

Tafseer of Surah Yunus by Nouman Ali Khan

Introduction

Makkan surahs take time to understand how the Surah is broken down. In Madani surahs the subject matter is very different and there is a variety so it is not very difficult to divide the surah into sections. But in these Makki surahs it takes time to get introduced into the subject matter because Makkan content, if you generalise it, are so similar. It is essentially Tawheed, Akhirah, Risalah, but that is two-thirds of the Qur'an and so it is difficult to navigate that effectively.

Ustaadh Nouman's approach in this surah therefore will be different. He will present to us an outline of the surah so that we get a broader picture of how the arguments are constructed.

Surat Yunus is very similar in style to Surat Hud. They have a reciprocal relationship in that some of the subject matter that is left open ended in Surat Yunus is closed off in Surat Hud. Even in the style point of view, they are very beautifully connected because towards the end of surat Yunus you find a lot about Musa alayhi salam and a little about Nuh alayhisalam and towards the end of Surat Hud you find a little about Musa alayhusalam and a lot of about Nuh alayhisalam. It reverses, so it balances out. There are other subjects in the theology, Eaman point of view that are also reciprocated and covered in either one.

One of the central ayat of this surah and of the entire chain of Makkan surahs, that goes all the way to surat Nur, is actually the second ayah of this surah, in terms of theme.

"And you should warn the people that for the believers that there is going to be *qadama sidq ..*" an interesting and lonely expression and the only one in the Qur'aan that is put in this way. They are going to have the precedence when it comes to the truth. Some have interpreted in different ways, some say you can't move from your place. In this surah we will learn meet *makaanakum* = stay in your place. On judgement day a time will come when you are literally told to freeze. The only people who will be able to take a step, which in Arabic is *qadam*, will be the step of truth, in other words, people of truth will be taking the steps. Others imply here that they will have the precedence, on Judgement Day, they will be the ones who will come forward and it shows that they were the ones who had the truth. When everybody else realises they aren't with them, then they are on the wrong side. Before the Judgement they realise who has precedence and who didn't have precedence.

This is brought up again in surat Hud *fasbiur innal aaqibatil muttaqeen* "Be patient! The outcome eventually will be with the people of taqwa"

Surah Yusuf: "whoever has taqwa and remains patient Allaah will not waste their deeds" i.e. they will have success.

If you go to surat Ra'd: "those are the people (that Allaah had just described in the surah) that will have the final home that is in their favour"

So the success of believers, if they can just stay patient and hold on, that is a theme that recurs in the entire chain. This is important to note in Makkan Qur'an because that is all

what Makkah Qur'an boils down to - "hold on. I know you aren't seeing any results but just tough it out and hang in there. There were people before you who had to go through this too"

This basic simple idea is repeated over and over again for the Muslims of Makkah to hold onto the deen no matter what the circumstances are.

A Walk-through of the rationale of this Surah (An Outline)

- **The first two ayat:** this is such a wise message and you think just because he is from among you, how can he be such a big deal, to receive such a big message that is full of so much wisdom. We know who he is. There is no reason to consider this message seriously.
- In the very next conversation, in **ayah 3 and 4**, Allaah switches over. Instead of talking about the Book and the messenger, Allaah talks about Himself – "I am the Master" do you realise that when you are denying him and this book, you are actually offending the Master? This Master will not accept any intercession. One of the reasons why the mushrikoon did not take the religion seriously, or considering the deen of Allaah seriously, is because they were too relaxed. The reason why they were so relaxed is because their shirk included a very powerful disease called *ash-shafa'a baatila* – false intercession. What does intercession mean? An example is given of you applying for a job and you are not qualified for the job. But your uncle works at the company and he is the director. So he hooks you up, goes easy on the interview and slips you into the job. So you got the job, and you're doing a terrible job, because you aren't qualified and you are about to get fired but your uncle steps in and says 'go easy on him. I got this'. So you, even though you are terrible at the job, have no incentive to get better at the job because if you do get into trouble, your uncle is always there. So the idea is, you have connections and there is no need to deal with the employer. Your connection can deal with the employer. Bu this is a matter talking about Allaah 'azzawajal. The pagans would sacrifice their animals in front of their intercessor gods and make them happy so that these gods would say to Allaah "this guy is with me". The rationale behind the case of false deities that we learn from Nuh alayhisalam, people cited the righteous people from the past. When these righteous people died, the people alive thought they must be so close to Allaah even then. So first to remember their piety and righteousness, they made pictures and statues of their righteous dead people and eventually these became the object of worship. Even philosophical Hindus will say that they don't worship the idols, they just help them concentrate and they represent people who were very close to God etc. So Allaah says in the third and fourth ayah, there is no intercession except with Allaah the real Master. Between the Master and the slave there is no manager, there is no in between, you have to deal with Allaah directly.
- Then from the **5th to the 10th ayah:** Allaah is saying the reason you are so irresponsible is that over time you have started to think that this world doesn't even have a purpose and all you have is this life. The people who realise there is a purpose will benefit eventually and the people who thought this was just a game,

that Allaah created this dunya just for entertainment, they will suffer the consequences eventually.

- **Ayah 11 and 12** are a fascinating transition. Before Allaah was talking about the people not believing life has a purpose, and having intercessors with Allaah, now He is saying Allaah could have set you straight and could have punished you and it is out of the Mercy of Allaah that He doesn't punish you. But if He wants to, He could punish you, but He doesn't, and Allaah adds something. Initially you aren't punished out of mercy, but eventually you are not punished as a punishment so you can get even worse so you suffer even more on judgement day. So initially when Allaah grant mercy it means he still has a chance to get back, but when he reaches a point of no return, Allaah extends their sinful lifestyle. Now this in and of itself become a curse. When he enters into this abyss of misguidance and dies and suffers the consequences and Allaah tells them 'you are not different from your predecessors'
- **Ayah 13 and 14:** how many people before you had made the same mistake? You couldn't even learn from previous messengers
- **Ayah 15 to 19:** they would come and say Qur'aan is too harsh. It is telling us to face facts that we don't want to face. So they asked the messenger to give them something else other than the Qur'an and if you can't do that then to change some of the harsher ayat, then maybe we can accept it. The Prophet is told to respond to them sternly and say it's not up to me. Don't assume that you can talk this way, you still haven't got one idea out of your heads, you still think you have intercessors that will help you out. So the idea of shafa'a, false shafa'a keeps coming back in this surah and keeps repeating itself.
- **Ayah 20 to 23:** OK. You can't bring us other than the Qur'aan and you can't bring us what we want then just bring us what you want, bring the punishment then. All these ayat of punishment and warning, let's see it. Allaah tells them as He has told them before, when it comes you will be sorry. The bottom line of these ayat is that you are asking for it now, you feel that you are fed up with the message, but when it comes you won't realize it. Then Allaah describes why they ask for it.
- In **ayah 24-27:** They ask for the hastening of the punishment because they felt like they were in power. When people are in power they feel very confident that things aren't going to change that they are going to stay the way they are. At that point, to help them understand, Allaah gives them how power can change, how tables can turn, Allaah gives a parable in that passage. An example is given of a beautiful farmland, that is mature, and the next morning farmers will be harvesting and so there will be a party. At night time, the entire farm becomes *haseed*, which means when a crop is cut and the only thing left on the ground is small stubble, the base of the plant, the tool that cuts it can't reach. So by morning when they came to cut their farm, the only thing left was *haseed*. Allaah says last night it didn't look like it needed any more maturing it was perfect and by morning it was completely gone. This was a parable given to them for them to get their act together.
- **Ayah 28 to 36:** Let's talk about Judgment Day. You won't be meeting your intercessors on Judgment Day, actually you will be meeting your deeds. Allaah says in this passage, then you will realise the falsehood and the stupidity of your beliefs

and your actions. Now Allaah has exposed how irrational their behaviour is, He legitimises the Qur'aan.

- **Ayah 35-44:** The Qur'aan is unlike any of the beliefs you have made up. It comes from a stable source and previous revelation confirms it. Your religion has no basis, not even in history, not only does it come now with clear proofs and evidences people who are sincere among the people of the Book can confirm that this is a continuation of the previous scripture. So if you don't think so, bring something like it. Surah baqarah also mentioned this challenge. Surat Hud is going to be the next time (it occurs three times). It is actually in reverse order. The last of them is Baqarah, the one before is this one and the first one is in surat hud. The first one was bring ten surahs, then it got easier, just any surah, and anything remotely like the surah – the challenge by the wording got easier to the disbelievers. The messenger is told in the same passage, now that you have told them 'bring something like it'- the language is challenging language – the idea that the Qur'an is mu'jiz, you can't bring something like it – this is not said in the beginning of the conversation in da'wah, it is said towards the end. When the advice, the reminder, counsel has all failed and then you say if you think this is so inadequate, why don't you bring something equivalent? At this point, the messenger is told to leave them be, you are not responsible for their decisions. That particular brand of people who say they are not going to believe, bring us something else, those people you just leave them be. This is a specific group of Makkans within them.
- **Ayah 45 to 58:** they are asking for the punishment now, because it's been a long time since you have been inviting them. They are tired of the fact that da'wah has been going on for so long. But when it does come they will swear that they have only lived their life for an hour. Allaah is saying maybe We will bring you what you are asking for in your own lifetime and maybe We will take you away. Allaah doesn't give an answer. In the same passage, the whole idea of intercession comes back again. So you are asking for it and want it to come quickly, what preparation do you have? The intercessor concept has been destroyed, so what are you going to give? Allaah say, they will try to offer everything in the world. At that point a beautiful transition happens in the surah, that actually the best treasure in the world that you can give is already here, the Qur'aan has already come. You can bring that to Allaah, that can be a witness for you on Judgement Day if you live by it and hold on to it. So if you want to celebrate something, celebrate the Qur'aan. Be overjoyed over the Qur'aan because that is going to be a means of salvation for you on Judgement Day on Judgement Day.
- **Ayah 59 to 70:** Allah delves into the rationale behind shirk. You want to set up intercessors on your behalf because you don't think Allaah will be fair to you? Your assumption about Allaah is that you don't think He will show you any mercy because you think He is too harsh. This is the real reason why you don't want to deal directly with Allaah. The prophets and the believers are told at this point this specific group of people cannot harm you at all, you just do what you are doing. Stay on course and don't let their words effect you.
- **Ayah 71 to 93:** Allaah switches the conversation from disbelievers to believers. The believers are told: you are on a mission that was given to people before you. So he

starts with the mention of Nuh alayhisalam and goes all the way to the mention of Musa alayhusalam. Musa alayhisalam is mentioned in more detail and is given as a sample and a case study to stay strong in their mission.

- **Ayah 94 to 103:** the believers are told not to be doubtful about the Qur'aan. The people of the book before you have already confirmed it, the sincere among them. No additional signs are going to help the stubborn - the people who are saying, give other than the Qur'aan, show us something else etc. Allaah says they have reached a point where no additional signs will be of any benefit so don't worry about that. Don't think that just because no additional signs have come, the deen isn't impressive enough to convince them. That's not the correct way of thinking. At this point, the only inevitability ahead of them is punishment and this has always been the rule. When Allaah says of a nation that no sign is going to benefit them anymore then the only thing ahead would be destruction and the only exception to that is Yunus alayhisalam. First the formula is mentioned then the exception is mentioned, Yunus alayhisalam. Allaah doesn't want you to come to Islam because of fear. If Allaah wanted to do that, He would have shown a punishment, whipped you into shape and you would have been fine. Human beings do that all the time. When difficulty arrives they run back to Allaah and the moments things become easy they go back to their shirk. Allaah doesn't need that kind of eamaan from us, that reactionary kind of eaman. He wants us to come to deen through reason, thinking through it, that is why the punishment hasn't come because Allaah wants you to make your own decision. Once again this conversation is dead to those who have closed their eyes to reasoning. They have no *baseerah* left, which is mentioned towards the end.
- **Ayah 104 to 109:** the prophet is told to talk to these people and say 'if you are still unsure, then listen up, I am not unsure. I know exactly what I believe in and I disbelieve in everything that you believe in. I deny and reject every shirk that you do'. The Messenger is told, 'now that you have declared this open ideological war, just stay committed. You don't budge from your position and don't feel bad for them at this point. You are absolved for their crimes, you aren't responsible for their crimes. You stay on this, until Allaah brings you a decisive victory. This is how the surah ends
- This also brings us to appreciate the placement of this surah, after surat tawbah. What is tawbah? The decisive victory. The surah after surat yunus takes us a trip down memory lane and we are shown again, you stay on course until Allaah bring you victory. When Muslims today read surat tawbah, they are reminded of the victory of the deen and when surat yunus is read they are reminded how the messenger was promised victory way before he could even see it, he was promised that same victory.
- Another point on how these two surahs are connected: in surah tawbah Allaah eradicated shirk physically yet we learn in surat yunus that the foundations of shirk were already destroyed in Makkan Qur'an. Before the idols were physically destroyed the basis for which people legitimise them was already destroyed in Makkan Qur'aan. This is important for Muslims because after victory, expansion takes place, the empire spreads. When that happens, it is very easy to lose sight of where the

struggle began because the focus can shift from the original mission to expansion. An easy example of this is the masjid nowadays. When are on the original mission, but when a little bit of success comes their way, expansion becomes the mission. The Muslims in particular are told to go back to the original mission. It is the Muslim who will recite the Qur'aan over and over again. Allah put this in the sequence for humanity but particularly for Muslims. Most of the Qur'aan is about setting your attitude a certain way, it is calibrating the way you think.

- From the 10th surah to all the way to the 23rd (surat nur) we are going to be in 'Makkan Gardens'. It is amazing how they are organised. Two surahs that are really similar then one surah that is different, two surahs that are similar than one surah that is different etc. the two surahs that are similar now are Surat Yunus and Surat Hud and the one that is going to be different is Surat Yusuf. If you bunch together all the ones that are different then they are similar. The extremes of the two different ones are like on the one hand it is Surat Yusuf in the beginning and the last different surah is Surat Taha. The Jews asked how did the Jews end up in Egypt? This is tackled in Surat Yusuf. And then they ask how did the Jews leave Egypt? This was tackled in surat Taha.

سُورَةُ يُونُسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ayah 1

الرَّءِ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

"Alif Laam Raa. Those are the miraculous signs of the book possessing wisdom, the wise book"

Notice that alif laam raa is not a separate ayah. That is up to Allaah azzawajal. This is His word, and He has authority over it. You cannot describe or contain ayah into a logical construct or a grammatical or a linguistic construct. This is all tawkeef- Allaah decides an ayah by itself and when it is not an ayah by itself and this is where our intellect is put in check. Whether you understand it or not, the Book is full of wisdom, so whether you understand it or not, there is wisdom in it.

Ayah 2

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ
وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكٰفِرُونَ
إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ

**“Has it been that strange for people that we have sent a man from among them?
..”**

أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ

This is ism kana and 'ajaban عَجَبًا is khabr kana. We know khabr and ism kana is known, because of mansub (khabr kana) and the ism kana

“..is the fact that we have sent a man from among them ...

نَّ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا

..and commanding him that you should warn the people and give good news to those who believe ..”

Is that all so strange to them?

أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ

“..that those believers are going to have the first step of truth with their Master ..”

They are going to have precedence, the priority, a step ahead, as far as their Master is concerned.

قَالَ الْكٰفِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ

“..the disbelievers said “this truly is an obvious magician””

The more you listen to him, the more obvious that it becomes that he is a magician. The fact that they call him a magician is, in and of itself, a compliment, not an insult alone. Magician means you have to take a leap of faith to believe, it's a trick, if I can't explain it

through common sense, it must be magic. They acknowledged the super-natural power of the Qur'aan and they called it magic. They are calling words, magic. These words are mystifying them to the point that they are calling them magic. Even in their rejection of faith, they are acknowledging that something unseen is at work because magic is also belief in the unseen. In these words is a defeat.

Another point: what was mentioned first? A man came from among them, that he gives good news or warnings? Warnings are mentioned first, the entire tone of the surah is that warning overshadows good news.

Ayah 3

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
 اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ
 ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ

“No doubt about it, your Master is Allaah who created the Heavens and the earth in six ages then He rose upon al-Arsh ...”

Ayyaam = If Allaah created the skies and the earth in six days, our count of days is by the rotation of the earth, the rising and the going down of the sun. But when Allaah is creating the universe there is no sun and moon. So a count for what constitutes a day, how we think of a day is based on what Allaah put in the sky. So what Allaah thinks of as day is not how we think of as day. It's something else, something grander. So Allaah, to give us some idea that His day is not like our day, gives us proportions in the Qur'aan.

يُدَبِّرُ الْأَمْرَ

“He plans in long term detailed decision..”

tadbeer= A long term, detailed, meticulous calculation, or plan

Does Allaah make one decision or lots of decisions? Allaah makes many decisions but He calls all of His decisions as though it is just one decision for Him.

مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ

“..there is not going to be anyone to make intercession except after His Permission comes..”

Do not think you can ridicule this Book and undermine the messenger because your shifa'a will come and protect you. There is no shafi'a except only after He will give the permission. This is part of Allaah's Plan. Shafi' is supposed to step in and tell the 'employer' who is about

to fire the employee that actually he is really good and he tells the whole story as if the manager wasn't there, but this cannot be done with Allaah azzawajal. Whatever has to be considered, Allaah already knows.

ذَالِكُمْ اللهُ رَبُّكُمْ فَأَعْبُدُوهُ أَفَلَا تَذَكَّرُونَ

"that in fact, is Allaah, your Master, then enslave yourselves to Him. Why don't you make any effort to remember?"

Ayah 4

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللهُ حَقًّا إِنَّهُ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا

"To Him alone all of you are going to be gathered and returned.."

Their concept was, when we return on Judgement Day, they would first go to the shufa'a, the intercessors and then they go deal with Allaah and they (the polytheists) go through. They will go look for their shufa'a on Judgement Day. Christians will go look for Easa alayhisalam on Judgement Day, some people will look for graves, even Muslims eg. Abdur Qadir Jilani rahimahullah. You will be gathered to Him alone, you won't be reporting to anybody else.

وَعَدَّ اللهُ حَقًّا

"..that is the promise of Allaah, truly!"

Haqqan is mansub alal madd wa ala tawqeed

إِنَّهُ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ

"..He is the One, in fact, who creates the first time then He makes it happen again .."

Allaah is saying why are you so doubtful about resurrection? What is harder, doing it the first time or the second time? If anything, we should say if Allaah can do it once then He could definitely do it again.

لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ

“..so He can compensate those who believe and they did the few good deeds expected of them with justice”

And He azzwajal can expose that justice. *Al Qist*

وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ

“while those who disbelieve, they are going to have a sharab (a drink) from *hameem*..”

Hammaa = one of the words for heating up or rising temperature. Intense body temperature, a fever is also called *hammaa*

Hameem = water that is burning hot because of prolonged exposure to the Sun that has a bad smell to it.

Allaah says they are going to have a drink from Hameem.

وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

“..and they are going to have a painful torment because of the disbelief they used to engage in”

Ayah 5

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا
عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ
الآيَاتِ لِقَوْمٍ يَعْلَمُونَ

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً

“He is the One who placed the Sun as a source of hot light...”

Diyaa = light that has heat in it

وَالْقَمَرَ نُورًا

“And He made the moon a source of noor ...”

Noor = light that has no heat in it

وَقَدَّرَهُ ۖ مَنَازِلَ

"..and He placed them and He calculated them in different stages .."

He made the Sun and the Moon in different stages.

لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ

"..so that you may get to know the count of years and keep calculations.."

Now these are all our calendars, either the Solar or the lunar calendars all based on what Allaah azzwajal does with the sun and the moon.

مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ

"..Allaah did not create any of that except with very precise purpose, reason (haqq) .."

When Allaah calls on His creation, the point isn't to say 'Allaah created that with purpose' the question is, if Allaah created that with purpose so we can keep calendar then *we* must have purpose for the little time we have on this earth. If there is a timer for us, then we must have task to accomplish in limited time.

يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

"He thoroughly explains the ayat for a nation that wants to know."

Wanting to know is the key. It was not *li qawmin aalimeen* but *li qawmin ya'lamoona*. the verb is used here because they want to know.

The people that are relaxed in this world, who don't make any effort, they don't even want to know. One of the great reasons why people didn't take the prophet's sallAllaahu alayhisalam message seriously is that they just don't want to know. When you don't want to know, all the ingredients that potentially facilitate our learning can be there, but you just refuse it. Imagery that is perfect for this: soil that is perfect, it's ripe, it's wet and there is a seed inside waiting to receive the water, and benefit from the light. But right on top of the seed you put a metal cover, now you're watering the soil and it's under the sun, all the other plants are growing but here nothing is happening because you just don't want the light to get to it.

Ayah 6

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ
وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَتَّقُونَ

“Especially in the conflict of night and day ..”

Night and day was mentioned because what was mentioned because was the sun and moon.

“..and whatever Allaah created in the skies and the earth, they truly are miraculous signs for a nation that wants to protect itself”

For a nation that seeks to guard itself.

There was curiosity before, ‘for a nation that wants to know’ and now it is ‘people that want to protect themselves’ this is important because wanting to know by itself doesn’t suffice. People can come to the Qur’aan and be fascinated by it and find it remarkable, but they didn’t come to it to seek some protection for their life because they find themselves in danger- it is just entertaining reading for them.

Ayah 7

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَأُطْمَأْنِنُوا بِهَا
وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ

لَا يَرْجُونَ لِقَاءَنَا

“No doubt about it, those who are not hopeful of Our Meeting ..”

Laa yarjuna liqaa ana will come up over and over again in the surah. The people of shafa’a don’t hope to meet Allaah, that is the whole rationale behind seeking somebody in between.

“..and they were content with worldly life and they were completely satisfied with this worldly life ..”

We spend a good part of our initial years just figuring out who we are, a good 15, 20 years maybe. Then in the better part of our youth we start to seek stability and once we know for sure what we want to do in life, responsibilities start burdening us. Before we know it, our hair becomes grey and eyesight weakens etc. is this all there is to life? Non-religious people think people of religion are narrow-minded. But it is they who are narrow-minded to think

that this short life is all there is. That is why there is mid-life crisis, and depression starts to heighten as people get older because there is nothing else for them, their life is coming to an end.

“..and those are the ones in fact who are truly heedless of our ayaat”

If you have no preparation made for the next life and you are completely happy in this life, do you feel the need for the ayaat of Allaah?

No. there is no need to even look for them. One could be even completely oblivious to the fact that something called revelation exists. The reason for that quest is that there is something more than this life. When there is nothing more for you than this life, then there is no reason for you to look.

Ayah 8

أُولَٰئِكَ مَا لَهُمْ مِّنَ النَّارِ بِمَا كَانُوا يَكْسِبُونَ

“Those people, they’re the ones whose final place is the fire on account of what they continuously earned”

Ayah 9

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ

“Those who truly believed and did the few good deeds expected of them their Master is going to guide them on account of their faith. From underneath them rivers are going to be flowing in Gardens full of constant blessings”

Na'eam = ism sifaa, constant blessings

Ayah 10

دَعَوِهِمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَءَاخِرُ دَعْوَاهُمْ
أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

There is now an interesting transition. Na'eem is constant blessings. In this dunya we also have constant blessings because we will be asked about constant blessings in this world. What happens when we have constant blessings like the Sun, moon, oxygen, clothes? We get used to it.

Allaah says Jannah is forever. And it has Na'eem. The assumption is that we might get used to it.

دَعَوِهِمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ

"Their call in Al-Jannah is going to be SubhanakAllaahumma! (How Perfect You are oh Allaah!) .."

When do people say Subhanak Allaahum? When they are amazed? They are surrounded by blessings constantly and they are constantly amazed, they are never bored.

وَتَحِيَّتُهُمْ

"..and their *tahiyyah* .."

Tahiyya means greeting. It comes from the word *hayya* which also means to give life and to pray that someone has life. *hayyakAllah = may Allaah prolong your life*. The way this is prayer is going to be said in Jannah is ..

فِيهَا سَلَامٌ

"..is salaam .."

You would think their tahiyyah would be hayyakAllah but Allaah says their tahiyyah is going to be salaam. Now we are learning what is life without peace? Real life is when you have peace; that is when you really enjoy life.

وَءَاخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"..and the final of their calls .."

In the beginning they will say SubhanAllaah, and when they greet each other they say salaam, and every time they part with each other they are going to say *Anil Alhamdulillah rabbil-aalameen*.

“..All Praise and Gratitude belongs to Allaah, the Master of all nations”

This is beautifully placed, also because it is the first ayah of al-fatihah. So it's like they remind themselves how their guidance began, with Allaah's Book.

Ayah 11

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجْلُهُمْ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ

“If Allaah had rushed for the people the harm they are asking for..”

Ash-sharr = they said bring the punishment, let's see it.

Ajal in Arabic is to rush things ahead of their time inappropriately. Allaah is saying if Allaah had rushed ahead of its appropriate time, the harm the people are asking for is..

اسْتَعْجَالَهُمْ بِالْخَيْرِ

“..as He rushes to give them the good..”

The Mushrikoon of Makkah think that asking for the punishment will silence the messenger and their problems so in their minds that's good.

لَقُضِيَ إِلَيْهِمْ أَجْلُهُمْ

“..then their deadline would have been declared for them ..”

It would have been dealt with already, so don't rush.

فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا

“..then We warn those strongly who are not hopeful in meeting Us..”

This is the second time we encounter لَا يَرْجُونَ لِقَاءَنَا

فِي طُغْيَانِهِمْ يَعْمَهُونَ

“..who in their rebellion have become blind”

Ayah 12

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا
كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ ۗ كَذَٰلِكَ نُزَيِّنُ
لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ

Some say there is an asbaabul nuzool to this ayah, a context of revelation: one of the kuffar has a big problem in his life and he thought the solution in this time of difficulty should come from the Prophet sallAllaahu alayhi wasalaam. He was telling the prophet to make du'a for him, he was getting close to Islam.

“When harm comes to the human being he calls on Us, he is either sitting for long hours, standing or on his side he is calling on Allaah.

كَشَفْنَا عَنْهُ ضُرَّهُ

“So We unwrapped his harm ..”

Kashafa = to uncover something. To display something that was previously hidden. The ease was hidden, it was covered by difficulty

مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ

“..he walks around like he wasn't calling on Us in the time of difficulty that touched him..”

There are certain people who are depressed, they have dropped shoulder and when their problem is gone their shoulder stick out. He completely forgets Allaah.

كَذَٰلِكَ نُزَيِّنُ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ

“..that is how we beautify for those who go beyond limits in the things that they do..”

Al musrifeen = those who keep over-indulging the things that they do

It was their indulgence that led into the problem in the first place. Then Allaah helped you out, and then you went back to your *israaf* again

Ya'maloon = you know what you are doing

You consciously called on Allaah.

Ayah 13

وَلَقَدْ أَهَلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

"And We had destroyed towns upon towns much before you whenever they did wrong .."

Allaah just went from an individual transgression to entire towns because the transgressions of a town is made up of transgression of individuals

وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ

"messengers had come to them with the clearest proof .."

وَمَا كَانُوا لِيُؤْمِنُوا

"..and they weren't going to be the ones to believe.."

They were so bent upon disbelief

كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

"..that is how we compensate the criminal nation"

Ayah 14

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ

"Then we made you those who were left behind on this earth .."

The Makkans have been told, how many nations have you seen ruins of? They were much more powerful then you and We wiped them out. Then you were left here.

"..so We could see what you do"

There is a similar ayah in surat tawbah, where Allaah is asking what are you going to do now?

Ayah 15

وَإِذَا تَتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَىٰ
 بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أَبَدِّلَهُ مِنْ تَلْقَائِي
 نَفْسِي إِنْ أَتَّبَعُ إِلَّا مَا يُوحَىٰ إِلَىٰ إِيَّائِي أَخَافُ إِنْ عَصَيْتُ رَبِّي
 عَذَابَ يَوْمٍ عَظِيمٍ (١٥)

وَإِذَا تَتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ

"When our miraculous signs are recited to them as clear proofs .."

The purpose of it is to make clear over and over again what the truth is.

قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا

"... those how are not hopeful in meeting Us, they keep saying .."

This is the third time now *la yarjuna liqaaa ina* is mentioned.

أَتَىٰ بِقُرْآنٍ غَيْرِ هَذَا

"... bring another Qur'aan! .."

This is too harsh: judgement day, no intercessors, no friends, need to answer for own deeds etc

أَوْ بَدَّلَهُ

"..or change it a little.."

قُلْ مَا يَكُونُ لِي أَنْ أَبَدِّلَهُ

"Say, it is not becoming of me, I don't have the right to change it at all.."

مِنْ تَلْقَائِي نَفْسِي

"... which originates, emanates from myself.."

Laqiya = to do something entirely on your own, there is no outside influence.

It is not under the Prophet's *sallAllaahu alayhi wasallaam* control.

إِنْ أَتَّبَعُ إِلَّا مَا يُوحَىٰ إِلَىٰ

"... I am following nothing but what has been revealed unto me ..."

He has nothing to go on

إِنِّي أَخَافُ إِنَّ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

".. no doubt about it I am in fact is the one who is afraid that if I disobey my Master the punishment of a huge day"

The fear is on the messenger sallAllaahu alaihiwa sallam.

Ayah 16

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

"Say, had Allaah wanted I would never have read it unto you.."

You would never have gotten the Qur'aam. It was Allaah's Will that you should get this gift that you are ungrateful for because if Allaah's Will was there it would never have happened

وَلَا أَدْرَاكُمْ بِهِ

"..and He would not have made you aware of it.."

Adra yudri idra = one of the family of the words akhbara ukum, 'alam, to inform. *Idraa* is to get to know something using clues for example, you see smoke and you realise there is a fire. You drew the conclusion yourself

Allaah is saying to the Prophet sallAllaahu alayhsalam tell them I would not have read the Qur'aan directly unto you nor would I have made aware of it through clues, eg look at the prophet's character you could figure out he is not a liar. Now that clue is being identified..

فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ

"... then I have remained for a long time in you umran from much before .."

Umran = life time

Allaah tells the prophet to tell them the proof of this Qur'aan is that I have lived among you. My character, my tenure with you, you know who I am is proof of the message. I am the most honest among you, the most truthful, I didn't give myself those titles – you have me those titles

Labeetha = to stay somewhere for a long time and remain settled there

To not have any plans of moving is *laabith*

This ayah is really important because here Allaah azzwajal gives the proof of revelation as the credibility of the prophet sallaAllaahu alayhiwasallam. So when we deliver the message of Islam, we think of Islam as a message but not something that stands on top of credibility, character. The message is of no consequence to people unless they it coming from a credible source; character, ethics, business practices, how we live as a community, our dealings with society, those things are first proof and then on top of that you beautify this lifestyle with this message.

أَفَلَا تَعْقِلُونَ

“..why don’t you think, apply your intellect?”

Why would I put myself in this position? What have I earned by calling you onto the message? What wealth have I acquired, what status have I gained?

Ayah 17

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

“Who could be a worse wrong-doer than someone who makes up a lie against Allaah?..”

Do you think I am making this up?

“..or lied against his ayaat? No doubt about it, criminals are not going to be successful”

This ayah also means that we have to be sincere in our attempts in understanding and interpreting the Qur’aan. Someone who lies against the ayaat of Qur’aan is also someone who misrepresents what Allaah says. We can make mistakes in tafsir, it is possible. However Allaah also knows what’s going on in our hearts. You may interpret the Qur’aan in a way you know some people will be pleased to hear, is this not lying against the ayat?

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ

"And they engage in the worship besides Allaah whatever that does harm them and doesn't benefit them.."

No harm and no benefit comes from the false gods.

وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ

"they say, these are the idols/entities who will make a good case, these are the intercessors with Allaah.."

قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ

"Are they looking to inform Allaah of what He doesn't know Himself of what is in the skies and in the earth?.."

These intercessor of yours will come and say "ya Allaah, You are about to punish him but you don't know, I know this guy. I am telling You he is good" so are they going to tell Allaah something that He doesn't know?

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

"How perfect, how elevated He is, how far above He is from the attributions/associations that they make with Him"

Ayah 19

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِي مَا فِيهِ يَخْتَلِفُونَ

“Humanity, all people were nothing but a single nation and they fell into disagreement had it not been for a Word that had already come to pass from your Master, their matter would have been judged among them in whatever matter it is they disagree with each other in”

Ayah 20

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

“How come no miraculous sign has ever been revealed to him ..”

Just these words, this Qur’aan, nothing more? How comes no other sign comes?

“..tell them the unseen belongs to Allaah. Go ahead and wait then I am waiting along with you”

This is threatening language.

Ayah 21

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ

This is repetition of what Allaah said recently.

“And when We make the human being taste a mercy, some time after a harm that had touched them. Then all of a sudden, they have plans about our ayaat...”

Makkar = a covert plan to deceive your enemy and bring them into harm’s way. When you trick your enemy into harm’s way is called makar

Allaah says, first of all We made them taste mercy and then Allaah helps them and the next thing they are conspiring against the Messenger of Allaah sallAllaahu alayhuwa sallam.

قُلِ اللَّهُ أَسْرَعُ مَكْرًا

“..tell them Allaah is quicker in delivering a plan..”

The word for rushing used this time is *asra’u* as opposed to *ajalu* but *ajalu* is inappropriate rushing.

“no doubt about it Our messengers are writing down everything that you have been plotting”

By definition plots are supposed to be secret- *makar* and Allaah is saying He has it all written down

Our messengers =the angels

Tafseer of Surah Yunus by Nouman Ali Khan

سُورَةُ يُونُسَ

Ayah 22

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ
وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ
الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ
الدِّينَ لَئِن أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

In this ayah Allaah generalizes the state of the one who calls upon Allaah when in difficult situation just as the disbeliever had done when he went to the Prophet *sallaAllaahu alaihi wasallam* for help and once his difficulty had been uncovered and removed he resumed his animosity and conspiring against the messenger. This is the most evil of ways one can go.

Imagery is drawn multiple times in the Qur’aan and this imagery that of people at Sea and at trouble. To appreciate this further, in Surat *Rahmaan* Allaah says *wa lahu al jawar* ships that sail in the middle of the ocean and once they reach the middle of the ocean they are only at His possession- *lahu al jawar* “they only belong to Him” even the sailor knows that the moment he had left the docks that it’s in God’s Hands now. When they cannot see land in any direction and a storm has come, only Allaah can help

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ

Sayyara yusayyiru = to help someone hang out literally. To take you around here and there

Sara yaseeru = to go about, go around

You can use the muta'addi form and take it to taf'eel and instead of sara you say sayyara

"He is the One who takes you in the land and in the ocean .."

حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِّ

"..even at the time when you are sitting in the ships.."

Imagine people boarding onto ships.

وَجَرَيْنَ بِهِم

"..and the ships have sailed away with them"

Jarayna the feminine plural is used for the *fulk (ship)* because they are so massive

بَرِيحٍ طَيِّبَةٍ

"..then a beautiful wind sails away.."

Back in the day before any engines and steam ships, sailors used to navigate by sails they needed a good wind to get a head start. So when the wind is good and it is heading in the direction that it wants to head to and they become happy.

وَفَرِحُوا بِهَا

"..and they were overjoyed because of the wind.."

Fariha in Arabic, to be overly happy, is not looked favourably upon in the religion. In the Qur'aan it says "..don't be overwhelmingly happy.." i.e. don't go crazy in your happiness. There is only one place in Qur'aan where Farah is used positively and it is in this surah and we will see why.

جَاءَتْهَا رِيحٌ عَاصِفٌ

"A terrible, merciless wind comes.."

All of a sudden another sentence is thrown unsuspectingly (without any harf, ataf i.e. thumma, wa, fa etc)

It is not *thumma jaaa at haa reehun 'asef*, because an unkind wind (*asef*), inconsiderate, merciless wind comes

Al-aasifati asfan= winds that don't care what is in their path, they just tear through

Before it was *reehin tayyiba* : nice wind, breeze,

Then out of nowhere there is *reehun 'asif*: a terrible, merciless wind comes. Here 'Asif is not even 'asifatun, it is given its unnatural form even though in Arabic when something is mu'annas sama'i is feminine by the ear of the Arabs, you don't have to respect it. To use the abnormal form suggests that the wind is abnormal.

وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ

"And the gigantic wave comes to them from every direction .."

It does it *amwaaj* it is *mawj*, a massive wave is coming and they don't know when the next one is coming from, it going to come from behind the ship, ahead of it. So massive waves comes and attacks them from every direction.

وَضَنُّوا أَنَّهُمْ أَحِيطَ بِهِمْ

"And they are absolutely convinced that they are going to be surrounded, they going to be overcome ..."

The first part of this image was people loading up on ships, people celebrating, then there is a nice sail and until the ship disappears, now they are in the middle of the ocean. Then out of nowhere a horrible storm hits them. The image, the camera if you will, was on the ships, then on multiple ships sailing then on the scene of the winds then the scene is when they realise that they are going to be overcome.

دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

"They called on Allaah making the religion sincere to Him. If you would just rescue us from this, we will absolutely become from the grateful"

We swear to it, there is no doubt in my mind, I will be a different person, I will not be who I was. They are all turning to Allaah azzawajal.

Ayah 23

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ
إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ
فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

"The moment they are rescued, immediately they start transgressing in the land without justification ..."

Bagha yabghi rebellion, transgression

Bagha = to try to get more than your share and as a result you end up taking somebody else's share

They keep going beyond the limits

يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ

"..O people! You are going beyond the limits, your rebellion is only harming yourselves..."

Sometimes in the Qur'aan there are proverbial idioms, expressions you can use anywhere in life.

By definition *baghi* is something that harms others but Allaah is saying that is not the real consequence, the real consequence is on yourself.

مَتَاعَ الْحَيَاةِ الدُّنْيَا

"..what is it but things to use in worldly life"

What are you so obsessed with? The few things that you use in worldly life

ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

"..then to Us alone is your place of return .." this multiple times also in the surah

"...we are going to thoroughly inform you of all the things you used to do"

Anba' yunbiu, inba = to inform

Nabba yunabb'u tanbee = to thoroughly inform you of what you did, list all the charges in detail,

Ayah 24

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ
الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا
وَأَزْيِنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرًا لَيْلًا أَوْ نَهَارًا
فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ
يَتَفَكَّرُونَ

نَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ

“No doubt about it, the worldly life’s example is nothing more than water that We have sent down from the sky...”

فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ

Ikhtalata from *khalt* to mean mixture, different ingredient mixed together. Water comes and enters the soil and the water has different kinds of nutrients and all these materials are playing with each other

“they mix and interact and by means of it the plants and produce of the earth comes out..”

مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ

“..from what people eat consume and cattle ”

حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا

“until the earth grabs or holds on to its embellishments..”

Zukhruf = when you literally put make-up, dress in glittery clothes, jewellery on, colours of the clothing to be bright. When someone emphasises outer beauty

Also used in false testimony *Zukhruf al kalaam*, when you embellish your speech to get away from trouble

That kind of beauty is not genuine, it’s just on the surface. There is no substance to it. So Allaah is saying this plantation on the earth, on the farm and the flower they rise and they take different textures and Allaah describes the earth like a bride that has been decorated.

وَأَزَيَّنَّتْ

Izzayyanat tafa’ul

yatazayyana yutazayyanu tazayyunan

the earth holds on, it becomes beautified

وَوَظَنَ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا

“..and the people who are living on it thought they were completely in control..”

The people that own the farm, that live in that place, they start assuming and become convinced that they are in complete control over it.

Qadr = to have control over something and also means to have something figured out, also to mean calculation i.e. I am *qadeer* over it

The people had it completely figured out, they were in control .

أَتَتْهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا

"Our decision came to land at night time or at the day time then We made it *haseed* .."

Hasad is Arabic is when a crop is ready during harvest time. When the crop is cut, and the stubble is left that is *haseed*

All that was left of it was the bottom part of the plant, the part where the mower or truck can't even get to so it's that useless and low in the ground.

كَأَنَّ لَمْ تَغْنِ بِالْأَمْسِ

"..as though that land had never been so independent.."

Meaning the night before it looked all done, it didn't need any more work. That is why the land was called *ghaniyya*- *it doesn't need any more water, nor sun*, that is why the person who is *ghanee*, the wealthy person, is called that because he doesn't need anything else.

Allaah called Himself Al-Ghaneer because He doesn't need anyone.

The farmer felt like the land itself was *ghaniyyah* and Allaah says I cut it apart as though the last thing that would cross your mind was just the day before this land was perfect.

كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

"that is how We thoroughly explain the ayaat, revelations, the miraculous signs for a nation that wants to engage in deep thought"

It doesn't take Allaah much time to turn the tides. You people don't take this message seriously and one of those reasons is that you are in charge, who can mess with the Makkans, everybody respects them in every nook and cranny of this region. Allaah says, I can change the situation just as I can change a farm overnight.

Ayah 25

وَاللَّهُ يَدْعُوا إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

"And Allaah is calling you to the house of peace and stability and He guides whomever He wants to a straight path"

Know that nothing in this dunya is stable, just as that farm isn't stable.

Ayah 26

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

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

“For those who excelled there is the very best waiting for them and more..”

Ziyad is very beautiful here. Allaah describes the rewards of the people of Jannah very little in this surah but the little He does suffice.

The word *ziyaada* means excess

Al-Husna is superlative. Those who excelled have the very best. Once you reach the superlative there is no such thing as thinking past the superlative but Allaah says that is only your imagination. Allaah is saying those who excel will have the best, that is the limit of our imagination and there is actually even more, *wa ziyaada*

وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ

Tarhaquha qatara in juz 'amma. The same verbs are coming together again.

Rahaq = Of something to overcast another forcefully; grabbing something, putting a cover on it

"the people of Jannah their faces are not going to be covered up with *Qatar* .."

Qatar = black smoke that comes from fire

Allaah is saying, these people will have the very best in Jannah and beyond imagination and you won't burn in hell. Allaah is describing that as reward, not going to hell

وَلَا ذِلَّةٌ

"and not having faces covered in humiliation.."

The sequence in Qur'aan is usually bad to worse or better to best, so it ends in the climactic note. That is one of the common sequences in Qur'aan. The climax is *zilla*, humiliation is even worse.

أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

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

Ayah 27

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ

"Those who earned continual sins, the compensation of any sin is going to be the like of it and humiliation will be covered over them. They are not going to find in Allaah any '*asim* whatsoever .."

In Allaah they are hoping for protection, they are not going to find it whatsoever

Ibn al Faari says "a word that alludes to someone holding you back" someone who is Asim to you is grabbing you and holding you back. "and preventing you from going forward and is

committed in holding on to you so that he can keep you from the harm that you are about to fall into”

مَا لَهُمْ مِّنَ اللَّهِ مِنَّ عَاصِمٍ

Lahum is added to indicate that it is not those people who will find `asim but the people of Jannah, so Allaah is alluding to the fact that He will be on Asim on another group of people

كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ

“It is as though their face has been covered (*ughshiyat*) ..”

aghsha – to cover something in a way that is not fully hidden

as though their faces are almost completely covered

“..with a piece of night”

Like a piece of the black patch of the sky has been smacked onto their faces

مُظْلِمًا

“making it dark..”

أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“those are the people of fire in which they will remain”

Ayah 28

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ
وَشُرَكَاءُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا

“And the Day on which We will herd all of them together

ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ

“then We will say to those who committed shirk “stay in your place!”

It does not say kunu makanakum, just `stay!’

He is angry, He doesn't say the entire sentence, just the word. These people are being terrified

أَنْتُمْ وَشُرَكَائِكُمْ

"you and your associates"

Who are your associates? Some 'ulama have derived from this that the idols will be thrown into the fire. The idols don't have any reality to them, they will be added to them to add to the fuel of the fire. They are living *shuraka*, like Easa alayhi wasalam and those scholars whose graves were worshipped and all those who may have been righteous – some would say why would Allaah scold them like that? But didn't Allaah do the same thing at the end of suratul Nisaa? This is the ultimate form of psychological torture to those who associated partners with Allaah. All hopes and aspirations were directed to this shareek of his.

فَزِيلْنَا بَيْنَهُمْ

"Everything between them has been cancelled out"

وَقَالَ شُرَكَائِهِمْ مَا كُنْتُمْ إِيَّانَا تَعْبُدُونَ

"And the associates, these innocents, they will ask you weren't worshipping us were you?"

Those who were worshipped will be in denial to those who worshiped them after they died, in total shock of their stupidity of committing the crime of shirk.

Ayah 29

فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لِغَافِلِينَ

"Allaah is enough as a Witness between us and yourselves. We, in fact, were absolutely unaware of the worship you were doing"

Ayah 30

هُنَالِكَ تَبْلَوْنَ كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ
وَصَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ

هُنَالِكَ تَبْلَوْنَ كُلُّ نَفْسٍ مَّا أَسْلَفَتْ

"Then, and then and there, every person is put to the test whatever it had done in the past.."

Salaf = what came in the past

Aslafa = what had already occurred. Also means it is already done and the only time you will deal with it is in the future- its already done, now just deal with the consequences

وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ

"and they will all be turned back towards Allaah, their Protective Guardian, Ultimate Authority, the True One.."

وَصَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ

"..and everything they use to make up is lost on them"

Ayah 31

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ
وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ
الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ

"Tell them: "who is provides you from the skies and from the earth? Who is the One who owns hearing and seeing? And who is the One who brings out the living out of the dead? And brings out the dead from the living? And who plans the ultimate decision? .."

This ("who plans the ultimate decision") is a reinforcement of what came in the beginning of the surah.

"They will say "Allaah""

They don't worship other than Allaah, they just hold them as shufa'a, they hope that these can help them on the day of resurrection for salvation – that in and of itself is an act of ibaadah, Allaah says. They don't say we don't acknowledge Allaah's Divine Power.

"... then say: why aren't you then conscious?"

Ayah 32

فَذَالِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالَةُ فَأنتَ إِتْرَفُونَ

"Then that is Allaah, your Master, truly! Then after being exposed to the truth, what is there left for you and your future except misguidance? Then how come they are turned away?"

Ayah 33

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ

"That is how the Word of your Master was manifested against those who engaged in corruption, they are not going to believe."

What these ayat suggest is when you are exposed to the truth in the most convincing way and Allaah is satisfied that the case is made against you and you still turn away at that point Allaah says His job is done, the case has been made against you and now whatever happens to you is rightful.

As a result of them not going to believe, that is why the Word of Allaah became manifest on them. The Word of Allaah here does not mean revelation, it means the decision of Allaah- Allaah says in another ayah "had the Word not come before the matter would have been decided" meaning had the decision not come before.

Ayah 34

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدُوا
الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنْتُمْ تُؤْفَكُونَ

“Ask them, is there any of their associates that starts off creation from nothing? Then He brings it back again? Tell them Allaah starts off creation and brings them back again. Then how is it that you are put off by these lies?”

Ifq = to make something up, to make a horrible lie

Ayah 35

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

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ

This is one of the deepest ayahs in the Qur’aan, linguistically, with the use of prepositions and just how it is structured.

“Ask them, are there any of your associates who guide to the Truth? ..”

Hada yahdi ila = to guide to something

Hadani ila masjid = he gave me guidance to the masjid meaning he gave me directions to the masjid

Allaah is saying are there any associates who can give you directions to the truth, who can teach you what the truth is, give you knowledge of it

“..tell them Allaah guides to the Truth..”

The word for *to* is not *ila*, it is *li*. It has changed, it is different now

Hada li in Arabic is to guide someone all the way to the destination. The Truth, Al-Haqq is both a truth and a destination

Siratil Mustaqeem is the Truth and the thing it leads to, Jannah, is also the Truth. But these people can’t even guide you to the path, they can’t even give you directions to the path. Allaah gets you all the way to the destination. Laam is used when you want to get all the

way to the destination, so when we get to the final truth which is Jannah, that is why we say *alhamdulillah-ladhii hadana li hadha* – All Praise and Thanks be to Allaah who guided us all the way to this

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ

“As for the one who guides to the Truth ..”

This is referring to the Prophet sallAllaahu alayhiwsallam

أَحَقُّ أَنْ يُتَّبَعَ

“is he more worthy, more qualified, more deserving that he be followed ..”

أَمْ مَنْ لَا يَهْدِي

“..than someone not committed to guidance..”

The sarf of yahiddi *ihdata yahtadi ihtida*.

Ihtida = to be committed to the truth. The lesser form of this would be *ihidda*

Yahtadi is the original verb, it has been shortened and made *yahidi*. The benefit of saying less, something is less

Allah is saying, is someone who guides to the truth more worthy of being followed than the one who is not in the least bit committed of guidance?

إِلَّا أَنْ يُهْدَى

“..except when he is given guidance”

The only way, the blind one, can accept guidance is when he is being given guidance by someone else. The majhool form is used.

The idol cannot even guide itself, it can't even have *yahiddi* as a description of it except if it is given guidance and that also in its physical sense because it is put into one direction, lifted, painted, carved, repainted.

فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

“..what is wrong with you? How do you make your decisions?”

Another *ishara*, indication, in the ayah is that guidance is all about making decisions. The proof of someone who is committed to guidance is that they make the right kind of decisions.

Ayah 36

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

“And most of them don’t pursue anything except very confident assumptions. No doubt about, the confident assumption is not going to benefit you against the truth and it won’t make you free of need of the truth, independent of the truth, in any way shape or form ..”

In da’wah this is what usually happens. When someone is really confident about their position and Allaah is saying your confidence is not going to alleviate you from the need for truth. Your confidence isn’t going to save you.

“No doubt Allaah is fully knowledgeable of what they are doing”

The verb for ‘doing’ is *yaf’aloon* = mindless action. *Ya’maloon*= thoughtful action

Mindless action is used because they have just made an assumption and they acting accordingly that is not based on real knowledge.

Ayah 37

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

Now the foundations of their faith have been shattered. Now Allaah turn to the actual faith.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ

“This Qur’aan can never be something that can be made up from anyone other than Allaah ..”

وَلَكِنْ تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ

“however this is how it is, a confirmation of what is right before him ..”

i.e. previous revelations. The Qur'aan comes as a confirmation of the revelations that just preceded him, the people of the Book.

وَتَفْصِيلِ الْكِتَابِ

“..and it is an explanation of the law and of the Book (also previous revelation)”

لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

“no doubt whatsoever in that fact that is from the Master of the Worlds “ Also the Book is from the Master of all nations.

Ayah 38

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ
مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

“is it then that they are saying he has made it up himself? Then bring a surah like it ..”

This is Makkan Qur'am “bring a surah like it” *mithlihi*

Qarafaatin suraatin mim-mithlihi there is mim there, the mim means ‘bring a surah anywhere near it’

This is an early challenge, so bring a surah like it. It had been some time so clearly they hadn't brought a surah like it so how about bringing something even close to it. The challenge gets more insulting over time.

This was already an insult, because the challenge before it was to bring ten surahs.

“..and call on whoever other than Allaah, if in fact you are truthful”

Ayah 39

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

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ

"Rather they have lied against what they couldn't encompass with His knowledge.."

What they couldn't understand, what they don't know they didn't think as true.

وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ

"...and because of what whose manifestation hasn't yet come"

Allaah is saying they kept they kept asking for punishment and punishment, and Allaah is saying now they don't believe because they haven't seen the punishment. The rationale behind them not believing is because they have not seen the punishment yet

كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

"that is the course of action that people much before had taken also.."

They had lied in this way as well.

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ

"then watch, just look for yourselves, what was the outcome of those who did wrong"

Ayah 40

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ
بِالْمُفْسِدِينَ

"And among them there is going to be someone who will believe in it, (they are not completely a hopeless case, there are those who will come to the faith from the Makkans) and among them are those who will not come to the faith.."

Someone who does and someone who doesn't, present and future is captured

"..and your Master is completely aware, knows better, of those who are causes of corruption"

Not faasid, but mufsid; those who cause corruption.

Ayah 41

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ
وَإِنَّا بَرِيءٌ مِمَّا تَعْمَلُونَ

"And if they are still lying against you, say my deeds are mine and they are only mine and your deeds are only yours. I am not going to pay for your deeds and you won't pay for mine. You are completely disassociated from what I am up to and I am completely disconnected from whatever you are up to"

This is a precursor to what we have already read in surat tawbah. There was a political/social form of bara'ah, which was we have no contracts after 4 months, no political agreements with you, now there is an ideological form, as far as faith is concerned, of bara'ah.

Ayah 42

وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا
يَعْقِلُونَ

"And among them are those who act like they are really listening to you .."

يَسْتَمِعُونَ

Listening so carefully, this is sarcasm.

"Are you going to make the deaf person capable of hearing even if it be the case that they don't apply their intellect?"

Why did they come and listen? They are using a tactic that was later used by Bani Isra'eel. He comes and listens, he goes back and says 'I've listened! If I was once believing I could have taken it. There is nothing there, it's not a big deal"

Ayah 43

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْىَ وَلَوْ كَانُوا لَا يُبْصِرُونَ

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ

“And there comes someone and stares at you ..”

This is another tactic of the Makkans, we learn this in other Makkan Qur’aan. the idea of looking at someone in an insulting way. When someone is talking to you, you don’t have to insult them by a response, you can just insult them by the way you look at them.

أَفَأَنْتَ تَهْدِي الْعُمْىَ

“..are you going to be guiding the blind? ..”

This person who is staring is blind.

وَلَوْ كَانُوا لَا يُبْصِرُونَ

“..even it be that they cannot see whatsoever?”

Ayah 44

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ
(٤٤)

“No doubt about it, Allaah does not wrong anybody in any shape or form. However, people are the ones who wrong their own selves”

Allaah is not wronging you by not sending the punishment or a miracle, you are the ones who the criminals in this scene.

Ayah 45

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ
بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا

“And when Allaah gathers them they will say we didn’t live in the world, we didn’t have labath in the world..”

Labath = we didn’t stay long term in the world

“except maybe an hour or a day ...”

إِلَّا سَاعَةً مِّنَ النَّهَارِ

In the day time, the hours go by quickly because you are busy.

يَتَعَارَفُونَ بَيْنَهُمْ

“they will be recognising each other ..”

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ

“then those who lied against the meeting of Allaah have already fallen into lost and they are not going to be the ones who are committed to guidance”

Ayah 46

وَإِنَّمَا نُرِيكَ بَعْضَ الَّذِي نَعِدُّهُمْ أَوْ نَتَوَفِّيكَ فَإِنَّا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ

وَإِنَّمَا نُرِيكَ بَعْضَ الَّذِي نَعِدُّهُمْ

“And if it was the case that We would show you (the Messenger sallAllaahu alayhiwasallam) some of what We promised them..”

Lam ya'ti ta'weeluhu = they don't believe because the interpretation, the manifestation hasn't happened yet

Allaah says if we were to show you some of what We have promised them ..

أَوْ نَتَوَفِّيكَ

“or if We were to take them away ..”

فَإِنَّا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ

“then whether we showed it or not, they are to be returned back to Us. Then Allaah Himself is a Witness over whatever mindless acts that are involved in”

Ayah 47

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ

“And every nation has a messenger, whenever a messenger comes to them their matter is decided with justice and they are not going to be wronged”

That judgement came eventually in surah tawbah, so we are going back in history.

Ayah 48

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

“And they will say when is this promise that is going to take place if in fact you have some truth that you are holding onto”

Ayah 49

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ
إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَجِيرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

“Tell them, I don’t even control harm and benefit from my own self except what Allaah would will...”

This is a surah about shifa’a. There are two kinds of shifa’a: true and false.

There is an intercession that is legitimate but most people fall into shirk due to illegitimate concept of intercession. The messenger is the messenger of Allaah, and those that do believe, he has fears a danger that they might take him as an intercessor. If they do, there is a correct way of accepting the messenger for intercession and there is an incorrect way. This is where a lot of Muslims drop off. Our love for the Messenger of Allaah sallAllaahu alaihiwasallam is natural, this is something Allaah put in us. One of the most beautiful ayat in the Qur’aan that deals with the love of our Rasulullah is in surat hurjurat – you obeying the messenger, you obeying the messenger, you lowering the voice, out of love and respect of the messenger that is how Allaah beautified Imaan in our hearts. What has happened is that this subject of loving the messenger sallAllaahu alaihiwasallam has been hijacked. On the one hand there is a group of people who go crazy with it and another group of people who don’t even talk about it.

There is something that Allaah told the messenger to say, something that we must believe, that the messenger has no authority to harm himself nor benefit himself. This is not something he said to the enemies of Islam, the mushrikoon, the idol worshippers. The Prophet sallAllaahu alaihiwasallam tells his own child, “Oh Fatima! Have taqwa of Allaah on your own, for I will have no authority over you”. So before we talk about the messenger’s shifa’a we must cleanse what makes these concepts corrupt first.

The rationale behind the concept of shifa’a of the Mushrikoon, of making the intermediaries happy without having to face God, is what the Christians do also. They love Jesus. When they talk about God they talk about punishment. When they talk about Jesus they talk about mercy. It is really interesting. God destroyed nations, God gave laws and punishment whilst

Jesus came as mercy. He loves his son so much that if you please his son then you're good to go.

This is similar to what some of the Muslims do. They would own a liquor store, have misdealings with customers and family, but if he were to sing a song about the messenger of Allaah sallAllaahu alaihiwasallam, he could do it all night. This is what it's become.

In the love of him we recite nasheed and in those nasheed we go way past the line. This is how we show love, by undermining what he stood for. This has become a very big issue.

But on the one hand are those who don't even talk about the love of the messenger and criticize those who do.

The best way to understand, increase our love and appreciate the messenger of Allaah sallAllaahu alaihiwasallam is through understanding and study of the Qur'aan because its praises of the prophet are better than what any nasheed can do.

لِكُلِّ أُمَّةٍ أَجَلٌ

"for every nation there is a deadline.."

ذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

"And when they are not able to procrastinate that by a single moment, a single hour, nor are they able to bring it earlier than expected"

Why is advancing the hour mentioned which nation would want to advance the punishment? They are asking for it. When it comes, can they have it later? And when it doesn't come, they ask to bring it. So both are mentioned.

Ayah 50

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابُهُ بَيْنًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ

"Tell them if the punishment came at you or attacked you in the middle of the night when they are at home or in the middle of the day, what preparation qualifies them, the criminals, to rush towards it so much?"

What is making them so confident that they asking the punishment to be hastened?

Ayah 51

أَنتُمْ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ ءَأَلَّانَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ

"And at the very moment that it drops and it takes place and it happens now you are believing in it .."

Al aan is separated from the rest of the speech

"Now? And you used to be the ones who would be asking for it"

Ayah 52

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

"Then it will be told to those who did wrong "tase the punishment of permanence. Have you been compensated of anything short of what you have earned yourselves?""

Ayah 53

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ
وَيَسْتَنْبِئُونَكَ أَحَقُّ

Some of them, for a moment will have a crisis of faith, so they would go to the prophet sallAllaahu alayhiwsallam

Istamba'a = to ask for news

"They come and seek news, "is this for real?" .."

The normal sentence structure is *ahua haqqun* but they are so shocked at this point that they say *haqqun huwa?* Real, it is?

قُلْ إِي

"tell them yes!" In Arabic yes is *na'am* but when you are yelling a yes you say 'eee!' it is an authoritative yes.

وَرَبِّي إِنَّهُ لَحَقٌّ

“and I swear to my Master ..” One of the few instances in the Qur’aan where the messenger sallAllaahu alayhiwsallam is swearing by Allaah and Allaah is telling him to swear by Him.

“..it is really the truth!”

The ee is for emphasis, the oath is for emphasis, on top of that, the eya in rabbi is for emphasis. Then *inna* then *la-haqq*,

وَمَا أَنْتُمْ بِمُعْجِزِينَ

“and you are not going to be the ones who overpower this message”

'Ajiz = when someone is brought to the knees

Someone incapable. This is also a review of surat-tawbah.

Ayah 54

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ وَأَسْرُوا
النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَفُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ

“If that person who did wrong possessed everything that is on this earth ..”

Maa fi lard is mentioned because there is so many treasures in the world that we know about and there are so many other treasures that we do not know about. If the known and unknown treasures together were in the possession of the wrong-doer

لَافْتَدَتْ بِهِ

“..so it could be given as ransom for his own self..”

Now that shafa'a is cancelled out the only thing left is to give ransom. If somebody wont shield you from the punishment, maybe you can pay your way out of it.

وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ

“..and while they are giving it they are hiding their shame ..”

Nadama = regret over a bad deed

This is actually criminal psychology. When a criminal is given the fines he feels like now he has no reason to feel guilty. If the criminal is testifying and he looks guilty then the jury looks at him and say he is guilty. So he has to try and hide his guilt.

“..and they saw the punishment”

وَفُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ

“and their matter would have been decided then with justice, and they are not going to be wronged”

Ayah 55

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ فَلَيْسَ أَلاَ إِنَّ وَعَدَ اللَّهُ حَقًّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

“You had better know, Allaah alone owns whatever is in the skies and the earth. You had better know the promise of Allaah is true, however, most of them do not even know”

The promise of Allaah, the one that is highlighted in this surah, the Judgement Day, warning, Judgement Day, warning, constantly and the messenger sallAllaahu alayhi wasallam is told that most of them don't even know.

Tafseer of Surah Yunus by Nouman Ali Khan

Part 3

Ayah 56

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ

And He is the One who gives life and gives death and to Him alone you will be returned.

The transition is very beautiful here. We speak about sins being the diseases of the heart and how they damage the heart. The worst of those spiritual sins is shirk which creates a big disease inside somebody's heart that has to be removed. So when Allaah Azzawajal speaks about giving life and death the next passage is about giving life back to the hearts by means of revelation. This passage takes a central role in the entire surah. What are you supposed to rely on if you cannot rely on these intercessors? Your reliance should be upon Allaah's promises, Allaah's words, His revelation, the Qur'aan

Ayah 57

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

People, a heart penetrating counsel has come to you from your Master.

Mau'idha مَوْعِظَةٌ

is a hyperbolised (the *seeghatul mubalaagha*) for the *mastar*, 'idhatun.

Wa'dhun wa idhatun. Wa'dha 'idhatun wa'dhan wa 'idhatan and the *mastar ta marbuta* for *mubalagha*, for emphasis, for hyperbole, is *mau'idha*.

Meaning: a very powerful, deep, heart-penetrating counsel.

Wa'adha actually means advice given at the right moment that affects somebody's feelings, that goes inside the heart.

Advice only benefits if you accept it

All the time we listen to advice but it goes in one way and goes out the other. Advice can come from friends, from peers, co-workers, khubtah etc. but there is a time when your heart is open to advice and you hear the words, it doesn't matter where it comes from, they go deep inside and they stay with you. That kind of advice is called a *mau'idha*. So Allaah says emotionally charged advice, penetrating advice has come to you from your Master. This is the Qur'aans description of itself in the ayah. You are supposed to have an emotional attachment to the Qur'aan and look for counsel in it. People seek *mau'idha* when they have a problem, when there is an issue in life. So we are learning when we have an issue in life we are supposed to turn to the Qur'aan for counsel.

Now the diseases of the heart, and the counsel has just entered into the heart. Imagine this scene: there is a vessel that has a problem, there is a limb in the body that has a problem and the medicine has just been penetrated inside that limb. *Wa shifaa'un*. What does it start doing next? It starts healing, curing, it starts taking effect. *Wa shifaa'un maa fis-sudoor*.

But in order for the advice to get in, the heart has to be accepting of it. We've learnt in this surah that there is a group of people, no matter what you say to them, *la yu'minoon*, they are not going to accept. This advice will never work because they are not allowing it to enter. You must first let it in, and then start taking its cure

shifaa'un maafis -sudoor.

Sometimes people wonder 'I've done so many sins how will my heart ever going to be clean?'. Sometimes these ayaat are the answer. You allow Allaah's counsel in, the diseases that are there, the filth that is there, will start to get cleaned out.

It is interesting that Allaah does not say *wa shifaa un maafil quloob*. The *qalb* is less or the *sadr* is less? *Qalb* is smaller, the *sadr* is the real state in which the main centrepiece is the *qalb*. When Allaah says it is a cure for the chests, it doesn't restrict the cure to the heart, it expands the cure to what surrounds the heart. What surrounds the heart is the *waswasa* of *shaytaan*. *Aladhi waswisu fi sudoorinnaas* (surah naas) it goes round the heart and makes *waswasa*. Now it is a battle against *waswasa* too.

Wa hudann wa rahmatun and it's a guidance and a mercy. *Lil mu'mineen* for those who believe. Guidance and mercy: first of all you accepted the advice, now it's started curing you. Then you are ready to take its instruction. For example, when you go to the doctors, he will give you an injection eg pain relief, then you feel something, then he gives you

instruction of what medicine to take, this is hudan. Then you feel better, and when you feel better you then feel what a mercy it is.

Ayah 58

(٥٧) قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

Qul bi fadlullahi wa rahmatih : Tell them it is exclusively by the favour of Allaah and by His special Mercy.. that you are getting to enjoy the Qur'aan.

Remember the previous ayah, "Had I wanted I would never have exposed you to the Qur'aan" that you have got it and what a beautiful thing it is you should be over-joyed at its coming. What is fascinating about these ayat is that they are talking to mushrikoon. Allaah is talking about the beauty of the Qur'aan, the counsel of the Qur'aan, the guidance of the Qur'aan to a mushrik society whom in the vast majority of the first half of the surah has been scolding. Then he speaks to all of the community *yaa ayyuhannaas* he didn't limit it to *ya ayyuhaladhina amanu*- its to all people: advice has come to you from your Master.

Perception of Qur'aan is determined by itself

Why is this important? Because the perception of the Qur'aan should be determined by the Qur'aan itself. Let the Qur'aan speak for itself. Let it introduce itself to people. The Qur'aan is demonised in the modern media. Non-Muslims think of the Qur'aan as something covert, hidden, a secret agenda. And this is the exact opposite of what Allaah wants it to be. It should be so widespread that non-Muslims should hear it so often and this is our responsibility.

Now that you know what this message is you should be overjoyed "*fa bi dhaalika*" and only on account of that, there is *ikhtisaas* here, and only in this situation should you be over-joyed and *fal-yafrahu*: faraha is inappropriate, so if you're going to do it, here is one and only reason you can.

Our love for Collecting

"*khairumimma yajma'oon*" it is better than what they are gathering.

There is subtlety in the word 'gathering'. We all collect things throughout our lives; when we are young they are something like colouring pens, as we get older, clothes, etc and they gather them and treasure them. It is better than all the things we gather. So every time we learn and memorise a new ayah and every time we understand another ayah we should be over-joyed. Ustadh Nouman gives the example of when meeting Muslims in the same vicinity was very rare and when this happened we'd be so happy and as the Muslim community grew, the appreciation of meeting another Muslim was lost or lessened. The same can be said with knowledge; when we become so obsessed with the acquisition of

knowledge we lose the appreciation of the little things i.e. the ayah itself. Whenever we learn a new surah or an ayah this should be a cause for celebration.

Ustadh Nouman feels the same with parables. Parables in the Qur'aan are like riddles, Allaah wants us to solve them. The `ulama have written so much about them, but when you get exposed to an insight of somebody who had on that parable and you see something beautiful you just want to thank Allaah for the gift that He's given you.

Ayah 59

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا
قُلْ أَلَا لِلَّهِ آذِنٌ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ

Tell them, have you seen whatever Allaah has sent down to you in terms of provision and you have the audacity to install and make from it impermissible and permissible.

Allaah has given you food and you decide what is permissible and impermissible. If He is the One who gives it then He is the One who has the right to decide.

Qul Allaahu adhinalakum : tell them is it Allaah who gave them permission to do that? *An allAllaahi taftaroon*: or is it against Allaah that you keep making things up?

Ayah 60

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

What was the confident assumption of those who keep making things up against Allaah on the Day of Resurrection.

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ

No doubt about it Allaah is the Possessor of great blessings on people. In other words, you have this ill assumption about Allaah, why would you assume about Allaah that He doesn't have blessings for you, why do you have to go to somebody else? I (Allaah) am the great possessor of blessing upon people. However most of them *la yashkuroon* are not grateful.

Allaah is a Witness over every deed

Ayah 61

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

Wa maa takunun fi sha'nin you won't find yourself in any situation

Wa maa tatloo min ho min qur;aanin and you won't recite any portion of the Qur'aan min quraanin- from any part of the recitation

Wa laa ta'maloona min 'amalin

(the first was takunoo- mufrad, tatloo - mufrad, wama ta'maloona- jam'a : there is a switch) Allaah is talking to His messenger: you will not find yourself in any situation, you will not recite a single ayah anywhere from the Qur'aan. As for all of the Muslims there isn't a single deed that any will be doing ...

illa kunna 'alaykum shuhoodan except that We will be upon you especially your witnesses. Allaah is witness over all things but He is saying "I will be a special witness upon you"

idh tufi duna fi fadha in Arabic. **Fadhaal maa'** = the water overflowed. **Afaadhal inaa'a** = water over-spilt out of the container. Too much was poured into it and it spilt. This means that one is so over-involved in the activity you are always thinking about something that become lost in it. *Tufiduna bihi*

Allaah says, whatever action that one does He is a witness over us even whilst we are engulfed in it. Ibn Al faaris reports: they lose track of everything else they are so busy in that. Allaah is watching this and is appreciating it.

وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

'Azaba = when you watch somebody walk away they go so far you can't see them anymore

So you slowly see them disappear. Or if you take a pebble and throw it into a lake it slowly becomes smaller until it disappears. Allaah says nothing disappears from the Vision of your Master no matter how far you think it goes.

Mimmithqaali zarratin = from the weight of a speck

Fil ardi wa la fissamaa = in the earth and whatever is above.

وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ

Wa laa asghar min zaalik = and whatever that can be smaller than that too or bigger, Allaah is telling us the smallest deed that you do for this deen will not go unappreciated. I will be a special witness of that deed for you.

Illa fi kitaabim-mubeen except that it is in a book that clarifies everything that you did.

Ayah 62

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

You had better know, the protective friends, the deep, trustworthy friends of Allaah, there is no fear on them and they're not the ones who will be grieving.

In other words, in doing so and keeping the work up we have the opportunity to become the awliyaa of Allaah.

The next ayah defines the walee of Allaah

Ayah 63

الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ

Those who have emaan and they maintain the quality of taqwa in their life.

The reason why Allaah made the friendship of Allaah between the slave and the Master realistic is because when it is made unrealistic that is when help is sought from somebody else and say that he is much better than us, he should be Allaah's wali. The shafa' happened because people were distant from Allaah.

Ayah 64

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

They are the ones who will have the ultimate good news in worldly life, and in the akhira and there is no change in any circumstance the words of Allaah. That in fact is the ultimate success.

Ayah 65

لَا يَحْزُنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ

Their words should not grieve you. Glory, nobility, authority belongs to Allaah altogether. And He is the ultimately hearing, All-Knowing.

Ayah 66

(٦٥) أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

You had better know, (Usually we find *maa fissamaa wati wa ma fil ardi*) Allaah owns exclusively **whoever** is in the skies and in the earth. And whatever these people call other than Allaah (in terms of associates), **إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ**

they're not calling anyone but assumption.

وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

They are doing nothing but making wild guesses.

Ustaadh recalls Kharraas from Qur'aan: he looks at the palm trees and says, I can tell how many dates there are exactly. They are making nothing but these kinds of assertions.

Ayah 67

(هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ

He is the One who has set the night for you, so that you can become still in it.

Sukoon = to stop moving after a motion

And He has made day for you, as a means by which you can see

Mubsira = as a means of seeing

In that, in particular, there are many miraculous signs and lessons for a nation that wants to listen.

In other words, do not hang out at night. There is a mechanism that Allaah put in place. The messenger *sallaAllahu alayhi wasallam* warned us against going out at night, because the shaytaan lurks in the dark at night time. All the description of guidance and misguidance where misguidance is associated with darkness and guidance is associated with light.

Ayah 68

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمٰوٰتِ
وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطٰنٍ بِهٰذَا أَتَقُولُونَ عَلَى اللَّهِ
مَا لَا تَعْلَمُونَ

“They say that Allaah has taken a son. How Perfect He is, how far above He is for that kind of claim to be made against Him, He is free of need, al-ghaneee..”

Allaah mentions his Ghina here because the act of having a child is way the species is continued. If human beings did not have children they cannot survive. Having a child therefore is a form of dependence for existence. So when you say Allaah has taken a son you have associated something to Him, that should only be associated with dependent creation that can't survive as a species by itself, it needs to carry on with a child.

“He already own whatever is in the sky and the earth ..” and as you get older there is an innate desire in all of us to want a child if we don't have one, this desire of wanting something suggests that you don't have something, Allaah is saying I already have everything *la hu maa fissaamaawati wa ma fil ard.*

“You have no authority whatsoever in your possession in regards to this. Are you saying against Allaah what you have no knowledge of whatsoever?”

Ayah 69

قُلْ إِنْ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكٰذِبَ لَا يُفْلِحُونَ

Tell them, those who continually make up lies against Allaah, they're not going to be successful.

This ayah is specifically directed at the Christians because there was some contact happening in later Makkah. If 'la' is mentioned specifically, salvation, saved, to be successful, because that is the dominant theme in Christian theological discourse.

Ayah 70

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا
كَانُوا يَكْفُرُونَ

There are some things to use in this world and finally you will have to be returned to Us exclusively. Then we will make them taste intense punishment because of the disbelief they used to engage in.

Ayah 71

وَأْتَلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يٰقَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ
مَقَامِي وَتَذِكْرِي بآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ

وَشُرَكَاءَكُمۡ ثُمَّ لَا يَكُنۡ أَمْرُكُمْ عَلَيۡكُمْ غُمَّةٌ ثُمَّ أَدۡفَأُوۡا إِلَىٰ وَوَلَا
تُنظِرُونَ

Recite unto them the news of Nuh, the events of Nuh. When he was saying to his nation "If my standing up and reminding so big a deal to you, then I have placed my trust in Allaah alone.

"Combine all of your matters.." in other words have a joint shura meeting on how to kill me (Nuh)

"Then the decision you make, it should not have ghumma for any of you.. "

ghumma = confusion . Nobody should be missing out on any of the details of this meeting.

Ghumma literally comes from darkness, **ghamaam** = clouds that cover sunlight.

Ghammatul amal = perplexity of a matter

So when you have a plan against me, make sure that every member of that shaytani meeting is clear on the plan.

"Then go ahead and execute that plan against me and don't give me plan to wait"

Why is Prophet Nuh being told this by Allaah? Because He wants the Prophet Muhammad sallAllaahu alayhi wasallam to say this to his people.

Ayah 72

فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنۡ أَجْرٍ إِنۡ أَجْرِي إِلَّا عَلَىٰ ٱللَّهِ وَأُمِرْتُ
أَنۡ أَكُونَ مِنَ ٱلْمُسْلِمِينَ

"And if all of you turn away, I haven't asked you for any compensation. My compensation belongs to Allaah exclusively. I have been commanded to be from those who submit themselves"

Ayah 73

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَن مَّعَهُۥ فِي ٱلْفُلِكِ وَجَعَلْنَاهُمۡ خَلِيفَٰتَ وَأَعْرَفْنَا
ٱلَّذِينَ كَذَّبُوا۟ بِآيَاتِنَا فَنُنظِرُ كَيْفَ كَانَ عَاقِبَةُ ٱلْمُنذَرِينَ

"They still lie against him, and we rescued him and those who were with him in the ship"

Najja is used and not anja because it's not a one-time rescue, the flood goes on for a while. There is a continued protection.

"and we made them of those left behind .."

The idea of people being left behind had already been mentioned in the surah. This is a recurrent theme.

“and we drowned those who have lied against Our miraculous signs. Look for yourselves what was the outcome of those who were warned?”

Mundhareen= ism maf'ool

Ayah 74

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

“Then after that We sent many messengers to their nations ”

We don't say ilaa aqwaabihim as the plural of qaum is aqwaam. They were not all sent to one nation, but to multiple nations. But when it came to behaviour it is as though they learnt from each other. So all of them are called one nation. The way history repeated itself.

“Then they brought them the clearest proof. They're not going to be believing on account of the lies they have made against it already.”

The idea of losing your ability to accept guidance; when you reject guidance the first time it comes round, your ability to accept it the second time becomes weaker. The more you reject it, the more incapable the heart gets in accepting guidance altogether until a point comes no matter what advice is given, what miracle is shown, it won't make a difference, they won't come to guidance. The heart is sealed.

So Allaah is saying they won't come to believe in it because of the lies they have made against it from much before. So they had a track record of denying truth, which made them over time incapable of accepting truth. Then Allaah explained how that works ..

“That is how we seal up, lock up, mark a brand, the hearts of those who transgress”

Ayah 75

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ)

“Then we appointed and raised much after them Musa and Harun to Fir'awn and his chieftains. . .”

(So Nuh was first mentioned, then generally many prophets, and then now Musa alayhisallam which will be given more details of)

The chieftains (malaa') are of two kinds:

- People who are his generals
- And those who are from the slave race which need to be kept in check. So you must have people within the slave race that have loyalties to the government.

"They all lied against our ayaat. They were all arrogant and had been a criminal nation."

Ayah 76

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ

The truth came to them especially from Us, they said this is clear magic.

Ayah 77

(قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ
السَّاجِرُونَ

Musa alayhisallam said 'are you saying about the truth, when it came to you, this is magic? Magicians will never succeed'.

No matter what tricks magician pulls out of his bag he is never going to succeed.

Ayah 78

قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَمَّا وَجَدْنَا عَلَيْهِ ءِآبَاءَنَا وَتَكُونَ لَكُمَا الْكِبْرِيَاءُ
فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ

Iltifaat = to turn yourself

Lafata is the muta'addi form. Mujarrad is the muta'addi form and mazeded fi is the lazid form.

"Have you come to us to turn us around from what we found our fathers committed to?"

'alay = committed to

"so you want to turn us away from our ancestry and you want grandeur for yourself and we aren't going to be accepting you guys (Musa and Harun) ever, not for your sake"

Lakuma is added as though believing will be a favour on them, to Musa and Harun.

Original sentence is *maa nahnu bi mu'mineen* . when lakum is added, it also implies we are not going to believe in you and not going to believe for you sake.

This is a continuation of what Nuh alayhisallam said. When he said I am not asking you for any compensation; he said this obviously because the allegation existed that Nuh just wants money from them. Now the allegation with Musa alayhisallam is that he wants power in the land.

Ayah 79

وَقَالَ فِرْعَوْنُ أَتُنْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ

Fir'awn said bring forward every knowledgeable magician.

Ayah 80

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُم مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ

When the magicians did come Musa alayhisalam said to them 'throw, cast whatever it is you are going to throw'

This corresponds with the struggle of the Prophet Muhammad sallaAllahu alayhi wasallam. The Quraysh gathered poets, critics, witnesses who pass their verdicts

Ayah 81

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ

Then when they threw it, Musa said, (this is a jumla ismiyyah) *maa ji'tum bihi* = muftada

Assih-ru = khabr

Whatever you have brought is magic.

The normal form of jumla ismiyya would be *maa ju'tumbihi sihroon* we are not expecting *as-sihru* but *sihroon*. *Maa ji'tumbihissihru* what you have brought is the magic. What this is saying is, not me but this is magic.

The *a/* indicates this is the magic, not what I brought.

"No doubt Allaah will cancel it out. Allaah does not make correct or rectify those who cause corruption"

Magicians aren't just called corrupt, but sources of corruption.

Ayah 82

وَيَحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ

Allah will prove the truth to be true. Allah will make the truth a reality by means of His words no matter how much the criminals hate it.

A powerful ayah. Allaah is saying:

- He will prove the truth is true through the Qur'aan
- He will make the truth a dominant force on the earth through the Qur'aan.
- False arguments will be destroyed through the Qur'aan.
- In the world of belief it will dominate and in the physical world it will dominate. The deen will be victorious.

Ayah 83

(٨٢) فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ

No one accepted Musa's call except young people from his nation.

'*Ala khawfin* is interpreted in two ways and both are legitimate interpretations and equally important.

- 1) 'ala can be used in the Arabic language as a means of despite. We would then say 'young people from his nation joined him despite fear from fir'awn and his chiefs'
- 2) The other meaning: very few accepted the call because of their fear of fir'awn and his chiefs. The people who are within them will report back to fir'awn,

The acceptance of Musa's call only happened after the magicians were defeated. The announcement made to anybody who will believe by fir'awn is that they will be crucified after their limbs are chopped from opposite ends. So when the young people started to believe it was despite a real fear that they'll be reported and therefore executed. A lot of people didn't come to eamaan because of the fear of execution.

أَن يَفْتِنَهُمْ

They are put the test.

وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ

No doubt about it, Fir'awn had been very high in the land. He had high authority in the land and he was no doubt about it those who go over-board.

When pharaoh attacked he didn't care about civilian life.

Ayah 84

(٨٣) وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ ءَامَنُتُمْ بِاللَّهِ فَاعْلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ

Musa said 'My nation, if you have truly come to believe in Allaah then only upon Him should you place your trust if in fact you are Muslims'

Ayah 85

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ) وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

Then they said upon Allaah alone we have place our trust. Our Master, don't make us a trial for a wrong-doing nation.

Allaah tests the wrong-doing nation by giving them an opportunity to do evil deeds. They fail the test by doing the evil deeds. The dua is 'Ya Allaah we know you will test them, but do not make us the test subjects'

"Rescue us by your mercy from the disbelieving nation"

Ayah 86

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ

Then we revealed unto Musa and his brother, that you find a suitable place to settle for your nation by Egypt in homes and you should make your homes a qibla (pray in the direction of the qibla in those homes because you can't pray openly yet) ..

The question arises, what qibla? Masjidul aqsa hadn't been built yet. This is the original qibla, towards the ka'abah.

..'Establish the prayer and congratulate those who believe'

Ayah 87

(٨٧) وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَيَّ أَمْوَالِهِمْ وَأَشَدِّدْ عَلَيَّ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ

Musa alayhisallam said, 'Our Master, you no doubt is who gave fir'awn and his chiefs beautiful things' zeenatan beautified life for them.

And you gave them lots of money in worldly life. You gave them all of those things so they can turn away from the path and misguide others with it? Musa is complaining about an empire that has a lot of resources, wealth and beauty.

Emulate the good, leave the bad

Ustadh Nouman speaks about America being an incredible country. The infrastructure, the set of law and order, it's probably unparalleled in the world and the Muslim world has a lot to learn from it. But the only thing Muslims learn from America is the things we shouldn't learn and the things that are worth learning, we don't learn.

When a nation is at its glory, people see everything they do as perfect. ' So we must westernise the Muslims world'. Yes in terms of technology, infra-structure. But we must look at values first or sometimes the lack thereof and we want to emulate those. Our idea of modernising is to have Pakistani rock bands, and have concerts like them.

"Our Lord, so they could mislead people from the path"

Then Musa makes du'a against them just as Nuh did when he was angry. But it is not mentioned that they were angry themselves, Allaah tells them to say harsh things.

Tamasa = to obliterate something, to crush something, to disfigure something,

"Ya Rabb, disfigure, crush, don't even leave any remnants of their moneys and tie up their hearts really tight, *Washdud ala quloobihim* so their hearts are no longer soft and accepting of guidance"

Musa is saying Ya Allaah I don't want them to accept guidance, I don't want to see after all they've done, they say la ilaha illalla and walk.

"they shouldn't believe, until they see the painful punishment" because when somebody believes upon seeing the painful punishment at that point the belief is of no benefit.

This is the du'a of Musa towards the end, when he has reached his temper.

The Ustaadh personally believes that these ayat are revealed to the Makkans to show that their messenger hasn't done this and if he had done it, they'd be done.

Ayah 88

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ)

Your (both Musa and Harun) prayers has been responded to and stay firm, *fastaqeema* don't go back and don't you dare follow the path of those who don't know.

Yattabi'u

La tattabi 'aanni

Ayah 89

(٩) ﴿ وَجَوَّزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَأَمِنْتُ أَنَّهُ لَآ إِلَهَ إِلَّا الَّذِي ءَأَمِنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

Then we had the children of Israel the body of water (al-bahr) and fir'awn pursued them closely and his army.

Baghyun wa 'adwan -= going beyond the limits, transgressing out of animosity and hate.

Hattaa idhaa adrakatul gharaku = until the time where drowning finally got to him.

Adraka is from daraka

Daraka and daraja

Daraja is when you take steps up and daraka is when you take steps down.

Adraka is for somebody to descend step by step, slowly. The bottom step is drowning itself. In other words, Fir'awn has been drowning step by step ever since Musa came back. The lowest point he reaches is in the water.

'Say I believe in the same one that Bani Israel believe in..' Firawn is too arrogant to say I believe in Allaah. 'And I am from the Muslims'

Ayah 90

ءَأَلَّنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

Now! And you are the one disobeying all this time before

Usually *min qablu* is found. But he was disobeying a second ago so it is *qablu* not *min qablu* and you had been from those who cause corruption.

Ayah 91

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ ءَايَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنِ ءَايَاتِنَا لَغَافِلُونَ

"Today we will rescue you with you badan .. "

There are words in Arabic for the body, there is badan, jasad, jism, and all are found in the Qur'aan. The body that retains blood and the blood hasn't dried up yet that is badan. Jasad could be a corpse too.

"So that you can become a miraculous sign for those who come behind you. And truly there are a huge number of people who are in particular are against our ayat and they are completely heedless.

Ustaadh talks about a kids book he had for his children called tell me about musa and it stated that Egyptologists have found a mummy which historically dates to the era of Musa alayhisallam and have found marine life on the corpse and they can't explain why. 1890 discovery. Allaah knows best.

Ayah 92

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأً صِدْقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا
أَخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

Then we had settled Bani Israeel down where they should've been settled.

(In the settling of truth, the settling is tough but the advantage was that it was based on truth)

Then we provided them from good and pure things and they didn't fall into disagreement until knowledge came to them. No doubt about it, your Master, He is going to decide between them, judge between them on the day of Resurrection in all the things they used to disagree in.

Ayah 93

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يُقْرَأُونَ الْكُتُبَ
مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

"Then if you are in any sort of doubt in what We have sent down to you then ask those who have been reading the book from much more before you. The truth has already come to you"

i.e. Those people who are reading the revelation with sincerity, if they are truly exposed to this revelation they will not this is the truth

the truth has come from your Master then don't you become those who fall into doubt

imtira or mirya = well-established fact that keeps getting attacked and even though it is a well-established fact you start doubting it because of the constant criticisms against this fact.

So the messenger is told 'your deen is a well-established fact but you will be constantly criticised, don't let that affect you.

Ayah 94

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ

"Don't you dare be from those who lie against the miraculous signs of Allaah then you will be amongst those who will be among the losers"

In the beginning they said 'how comes you can't change the Qur'aan?' the prophet replied he has no authority and Allaah proves it at the end, He tells His messenger, don't you dare lie against the ayaat. This is a display of the fact that these ayaat aren't his, why would he scold himself?

Tafseer of Surah Yunus by Nouman Ali Khan

Part 4

Ayah 96

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ

No doubt about it, those whom the word of your Master, the final verdict of your Master has materialised, they are not going to believe i.e. their fate is sealed.

Ayah 97

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ

(Since their fate is sealed) and if every single miraculous sign was to come to them, it won't make a difference until they would see the painful punishment

Ayah 98

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا
كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ

“How come there wasn't a town that believed so that its faith would benefit it with the exception of the nation of Yunus”

Regarding the nation of Yunus alayhisallam

Yunus Alayhisalam left his nation and he was angry at them because they did not listen to his call and rebelled against him. In some narrations it says he told his nation they will be destroyed in three days and this wasn't by divine injunction.

There was a 'debit' in the part of the messenger, there was something missing and this goes to the 'credit' of the nation. They survive because of what happened to Yunus. He leaves his nation and as a result they had a fresh lease of existence so when the punishment came and they made tawbah, the adhaab was removed and they weren't destroyed as opposed to other nations whose tawbah were not accepted at the moment of punishment.

“When they came to believe we removed, alleviated, uncovered from them the punishment of great humiliation in worldly life and We provided them things until a given time”

Ayah 99

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرَهُ
النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

“Had your Master wanted everyone on the earth would have believed “

i.e. what happened with Yunus - the punishment came, the punishment stopped and they became believers- Allaah could have done that with all nations. But this is not how Allaah wants to teach us and get people to come to Islam. He wants people to come to Islam on their own without being forced.

So Allaah asks the messenger *affa anta tukrihun-naas* "are you going to be forcing people?.." *La ikra fiddeen* = there is no coercion in religion.

Ikra = to force, coerce somebody against their will.

“..until their become believers?”

No, that is not going to be your case. This is not the approach Allaah takes when offering guidance.

Ayah 100

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

“It is not becoming of any person to believe except by Allaah’s permission..”

Aladhina la ya’qiloon is the key word. “..He places that curse on those who refuse to believe.”

Punishment is upon those who refuse to use their intellect. That is the means to coming to faith.

Ayah 101

قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

“Tell them, take a good look whatever is out there in the skies and the earth and the ayaat and the warnings..”

Al ayaatu wal-nudhulu they are separated because here the ayaat is to mean miracles.

“ No amount of miracles, no amount of warnings will be of any benefit for a nation that doesn’t want to believe”

Once that is settled in their hearts none of these things make a difference.

Ayah 102

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ

“Then are they waiting around until the likes of those days that came to those who came much before them. Tell them, you wait, then I am waiting alongside you”

We’ve already come across these words in the surah and this is the second time we are being told *intaziru inni ma’akumm-minal muntazhireen*

Ayah 103

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ

"and We will rescue our messengers and the believers also, that it how it is a manifested right against us.."

Haqqan is mansub on the madd. It is an absolute right that is mandated upon Us

Nunjil mu'mineen "that we will rescue the believers".

Ayah 104

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّكُم وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ

"Tell them, people, if after all this you are still in doubt about my Religion, I'm not going to be worshipping the ones you are worshipping any other than Allaah.."

Ustaadh recalls that at the end of the surah the messenger is told to declare bara'a from them, from an eaman point of view, just like surah tawbah was a bara'a an absolution from a social point of view 'we have no contracts no agreements with you'.

Wa la'kin a'budulla haldhi yata waffakum

"however I worship and I enslave myself to Allaah, the One who will take all of you away"

Wa mir tun an kuna minal mu'minoon

"I have been commanded to be from those who truly believe"

Ayah 105

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

I have been commanded: "establish your face, keep your face firm for the deen"

Here is an important consideration that can create confusion in understanding the language. There is *qama yaqumu* and there is *aqama yuqimu* and for munafiqoon Allaah says "*qaamu*

kusala uraa unann-nas“when they stand for the prayer..” He doesn’t say *yuqimoon-assalaata*

So *aqama yuqimu* is used for the believers and *qama minasalaati* is used for the munafiqoon. There is an interesting switch.

Aqama = establish

“I establish” is not a complete sentence, an object is needed. It is muta’addi, transitive. When “I stood” is said, this by itself is complete however. From a rhetorical point of view the munafiqoon are told qama because he suffices by himself, and the believer feels the need for salaata. So the munafiqoon comes to the prayer, whilst the believer establishes the prayer.

There are other benefits also. *Aqama* means to establish something as though the prayer is an institution; a building you must erect, take care of its foundation, put work into it. That’s how you establish something: you make something stand.

Here *aqim wajhaka* is used. This implies that your face should be faced towards the deen, your focus should be towards the deen.

Allaah didn’t just say *Qum lid-deen* stand for the deen. But He says “establish your face to the deen”. What this implies is to become fully committed as though commitment is an institution you build inside yourself as though there is something inside yourself that needs to be built.

Haneefan solely dedicated, there are no biases, you are right down the middle, haneef. If you have biases then you are *janeef*. *Janaf* and *hanaf*, where hanaf is unbiased whilst janaf is biased, taking sides.

وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ | “..Don’t you dare become those who associate partners with Allaah”

Ayah 106

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا
مِنَ الظَّالِمِينَ

“Don’t you dare call any other than Allaah, the one that doesn’t benefit you, the one that doesn’t harm you..”

When we see a singular we think of the messenger being the addressee, predominantly. However by proxy we are all being addressed. There is difference between being told collectively and us being told individually. It is important to note the difference between a collective warning and an individual warning. Example: if a teacher yells at the whole class, the situation is bad, but picking on one student is worse by far. The student will take more

responsibility or feels more if the criticism is directed at himself or herself and feels more of a need to change themselves when the criticism is personal rather than collective.

Sometimes Allaah addresses us in the individual to give us an urgent sense of responsibility, this is in addition to the Messenger *sallaAllahu alayhi wasallam* being the mukhatab.

“..If you were to do so, then even you would be from among those who do wrong”

Ayah 107

وَأِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

Kashf keeps coming up in this surah. Every surah has signature words, there are certain styles. Words give a texture to a surah and Allaah highlights certain words and sticks to them. For example surah Qaf has letter qaf all over it. Allaah does this with words, and He subhana wa'tala does it with rhyme schemes also.

“No one will be there to alleviate it except He. And if He was to intend any good for you ...”

In the previous ayah Allaah said “if Allaah touched you with harm” *yam saskAllahu bi durrin*

Here Allah didn't say He touched you but if He intends good. Once He intends good for you, it's done.

“..then there is no one who can cancel out the blessing that He bestowed, the favour that's going to come from Him. He targets with it whoever He wants ..”

He targets = He shoots his blessings to whoever He wants, and they will get it no matter how many will try to remove it from them

“..from among His slaves. And He is exceedingly Forgiving and All-Merciful”

Benefits of understanding Allah's attributes of Exceedingly Forgiving and All-Merciful in this case in particular:

When someone is in difficulty, then they can say something that qualify them for forgiveness. When Allaah removes the difficulty and brings good to them, they are supposed to acknowledge Allaah's Mercy on them.

Huwal ghafoorrur Raheem.

Ayah 108

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ

The concluding address of this surah:

"People listen up! The truth has come to you from your Master. Whoever commits themselves to guidance then he is only holding onto guidance for his own benefit.."

The surah begins and ends in a similar place:

- the grandeur of the Book
- why is it so weird for you to accept the messenger
- why is it so strange to accept this Book.
- The surah ends with, the Book has come to you.
- Whoever holds onto its guidance only does so for the benefit of his own self.

"..the one who is misled is only being misled against his own self. And I am not in any way the caretakers of your matters for you, I'm not going to dispose of your affairs for you"

Ayah 109

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ
الْحَكَمِينَ

"And you continue to follow what is being revealed to you and continue to be patient until Allaah gives you a verdict"

The Prophet is being told in Makkah "you don't see any results, but you keep doing what you are doing, keep following the instructions, when the ayat come to the messenger sallaAllahu alayhi wasallam, you keep reciting it to the people and keep calling them to yourself until I give you an instruction otherwise".

That further instruction, how those instructions developed into the eventual victory we've just had a taste of.

"..and He is the best of all of those who rule"

Importance of the Seerah of the Prophet sallaAllahu alayhiwasallam in bringing about change (linking surah Yunus and surah Tawbah)

We perceive the seerah of the Prophet sallaAllahu alayhi wasallam and studying it as a blueprint in bringing about change within society and there are serious advantages in doing this. The seerah itself is one giant sunnah of social change.

But there is a disadvantage. There are events in the seerah that happen in succession; we have a linear view of the seerah. So a lot of Islamic movements in recent history looked at the seerah and said these are the events and these are the sequences, in which they happened so if we do this, then this will happen next and this will bring about Islam to the

world etc. so the idea was to replicate in some way the seerah inspired by the Prophet sallAllaahu alayhiwasallam.

The problem with this is, there are events in the seerah where you can't put it into a formula. The Hijra of the prophet sallAllahu alayhiwsallam was miraculous for example, and the way it happens and the Help of Allaah that comes; you cannot put a miracle of Allaah in a formula and expect it to work out the same way.

It is important that Muslims shouldn't get caught up in knowing what the next stages are, what will happen after that? Etc. In Ustaadh Nouman's conviction, part of the power of the way the sahabah were given change was they were not told what will be coming next. Allaah only tells them to trust Him. The events after migration were just Allaah azzawajal creating situations.

The Makkan struggle of the Prophet sallAllahu alayhiwsallam resembles the struggle of all prophets in the past. That is why they are brought as sampling for his struggle.

- Da'wah
- Keeping the believers close to you and with you
- Remaining patient

This is as a strategy until things change, stay on this. Don't say when, when, how would I know- things will just play out. You have to stay focussed. In management term they call this analysis paralysis where you over analyse a situation by asking so many questions that nothing really gets done, or you don't do anything.

We shouldn't be lost in discussing the details of things that aren't relevant to us now. But that does not mean that we don't believe Islam will have victory. We believe this and is something we are absolutely convinced of. Focussing on what is ahead of us is not a denial of what's coming but it is a prioritisation. This was something the messenger sallAllahulayhiwasallam was given. He was given a clear understanding that Islaam is more, how it was going to play out wasn't given to him yet. First things first, priorities first.

If we are sincere to this Book, and do our job, then Allaah will open those doors, we just don't know how. We can't put that in real formula. That will happen the way it will happen.

Ustaadh Nouman argues that the biggest institution that Rasulullah sallAllaahu alayhiwsallam built was the individual. The ahadith have a change in flavour. If you have a macro study hadith of Makkan seerah and compare them to Madani seerah, you see a difference in flavour. In the Madani seerah the Prophet sallAllahu alayhiwsallam is emphasising the benefits of deeds, the ajr of salaah, waking up for Fajr etc and family matters. There is a lot of encouragement to do good deeds and to become individually strong by doing good deeds. In Makkah people were individual but were not allowed to be a community yet, they weren't able to congregate openly etc. So da'wah was the big issue here. When Muslims became a community the focus then changed, even in the advice. It is therefore important for us to consider these things.

The job of the 'ulama is to lead us in this way, to guide us in this way; what are the priorities of Muslims as individuals, as families, as a community? What are our priorities of people living in a city, then even larger, as people living in America? What are the milestones and goals, and targets we have ahead of us to accomplish in da'wah, in education, in tarbiyyah etc and talking about how to bring them about. But talking about the Nth degree, the return of Mahdi, and easa alayhisallam and the Judgement day and becoming over-indulged in that and not practically doing anything right now then you're missing the point. When judgement day comes, a believer is found planting a seed, and dajjaal is here, what the believer does is he finishes planting the seed. He's focussing in what's in front of him. That is what we have to become.

Ustaadh Nouman ends by making du'a:

May Allaah make us committed to the sunnah of the Messenger sallAllahu alayhiwasallam and to the great legacy of this deen and may Allaah help us understand the Qur'aan in the true spirit.

Ameen.