giving the sacrifice when you can simply give money in its place. They think they understand the religion better than Allah (SWT) and His Prophet (SAW). Giving money for charitable purposes and sacrifice are two different actions.

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۗ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

22:37: Never does their meat nor their blood reach Allah, but what reaches Him is piety from you. Thus We have subjected them for you, so that you may mention the greatness of Allah that He has guided you. And give glad tidings to the righteous.

Allah (SWT) does not receive the meat or blood of the animals you sacrifice, but what reaches Him is the piety of your heart. Allah (SWT) looks at your obedience and your intentions. Your intention must be that in the time of need, you would gladly sacrifice you own life for Allah (SWT) like you sacrifice animals. We subjected these animals for you so that you may mention the Glory of Allah (SWT) and be grateful to Him. You should also be thankful for the guidance on how to slaughter the animal, which was given to you by Allah (SWT). Give glad tidings to those who follow the commands of Allah (SWT).

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

22:38: Surely, Allah defends those who believe. Indeed, Allah does not like every traitor who is ungrateful.

Allah (SWT) defends those who believe. In the past, disbelievers were in charge of Makkah and

so they stopped the believers from performing Hajj and Umrah. Allah (SWT) took their power away from them and helped the believers overcome them and take charge. Allah (SWT) does not like traitors who are ungrateful.

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

22:39: Permission has been granted (to fight) in war, because they were wronged. And Allah is indeed Most Powerful for their aid.

The majority of scholars say that this is the first verse that commands to fight in war. The believers have been promised aid by Allah (SWT) because they were wronged. Helping the wronged is Allah (SWT's) Sunnah and He is Most Capable of this. This is the reason very small believer's armies have defeated larger disbeliever's armies.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ لَهَدَمَتْ صُومَعٌ وَبِيعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ
اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

22:40: Those who were driven out of their homes unjustly only because they said, "Our Lord is Allah". And if Allah did not defend one set of people by means of another, shrines, churches, synagogues and mosques in which the name of Allah is mentioned would surely have been pulled down. And Allah helps those who help the religion of Allah. Indeed, Allah is All-Powerful, Almighty.

Why would Allah (SWT) not help those who are wronged and expelled from their homes because they worship the One and only Allah (SWT)? If Allah (SWT) had not defended one set of people by means of another, then everything would have surely been destroyed. Places where the religion of Allah (SWT) is taught and the name of Allah (SWT) is commemorated in abundance, such as shrines, churches, synagogues and mosques would have been destroyed. Indeed, Allah (SWT) helps those who help His religion. Allah (SWT) is All-Powerful, Almighty.

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ
الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

22:41: Those who, if We give them authority in the land, establish prayer, and give charity (Zakat), and command to do good and forbid what is wrong. And to Allah belongs the outcome of all matters.

In this verse those who, if We give them authority in the land, remain humble, and enjoin the good and forbid the bad is actually praise for the companions (RA) who migrated to Madina with the Prophet (SAW). Why would Allah (SWT) not help such pious people by not giving them authority? To Allah (SWT) belongs the outcome of all affairs.

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَنَمُودٌ ﴿٤٢﴾

22:42: And if they deny you (Prophet), so did the people of Nuh before them, and Aad, and Thamud.

O Prophet (SAW)! If they are denying you then there is no need to worry. The people of Nuh (AS) before them, and Aad and Thamud have denied their prophets. The disbelievers have always done this.

وَقَوْمِ إِبْرَاهِيمَ وَقَوْمِ لُوطٍ ﴿٢٢﴾

22:43: And the people of Ibrahim and the people of Lut.

The people of Ibrahim (AS) and Lut (AS) did the same.

وَاصْحَابِ مَدْيَنَ ۚ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ ۚ فَكَيْفَ كَانَ نَكِيرِ ﴿٢٣﴾

22:44: And the inhabitants of Madyan. And Musa was denied, so I prolonged (enjoyment) for the disbelievers, then I seized them. So how was My seizing?

And the inhabitants of Madyan were the same. And Musa (AS) was also denied. So I prolonged the enjoyment for the disbelievers so that they may continue in their wrongdoings. I seized them when they were stubborn in their disobedience. So how was My seizing and punishment?

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ ﴿٢٤﴾

22:45: Then how many cities have We destroyed due to their wrongdoing, and they have fallen down on their roofs, and wells lay abandoned and strong castle.

So how many cities We destroyed due to their wrongdoings, and now they lay fallen on their roofs. This means that before the destruction of the walls, the roofs fell first and as did many wells and lofty palaces. Now there is no one who uses them.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۚ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٢٥﴾

22:46: So have they not travelled in the earth so that they should have hearts to understand with, or ears to hear them with. Indeed, it is not the eyes that are blinded, but blinded are the hearts which are in the chests.

Do they not travel in the earth? People normally travel in the earth but they do not look and learn from destroyed buildings. Why do they not think about what has happened to those who lived in these building? In reality, their hearts are dead which means they cannot see. They have ears to hear and eyes to see, but their hearts are blinded due to their wrongdoings. This is the reason they have been called dead in another part of the Quran.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۗ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٢٧﴾

22:47: And they urge you to hasten the punishment, and never will Allah go against His promise. And indeed, one day with your Lord is like a thousand years of those which you count.

O Prophet (SAW)! They are asking you to hasten the punishment. You must remember that Allah (SWT) will never go against His promise. The punishment will come at its prescribed time. According to your Lord, O Prophet (SAW)! A single day with your Lord is like a thousand years of those you count. It will be swift when the time comes.

وَكَايِنٍ مِّنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا ۗ وَإِلَى الْمَصِيرِ ﴿٢٨﴾

22:48: And how many cities did I prolong while they were unjust. Then I seized them, and to Me is the return.

And for how many cities did Allah (SWT) prolong the enjoyment, even though they were committing wrongdoings. The reason for prolonging was so that they could not make an excuse and say no one gave them a chance. Allah (SWT) seized them in the end. No matter how much time anyone has they shall finally return to Me.

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٩﴾

22:49: Say, "O people! I am only a clear warner for you".

O Prophet (SAW)! Say to them I am a clear warner for you and I have fulfilled my duty. Bringing punishment or bringing the Day of Judgement is not in my power. This is up to Allah (SWT).

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ ۖ وَرِزْقٌ كَرِيمٌ ﴿٣٠﴾

22:50: So those who believe and do good deeds will have forgiveness and a noble provision.

So for those who believe and do good deeds, and refrain from evil, they will have forgiveness and a heavenly abode. From this we learn that faith and actions go hand in hand. Those who are forgiven will have the noblest provision.

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٣١﴾

22:51: But those who strove against Our verses, they are the dwellers of hell.

Those who strove against Our verses and did not believe in the Day of Judgement and the hereafter, and thought they would not be seized by anybody, will be the dwellers of hell.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ ۗ فَيَنسَخُ اللَّهُ

مَا يُلْقَى الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ط وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٥٢﴾

22:52: And We did not send any messenger or Prophet before you except that when he spoke, Satan threw into his speech. But Allah changes (erases) what the devil has put in then Allah strengthens His verses. And Allah is All-Knowing, All-Wise.

O Prophet (SAW)! We did not send any messenger or prophet before you except that when he spoke Satan would interfere with the speech, this includes evil humans and jinn. When the prophets recited the verses Satan would try to cast doubt in their minds and the evil humans would make noises. Then Allah (SWT) erases the doubts and whispers of Satan. Allah (SWT) makes His verses precise. Allah (SWT) is All-Knowing and All-Wise. Some scholars relate an incident in which the Prophet (SAW) was reciting the Quran and then Satan added to the recitation. This verse clearly and categorically refutes this false opinion. We must also note that the majority of scholars deny this incident every occurring.

لِيَجْعَلَ مَا يُلْقَى الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ ط وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٢٥٣﴾

22:53: So that He can make whatever Satan has thrown in a trial for those who have disease in their hearts and whose hearts are hardened. And indeed the wrongdoers are in extreme adversity.

Satan does these things so that he can mislead the people. Therefore, those who are ignorant and have evil thoughts are influenced by him. These people already have disease in their hearts and due to their sins their hearts become hardened.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ ط وَإِنَّ اللَّهَ لَهُدِ الَّذِينَ آمَنُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥٤﴾

22:54: And so that those who were given knowledge may know that this is the truth from your Lord, so believe in it and yield your hearts to it. And indeed, Allah gives guidance to those who believed to the straight path.

The wrongdoers are in extreme adversity and they are in a trial due to Satan's influence. On the other hand, those who have been given knowledge know this is the truth from their Lord, they believe in it and their hearts are humbled to it. The wrongdoers go further astray, and the belief of the believers is strengthened by listening to it. Indeed, Allah (SWT) guides the believers to the straight path.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِيَّةٍ مِنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٢٥٥﴾

22:55: And those who always disbelieve will remain in doubt until the Day of Judgement suddenly reaches them, or the torment of a barren day comes to them.

The disbelievers will always remain in doubt. Until the final hour reaches them, or the punishment of this world comes to them on a Day which will have no reward for them. It is called a barren day because they will not be given more time when they ask for it after seeing the punishment. This is because they had wasted the time already given to them.

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ ط يَحْكُمُ بَيْنَهُمْ ط فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾

22:56: Kingship will be for Allah on that Day. He will judge between them. So, those who believed and did good deeds shall be in the blessed heaven.

At the present time, real Kingship belongs to Allah (SWT), but He has given authority to the people of the world. Allah (SWT) gives kingship to whomever He wills. But on that Day nothing will remain, so no one will have kingship. Then Allah (SWT) will raise the people again and He will judge between them. Those who believed will be in the blessed gardens of paradise.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَلَوْلِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾

22:57: Those who have disbelieved and denied Our verses, those people will have a humiliating torment.

And those who disbelieved and denied Our verses will face a most humiliating punishment. This means that they not only denied the verses but continued to dispute the signs of Allah (SWT). Such people will face a most humiliating punishment and they will have no one to help them.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا الْيَتِيمَ اللَّهُ رِزْقًا حَسَنًا ط وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّزُقِينَ ﴿٥٨﴾

22:58: And those who migrated in the way of Allah, then were killed or died, Allah will surely give them a better provision. And indeed, it is Allah Who is the Best Provider.

And those who migrated in the way of Allah (SWT) and were killed (martyred), or died by natural causes, Allah (SWT) will provide them a good provision. This means that their actions have proved that they lived and died for the sake of Allah (SWT). Their provision will be eternal, not like this world where sustenance can be limited. Allah (SWT) is the Best of Providers.

لِيَدْخِلْنَاهُمْ مُدْخَلَ بَرٍّ ضَوْنَهُ ط وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

22:59: However, He will admit them to an entrance with which they shall be pleased. And indeed, Allah is All-Knowing, Most Forbearing.

Allah (SWT) will enter them into a place where they will be very happy. This is a place which is liked by Allah (SWT). Allah (SWT) is pleased with them and they will be pleased with Allah (SWT). Allah (SWT) is All-Knowing and Most Forbearing.

ذَلِكَ عَاقِبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُعِيَ عَلَيْهِ لِيَنْصُرَنَّهُ اللَّهُ ط إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٦٠﴾

22:60: And whoever responds with the like of that which has been given to him as punishment, and then it was exceeded, then surely Allah will help him. Indeed, Allah is Ever-Pardoning, All-Forgiving.

If someone responds to an injustice inflicted upon him, then he should retaliate in an equivalent manner and not exceed. If the wrongdoers cause more injustice to him and do not stop, then Allah (SWT) will assist the weak. This is Allah (SWT's) way. He helps those who are weak and wronged. Indeed, Allah (SWT) is Ever-Pardoning and All-Forgiving. People should adopt this way and try to pardon and forgive to each other.

ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

22:61: This is because Allah enters the night into the day, and enters the day into the night, and verily Allah is All-Hearing, All-Seeing.

It is Allah (SWT) that enters the night into the day, and the day into the night. He is the Owner of amazing divine powers. The days follow the nights and the nights follow the days. If we divide the time between the two each is twelve hours long. It is an amazing fact that sometimes the days become longer and the nights shorter, and at other times the nights longer and the days shorter. Allah (SWT) is All-Hearing and All-Seeing.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

22:62: This is because Allah is the truth and whatever they call upon besides Him is falsehood. And indeed Allah is He who is the Most High, The Most Grand.

Who can do what Allah (SWT) does? In reality, He is the only True Lord. Those they call upon as their Lords instead of Him are false. Only Allah (SWT) is The Most High and The Most Grand.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾

22:63: Did you not see that Allah sends down water from the sky, and the earth becomes green. Indeed, Allah is Most Subtle, All-Aware.

Allah (SWT) sends down water from the sky with which the earth becomes green. This means that He gives new life to it. Indeed, Allah (SWT) is Most Subtle and All-Aware.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنَّ اللَّهَ لَهُوَ الْعَنِيُّ الْحَمِيدُ ﴿٦٤﴾

22:64: To Him belongs that which is in the skies and the earth. And Indeed, Allah is Self-Sufficient, The Praiseworthy.

Even the smallest thing in the world is not hidden from Allah (SWT). Indeed, whatever is in the skies and the earth belongs to Him. His Greatness is such that He does not need anything. He is Self-Sufficient and The Most Praiseworthy.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ ۗ وَيُمْسِكُ السَّمَاءَ أَنْ

تَقَعُ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ط إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ ﴿١٢٥﴾

22:65: Did you not see that Allah has subjected for you whatever is in earth, and the ships sail in the sea with His command. And He is restraining the sky so that it does not fall upon the earth, unless by His permission. Indeed, Allah is Most Kind, Most Merciful to the people.

Allah (SWT) is Most Kind and Most Merciful to the people. He has subjected whatever is in the earth for you. The ships sail in the rivers and seas with His command. If He stopped the wind then they would not be able to sail. He restrains the sky without any pillars, so that it does not fall upon the earth. And He also restrains the sun, moon and stars in their orbits so that they do not collide with each other.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ط إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿١٢٦﴾

22:66: And He is the One who gave life to you, then He gives you death, and then He will resurrect you again. Indeed, man is very ungrateful.

It is Allah (SWT) Who has given you your life and then gives you death, and He will then give you life again. Even after receiving so many blessings, mankind is still ungrateful; he leaves Allah (SWT) and bows down to others.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ وَاذْعُرْ إِلَىٰ رَبِّكَ ط إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿١٢٧﴾

22:67: For every nation we have made a way which they adopt; so let them not argue with you over the matter, and invite them to your Lord. Indeed, you are upon the straight guidance.

All the prophets followed the one religion of Islam. All of them were commanded by Allah (SWT) to call people to monotheism. However, the Shariah and methods of worship were different. All of them followed the Shariah and ways of worship commanded by Allah (SWT). O Prophet (SAW)! The ways of worship have been set for your nation too. So let them not argue with you over the matter. Invite them to your Lord. You Prophet (SAW) are rightly guided. Allah (SWT) sends His prophets with guidance.

وَإِنْ جَدَلُواكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٢٨﴾

22:68: And if they argue with you, say to them, "Allah knows best of what you do".

If the disbelievers argue with you, say to them, "My Lords knows Best of what your do".

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٢٩﴾

22:69: Allah will judge between you on the Day of Judgement, about that which you differed.

Allah (SWT) will decide amongst you on the Day of Judgement, about which you differed.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ ۖ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٦٥﴾

22:70: Did you not know that Allah knows what is in the skies and the earth? Indeed, it is in the Book. Indeed, it is easy for Allah.

Not only their deeds, but Allah (SWT) has complete knowledge about everything in the skies and the earth. And He has recorded everything in the Book (tablet). All the actions of humans and jinn are being recorded in that Book. This is all easy for Allah (SWT).

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزَلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ ۖ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٦٦﴾

22:71: They worship besides Allah, that for which He sent no authority and that which they have no knowledge. And there is no helper for the wrongdoers.

Those who worship others instead of Allah (SWT), only for seeing their forefathers doing so; have no authority for it nor do they have knowledge for it. There will be no helper for these people in the hereafter. Those whom they trust and rely upon will be with them in the hellfire.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ ۖ يَكَادُونَ يَسْطُونَ
بِالَّذِينَ يَتَّبِعُونَ عَلَيْهِمْ آيَاتُنَا ۖ قُلْ أَفَأَنْتُمْ كُمْ بِشَرٍّ مِنْ ذَلِكَمُ النَّارِ ۖ وَعَدَهَا اللَّهُ لِلَّذِينَ
كَفَرُوا ۖ وَبِئْسَ الْمَصِيرُ ﴿٦٧﴾

22:72: And when Our clear verses are recited to them, you will recognise the faces of the disbelievers disapproving. They are almost on the verge of assaulting those who recite Our verses to them. Say, "Shall I describe something to you worse than that? It is the fire which Allah has promised to the disbelievers, and it is an evil returning place."

You will recognise the disapproval on the faces of the disbelievers when Our verses are recited to them. They look as though they are almost on the verge of assaulting those who recite to them. O Prophet (SAW)! Say to them, "Shall I show you something much worse than these faces you make? It is the fire of hell, which Allah (SWT) has promised to the disbelievers. And you will burn in it forever".

يَا أَيُّهَا النَّاسُ ضَرْبٌ مِثْلُ مَا سَمِعْتُمْوَالَهُ ۖ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَّ
لَوْ اجْتَمَعُوا لَهُ ۖ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ۖ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٦٨﴾

22:73: O People! An example is presented, so listen to it. Indeed those who you call upon besides Allah cannot (even) create a fly, even if they were to all come together for that.

And if the fly steals anything from them, they cannot recover it from it. Weak is pursuer and the pursued.

An example has been presented here in order to explain polytheism. So pay attention and refrain from it. Those whom you worship cannot create a single fly, even if all of them were to band together and try. When you present sweets (foods) to your deities and a fly comes and steals them, they cannot stop the fly from taking the sweets or recover them. The worshippers are able to wave their hands and move the fly away, but the deities cannot even do that. How weak is the pursuer and the pursued?

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٢٧٤﴾

22:74: They did not honour Allah as is His right to be honoured. Indeed, Allah is All-Powerful, Almighty.

They did not honour Allah (SWT) as is His right. This is the reason people associate partners with Him. Those who do this are obviously polytheists. Now observe the believers. Some believers do not even honour Allah (SWT) as much as they honour a doctor. They will eat that which Allah (SWT) has forbidden, but when a doctor advises them to leave foods they will follow the doctor's advice. They will not perform a bad deed before a small child, but they will not think that Allah (SWT) is watching at every place. This is what this verse is explaining. Allah (SWT) is telling us that they did not honour Allah (SWT) as is His right to be honoured.

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٧٥﴾

22:75: Allah chooses messengers from angels and from people. Indeed, Allah is All-Hearing, All-Seeing.

Allah (SWT) chooses messengers from among angels and people, to convey His message and fulfil His tasks. The angel Jibraeel (AS) brings revelation to prophets, and there are other angels who come along with Jibraeel (AS) and are guards. Different angels have different responsibilities. Allah (SWT) chooses the best of men for prophethood. Allah (SWT) knows best who to make a prophet. As mentioned in Surah 6 (Al-An'am) verse 124.

Reference Surah 6 (Al-An'am) verse 124;

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

Those who have been chosen for prophethood not only guide through speech but are also role models for the people.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢٧٦﴾

22:76: He knows what is before them, and what is after them. And to Allah will be returned all matters.

Allah (SWT) is fully aware of all your matters. He knows what is before you and what is after you. And all matters will be returned to Him. Then where will the wrongdoers hide?

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٢٧﴾

22:77: O Believers! Bow down and prostrate and worship your Lord, and do good so that you may be successful.

O Believers! Worship only your Lord, because this is His right. Only bow down to Him, and only prostrate to Him. And follow His commands because there is good in this for you and success in this world and the hereafter.

This is the 6th verse of prostration (sajdah) in the Quran.

The Holy Quran contains 14 verses of prostration, in which it is obligatory to prostrate (make a sajdah) at the end of either reading or listening to the verse.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ مِلَّةَ
 أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا
 عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۗ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ
 هُوَ مَوْلَاكُمْ ۗ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٢٢٨﴾

22:78: And strive in the path of Allah as it is the right to strive. He has chosen you and has not imposed any difficulty on you in the religion. It is the way of your father Ibrahim. He named you Muslims earlier and in this, so that the Prophet becomes a witness for you, and you become a witness for the people. So establish your prayers (Salah) and continue giving charity (Zakat), and hold onto the religion of Allah firmly. He is your Protector. What an Excellent Protector, what an Excellent Helper!

Strive and struggle in the way of Allah (SWT). There are three forms of striving; one is when you strive in war, the other is when you strive with your tongue, and the third is when you strive against your own self. This third form of striving has been categorised as the mightiest form by the Prophet (SAW). The first two are only compulsory for those who have the ability to perform them. The third form is for everyone. Allah (SWT) has chosen you as the Ummah of the Prophet (SAW) and there is no difficulty in the religion for you. So do not create innovation in the religion and make it difficult for yourselves. This is the way of your father Ibrahim (AS). He named you Muslims. This could be related to Allah (SWT) or Ibrahim (AS). The Prophet (SAW) is a witness over you and you are a witness over people. This means teach the people what you have learned from the Prophet (SAW). Or it could also mean that the Prophet (SAW) will be a witness over you on the Day of Judgement. And you will be a witness over other nations. You have been blessed. So establish your prayers (Salah) and continue giving charity (Zakat), whilst holding firmly onto the religion of Allah (SWT). He is your Protector. And how Excellent is the Protector and the Helper. There is no need for another when you have Allah (SWT).

Part 18

Chapter/Surah 23: Al-Mu`minun
(Revealed in Makkah, contains 118 verses, 6 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT), the Most Beneficent, the Most Merciful.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

23:1: Indeed, successful are the believers.

Indeed, the believers are successful. The word أَفْلَحَ in this verse has been explained in Surah 2 (Al-Baqarah) verse 5. This word means 'Those who have been guided by their Lord'.

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خُشِعُونَ

23:2: Those who pray humbly with intent.

Those who pray humbly with intent. This means that they pay attention to every word spoken during prayer, and have fear of Allah (SWT) in their hearts, and their actions also display humble intent.

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

23:3: And those who refrain from evil talk.

Those who refrain from evil talk after completing their prayers. They do not take part in useless conversations and actions after prayers.

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

23:4: And those who are observant of charity (Zakat).

And those who give charity (Zakat). This means they do not give charity sporadically nor stop giving it, but they give it regularly.

وَالَّذِينَ هُمْ لِأَزْوَاجِهِمْ حَافِظُونَ

23:5: And those who guard their private parts.

And they guard their private parts.

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

23:6: Except from their spouses or those whom their right hand possesses, for then they are not blameworthy.

Men are to guard their private parts from women, except from their wives or those their right hand possesses. Women are to guard their beauty and private parts from men, except their husbands.

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٦﴾

23:7: Then whoever seeks other than (beyond) this, those are the transgressors

From this verse we learn that what is permissible and acceptable can only be achieved in two ways. You can fulfil your needs and desires with you wives or what you right hand possesses. We also know that the time for possessing in your right hand has now lapsed. Now there is only one way to fulfil your needs and desires; through your wives. If anyone does anything different then they are transgressing the limits set by Allah (SWT).

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رِعُونَ ﴿٧﴾

23:8: And those who take care of their trusts and covenants.

These people take care of anything given to them as trusts, and they do not disclose that which they have been asked to keep secret. They faithfully observe responsibility or work given to them. They fulfil any promise they have made with the people.

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾

23:9: And those who guard their prayers.

And they guard their prayers. This means that they pray on time, fulfilling the obligatory actions.

أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾

23:10: Those are the inheritors.

These people are the inheritors.

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ ۗ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

23:11: Those have been made the inheritors of Heaven (Firdaus). They will dwell therein forever.

These are the people who will be made the inheritors of heaven (Firdaus), and they will remain therein forever.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ﴿١٢﴾

23:12: And certainly We created man from an extract of clay.

Man was created from an extract of clay. This is actually referring to the creation of Adam (AS). The sustenance a man eats is also created from soil or earth. The children of Adam (AS) are all created from sperm, and this sperm is created by the body from food we consume. The food we consume is grown from earth and soil.

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٢﴾

23:13: And then We placed him as sperm in a resting place.

And then We placed this sperm in a resting place, for a prescribed time.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ۖ ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۗ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٣﴾

23:14: Then We made the sperm into a congealed clot (of blood), then of that clot We made a lump, and then We made from that lump bones, and then We covered the bones with flesh, then We made him into another creature. So blessed is Allah, the Best of creators.

Then We made the sperm into a congealed clot of blood. Then We changed the clot of blood into a lump of flesh, and then We made bones from that lump of flesh. Then We clothed the bones with flesh. Then We blew into it from Our souls and created a human. The explanation of this has already been described in Surah 22 (Al-Hajj). So Blessed is Allah (SWT); the Best of creators.

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٤﴾

23:15: Then after that, surely, you will die.

After being born into this world, everyone will die after a prescribed time. Death is the last stage of a person's life.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٥﴾

23:16: Then, you will surely be resurrected on the Day of Judgement.

Then you will be resurrected on the Day of Judgement. From this we learn that our life is not in our hands, but it is in Allah (SWT's). The One Who created us in the beginning will create us again.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقٍ ۗ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٦﴾

23:17: And indeed We have created above you seven layered (skies), and We are not unaware of Our creation.

Allah (SWT) has created seven layered skies, which are above one another. Some people think that this verse is referring to seven big stars. Allah (SWT) said that He is not unaware of His creation after creating it. So do not think you will be able to hide from Him when your bodies return to the earth.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنْهُ فِي الْأَرْضِ ۗ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٨﴾

23:18: And We have sent down water from the sky in a measured sum, and We hold (stop it) in the earth, and We are surely able to take it back.

We have sent down water from the sky in a measured sum. It is not so much to flood the earth nor restricted that it is not enough. Then We placed it and held it in the land. Some of it is above the land such as rivers, oceans and lakes. And some in the land such as springs which you dig and turn into wells. If We wanted then We could take it back and dry up all the water. We are Able to do this. Or We could make this water salty so you could not drink it.

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَكِهِ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

23:19: And with it We grew gardens of palm trees and grapevines for you and in it are abundant fruits from which you eat.

And then with this water We make gardens of palm trees and grapes grow, and many other fruits from which you eat.

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْثَبُتُ بِالذَّهْنِ وَصِبْغٍ لِلْآكِلِينَ ﴿٢٠﴾

23:20: And a tree comes out of Mount Sinai (Toor) and it produces oil, and food for those who eat of it.

This verse explains that the best olives are produced from the trees of Mount Sinai. These olives are used to produce oil and food and pickled olives.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۗ نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنفَعٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

23:21: And indeed there is a lesson in the grazing livestock for you. We make you drink from that which is in their bellies, and there are many other benefits for you, and of them you eat.

Indeed, in livestock there is a lesson for you. We make you drink milk from them and there are many other benefits for you. From the milk you make yogurt, butter and many other dairy products. And you slaughter the livestock and consume the permissible animals. You use some of their hides as fur and to make clothing.

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

23:22: And on them and on ships you are carried.

You ride upon some animals and you use others to carry and transport your items. And you also sail on ships and transport your loads on them. Allah (SWT) has made numerous blessings for you. How unjust you are that you worship others.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ أَفَلَا تَتَّقُونَ ﴿٢٢﴾

23:23: And indeed, We sent Nuh to his people and he said "O people! Worship Allah. There is no lord except Him. Will you then not adopt righteousness?"

We have sent Nuh (AS) to his people because they committed the sin of polytheism. Nuh (AS) told them that they should only worship Allah (SWT), for he is their Creator and Sustainer and he provides for them. He said your blessings are from Allah (SWT), however you worship others. Remember there is no one worthy of worship except Him. So why would you not fear him?

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ ۚ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ ۗ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً ۚ مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٣﴾

23:24: So the leaders from his people who were disbelievers said, "He is only a human like you. He wants superiority over you. And if Allah willed, He surely would have sent (down) angels. We have not heard this from our forefathers."

The disbelieving leaders of the people of Nuh (AS) said that he is only human like you; he wants to have honour and superiority over you. He is a fake prophet. Otherwise, what difference is there between you and him? If he was a prophet then surely Allah (SWT) would have sent an angel with him. We have never heard anything like this from our forefathers.

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فترَبَّصُوا بِهِ حَتَّىٰ حِينٍ ﴿٢٤﴾

23:25: "He is only a man possessed with madness, so wait concerning him for a time."

They said his mind is not working, so wait concerning him; he will go mad or die.

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٢٥﴾

23:26: Said (Nuh), "O Lord! Support me, because they deny me."

Nuh (AS) realised that the people would not change, even after conveying the message for nine hundred years. He said that first they ignored him and now they began threatening him. O Allah (SWT)! I am helpless, so support me. A similar request is mentioned in Surah 54 (Al-Qamar) verse 10.

Reference Surah 54 (Al-Qamar) Verse 10;

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ﴿١٠﴾

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحِينَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ ۗ فَاسْلُكْ فِيهَا
 مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۗ وَلَا تُخَاطِبُنِي فِي الَّذِينَ
 ظَلَمُوا ۗ إِنَّهُمْ مُّعْرِضُونَ ﴿٢٧﴾

23:27: So We sent revelation to him, "Construct a ship under Our supervision and with Our revelation. Then when Our command comes and the oven overflows, place on it two mates from each along with your family, except those against whom the decree has already been passed. And do not address Me concerning those who have wronged. Indeed, they are to be drowned."

Then We sent down revelation to Nuh (AS) to construct a ship according to Our command and under Our supervision. Then when the command for their destruction comes and the oven overflows, take two mates of every creature and your family and place them onto the ship. The words oven overflowing in this verse mean when the water rises above the lands. Those who have already been decreed shall certainly be destroyed. This is referring to Kunaan and his mother. And do not address Me concerning these wrongdoers. Indeed, they are to be drowned.

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

23:28: Then when you and those with you have boarded the ship, say, "All praises are for Allah Who saved us from the wrongdoing people."

When you have boarded the ship, say, "I am thankful to Allah (SWT). All praises are for Allah (SWT) Who separated us from the wrongdoing people, and saved us from the punishment they are about to receive."

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾

23:29: And say, "O Lord! Let me land at a blessed landing place, and you are the best to accommodate us."

And pray, "O Lord! Take this ship safely to a blessed landing place. You are the best to accommodate us."

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

23:30: Indeed, there are signs in it, and We are surely ever testing."

There are the signs regarding the incident of Nuh (AS). Allah (SWT) helps the righteous succeed, and the wrongdoers and disobedient are destroyed. It is a testing time for a nation when a prophet is born into it. It is a test to see how the people will treat the prophet.

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣١﴾

23:31: And after them We created a generation of others.

After them We created another generation.

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ أَفَلَا تَتَّقُونَ ﴿٢٣﴾

23:32: Then We sent a Prophet from among themselves, "Worship Allah! There is none worthy of worship except Him. So do you not fear Him?"

Then We sent a prophet to them from among themselves. This is referring to Hud (AS).

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِلقاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا ۗ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ ۗ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٢٣﴾

23:33: And the leaders of his people, who disbelieved and denied the meeting in the hereafter while We made them prosper in the life of this world, said, "This is nothing but a human like you, he eats from that which you eat, and drinks what you drink."

The leaders who disbelieved and denied the hereafter said that he is only a human like you, he eats and drinks like you. The leaders were implying that a prophet should be like an angel and not a human. He should not have needs, like eating and drinking.

وَلَيْنَ اطَّعْتُمْ بَشَرًا مِثْلَكُمْ ۗ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٢٣﴾

23:34: "And however, if you follow a human like yourselves, then surely you will be in loss."

They said that if you follow a human like yourselves then you will be in loss. What they could not understand was how a human being may be superior to another. The prophets of Allah (SWT) have a higher status than all other human beings. Prophets are superior because they receive revelation and are chosen by Allah (SWT).

أَبَعِدْكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنَّكُمْ مُخْرَجُونَ ﴿٢٤﴾

23:35: "Does he promise you that when you die and become dust and bones, you will be brought forth?"

Does this prophet promise you that when you die and become dust and bones, you will be brought forth?

هِيَ هَاتِ هَاتِ لِمَا تُوَعِدُونَ ﴿٢٤﴾

23:36: "Far, it is far what you have been promised."

They said what you have been promised is far too improbable. It is not possible.

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٥﴾

23:37: "There is nothing but our worldly life. We die and we live, and we will not be

resurrected.”

They said we have only seen this worldly life, some people are being born and others are dying, and we will not be resurrected. In Surah 30 (Ar-Rum) verse 7, it mentions that they only know this worldly life and are unaware of the hereafter.

Reference Surah 30 (Ar-Rum) verse 7;

يَعْلَمُونَ ظَهْرًا مِّنَ الْحَيَاةِ الدُّنْيَا ۗ وَهُمْ عَنِ الْآخِرَةِ هُمْ غٰفِلُونَ ﴿٧﴾

إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۖ وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾

23:38: “He is nothing but a man who has invented a lie against Allah, and we will not believe him.”

They said this man is claiming things which we cannot accept. They said he claims to have received revelation from Allah (SWT) and this is a complete lie; we do not believe him.

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبْتَنِي ﴿٣٩﴾

23:39: He said, “O Lord! Assist me because they have denied me.”

Prophet Nuh (AS) then prayed to Allah (SWT), “O Allah! Help me. Instead of believing me they deny me.”

قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾

23:40: Said (Allah), “In a little while they will definitely be embarrassed.”

The reply came from Allah (SWT) saying soon they will regret what they have done. The punishment is about to come.

فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً ۖ فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾

23:41: Then the shriek seized them in truth, and We made them as stubble. So away with the wrong doing people!

Then a mighty shriek seized them which may have been created by Jibraeel (AS). In another place in the Quran, it states that it was the wind which made them as stubble (dust). There is destruction for such wrong doers and a distance from Allah (SWT’s) Mercy.

ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾

23:42: Then after them We created other generations.

Then after them We created other generations. This is referring to the people of Saleh (AS), Lut (AS) and Shohaib (AS).

مَا تَسْبِقُ مِن أُمَّةٍ أَجْلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٤٣﴾

23:43: No generation will precede its time, nor will they remain.

No generation can change the time of its destruction. As mentioned in Surah 10 (Yunus) verse 49.

Reference Surah 10 (Yunus) Verse 49;

قُلْ لَا أَمَلٌ لِّنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلٌ ۖ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً ۚ وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا ۖ كُلَّمَا جَاءَ أُمَّةٌ رَّسُولَهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ ۖ فَبَعْدًا لِّلْقَوْمِ ۚ لَا يُؤْمِنُونَ ﴿٥٠﴾

23:44: Then We sent Our Prophets continuously. When a Prophet came to his people, he was denied, so We made them follow one another, and We turned them into tales. So away with the people who do not believe.

Then We sent our prophets in succession. When a prophet came to his people, they denied him. This continued so We sent one prophet after another, successively. A prophet came when it was his time, and left when it was his time to go. We destroyed many generations due to their arrogance and stubbornness, and then they became cautionary tales for other people. Those who do not believe in Allah (SWT) are far away from His Mercy.

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَآخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٥١﴾

23:45: Then We sent Musa and his brother Haroon with Our signs and a clear authority.

Then We sent Musa (AS) and his brother Haroon (AS) with Our signs and a clear authority to Pharaoh and his leaders.

إِلَىٰ فِرْعَوْنَ وَوَلَّيْنَاهُ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٥٢﴾

23:46: Towards Pharaoh and his leaders, they were arrogant and were a people full of pride.

Pharaoh and his leaders were arrogant and were from a nation full of pride.

فَقَالُوا أَأَتُونَا مِن بُشْرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عِبْدُونَ ﴿٥٣﴾

23:47: So they said, "Shall we believe in two people who are like us, while their people are our slaves?"

They said, "Shall we believe these two people who are like us? When these two are among those who are our slaves. So should we listen to slaves?"

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٥٤﴾

23:48: So they denied them and were of those destroyed.

So they denied them both, and they too were destroyed like others.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٨﴾

23:49: And indeed We gave Musa the Book, so that they may attain guidance.

Musa (AS) was given the Book after Pharaoh drowned. No complete nation has been destroyed since the destruction of Pharaoh and his people. But instead the believers were commanded to fight against the disbelievers. The Book was given to them for guidance and so they may adopt the right path.

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾

23:50: And We made the son of Maryam and his mother a sign, and We gave them shelter on high ground, a place of rest and water springs.

We made Isa (AS) and his mother a sign for the people. We created him without a father, which is a great sign of Allah (SWT's) divine power. And We gave them shelter on high ground. Maryam went towards a palm tree after the birth of Isa (AS), and she was fed with dates from this tree. A spring also was brought forth for her to drink water.

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ۗ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾

23:51: "O Prophets! Eat from pure foods and do good deeds. Indeed, I am All-Knowing of what you do.

All prophets have been told in their scriptures to eat from pure foods and do righteous deeds. Righteousness is what is commanded in the religion, and good deeds are only possible when your food is from the permissible. All prophets adhered to this command with the utmost sincerity. They always ate from that which was lawful and forbade the unlawful. Indeed, Allah (SWT) is All-Aware of what you do.

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾

23:52: And indeed, this Ummah of yours is one Ummah. And I am you Lord, so fear Me.

Indeed, all the prophets had one religion and their Lord is One; Allah (SWT). So save yourselves from disobedience and fear Me.

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا ۗ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾

23:53: So they cut off their matter with each other into pieces, each group is pleased with what they have.

Then each followed their own desires. They split up into hundreds of sects and groups. Every group and sect is pleased with what they have. The true path is that which the prophet's

brought and followed. Prophets came with different laws according to their time, but their religion was always one; Islam.

فَذَرَّهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾

23:54: So leave them in their senseless state for a while.

So leave them in their wrongdoing for a limited time. This does not mean stop inviting them towards good, but if they do not listen then leave them for a time.

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٥٥﴾

23:55: Do they think that We are helping them with wealth and sons?

They think that they are close to Allah (SWT), and that is the reason He gives them wealth and sons, and that they will not receive punishment.

Reference Surah 34 (Saba) Verse 35;

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا ۗ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٦﴾

نَسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ۗ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾

23:56: We hasten good to them, but do they not think?

They do not consider that whatever We provide for them is leading them to their destruction. But they only hasten towards this worldly life.

Reference Surah 7 (Al-A`raf) Verse 182;

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٥٧﴾

إِنَّ الَّذِينَ هُمْ مِنْ خَشِيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾

23:57: Indeed, those who are fearful of their Lord.

Now the believers are being mentioned. Even after believing and doing goods, believers are still afraid of their Lord. They worry that their efforts and hard work may not be accepted.

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

23:58: And those who believe in the signs of their Lord.

Those who are completely steadfast upon monotheism and are not arrogant, and believe in the verses of Shariah and the signs of their Lord.

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

23:59: And those who do not associate partners with their Lord.

They do not associate partners with their Lord, and they only worship their Lord with complete faith. They do not let anything come between them and their Lord.

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿١١﴾

23:60: And those who give what needs to be given and their hearts are fearful that they will surely return to their Lord.

They spend from what their Lord has given them. And after doing this their hearts remain fearful that it may not be accepted. They know that they will surely return to their Lord.

أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿١٢﴾

23:61: And those who hasten to do good deeds and they are foremost in them.

These people hasten to do good deeds. They are not lazy. They forge forward ahead of the others. They try their utmost to please their Lord.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿١٣﴾

23:62: And We do not oblige any soul except to what it can bear, and We have the Book which speaks the truth, and they will not be wronged.

We do not give any soul more responsibility than its capacity. All the commands of Shariah given to mankind are within their abilities and capability. And We have a record of everything they have done. And on the Day of Judgement everything will be presented to them. And they will not be wronged at all.

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَذَا وَلَهُمْ أَعْمَلُ مِمَّنْ دُونِ ذَلِكَ هُمْ لَهَا عَمِلُونَ ﴿١٤﴾

23:63: But their hearts inattentive over this and their deeds are besides that, which they are doing.

Their hearts deny the Day of Judgement. They are busy with worldly matters and do not realise how quickly time is passing. They do not want to change.

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْعَرُونَ ﴿١٥﴾

23:64: Until, when We seize those who were rejoicing with the torment, they then began crying.

We seized the wrongdoers who received goodness in this world and due to them others also wronged. When the punishment came to them, they began to cry and scream, asking for Allah (SWT's) help.

لَا تَجْعَرُوا الْيَوْمَ ۚ إِنَّكُمْ مِنَّا لَا تُنصَرُونَ ﴿١٦﴾

23:65: "Do not cry on this day. Indeed, you will not be helped by Us."

Allah (SWT) will tell them to not cry out today, you will not be helped by Us, and neither will anyone else help you.

قَدْ كَانَتْ آيَاتِي تُنذِرُكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تُنكِبُونَ ﴿١١﴾

23:66: Indeed, My verses were recited to you, but you were turning back on your heels (slipping).

My verses were recited to you, but rather than paying attention to them you turned back on your heels.

مُسْتَكْبِرِينَ ۖ بِهِ سِمِرًا تَهَجُرُونَ ﴿١٢﴾

23:67: In arrogance regarding it, like one telling fables.

They would run whilst being arrogant and would make up tales. Some said this is a Book of poetry whilst others said this is a Book of magic, and others would say something else. They were all conversing about the Quran and speaking evil.

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأُولِينَ ﴿١٣﴾

23:68: Do they not ponder about the Word (of Allah), or has there come to them what had not come to their forefathers.

Do they not ponder over the Quran? If they had they would have realised that these are the word of Allah (SWT). Within which is the cure for their illnesses, which their forefathers did not have.

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴿١٤﴾

23:69: Or did they not recognise their Prophet, and are therefore in denial of him.

They did not recognise their prophet, Muhammad (SAW). They knew all the characteristics of their prophet. Such as his truthfulness, trustworthiness and great manners. Even after admitting these, they still denied him as a prophet.

أَمْ يَقُولُونَ بِهِ جِنَّةٌ ۗ بَلْ جَاءَهُم بِالْحَقِّ وَكَثُرَهُمُ اللَّحَقِّ كَرِهُونَ ﴿١٥﴾

23:70: Or do they say, "In him is madness". But he came to them with the truth, but most of them do not like the truth.

They say, "In him is madness". No, this is not true. Rather, the Prophet (SAW) has brought the truth to them, and nothing can compare with it. That which the Prophet (SAW) brought goes against their ways, and that is the reason they do not like it.

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۗ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ

فَهُمْ عَن ذِكْرِهِمْ مُعْرِضُونَ ﴿٥١﴾

23:71: And if the truth had followed their desires, then surely there would have been conflict in the skies and the earth and whatever is in them. But We gave them their reminder, but they turn away from their reminder.

And if the truth was according to their desires, meaning the religion and Shariah, then it is obvious that the systems of this universe would have been destroyed. They do not want one Lord but many lords. If this was to happen then how could this universe function? Different Lords would have their own ways and there would be conflict. We sent the reminder as they wished. But when it came they began to turn away from it. As mentioned in Surah 37 (As-Saffat) verse 168-169.

Reference Surah 37 (As-Saffat) Verse 168 -169;

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٦٩﴾

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ؕ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٢﴾

23:72: Or do you ask them for payment? Indeed, the payment (reward) of your Lord is best. And He is the Best of Providers.

O Prophet (SAW)! Do you ask them for payment for your work? Is this the reason they are angry with you? Allah (SWT) has given you is the best payment, and your Lord is the Best of Providers.

وَإِنَّكَ لَتَدْعُهُمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٣﴾

23:73: And certainly you invite them to the straight path.

And indeed, you Prophet (SAW) are inviting them to the straight path. Those with wisdom understand that the path to which you invite them to is certainly the straight path.

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَبُّونَ ﴿٥٤﴾

23:74: And certainly those who do not believe in the hereafter are surely away from the (straight) path.

Those who do not believe in the hereafter find ways to deviate from the straight path. And it leads them to not believe in the hereafter.

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِّنْ ضُرٍّ لَلْجُؤُا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٥٥﴾

23:75: And if We were to show them mercy and removed their affliction, they would turn towards their transgression, blindly.

And if We show them Mercy, and remove their affliction from them in which they are trapped,

they would turn towards their transgression. This is referring to the drought during the time of the Prophet (SAW). The disbelievers asked the Prophet (SAW) to pray for rain. They were not grateful for the prayer and continued in their transgression.

وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٤٦﴾

23:76: And indeed, We seized them with the torment, but they did not yield to their Lord, nor were they humble.

This verse continues on from the previous verse. We seized them with punishment for their transgression. But after this they still did not yield to their Lord, nor did they become humble.

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٤٧﴾

23:77: Until when We have opened for them the door of severe torment, then they became disappointed.

Until We opened the door of severe punishment for them and they were disappointed. This is because their idols could not help them and they never truly believed in Allah (SWT). There was nothing but despair for them.

وَهُوَ الَّذِي أَنْشَأَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿٤٨﴾

23:78: And it is He Who has created for you the ears and eyes and hearts. Little are you grateful.

Allah (SWT) has given you ears so that you may listen to His verses carefully. He has given you eyes so that you may see His signs, and given you hearts so that you may ponder and contemplate and be grateful to your Lord for His blessings. But little are you grateful to Him.

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٤٩﴾

23:79: And it is He Who has spread you throughout the land, and to Him you will be gathered.

It is He Who has created you and spread you throughout the land. And to Him is your return. It is where everyone will be rewarded for their actions.

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ ۗ أَفَلَا تَعْقِلُونَ ﴿٥٠﴾

23:80: And it is He who has given life and gives death, and for Him is the difference of the night and day. So do you not think?

It is Allah (SWT) who gives life and death. Life is a gift from Him and death comes with His command. And with His command the day and night alternate and they are short and long. And it is not difficult for Him to create you again. So do you not ponder over this?

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٥١﴾

23:81: But they say things like the earlier (people) said.

When they hear the command they say the same things earlier people said.

قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِنَّا لَمَبْعُوثُونَ ﴿٨١﴾

23:82: (They) said, "When we die and turn into dust and bones, will we then be raised again?"

They said when we die and our bones turn to dust, will we then be raised again? This seems strange.

لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِن هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٨٢﴾

23:83: "Indeed, we have been given a promise and so were our forefathers, they are nothing but tales of the former (people).

This is not something we can believe. The same promise was given to our forefathers and it was never fulfilled. So this proves that these are tales of former people. They have been repeated over generations and have now reached us, they are completely false.

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِن كُنْتُمْ تَعْلَمُونَ ﴿٨٣﴾

23:84: Say, "For who is the earth and that which is in it, if you know?"

O Prophet (SAW)! Ask them if they know then tell me to whom the earth and everything in it belongs?

سَيَقُولُونَ لِلَّهِ ۗ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٤﴾

23:85: They will immediately say, "For Allah". Say, "Then will you not remember?"

They will say it belongs to Allah (SWT), He is the real Owner and He is running the universe.

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٥﴾

23:86: Say, "Who is the Lord of the seven skies and Lord of the Great Throne?"

Ask them, "Who is the Lord of the seven skies and the Lord of the Great Throne?"

سَيَقُولُونَ لِلَّهِ ۗ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٦﴾

23:87: They will immediately say, "For Allah". Say, "Then why do you not adopt righteousness?"

They will say it belongs to Allah (SWT). So why then do you not adopt righteousness and stop committing sins? Why do you not fear Allah (SWT)?

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾

23:88: Say, "In Whose Hands is the kingship of all things, and He protects (all) and is not protected (by any), if you know?"

Say, "In Whose Hands is the kingship of all things. He gives refuge to all and there is no one compared to Him?" If He wants to seize someone then nobody can give that person refuge.

سَيَقُولُونَ لِلَّهِ ۗ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

23:89: They will immediately say, "For Allah". Say, 'Then how are you deluded?'"

They will immediately say everything belongs to Allah (SWT) and He has control over all things. Say, "Then how deluded are you?" After believing this, you do not believe you will be resurrected on the Day of Judgement".

بَلْ آتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾

23:90: Rather, We gave them the truth and surely they are liars.

Rather, We have brought the truth to them and they are indeed liars. After witnessing all the evidences they still do not believe, but they follow their false thoughts.

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ ۗ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾

23:91: Allah has not taken any offspring, nor is there any Lord along with Him, then every Lord would have taken what has been created, and some would have overcome others. Allah is Exalted above what they describe.

Allah (SWT) does not have a need for children, nor does He have any children. There is no Lord alongside Him. If this was so, then every Lord would have taken what they have created. And some would have overcome others. Allah (SWT) is Exalted above this. There are no associates in His kingdom. There are no associates when He gives provision and sustenance. He is the only One, Exalted above what they describe.

عَلِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾

23:92: The Knower of the unseen and the apparent. So High is He above what they associate.

Allah (SWT's) knowledge is such that He is Knower of the unseen and the Witness. So High is He above what they associate.

قُلْ رَبِّ إِمَّا تُرِيئِي مَا يُوعَدُونَ ﴿٩٣﴾

23:93: Say, "O Lord! Show me the promise which has been given to them."

Say, "O Lord! Show me the punishment of the disbelievers for their wrongdoings, which was promised to them.'

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٣﴾

23:94: "O Lord! Do not put me among the nation of the wrongdoers."

O Lord! Do not put me amongst the wrongdoing nation. This is an indirect message to other believers through the Prophet (SAW).

وَإِنَّا عَلَىٰ أَنْ نُثْبِتِكَ مَا نَعِدُهُمْ لَقَدِيرُونَ ﴿٩٤﴾

23:95: And indeed We are certainly able to show you what We promised them.

Allah (SWT) said, "O Prophet (SAW)! We are able to show you what We have promised them."

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ ۗ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٥﴾

23:96: Repel evil with good speech. We are Best Aware what they say.

O Prophet (SAW)! Repel their evil with good. And do not be angry with their obscene speech. Many people will be drawn nearer to you and incline towards you due to your soft heartedness. This will make it easier for you to convey the message. We are Best Aware of what they say.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٦﴾

23:97: And say, "O Lord! I seek refuge in You from the temptations of the devils."

O Prophet (SAW)! Pray to your Lord saying, "I seek refuge in You from the temptations of the devils." This does not mean that the Prophet (SAW) may have been tempted by devils, but the devils may try to frustrate and anger the Prophet (SAW). This message is actually directed towards the people and delivered through the Prophet (SAW). We should always be wary of devils.

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٧﴾

23:98: "And I seek refuge in You, lest they come near to me."

This is another prayer for the Prophet (SAW). In Tafsir ibn Kathir it mentions that Umar (RA) would advise the elders to read this prayer and they would write it on an amulet for the children, so they could wear it around the necks for protection from the devil.

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٨﴾

23:99: Until, when death comes to one of them, he says, "O Lord! Send me back."

Until when death comes to one of them and he says, "O Lord! Send me back to the world."

لَعَلِّي أَعْمَلُ طَبِيحًا فِيمَا تَرَكْتُ كَلَّا ۗ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۗ وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

23:100: "That I might do good deeds in that which I have left behind". Never, indeed it is only a word he says and on the other is a barrier until the Day of Resurrection.

They said send me back so that I may do good deeds. Allah (SWT) said never! It is merely a word he is saying. If We were to send him back to the world he would do the same things.

Reference Surah 6 (Al-An`am) Verse 28;

بَلْ بَدَأْتُمْ مَّا كَانُوا يُحْفَوْنَ مِنْ قَبْلُ ۗ وَلَوْ رُدُّوْا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

What he was saying were merely words. But we still have a chance to do good deeds whilst we are in this world. Barzakh is a place that has a barrier on two sides, from this world and the hereafter. After death a person is no longer connected to this world, and the life in the hereafter will begin after Judgement Day. The life and time spent in between the living world and the hereafter is where the soul and the body are separated, and this is called the life of Barzakh.

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾

23:101: And when the Trumpet is blown, there will be no relationship between them on that Day and neither will they question one another.

And when the trumpet is blown for the second time, the people will be gathered on the Day of Judgement. This will be a very frightening sight. No one will care about their relationships, and neither will they ask for one another. All the ties and relationships of this world will be forgotten. However, after everyone is judged they will worry about each other.

Reference Surah 80 (Abasa) Verse 34-36;

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾

وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾

وَطَحَّتِ بَيْنَهُ وَبَيْنِهِ ﴿٣٦﴾

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾

23:102: Then those whose good deeds are heavier, they will be successful.

Those whose good deeds are heavier on the scales will be successful on the Day of Judgement. Neither father nor son will be of benefit to each other. Everyone will be accountable for his and her own deeds. The only benefit someone will have is their association with the Prophet (SAW) and his family, both spiritually and by practically following in his footsteps.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

23:103: But those whose weight is lighter on the scale, are the ones in loss by themselves, they will remain in hellfire forever.

But those whose good deeds are lighter on the scale are the ones who are in loss, and they have done this to themselves. They will go into hellfire where they will remain eternally, and the fire will surround them.

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾

23:104: The fire will burn their faces and they will be disfigured.

The fire will burn their faces, and their faces will be deformed. By deformed it means that their lips will be displaced due to swelling, and their teeth will be showing in a taut grin.

أَلَمْ تَكُنْ أَلَيْسَ تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٠٥﴾

23:105: "Were My verses not recited to you, but you denied them?"

They will be questioned by Allah (SWT), "Were My verses not recited to you, but you kept denying them?"

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾

23:106: They will say, "O our Lord! Our misfortune overcame us, and we became a people astray."

They will admit their misfortune overcame them in such a way that they went completely astray.

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾

23:107: "O our Lord! Bring us out this, but if we return then we shall be wrongdoers indeed."

O Lord! After seeing everything we now believe. If you send us back in the world and we continue to do evil deeds, then indeed we shall be wrongdoers.

قَالَ احْسَبُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

23:108: He will say, "Remain in it and do not speak to Me."

Allah (SWT) will say that you are cursed, now stay in it and do not speak to Me. I sent Books and prophets who tried to explain to you with kindness and love. You disliked them and did not listen to them. You will do the same if I send you back to the world.

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١٠٩﴾

23:109: Indeed, there was one group of My servants who used to say, "O our Lord! We believed, so forgive us and have mercy upon us, and You are the best of those who show mercy."

Indeed, there was a group from My servants who used to say, "O our Lord! We believed, and if there are any shortcomings in our good deeds then forgive us, and have mercy upon us, for you are the best of those who show mercy."

فَاتَّخَذْتُمُوهُمْ سِحْرِيًّا حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١٠﴾

23:110: But you made fun of them until you forgot My remembrance, while you were laughing upon them.

This group would ask from their Lord and you would mock them. You made so much fun of them that you forgot My remembrance.

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَدَرُوا ۗ إِنَّهُمْ هُمُ الْفَآئِزُونَ ﴿١١١﴾

23:111: I will reward them today, because they were patient. Indeed, they will be successful.

Today I will reward those who were patient and steadfast on the right path, even after the disbelievers would mock and laugh at them. They did not care about people laughing at them and mocking them. وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ – 'Some people care about other people and they hesitate in following the commands of Allah (SWT)'. An example of this is those who hesitate to grow a beard, or women who do not cover themselves with Hijab. This also includes copying traditions of other faiths in weddings, engagements etc.

قُلْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

23:112: He will say, "How many years have you lived on earth?"

They will be asked, "How many years have you lived on earth?"

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلِ الْعَادِّينَ ﴿١١٣﴾

23:113: They will say, "We stayed for one day or part of a day, but ask those who keep count."

They will reply, "We stayed only for a day or part of a day". The time spent on earth will seem like a dream. Ask those who keep count, meaning angels or wise people.

قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾

23:114: He will say, "You did not remain but a little if only you had known."

Allah (SWT) will say, Indeed, you have remained for a short time. It would have been better for you if you had realised this before. Then you would not have liked this temporary world, and

you would have prepared for the hereafter. Then you would also be successful, like the believers.

﴿١١٥﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

23:115: "Do you think, that We have created you in jest, and that you will not be return to Us?"

You thought We created you for fun, and that you would not be returned to Us. Now you believe, but there is no point in believing now.

﴿١١٦﴾ فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

23:116: So, Supremely Exalted is Allah, the True Owner, there is no deity except Him, The Lord of the Noble Throne.

Allah (SWT) is The True Owner and The Supremely Exalted. He did not create you without purpose. There is no deity except Him. The Lord of the Noble Throne.

﴿١١٧﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

﴿١١٧﴾

23:117: And whoever calls upon another deity besides Allah for which there is no proof, then his account is only with His Lord. Indeed, the disbelievers will not succeed.

And whoever invokes another deity besides Allah (SWT), for which he has no proof, his account is with His Lord, He will deal with him. There cannot be a deity except for Allah (SWT), He is the Creator and He is the only One worthy of worship. Disbelievers have luxuries in this world but the real success is in the hereafter, and the disbelievers will not be successful in the hereafter.

﴿١١٨﴾ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ

23:118: And say, "O Lord! Forgive and have Mercy, and you are the Best of the Merciful."

Every reciter of the Quran has been advised to always ask for forgiveness and mercy from his Lord. A person should not be proud or boastful of his actions, but should always seek the forgiveness and mercy of Allah (SWT).

Chapter/Surah 24: An-Nur**(Revealed in Madina, contains 64 verses, 9 Ruku)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT), the Most Beneficent, the Most Merciful.

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾

24:1: We revealed this Surah and We it obligatory, and revealed clear verses therein, so that you may remember.

All the Quran and Surahs have been revealed by Allah (SWT), but this Surah has some important commands in it. Allah (SWT) says, "We have revealed some clear verses so that you may remember."

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ ۗ إِنَّ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾

24:2: An adulterous woman and an adulterous man, flog each one of them one hundred lashes. And do not have pity on them in the religion of Allah, if you have faith in Allah and on the Day of Judgement. And a group of the believers should witness their punishment.

The punishment prescribed earlier for an adulterous woman was to confine her to her home.

Reference Surah 4 (An-Nisa) Verse 15;

وَالَّتِي يَأْتِيَنَّ الْفَحِشَةَ مِنْ نِّسَائِكُمْ فَاسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ ۖ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَقَّهِنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

But when this verse in Surah 24 (An-Nur) was revealed, the earlier punishment for adulterous women was over ruled. Now the punishment for adultery/fornication is one hundred lashes for both men and women. In Surah 4 (An-Nisa), the punishment of adultery/fornication for a slave woman was fifty lashes. Then in Surah 33 (Al-Ahzab) verse 30, the same punishment was doubled for the family of the Prophet (SAW).

Reference Surah 33 (Al-Ahzab) Verse 30;

يُنِسَاءَ النَّبِيِّ مَنِ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيَّنَةٍ يُضْعَفُ لَهَا الْعَذَابُ ضِعْفَيْنِ ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

Can those who say that the punishment for adultery/fornication is stoning to death explain how they would double this punishment or half it. This proves that the punishments for

adultery/fornication, declared by the Prophet (SAW) during his time, was for those people who were committing adultery/fornication as a profession and were ruining society, such as prostitution. An example of this is a person named Ma'iz Ibn Malik Al Aslami, who was stoned to death by the Prophet (SAW) as a punishment for adultery. The punishment of stoning to death is not evident from the Quran. However, the Prophet (SAW) had permission to give such punishments, as and when required during his lifetime.

Reference Surah 5 (Al-Ma'idah) Verse 33;

إِنَّمَا جَزَاُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ
أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۗ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ ﴿٣٣﴾

Reference Surah 33 (Al-Ahzab) Verse 60 – 61;

لَيْنَ لَمْ يَنْتَهِ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنْفِرَنَّ بِيَهُمْ ثُمَّ لَا
يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾
مَلْعُونِينَ ۗ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِلُوا نَكَتِيلاً ﴿٦١﴾

So do not have pity on them whilst you give them punishment, if you believe in Allah (SWT) and the Day of Judgement. The reason for these severe punishments is to keep society safe and free from immorality.

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً ۗ وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۗ وَحُرِّمَ
ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٢٤﴾

24:3: An adulterous man does not marry but an adulterous woman, or a polytheist woman. And adulterous woman does not marry but an adulterous man, or a polytheist. And that marriage has been made unlawful for the believers.

In this verse, the reason it says an adulterous man does not marry except an adulterous woman, or polytheist, is because polytheists have no integrity. They have many Lords, and similarly a person who commits adultery is not faithful to his or her spouse. A person cannot accept unfaithfulness in any society. A polytheist cannot marry a believer, and so an adulterous man or woman cannot marry a committed and faithful person.

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَنِينَ جَلْدَةً وَلَا تَقْبَلُوا
لَهُمْ شَهَادَةً أَبَدًا ۗ وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٢٤﴾

24:4: And those who accuse chaste women and do not bring four witnesses, flog them with eighty lashes, and do not accept their testimony ever after, for they are the

disobedient.

If someone accuses a chaste woman of adultery and does not have four witnesses, flog that person with eighty lashes. But if he produces four witnesses, then the accused woman should be lashed one hundred times. This punishment is the same for a man or a woman. The accuser who cannot provide four witnesses should never have his testimony accepted ever again, because these people are disobedient.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا ۗ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

24:5: Except those who repent after that and reform, then indeed Allah is All-Forgiving, Most Merciful.

But those who truly repent and reform themselves, then Allah (SWT) is All-Forgiving and Most Merciful. Repenting will not decrease their punishment, but they will not be considered disobedient.

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ
بِاللَّهِ ۚ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾

24:6: And those who accuse their wives and do not have any witness except themselves, they should testify four times, "Indeed, I am truthful in the name of Allah."

And those who accuse their wives of adultery and do not have four witnesses, Shariah commands them to take an oath in Allah (SWT's) name four times proving that they are truthful.

وَالْخِمْسَةَ ۖ إِنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾

24:7: And the fifth is that Allah's curse will be upon him if he is of the liars.

After the fourth oath the fifth will be that the curse of Allah (SWT) shall be upon him if he is of the liars. And testimony will be taken from the women in the same way.

وَيَدْرُؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ ۚ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾

24:8: And the punishment can be taken away from the women if she gives four testimonies, swearing by Allah that indeed he is of the liars.

The punishment can be prevented for the woman, if she gives four testimonies swearing by Allah (SWT) that indeed he is of the liars.

وَالْخِمْسَةَ ۖ إِنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

24:9: And the fifth is that the wrath of Allah be upon her, if he is of the truthful.

And the fifth testimony by the woman will be that may the wrath of Allah (SWT) be upon her if

he is of the truthful.

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

24:10: And if the Favour and Mercy of Allah was not upon you, and indeed Allah is the Ever-Accepting of Repentance and All-Wise.

It is the favour of Allah (SWT) and His Mercy that He has set a condition regarding the issue of blame in a marriage, and made it easier for you. Otherwise, it would have been very difficult for a wife to prove her innocence. If only the man was allowed to give testimony and take an oath, then it would not have been fair to the woman. Allah (SWT) is Ever-Accepting of Repentance and All-Wise.

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۚ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ
أَمْرٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ ۗ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾

24:11: Indeed, those who accused were a group from among you. Do not consider it bad for you, but it is better for you. For every person is that which they earned from sin. And that he took himself the greater portion thereof, for him is great torment.

This verse refers to the incident when the hypocrites falsely accused the Prophet (SAW's) wife Aisha (RA); mother of the believers. But Allah (SWT) cleared this false accusation by revealing these verses. Aisha Siddiq (RA) was travelling back after the battle of Mustaliqa, and this incident happened after the verses about hijab were revealed. The camel on which Aisha (RA) was riding had a palanquin (carriage) attached to it. Aisha (RA) needed to relieve herself and so she went a little further away from the camel. Her necklace broke and she tried to pick up all the beads. In the meantime, the travelling group picked up the carriage and placed it on the camel. They thought that Aisha (RA) was in the carriage because the curtain was drawn around it. Due to her light weight they could not tell that she was not in the carriage. When she returned she realised the people had left. Aisha (RA) sat waiting for someone to return. Safwan ibn Muattal was appointed as a guard to trail behind and collect any luggage or items left behind by the travelling group. Safwan ibn Muatta recognised Aisha (RA) when he reached the place where Aisha (RA) was sat waiting. Safwan ibn Muattal asked Aisha (RA) to climb onto his camel. The hypocrite Abdullah bin Ubay bin Salul saw the camel with Aisha (RA) sat upon it and began making accusations, asking why Aisha (RA) was with him. In this verse, Allah (SWT) states those who accused were a group from among you, do not think bad of it, rather it is good for you. This means that these people outwardly proclaimed themselves as believers. So, this is good because now they have shown their true colours. Some believers were also trapped in this accusation due to the evil plans of the hypocrites. Including Hassan ibn Thabit (RA), Mistah ibn Asasa (RA) and Hamnah bint Jahsh (RA). Each one will be punished according to their sin. However, the one who was the first to accuse will have a greater punishment, meaning Abdullah bin Ubay bin Salul will be punished with a greater punishment.

لَوْ لَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا ۖ وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾

24:12: Why then, when you heard it, did not the believing men and believing women think good of themselves and say, "This is a clear falsehood"

When they heard this accusation and there were no witnesses, why did they not say this is a clear lie? Just as Abu Ayyub Khalid bin Zayd Al-Ansari (RA) had said to his wife, if you cannot think of such a thing for yourself then how can you say this about Aisha (RA), and those who have made this accusation are surely liars.

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشَّهَادَةِ ۙ فَوَلَّيْنَاكَ عِنْدَ اللَّهِ هُمُ الْكَذِبُونَ ﴿١٢﴾

24:13: Why did they not bring four witnesses for this? And when they did not produce the witnesses then those people are liars according to Allah.

Why did the people who slandered Aisha (RA) not produce four witnesses? They did not even have one witness. They are liars in the sight of Allah (SWT)

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٣﴾

24:14: And if the favour of Allah had not upon you, and His Mercy in the world and in the hereafter, surely you would have been touched by a great punishment for that which you were involved.

This verse has proved the innocence of Aisha (RA). Those believers who were involved in the slandering of Aisha (RA) would have certainly been punished if it was not for the Favours and Mercy of Allah (SWT).

إِذْ تَلَقَّوْنَهُ بِالسِّنِّتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا ۗ وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٤﴾

24:15: When you were describing it with your tongue and speaking with your mouth, you did not have any knowledge of it and you thought of it trivial, and it is very great according to Allah.

The words you say have no significance and you have no knowledge of it. This accusation you make and think of as trivial is a tremendous accusation in the sight of Allah (SWT). You are talking about the noble wife of the Prophet (SAW) and the spiritual Mother of the Believers. This verse makes it clear, that those who claim to be true believers and accuse and slander Aisha (RA) are in reality disbelievers. This is because they are denying Allah (SWT) and the Quran.

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا ۗ سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٥﴾

24:16: And why, when you heard it, did you not say, "It is not for us that we speak such a thing. Exalted are You, this is a great slander."

When you heard this, why did you not say, "It is not right for us to say such things; O Allah (SWT)! You are Exalted, and surely this is a great slander".

يَعِظُكُمْ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾

24:17: Allah warns you; Do not repeat the likes of this ever, if you are believers.

Allah (SWT) warns you; do not repeat such things from your mouths ever again, if you are believers.

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ط وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

24:18: And Allah makes clear the verses for you, and Allah is All-Knowing, All-Wise.

Allah (SWT) makes clear the verses for you, and He is All-Knowing, All-Wise.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ ۖ فِي الدُّنْيَا وَالْآخِرَةِ ط وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

24:19: Indeed those who like to spread immorality among those who believe, for them there is a severe torment in this world and in the hereafter. And Allah knows and you know not.

Allah (SWT) has said there is a most severe torment in this world and the hereafter for those who spread immorality and obscenity among the believers. Even a false accusation is a great crime according to Allah (SWT). Imagine what will happen to those who are spreading immorality day and night throughout Muslim societies. This includes immorality in newspapers, digests, radio, T.V, movies, soap operas, dramas and all forms of social media.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿٢٠﴾

24:20: And if were not for the Favour and Mercy of Allah upon you, and indeed Allah is Very-Kind, Most Merciful.

Allah (SWT) knows that due to the spread of immorality you will be surrounded by many evils. Believers should take their responsibilities seriously and try to stop immorality from spreading. If the Favours of Allah (SWT) were not upon you then surely your situation would have been different. Indeed, Allah (SWT) is Very-Kind and Most Merciful.

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوبَ الشَّيْطَانِ ط وَمَنْ يَتَّبِعْ خُطُوبَ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ط وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا ۗ وَلَكِنَّ اللَّهَ يُرَكِّبُ مَنْ يَشَاءُ ط وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

24:21: O believers! Do not follow the footsteps of Satan. And whoever follows the

footsteps of Satan, indeed he advises you to immorality and evil. If the favour of Allah had not been upon you, and His Mercy, none of you would ever be purified. But Allah purifies who He wills. And Allah is All-Hearing, All-Knowing.

O believers! Do not follow the footsteps of devils from human and jinn, because Satan advises those who follow him to immorality. You can observe in society today that all modern ways of life, like those previously mentioned; T.V., cinema, internet, social media etc. are all the works of Satan. If the favour of Allah (SWT) had not been upon you then you would not have been able to repent. Those who are able to purify themselves have the favour of Allah (SWT), and Allah (SWT) purifies whom He wills. And He is All-Hearing and All-Knowing.

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

24:22: And those who are honoured and rich amongst you should not take an oath to not give to their relatives and the needy, and those who migrated in the way of Allah. And they should forgive and overlook. Do you not like that Allah should forgive you? And Allah is All-Forgiving, Most Merciful.

Mistah ibn Asasa (RA), who was involved in the incident of Aisha (RA), was from the needy immigrants and he was a close relative to Abu Bakr Siddiq (RA). Abu Bakr Siddiq (RA) was deeply saddened when heard that Mistah ibn Asasa (RA) was involved in the incident. Mistah ibn Asasa (RA) was supported financially by Abu Bakr Siddiq (RA). And after these verses, which clear the accusations upon Aisha (RA), Abu Bakr Siddiq (RA) took an oath saying he would no longer support Mistah ibn Asasa (RA). This was due to human nature and the slander of his daughter, but it went against his honourable status. Then Allah (SWT) revealed this verse. As soon as Abu Bakr Siddiq (RA) heard this verse he said, "O Lord! We want you to forgive us." Then Abu Bakr Siddiq (RA) paid the recompense for his oath and began supporting Mistah ibn Asasa (RA) again.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

24:23: Indeed, those who accuse chaste and unaware believing women, are cursed in this world and in the hereafter, and for them there is a great torment.

Those who accuse pure and chaste women of a crime for which they have no knowledge, are cursed in this world and the hereafter. And they will have a great torment.

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

24:24: That Day their tongues and their hands and their feet will give evidence against them as to what they used to do.

On the Day of Judgement, their own limbs will be witnesses against them for their actions. Their tongues, hands and feet will all give evidence. The criminal will not want to speak, but

every limb will speak. Their limbs will make everything apparent. Those who accuse someone and cannot produce four witnesses, in the hereafter, both the accused and the accusers tongue and limbs will testify and confirm their actions.

يَوْمَئِذٍ يُوقِفِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

24:25: That Day Allah will fully recompense them, and they will know that Allah is He who is the Clear Truth.

That Day they will know that Allah (SWT) is never unjust in any way. He will recompense everyone accordingly and there will be no injustice of any kind.

الْحَبِيثَاتُ لِلْحَبِيثِينَ وَالْحَبِيثُونَ لِلْحَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۚ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۗ لَهُمْ مَغْفِرَةٌ ۖ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾

24:26: Impure women are for impure men, and impure men are for impure women. And pure women are for pure men, and pure men are for pure women. They are free from what they say and there is forgiveness for them and a noble provision.

Corrupt and impure women are for corrupt and impure men. Similarly, corrupt and impure men are for corrupt and impure women. Therefore, how can an impure and corrupt woman be associated with the Prophet (SAW)? A woman who comes into the fold of the Prophet (SAW) as a wife is not like any other woman. The Prophet (SAW) purifies others, how then can impure and ill minded people live in his house? Those who say such things about the Prophet (SAW) and his family are themselves impure and ill minded. All pure men and women, especially Aisha (RA) the wife of the Prophet (SAW), are free of what the people say about her. For them there is an honourable provision; this is referring to the sustenance in heaven.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا ۖ وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾

24:27: O believers! Do not enter houses except your own until you have permission and give greetings to the residents. This is better for you so that you may be warned.

In this verse, the manners of entering a house are being taught. When you enter a house not your own, you must first seek permission and then say salutation to the residents. In an Ahadith it has been advised to knock three times and wait for permission to enter. If permission is granted then you may enter.

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۚ وَإِنْ قِيلَ لَكُمْ ارجِعُوا فَارجِعُوا ۚ هُوَ أَزْكَىٰ لَكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

24:28: Then, if you do not find anyone (at home), do not enter until you are granted permission. Or if you are told to return then return for that is purer for you. And Allah

knows of what you do.

If you do not find anyone in the house then you should not enter. If you are given permission then you may enter, otherwise you should go back. The reason for this is that someone may not be in an appropriate state. Not having permission in such circumstances is better for both of you. The Sunnah also confirms that if you are not given permission then you should not enter.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَكُمْ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ
وَمَا تَكْتُمُونَ ﴿٢٩﴾

24:29: There is no sin upon you that you enter those houses in which no one lives, and in it you store your possessions. And Allah knows what you reveal and what you conceal.

There is no sin upon you if you enter houses in which no one resides and you store your possessions there. Scholars have said that this refers to hotels, markets, shopping centres and small shops. These places are made to store such belongings. It also includes places of prayer, education centres and guest houses. Allah (SWT) has complete knowledge of what you reveal and what you conceal.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا
يَصْنَعُونَ ﴿٣٠﴾

24:30: Tell the believing men to lower their gaze and guard their modesty. This is purer for them. Indeed, Allah is Fully Aware of what they do.

O Prophet (SAW)! Say to the believers, "Lower your gaze". This means look away, because looking is the first step of committing evil. With this action many great sins happen. Therefore, the Quran has commanded control of such immorality. You can only guard your modesty if you protect your eyes from seeing evil. Allah (SWT) has complete knowledge of what you do.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ
مِنْهَا وَلَا يَصْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۗ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ
أَبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ خَوَاتِمَهُنَّ أَوْ
نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ
يَظْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ ۗ وَلَا يَصْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۗ وَ
تُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

24:31: And tell the believing women to lower their gaze and guard their modesty, and do not display your beauty except what must appear thereof, and to wrap their head

coverings over their chests, and not display their beauty except to their husbands, or their fathers, or their husband's fathers, or their sons, their husband's sons, or their brothers, or their brother's sons, or the sons of their sisters, or their women, or those your right hand possess, or old male servants free of physical needs, or male children who are not yet aware of the private aspects of women, and they should not stamp their feet to make known what they conceal of their adornment. And repent towards Allah, all of you believers, so that you may succeed.

And say to the believing women, "Lower your gaze". This command is the same for both men and women. If you happen to look at someone then you should immediately look away. This includes all different types of immorality, such as T.V, adult literature and magazines and the internet, which is used for adult content. Women have been guided about who they should guard themselves from. Women should only show their adornments and beauty to their husbands. There are some relatives from whom they should not cover themselves (their faces etc.), such as a father, grandfather, great grandfather, father-in-law, the father of the father-in-law, sons and grandsons, daughter's sons and grandsons, the husband's sons and grandsons, brothers whether they are related through blood or are step brothers, maternal and paternal uncles - but their sons are not included because they may marry them. The list then continuous and says the women who come into their homes who are of good character and not evil, and those whom their right hand possesses (slaves), and young males your right hand possess who have not yet reached the age of desiring a women for physical needs. And when women walk they should not stamp their feet so that their adornments can be heard. Whatever happened before this command is in the past. But now this command must be obeyed. A person should fear Allah (SWT) so that he may be successful.

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۗ إِنَّ يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِعَ عَلِيمٌ ﴿٣٢﴾

24:32: And wed those who are not married from among you who are righteous from your male servants and from your female servants. If they are poor, Allah will make them needless with His favours. And Allah All-Encompassing, All-Knowing.

Marry off those who are single among you. Those who are single or those who are widows or widowers should get married. They are told to get married but this command is for the guardians which includes parents, uncles, brothers and owners of slaves. Therefore, women should be careful that they do not marry without the consent of their guardians (parents). In Ahadith it mentions that marriage is part of the Sunnah - النِّكَاحُ مِنْ سُنَّتِي - And those male and females your right hand possess, who are able to take the responsibility of marriage, and are righteous and are not disabled, should be married off. This means that their financial status should not stop them from getting married. It is possible that Allah (SWT) will bless them and enrich them due to their marriage, and make them needless.

وَلَيْسَتَّعْفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتَبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۗ وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي

اِنَّكُمْ ط وَلَا تُكْرِهُوا فَتِيَّتِكُمْ عَلَى الْبِغَاءِ اِنْ اَرَدْنَ تَحَصُّنًا لِّتَبْتُّوْا عَرَضَ الْحَيٰوةِ
الدُّنْيَا ط وَمَنْ يُكْرِهِنَّ فَاِنَّ اللّٰهَ مِنْۢ بَعْدِ اِكْرِهِنَّ غَفُوْرٌ رَّحِيْمٌ ﴿٣٣﴾

24:33: And those who do not find a means of marriage should avoid, until Allah makes them needless (enriches) with His favours. And the ones your right hand possesses who seek a contract, make a contract with them if you know any good in them. And give them out of what Allah has given to you. And do not force your women servants to immorality for worldly gains if they make intention to remain pure. And if someone forces them then surely, after they are forced, Allah is All-Forgiving, Most Merciful.

Those who cannot afford to get married should try and control themselves. They should avoid committing sins. The Prophet (SAW) has said that those who cannot afford marriage should keep non obligatory fasts. It is possible that Allah (SWT) will make them rich due to their patience. From among your slaves, if someone wants to make a contract, and make payments over a specified duration in order to secure their freedom, and you know that freeing that slave will not cause problems for society, then you should make the contract. And when the contract is fulfilled you should free the slave. The religion of Islam wants to free slaves and does not encourage slavery. In the time of ignorance, people would use their women slaves for prostitution in order to earn a living. Believers have been strictly forbidden from such acts. Such acts are unlawful and therefore the income is also unlawful. Fornication is such an evil sin that if someone is forced to do it then it is even worse. Allah (SWT) will forgive the one who has been coerced but not the one who has coerced another person, and he will receive a very severe torment.

وَلَقَدْ اَنْزَلْنَا اِلَيْكُمْ اٰيٰتٍ مُّبَيِّنٰتٍ وَّ مَثَلًا مِّنَ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ وَّ مَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿٣٤﴾

24:34: And surely We sent down towards you the verses and examples of those who passed away before you, and a reminder for the righteous.

We sent down enlightened verses for guidance and warning and We gave examples of previous nations, such as the incident of Aisha (RA) and Yusuf (RA). We also proved the innocence of Maryam (RA).

اللّٰهُ نُورُ السَّمٰوٰتِ وَاَلْاَرْضِ ط مَثَلُ نُورِهِ كَمِشْكُوَةٍ فِيْهَا مِصْبَاحٌ ط الْمِصْبَاحُ فِيْ زُجَاجَةٍ ط
الرُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُّبْرَكَةٍ زَيْتُوْنَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ لَا يَكَادُ
زَيْتُهَا يُضْيِئُ وَّلَوْ لَمْ تَمْسَسْهُ نَارٌ ط نُورٌ عَلٰى نُورٍ ط يَهْدِي اللّٰهُ لِنُوْرِهِ مَنْ يَّشَآءُ ط وَيَضْرِبُ
اللّٰهُ الْاَمْثَلِ لِلنَّاسِ ط وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٣٥﴾

24:35: Allah is the Light of the sky and earth. The example of His light is like a niche within which is a lamp. The lamp is within a glass and the glass is like a shining star, lit from the oil of the blessed olive tree, neither in the east nor in the west. Its oil may almost glow, even without being touched by fire. Light upon light. Allah guides whomever

He wills to His light. And Allah describes examples for the people. And Allah is All-Knowing of all things.

The sky and the earth are shining by the Light of Allah (SWT). And it is He Who has created them. And then the light of guidance also comes from Him, and His light is His own. His Book is light and His Prophet (SAW) is not only a light, but he gives light to others. And those who accept the Prophet (SAW) are blessed with the light. The example of that light is like a niche within which is a lamp. Some scholars have said that this is referring to the Prophet (SAW), and others say it is referring to the heart of the believer. The light is lit with the blessed oil of the olive tree. It is neither in the east nor in the west. This means it is not that it is lit for a certain period and then becomes dark. Its oil almost glows even without being touched by the light. Allah (SWT) gives such examples for His people for guidance. Allah (SWT) is All-Knowing of all things.

فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ لَا يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

24:36: In the houses (mosques) Allah has ordered that His name is mentioned and remembered aloud. Exalting Him therein day and night.

Such people who have the light of faith and fear of Allah (SWT) Exalt Him through remembrance and praise in His house (mosques). He ordered them to respect His houses by keeping them clean.

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

24:37: Men whom do not forget the remembrance of Allah, whilst trading or buying and selling. And they establish their prayers and they give charity (Zakat). They are afraid of the Day when the hearts and eyes will be turned around.

Nothing stops Allah (SWT's) people from the remembrance of Allah (SWT). They remember Him even when they are doing their jobs, such as trading merchandise or any other kind of work. And when prayer time arrives nothing stops them from performing their prayers. And in the same way when the time comes for giving charity, nothing stops them from giving it. They fear the Day the eyes and hearts will turn around.

لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ط وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

24:38: So that Allah rewards for what they did good and He will give them more with His favours. And Allah gives sustenance without measure to whom He will.

That Day will be the Day of recompense. Everyone will be given according to their deeds. Those who have done good deeds will have a good reward in return, and they will be given more by the Mercy of Allah (SWT). This could mean they may have the blessing of seeing Allah (SWT). Allah (SWT) gives the sustenance of heaven to whomever He will.

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً ۖ حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَ
وَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾

24:39: Those who are disbelievers, their actions are like a mirage, which a thirsty man mistakes for water. When he reaches it, he finds nothing there, and he finds Allah near him. And Allah will pay his account in full. And Allah is Swift in account.

Disbelievers who do good deeds in this world think that these deeds will help them on the Day of Judgement. Their good deed will not be accepted because of their disbelief. Their actions will be like a mirage in a desert, which a thirsty man mistakes for water. When he reaches it, he finds nothing there. All he finds is Allah (SWT) near him at the time of his death, and his good deeds are not with him. Allah (SWT) will pay his full account. And Allah (SWT) is Swift in account.

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ۗ ظُلُمَاتٌ بَعْضُهَا فَوْقَ
بَعْضٍ ۖ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرِبَهَا ۗ وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُّورٍ ﴿٤٠﴾

24:40: Or like darkness in the deep ocean which is covered by waves upon waves, over which are clouds. When he puts forth his hand, he can hardly see it. And if Allah does not grant him light then there is no light for him.

The second example given here is of the sea, these people are lost in the sea. First there is the darkness of the sea, and above that are waves upon waves, over which are dark clouds. When he reaches out his hand, he can hardly see it. And for those who Allah (SWT) does not create light, where can they receive light? The light is Islam. And those who do not have this light are in darkness, and they will be kept from the light on the Day of Judgement.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرُ صَبُّتٍ ۗ كُلُّ قَدْ عَلِمَ صَلَاتَهُ
وَتَسْبِيحَهُ ۗ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

24:41: Did you not see that Allah is glorified by whoever is in the skies and in the earth and the birds in rows (with wings outspread)? Each of them knows their prayer and exalting. Allah knows what they do.

Did you not see that everything in the skies and in the earth is exalting Allah (SWT)? Birds are also praying to and exalting Him. Everyone is aware of his prayers and his exalting. Everyone knows the tasks Allah (SWT) has given them, and they are doing them. Those you worship are praying to Allah (SWT). This has been mentioned in Surah 17 (Al-Isra) verse 44.

Reference Surah 17 (Al-Isra) Verse 44;

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۗ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ
تَسْبِيحَهُمْ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٤٢﴾

24:42: And for Allah is the Kingship of the skies and the earth, and to Allah is our return.

For Allah (SWT) is the Kingship of the skies and the earth, and everything is in His control. He is the real Owner. And everyone is devoted to Him, and to Him is our return.

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۚ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ ۗ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿٢٤٣﴾

24:43: Do you not see that Allah moves the clouds, and then brings them together, and then places them on top of each other? Then you see water comes out of them, and he sends down from the sky and from the mountains and in that there are hailstones, and He makes it reach whom He will, and turns it away from whom He will. The flash of its lightening almost takes away the eyesight.

Do you not see that Allah (SWT) drives the clouds? First there are small clouds then he brings them together and places them on top of one another. And from them you see that water comes out, and then they turn into mountains from which rain and hailstones come down. Allah (SWT) sends those hailstones upon whomever He will, and averts it from whomever He will. The flash of lightening is so strong that it almost takes your eyesight away.

يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۗ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ ﴿٢٤٤﴾

24:44: Allah alternates the night and day. Indeed, in that there is a lesson for the people who have sight.

Allah (SWT) alternates the night and day. The day turns into night, and the night into day. At times the days are longer and the nights are shorter. And then at other times, the days are shorter and the nights are longer. And the weather also changes with this. There is a lesson in this for the people of vision.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ ۚ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ ۚ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ ۚ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ ۗ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٤٥﴾

24:45: And Allah created all living creatures from water. And some of them walk on their bellies and some of them on their two legs, and some of them on their four legs. Allah creates whatever He wills. Indeed, Allah is Competent over all things.

In another place in the Quran it also said, "We have created every living creature with water."

Reference Surah 21 (Al-Anbiya) Verse 30;

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۗ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ

حَيَّ أَفَلَا يُؤْمِنُونَ ﴿٢٤﴾

Some of them walk on their bellies like fish, snakes and other insects. And others on two legs like humans and birds. And some on four legs like cows, bulls, goats and sheep. And there are some that have more than four legs. That is how Allah (SWT) creates whatever He wills. Allah (SWT) is Competent over all things.

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ ۖ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٤﴾

24:46: And indeed We revealed enlightened verses. And Allah guides whomever He will to the straight path.

As far as the verse is concerned, everything has been described in detail. Even after this, there are some whose ability to listen and hear is not the same. Some will gain guidance from it and others will not. Only those who pay attention and concentrate will receive guidance. Allah (SWT) only guides those who want to be guided.

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ ۖ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٢٥﴾

24:47: And they say, "We believe in Allah and the Prophet, and we obeyed." Then a group turns away afterwards, and they are not believers.

And the hypocrites who express their faith by their tongues say, "We believe in Allah (SWT) and His Prophet (SAW), and we obey them". Then they turn away after this claim, and these people are not believers.

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٢٦﴾

24:48: And when they are called towards Allah and His Prophet, so that they may judge between them, one group from them turns away.

And when they are called towards Allah (SWT) and His Prophet (SAW) for a matter, so they may be judged, some of them turn away because they know that no one can favour them unjustly.

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٢٧﴾

24:49: And if the truth is with them, they would come towards it obeying.

And if they knew that they are upon the truth, and the decision will be in their favour, they would come towards the Prophet (SAW), obeying.

أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ ۗ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٨﴾

24:50: Is there a disease in their hearts or doubt, or do they fear that Allah and His Prophet will be unjust to them? But they are the ones who are wrongdoers.

Is there a disease in their hearts or do they have doubts, or are they afraid that Allah (SWT) and His Prophet (SAW) will be unjust to them? You can never comprehend any sort of injustice by Allah (SWT) and His Prophet (SAW). These people are being unjust to themselves. They want to have their full share but do not want to give others their shares.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَ
أَطَعْنَا ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٠﴾

24:51: It is the saying of the believers, when they are called towards Allah and His Prophet, so that they can be judged, is that they say, "We heard and we obeyed". And those are the people who are the successful.

This verse is referring to the believers. When they are called towards Allah (SWT) and His Prophet (SAW) so that they may be judged, whether it is a loss or benefit for them, they say, "We are present and we heard and we obeyed". And they say that they accept the decision made by Allah (SWT) and His Prophet (SAW). It is these people who will be successful.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٥١﴾

24:52: And whoever obeys Allah and His Prophet and fears Allah and avoids disobedience, so it is those who will be successful.

Those who genuinely obey Allah (SWT) and His Prophet (SAW), and fear their previous wrongdoings and try to be obedient in the future, they are the ones who will be successful.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۗ قُلْ لَا تُفْسِمُوا ۗ طَاعَةٌ مَعْرُوفَةٌ ۗ إِنَّ اللَّهَ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٢﴾

24:53: And they take oaths by Allah, their firmest oaths that if you were to order them, they would march out. Say, "Do not take an oath, obeying is good". Indeed, Allah is All-Aware of what you do.

O Prophet (SAW)! They want to convince you by taking firm oaths. That if they were ordered then they would leave their homes and go forth in Allah (SWT's) cause. Allah (SWT) then said to them to not take these firm oaths, your obedience is well known. You make many claims through words, but when the time comes you quietly slip away. Your plans and your deceit are not hidden from Allah (SWT). He is All-Aware of what you do.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۗ وَ
إِنْ تُطِيعُوهُ تَهْتَدُوا ۗ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٥٣﴾

24:54: Say, "Obey Allah and His Prophet. But if you turn back, then it is upon him what he has carried, and upon you is what you have carried. And if you obey Him, you will find guidance. And it is not upon the Prophet but to convey the message clearly."

O Prophet (SAW)! Say to them, Obey Allah (SWT) and His Prophet (SAW). But if you turn away, then the responsibility of the Prophet (SAW) is to convey the message, which he has fulfilled. It was your duty to listen and to obey the Prophet (SAW). If you would have obeyed then you would have gained guidance. O Prophet (SAW)! It is not for you to persuade anyone.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِن قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ
أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٤﴾

24:55: Allah has given His promise to those among you, who believe and perform good deeds that He will grant them succession in the land, like He granted succession to those before them, and He will help them establish their religion which he has preferred for them, and He will change their fear into peace after that. They will be devoted to Me and not associate anything with Me. And whoever disbelieves, they are the disobedient people.

Allah (SWT) has fulfilled His promise and given victory to His religion and the believers. And he has changed their fear into peace. The believers would fear the disbelievers, but now the disbelievers are afraid of the believers. The promises in this verse applies to all those who have the qualities mentioned. We see these qualities in all of the rightly guided Khalifs. And after them we see the same qualities in Al-Walid ibn Abd al-Malik ibn Marwan, and Umar ibn Abd al-Aziz, and after them we can see the same qualities in certain Muslim rulers.

وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٥﴾

24:56: And establish prayers and continue to give charity (Zakat) and obey the Prophet, so that you may be granted mercy.

The qualities that have been mentioned in this verse are that the believers should establish their prayers and continue to give charity. They must also obey the Prophet (SAW). Those that have all these qualities will receive the Mercy of Allah (SWT), and they will be successful and victorious.

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ۗ وَمَا لَهُمُ النَّارُ ۗ وَلَيْسَ الْمَصِيرُ ﴿٥٦﴾

24:57: Never think that the disbelievers are able to frustrate (Allah's plan) on the earth, their destination is the hellfire. And how wretched is the returning destination.

Do not think the disbelievers are causing failure to Allah (SWT). Just as He gives victory to His believers, He is also capable of defeating the disbelievers. They cannot run and hide from Him. Their destination will be the hellfire, and it is a wretched returning destination.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۖ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طُؤْفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

24:58: O believers! Let those whom your right hand possesses and those who have not yet reached puberty seek your permission three times; before the time of Fajr prayer and when you take off your clothes at midday and after Isha prayers. These are three times of your privacy. There is no sin upon you or them after that. They come to you one after the other, like this Allah describes the verses for you. And Allah is All-Knowing, All-Wise.

O believers! Those whom your right hand possesses, who have not yet reached puberty, should seek your permission three times. They should not come into your homes or rooms without your permission; before the dawn prayers (Fajr) and in the afternoon. You remove your clothes when you are resting at these times and also after the evening prayer (Isha). These three times are your private periods. It is better that you should adopt modesty. Allah (SWT) is All-Knowing, All-Wise.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

24:59: And when the children among you reach puberty, they should seek permission like those before them sought permission. Allah describes His verses like this for you. And Allah is All-Knowing, All-Wise.

Previously, young boys who had not reached the age of puberty did not need to ask for permission. But when they reach the age of puberty, they too must ask for permission. The command for this has already been given in Surah 24 (Nur) verse 27.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرَجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۗ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

24:60: And old sitting women who have no desire of marriage; there is no sin upon them if they should remove their outer garments, but should not show their beauty. And if they avoid it, it is better for them. And Allah is All-Hearing, All-Knowing.

Those women who are old and remain in their homes, and have reached an age where they have no need for marriage, can remove their outer garments and there will be no sin upon them. It is better for them if they avoid this and do not beautify themselves unnecessarily. And Allah (SWT) is All-Hearing and All-Knowing of what they do.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ
تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ
أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ
مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ ۗ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۗ فَإِذَا
دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١١﴾

24:61: There is no blame upon the blind, or the lame, or the ill, or upon you to eat from your own houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your fathers brothers, or the houses of your fathers sisters, or the houses of your mothers brothers, or the houses of your mothers sisters, or those for whom you possess the keys, or the houses of your friends. It is no sin upon you if you eat together or separately. But when you enter into houses send greetings to each other, it is prayer from Allah with blessings and purity. This is how Allah describes His verses for you, so that you may understand.

It is not a sin to eat from your own houses when you are hungry. You should not make intentions to eat from other people's houses. However, there is no blame upon anyone to eat from the following houses; the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your fathers brothers, or the houses of your fathers sisters, or the houses of your mothers brothers, or the houses of your mothers sisters, or those for whom you possess the keys, or the houses of your friends. There is no sin for eating together or separately. When you enter your own homes give greetings to your families. This is a prayer of peace and blessings. People nowadays have adopted western and other cultures and use their words to greet each other. This is wrong and everyone should use the greeting which Allah (SWT) has taught us through the Prophet (SAW).

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ
يَسْتَأْذِنُوهُ ۗ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۗ فَإِذَا اسْتَأْذَنُوكَ
لِبَعْضِ شَأْنِهِمْ فَأَذَنْ لِّمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

24:62: The believers are those who believe in Allah and His Prophet, and when they are with him for a matter of common interest, they do not leave until they have his permission. Indeed, those who ask your permission are the people who believe in Allah and His Prophet. So when they seek your permission for some of their matters, give permission to whomever you will from them. And ask for forgiveness for them from Allah. Indeed, Allah is All-Forgiving, Most Merciful.

Believers are those who believe in Allah (SWT) and His Prophet (SAW). And when they are with the Prophet (SAW) for a matter of common interest, and one of them has to leave due to

urgent circumstances, they do not go without seeking the permission of the Prophet (SAW). Or if they cannot attend or are going to be late, they seek permission prior to the meeting with the Prophet (SAW). Those who seek the permission of the Prophet (SAW) are true believers. And those who do not are hypocrites. O Prophet (SAW)! When some of them seek permission from you, give permission to whomever you will and seek forgiveness for them from Allah (SWT). Then you will find Allah (SWT) All-Forgiving and Most Merciful.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۗ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ
مِنْكُمْ لُوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

﴿٢٣﴾

24:63: Do not make the calling of the Prophet like you call one another. Indeed, Allah knows those who slip away from you making an excuse. So, those who go against His command should be afraid, lest affliction strikes them or severe torment.

Do not consider the calling of the Prophet (SAW) lightly, like you call one another. When the Prophet (SAW) calls you, it becomes obligatory upon you to come. So do not take the Prophet (SAW's) name like you take each other's names. Do not take the prayer of the Prophet (SAW) as a normal person's prayer. His prayers are always accepted. Now in the verse hypocrites are mentioned who slip away on important matters, Allah (SWT) knows them. They cannot run and hide from Allah (SWT). They should be afraid of going against Allah (SWT's) command. If they do not follow Allah (SWT's) command they will face affliction in the world and a severe punishment in the hereafter.

الْآنَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۗ قَدْ يَعْلَمُ مَا اَنْتُمْ عَلَيْهِ ۗ وَ يَوْمَ يُرْجَعُونَ اِلَيْهِ فَيُنَبِّئُهُمْ
بِمَا عَمِلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

24:64: Beware! Indeed to Allah belongs whatever is in the skies and the earth. Indeed, He knows what you are upon and the Day they will return towards Him. He will inform them of what they have done. And Allah is All-Knowing of all things.

Everything in the skies and the earth belongs to Allah (SWT). You may be able to hide from people and do things, but you cannot hide from Allah (SWT) because He is watching you all the time. The Day you return to Him He will remove the veil of your deeds. He is All-Knowing and He has knowledge over all things.

Chapter/Surah 25: Al-Furqan
(Revealed in Makkah, contains 77 verses, 6 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT), the Most Beneficent, the Most Merciful.

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

25:1: Blessed is He who has revealed the Criterion upon His servant, so that he may be a warner to all the worlds.

Blessed is He, Allah (SWT) Who has revealed the Criterion upon His servant. The word الْفُرْقَانَ means differentiator which shows the difference between permissible and non-permissible, just and unjust, monotheism and polytheism. This verse proves that the Prophet (SAW's) prophethood was for all the worlds. Just as it has been mentioned in Surah 7 (Al A'raf) verse 158.

Reference Surah 7 (Al A'raf) Verse 158;

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

In Ahadith it also states that prophets have previously been sent for their individual nations, but Prophet (SAW) has been sent for all the worlds.

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢﴾

25:2: It is for Him the kingship of the skies and the earth, and He has not taken any offspring, and there is no partner for Him in His kingship, and He has created everything. And He has estimated its destiny.

The kingship of the skies and the earth belongs to Allah (SWT). No one has any influence in this matter. He has no children. This verse is denying the claims of the Jews and Christians, who say that Allah (SWT) has a child. And it also denies the claim of the disbelievers of Makkah, who would say that the angels are the daughters of Allah (SWT) (we seek refuge in Allah (SWT)). He is Creator of all things, and He has estimated everything. He has created a balance for all things. *صُنِعَ اللَّهُ الَّذِي أَنْشَأَ كُلَّ شَيْءٍ* - And all things have been created for a reason.

وَ اتَّخَذُوا مِنْ دُونِهَا آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَ هُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣﴾

25:3: And they have taken Lords beside Him, who do not create anything and they themselves have been created, and they do not have any control over their own benefit or loss, nor do they have any control over their death or life, nor when they rise again.

It is very strange that people take Allah (SWT's) creations as Lords, when they have been created by Allah (SWT). These so called Lords do not have any control over anything. Those who rely upon Allah (SWT) for their very own creation cannot be lords. They cannot help others as they cannot help themselves. This applies to their life and death, and they will not be able to resurrect themselves on the Day of Judgement.

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكُ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخِرُونَ ۖ فَقَدْ جَاءُوا ظُلْمًا
وَزُورًا ﴿٣﴾

25:4: And the disbelievers said, "This is nothing but a lie that he has invented, and other people have helped him with it." So they came with injustice and a lie.

The disbelievers say that the Quran is a fabricated book invented by the Prophet (SAW). They also claim that others have helped him in this matter. Allah (SWT) rejects their claims and says they are the one who are wrongdoers and liars.

وَقَالُوا اسْطِيرَ الْأَوَّلِينَ اِكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٤﴾

25:5: And they say, "It is narrations of former people which have been written down, so they remind him morning and evening."

They also say that whatever is written in the Quran are stories of those who have passed on before us. They say that whatever Prophet (SAW) and his companions proclaim is in reality nothing.

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿٥﴾

25:6: Say, "It has been revealed by the One Who knows the secret of the skies and earth. Indeed, He is All-Forgiving, Most Merciful.

O Prophet SAW! Tell them that the Quran was revealed by Allah (SWT), and He knows the secret of the skies and the earth. You deserve a punishment for saying this, but He forgives and gives you respite so that you may change. He is All-Forgiving and Most Merciful.

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۗ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ
مَعَهُ نَذِيرًا ﴿٦﴾

25:7: And they say, "What sort of Prophet is this? He eats food and walks in the town. Why has an angel not been sent down to him, to be a warner alongside him?"

First they were objecting to the Quran and now they are objecting to the Prophet (SAW). They say, "What kind of prophet is this, who eats food and walks in the markets?" They think that a

prophet should be above a human. They think he should not eat or drink, or have human needs. The disbelievers said this in the past, but nowadays some people say it too. They claim that prophets are normal human beings. If prophets were like us, then why is revelation not sent to normal human beings? So, we learn that prophets came as humans, but their status is a lot higher than a normal human being. We cannot imagine being like the companions of the prophets, never mind being like prophets themselves.

أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۗ وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا
مَسْحُورًا ﴿٨﴾

**25:8: "Or a treasure presented to him, or he should have a garden from which he eats?"
And the wrongdoers said, "You only follow a man who is possessed by magic".**

The disbelievers would say, "Why has a treasure not been presented to him, where he would benefit and give profit to other people?" The fact is that the Prophet (SAW) was given many treasures - إِنَّا آعَطَيْنَاكَ الْكَوْثَرَ - And another verse in the Quran mentions not to drive the beggar away - وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ - The disbelievers further say, "If he had a garden from which he could eat, then he would not need to go to the market". The wrongdoers do not understand that to spread the religion one has to travel and meet people, and sometimes you need to travel. You cannot fulfil this task by simply sitting at home. When the disbelievers could not think of anything else, they said, "You only follow a man who is possessed by magic."

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

25:9: See how they describe the examples for you. So they went astray, and they do not have the ability to find the path.

See what examples there are giving. By doing this they are going astray, and they do not have the ability to find the right way. Further explanation of this verse can be found in Surah 17 (Al-Isra) verse 48.

Reference Surah 17 (Al-Isra) Verse 48;

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَيَجْعَلُ لَكَ
قُصُورًا ﴿١٠﴾

25:10: Blessed is He Who, if He wanted could make a better garden for you in which rivers flow beneath. And make palaces for you.

Allah (SWT) is He Who is very Blessed. There is no shortage of His treasures. If He wills, He could have made better than what they say. He is capable of giving the treasures of the hereafter in this world. Nothing is difficult for Him.

بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾

25:11: But they have denied the hereafter and for those who deny We have prepared a raging fire on the Day of Judgement.

The things they claim and say are due to their arrogance and stubbornness. They do not want to seek guidance. They do not believe in the Day of Judgement, recompense and punishment. We have prepared a severe raging fire for those who deny the hereafter.

إِذَا رَأَتْهُمْ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْظًا وَزَفِيرًا ﴿١٢﴾

25:12: When it sees them from a distant place, they will hear it raging and screaming in anger.

When hellfire sees the disbelievers from a distant place, it will rage and roar and scream with anger, which they will hear. As mentioned in Surah 67 (Al-Mulk) Verses 7-8 and Surah 50 (Qaf) verse 30.

Reference Surah 67 (Al-Mulk) verses 7-8;

إِذَا الْقُؤُوفِ فِيهَا سَمِعُوا لَهَا شَهِيْقًا وَهِيَ تَفُورُ ﴿٧﴾
تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۗ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

Reference Surah 50 (Qaf) Verse 30;

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿١٣﴾

وَإِذَا الْقُؤُوفُ مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَا هُنَالِكَ ثُبُورًا ﴿١٤﴾

25:13: And when they will be thrown into a tight space, grasped, they will call for death there and then.

There are different levels in hell. Many sinners will be chained together and will suffer a very severe punishment. They will be suffering so much that they will cry out for death to come to them and stop their suffering.

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٥﴾

25:14: "Do not call to one death today, but call many deaths."

They will be told, "Do not call to one death, but call many deaths". You will face many different kinds of punishment here, which are even worse than death.

قُلْ أَدْلِكْ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وَعَدَ الْمُتَّقُونَ ۗ كَانَتْ لَهُمْ جَزَاءً وَ مَصِيرًا ﴿١٦﴾

25:15: Say "Is this better or the eternal heaven promised to the righteous? It is a reward and a place of return."

O Prophet (SAW)! Say to them, "Is this eternal torment of hellfire better, or is the eternal garden of heaven better, which has been promised to the righteous". This question will be asked on the Day of Judgement. It has been mentioned in this verse so that if someone was to hear it and attain guidance, then they could save themselves from the torment of hellfire. The dwellers of heaven have been promised a place of return.

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ^ط كَانَ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا ﴿١٦﴾

25:16: For them, they will have there what they want eternally. It is a promise undertaken by your Lord, which is worth praying for.

This is a promise for which Allah (SWT) has taken the responsibility. There they will receive whatever they wish. It is a promise that can be prayed for. In their prayers, the believers say رَبَّنَا وَإِنَّمَا وَعَدْتَنَا عَلَى رُسُلِكَ - Our Lord, and bring us what You have promised us through Your Prophets

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾

25:17: And the Day He will gather them together, and those they worshipped beside Allah, then He will say to them, "Did you mislead My servants, or did they go astray themselves?"

The Day He will gather them all together is referring to those who worshipped others besides Allah (SWT), and their lords. This also includes those favoured by Allah (SWT), such as Uzair (AS) and Isa (AS), and all idols and jinn etc. On the Day of Judgement, Allah (SWT) will give all the idols and statues the power to speak. Allah (SWT) will ask them, "Did you mislead them, or did they go astray themselves?"

قَالُوا سُبْحٰنَكَ مَا كَانَ يُثْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ ^ع وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾

25:18: They will say, "Exalted are You. It was not for us to adopt other helpers than you. But you benefited them and their forefathers, until they forgot the reminder and they were a destructive nation."

Then they will answer Allah (SWT) and say that You are Exalted and You do not have any partners. We have served You all our lives and You were our only helper. It was not for us to take helpers besides You. But You gave them wealth and comforts, and due to this they forgot all the warnings and even forgot You. They were a people who were to be destroyed, because they forgot their objectives and placed their efforts in worldly gains.

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ ^ل فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ^ع وَمَنْ يَظْلِمِ مِنْكُمْ نُدْفَهُ

عَذَابًا كَبِيرًا ﴿١٩﴾

25:19: So they have indeed denied you and what you say, and you cannot avert your punishment and you will not be helped. And whoever is a wrongdoer, We will make him taste a great torment.

Allah (SWT) is telling the polytheists that those upon whom you relied upon have denied you today, and have clearly rejected your polytheism. Now you cannot answer them back, nor can you avert the punishment coming to you. You do not have the ability to help each other. So now be ready to taste the punishment.

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ط وَ
جَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ط أَتَصْبِرُونَ ؕ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

25:20: And We have not sent any Prophets before you, except that they surely ate food and they walked in the markets. And We made some of you a test over others. Are you patient? And Your Lord is All-Seeing.

The disbelievers and polytheists of Makkah would object to the Prophet (SAW) living a normal human life, such as eating and walking in the markets. Allah (SWT) replies to the disbelievers in this verse. All the prophets who came before the Prophet (SAW) were all humans, and they ate and lived just like other humans. They visited the markets for their needs and they worked to earn a lawful living. They were not angels who do not need worldly resources. So from this we learn that visiting the markets for your needs is not a disrespectful act. We have made a test for the prophets and those who believed in the prophets, so that good and bad become apparent. Those who have remained patient have succeeded, and those who have denied and rejected have gained nothing but punishment. Your Lord is All-Seeing.

Part 19

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلِيكَةُ أَوْ نَرَى رَبَّنَا ۚ لَقَدْ اسْتَكْبَرُوا فِي
 أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٢١﴾

25:21: And those who do not expect to meet Us say, "Why aren't the angels sent down upon us, or why do we not see our Lord?" Indeed, they are arrogant within themselves and they have gone beyond all limits in their rebellion.

Those who do not expect to meet Us on the Day of Judgement and do not believe they will be judged say false things. For example, they question why the angels have not come down to them, like they did for the Prophet (SAW). Or they ask why there is no angel with the Prophet (SAW), who could confirm his prophethood? They say that they will only believe in the Prophet (SAW) after they have seen Allah (SWT). This is also mentioned in Surah 17 (Al-Isra) verse 92.

Reference Surah 17 (Al-Isra) Verse 92;

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمَتْ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٢٢﴾

They say this due to their insolence and the arrogance within themselves.

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٣﴾

25:22: The Day they will see the angels, there is no good news for the criminals on that Day, and they will say, "Keep away, Far away from us."

To have faith in Allah (SWT) is to have faith in the unseen. If Allah (SWT) Himself was to come down with the angels, or was to send down angels, then there would be no test for the people. They make excuses by demanding such things because they don't want to accept the faith. On the Day of Judgement, when the angels come down, there will be no opportunity to do good deeds. On that Day, when they see the angels, the angels will not give them good news but instead they will be informed about the hellfire. The angels will strike their faces and backs, and the people will ask to be kept away from the angels.

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا ﴿٢٤﴾

25:23: And We will focus on their deeds and what they have done, and we will turn them into scattered dust.

The disbelievers are proud of their good deeds, but when they face Allah (SWT) on the Day of Judgement, He will disperse their deeds like dust. Their good deeds hold no value, because they did not do them for Allah (SWT)'s sake, or for the Day of Judgement. As mentioned in Surah 14 (Ibrahim) verse 18.

Reference Surah 14 (Ibrahim) Verse 18;

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَلُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۖ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ۗ ذَٰلِكَ هُوَ الضَّلَلُ الْبَعِيدُ ﴿٢٤﴾

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٥﴾

25:24: The dwellers of heaven will be better on that Day, due to their abode, and in a better resting place.

Those who the disbelievers mocked will be in a better place on the Day of Judgement. There will only be peace and comfort for them.

وَيَوْمَ تَشَقُّقُ السَّمَاءُ بِالْغَمَمِ وَأُنزِلَ الْمَلَكُوتُ تَنْزِيلًا ﴿٢٥﴾

25:25: And the Day the sky will split open with the clouds and the angels will continuously descend.

On the Day of Judgement the sky will split open, and from the clouds the angels will emerge onto earth.

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ۗ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾

25:26: True Kingship on that Day is for the Most Merciful. And that Day is difficult for the disbelievers.

On that Day True Kingship is for the Most Merciful. Allah (SWT) has given some people authority to rule on earth, but on the Day of Judgement He will have True Sovereignty. As mentioned in Surah 40 (Ghafir) verse 16 – لِمَنِ الْمُلْكُ الْيَوْمَ ۗ لِلَّهِ الْوَاحِدِ الْقَهَّارِ – That Day will be very difficult and hard for the disbelievers.

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ لِيَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾

25:27: And that Day the wrongdoer will bite his hands and he will say, "O woe to me! If only I had chosen the path with the Prophet."

On that Day, due to their regret, the disbeliever will bite his hands and say, "I wish I had chosen the way of the Prophet (SAW)". But what will be the point of regretting?

يُوَيْلَتِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾

25:28: "O woe to me! I wish I had not taken that one as a friend."

O woe to me! I wish had not taken that person as a friend. This is referring to the evil jinn and devils.

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾

25:29: "However, he indeed led me astray after the reminder came to me. And Satan is a

betrayer of man."

He made me go astray after the reminder came to me. The reminder came from Allah (SWT) through the Prophet (SAW), which was enough to guide me. But these wrongdoers who were my friends did not allow me to pay attention to the reminder. Indeed, Satan is a deceiver and only humiliates mankind.

وَقَالَ الرَّسُولُ لِرَبِّ إِنْ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

25:30: And the Prophet will say, "O Lord! Surely my people have taken this Quran as abandoned.

The meaning of the word قَالَ is the word said, but this verse is talking of Judgement Day so we translate it to will say. Those who say that the Prophet (SAW) will intercede on the Day of Judgement are absolutely correct, and this is evident in the Quran and Ahadith. The Prophet (SAW) will also present his case to Allah (SWT). He will say, O Allah (SWT)! My people had abandoned the Quran. The disbelievers never listened to the Quran and they stopped others from listening to it, and some who believed and listened to it also abandoned it. Most of the people did not try to understand nor implement it. Some of them displayed the Quran in their cabinets and book shelves as adornments, and others made amulets of its verses and sold it for a price. People should think carefully about this. When such a case is presented by the gracious Prophet (SAW), what will be the outcome? We pray Allah (SWT) gives us the correct understanding of the Quran.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًّا وَنَصِيرًا ﴿٣١﴾

25:31: And like this We made for every Prophet enemies from among the criminals. And your Lord is Sufficient as a Guide and Helper.

In every nation there have been a group of criminals who were against the prophets. The prophets have their own mission, and the disbelievers have their own mission; which is to mislead people away from the path of Allah (SWT). But who can mislead those who are guided by Allah (SWT).

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾

25:32: And the disbelievers said, "Why was the Quran not revealed to him all at once?" Thus so We may strengthen your heart with it, and We recited it to you slowly and distinctly.

The disbelievers would confuse people with this objection. They would say that if the Quran is the word of Allah (SWT), why was it not revealed all at once; it appears as though it has been made up. Allah (SWT) states that there are many great benefits behind revealing it gradually, little by little. If it was revealed all at once then it would have been very difficult for the people

to memorise it. And following it would have been very difficult too.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ۝٣٣

25:33: And they do not bring any example to you, except that We bring the truth and a good explanation.

Whenever the disbelievers dispute with you about anything, We bring to you the truth and an excellent explanation for it. This is one of the wisdoms of revealing the Quran gradually.

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ ۗ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ۝٣٤

25:34: Those who will be gathered to hell on their faces, they are worst due to their abode and they are further astray from the path.

Those mentioned in the previous verse will be thrown into hellfire upon their faces. These are the people who are worse in position and they are ones furthest away from the straight path. These incidents are mentioned in the Quran so that the people reading it today can also learn and change themselves.

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ۝٣٥

25:35: And We certainly gave the Book to Musa, and made his brother Haroon as his assistant.

Allah (SWT) says, "We gave Musa (AS) the Torah, and due to his prayer and desire We made his brother his assistant."

فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ فَدَمَّرْنَاهُمْ تَدْمِيرًا ۝٣٦

25:36: So We said, "Go both of you, to the nation of those who have denied Our verses." And We destroyed them completely.

Then Allah (SWT) said, "Both of you go to the nation of those who have denied Our verses". This is referring to Pharaoh and his people. And then We destroyed them completely.

وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً ۖ وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ۝٣٧

25:37: And the people of Nuh, when they denied the Prophets, We drowned them and We made them a sign for the people. And We have prepared a most painful torment for the wrongdoers.

When the people of Nuh (AS) denied the prophets, We drowned them. Denying one prophet is just the same as denying all prophets. All the prophets have one mission. So then We made those people an example for the rest of mankind, and We have prepared a most painful punishment for the wrongdoers.

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّيْسِ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾

25:38: And Aad and Thamud and the people of the well, and many other groups between them.

Other nations who denied their prophets and were also destroyed include Aad and Thamud, and the companions of the well. We have no clear evidence of who the companions of the well were. However, we know that they too denied their prophet and were destroyed. There were many other nations who denied their prophets and were also destroyed by Allah (SWT).

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾

25:39: And We described examples for everyone, and We destroyed everyone completely.

We sent prophets to every nation to make them understand, and if they do not listen and continue to rebel then We destroy them.

وَلَقَدْ آتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مِنْ السَّيِّئِ فَلَمْ يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا آلَا يَرْجُونَ نُشُورًا ﴿٤٠﴾

25:40: And indeed they have passed by the city, on which was rained a shower of evil rain. Did they not see it? But rather, they do not have hope to be resurrected.

And they pass through the city which had been showered with an evil rain. Instead of water, it was showered with stones. The disbelievers of Makkah would pass through that city for their business trade and dealings. Do they not see what happened to those people? Rather, they do not think that they will be resurrected after death. The city mentioned here was the city of Lut (AS).

وَإِذَا رَأَوْكَ إِذْ يَتَّخِذُونَكَ إِلَّا هُزُوعًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾

25:41: And when they see you, they only take you in ridicule, "Is this the person Allah has sent as a Prophet?"

And when they see the Prophet (SAW) and listen to his words, instead of receiving the warning as a lesson, they ridicule him. They say, "Is this person Allah (SWT) has sent as a Prophet? Was their no one else who could be a Prophet other than him?"

إِنْ كَادَ لَيُضِلَّنَا عَنْ الْهَيْتِنَا لَوْلَا أَنْ صَدَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾

25:42: "Soon he will mislead us from our lords, if we do not have patience in them." And they will soon know who went astray from the path when they will see the torment.

They said that this Prophet has tried his best to mislead us from our Lords, but we have been steadfast and patient upon our forefather's religion". The disbelievers think those who follow

the Prophet (SAW) and the Oneness of Allah (SWT) are misled. But on the Day of Judgement they will find out who was actually misled, when they incur the punishment of hellfire.

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ۗ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٢٣﴾

25:43: Have you seen the one who makes his own desires his god? Will you be a helper for him?

O Prophet (SAW)! Did you see the person who makes his desires his lord? He accepts all that matches his own wishes and rejects that which does not match. They do not follow the commandments of Allah (SWT), but they follow their own desires. Associating anything with Allah (SWT) and His commandments is an act of polytheism. O Prophet (SAW)! How can you be a disposer of affairs for these people?

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۗ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٢٤﴾

25:44: Do you think that most of them listen or understand? They are nothing but as cattle; rather they are further astray from the way.

O Prophet (SAW)! Do you think that most of them listen and understand? Actually their state is such that they are like cattle, in that it is pointless to advise cattle, in the same way it is pointless advising them. They are even worse than cattle. At least animals know the reason they are created, but these disbelievers do not understand the reasons for their creation. Allah (SWT) created humans to worship and serve Him.

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ۚ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ۚ ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٢٥﴾

25:45: Do you not look to your Lord and see how He has stretched the shadow? If He wanted, He would have made it stationary. Then We made the Sun evidence upon it.

Do you not look to your Lord and see how He has stretched the shadow. If He wanted, He would have made it stationary. But there is wisdom in His doings. By shortening and lengthening the shadow He made the sun a witness. When the sun rises, the shadow slowly shortens, and when the sun sets the shadow lengthens.

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٢٦﴾

25:46: Then We gathered it toward Us, gathering slowly.

Then We gathered it toward Us. Gathering it slowly until it disappears, and the sun goes down completely.

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٢٧﴾

25:47: And it is He Who has made the night for you as a garment, and sleep for resting, and made the day for rising.

It is He Who has made the night for you as a garment. This means that the night covers

everything just as clothes cover your body. And He made sleep for peace and rest, and the day for rising, so that people may earn their living.

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٢٤٨﴾

25:48: And it is He Who sends the winds as glad tidings before His Mercy, and We send down pure water from the sky.

And We send down pure water from the sky. And it purifies other things as long as its colour, odour and taste do not change.

لِنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِي كَثِيرًا ﴿٢٤٩﴾

25:49: So that We can give life to the dead land, and give drink to those We have created, animals and many people.

We give life to dead lands by making it rain. This is referring to fruits, grass etc. which are grown due to rain water. And We also give this water as a drink to animals and people. Their lives depend on this water.

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا ۚ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٢٥٠﴾

25:50: And We have certainly repeatedly described it among them, so that they might be reminded. But most of them denied, except ungrateful.

We have repeated the Quran among them, so that they might learn a lesson from it. The previous nation's outcomes are also mentioned. They denied it due to their ungratefulness.

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٢٥١﴾

25:51: And if We had willed, We would have sent a warner to every city.

If We wanted, We would have sent a warner to each city. But We sent you as a Prophet for all mankind.

فَلَا تُطِعِ الْكٰفِرِينَ وَجِهْدُهُمْ بِهٖ جِهَادًا كَبِيرًا ﴿٢٥٢﴾

25:52: So do not follow the disbelievers, but strive against them with it, a great striving.

O Prophet (SAW)! Do not listen to the disbelievers, but strive against them with the Quran. Continue trying with your utmost ability to invite them to the religion. Do not worry if they do not accept your invitation.

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ ۖ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٢٥٣﴾

25:53: And it is He Who has released two seas, one is sweet and delicious, and the other

salty, and made between them a barrier and a partition.

Allah (SWT) has released two seas, one is sweet and it quenches the thirst, and the other is salty and bitter. There is a barrier between them, and this prohibits them from mixing with each other. This sea can be seen in Bangladesh at the place of Chatgam. The waters flow side by side, yet are separated. They are separated at the surface as well as beneath. Allah (SWT) does not let them meet with His own will.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

25:54: And it is He Who has created humans from water, and made his offspring and in-laws. And your Lord is Competent over all things.

It is He Who has created humans from a drop of water (semen), and from this an intelligent and wise human is created. He did not only create a person but his father, grandfather, in-laws and all of his other relations. This means that there is no other creator who creates, except Allah (SWT).

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

25:55: And they worship others besides Allah, that which cannot benefit nor harm them. And the disbeliever is always against his Lord.

The disbelievers worship others besides Allah (SWT), meaning idols and statues, those who cannot benefit nor harm them. The disbeliever always turns away from his Lord.

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

25:56: And We did not send you except as a bearer of glad tidings and as a warner.

O Prophet (SAW)! It is your responsibility to convey Allah (SWT's) message. Give glad tidings to those who follow your path, and warn those who do not follow you but go against your way.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾

25:57: Say, "I do not ask you for any reward, except that whoever so wills should hold (adopt) a way to his Lord."

Say to them, "I do not ask you for any payment for the work I do, but rather I want whoever wills to follow the path of His Lord."

وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۗ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا ﴿٥٨﴾

25:58: And rely upon the Ever-Living One Who does not die, and exalt Him with His praise. And Sufficient is He as the All-Knower of the sins of His servants.

What is the point in trusting in things that will eventually end? O Prophet (SAW)! Have trust in Allah (SWT), The Ever-Living One Who will never die. Continue exalting Him with Praise, and He

is Sufficient as the All-Knower of the sins and wrongdoings of His servants.

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ الرَّحْمَنُ
فَسْأَلْ بِهِ خَبِيرًا ﴿٥٩﴾

25:59: He Who has created the skies and the earth and whatever lies between them in six days, and then he cast His attention on the Throne. The Most Merciful, so ask about Him from the informed.

It is Allah (SWT) Who has created the skies and the earth and everything between them in six days. And then He concentrated on the Throne. This topic has been previously explained in the Quran. One explanation is to ask Allah (SWT) how He created the universe and how it is running. The second explanation is to ask the knowledgeable about the Most Merciful. How can the disbelievers and polytheists know about the Most Merciful? Only the Prophet (SAW) knows because he is the closest to Allah (SWT) and he is Allah (SWT's) most beloved.

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

25:60: And when it is said to them, "Prostrate to the Most Merciful," they say, "And what is the Most Merciful? Should we prostrate to that which you command us?" And it increases them in hatred.

The ignorant disbelievers and the polytheists will never understand the Glory of the Most Merciful. They even hate the mentioning of His name. When you ask them who the Most Merciful is, they say we do not know, how can we worship and prostrate to someone we know nothing about. And by saying so the hatred in their hearts increases.

This is the 7th verse of prostration (sajdah) in the Quran.

The Holy Quran contains 14 verses of prostration, in which it is obligatory to prostrate (make a sajdah) at the end of either reading or listening to the verse.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾

25:61: Supremely Blessed is He Who has made towers in the sky, and made the sun and a luminous moon.

Blessed is He who has made forts in the sky, where angels guard the skies so that devils cannot pass through. He also made the sun, moon and stars and placed them in the sky. He made the sun a burning lamp and the moon luminous.

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَن أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

25:62: And it is He Who has made the night and day following each other, for whoever desires to remember or desires to show gratitude.

It is He Who has made the night and day which follow each other. They are opposites, because one brings daylight and the other darkness. These are signs for those who want to be reminded

and want to be grateful.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

25:63: And the servants of the Most Merciful are those who walk on the earth gently, and when the ignorant speak to them, they say "Peace".

The servants of Allah (SWT) do not show anger when the name of the Most Merciful is mentioned. Instead, they have strength when they hear His name. Everything they do is an act of devotion to their Lord. They do not walk upon His earth with arrogance. And when the ignorant speak to them, they say, "Peace", and separate themselves from them. They do not say this as a greeting, but they do not want a confrontation with them.

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾

25:64: And they are those who spend the night prostrating and standing before their Lord.

Their nights are spent in the remembrance of their Lord. When the rest of the world is sleeping, they prostrate to their Lord. They follow His commands during the day, and during the night they stand worshipping Him.

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾

25:65: And they are those who say, "Our Lord! Turn away the torment of hell from us. Indeed, its torment is a loss."

After everything, they still ask for His forgiveness and pray, "Our Lord! Turn away the torment of hell from us. Indeed, its torment is a great loss."

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

25:66: "Indeed, that is an evil destination and abode."

And hell is a wretched destination and a terrible place to live. We pray Allah (SWT) saves us all from this.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

25:67: And those who, when they spend, are not extravagant nor are they miserly, but they are moderate in the middle.

And the servants of Allah (SWT) spend according to His commands, as mentioned in Surah 17 (Al-Isra) verse 29. They do not spend excessively, nor are they miserly, but they are in the middle.

Reference Surah 17 (Al-Isra) Verse 29;

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٦٨﴾
 وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا
 يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٩﴾

25:68: And those who do not call upon any other deity along with Allah, and do not kill a soul which Allah has made unlawful, except with right, nor are they adulterers; and those who do shall face destruction.

Those who do not call upon any other deities except Allah (SWT) are monotheists. And they do not kill anyone without right, except to avenge when authorised by the governing authorities, or when a certain punishment has been decreed for a particular crime, such as stoning to death, or when in battle with disbelievers. And they do not commit adultery. And if someone does these things then he shall be held accountable as a major sinner, and he shall face a severe punishment.

يُضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَحْلَدُ فِيهِ مُهَانًا ﴿٧٠﴾

25:69: The torment will be doubled for him on the Day of Judgement, and he will remain in it forever, humiliated.

On the Day of Judgement, he will be given double the punishment, and he will remain in it forever, humiliated.

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا
 رَّحِيمًا ﴿٧١﴾

25:70: But he who repents and believes, and performs good deeds, for them Allah will change their evil deeds into good deeds. And Allah is All-Forgiving, Most Merciful.

Those who have committed major sins will undoubtedly face the punishment, they deeds cannot be exchanged by simply repenting. Those who repent with a true heart, Allah (SWT) will exchange their evil deeds into good deeds. What this actually means is that Allah (SWT) will give them the opportunity to do good deeds and therefore they will counter the bad ones. Some narrations explain that when someone repents from the heart, due to the blessings gained by repenting, Allah (SWT) will exchange the bad deeds into good deeds. And another narration explains that Allah (SWT) makes that person do good deeds instead of bad deeds.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧٢﴾

25:71: And whosoever repents and does good deeds, then indeed he returns to Allah.

And whosoever repents and begins doing good deeds, then he has returned to Allah (SWT) and this is the real turning point.

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾

25:72: And those who do not testify to falsehood, and when they pass near immoral things, they pass by humbly.

The servants of Allah (SWT) never testify falsely, they do not present themselves in false matters. Whenever they have to pass by anything which goes against the Shariah, they pass by humbly without paying any attention to it.

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾

25:73: And those who, when the verses of their Lord are recited to them, do not fall upon them blindly and with deafness.

And when the servants of Allah (SWT) listen to the verses of their Lord, they do not act as if they are deaf and blind, but they listen with concentration and they try to adopt them into their lives.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

25:74: And those who say, "Our Lord! Give us from our wives and our children, coolness (comfort) of our eyes, and make us a leader of the righteous.

And they also pray regarding their wives and children, "Our Lord! Make our wives and children devoted to You and obedient to us. So that when we look at them, our eyes feel comfort and they are not rebellious. And O Lord! Make us leaders of the righteous. Keep us steadfast on the right path so the people can follow us."

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾

25:75: Those people will be rewarded with a high place because they were patient, and they will be met with greetings of prayers and peace.

These people will be rewarded with a higher place in heaven due to their obedience to Allah (SWT) and for being patient in their sufferings, and they will be met with prayers and greetings of peace.

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

25:76: They shall remain in it forever. And it is a good abode and destination.

Allah (SWT) says they will remain in it forever, and it is an excellent abode and destination.

قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

25:77: Say, "My Lord does not care about you if you do not pray (call), for indeed you already denied. Then soon the torment will seize you."

Tell them a human's value is based upon following the commands of Allah (SWT) and worshipping Him. If you go against the commands of Allah (SWT) then Allah (SWT) does not care about you. He does not need your worship, nor can you cause him any failure. If you deny Him, then there is no way you will not be punished.

**Chapter/Surah 26: Ash-Shu`ara
(Revealed in Makkah, contains 227 verses, 11 Ruku)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT), the Most Beneficent, the Most Merciful.

طَسَمَّ

26:1: Ta, Seen, Meem.

These are special letters known as Haroof Muqattaat. Only Allah (SWT) and His Prophet (SAW) know the true meaning of these words.

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

26:2: These are verses of the enlightened Book.

These are verses of the enlightened Book. By following these verses and accepting their commands a person can obtain guidance and can enlighten his path.

لَعَلَّكَ بَخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

26:3: It may be that you are about to kill yourself, that they are not going to believe.

The Quran often mentions the mercy of the Prophet (SAW) for mankind. Allah (SWT) says do not grieve over these misfortunate disbelievers, who do not want to believe. Why are you worrying so much? We do not force someone to believe. Or they certainly would not have denied.

إِنْ نَشَاءُ نُنزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

26:4: If We will, We could reveal on them a sign from the sky, to which their necks would bow down.

If We wanted, We could have sent down a sign from the sky to them, upon which their necks would have bowed down in humility. But We have created the world as a test. And in order to test mankind, We have given them free will to choose. O Prophet (SAW)! You should convey

the message and then leave them to decide. We have sent down Prophets and the Book, so that they might be reminded and guided.

وَمَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾

26:5: And they do not receive any new reminder from the Most Merciful, except that they turn away from it.

Whenever they receive a reminder from Us, the disbelievers turn away from it and do not want to accept it.

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَثْبُوتًا مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٦﴾

26:6: Thus they have indeed denied, so soon they will receive the news of what they used to ridicule.

The denied Our warnings and reminders, so soon We will seize them with Our punishment. Due to this many nations were destroyed before them, and in the hereafter they will not be able to escape from it. When the truth becomes apparent to them, they will be embarrassed of the punishment they used to ridicule.

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمَا أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾

26:7: Did you not observe the earth, how much We have grown in it excellent pairs?

These disbelievers should observe the earth and see how many different excellent pairs of vegetation We have grown in the land. This should have been enough for their guidance.

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿٨﴾

26:8: Indeed, in that are signs. But most of them were not to be believers.

But most of them are not willing to believe, even after observing everything.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾

26:9: And surely your Lord is the Exalted in Might, the Most Merciful.

O Prophet (SAW)! Your Lord is He Who is Exalted in Might and the Most Merciful. And this is the reason He does not seize them immediately. But He gives them time to change.

وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

26:10: And when your Lord called to Musa, "Go to the wrongdoers."

When Allah (SWT) called Musa (AS), "Go to Egypt". This incident happened when Musa (AS) was travelling from Madyan to Egypt, at mount Toor (Sinai) in the valley of Tuwa.

قَوْمَ فِرْعَوْنَ ط أَلَا يَتَّقُونَ ﴿١١﴾

26:11: "People of Pharaoh, are they not afraid?"

Musa (AS) was ordered to go to Pharaoh and his people, and ask them, "Are you not afraid of Allah (SWT)?"

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾

26:12: He said, "O Lord! Surely I fear that they will deny me."

Musa (AS) replied, "O Lord! I am afraid that they will deny me". This was a natural fear that Prophets have, and this fear does not affect their prophethood. This fear was due to the rebellious attitude of Pharaoh and also because Musa (AS) had killed a person by accident.

وَ يَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾

26:13: "And my chest becomes tight and my tongue does not work, so send for Haroon."

Musa (AS) said, "My chest becomes tight and my tongue does not work well". From this we know that Musa (AS) had difficulty with his speech. He requested, "O Allah! Send the command to Haroon so that he may assist me".

و لَهُمْ عَلَىٰ ذَنْبٍ فَآخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾

26:14: "And they have a charge of a crime against me, so I fear that they will kill me."

Musa (AS) said, "They have a charge of a crime against me because I have killed one of their men, and I fear they may kill me."

قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾

26:15: He said, "Never! So go, both of you, with Our signs, We are with you, listening."

Allah (SWT) said this will never happen, both of you go with Our signs and miracles; We will be with you and will be listening to you. They will not be able to harm you at all.

فَاتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾

26:16: "So go to Pharaoh and say, 'Indeed we are the Prophets of the Lord of the Worlds'."

Go to Pharaoh and say, "We have not come to you on our own accord, but We have been sent as Prophets by the Lord of the Worlds."

أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٧﴾

26:17: "So send the Children of Israel with us."

You have enslaved the Children of Israel for a long time, so now send them with us so that they may return to their own land.

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾

26:18: He said, "Did we not raise you in your childhood, and you lived with us for many years of your life?"

Instead of listening to and accepting Musa (AS's) and Haroon (AS's) invitation, Pharaoh began criticizing them and said, "You have lived with us for a long time, and we have raised you from childhood."

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾

26:19: "And you did your deed, which you have done and you were from among the ungrateful."

Then you did a deed and fled. Pharaoh was referring to the accidental killing of a person by Musa (AS). He said that you have been away for a few years and now you come back to us and claim to be a Prophet. You are calling these people disbelievers, when you yourself lived with these disbelievers.

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾

26:20: He said, "I did it then, when I was one of the unaware."

Musa (AS) said, "I did not intend to kill that person, but it was an accident and the person died". Reference Surah 28 (Al-Qasas) Verse 15;

فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾

26:21: "So then I fled from you when I feared you, then my Lord gave me a command and made me from among the Prophets."

Due to this incident I fled from you, because I was afraid. But Allah (SWT) wanted something else, and His plans are always successful, and He has decreed everything. Then my Lord gave me His command and made me a Prophet. My mother was already informed of this by Allah (SWT) in my childhood.

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ ﴿٢٢﴾

26:22: "And this is a favour which you claim as a favour upon me, that you have enslaved the Children of Israel."

You remind me of your favour, enslaving the Children of Israel, what kind of favour is this? You

should be ashamed of yourself.

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾

26:23: And Pharaoh said, "What (who) is the Lord of the Worlds?"

Pharaoh said with arrogance, "Do you not know who the Lord of the worlds is?" This is because Pharaoh used to claim he was the Lord of the Worlds, and said - فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى - How can you think of anyone else as a Lord whilst I am here?

Reference Surah 28 (Al-Qasas) Verse 38;

مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ إِنَّ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾

26:24: Said, "He is the Lord of the skies and the earth, and whatever is between them. If you are a believer."

Musa (AS) answered Pharaoh, "That which is in the skies and the earth has all been created by Allah (SWT). The entire system of creation is being run and controlled by Him, if only you would believe."

قَالَ لِمَنْ حَوْلَهُ آلَا تَسْمَعُونَ ﴿٢٥﴾

26:25: Said to those around him, "Do you not hear?"

Pharaoh began speaking to his people around him, "Do you not hear what Musa (AS) is saying? Does this make any sense to you?"

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ﴿٢٦﴾

26:26: Said, "Your Lord and the Lord of your forefathers of before."

Musa (AS) said, "Your Lord and the Lord of your forefathers is Allah (SWT). You were not even created when the universe was being run by my Lord."

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾

26:27: Said, "Indeed, your Prophet who has been sent to you is truly demented."

Pharaoh then said again to those sat around him, "This Prophet who has been sent to you is demented. His brain is empty; he does not care about our status and glory."

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۗ إِنَّ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾

26:28: Said, "Lord of the east and the west, and whatever is between them, if you have wisdom."

Musa (AS) said, "O you who call me demented! Try to understand if you have any wisdom, I am talking about the One Who is the Lord of the east and the west, and all that lies between them."

قَالَ لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾

26:29: Said, "If you take a Lord other than me, I will take you as a prisoner."

Pharaoh said, "If you take a Lord other than me, I will take you as a prisoner."

قَالَ أَوْ لَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣٠﴾

26:30: Said, "Although I have brought a clear thing."

Musa (AS) said, "Even though I bring you a clear thing from your Lord."

قَالَ فَآتِ بِهِ إِنَّ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾

26:31: Said, "Then bring it forth, if you are of the truthful."

Pharaoh said, "Bring it forth if you are one of the truthful". This meant show us a miracle.

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾

26:32: So, he threw his staff, and it became a snake.

Then Musa (AS) threw his staff on Pharaoh's demand, and as they watched it became a large snake.

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٣٣﴾

26:33: And he drew out his hand, and it was white for everyone to see.

And Musa (AS) placed his hand into his shirt and brought it out, and the colour of his hand was completely white and everyone could see it. And still Pharaoh did not accept due to his arrogance and stubbornness.

قَالَ لِلْمَلَآئِكَةِ حَوْلَهُ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ ﴿٣٤﴾

26:34: He said to the leaders sat around him, "Indeed he is a magician with knowledge."

When Pharaoh saw the miracles of Musa (AS), he feared the people may begin to believe in him. He began to say, "Look, he is a knowledgeable magician."

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ ۗ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾

26:35: "He wants to drive you out of your land with his magic. So what do you suggest?"

Pharaoh said to the people, "He wants to expel you out of your land with his magic". Pharaoh

was scared of losing his kingship and so he said these things in order to convince the people to remain with him. And then he asked the people what they suggested be done with Musa (AS).

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾

26:36: They said, "Leave him and his brother, and dispatch gathers to the cities."

The people with Pharaoh said, "Postpone the matter concerning him and his brother, and send people to the cities to gather all the magicians."

يَأْتُوكَ بِكُلِّ سِحَارٍ عَلِيمٍ ﴿٣٧﴾

26:37: "So bring to you the knowledgeable magician."

So they may bring all the knowledgeable magicians to you.

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾

26:38: So the magicians were assembled at an appointed time on a known day.

A time was set for Musa (AS) and Pharaoh, so that they could compete in an open arena on an annual Egyptian festival. This incident is mentioned in Surah 20 (Ta Ha). The magicians were assembled together on a fixed day for the appointment.

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾

26:39: And it was said to the people, "Will you congregate?"

The people were invited to come to the congregation.

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ ﴿٤٠﴾

26:40: "So that we may follow the magicians if they are the victorious."

The people were told to come and follow the way of the magicians, because Musa (AS) wanted to destroy their civilisation.

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنِّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾

26:41: So when the magicians arrived, they said to Pharaoh, "What is the reward for us, if we are the victorious?"

When the magicians arrived they were extremely proud of their magic, and they said to Pharaoh, "What will be our reward if we succeed?"

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ ﴿٤٢﴾

26:42: Said, "Yes and indeed you will be of those near to me."

Pharaoh said to the magicians, "If you succeed, you will surely be granted a great reward, and you will also be of those near to me."

قَالَ لَهُمْ مُوسَى الْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٣٣﴾

26:43: Musa said to them, "Throw what you are to throw."

Musa (AS) said to them, "Begin your magic trick, and throw what you want to throw".

فَالْقُوا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٣٤﴾

26:44: So threw their ropes and staffs and said, "By the honour of Pharaoh, we will surely be victorious."

They began their magic by throwing their ropes and staffs, and turning them into snakes. And to impress Musa (AS) they said, "In the honour of Pharaoh, we will surely be victorious."

فَالْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٣٥﴾

26:45: So then Musa threw his staff and it consumed what they made.

Musa (AS) also threw his staff, and by the will of Allah (SWT) it swallowed what they had created with their magic.

فَالْقَى السَّحَرَةُ سَجِدِينَ ﴿٣٦﴾

26:46: Then the magicians fell in down in prostration.

When the magicians witnessed the magic of Musa (AS), and saw a real snake swallowing what they had made, they realised it was not magic but a miracle. They realised Musa (AS) was a Prophet of Allah (SWT), and they all fell down in prostration.

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٣٧﴾

26:47: They said "We believe in the Lord of the worlds."

All the magicians openly accepted that their Lord was One Who is the Lord of Worlds, and that they believed in Him.

رَبِّ مُوسَى وَهَارُونَ ﴿٣٨﴾

26:48: "The Lord of Musa and Haroon."

The magicians said they believed in the Lord of Musa (AS) and Haroon (AS).

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۗ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۗ فَلَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَا وَصَلِبَنَّاكُمْ أَجْمَعِينَ ﴿٤٩﴾

26:49: He said, "You have believed in him before I gave you permission. Surely, he is your leader, who has taught you magic. So soon you will know. Verily I will cut off your hands and your feet from opposite sides, and verily I will crucify you all."

Now Pharaoh became afraid and spoke to the magicians. He said to them, "You have believed in him (Musa) before I gave you permission. He is your leader, who has taught you these tricks and you have all played a role in this. Now you will see what I do to you. I will cut off your hands and feet from opposite sides and I will crucify you all."

قَالُوا لَا ضَيْرٌ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿٥٠﴾

26:50: They said, "We do not care. Surely we will return to our Lord."

The magicians answered by saying they did not care about anything, and Pharaoh could do whatever he wanted. The worst you can do is to take our lives, and we will die one day anyway. We will be returned to our Lord. We will not lose our faith by listening to you.

إِنَّا نَظْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾

26:51: "Indeed, we hope that our Lord will forgive us our sins, because we are the first to believe."

They said they hoped their Lord would forgive them for the way they confronted Musa (AS), and all the mistakes they made before that. They said it was Allah (SWT's) favour that He turned their hearts to the guidance.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكَ مُتَّبَعُونَ ﴿٥٢﴾

26:52: And We sent revelation to Musa, "Take my people with you by night, for you will surely be pursued."

Musa (AS) continued to invite people to the religion for some time, but Pharaoh did not turn to the truth, nor did he stop inflicting punishment on the Children of Israel. Allah (SWT) then sent a command to Musa (AS) through revelation, to take His servants (Children of Israel) in the middle of the night and leave. You will surely be pursued.

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٣﴾

26:53: So Pharaoh sent to the city those who gather.

When the Children of Israel left during the night, Pharaoh found out and sent his people to gather support from the city. He told the people that the Children of Israel had fled and that they would pursue them.

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾

26:54: "Indeed, it is a group of a few people."

Pharaoh said to his people, "They are a small group of people and they want to destroy our way of life."

وَأَنَّهُمْ لَنَا لَغَا يُطُونُ ﴿٥٤﴾

26:55: "And indeed, they are enraging us."

Indeed, they are making us angry. They cannot run from us.

وَإِنَّا لَجَمِيعٌ حٰذِرُونَ ﴿٥٥﴾

26:56: "And indeed, we are however a cautious group."

We are a large group and we are vigilant, they cannot run from us.

فَأَخْرَجْنَاهُمْ مِّنْ جَنَّتٍ وَعُيُونٍ ﴿٥٦﴾

26:57: So We took them out of the gardens and springs.

So the people of Pharaoh went out of the city, and left their homes and their gardens and springs.

وَكَنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٧﴾

26:58: And from treasures and places of respect.

They also left their places of respect and their treasures behind, and they pursued the Children of Israel. Allah (SWT) says, "We took them out of their gardens and springs with a plan."

كَذٰلِكَ ۗ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ﴿٥٨﴾

26:59: And so like this, We made the Children of Israel inheritors of it.

So the Children of Israel inherited all that was left behind by Pharaoh and his people.

Reference Surah 44 (Ad-Dukhan) Verse 28;

كَذٰلِكَ ۗ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٥٩﴾

فَاتَّبَعُوهُمْ مُّشْرِقِينَ ﴿٦٠﴾

26:60: So they pursued them at sunrise.

Then when the sun rose, Pharaoh took his army and pursued the Children of Israel. And when the Children of Israel neared the sea Qulzam, Pharaoh's army reached closer to them.

فَلَمَّا تَرَأَ الْجَمْعَانَ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ ﴿٦١﴾

26:61: And when the two groups saw each other, the companions of Musa said, "We have surely been captured."

When the two groups realised they were getting closer to each another, the Children of Israel said to Musa (AS), "We are surely captured. The sea is ahead and Pharaoh's army is behind us. We will be enslaved again."

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦١﴾

26:62: Said, "Never! Surely my Lord is with me, soon He will guide me."

Musa (AS) said to the Children of Israel, "My Lord is with me and He will surely guide me."

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اصْرِبْ بَعْصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٢﴾

26:63: Then We sent revelation to Musa, "Strike your staff into the sea. So it parted, and each portion was like a great towering mountain."

Then We sent revelation to Musa (AS) to strike his staff into the sea. The sea parted from the middle into two portions, and the water stood towering like a mountain on both sides. Musa (AS), Haroon (AS) and the twelve tribes passed through it.

وَأَرْلَقْنَا ثَمَّ الْآخَرِينَ ﴿٦٣﴾

26:64: And We brought near the pursuers.

When the Children of Israel had passed through the sea, We placed in the mind of Pharaoh and his people the thought of following them through the sea.

وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٤﴾

26:65: And We saved Musa and those with him, all of them.

We made Musa (AS) and his people cross the sea, and we saved them from Pharaoh and his people.

ثُمَّ آغْرَقْنَا الْآخَرِينَ ﴿٦٥﴾

26:66: Then We drowned those behind.

When Pharaoh and his people saw Musa (AS) and his tribes pass through the sea, they followed them, and We caused them to drown.

إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿٦٦﴾

26:67: Surely in this there is a sign. But most of them were not going to believe.

Indeed, there is a sign in this, but most of them do not believe, even after seeing the sign.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾

26:68: And surely your Lord, He is Exalted in Might, the Most Merciful.

Indeed, your Lord is Exalted and Most Merciful. Allah (SWT) is capable of doing anything, but He still gives time to His people.

وَاقْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾

26:69: And recite to them the news of Ibrahim.

O Prophet (SAW)! Recite to them the news of Ibrahim (AS).

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾

26:70: When he said to his father and his people, "Who do you worship?"

When he said to his father (Azar) and his people, "Who do you worship?"

قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَافِيَةً ﴿٧١﴾

26:71: They said, "We worship idols, and we sit around them in devotion."

They answered back, "We worship idols, we remain devoted to them all the time, and this is our success."

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾

26:72: He said, "Do they hear when you call upon them?"

Ibrahim (AS) asked them, "Do they hear you when you call upon them?"

أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾

26:73: "Or can they benefit you or harm you?"

Can these idols benefit you for your devotion to them, or can they harm you if you seize worshipping them?

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾

26:74: They said, "Rather, but we found our forefathers doing this."

When they could not give a suitable answer to Ibrahim (AS), they said, "But our forefathers used to do this". Even today when believers are asked to stop unlawful acts of worship, they say, "Our forefathers used to do this before us".

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾

26:75: He said, "Have you seen those whom you worship?"

Ibrahim (AS) said, "Have you seen those you and your forefathers worship?"

أَنْتُمْ وَآبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٥﴾

26:76: "You or your forefathers before?"

Those who you and your forefathers worship are nothing but idols made of stone and wood. They are not able to do anything for themselves, so how can they help you?

فَأَنْتُمْ عَدُوِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٦﴾

26:77: "So surely they are my enemies, except The Lord of the Worlds."

Ibrahim (AS) said, "These idols of yours are my enemies, except for my Lord. I am monotheist and these are sources of polytheism. I will surely destroy them".

Reference Surah 21 (Al-Anbiya) Verse 57;

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾

Reference Surah 6 (Al- An'am) Verse 80;

وَ حَاجَّةَ قَوْمِهِ ط قَالَ أَتُحِبُّونِي فِي اللَّهِ وَقَدْ هَدِنِ ط وَلَا آخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا ط
وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ط أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٧﴾

26:78: "It is He Who has created me, and He guides me."

Allah (SWT) is Lord of the Worlds, He has created me and He is also guiding me.

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٨﴾

26:79: "And it is He Who feeds me and provides me drink."

My Creator is my Sustainer; He provides me with food and drink. So how can I leave Him and worship another?

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٧٩﴾

26:80: "And when I am ill He cures me."

When I become ill Allah (SWT) cures me. What a beautiful faith the Prophets had. An illness is a defect, so Ibrahim (AS) related this defect to himself and not to Allah (SWT), even though everything comes from Allah (SWT). This shows a great level of respect from Ibrahim (AS), by saying when he becomes ill Allah (SWT) cures him; he did not say when Allah (SWT) makes me

ill.

وَالَّذِي يُمَيِّتُنِي ثُمَّ يُحْيِينِي ﴿٨١﴾

26:81: "And it is He Who will kill me and then bring me back to life."

He will cause my death. Death for the righteous is like walking across a bridge to the other side. Then He will bring me back to life.

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾

26:82: "And it is He, I hope will forgive me my mistakes on the Day of Judgement."

I have hope that He will forgive my shortcomings on the Day of Judgement.

رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّقْ بِالصَّالِحِينَ ﴿٨٣﴾

26:83: "O Lord! Give me the command and join me with those who are righteous."

Ibrahim (AS) prayed to Allah (SWT) and said, "O Allah (SWT)! Give me more knowledge, wisdom and the ability to make decisions, and join me with the righteous". Here the word righteous is referring to the Prophets.

وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾

26:84: "And make me an honourable mention on the tongue of the truthful, among later generations."

Grant me the ability to do good deeds, so that generations after me will mention me with honour and respect. This prayer of Ibrahim (AS) was accepted and all the people of the Book mention him with great honour.

وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾

26:85: "And make me among the inheritors of the garden of blessings."

And make me from among the inheritors of the blessed heaven. This all depends on Your favours.

وَاعْفِرْ لِي يَا رَبِّ إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾

26:86: "And forgive my father. Indeed, he is astray."

Forgive my father (uncle Azar), because he is indeed from those who are astray. This prayer was made at the time when prayers for polytheists were not forbidden.

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾

26:87: "And do not humiliate me on the Day we will all be raised."

And do not humiliate me on the Day of Judgement. The worst humiliation will be on the Day of Judgement.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾

26:88: "The Day when neither wealth nor sons will be of any benefit."

On that Day, neither wealth nor children will be of any benefit.

إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

26:89: "But he who has come to Allah with a complete (pure) heart."

But for those who come with a pure heart. Pure heart means a heart which is free from disbelief, polytheism, hypocrisy and incorrect faith. That will only benefit you.

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

26:90: And heaven will be brought near for the righteous.

Heaven, which today is above the skies, will be brought near for the righteous. As mentioned in Surah 53 (An-Najm) verse 14-15.

Reference in Surah 53 (An-Najm) verses 14-15;

عِنْدَ سِدْرَةِ الْمُنْتَهَى ﴿١٤﴾

عِنْدَهَا جَنَّةُ الْمَأْوَى ﴿١٥﴾

وَبُرْزَتِ الْجَحِيمِ لِلْغَاوِينَ ﴿٩١﴾

26:91: And Hell will be shown to those astray.

And Hell, which is hidden today from the wrongdoers, will be shown to them on the Day of Judgement.

وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾

26:92: And it will be said to them, "Where are those you used to worship?"

Then it will be said to them, "Where are those you used to worship?"

مِنْ دُونِ اللَّهِ ۗ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿٩٣﴾

26:93: "Beside Allah? Can they help you or help themselves?"

Those who you used to call upon beside Allah (SWT), can they help you or help themselves?

فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوِنَ ﴿٩٤﴾

26:94: So they will be overturned into it, they and the astray,

All of them including their gods will be thrown into hellfire, upside down, upon their faces.

وَجُنُودِ إبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾

26:95: And the army of Satan, all of them.

And the army of Satan (Iblees), who kept trying to mislead people.

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾

26:96: They will say, and they will fight.

They will say, and they will fight in hellfire, blaming each other.

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾

26:97: "By Allah! We were indeed in clear error."

And in the end they will accept their errors. Indeed, we made a great mistake by taking you as lords.

إِذْ نَسَوَ إِكْرَمَ بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾

26:98: "When we made you equal to the Lord of the Worlds."

They will say to their lords, "We made a great mistake by making you equal to the Lord of the Worlds."

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾

26:99: "And we were not led astray, except by the criminals."

These professional criminals made us go astray. They were misled themselves, and they misled us too.

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾

26:100: "And there is no one who can intercede for us."

And now we are in a great calamity, and there is no one who can intercede for us.

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

26:101: "And nor any close friend."

Nor do we have a close friend who can be compassionate with us. Rather at that time the situation will be the opposite. As it mentioned in Surah 43 (Az-Zukhruf) verse 67.

Reference Surah 43 (Az-Zukhruf) Verse 67;

الْأَخِلَاءِ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١١٣﴾

26:102: "And if we could go a second time, then we would be of those who believed."

If we had the opportunity to be in the world again, then surely we would believe. This will be only words from them.

Reference Surah 6 (Al-An'am) Verse 28;

بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُحْفَوْنَ مِنْ قَبْلُ ۖ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١١٣﴾

26:103: Surely in this there is a sign. But most of them were not going to believe.

Indeed, they are liars. Surely there are signs in these verses. But most of them will not believe.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١١٣﴾

26:104: And indeed your Lord is Almighty, the Most Merciful.

And indeed your Lord is Almighty, the Most Merciful.

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١١٤﴾

26:105: The people of Nuh rejected the Prophets.

The people of Nuh (AS) rejected him, and also the previous Prophets.

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١١٤﴾

26:106: When their brother Nuh said to them, "Who do you not adopt righteousness."

Nuh (AS) said to his people, "Why do you not fear Allah (SWT) and adopt righteousness?"

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١١٤﴾

26:107: "I am truly a most trustworthy Prophet for you."

I am a trustworthy Prophet for you. I am conveying the message of Allah (SWT) to you.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١١٤﴾

26:108: "So fear Allah and obey me."

So follow the commands of Allah (SWT), and have fear of Allah (SWT). Stay away from polytheism and come towards monotheism by accepting my invitation, this is the truth.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٨﴾

26:109: "And I do not ask any payment from you for it. My payment is not from anyone except from the Lord of the Worlds."

I do not ask any payment from you for the work I am doing. The payment is only from Allah (SWT). Which He will give me on the Day of Judgement.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ٱللَّهَ ﴿١١٠﴾

26:110: "So fear Allah and obey me."

So fear Allah (SWT) and obey the one who does not want any favours from you.

قَالُوا أَنْتُمْ مِنْ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾

26:111: They said, "Should we follow you, when the lowest (people) follow you?"

The replied to Nuh (AS), "Should we believe in you, when your companions and followers are the lowest of people. How can we sit with them or associate with them?"

قَالَ وَمَا عَلِمْتُ بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾

26:112: He said, "I do not have knowledge of what they used to do."

Nuh (AS) said, "I do not care what they used to do, nor do I need to know. I only care about their belief."

إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ ﴿١١٣﴾

26:113: "And their account is only with my Lord, if you could only perceive."

Their account is with Allah (SWT), if you could only understand. I am with them because they believe, even though they are the lowest of people in your eyes.

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

26:114: "And I am not one to push the believers away."

I am not one to drive the believers away. I cannot turn them away for your desires.

إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾

26:115: "I am nothing but a clear warner."

My job is to warn you, it is not my responsibility to fulfil you evil desires.

قَالُوا لَئِن لَّمْ تَنْتَه يَنْوْمَ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ۝١١٦

26:116: They said, "If you do not stop, O Nuh, you will surely be of those stoned."

They began threatening Nuh (AS), "Keep you warnings to yourself, and if you do not stop then we will surely stone you."

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ۝١١٧

26:117: He said, "O my Lord! Surely my people have rejected me."

Nuh (AS) said to his Lord, "My people have denied me, rather than accepting me. They will certainly not attain guidance."

فَأَنْتُمْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجْيًا وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ۝١١٨

26:118: "So judge between them and me, and save me and those of the believers who are with me."

So make a judgement between them and me, and save me and my companions who believe.

فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ۝١١٩

26:119: So We saved him and those with him in the laden ship.

This incident has already been explained and will be explained further going forward. Allah (SWT) commanded Nuh (AS) to build a ship, and He saved Nuh (AS) and his companions who were aboard the ship.

ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ۝١٢٠

26:120: Then We drowned the rest afterwards.

The disbelievers who were left behind were all drowned.

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝١٢١

26:121: Surely in this there is a sign. But most of them were not going to believe.

There are signs this for those who will come after, and most of them were not believers.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝١٢٢

26:122: And certainly your Lord is He Who is Almighty, Most Merciful.

Your Lord is certainly Almighty and Most Merciful.

كَذَّبَتْ عَادَ الْمُرْسَلِينَ ﴿١٢٣﴾

26:123: Aad rejected the Prophets.

The people of Aad also rejected the Prophets, as mentioned previously. Rejecting one Prophet is the same as rejecting all Prophets.

إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾

26:124: When their brother Hud said to them, "Why do you not become righteous?"

The people of Aad were invited to monotheism by Hud (AS), and he said to them, "Why do you not fear Allah (SWT)?"

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾

26:125: "I am truly a most trustworthy Prophet for you."

And Hud (AS) said to them, "I am Prophet sent to you by Allah (SWT), and I am faithful in conveying His message."

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٢٦﴾

26:126: "So fear Allah, and obey me."

So fear Allah (SWT) and obey me.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٢٧﴾

26:127: "And I do not ask you for any reward for this. My reward is only from the Lord of the Worlds."

I do not ask anyone for a reward for inviting you to righteousness, the reward is only from Allah (SWT), The Lord of the Universe.

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾

26:128: "Do you build buildings on every high place, as a useless symbol?"

These people were very keen on building large constructions at high places, as signs and symbols of their accomplishments. This is the reason this verse alludes to the fact that this is a useless act.

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

26:129: "And you make constructions (palaces and fortresses), that you might live there eternally."

You make palaces and fortresses as though you are going to live in them forever. Even though

this world is temporary and everyone will leave it behind.

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾

26:130: "And when you seize them, you seize with arrogance."

When you strike the weak and the poor, you strike them with arrogance. You act as though there is no one with more power than you.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿١٣١﴾

26:131: "So fear Allah and obey me."

So fear Allah (SWT) and obey me.

وَاثْقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾

26:132: "And fear Him who has helped you with what you know."

You should think of the One who has given you these blessings and favours. In reality, He is the only One worthy of worship.

أَمَدَّكُمْ بِأَنْعَمٍ وَبَنِينَ ﴿١٣٣﴾

26:133: "Helped you with livestock and sons."

He has helped you with livestock and sons.

وَجَنَّاتٍ وَغُيُوبٍ ﴿١٣٤﴾

26:134: "And gardens and springs."

And He has given you gardens and springs.

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾

26:135: "Indeed, I fear for you the punishment of a great Day."

I fear for you the punishment of a great Day, due to your rebelliousness and disobedience. You may be seized like previous nations and receive a great torment.

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعظت أم لم تكن من الواعظين ﴿١٣٦﴾

26:136: They said, "It is all the same to us, whether you warn us or are not among those who warn."

The people say in return, "It does not make a difference to us if you warn us or not. You cannot persuade us with your words."

إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾

26:137: "This is nothing but a habit of the former people."

They said our forefathers used to do the same, so we are on the way of those before us, and we will not stop.

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾

26:138: "And we are not going to be punished."

And we are not going to receive any punishment. And we do not care.

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾

26:139: And they rejected him, so We destroyed them. Surely in this there is a sign. But most of them were not going to believe.

Then they rejected their Prophet and so Allah (SWT) destroyed them. The detail of this incident has been explained in previous verses. Most of them did not believe.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾

26:140: And surely your Lord is Almighty, the Most Merciful.

Surely, your Lord is Almighty, the Most Merciful.

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾

26:141: Thamud rejected the Prophets.

The people of Thamud also rejected the Prophet Saleh (AS). Rejecting one Prophet is like rejecting all Prophets.

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾

26:142: When their brother Saleh said to them, "Why do you not become righteous?"

Saleh (AS) invited his people to Allah (SWT) and said, "Why do you not become righteous?"

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾

26:143: "I am truly a most trustworthy Prophet for you."

I am indeed a most trustworthy Prophet for you. I invite you to monotheism and my responsibility is to make you fear Allah (SWT) in your hearts.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا

26:144: "So fear Allah and obey me."

So you should obey me, fear Allah (SWT) and stop your wrongdoings.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٤﴾

26:145: "And I do not ask you for any reward for this. My reward is only from the Lord of the Worlds."

And I do not ask you for any reward for what I do. My reward is only from Allah (SWT). Why do you run from me? Do you think I do this to obtain your wealth?

أَتَذَرُونَ فِي مَا هَاهُنَا آمِنِينَ ﴿١٤٥﴾

26:146: "Will you be left in peace in whatever is here?"

Do you think you will remain on this earth forever in peace, with all that you make with your wrongdoings?

فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٦﴾

26:147: "In gardens and springs."

Do you think you will remain in these gardens and springs forever?

وَزُرُوعٍ وَنَخْلٍ طَلَعُهَا هَٰضِمٌ ﴿١٤٧﴾

26:148: "And fields and palm trees, bowed down with fruit."

And do you think your fields of crops and palm trees, bowing down with fruit, will remain with you forever?

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ﴿١٤٨﴾

26:149: "And you carve houses in the mountains happily."

The houses you build happily will not remain with you forever.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا رَبِّي ﴿١٤٩﴾

26:150: "So fear Allah and obey me."

Fear Allah (SWT) and obey me. This is the safe path to which I invite you.

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥٠﴾

26:151: "And do not obey the orders of the transgressors."

Those who transgress are your leaders and the richest among you. They commit disbelief and

polytheism. Do not follow their rebellious path, and do not accept their commands.

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾

26:152: "Who cause mischief in the land and do not guide."

They are only here to cause mischief in the land. They do not have any intentions of correcting themselves or correcting society.

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾

26:153: They said, "You are one of those affected by magic."

They said, "What extra quality do you have to become a Prophet? It seems as though you have been possessed by magic. That is the reason you talk this way."

مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا ۗ فَأْتِ بَيِّنَاتٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾

26:154: "You are a nothing but a man like us. So, bring forth a sign, if you are of the truthful."

You are only a human like us. The disbelievers always looked at the Prophets physically and thought they were like them. They said, "If you are different from us and of the truthful, then bring forth a sign". This meant bring forth a miracle. Bring forth a she-camel out of the mountain, and it must be the size of the mountain.

قَالَ هَذِهِ نَاقَةٌ لَهَا شَرْبٌ وَلكُمْ شَرْبٌ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾

26:155: He said, "This is the she-camel, there is drink for it and drink for you, on an appointed day."

Saleh (AS) brought out a she-camel from the mountain, by the will of Allah (SWT). The she-camel was so large that when the other animals saw it they ran away. And for this reason, Saleh (AS) appointed separate days for the she-camel and separate days for other animals to drink water.

وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ عَظِيمٌ ﴿١٥٦﴾

26:156: "And do not touch it with evil, you will be seized by the torment of a Great Day."

With the command of Allah (SWT), Saleh (AS) told the people, "This is the she-camel of Allah (SWT); it can eat from where it wants, and do not touch it with evil. If you do then you will face a great torment."

فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ﴿١٥٧﴾

26:157: But they hamstrung her, and they became regretful.

There was an evil person among them who hamstrung the she-camel. Saleh (AS) said to them,

"Now you will see the torment in the next three days". When they saw the torment they were regretful.

فَأَخَذَهُمُ الْعَذَابُ ۗ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾

26:158: So they were seized by the torment. Surely in this there is a sign. But most of them were not going to believe.

Then the torment seized them. There is a sign in this for the people of the world, but most of them were not believers.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾

26:159: And indeed your Lord is Almighty, the Most Merciful.

And indeed your Lord is Almighty, the Most Merciful.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾

26:160: The people of Lut rejected the Prophets.

The people of Lut (AS) also denied the Prophets when he tried to stop them from committing sins.

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾

26:161: When said their brother Lut to them, "Will you not adopt righteousness?"

Lut (AS) said to them, "I ask you to fear Allah (SWT) and adopt righteousness."

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾

26:162: "I am truly a most trustworthy Prophet for you."

I have been sent to you as a Prophet, and I am a most trustworthy Prophet.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَنِّي ﴿١٦٣﴾

26:163: "So fear Allah and obey me."

So fear Allah (SWT) and obey me.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٤﴾

26:164: "And I do not ask you for any reward for this. My reward is only from the Lord of the Worlds."

I do not ask you for any reward for the work I do. My reward is only from Allah (SWT), the Lord of the Worlds. I am appointed by Him.

آتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١١٥﴾

26:165: "Do you approach males from among all the worlds?"

The people of Lut (AS) were the first to adopt homosexuality. Lut (AS) said that you are the only people of the world who commit this sin.

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَرْوَاجِكُمْ ۗ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١١٦﴾

26:166: "And you leave that which has been created for you by your Lord, from your wives. Rather, you are a people transgressing."

You leave your mates created for you as wives. You leave them and go to men. You are a people exceeding limits.

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١١٧﴾

26:167: They said, "If you do not stop O Lut, you will surely be of those evicted."

They said to Lut (AS), "If you do not stop preaching to us, then we will surely throw you out of the city. If you are clean and pure, why do you live in this city?"

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١١٨﴾

26:168: He said, "Indeed, I am one of those disgusted by your deeds."

Lut (AS) said, "I am one of those most disgusted by your actions. It is my responsibility to stop evil and to speak against it. I cannot stop myself from warning you."

رَبِّ نَجِّنِي وَاهْلِي مِمَّا يَعْمَلُونَ ﴿١١٩﴾

26:169: "O Lord! Save me and my family from what they do."

Then he (AS) said, "I am disappointed in my people. O Lord! I pray you save me and my family from the consequence of what they do."

فَنَجَّيْنَاهُ وَاهْلَهُ أَجْمَعِينَ ﴿١٢٠﴾

26:170: So We saved him and his family, all of them.

Allah (SWT) said, "We saved Lut (AS) and his family."

إِلَّا عَجُوزًا فِي الْغَيْرِينَ ﴿١٢١﴾

26:171: Except an old woman who remained with those left behind.

An old woman from the family of Lut (AS) remained behind. She was the wife of Lut (AS) and she was a disbeliever. She had ties with people who committed acts of homosexuality. So she

was destroyed.

ثُمَّ دَمَّرْنَا الْأَخْرَيْنَ ﴿١٦٢﴾

26:172: Then We destroyed those who were left behind.

Allah (SWT) says, "We destroyed those who were left behind."

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿١٦٣﴾

26:173: And We sent down the rain upon them, so evil was the rain for the warned."

Then We sent down on them a rain of stones, which was a most evil rain.

إِنَّ فِي ذَلِكَ لَآيَةً ط وَ مَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٦٤﴾

26:174: Surely in this there is a sign. But most of them were not going to believe.

There is a sign in this, but most of them did not believe. The explanation of this incident can be found in Surah 7 (Al-A'raf) and Surah 11 (Hud).

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٦٥﴾

26:175: And surely your Lord is Almighty, the Most Merciful.

Indeed, your Lord is Almighty and Most Merciful, and due to His Mercy He gives people time to change.

كَذَّبَ أَصْحَابُ الْوَادِ الْمُرْسَلِينَ ﴿١٦٦﴾

26:176: The companions of the wood (Ban) rejected the Prophets.

The people of the wood (Ban) denied the Prophets. Denying one Prophet is the same as denying all the Prophets. The people of the wood (Ban) worshipped a tree, and the place was called Madyan. Shohaib (AS) was sent by Allah (SWT) to this place as a Prophet.

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٦٧﴾

26:177: When their brother Shohaib said to them, "Will you not adopt righteousness?"

Shohaib (AS) said to his people "Change your ways and adopt righteousness". Just like previous Prophets said to their people.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٨﴾

26:178: "I am truly a most trustworthy Prophet for you".

Shohaib (AS) said to his people, "I am truly a most trustworthy Prophet for you. So stop committing evil deeds."

فَاتَّقُوا اللَّهَ وَأَطِيعُوا عِزًّا

26:179: "So fear Allah and obey me."

Shohaib (AS) said, "Fear Allah (SWT), and obey me if you want to be successful."

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ عِزًّا

26:180: "And I do not ask you for any reward for this. My reward is only from the Lord of the Worlds."

I do not ask you for any reward for the work I do. My reward is only from Allah (SWT), the Lord of the Worlds. I am appointed by Him.

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ عِزًّا

26:181: "Give full measure and do not be among those who give less."

So always measure justly on the scales, and do not cause loss to the people.

وَزِنُوا بِالْقِسْطِ الْمُسْتَقِيمِ عِزًّا

26:182: "And weigh with a straight (accurate) scale."

And always weigh with an accurate scale, do not cheat when weighing.

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ عِزًّا

26:183: "And do not give less to people than their due, and do not spread mischief in the land."

When you give people their due, make sure you give fully and do not cause them any loss. When you take money for your sales you take the full amount, therefore, you should not give less to the buyer when completing the transaction. And do not cause mischief in the land.

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْحَبْلَةَ الْأُولَى عِزًّا

26:184: "And fear the One Who has created you and the former creations."

And fear the Most Exalted One who has created you and former creations. Former creations could mean earlier generations of people, or it could also mean angels and jinn.

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ عِزًّا

26:185: They said, "You are of those who are possessed by magic."

They answered Shohaib (AS), "It seems as though you are possessed by magic, this is the reason you are talk this way."

وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكٰذِبِيْنَ ﴿١٨٦﴾

26:186: "And you are nothing except a human like us, and we think you are of the untruthful."

They said, "You are nothing except a human like us. How is it possible you have achieved such a high status and others could not? We think you are lying."

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿١٨٧﴾

26:187: "So bring down a piece of the sky upon us, if you are of the truthful."

They said, "If you are a true Prophet then destroy us by bringing down a piece of the sky upon us."

قَالَ رَبِّيَّ أَعْلَمُ بِمَا تَعْمَلُوْنَ ﴿١٨٨﴾

26:188: He said, "My Lord knows full well of what you do."

Shohaib (AS) said, "My Lord is fully aware of your deeds, and only He knows what punishment should be given for each crime. It is not my job to give punishment."

فَكَذَّبُوْهُ فَاَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ ۗ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٨٩﴾

26:189: So they denied him, and so they were seized by the torment of the Day of the Gloomy Cloud. Indeed, it was a great day.

The punishment of the Day of the Gloomy Cloud seized them for their denial. It contained fire, thunder, lightning, and then an earth quake destroyed them. This was the punishment of a most terrible day.

إِنَّ فِيْ ذٰلِكَ لَآيَةً ۗ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿١٩٠﴾

26:190: Surely in this there is a sign. But most of them were not going to believe.

There is a sign in this for the people. And due to His Mercy, Allah (SWT) gives people time to repent. And those who want to change will change, and those who do not change are destroyed. But most of them were not believers.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿١٩١﴾

26:191: And indeed your Lord is Almighty, the Most Merciful.

And your Lord is Almighty, Most Merciful.

وَإِنَّهُ لَتَنْزِيْلٌ رَّبِّ الْعٰلَمِيْنَ ﴿١٩٢﴾

26:192: And truly, this is sent down from the Lord of the Worlds.

The Quran is not invented by a person, but it has been revealed by The Lord of the Worlds.

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

26:193: It was sent down by the Ruh-ul-Ameen (Jibraeel).

Jibraeel (AS) has brought it down from the sky.

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

26:194: Upon your heart, so that you can be a warner.

It was revealed upon the heart of the Prophet (SAW). Only the heart of the Prophet (SAW) was able to receive this knowledge and take this responsibility.

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

26:195: In clear Arabic language.

It was revealed in clear Arabic Language. We understand all the words and subjects contained within it are from Allah (SWT). It was never the case that subjects were revealed to Prophet (SAW) and he spoke his own words. They are the words of Allah (SWT).

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾

26:196: And indeed it is in the previous scriptures.

The Quran and Jibraeel (AS) have been mentioned in previous scriptures. Another meaning of this is that certain subjects in the Quran were mentioned in previous scriptures.

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ﴿١٩٧﴾

26:197: Is there not a sign for them that the scholars of the Children of Israel knew it (as true)?

Is it not enough for them that the scholars of the Children of Israel know about it? This Book (Quran) and the last Prophet (SAW) have been mentioned in their scriptures.

وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾

26:198: And if We had revealed it upon a non-Arab.

If We had revealed it upon a non-Arab they would have said, "It is not in our language and we do not understand it."

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾

26:199: So he recites upon them, but they were not to believe in it.

If he had then recited it to them they would have made excuses. They would have said they do not understand it and do not believe in it.

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾

26:200: Thus we placed it on the hearts of the criminals.

We have placed denial and excuses in the hearts of the criminals. Another meaning of this verse could be that Allah (SWT) has placed the reality of the Quran in their hearts of the criminals, and so they should not deny it. They actually know that the Quran is the truth, but they continue to deny it due to their stubbornness.

لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾

26:201: They will not believe in it until they see a severe punishment.

But they will not believe in the Quran until they see a most severe punishment.

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾

26:202: It will come to them suddenly, and they will not perceive it.

The punishment will come to them suddenly at its appointed time, but they will not be anticipating it.

فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾

26:203: And they will say, "Are we going to be reprieved?"

Then they will believe in the Quran and the Prophet (SAW). But they will not be reprieved.

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

26:204: So are they impatient for Our punishment?

Are they impatient for Our punishment? It does not matter how long they live, they will not be free from the punishment. As mentioned Surah 2 (Al-Baqarah) verse 96.

Reference Surah 2 (Al-Baqarah) Verse 96;

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِمْ وَمِنَ الَّذِينَ أَشْرَكُوا ۗ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ ۚ وَمَا هُوَ بِمُرَحِّزٍ لَهُ مِنَ الْعَذَابِ ۗ أَن يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ ۚ بِمَا يَعْمَلُونَ ﴿٩٦﴾

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾

26:205: Have you then seen if We benefitted them for many years?

What good are all these benefits they receive every day of every year, when they will ultimately

die in the end? Why do they hasten towards the punishment?

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٢٦﴾

26:206: Then came to them that which they were promised.

After receiving years of luxury, the promise of Allah (SWT) will be finally fulfilled. They will receive their due punishment.

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمْتَعُونَ ﴿٢٢٧﴾

26:207: What they used to do will not benefit them.

Nothing will benefit them.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٢٨﴾

26:208: And We did not destroy any city except that it had warners.

Allah (SWT) says, "We do not destroy any city until we send them a warner"; Prophets.

ذِكْرِي ^{فث} وَمَا كُنَّا ظَالِمِينَ ﴿٢٢٩﴾

26:209: As a warning and We are never unjust.

Allah (SWT) is never unjust. We do not destroy anyone without reason.

وَمَا نَنْزَلَتْ بِهِ الشَّيْطِينُ ﴿٢٣٠﴾

26:210: And in no way have the devils been descending with it.

It is Jibraeel (AS) who brings down the Quran, not the devils.

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢٣١﴾

26:211: It is not right for them, and they do not have the ability.

Devils are not capable of bringing down the Quran. Most of them cause mischief in the land.

إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ ﴿٢٣٢﴾

26:212: Indeed, they have been stopped from hearing.

The Quran is a Book of guidance and when it was revealed the devils were unable to hear it. Devils cannot go to the boundaries of the sky, because the guardian angels chase them away.

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢٣٣﴾

26:213: So do not call upon any other deity along with Allah, and be among the punished.

This was said to the Prophet (SAW) and to the believers indirectly. Do not get entangled in the plans of the devil and associate others with Allah (SWT). If you do this then you will face the punishment.

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾

26:214: And warn your closest relatives.

The Prophet (SAW) is a prophet for all mankind but it was a greater responsibility to warn his close relatives. Their guidance was most important because the real test begins from home. From this we learn that relatives and children are all part of the Ummah of the Prophet (SAW). Some people say that the Prophet (SAW's) family is not included in the Ummah (community). This is very strange because the family of the Prophet (SAW) actually has a two status. One for being part of his family, and the other for being a member of the Ummah (community) of the Prophet (SAW). Some people have the most ridiculous beliefs. They say that the family of the Prophet (SAW) do not have angels watching them and recording their sins. If this was the case then what was the need for a warning for the family of the Prophet (SAW).

وَاحْفَظْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾

26:215: And lower your shoulders to the believers who follow you.

And be kind to the believers who follow you. It is also proven that lowering your shoulders in respect for the young or for the elderly is not an act of bowing (Raku), in order to bow in worship an intention must first be made. So do not label people with polytheism without any reason.

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢١٦﴾

26:216: But if they disobey you, say, "I am indeed disassociated from what you do."

If they do not listen to you or are disobedient to you then tell them that you are disassociated from them.

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾

26:217: And have faith in the Almighty, the Most Merciful.

And have faith in Allah (SWT). The Almighty and the Most Merciful.

الَّذِي يَرَبُّكَ حِينَ تَقُومُ ﴿٢١٨﴾

26:218: Who sees you when you stand.

The Lord who watches you with Mercy, at all the times. Even when you are sitting, standing, lying down, sleeping or awake. Those who say that Allah (SWT) took the Prophet (SAW) on the Night of Ascension (Meraj) only to see him, should pay close attention to this verse.

وَتَقَلَّبَكَ فِي السُّجْدَيْنِ ﴿٢١٩﴾

26:219: And your movement among those who prostrate.

Scholars take the meaning of this verse to refer to the righteous generations descended from Adam (AS) through to the parents of the Prophet (SAW). Some scholars also state that this verse proves the faith of the Prophet (SAW).

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾

26:220: Indeed, He is All-Hearing, All-Knowing.

Indeed, Allah (SWT) is All-Hearing, All-Knowing.

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾

26:221: Shall I describe to you, upon whom the devils descend.

Should I tell you upon whom the devils descend.

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾

26:222: They descend upon every sinful liar.

The devil descends on sinful liars and fortune tellers. They do not descend on righteous Prophets.

يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كَاذِبُونَ ﴿٢٢٣﴾

26:223: They pass on what they hear, and most of them are liars.

And when the devils hear anything they add lies to it, and then tell it to their friends. The devils have no part in the revelation of the Quran. It is a complete Book in which there is no doubt.

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾

26:224: And poets are followed by the astray.

The disbelievers of Makkah used to accuse the Prophet (SAW) of being a poet. Then Allah (SWT) said that Prophet (SAW) is not a poet. Most poets are followed by those who are astray.

الَّذِينَ تَرَوْنَهُمْ فِي كُلِّ وَادٍ يَهيمُونَ ﴿٢٢٥﴾

26:225: Do you not see that they roam in every valley.

Poets only roam in the valleys of dreams; they have nothing to do with reality. When they praise something they exaggerate.

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾

26:226: And they say what they do not do.

And all they have is their idol talk. And they do not do what they say they will do. They have no connection with the Prophet (SAW). As mentioned in Surah 36 (Ya Sin) verse 69.

Reference Surah 36 (Ya Sin) Verse 69;

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْتَبِعِي لَهُ ۖ إِن هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ ﴿٢٢٧﴾

Poets who have written hamd in the praise of Allah (SWT), or naats praising the Prophet (SAW) are not included in this category. Hassan (RA) would recite poetry in the praise of the Prophet (SAW), and the Prophet (SAW) would pray for him.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ۗ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٨﴾

26:227: But those who believe and do good deeds, and remember Allah often, and avenge after they were wronged. The wrongdoers will soon know what they will return to.

Those who believe and do good deeds, and remember Allah (SWT) often, and when disbelievers mock them with their words, they avenge through poetry. These people are not included in those poets who have been mentioned in the previous verse. Soon the unjust will know what they will be returned to.

**Chapter/Surah 27: An-Naml
(Revealed in Makkah, contains 93 verses, 7 Ruku)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT), the Most Beneficent, the Most Merciful.

طس ﴿٢﴾ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ﴿٣﴾

27:1: Ta Seen. These are verses of the Quran, the Enlightened Book.

These are the verses of the Quran, the Enlightened Book.

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٤﴾

27:2: Guidance and glad tidings for the believers.

In this Book there is guidance and glad tidings for the believers. The explanation for this can be found in Surah 2 (Al-Baqarah) verse 2 and at the beginning of Surah 31 (Luqman).

Reference Surah 2 (Al-Baqarah) Verse 2;

هُدًى لِّلْمُتَّقِينَ ۝٢

Reference Surah 31 (Luqman) Verse 3;

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ۝٣

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ۝٣

27:3: Those who establish prayers and give charity (Zakat) and believe in the hereafter.

Those who are firm upon their beliefs, establish their prayers, give charity and have complete belief in the hereafter. They are the ones who know their responsibilities.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ۝٤

27:4: Indeed, for those who do not believe in the hereafter, We have made their deeds attractive to them, so they wander (blindly).

Indeed, for those who do not believe in the hereafter, We have made their deeds attractive to them and so they wander blindly. These people are playing into the hands of Satan.

أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْآخَسِرُونَ ۝٥

27:5: These are the people for whom there will be a severe torment, and in the hereafter they will be the losers.

There will be a severe torment for these people, and in the hereafter they will be the greatest losers.

وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنِّ حَكِيمٍ عَلِيمٍ ۝٦

27:6: And indeed, you receive the Quran from the One Who is All-Wise, All-Knowing.

O Prophet (SAW)! You should not pay attention to these liars. But be thankful to Allah (SWT), Who is the All-Wise and All-Knowing, and has revealed the Quran upon you.

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا ۖ سَاتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشَهَابٍ مِّن سَمَاءٍ لَّعَلَّكُمْ تَصْطَلُونَ ۝٧

27:7: When Musa said to his wife, "I have seen a fire. Soon I will bring news to you from it, or will bring you a burning torch to warm yourself."

Musa (AS) was going from Madyan to Egypt with his wife, and the weather was very cold. And due to the darkness it was difficult for them to find their way. Musa (AS) saw a fire and said it appeared as though there was someone there. He said he would find out and return or he would bring back a burning torch so that his wife could warm herself. This incident has been explained in Surah 20 (Ta Ha) verse 10.

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا ۗ وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾

27:8: So when he came near to it, he was called, "Blessed is the One who is in the fire, and whoever is around it. And Highly Exalted is Allah, the Lord of the Worlds."

When he reached the fire, he was called, "Blessed is He who is in the fire, and whoever is around it". This could be referring to the angels or Musa (AS) himself. The voice continued, "And Allah (SWT) is Highly Exalted and Lord of the Worlds". Exalted means He is free from physical form and not inside or a part of anything.

يُمُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿١١﴾

27:9: "O Musa! Indeed, I am Allah, the Almighty, the All-Wise."

Allah (SWT) says, "Indeed, I am Allah (SWT), the Almighty and the All-Wise". The explanation for this can be found in Surah 20 (Ta Ha).

وَأَلْقِ عَصَاكَ ۗ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ ۗ يُمُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ ﴿١٢﴾

27:10: "And put down your staff." Then he saw it moving, as if it was a snake, he turned his back to it and did not look behind. "O Musa! Do not be afraid! Indeed, Prophets do not fear in My presence."

And Musa (AS) was told, "Throw your staff down onto the ground". Then Musa (AS) saw it moving like a snake. Musa (AS) turned his back to it and did not look behind. A voice was heard, "O Musa! Do not be afraid! Indeed, in my presence My Prophets do not fear". The fear Musa (AS) felt was a natural fear and it does not go against the rank of prophethood. The friends of Allah (SWT) only fear Allah (SWT) in their hearts.

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١٣﴾

27:11: "Except him who did wrong and afterwards changed evil into good. Then Indeed I am All-Forgiving, Most Merciful."

If a pious person does something wrong by mistake, he will fear Allah (SWT). And if he then repents and changes his evil into good, then he will find Allah (SWT) All-Forgiving, All-Merciful.

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضًا مِنْ غَيْرِ سُوءٍ ۗ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۗ إِنَّهُمْ

كَانُوا قَوْمًا فَسِقِينَ ﴿١٢﴾

27:12: "And put your hand into the opening of your garment, it will come out white unblemished. These are the nine signs to Pharaoh and his people. Indeed they are disobedient people."

Allah (SWT) says to Musa (AS), "Put your hand into the opening of your garment, and it will come out white without blemishes". This was the second miracle given to Musa (AS) from the other nine miracles mentioned in Surah 17 (Al-Isra) verse 101.

Reference Surah 17 (Al-Isra) Verse 101;

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسَأَلَ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يُمُوسَى
مَسْحُورًا ﴿١٢١﴾

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٢٢﴾

27:13: When Our enlightened signs came to them, they said, "This is clearly magic."

When Musa (AS) went to Pharaoh and his people with the nine signs, they said, "This is clearly magic and you are a magician."

وَجحدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۗ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٢٣﴾

27:14: And they denied them out of injustice and haughtiness, though in their inner selves (hearts) they believed it. See then how was the end of the corruptors.

They actually believed the signs, but due to their arrogance and stubbornness they denied them. And after that they drowned in the Qulzam sea.

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا ۗ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ
الْمُؤْمِنِينَ ﴿١٢٤﴾

27:15: And indeed We gave knowledge to Dawud and Sulayman, and they said, "All praises are for Allah, Who has favoured us over his many believing servants."

We gave Dawud (AS) and Sulayman (AS) knowledge. Including knowledge of prophethood and other types of skills such as understanding the language of birds and the knowledge to make decisions. Dawud (AS) was thankful to Allah (SWT) and praised Him saying, "He has favoured us over many of his believing servants". Dawud (AS) did not say all believing servants, but said many believing servants. This is because the Prophet (SAW) has been favoured over all believers.

وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأَوْتِينَا مِنْ كُلِّ شَيْءٍ ۗ إِنَّ هَذَا

لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾

27:16: And Sulayman inherited Dawud, and he said, "O people! We have been taught the speech of birds, and we have been given everything. Indeed, this is a clear favour."

Dawud (AS) had other sons but only Sulayman (AS) became the inheritor of his prophethood and kingdom. He was thankful to Allah (SWT) for this favour and praised Allah (SWT) and said, "He has bestowed many favours upon me and He has taught me the language of the birds". He mentioned the birds in particular because they would fly over him and follow him wherever he went.

وَ حُشِرَ لِسُلَيْمَانَ جُنُودَهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾

27:17: And gathered together was an army for Sulayman from among jinn and humans and birds and they were organised in rows.

When Sulayman (AS) intended to make a journey, jinn, humans and birds would travel with him. First they would be divided into groups and then they would march along with him like an army.

حَتَّىٰ إِذَا اتَّوَا عَلَىٰ وَادِ النَّمْلِ ۖ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ ۚ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ ۖ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

27:18: Until they reached the valleys of the ants, a female ant said, "O ants! Enter your homes, so that you are not trampled on by Sulayman and his army, while they do not perceive it."

When Sulayman (AS) and his army reached the valley of the ants, the leader of the ants told the other ants, "Enter your homes, so that you are not crushed by Sulayman (AS) and his army, while they may not realise it". Some people say they were not ants but people of the valley of ants (Naml). But this does not make sense because people would know if they were about to crush other people. The Quran clearly states that they may do this while they do not perceive it. How can people crush other people without perceiving it?

فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وِلْدَانِي وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

27:19: Then he smiled at her words and laughed, and said, "O my Lord! Enable me to be thankful for Your favour that You have bestowed on me and my parents, and to do good deeds that please You, and include me by Your Mercy among Your righteous servants."

Sulayman (AS) laughed when he heard the ant speak. What amazing miracles Allah (SWT) has bestowed upon his beloved servants. Hearing this, Sulayman (AS) prayed, "O Lord! You have favoured me and my parents, so enable me to do good deeds that please You, and with Your Mercy place me with your righteous people, and enter me into heaven". From this we learn

that entering heaven shall be entirely at the Mercy of Allah (SWT).

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ ۗ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾

27:20: And he reviewed the birds and said, "How is it that I do not see the Hoopoe, or is he among the absent?"

Sulayman (AS) was attending to the birds and he saw that the Hoopoe was missing. He said, "How is it that I do not see the Hoopoe, or is he absent?"

لَا عَذْبَئِنَّهُ عَذَابًا شَدِيدًا أَوْ لَا أَدْبَحْتَهُ أَوْ لِيَأْتِيَنَّيَ بِسُلْطَنٍ مُّبِينٍ ﴿٢١﴾

27:21: "I will surely punish him severely, or I will slaughter him, unless he brings me clear evidence."

I will punish him severely or I will slaughter him, or he should bring proof and a reason for his absence. Sulayman (AS) would make the birds do various tasks. This could mean that Hoopoe was needed for some particular work.

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَأٍ بِنَبَأٍ يَقِينٍ ﴿٢٢﴾

27:22: So he was not absent for a long time, then he said, "I have encompassed that which you have not encompassed, and I have brought news from the city of Saba (Sheba)."

The Hoopoe returned quickly and said, "I have brought you news from the city of Saba (Sheba)". Saba was a city in Yemen.

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾

27:23: "Indeed, I found a woman ruling over them, and she has been given everything, and her thrown is great."

The city of Saba (Sheba) was ruled by a woman and she was called Bilqis. She was the Queen of Saba (Sheba) now known as Yemen. She was given all things she needed, and her great thrown was beautifully adorned.

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

27:24: "I have found her and her people prostrating to the sun instead of Allah, and Satan has made their actions pleasing to them, so he has averted them from His way, and they are not guided."

I have found these people committing acts of polytheism. They prostrate to the sun instead of Allah (SWT). Satan has made their actions pleasing to them and he has averted them from the straight path, and so they cannot find guidance.

﴿٢٥﴾ أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

27:25: "Why do they not prostrate to Allah, He who brings forth what is hidden from the skies and the earth, and He knows whatever you conceal and whatever you reveal."

Why do they not prostrate to Allah (SWT)? What is stopping them from worshipping Allah (SWT)? He Who brings forth that which is hidden in the skies and the earth. This is referring to souls that were hidden in the skies and are then bought into existence every day, in the form of life. And vegetation, crops, metals, gold and silver from the ground. His knowledge encompasses everything. He knows whatever you try to conceal.

﴿٢٦﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

27: 26: "Allah! There is no deity except Him, Lord of the Great Throne."

There is no deity except Allah (SWT), Lord of the Great Throne.

This is the 8th verse of prostration (sajdah) in the Quran.

The Holy Quran contains 14 verses of prostration, in which it is obligatory to prostrate (make a sajdah) at the end of either reading or listening to the verse.

﴿٢٧﴾ قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ

27:27: He said, "We will soon see if you speak the truth or you are one the liars."

After hearing the Hoopoe speak, Sulayman (AS) said, "We will soon find out if you are telling the truth or if you are a liar."

﴿٢٨﴾ اذْهَبْ بِكِتَابِي هَذَا فَاَلْقِهِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ

27:28: "Take this letter of mine and deliver it to them, then see what answer they give."

Sulayman said, "Take this letter of mine and give it to them. Then stand aside and listen to what they say and bring back the answer to me."

﴿٢٩﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ

27:29: She said, "O leaders! Indeed, a very noble letter has been delivered to me."

Queen Bilqis said to her leaders, "Indeed, a very noble letter has been delivered to me."

﴿٣٠﴾ إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

27:30: "Indeed it is from Sulayman, and says, "In the name of Allah, The Most Beneficent, The Most Merciful."

Bilqis said the letter has been written by Sulayman (AS) and it says, "In the name of Allah (SWT), The Most Beneficent, The Most Merciful."

أَلَا تَعْلَمُونَ عَلَىٰ وَأَتُونِي مُسْلِمِينَ ﴿٢٧١﴾

27:31: "And do not be arrogant with me, but come to me in submission as believers."

She read from the letter, "Do not be arrogant with me, but come to me in submission as believers."

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا أَفْتُونِي فِي أَمْرِي ۚ مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُون ۚ ﴿٢٧٢﴾

27:32: She said, "O leaders! Answer me in my matter. I will not decide until you advise me."

After reading the letter, Queen Bilqis said to her leaders, "Answer me in my matter, I will not decide until you advise me."

قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ ۗ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ ﴿٢٧٣﴾

27:33: They said, "We are strong and powerful in battle, and the command is from you, so see what you will command."

Her leaders said to her, "We are strong and powerful in the battlefield, and we are waiting for your command. We will follow whatever you decide."

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَآةَ أَهْلِهَا آذِنًا ۗ وَكَذَٰلِكَ يَفْعَلُونَ ﴿٢٧٤﴾

27:34: She said, "Indeed, when kings enter a city they ruin it, and they humiliate its honoured people, and this is what they do."

Bilqis did not become emotional after hearing the leaders, but she calmly said, "When kings enter a city they ruin it and humiliate its honoured people". She knew that they could not succeed against Sulayman (AS's) army.

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٢٧٥﴾

27:35: "And I will send gifts to them, and I will see what the messengers return with."

She said, "I will send them gifts, and I will see what they return with". So she sent many gifts to see what Sulayman (AS) liked the most.

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَ بِمَالٍ ۗ فَمَا آتَىٰ اللَّهَ خَيْرٌ مِّمَّا آتَىٰكُمْ ۚ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٢٧٦﴾

27:36: When they came to Sulayman, he said, "Do you provide (help)? But what Allah has given me is better than what he has given you. Rather it is you who are pleased with your gifts."

When Bilqis's messengers took the gifts to Sulayman (AS), Sulayman (AS) said "You try to please

me by giving me these worldly gifts, do you think of me like a king. That which my Lord has provided me is far better than your gifts. I will not be satisfied until you surrender to the command and rule of Allah (SWT)".

إَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾

27:37: "Turn back to them, indeed we will bring to them our forces, and they will not be able to face it, and we will surely drive them out with humiliation, and they will be disgraced."

Sulayman (AS) said "Go back, we will bring to them our forces which they will not be able to face. You will be humiliated and disgraced. Rather than accepting our invitation to the religion of Islam, you attempt to bribe us with gifts".

قَالَ يَا أَيُّهَا الْمَلَأُوْا أَيُّكُمْ يَأْتِيَنِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾

27:38: He said, "O leaders! Who from you will bring her throne to me, before they come to me as Muslims?"

He said, "O people of the assembly! Who will bring me the throne of Bilqis, before she comes to me with her people as Muslims?"

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ ۖ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

27:39: A powerful one from the jinn said, "I will bring it to you before you rise from your place. And I am surely strong and trustworthy for this work."

A powerful one from the jinn said, "I will bring it to you before you finish this meeting." He claimed to be trustworthy and powerful enough for the task. He said he was trustworthy because there were many jewels embedded in the throne.

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۗ فَلَمَّا رَأَاهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي ۗ لِيَبْلُوَنِي ۖ أَشْكُرَ أَمْ أَكْفُرُ ۗ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾

27:40: Someone who had knowledge of the Book said, "I will bring it to you before you blink your eye." And when Sulayman saw it placed before him, he said, "This is from the favour of my Lord to test me whether I am grateful or ungrateful. And whoever is grateful his gratitude is only for himself. And whoever is ungrateful then indeed My Lord is Self-Sufficient, Most Generous."

Sulayman (AS's) companion and minister was called Asif bin Barkhiya and he had knowledge of the Book. He had knowledge of the scriptures revealed by Allah (SWT), and he also knew the effects of the names and attributes of Allah (SWT). He said, "I will bring you the throne before you can blink your eye". It is obvious that this can only be done by Allah (SWT's) power, which He had given him. The throne was guarded by the people and it was secured in a room in

Palestine. Asif bin Barkhiya brought the throne before Sulayman (AS) before the blink of an eye. There is Ahadees that states that Allah (SWT) becomes the eyes and ears of those who continuously draw nearer to Him. This Ahadith can be found in Sahih al-Bukhari; Forty Hadith Qudsi. In order to bring something one must go to retrieve it. And so he must have seen the location of the throne and went to retrieve it, without moving from where he stood. He did this all within the blink of an eye. When Sulayman (AS) saw the throne he said, "This is from the favour of my Lord to test me whether I am grateful or ungrateful. And whoever is grateful his gratitude is only for himself. And whoever is ungrateful then indeed My Lord is Self-Sufficient, Most Generous."

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرَ أَتَهْتَدِيَّ أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٢٧٤١﴾

27:41: He said, "Disguise her throne for her and we will see whether she will understand or will be of those who do not understand."

After the arrival of the throne, Sulayman (AS) said, "Disguise her throne, so that we can see whether she will recognise it or not."

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ ۖ قَالَتْ كَأَنَّهُ هُوَ ۗ وَأَوْتَيْنَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٢٧٤٢﴾

27:42: So when she arrived, it was said, "Is your throne like this?" She said, "It seems as though it is. And We were given knowledge before it, and we have already submitted (to Allah)."

So when she arrived she was asked, "Is your throne like this?" She said, "It seems as though it is". She said this because the throne had been slightly altered and she was not sure. She said, "I already knew that Sulayman (AS) is not a king but a Prophet of Allah (SWT), and this is the reason we have submitted to Allah (SWT)."

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ ۖ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٢٧٤٣﴾

27:43: And that which she used to worship besides Allah had stopped her (from Islam), indeed she was from the disbelieving people.

A meaning of this verse could be that she was hindered from accepting Islam due to the idols and sun she worshipped in the past. Another meaning could be that Sulayman (AS) stopped her from worshipping idols and the sun and told her to accept Islam.

قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا ۖ قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ ۖ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢٧٤٤﴾

27:44: It was said to her, "Enter the palace." But when she saw it, she thought it was deep water and uncovered her shins. He said, "Indeed, it is a floor made of glass." She said, "O My Lord! I have surely been unjust to myself, and I believe with Sulayman in

Allah, Lord of the Worlds.”

Sulayman (AS) invited her to enter the palace. The floor of this palace was made of glass. When Bilqis walked over it she saw her own reflection and thought it was water. She uncovered her shins to stop her clothes from getting wet. When she learned the truth she accepted her mistakes and declared herself as a believer, she said, “I believe with Sulayman (AS) in Allah (SWT), Lord of the worlds.”

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٢٥﴾

27:45: And indeed, We sent to Thamud their brother Saleh, “Serve Allah”, and then they became two arguing groups.

We sent their brother Saleh (AS) to the people of Thamud. Saleh (AS) told the people, “Worship Allah (SWT)”. Upon which the people became two quarrelling groups. The weak ones accepted the faith and believed while the arrogant ones who were rich remained disbelievers. Details of this can be found in Surah 7 (Al-A’raf) verse 77.

Reference Surah 7 (Al-A’raf) Verse 77;

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصَلِحُ آئِنَّا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٢٦﴾

قَالَ يَقَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۗ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٦﴾

27:46: He said, “O my people! Why do you hasten to do evil before good? Why do you not ask for forgiveness from Allah, so that you may receive mercy?”

Saleh (AS) said, “O my people! Who do you hasten to do evil before good? Why do you not ask for forgiveness so you may be forgiven?”

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ ۗ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٢٧﴾

27:47: They said, “We think of you and those with you as a bad omen.” He said, “Your omens are with Allah, but rather you are a people being tested.”

The people said, “We think you and your companions are a bad omen. Since you have divided us into groups, there is fighting in every household and there is drought everywhere”. Saleh (AS) answered them, “This is not because of me, but due to your own evil deeds. This is a trial for you so that you may change yourselves.”

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٢٨﴾

27:48: And in the city there were nine youths causing mischief in the land, and they were not guiding others.

There was a group of nine youths in the city who may have been the leaders of nine tribes. And they would always cause mischief between the people and they were not guiding them to the right path.

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصٰدِقُونَ ﴿٢٩﴾

27:49: They said, "Take an oath by Allah that we will attack him and his family by night, and then we will say to his heirs, 'We were not present at the destruction of his family, and we are truthful'."

The people decided and took a firm oath that they would attack and kill Saleh (AS) and his family in the middle of the night. They decided that when people asked how it happened they would say, "We were not present when they were killed, and we are truthful."

وَمَكْرُومًا مَّكْرًا وَمَكْرِنًا مَّكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٣٠﴾

27:50: And they plotted a plan, and We plotted a plan, and they did not perceive it.

They plotted a plan. And Allah (SWT) says, "We plotted a plan", and this is how We repaid their plan.

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ ۗ أَنَا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٣١﴾

27:51: Then see the outcome of their plan. Indeed, We destroyed them and their people, all of them.

Then see the outcome of their evil plan. We destroyed all of the planners and their supporters' altogether.

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

27:52: So those are their houses, desolate, because of the wrong they had done. Indeed, in this is a sign for the people who know.

Their houses have collapsed due to their wrongdoings. Indeed, in this incident there is a sign for the people of knowledge.

وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٣٣﴾

27:53: And We saved those who believed and remained righteous.

And We saved those who believed and were righteous. When Allah (SWT) wants to punish the disbelievers He destroys them. And those who are on the right path are saved by Him.

وَلَوْ طَآءَفَ لِقَوْمِهِ أَتَانُونَ الْفٰحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٣٤﴾

27:54: And when Lut said to his people, "Do you commit immorality, while you see?"

Lut (AS's) people lived in Sadum (Sodom) and Amooriya (Gomorrah) and were committing immorality. This incident has been explained in Surah 7 (Al-A'raf) verse 80.

أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٢٥٥﴾

27:55: "So do you go near men with desire instead of women? Rather you are nation of ignorant people."

Lut (AS) said to them, "You leave women and go near men to fulfil your desires. How ignorant and foolish you are."

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٢٥٦﴾

27:56: The response of his people was only to say, "Expel the family of Lut from our city. Indeed, they are people who are pure."

The people of Lut (AS) had no answer for what Lut (AS) had said to them. Except that they said, "Expel Lut (AS) and his family, as they think they are very pure."

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۗ قَدَرْنَا مِنَ الْغَيْرِينَ ﴿٢٥٧﴾

27:57: So We saved him and his family, except for his wife. We estimated that she was to be of those who remained behind."

We saved Lut (AS) and the believers who were with him, which was just one family. As mentioned in Surah 51 (Ad-Dhariyat) verse 36. Except his wife who was destined to be destroyed with the wrongdoers, because she was their helper and supporter.

Reference Surah 51 (Ad-Dhariyat) Verse 36;

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٢٥٨﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿٢٥٩﴾

27:58: And We rained down upon them a rain, and evil was the rain of those who were warned.

We rained upon them a rain of stones, which destroyed their city. This was a most evil rain, about which they had been warned by their Prophet.

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ مَّا يُشْرِكُونَ ﴿٢٦٠﴾

27:59: Say, "Praise be to Allah, and peace be upon His servants whom He has chosen. Is Allah better or those they associate with Him?"

Say, "All praises are for Allah (SWT), Who is the Creator of everything and those who are worthy of praise. All praises are only for Allah (SWT), and peace and blessings be upon His beloved and chosen servants". This means the Prophets He has chosen for the guidance of mankind. So who is better to worship, Allah (SWT) or what they associate with Him?"

Part 20

أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً ۖ فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ ۚ
مَا كَانَ لَكُمْ أَنْ تُثْبِتُوا شَجَرَهَا ۗ ؕ إِنَّ اللَّهَ مَعَ الَّذِينَ يَتَذَكَّرُونَ ۗ وَيَعْدِلُونَ ۗ ﴿٢٠﴾

27:60: Or the One Who has created the skies and earth and sent down water for you from the skies? So We grew colourful gardens with it. It was not possible for you to grow these trees. Is there a deity with Allah? No, but they are a people who ascribe equals.

Who has created the skies and the earth for you and sent down water from the sky? Indeed, it is Allah (SWT). Allah (SWT) grew beautiful gardens, and created sustenance for you with that water. All of this has been done by Allah (SWT) alone. He has no partners. Allah (SWT) has created everything without any associates, why then should we associate partners with Him in His worship?

أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوِيسًا وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ ؕ إِنَّ اللَّهَ مَعَ الَّذِينَ لَا يَعْلَمُونَ ۗ ﴿٢١﴾

27:61: Or Who has made the earth stable and made rivers flow through it and made mountains for it, and placed a barrier between the two seas? Is there a deity with Allah? No, but most of them do not know.

Who has made the earth stable, and made rivers flow through it and set firm mountains for it, and made a barrier between the two seas?

Reference Surah 29 (Al-Ankabut) Verse 63;

وَلَيْنِ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ ۗ قُلِ الْحَمْدُ لِلَّهِ ۗ
بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۗ ﴿٢٢﴾

There is no one except Allah (SWT) who could create and maintain such a system. How then can we associate partners with Him? The disbelievers and polytheists are doing this due to their ignorance and arrogance, and most of them do not understand.

أَمْ مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ ؕ إِنَّ اللَّهَ مَعَ الَّذِينَ
قَلِيلًا مَا تَذَكَّرُونَ ۗ ﴿٢٣﴾

27:62: Or Who answers the call of the desperate one when he calls upon Him, and removes affliction and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember!

Who listens to and answers the call of the desperate one? Who is it that removes affliction and problems? Please see Surah 6 (Al-Anam) verse 17, Surah 17 (Al-Isra) verse 67 and Surah 27 (An-

Naml) verse 53 for the explanation of this verse. Allah (SWT) has made prayer a means of removing affliction. When we face difficulties and try finding solutions in all places, we soon realise there is no means of help, we then turn to Allah (SWT). We remember Him in difficulties, why do we not remember Him in times of ease. He has made you inheritors of the land, one after the other. People come and go, one day your turn will come too. Now the test is yours. Can there be a deity other than Allah (SWT), Who has created everything and done everything for you? But only a few remember this.

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيْحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ ءَأَلِهٌ مَّعَ
اللَّهِ ۗ تَعْلَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٥٣﴾

27:63: Or Who guides you through the darkness of the land and sea, and Who sends the wind as glad tidings before His Mercy? Is there a deity with Allah? Exalted is Allah above what they associate with Him.

It is only Allah (SWT) Who has given light to the stars, with which we are guided through the darkness of the land and sea. And Who is it that sends the wind as glad tidings before the rain. His Mercy descends as rain and flourishes the land. Is there a deity with Allah (SWT) who can do this? Why then do you associate partners with Him?

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ ءَأَلِهٌ مَّعَ اللَّهِ ۗ قُلْ هَانُوا
بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿٥٤﴾

27:64: Or Who began creation and then will repeat it, and Who provides you sustenance from the skies and earth? Is there a deity with Allah? Say, "Bring your evidence if you are truthful."

Who began creation in the first instance, and who will repeat it again? It is He Who created us first and He will create us again. And who is it that gives you sustenance from the skies and the earth? This means that rain falls from the skies as water and nourishes the land, and this water helps the crops grow and provide sustenance to all of us. Is there a deity other than Allah (SWT) who can do this? Bring your proof if you have any evidence.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۗ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٥٥﴾

27:65: Say, "None in the skies and the earth knows the unseen except Allah, and they do not perceive when they will be resurrected."

O Prophet (SAW)! Say to them, "There is no one in the skies and the earth who knows the unseen except Allah (SWT)". Everything is owned by Allah (SWT), and He has knowledge over everything, and He encompasses everything. Prophets and friends of Allah (SWT) only know what Allah (SWT) has told them. No one knows when they will be resurrected again. People cannot perceive when the Day of Judgement will arrive.

بَلْ اَدْرَاكَ عِلْمُهُمْ فِي الْاٰخِرَةِ ۗ بَلْ هُمْ فِي شَكٍّ مِنْهَا ۗ بَلْ هُمْ عَنْهَا عَمُوْنَ ۙ ﴿٦٦﴾

27:66: Rather their knowledge cannot reach to the hereafter. Rather, they are in doubt about it. Rather, they are blind about it.

Rather, their knowledge concerning the hereafter is incomplete. They are in doubt about it and they are blind concerning it.

وَقَالَ الَّذِيْنَ كَفَرُوْا اِذَا كُنَّا تُرَابًا وَّ اٰبَاؤُنَا اَيْنَا لَمُخْرَجُوْنَ ۙ ﴿٦٧﴾

27:67: And those who disbelieve said, "When we and earlier forefathers become dust, will we indeed be brought out?"

And the disbelievers doubt and say, "When we and our forefathers become dust and bones, will we be resurrected again from the dust?"

لَقَدْ وُعِدْنَا هٰذَا نَحْنُ وَاٰبَاؤُنَا مِنْ قَبْلُ ۗ اِنْ هٰذَا اِلَّا اَسْطِيْرُ الْاَوَّلِيْنَ ۙ ﴿٦٨﴾

27:68: "And indeed we have been promised this, we and our forefathers earlier. This is nothing but tales of the former (peoples)."

The disbelievers say, "This promise has been given to us and our forefathers, and these are fables being repeated". But in reality they are false.

قُلْ سِيْرُوْا فِي الْاَرْضِ فَانظُرُوْا كَيْفَ كَانَ عٰقِبَةُ الْمُجْرِمِيْنَ ۙ ﴿٦٩﴾

27:69: Say, "Travel in the land and see the outcome of the criminals."

O Prophet (SAW)! Tell them to travel in the land and see what happened to the earlier criminals. Their prophets warned them of their Lords punishment for their wrongdoings. They did not obey, and so Allah (SWT) destroyed them. And so the Day of Judgement shall arrive.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِيْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ ۙ ﴿٧٠﴾

27:70: And do not grieve for them, nor be distressed by what they plot.

O Prophet (SAW)! Your job is to warn them, which you have done. So do not grieve if they do not obey, and do not be distressed by their plans. Allah (SWT) will deal with them Himself.

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدٰنِ كُنْتُمْ صٰدِقِيْنَ ۙ ﴿٧١﴾

27:71: And they say, "When will this promise be fulfilled, if you are truthful?"

And the disbelievers say, "When will this promise of Judgement Day be fulfilled? Bring it forth now if you are telling the truth."

قُلْ عَسٰى اَنْ يَّكُوْنَ رَدْفٌ لَّكُمْ بَعْضُ الَّذِيْ تَسْتَعْجِلُوْنَ ۙ ﴿٧٢﴾

27:72: Say, "Perhaps some of that for which you hasten to is close behind you."

O Prophet (SAW)! Tell them that which they ask for may be right behind them. Some of the small signs have already happened at the Battle of Badr, and the major signs will also arrive at their appointed time.

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٤٤﴾

27:73: And surely, your Lord is the Possessor of bounty for the people, but most of them are not grateful.

It is Allah (SWT's) favour that the punishment has not already come to you. Allah (SWT) gives people time so that they may change and be grateful to Him. But they go against it and do wrong and then are also ungrateful.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٤٥﴾

27:74: And indeed, your Lord knows what their chests conceal and what they reveal.

And indeed, your Lord fully knows what they hide in their hearts and what they reveal.

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٤٦﴾

27:75: And there is nothing hidden within the skies and the earth except that it is written in a clear Book.

Allah (SWT) knows the unseen of the skies and the earth. Allah (SWT) knows that which already exists, and He also knows that which does not yet exist and is hidden from the eyes of the people. Allah (SWT) has registered everything in an Enlightened Book (Tablet). Allah (SWT's) Knowledge is unlimited and goes beyond our comprehension.

إِنَّ هَذَا الْقُرْآنَ يَفُضُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٤٧﴾

27:76: Indeed, this Quran describes about the Children of Israel, most of what they used to differ over.

The Quran describes the things the Children of Israel used to dispute over.

وَإِنَّهُ لَهْدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٤٨﴾

27:77: And indeed, it is guidance and mercy for the believers.

The Quran is a guide for the Children of Israel and others who believe. The Quran is a guide for all mankind, but only the believers attain guidance.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٤٩﴾

27:78: Indeed, you Lord will judge between them by His command. And indeed your Lord is Almighty, All- Knowing.

Allah (SWT) will judge between them by His command. Those who ask when the punishment will arrive should know that it will come at its appointed time. Your Lord is Almighty and All-Knowing.

فَتَوَكَّلْ عَلَى اللَّهِ ۖ إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ ﴿٧٩﴾

27:79: So rely on Allah. Indeed, you are upon the clear truth.

O Prophet (SAW)! Trust in your Lord and leave all your matters with Him. Do not worry about those who are against you and those who deny you. You are upon the clear truth.

إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾

27:80: Surely, you cannot make the dead hear, nor can you make the deaf hear your call when they have turned their backs retreating.

There is no point in calling to a dead person, or calling to a deaf person behind their back, because they will not hear you. This is the same for these walking dead. Their hearts have died and their ears do not want to hear the truth.

وَمَا أَنْتَ بِهَادِي الْعُمْيِ ۖ عَنْ ضَلَّتِهِمْ ۖ إِن تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾

27:81: And you cannot guide the blind away from their error. You cannot make them hear except those who believe in Our verses, so they are Muslims (submitting to Allah).

O Prophet (SAW)! You cannot guide those who are blind and whose hearts cannot accept the truth. Their ears do not want to listen to the truth. Guidance can only come to those who want to receive it. Only those who believe in the verses of Allah (SWT) and submit to Him attain guidance.

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ ۚ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

27:82: And when the Word is fulfilled upon them, We will bring forth an animal from the earth for them who will tell them that the people did not believe in Our verses.

One sign of the Day of Judgement is that an animal will emerge out of the earth who will speak to the people, and the sun will rise from the west. This will happen due to the denial of the verses of Allah (SWT). Those who did not believe in the words of the prophets will see this on that Day.

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

27:83: On that Day We will gather a group of those who denied Our signs from every nation, and they will be set in groups.

All people will be gathered together on the Day of Judgement. Those who denied the verses

will be separated. As mentioned in Surah 36 (Ya Sin) verse 59.

Reference Surah 36 (Ya Sin) Verse 59;

وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾

حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُم بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَا دَأْبُكُمْ تَعْمَلُونَ ﴿٦٠﴾

27:84: Until, when they arrive, He will say, "Did you deny My verses and not comprehend them with knowledge, or what were you doing?"

Everyone will be questioned on the Day of Judgement by Allah (SWT), Did you not see My signs? Why did you not think with knowledge? You rejected My verses. If this was not the case then what were you doing?

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٦١﴾

27:85: And the Word will befall them for their wrongdoings, and they will not be able to speak.

Allah (SWT's) decree will be fulfilled and they will not be able to make excuses, nor will they be able to speak.

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٢﴾

27:86: Do they not see that We made the night so they may rest in it and the day so they can see. Indeed, in this are signs for those who believe.

Everything in the universe proves the characteristics of Allah (SWT). If they had thought about the day and night they would have understood. We made the night so that they may rest therein, and the day so that they may see. There are many signs in this for the believing people.

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَرَعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۗ وَكُلُّ أَتَوْهُ

ذَخِيرِينَ ﴿٦٣﴾

27:87: And the Day the horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified, except whom Allah wills. And all shall come to Him humbled.

And all of creation will be terrified and die of fear on the Day the Horn is blown. Then the horn will be blown again and all creation will arise again terrified. Some people will be saved from that terrifying moment by the will of Allah (SWT). It is possible that this will include prophets, martyrs, the righteous and angels. All of creation will be gathered before Allah (SWT), humbled.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۗ صُنِعَ اللَّهُ الَّذِي أَنْقَضَ كُلَّ شَيْءٍ ۗ إِنَّهُ

خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾

27:88: And you will see the mountains, thinking them to be firmly fixed, but they will pass by like clouds, the Work of Allah Who perfected all things. Indeed, He is All-Aware of what you do.

You are able to see the mountains stable and secure in their positions, stopping the earth from swaying. But on the Day of Judgement they will be like cotton and clouds of rain in the sky. This is because the land mass of the earth will be changed. At that time, the earth will be given a shape according to the situation. It will be a plain barren land called Maidaan-e Mahshar; land of doomsday, a place where all mankind will be resurrected and assembled. It is Allah (SWT's) Uniqueness that He has created everything perfect and He knows all their movements. He knows your actions and He is All-Knowledgeable. Everyone will be dealt with justly and everyone will be recompensed for their actions.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا ۖ وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ ﴿٨٩﴾

27:89: Whoever comes with a good deed will have (a reward) better than it, and they will be safe from the terror of that Day.

Those who bring good deeds, whose scales are heavier with good deeds, or have so many good deeds that they will not need to be weighed, they will be saved from the great fear of that Day.

Reference Surah 21 (Al-Anbiya) verse 103;

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ ۗ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾

27:90: And whoever comes with an evil deed, their faces will be overturned into the fire. "Are you recompensed except for that which you used to do?"

And those who come with evil deeds, will be upon their faces in the dark, and will be thrown in to hellfire. They will be told that they have been recompensed for what they have done. No one will be treated unjustly or unfairly.

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾

27:91: "I have only been commanded to worship the Lord of this city, Who has made it sacred, and to Whom everything belongs, and I am commanded to be from among the Muslims (who submit to Allah)."

I have only been commanded to worship the Lord of this great and honoured city. He Who is the Lord of all the Worlds. This city has been given greater importance because it contains the House of Allah (SWT) (Baitullah Sharif). And so it has been given a great and honoured title. It is forbidden to kill or harm anyone, or even cut down trees in this city. Everything belongs to Allah (SWT) and is functioning according to His commands and authority. And I have been commanded to be of the submitters (Muslims).

وَأَنْ أَتْلُوا الْقُرْآنَ ۚ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ

﴿١١﴾

27:92: "And I recite the Quran." And whoever is guided is only guided for his own self, and whoever strays, say, "I am only one of the warners."

I have been commanded to remain with the believers (righteous) who are loyal. To stay upon the straight path, guided by Allah (SWT) and the Quran. And to guide people through the recitation of the Quran, so that they may also remain upon the right path. And whosoever is guided is guided for his own self, meaning he will only receive the benefit, and only those who seek guidance will receive it; مَنْ يُنِيبُ – those who seek. And whosoever goes astray; from this we learn that those who play into the hands of Satan are not misled by Allah (SWT), but Allah (SWT) leaves those who go astray or are misled. O Prophet (SAW)! Tell them your work is to warn them, call to them, which you have done with great responsibility.

وَقُلِ الْحَمْدُ لِلَّهِ سِيرَ يَكُمُ آيَتِهِ فَتَعْرِفُونَهَا ۗ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢﴾

27:93: And say, "Praise belongs to Allah. He will show you His signs, and you will recognise them. And your Lord is not unaware of what you do."

In the hereafter you will realise that the prophet of Allah (SWT), Prophet (SAW) was telling the truth. And Your Lord is not unaware of your deeds.

**Chapter/Surah 28: Al-Qasas
(Revealed in Makkah, contains 88 verses, 9 Ruku)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT), the Most Beneficent, the Most Merciful.

طَسَمَ ﴿٢﴾

28:1: Ta Seen Meem.

These are special letters known as Haroof Muqqattaat and they have been explained earlier.

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢٨﴾

28:2: These are verses of the clear Book.

These are verses of the clear Enlightened Book, in which there is no doubt. If you do not understand a verse then find a similar verse in another part of the Quran, and read both verses together. The meaning will then become clear to you.

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٢٩﴾

28:3: We recite to you some of the news of Musa and Pharaoh with the truth for a people who believe.

O Prophet (SAW)! We inform you of the true incident of Musa (AS) and Pharaoh. The knowledge of this incident proves the prophethood of the Prophet (SAW), because this incident occurred centuries earlier and cannot be known without revelation.

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يَتَّبِعُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴿٣٠﴾

28:4: Indeed, Pharaoh exalted himself in the land and divided its people into factions, oppressing a group among them, slaughtering their sons and keeping their females alive. Indeed, he was among the mischief makers.

Pharaoh was causing mischief in Egypt. He was oppressing and being unjust. He had turned the people into two groups (factions). One group was his family and the other was the Children of Israel, who was a weak group. Pharaoh slaughtered the sons of the Children of Israel and kept the females alive for his immoralities; causing mayhem and chaos in the land.

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُّوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٣١﴾

28:5: And We wanted to favour those who were oppressed in the land and make them leaders and make them inheritors.

It was Our intention to make the weak group stronger and firm; those Pharaoh had oppressed and taken as slaves. We wanted to make them leaders of the land by taking away injustice and making them inheritors. And this is what happened; We made them leaders of the chosen land of the east and west.

Reference Surah 7 (Al-A'raf) Verse 137;

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا ۗ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ ۗ بِمَا صَبَرُوا ۗ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا

كَانُوا يَعْرِشُونَ ﴿١٢٤﴾

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿١٢٥﴾

28:6: And We will honour them in the land and show Pharaoh and Haman and their army who they used to avoid.

We gave the honour of inheritance in the land to the Children of Israel. We gave them the land of Syria. The Children of Israel did not go back to Egypt after leaving, but became inheritors of Syria. Pharaoh and Haman feared that a child would destroy them, and so We made it true and a reality.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَأَيْنَاهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿١٢٦﴾

28:7: And We revealed to the mother of Musa, "Suckle him, but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him of the Prophets."

The revelation that came to Musa (AS's) mother was not like revelations that came to prophets. This was only information sent by Allah (SWT) to Musa (AS's) mother. It is the same as the time when the angel came to Maryam (RA). We cast in the heart of Musa (AS's) mother, "Suckle him, but when you fear for him, cast him into the river and do not fear, We will return him to you, he is from our chosen servants". And this is exactly what Musa (AS's) mother did.

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ ﴿١٢٧﴾

28:8: And the family of Pharaoh picked him up, so that he would become to them an enemy and a grief. Indeed, Pharaoh and Haman and their soldiers were deliberate sinners.

The cradle flowed down the river and ended up with Pharaoh, who was by the river, and so they picked him up. Pharaoh had no intention of raising the enemy, but in the end this is what happened. Pharaoh and Haman and their armies were punished for being oppressors.

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنِي وَلَكَ ۗ لَا تَقْتُلُوهُ ۗ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿١٢٨﴾

28:9: And the wife of Pharaoh said, "A comfort to the eye for me and for you. Do not kill him, soon he may of benefit us, or we may adopt him as a son." And they perceived it not.

When Pharaoh and his people saw a child from the Children of Israel, they wanted to kill him. But Pharaoh's wife, who was called Asiya, said to Pharaoh, "Do not kill him, he may be of

benefit to us in the future". The fact that she said this actually benefitted her, because later on she became a believer. She said, "We have no children, we can adopt him as a son". Pharaoh and his people did not know that all the children they had killed were in the search of this very child, and now they were taking him to their own palace. They could not perceive that this child would destroy them.

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِحًا ۗ إِنَّ كَادَتْ لِتُبَدِّيَ بِهِ لَوْلَا أَنَّ رَبَّنَا عَلَّىٰ قَلْبَهَا لِتَكُونَ مِنَ
 الْمُؤْمِنِينَ ﴿١٠﴾

28:10: And the heart of the mother of Musa became sad. She was about to disclose him and if We had not made her heart firm so that she remained of the believers.

Musa (AS's) mother's heart was always grieving in the remembrance of Musa (AS), and she was about to disclose the truth about Musa (AS). We made her heart firm so that she would not disclose the secret.

Reference Surah 28 (Al-Qasas) Verse 7;

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا
 رَآدُوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ۖ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

28:11: And she said to his sister, "Follow him", so she watched him from a distance while they perceived it not.

Musa (AS's) mother said to her daughter, "Go after the cradle and watch from a distance, and do not let them know so they cannot perceive it."

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ
 نَاصِحُونَ ﴿١٢﴾

28:12: And We had already forbidden to him (all) the wet nurses, so she said, "Shall I direct you to a household that will be responsible for his upbringing for you, and they are sincere to him?"

Allah (SWT) had already given Musa (AS) a command that he must not be fed by a wet nurse. When the time came for Musa (AS) to be fed, his sister new of this command because she had witnessed it. She said, "Shall I direct you to a household that will be responsible for his upbringing, it is a very loving and sincere family for children". And so she was asked to go and bring the wet nurse. She went and brought back her mother.

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَمَا تَفَرَّقَ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ ۗ وَلَكِنَّ أَكْثَرَهُمْ لَا

يَعْلَمُونَ ﴿١٣﴾

28:13: So We returned him to his mother so that her eyes might be comforted and not grieve, and that she would know that the promise of Allah is true. But most of them do not know.

When Musa (AS's) mother nursed Musa (AS) he began to drink her milk. So Pharaoh's family asked her to remain with the child. Musa (AS's) mother said that she had left her family and children and so she could not stay, but she was willing to take the child home to continue nursing him. Pharaoh and his family agreed to her proposition. And so Allah (SWT) fulfilled His promise and returned Musa (AS) to his mother. Most people make their own plans and do not trust in Allah (SWT). In reality, most people are unaware of Allah (SWT's) plans and wisdom behind His doings.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾

28:14: And when he reached the prime of his youth, We bestowed judgement and knowledge upon him. And this is how We reward the righteous.

We bestowed great wisdom and special knowledge upon Musa (AS) when he reached the prime of his youth. And this is how We reward the righteous. Musa (AS) had these great qualities from the start.

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ ۖ هَٰذَا مِنْ شِيعَتِهِ
وَهَٰذَا مِنْ عَدُوِّهِ ۖ فَاسْتَغْثَهُ الَّذِي مِّنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ ۖ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ
عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۗ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

28:15: And he entered the city at a time while the people were unaware and found in it two men fighting. One was from his faction and the other from his enemies. And the one from his faction called to him for help against the one who was from his enemies. So Musa punched him and (unintentionally) killed him. Musa said, "This is from the work of Satan. Indeed, he is a clear misleading enemy."

Musa (AS's) parents lived outside the city. One day whilst everyone was asleep, Musa (AS) was going from his parent's home to Pharaoh's palace. Musa (AS) saw two people fighting. One person was from the Children of Israel and the other was from Pharaoh's people. The one from his faction asked for Musa (AS's) help against the enemy. Musa (AS) tried to resolve their argument but the other person would not listen. When the man became disrespectful, Musa (AS) punched him and the man died. This was not Musa (AS's) intention. When the man passed away, Musa (AS) said, "This is from the work of Satan, he is a clear misleading enemy".

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

28:16: He said, "O Lord! I have indeed wronged myself, so forgive me." And so He forgave him. Indeed, He is the All-Forgiving, Most Merciful.

When the incident happened Musa (AS) thought he had made a mistake by punching a person from Pharaoh's people. He then asked Allah (SWT) for forgiveness and Allah (SWT) forgave him. Indeed, Allah is the All-Forgiving, the Most Merciful.

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾

28:17: He said, "O Lord! Since You have favoured me, I will never help the wrongdoers."

Musa (AS) said, "You have bestowed favour upon me by forgiving me, so I will never help the wrongdoers."

فَاصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِحُهُ ۗ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ ﴿١٨﴾

28:18: And so he came to the city in the morning, fearful and anticipating, when suddenly the one who had sought his help the day before cried out to him. Musa said to him, "Indeed, you are clearly a trouble-maker."

Musa (AS) fearfully entered the city in the morning. The person from the Children of Israel who had previously asked for help, called to Musa (AS) again for help. When Musa (AS) saw that he was again fighting with someone else from Pharaoh's people, he said, "You are indeed mischievous and a clear deviator."

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا ۗ قَالَ يَمُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۖ إِنَّ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

28:19: And when he wanted to grasp the one who was an enemy to both of them, he said, "O Musa! Do you want to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the reformers."

Musa (AS) tried to hold Pharaoh's person and stop the fighting. The man thought that Musa (AS) was trying to grab him and assault him. He said, "O Musa (AS)! You want to kill me as you killed someone yesterday. You only want to be a tyrant in the land and do not want to be of the reformers."

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ ۗ قَالَ يَمُوسَى إِنَّ الْمَلَائِكَةَ يَأْتِمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾

28:20: And a man came running from the farthest end of the city. He said, "O Musa! Indeed, the chiefs are conferring to kill you, so leave. Indeed, I am sincere to you."

Pharaoh's man informed him that Musa (AS) was responsible for the murder on the previous day. Pharaoh then conferred with his chiefs and they decided to kill Musa (AS). At the meeting there was a righteous man who sympathised with Musa (AS). He ran and informed Musa (AS)

and told him to leave the city. He said, "Indeed, I am sincere to you".

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۗ قَالَ رَبِّ نَجِّنِي مِنَ الظَّالِمِينَ ۝٢١

28:21: So he left it, fearful and anticipating. He said, "My Lord! Save me from the wrongdoing people."

Hearing this news Musa (AS) left cautiously in fear, hoping that he would not get caught. He prayed. "O my Lord! Save me from the wrongdoing people, just like you saved me in my childhood."

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ۝٢٢

28:22: And when he directed himself towards Madyan, he said, "Soon my Lord will guide me to the right way."

Musa (AS) had to suddenly leave the city. He had not planned to leave. He did not know which way to go. So he prayed, "Soon my Lord will guide me to the right way". And whichever path Musa (AS) took, it led him to the path of Madyan.

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ ۚ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۚ

قَالَ مَا خَطْبُكُمْ أَهْلَ قَالَ تَاللَّهِ لَأَسْقِيَنَّكُمْ حَتَّىٰ يُصَدِرَ الرِّعَاءَ ۚ وَأَبُونَا شَيْخٌ كَبِيرٌ ۝٢٣

28:23: And when he came to the water (well) of Madyan, he found there a group of people watering (their flocks), and besides them he found two women driving back (their flocks). He said, "What is the matter with you?" They said, "We cannot water until the shepherds dispatch (their flocks), and our father is an old man."

Musa (AS) reached Madyan and came upon a well, where many people were drawing water for their animals. The people of Madyan were the descendants of Ibrahim (AS), and Musa (AS) was the descendant of Yaqoob (AS). Therefore, he was related to the people of Madyan. Madyan was also the city of Shohaib (AS). Then Musa (AS) saw two girls who were driving back their flocks, stopping them from drinking the water. Musa (AS) asked, "What is the matter with you?" He asked why they were not letting their flocks drink the water. They said they wait until the shepherds have left with their flocks, because they do not want to go in the company of men, and their father is old and cannot do any work.

فَسَقَىٰ لَهُمَ ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ۝٢٤

28:24: So he watered (their flocks) for them, then he turned to the shade and said, "My Lord! I am in need of whatever good You send to me."

Musa (AS) watered the girl's flocks, and then turned to a shade and said, "My Lord! I am in need of the good you send to me". Musa (AS) always remained patient in his circumstances. He did not shout and scream but waited for his circumstances to change. Allah (SWT) does not change the situation of a nation until they try to change themselves - إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ

يُعِيرُوا مَا بَانَفْسِهِمْ. Then Musa (AS) prayed, - "I am in need of every good you send to me". When Musa (AS) turned towards the shade, the girls realised that he had come from afar.

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ ۖ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۗ
فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ ۗ قَالَ لَا تَخَفْ ۗ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾

28:25: Then one of the two girls came to him, walking with shyness. She said, "Verily, my father invites you so that he may reward you for watering for us." So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people."

The girls went home and told their father everything. Historians say that the girls' father was Shohaib (AS). Whilst others have said that it was not Shohaib (AS). But their father's name was Shohaib. The father told his daughters to bring the man to their home, so that he may reward him for watering their flocks. So one of the two girls went walking with shyness to Musa (AS), and told him to come to their home, so that her father could reward him. Musa (AS) did not want a reward but was looking for shelter, and that is what he had prayed for. Musa (AS) walked with the girl. When Musa (AS) reached Shohaib (AS), he told him how he had ended up there. Shohaib (AS) comforted Musa (AS) and said, "Fear not. You have escaped from the wrongdoing people."

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

28:26: One of the girls said, "O my father! Hire him. Indeed, the best one you can hire is the strong and the trustworthy."

One of the girls said, "O my father! Keep him as your employee, because he is excellent for work. He is strong and trustworthy". This was proven whilst Musa (AS) watered their flock. When Musa (AS) was walking with the girl, he asked her to walk behind him so that his eyes did not fall upon her body.

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَجَبٍ ۚ فَإِنْ أَتَمَمْتَ عَشْرًا
فَمِنْ عِنْدِكَ ۚ وَمَا أُرِيدُ أَنْ أَمْسُقَ عَلَيْكَ ۗ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾

28:27: He said, "Indeed, I wish to marry you to one of these two daughters of mine, on (condition) that you serve me for eight years, but if you complete ten, it will be (a favour) from you. And I do not wish to put you in difficulty. If Allah wills, soon you will find me one of the righteous."

The father said to Musa (AS), "I want you to marry one of my daughters". In life when you find a suitable companion you should arrange all matters regarding marriage. In our countries and culture, it is thought to be disrespectful if the parents of the girl propose or suggest a marriage to the parents of the boy. But this actually happened during the time of the Prophet (SAW), and the time of the companions. There is nothing wrong in doing so. Shohaib (AS) said the condition of the marriage was that Musa (AS) would work for him for eight years. And if he could work for

two more years then it would be a favour upon him. If not, then he would not place Musa (AS) in difficulty. If God wills, then soon you will find me one of the righteous.

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

28:28: (Musa) said, "This is (settled) between me and you. Whichever of the two terms I complete, there will be no injustice to me, and Allah is Witness over what we say."

Musa (AS) said, "I will complete the term agreed between me and you. When I complete it there will be no injustice upon me. Allah (SWT) is a Witness over our agreement". Ahadith confirms that Musa (AS) fulfilled the term of ten years.

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

28:29: And when Musa had completed the term and left with his wife, he saw a fire towards Toor (Sinai), He said to his wife, "Stay here; Indeed I have seen a fire. Perhaps I will bring to you information from there or burning wood from the fire so that you may warm yourself"

Musa (AS) fulfilled the term and took his wife and began the journey back to Egypt. On the way, he saw a fire in the direction of mount Toor (Sinai). This incident has been explained in Surah 20 (Ta Ha). Musa (AS) said to his wife, "I have seen a fire, and it is possible that I may learn information for the way, or bring burning wood from the fire so that you may warm yourself". This means that it was cold and the season of winter.

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَن يُّمُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

28:30: But when he came to it, he was called from the right side of the valley in a blessed spot, from the tree, "O Moses! Indeed I am Allah, Lord of the Worlds."

Musa (AS) reached the mountain where he saw the fire. A voice came from a tree on the right side of the valley in a blessed spot. The voice said, "O Musa (AS)! I am Allah (SWT), Lord of all the Worlds, and you are hearing the words of your Lord". This incident of the tree has already been explained in Surah 20 (Ta Ha).

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ يُّمُوسَىٰ أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِينَ ﴿٣١﴾

28:31: And, "Throw down your staff!" But when he saw it slithering like a snake, he turned his back to it and did not look back. "O Musa! Come forward and do not fear. Indeed, you are one of those in peace."

Allah (SWT) said to Musa (AS), "Throw down your staff!" When Musa (AS) looked at the staff,

الْأَوَّلِينَ ﴿٣٦﴾

28:36: But when Musa came to them with Our signs as clear evidences, they said, "This is nothing except invented magic, and we have not heard of this before from our forefathers."

When Musa (AS) came to Pharaoh and his helpers with the miracles, they said this is nothing but magic, the invitation you give us to monotheism is something we have never heard before, even from our forefathers. What do you want us to do? Leave all these deities and accept only One Allah. You have certainly invented this.

وَقَالَ مُوسَىٰ رَبِّيَ أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عِقَبَةُ الدَّارِ ط إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ ﴿٣٧﴾

28:37: And Musa said, "My Lord knows best the one who has come with guidance from Him, and what will be the outcome for whom in the end. Indeed, wrongdoers will not be successful."

Musa (AS) said my Lord knows best who is on the right path and who is rightly guided. He knows what will be the outcome for whom in the end. Indeed, wrongdoers will never succeed.

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأَ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي ۚ فَأَوْقِدْ لِي يٰهَمُّنُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ مُوسَىٰ ۚ وَإِنِّي لَأَظُنُّهُ مِنَ الْكٰذِبِينَ ﴿٣٨﴾

28:38: And Pharaoh said, "O leaders! I do not know another Lord for you other than me. So kindle a fire for me upon the clay, O Haman, and make for me a minaret (tower) so that I may look at the Lord of Musa. And indeed, I think he is one of the liars."

Pharaoh said to helpers and leaders, "I do not know of any Lord for you other than me". And to his minister and organiser Haman he said, "Make a very large minaret (tower) from bricks, so that I may look at the Lord of Musa (AS)". Pharaoh said that there was no Lord on the earth other than him, and none in the skies either. He said he wanted to bring proof to Musa (AS) that there was no one. In reality, he considered Musa (AS) a liar.

وَاسْتَكْبَرُوا هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

28:39: And he and his army were arrogant in the land, without right, and they thought that they would not be returned to Us.

And Pharaoh and his army were arrogant in the land, and they thought they would never return to Us. They thought no one could destroy their arrogance and they went about boasting.

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۚ فَانظُرْ كَيْفَ كَانَ عِقَبَةُ الظَّالِمِينَ ﴿٤٠﴾

28:40: So We seized him and his soldiers, and threw them into the sea. So look at what became of the wrongdoers.

We seized Pharaoh and his soldiers due to their wrongdoing. We drowned them in the sea and this was a lesson for others. Now behold what was the end of the wrongdoers.

وَجَعَلْنَاهُمْ آيَةً يُدْعُونَ إِلَى النَّارِ ۖ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٣١﴾

28:41: And We made them leaders inviting to the Fire. And on the Day of Judgment they will not be helped.

We made them leaders of the people of hellfire, and they would invite them to hell. On the Day of Judgment their armies will not be able to help them.

Reference Surah 11 (Hud) Verse 98;

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ ۖ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ ﴿٣٢﴾

وَآتَبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً ۖ وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٣٣﴾

28:42: And We caused a curse to follow them in this world. And on the Day of Judgement they will be of the despised.

People will always curse them until this world remains. And in the hereafter there they will be of the despised.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَ
رَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣٤﴾

28:43: And We certainly gave Musa the Book after We had destroyed the earlier generations, as enlightenment for people and a guidance and mercy so that they might be reminded.

After destroying Pharaoh and his companions, We gave Musa (AS) the Torah, in which there was guidance and mercy so that they may be reminded. People should hold on to these commandments so that they may attain the Mercy of Allah (SWT).

وَمَا كُنْتَ بِجَانِبِ الْعَرَبِ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٣٥﴾

28:44: And you were not on the western side (of the mount) when We decided the matter regarding Musa, and you were not among the witnesses.

Prophet (SAW) mentioned these incidents as though he was present there at that time. The verse mentions, and you were not on the western side when We decided the matter regarding Musa, when he was given all the miracles and he was sent as a prophet to Pharaoh and his people. It is clear that the Prophet (SAW) was not present at that time. Some people say that the Prophet (SAW) is a witness to everything because he was the first creation. But these people should pay attention to the words وَمَا كُنْتَ مِنَ الشَّاهِدِينَ of Allah (SWT) in the Quran.

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۖ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ
آيَاتِنَا ۗ وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٢٤٥﴾

28:45: But We created many generations and their duration was prolonged. And you were not a resident among the people of Madyan, reciting Our verses to them. But it is We who have sent (this revelation).

And neither was the Prophet (SAW) a resident among the people of Madyan. That he would recite the incident of those people. The Prophet (SAW) is a prophet and messenger. Allah (SWT) informs his Prophets of the unseen.

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَنهَم مِّن نَّذِيرٍ مِّن
قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٤٦﴾

28:46: And you were not at the side of Mount Toor (Sinai) when We called, but (were sent) as a mercy from your Lord to warn a people to whom no warner had come before you, so that they may be reminded.

O Prophet (SAW)! When We called Musa (AS) to Mount Toor (Sinai) you were not there. From this we learn that even though the Prophet (SAW) is present spiritually, he cannot be present everywhere. If the Prophet (SAW) wishes to go somewhere spiritually then he can. But this does not mean that he can be everywhere at all times. Only Allah (SWT) is everywhere at all times.

وَلَوْلَا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا
فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٢٤٧﴾

28:47: And why should a disaster not strike them for what their hands have sent forth, and they would say, "Our Lord! Why did You not send us a Prophet, so we could have followed Your verses and been among the believers?"

If they had faced a punishment without receiving a prophet, they would have said, "O Lord! Why do you punish us when you did not send us a prophet, so that we could have followed Your verses and believed in him?"

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ ۗ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ
مُوسَىٰ مِن قَبْلُ ۗ قَالُوا سِحْرَانِ تَظَاهَرَا ۖ وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ﴿٢٤٨﴾

28:48: But when the truth came to them from Us, they said, "Why was he not given the like of that which was given to Musa?" Did they not disbelieve in that which was given to Musa before? They said, "They are magicians supporting each other, and indeed we disbelieve in both of them."

So when the truth of the Quran and the Prophet (SAW) came to them from Us, they made

excuses saying, "Why does this prophet not have the same miracles as Musa (AS)?" They questioned why the Quran was revealed to him in parts, and not at once like the Torah was given to Musa (AS). They said this when in fact they had already denied Musa (AS) and the Prophet (SAW). They called them magicians instead of accepting them as Allah (SWT's) prophets.

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٩﴾

28:49: Say, "Then bring a book from Allah which is better than both in guidance so that I may follow it, if you are truthful."

O Prophet (SAW)! Say to the disbelievers, "Bring a book from Allah (SWT) which is better in guidance than these two if you are truthful, and I will follow it."

فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۗ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٣٠﴾

28:50: But if they do not respond to you, then know that they only follow their desires. And who is more astray than one who follows his desire without guidance from Allah? Surely, Allah does not guide the wrongdoing people.

If they cannot answer you then know that they only follow their own desires. And who is more misguided than the one who follows his own desires? These people do not accept guidance nor can they produce anything compared to the Book. This is the proof that they do not want to walk on the guided path.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣١﴾

28:51: And We have repeatedly conveyed the word to them, so that they may be reminded.

And We have continuously and repeatedly conveyed the message and revelation to them, so that they may be reminded. The Quran was revealed verse by verse, in parts, so that they would pay attention to it and understand it.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٣٢﴾

28:52: Those to whom We gave the Book before, they believe in it.

And some of those, who were given the Books before, like the Torah and the Injeel, were very just and truthful. They agreed that the Quran is the truth without doubt, and it is from Allah (SWT). Some of those people were Abdullah ibn Salam and Ka'ab al-Ahbar etc.

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٣٣﴾

28:53: And when it is recited to them, they say, "We have believed in it. Indeed, it is the truth from our Lord. Indeed, we were already submitted (Muslims) to it before."

When the Quran is recited to them, they say, "We believe in this and accept that this is the truth from our Lord. We were Muslims before and we believe in it now. The Quran and the Prophet (SAW) were mentioned in our previous Books."

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٥٤﴾

28:54: Those will be given their reward twice, for what they patiently endured and they ward off evil with good, and they spend from what We have provided them.

Such people will be rewarded twice. First for believing in the previous Books and prophets, and second for believing in the Quran and the Prophet (SAW). From this we learn that the previous believers were also Muslims. All prophets had the same religion, which was Islam. The Jewish and Christians religions are manmade. These people avert evil through good by forgiving, and they spend from that which We have provided them.

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾

28:55: And when they hear evil talk, they turn away from it saying, "For us are our deeds, and for you are your deeds. Peace be upon you! We do not seek the ignorant."

And if someone speaks evil words to them, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace be upon you! We do not want to associate with the ignorant."

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

28:56: You surely cannot give guidance to whoever you like, but Allah guides whomsoever He wills. And He knows who is rightly guided.

Scholars say this verse is about the Prophet (SAW's) uncle, Abu Talib. When he was taking his last breaths, it was the Prophet (SAW) wish that he would say the Shahada; the declaration/testimonial of faith, and the first pillar of Islam. But Abu Talib was unable to say the Shahada due to the disbeliever's leaders who were sat near him. Due to this, the Prophet (SAW) was deeply sad and so this verse was revealed for this matter. In this verse, Allah (SWT) says, "Allah guides whomsoever He wills, and you cannot guide whoever you like." Allah (SWT) knows best who desires guidance.

وَقَالُوا إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُنْتَخِطُ مِنْ أَرْضِنَا ۖ أَوْ لَمْ نُمَكِّنْ لَهُمْ حَرَمًا مِّنَّا يُجَبِّيٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

28:57: And they say, "If we were to follow the guidance with you, we would be swept out

of our land.” Have We not established a safe sanctuary for them, to which are brought fruits of all kinds as provision from Us? But most of them do not know.

Some disbelievers give an excuse for not believing. They tell the Prophet (SAW) that if they follow the guidance with him, then no one would let them live in the land and they would face difficulties. Allah (SWT) says, “Have We not provided them with a safe land, even after they deny the truth. We provide them with fruits of all kinds as sustenance, even though they are disobedient.”

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا ۚ فَتِلْكَ مَسْكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۗ^ط
وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾

28:58: And how many a city have We destroyed that were arrogant of their financial status. So, those are their dwellings which have not been inhabited after them, except briefly. And it is We Who were the inheritors.

Do they not see how many a city We destroyed due to the arrogance of the people, those who were arrogant due to their affluence? Observe them now. Their cities are abandoned, looking as though no one had ever lived there.

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُوا عَلَيْهِمْ آيَاتِنَا ۗ وَمَا كُنَّا
مُهْلِكِي الْقُرَىٰ إِلَّا وَآهْلِهَا ظَالِمُونَ ﴿٥٩﴾

28:59: And never would your Lord destroy the cities until He had sent to their centre (capital) a messenger reciting Our verses to them. And We would not destroy the cities except when their people were wrongdoers.

Allah (SWT) does not destroy a city without reason. Before this, He sends a prophet to their capital city and the prophet recites the verses of Allah (SWT) to the people. Then when the people do not accept after these efforts, Allah (SWT) destroys them.

وَمَا أَوْتَيْتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّا لَهَا ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۗ^ط أَفَلَا
تَعْقِلُونَ ﴿٦٠﴾

28:60: And whatever thing you have been given, it is the enjoyment of the worldly life and its adornment. And what is with Allah is better and longer lasting. So do you not understand?

The worldly amusements given to you are temporary and little. Only a fool would be content with them. Can you not see that death takes all of them away from you? These luxuries and adornments do not go with anyone into the grave. And for the believers, that which is with Allah (SWT) is far better and ever-lasting. Do you not understand?

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ

المُحْضَرِّينَ ﴿١١﴾

28:61: Is he to whom We have given a good promise, which he will receive, like one whom We have provided enjoyment of the worldly life, then on the Day of Judgment he will be among those presented.

In this verse, the first part refers to a believer - Is then the one to whom We have made a good promise which he is going to meet. The verse then continues; can he be like the one to whom We gave worldly benefits and adornments, or like he who will be presented like a criminal on the Day of Judgement. This means that they cannot both be the same. The life of this world is like a dream compared to the life of the hereafter. On one hand, you may have luxuries and comfort in this life, but then you have to suffer everlasting punishment in the hereafter. If the believers suffer pain and sorrows in this world, they will then live in peace and tranquillity in the hereafter. There is no comparison between the two examples given above.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿١٢﴾

28:62: And that Day He will call them and say, "Where are My partners whom you used to claim?"

On the Day of Judgement Allah (SWT) will ask the polytheists, "Where are the ones whom you used to associate with Me? Those who you worshipped and asked to answer your prayers. Call to them now and ask them to save you from the hellfire".

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿١٣﴾

28:63: Those against whom it has been proven will say, "O My Lord! These are the ones whom we led astray. We led them astray just as we ourselves were astray. We declare our disassociation before You. It was not us they used to worship."

Then the wrongdoers will say that these are the dwellers of hell, the ones we led astray, just as we were in error. We did not force them. They began to follow our actions because though they were already in error. They never asked us, but followed their own desires and ways. We declare our disassociation before You. That Day the worshipper and the worshipped will become enemies. The deities the people worshipped in the world will deny that they were worshipped. This has been mentioned many times in the Quran. Please see Surah 6 (Al-An'am) 49, Surah 19 (Maryam) 81-82, Surah 46 (Al-Ahqaf) 65, Surah 29 (Al-Ankabut) 25, Surah 2 (Al-Baqarah) 66-67.

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُم فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿١٤﴾

28:64: And it will be said, "Call upon your partners", and they will call them, but they will not respond to them, and they will see the punishment. If only they had (followed) guidance.

It will be said to them, "Call upon your partners". They will call to them, but who can speak at that time before Allah (SWT), or respond or help in any way. Those who the wrongdoers may want to call for help, will themselves be in great trouble and unable to say anything. As far as the pious and friends of Allah (SWT) are concerned, they were never pleased with the actions of the wrongdoers, so they have no reason to help the polytheists. When the wrongdoers see the punishment, they will wish they had followed the path of guidance.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿١٥﴾

28:65: And the Day He will call them and say, "What was the answer you gave the Prophets?"

On that Day, they will first be questioned about monotheism. Then they will be asked about prophethood, "How did you answer when Our Prophets came to you?"

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿١٦﴾

28:66: But the information will be unapparent to them that Day, so they will not ask one another.

They will forget everything because they will realise that nothing can save them from hellfire.

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿١٧﴾

28:67: But the one who repents, believes and does righteous deeds, soon he will be among the successful.

But for those who repent, meaning those who leave disbelief, polytheism, sinning and denial, they should hope that they will be successful. This means that no one can pressure Allah (SWT), but one should hope that Allah (SWT) will send us to heaven with His infinite Mercy, and this is a great success. We pray that Allah (SWT) grants all of us this success.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۗ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

28:68: And your Lord creates what He wills and chooses. The choice is not with them. Highly Exalted is Allah and above what they associate with Him.

Allah (SWT) creates as He wills with His own choice. He has balanced all of His creations and given them physical form according to their needs. No creation has a choice as to how they are created. The authority given to the Prophet (SAW) over the Ummah was by the will of Allah (SWT). Otherwise, no one has a say over the commands of Allah (SWT), except Him.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿١٩﴾

28:69: And your Lord knows what their chests conceal and what they reveal.

Allah (SWT) knows the false beliefs they have in their hearts, and whatever they do with their hands. And He is fully Aware of everyone's ability and efforts, and He decides matters

accordingly.

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۚ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

28:70: And He is Allah; there is no deity except Him. To Him belongs all praise in this world and the hereafter. And for Him is the decision, and to Him you will be returned.

Allah (SWT) is alone in creating, and the only Lord with His infinite Knowledge. In the same way, there is no one worthy of worship except Him. Therefore, all praise belongs to Him in this world and the hereafter. If there is a good quality in a person, then this quality was given to that person by Allah (SWT). Allah (SWT) is the decision maker. Only His decision is based upon the truth. He has authority over everything. In the end, everyone will be returned to Him.

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ ﴿٧١﴾

28:71: Say, "Have you seen that if Allah should make the night continuously for you until the Day of Judgement, which deity other than Allah could bring you light? Do you not hear?"

If Allah (SWT) should make the night continuous for you until the Day of Judgement, who could bring you the light other than Him? Do you not listen and hear the clear message?

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

28:72: Say, "Have you seen that if Allah should make the day continuously for you until the Day of Judgement, which deity other than Allah could bring you a night in which you may rest? Do you not see?"

If Allah (SWT) should make the day continuous until the Day of Judgement, who could bring you a night in which you may rest? Do you not consider this? He is in control of the sun, day and night. No one can be associated with His actions and control, how then can anyone be associated with Him in worship?

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

28:73: And out of His Mercy He has made for you the night and the day, so that you may rest therein and seek from His bounty, and perhaps you may be grateful.

Out of His Mercy He has made the night and day for you. You rest during the night after you work during the day. And during the day you work and seek from His Bounty. You should be grateful to Him for His Mercy.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٧٤﴾

28:74: And the Day He will call them and say, "Where are my partners whom you used to claim?"

On the Day of Judgement Allah (SWT) will ask the polytheists where are the ones whom you used to associate with Me. Those whom you worshipped and asked to answer your prayers. Call to them now and ask them to save you from the hellfire.

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعِلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٧٥﴾

28:75: And We will extract a witness from every nation and say, "Produce your proof," and they will know that the truth belongs to Allah, and that which they used to invent shall be lost from them.

We will extract a prophet from every nation as a witness, and We shall ask the polytheists to bring their proof about the Lords they used to worship. They did not believe Our Prophets. What evidence do they have for their deeds? What can they say about what they used to do? They will know that it is only Allah (SWT) Who is the True Lord, to whom the prophets called them to. Now their invented lies will be destroyed.

إِنَّ قُرُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٢٧٦﴾

28:76: Indeed, Qarun (Korah) was from the people of Musa, but he wronged them. And We gave him such treasures whose keys would burden a strong group, thereupon his people said to him, "Do not be proud. Indeed, Allah does not like the proud."

Qarun (Korah) was from the people of Musa (AS), The Children of Israel. He was appointed by Pharaoh as governor to the Children of Israel. He was unjust to them to please Pharaoh. He was very jealous of Musa (AS) and the prophethood given to him. Allah (SWT) had given Qarun (Korah) great wealth and treasures. But whatever Allah (SWT) gives is a test. The keys of Qarun's (Korah) treasures would burden a strong group of men.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٢٧٧﴾

28:77: "But seek in that which Allah has given you, the home of the Hereafter, and do not forget your share of the world. And do good as Allah has been good to you. And do not desire mischief in the land. Indeed, Allah does not like the mischievous."

Qarun's (Korah) people gave him good advice. They told him to not be proud of his wealth and possessions, because Allah does not like the proud. But instead spend your wealth and

treasures in the way of Allah (SWT), and earn good deeds which will benefit you in the hereafter. Be kind to Allah (SWT's) people, and do not use your wealth to cause mischief in the land. Indeed, Allah (SWT) does not like the mischief makers.

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۗ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِن الْقُرُونِ مَن هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۗ وَلَا يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾

28:78: He said, "I was only given this because of the knowledge I possess." Did he not know that Allah had destroyed many cities before him, which were much stronger and powerful and greater in numbers? And the criminals will not be asked about their sins.

Even after all the advice and warnings, Qarun (Korah) said that everything he had earned was with his own knowledge, and it had not been given to him by Allah (SWT). Another meaning of this could be that he thought he was entitled to it. Allah (SWT) said does he not know that He has destroyed many nations and cities before him, which were stronger, powerful, and greater in numbers? When the wrath of Allah (SWT) befalls someone, he is not asked about what he used to do.

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۗ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ ۗ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

28:79: So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, If only we had like what was given to Qarun (Korah). Verily, he is one of great fortune."

One day Qarun (Korah) came out in his embellishments, showing them off to the people, so that they would complement him. People saw him and desired what he had. They said, "Verily, he is very fortunate."

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَن آمَنَ وَعَمِلَ صَالِحًا ۖ وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾

28:80: But those who had been given knowledge said, "Woe to you! The reward of Allah is far better for he who believes and does good deeds. And none are granted it except the patient."

After hearing the desires of the people, those who had been given knowledge said, "Woe to you!" They said what an evil desire you have. You want the adornment of this worldly life which will end one day. It is better if you are patient and believe in Allah (SWT), and do good deeds which will remain forever. The reward is only granted to those who are patient.

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ ۗ فَمَا كَانَ لَهُ مِن فِتَّةٍ يَنْصُرُونَهُ مِن دُونِ اللَّهِ ۗ وَمَا كَانَ مِنَ

الْمُنْتَصِرِينَ ﴿٢٨١﴾

28:81: And We caused the earth to swallow him and his home. And there was no group who could help him other than Allah. And he was not of those who could help himself.

Qarun (Korah) did not like Musa (AS) and so he plotted against him. He bribed an immoral woman to falsely accuse Musa (AS) whilst he was making a speech to the people. Musa (AS) heard the accusation and was shocked. Musa (AS) told the woman to take Allah (SWT) as her witness and confirm when he had done this to her. Hearing this, the woman became afraid and told the truth. Musa (AS) then cursed Qarun (Korah). And due to this Allah (SWT) destroyed his palaces, and his worldly treasures and possessions were swallowed by the earth. No one could help him, except Allah (SWT). Help can only come to someone when Allah (SWT) wills it. And Qarun (Korah) could not help himself either.

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ ۚ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۗ وَيَكَانَ لَا يُفْلِحُ الْكَافِرُونَ ﴿٢٨٢﴾

28:82: And those who had wished for his status the previous day began to say, "Oh, how Allah extends provision to whomever He wills of His servants, and gives accordingly. If Allah had not conferred favoured upon us, He would have swallowed us. Oh, how the disbelievers do not succeed!"

Those who had wished to attain Qarun's status on the previous day now said that they were wrong and there is great wisdom in Allah (SWT's) doings. He gives plenty provision to whom He wills, and He gives accordingly to whom He wills. If Allah (SWT) had not favoured us, then today we too would have been with Qarun. From this we learn, that worldly gains are not a real success. Indeed, the disbelievers will never be successful in the hereafter.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۗ وَالْعِقبَةُ لِلْمُتَّقِينَ ﴿٢٨٣﴾

28:83: That is the home of the hereafter. We will make it for those who do not desire exaltation in the earth nor corruption. And the hereafter is for the righteous.

Only those who do not desire exaltation upon the earth, nor cause mischief, nor disobey Allah (SWT) in the land, will be successful in the hereafter. They always praise and exalt Allah (SWT). The good outcome of the hereafter is for the righteous.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا ۚ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٢٨٤﴾

28:84: Whoever comes with a good deed will have better than it, and whoever comes with an evil deed, then those who did evil deeds will not be recompensed except for what they used to do.

Whoever does a good deed will receive better than it. Allah (SWT) may reward someone tenfold for every good deed or even more. And whoever does an evil deed, he will be recompensed for that evil deed.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ ۖ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

8:85: Indeed, He Who commanded the Quran upon you will take you back to a place of return. Say, "My Lord knows best who brings guidance and who is in clear error."

The One, Who has made the recitation of the Quran and its teaching a command upon you, will take you back to a place of return. This is referring to the time when the Prophet (SAW) was forced out of the land of Makkah, and then eight years later, Allah (SWT's) promise was fulfilled and the Prophet (SAW) returned victoriously to Makkah. Another meaning of the verse may be about returning to Allah (SWT) on the Day of Judgement, when the Prophet (SAW) will be taken to the highest level in heaven. O Prophet (SAW)! Say, "My Lord knows best who brings guidance and who is in clear error."

وَمَا كُنْتَ تَرْجُو أَن يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٦﴾

28:86: And you were not expecting that the Book would be conveyed to you, but it is a mercy from your Lord. So do not be a supporter of the disbelievers.

Prophethood and the Book is a special mercy given by Allah (SWT). It is not something which is granted by your desires. It is chosen by Allah (SWT), and We have given the Prophet (SAW) the first status in the world of souls. And We brought you in to this world as the last prophet. So be grateful for this Mercy and do not be an assistant or supporter of the disbelievers.

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾

28:87: And never let them avert you from the verses of Allah after they have been revealed to you. And invite to your Lord. And do not be from among the polytheists

Do not be averted from the verses revealed to you by Allah (SWT). Continue inviting the people to Allah (SWT). The problems caused by the disbelievers should not stop you. Never assist the disbelievers in their actions.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ ۖ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۗ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

28:88: And do not call upon another deity with Allah, there is no deity except Him. Everything will be destroyed except Him. His is the judgement, and to Him you will be returned.

Do not call upon another deity with Allah (SWT). This proves that calling upon another deity with Allah (SWT) is forbidden, but not calling to someone in general. Those who say it is forbidden to call someone in fact do this every day; they call to each other all the time. We pray that Allah (SWT) gives us the understanding of the religion. There is no one worthy of worship except Him. And everything other than Him will be destroyed. His is the Judgement and to Him we shall be returned. And everyone will be recompensed according to their deeds.

**Chapter/Surah 29: Al-`Ankabut
(Revealed in Makkah, contains 69 verses, 7 Ruku)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Beneficent, the Most Merciful.

In the name of Allah (SWT), the Most Beneficent, the Most Merciful.

آلَمْ

29:1: Alif, Laam, Meem

These are special letters known as Haroof Muqqattaat. Many scholars have tried to interpret them in many different ways, but only Allah (SWT) and His Prophet (SAW) know best what they mean.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

29:2: Do the people think that they will be left to say, "We believe" and they will not be tested?

Do people think they have reached the highest rank simply by saying "We believe"? They will surely be tested. They have yet to be told to enter fully into Islam. They will face various difficulties and tribulations to see who is worthy and who is not.

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ

29:3: And indeed We have certainly tested those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.

People have seen many tests before. Their skins were torn off and their limbs were hacked off. But they remained steadfast in the path of Allah (SWT). So Allah (SWT) will make evident those who are truthful and those who are liars.

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا ۗ سَاءَ مَا يَحْكُمُونَ

29:4: What do those who do evil think that they will outrun Us? Evil is what they judge.

Verses 2-3 address the believers. And now the disbelievers are being addressed. In this verse, those who mistreated the believers in Makkah are being mentioned. Allah (SWT) says, "What do they think that they are out of Our reach?" How do the disbelievers judge. They have only been given time, and that is the reason they have not yet been caught by the punishment.

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾

29:5: Whoever hopes for the meeting with Allah, indeed the term decreed by Allah is coming. And He is the All-Hearing, the All-Knowing.

Those people who believe in the meeting with Allah (SWT) and the Day of Judgement must believe that Day will definitely come. And all the trials and difficulties they have faced will be recompensed. Allah (SWT) hears their prayers and is also watching their deeds.

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۗ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾

29:6: And whoever strives, he only strives for himself. Indeed, Allah is free of all needs of the worlds.

Allah (SWT) does not benefit from anyone's good deeds, nor is He in loss when someone commits sins. He is free from such things. Those who strive are doing so for themselves, they do no good for Allah (SWT). In reality they are doing good deeds for themselves. Similarly, if someone commits a sin then he is not taking anything away from Allah (SWT).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾

29:7: And those who believe and do righteous deeds, We will surely remove their misdeeds from them and shall surely reward them according to the best of what they used to do.

Even though Allah (SWT) is free of any needs from his creation, if anyone does good deeds then He recompenses him with His Favour and His Mercy. He will give them many rewards for their good deeds and He will remove their misdeeds.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

29:8: And We have advised mankind to be good to their parents. But if they force you to associate partners with Me, that of which you have no knowledge, do not obey them. To Me is your return and I shall inform you of what you used to do.

In many places in the Quran, where Allah (SWT) has commanded you to worship Him, He has also advised you to be good to parents. Allah (SWT) is the Creator but parents are a resource and means of creation. Allah (SWT) is the Sustainer but parents fulfil the means of sustenance.

Reference Surah 31 (Luqman) Verse 14;

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ ۖ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ
إِلَى الْمَصِيرِ ﴿١٤﴾

Then Allah (SWT) said that after worshipping Me, the most important thing is to serve your parents. But He said that if they call you to polytheism, associating partners with Allah (SWT), then do not obey them. In Ahadith, the Prophet (SAW) told us to never obey creation if they want you to disobey the Creator. To Me is your return, and I shall inform you of what you used to do.

Reference Sahih Muslim (1840) - The Book on Government (Book 33), Hadith 63:

There is no submission in matters involving God's disobedience or displeasure. Submission is obligatory only in what is good (and reasonable).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

29:9: And those who believe and do righteous deeds, We shall surely enter them with the righteous.

In this verse the words 'And those who believe and do good deeds' means if your parents are disbelievers and you do not support them in their disbelief. Then We shall enter them with the righteous, because their love was for the believers.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ ۗ وَلَئِنْ جَاءَ
نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۗ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾

29:10: And some among the people say, "We believe in Allah", but when they suffer in the way of Allah, they consider the trial of the people as if it were the punishment of Allah. However, if victory comes from your Lord, they say, "Indeed, we were with you". Does Allah not know best what is within the chests of the people of world?

This is referring to those who claim to be believers but their hearts are not content with the faith, the hypocrites and those with weak faith. When they suffer at the hands of the disbelievers in the path of Allah (SWT), a test sent by Allah (SWT), they think of it as a punishment from Allah (SWT). And then due to this they leave their faith. They think they were wrong to accept the faith. And if they receive any help from Allah (SWT), or a victory comes to them, they say, "Indeed, we were with you". This topic has been mentioned many times in the Quran. Is Allah (SWT) not aware what is in the hearts of the people?

Reference Surah 4 (An-Nisa) Verse 141;

الَّذِينَ يَتَّبِعُونَ بِكُم ۖ فَإِنْ كَانَ لَكُمْ فِتْنَةٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ ۗ وَإِنْ كَانَ لِلْكَافِرِينَ
نَصِيبٌ ۖ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعَكُم مِّنَ الْمُؤْمِنِينَ ۗ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۗ

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ۝١١

وَلِيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلِيَعْلَمَنَّ الْمُنْفِقِينَ ۝١٢

29:11: And Allah will certainly make evident those who believe, and He will certainly make evident the hypocrites.

Any harm or difficulty that comes to you only comes as a test. So that Allah (SWT) may differentiate between the believers and the hypocrites. Allah (SWT) makes them evident for the people.

Reference Surah 3 (Al-Imran) Verse 179;

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطِيئَتَكُمْ ۗ وَمَا هُمْ بِحَامِلِينَ مِنْ

خَطِيئَتِهِمْ مِنْ شَيْءٍ ۗ إِنَّهُمْ لَكَذِبُونَ ۝١٢

29:12: And those who disbelieve say to those who believe, "Follow our way, and we will carry your sins." But they will not carry any of their sins. Indeed, they are liars.

The disbelievers told the believers to return to their forefather's religion, upon which they were on, because it is the correct religion. They said if they followed them then they would carry their sins. Meaning if they received any punishment for following the religion of their forefathers then they would take their punishment. In reality they are lying by saying this. They will not lighten the burden of their sins at all.

Reference Surah 35 (Fatir) Verse 18;

وَلَا تَنْزِرُ وَاِزْرَةً وَاُخْرٰى ۗ وَاِنْ تَدْعُ مُثْقَلَةٌ اِلٰى حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَّلَوْ كَانَ ذَا قُرْبٰى

Reference Surah 70 (Al-Maarij) Verse 10;

وَلَا يَسْئَلُ حَمِيمٌ حَمِيمًا ۝١٣

وَلِيَحْمِلَنَّ اَثْقَالَهُمْ وَاَثْقَالًا مَّعَ اَثْقَالِهِمْ ۗ وَّلِيُسْئَلْنَ يَوْمَ الْقِيٰمَةِ عَمَّا كَانُوْا يَفْتَرُوْنَ ۝١٤

29:13: And they shall certainly carry their own burdens and other burdens along with their burdens. And they will certainly be questioned on the Day of Judgement about what they used to invent.

These culprits are increasing their sins by misleading others. They will not only carry the burdens of their own evil deeds, but they will also carry the burdens of those they misled. And a similar burden will be on the person who was misled by these culprits. No one can lessen or carry another's burden.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا ۖ فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾

29:14: And We certainly sent Nuh to his people, and he remained among them for a thousand years, minus fifty years. And the flood seized them whilst they were wrongdoers.

We sent Nuh (AS) to his people. He remained among them for nine hundred and fifty years. This was the number of years he preached and invited his people to the religion. Ibn Abbas (RA) said that prophethood was given to Nuh (AS) at the age of forty. And after that he preached for nine hundred and fifty years. Then after that he remained in the ark during the floods for sixty years.

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَهَا آيَةً لِلْعَالَمِينَ ﴿١٥﴾

29:15: But We saved him and the companions of the ark, and We made it a sign for all the worlds.

After preaching for all those years, when the people did not listen, the floods came to them after Nuh (AS's) prayer. Those who were saved boarded the ark, and they were made a sign for the rest of the worlds. This has been mentioned previously.

Reference Surah 11 (Hud) Verse 32;

قَالُوا يٰنُوحُ قَدْ جَدَلْتَنَا فَاكْثَرْتَ جِدْلَنَا فَاْتِنَا بِمَا تَعِدُنَا اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿١٦﴾
وَ اِبْرٰهِيْمَ اِذْ قَالَ لِقَوْمِهٖ اَعْبُدُوا اللّٰهَ وَ اتَّقُوْهُ ۗ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿١٧﴾

29:16: And Ibrahim when he said to his people, "Worship Allah and fear Him. That is best for you, if only you knew."

Ibrahim (AS's) people worshipped the moon, sun, stars and idols. Ibrahim (AS) told them to fear Allah (SWT) and worship Him. And he said that is better for you, if you have knowledge. Do you not understand that you are His creation and He is your Sustainer, yet you worship others?

اِنَّمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ اَوْثَانًا وَ تَخْلُقُوْنَ اِفْكًَا ۗ اِنَّ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَمْلِكُوْنَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللّٰهِ الرِّزْقَ وَاعْبُدُوْهُ وَاشْكُرُوْا لَهٗ ۗ اِلَيْهِ تُرْجَعُوْنَ ﴿١٨﴾

29:17: "You only worship idols beside Allah, and you invent lies. Surely those you worship besides Allah do not have the power to give you of your provision, so seek provision from Allah and worship Him, and be grateful to Him. To Him you shall be returned."

The word اَوْثَان is the plural of وثن and it means idols, statues etc. Ibrahim (AS) said that those you worship beside Allah (SWT) are only idols and statues you have created with your own hands. So how can they be your Lords? They do not control your provision. You destroy your faith by believing that they provide your provision, when they are not the owners of anything.

They cannot make it rain, nor are they responsible for the solar system, nor can they bring forth any sustenance from the earth. You should worship only Allah (SWT); He Who has created everything and has control over everything. You shall all be returned to Him.

وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۗ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٨﴾

29:18: "And if you deny, then surely nations before you have already denied. And it is not (a duty) upon the Prophet except to convey clearly."

If you deny then it is nothing new. Nations before have also denied their Prophets. It is only the duty of the prophet to convey the message. It is not his responsibility to make people accept. Now it is only Allah (SWT) that can bring you to the guidance.

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

29:19: Have they not seen how Allah begins creation and then repeats it? Surely, that is easy for Allah.

Have they not seen how Allah (SWT) began creation? This means have they not paid attention to how Allah originates creation. Allah (SWT) has created without a design and He will create again. It is your lack of understanding, otherwise there is nothing that Allah (SWT) cannot do.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

29:20: Say, "Travel through the land and see how He began creation. Then Allah will create a second time. Surely, Allah is Able to do all things."

O Prophet (SAW)! Tell them to travel in the land and see how Allah (SWT) began creation. There are so many different signs and examples in the land. They include mountains, valleys, rivers, and oceans. There are all types of vegetation and fruits within these places. Was all of this created by itself? Everything was created by Allah (SWT) and He is capable of creating them again. He is Able to do all things.

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ ۗ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾

29:21: He punishes whomever He wills and has mercy upon whomever He wills. And you will be returned to Him.

He gives punishment to whomever He wills and gives Mercy to whomever He wills. This does not mean that He punishes someone who does not deserve it. Allah (SWT) will recompense everyone according to their deeds. Then you shall be returned to Him.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۗ وَمَا لَكُمْ مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

29:22: And you will not cause failure upon the earth or in the sky. And you have no protector or helper beside Allah.

You cannot hide or run from the Allah (SWT's) judgement. The earth or the sky cannot hide you. And there are no supporters or helpers apart from Allah (SWT).

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِن رَّحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

29:23: And those who disbelieve in the signs of Allah and the meeting with Him, they have despaired of My Mercy, and they will have a painful torment.

The Mercy of Allah (SWT) is for everyone. This includes disbelievers, polytheists and the believers. Everyone is benefitting from this Mercy. There is no limit to the Mercy of Allah (SWT). The hereafter is the conclusion of the life of this world, we shall be judged and receive our results for the test of this life. The disbelievers will despair of the Mercy of Allah (SWT) on that Day, because they denied His signs and denied the meeting with Him on that Day. On that Day, Mercy shall only be for the believers.

Reference Surah 7 (Al-A'raf) Verse 156;

قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۗ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۗ فَسَاكُنْهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ
الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

29:24: So there was no answer of his people except that they said, "Kill him or burn him," but Allah saved him from the fire. Surely, in that are signs for people who believe.

In this verse, the incident regarding Ibrahim (AS) is mentioned again. The evidences Ibrahim (AS) presented to his people about monotheism were all denied by them. They said, "Kill him or burn him", but by the Mercy of Allah (SWT), Ibrahim (AS) was saved from the fire. There are many signs in this incident for the believers.

Reference Surah 21 (Al-Anbiya) Verse 69;

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ۖ ثُمَّ يَوْمَ الْقِيَامَةِ
يَكْفُرُ بَعْضُكُم بِبَعْضٍ ۖ وَيَلْعَنُ بَعْضُكُم بَعْضًا ۖ وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ ﴿٢٥﴾

29:25: And (he) said, "You have chosen idols instead of Allah out of affection with each other in the worldly life. Then on the Day of Judgement you shall deny each other and curse each other, and your abode will be the fire, and you will have no helpers."

Ibrahim (AS) emerged from the fire and began to preach to the people. He said you have made idols to worship others instead of Allah (SWT). You have a bond of affection for these idols and their worshippers. But on the Day of Judgement, you will deny one another and curse one

another for these actions. You will have no bond on that Day, but instead you will have hatred towards each other. Your final abode will be hellfire and you will have no helpers there.

فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۖ إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾

29:26: And Lut believed him and said, "Indeed, I will emigrate to my Lord. Indeed, He is the Almighty, the All-Wise."

Lut (AS's) people continued to believe in the religion of their forefather, except Lut (AS) himself. Lut (AS) was a close relative of Ibrahim (AS) and he believed him. Lut (AS) was also a prophet and he later announced his prophethood and was appointed to the cities of Sadum (Sodom). Allah (SWT) took an oath from all the prophets, so that they would support each other. Due to some difficulties, Lut (AS) left Iraq (Babel). This meant he was migrating in the service of Allah (SWT). The fact that he migrated for Allah (SWT's) sake could be related to both Lut (AS) and Ibrahim (AS). The majority option is that this refers to Ibrahim (AS), as his incident continues in upcoming verses.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا ۗ وَآتَيْنَاهُ فِي الْآخِرَةِ لِمَنِ الصَّالِحِينَ ﴿٢٧﴾

29:27: And We gave him Ishaq and Yaqoob and placed prophethood and Book in among his descendants. And We gave him his reward in this world, and he is surely among the righteous in the hereafter.

We gave Ibrahim (AS) a son, Ishaq (AS), and a grandson, Yaqoob (AS). Some scholars say that both were Ibrahim (AS's) sons. But in another place in the Quran it says, وَيَعْقُوبَ نَافِلَةً - Yaqoob (AS) was given as an additional gift, a grandson through Ishaq (AS). From them the lineage began and many prophets descended from the children of Yaqoob (AS), except our Prophet (SAW). Some of these prophets were given Books. And We gave him his reward in this world, and he is surely among the righteous in the hereafter.

وَلَوْ طَآءَ إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفُحْشَةَ ۗ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٨﴾

29:28: And when Lut said to his people, "Indeed, you commit such immorality that no one has committed before from among the worlds."

Lut (AS) was sent as a prophet to a people who were extremely evil. They would commit immorality by having homosexual relations. For this Lut (AS) said you are certainly a most evil people. And you commit such immorality that no one has committed before from among the worlds.

أَيُّنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ ۗ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ ۗ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٩﴾

29:29: Do you indeed approach men, and obstruct the way and commit evil in your gatherings?" And his people had no answer except they said, "Bring us the punishment of Allah, if you are from among the truthful."

You have exceeded in this evil immorality so much that you have left the natural way in order to fulfil your desires. Instead of staying with your wives you have turned to fulfil your desires with men. You have now begun to do this openly in public. Lut (AS's) people would obstruct the travellers on the roads. Lut (AS) told them to change their ways and warned and frightened them of Allah (SWT's) punishment. Instead of listening and paying attention, they said, "Bring us the punishment of Allah (SWT), if you are from among the truthful."

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٢٩﴾

29:30: He said, "My Lord, support me against the mischievous people."

Then Lut (AS) prayed to Allah (SWT), "O Allah! Help me against these mischievous people."

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ ۖ قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ ۚ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٣٠﴾

29:31: And when Our sent ones (angels) came to Ibrahim with good tidings, they said, "Surely, we will destroy the people of that city. Surely, those living in it are wrongdoers."

Lut (AS's) prayer was accepted. Allah (SWT) sent angels to destroy the people of the city. First Allah (SWT) sent them to Ibrahim (AS) and asked them to give him good tidings of Ishaq (AS), and his grandson, Yaqoob (AS). The angels told Ibrahim (AS) that they were sent to destroy the people of Lut (AS).

قَالَ إِنَّ فِيهَا لُوطًا ۗ قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا ۗ لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۗ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣١﴾

29:32: Said, "Indeed, Lut is within it." They said, "We are more knowing of who is within it. We will surely save him and his family, except for his wife. She is one of those who will remain behind."

Hearing this Ibrahim (AS) began to argue with the angels, but Allah (SWT) associated this argument with Himself, because the angels were sent by Allah (SWT). Ibrahim (AS) said that Lut (AS's) family were also in that city. The angels said, "We know well who is in it. We will save the family of Lut (AS), except his wife. She will remain behind and will be of those destroyed." The angels were sent by Allah (SWT) and He is the only One Who saves. That is the reason the angels linked the act of saving to themselves, and this is called Nisbat-e-Majazi.

وَلَمَّا أَن جَاءَتْ رُسُلُنَا لُوطًا سِئَاءِ بِهِمْ ۖ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ ۗ إِنَّا مُنْجِيُونَ ۚ وَأَهْلَكَ إِلَّا امْرَأَتَكَ ۗ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾

29:33: And when Our sent ones (angels) came to Lut, he was sad and distressed because of them. They said, "Do not fear nor grieve. Indeed, we will save you and your family, except your wife; she is to be one of those who remain behind."

The angels came to Lut (AS) in the form of handsome boys. Lut (AS) became distressed and sad when he saw the young boys, because he knew the evil actions of his people. He worried about what his people would do to the handsome boys. The angels realised Lut (AS) was worried. They said, "Do not fear nor grieve. Indeed, we will save you and your family, except your wife; she is to be one of those who remain behind."

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رَجْرًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾

29:34: "Indeed, we will send down torment from the sky on the people of this city, because they have been disobedient."

Indeed, we will send down torment from the sky onto the people of this city, because of their disobedience and evil actions.

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾

29:35: And Indeed We have left of it a sign as clear evidence for people who understand.

Allah (SWT) says We have left this city as a clear sign for the people of wisdom. They should observe and pay attention to this city, and learn and stop themselves from evils actions.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ فَقَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتَوْا فِي
الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾

29:36: And to Madyan their brother Shohaib. And he said, "O my people! Worship Allah and hope for the Last Day, and do not travel in the land as mischief makers."

And We sent their brother Shohaib (AS) to the people of Madyan. He told his people to believe in monotheism and the hereafter and to worship Allah (SWT). The people of this city were farmers and tradesmen. They would always cheat people by measuring and weighing inaccurately. They would also rob travellers. Shohaib (AS) told them to not cause mischief and corruption in the land.

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٣٧﴾

29:37: But they denied him, so the earthquake seized them and they were fallen prone in their homes.

The earthquake seized them when they denied Shohaib (AS). And they fell on their faces in their homes and were destroyed.

وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِّنْ مَّسْكِنِهِمْ ۗ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ

السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾

29:38: And Aad and Thamud, and it has become clear to you from their dwellings. And Satan had made their deeds appear attractive to them, and averted them from the path, even though they could see.

The people of Aad lived near Yemen. The people of Thamud lived north of the city of Hijaz (Makkah). These people would watch the travelling caravans of Arabia because their city lay in between the travelling destinations. They were all aware of the previous cities that were destroyed, because they would travel through them. These nations were very wise, vigilant and knowledgeable. But even they were caught out by Satan's plans. Satan made them completely leave the right path.

وَقُرُونًا وَفِرْعَوْنَ وَهَمَانَ ۗ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ﴿٣٩﴾

29:39: And Qarun (Korah) and Pharaoh and Haman. And surely Musa came to them with clear evidences, but they were arrogant in the land, and they could not escape (from us).

Musa (AS) came to Qarun, Pharaoh and Haman with clear evidences. He tried his utmost, but they did not leave their stubbornness and arrogance. And they were not able to outrun Our punishment.

فَكُلًّا أَخَذْنَا بِذُنُوبِهِ ۗ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا ۗ وَمِنْهُمْ مَّن أَخَذَتْهُ الصَّيْحَةُ ۗ وَمِنْهُمْ مَّن خَسَفْنَا بِهِ الْأَرْضَ ۗ وَمِنْهُمْ مَّن أَغْرَقْنَا ۗ وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

29:40: So We seized each for his sin. And among them were some upon whom We sent a storm of stones, and among them were some who were seized by the blast (scream) and among them were some whom We caused the earth to swallow up, and among them were some whom We drowned. And it was not Allah who wronged them, but they wronged themselves.

All those mentioned in the previous verses were punished for their sins. Upon some was sent down a rain of stones; the people of Lut (AS). Some were seized by the earthquake; the people of Thamud and the people of Shohaib (AS). And some were swallowed by the earth, such as Qarun. Some were destroyed by floods and storms; the people of Nuh (AS) and Pharaoh. Allah (SWT) did not wrong them, but they wronged themselves.

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ ۗ اتَّخَذَتْ بَيْتًا ۗ وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ ۗ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

29:41: The example of those who make allies other than Allah is like that of the spider

that has made a house. And surely the weakest of houses is the house of the spider, if they only knew.

Those who have made helpers and friends other than Allah (SWT), their example are like that of a spider that weaves a web, and any minor wind or quake destroys its web. Having faith and hope in others is not very different to the spider. If only they knew.

إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٢﴾

29:42: Verily, Allah knows whatever thing they call upon instead of Him. And He is the Almighty, the All-Wise.

Allah (SWT) is fully aware of those they call upon instead of Him. If their helpers had any strength they would have saved previous nations. The idols, statues, sun, stars and fires they used to worship have helped no one.

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٢٣﴾

29:43: And these examples We describe to the people, but none will understand them except the people of knowledge.

These are the examples We describe to the people. But only the people of knowledge will understand them. The disbelievers of Makkah would ask, "What does Allah get by giving examples of spiders, flies and mosquitoes?" Allah (SWT) says that the examples are accurate according to their incidents. But only people of knowledge understand them.

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٢٤﴾

29:44: Allah created the skies and the earth with truth. Surely in this is a sign for the believers.

Allah (SWT) has created the skies and the earth. In this there are signs for the believers. Allah (SWT) has created the universe, cosmos and everything within it. He does not need anyone's help in any of His matters.

