

سُورَةُ هُودٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction:

Surah Hud is the sister Surah of Surah Yunus - (referred to as sister in sunnah literature because this is the term the Prophet (Salallahu 3alayhi wasalam) used. The Prophet (salallahu 3alayhi wasalam) said in regards to these chapters: "Hud and its sisters made my hair grey." This is due to the fact that the criticisms against the revelation and the conversations between the Messenger (salallahu a3layhi wasalam) and the disbelievers of Makkah are captured in these chapters. He (salallahu 3alayhi wasalam) has to deal with the conflict of being the final Messenger who has been honoured in receiving the final revelation from Allah (swt) but at the same time he is surrounded by the Quraish who are mocking and ridiculing the Quran.

This surah elaborates on the subject matter that was discussed in Surah Yunus. Previous nations that were destroyed were only alluded to in Surah Yunus. A large section of Surah Hud will be dedicated to the accounts of several Messengers whose nations were destroyed and how they were destroyed.

This surah is one long Khutbah. The first four ayat are essentially the methodology of Quranic education in which Allah (swt) teaches us the basics and foundations (through short surahs or short aayaat) so we can memorise the basic rules and ways of Allah (swt) in dealing with His creation, and then after that He explains these points in depth through longer surahs. This method is used in order to assist us in focussing on the main goal – salvation and not get lost in the details.

Continuing on with Surah Hud Allah (swt) then expresses his disappointment with those who have come into contact with revelation. These are the people that have internalised the revelations and know them to be true but their pride, persistence or stubbornness takes over.

We then read about the warning that Allah (swt) gives to those who make fun of the Message – to those who ridicule. There is a contrast made between enjoying their life and continuing with their mockery and then tasting punishment and falling into deep depression.

We then come across the mentality of those who are capable of accepting revelation and those who are incapable of accepting revelation. How are two people brought up in the same society, listening to the same message and then coming to two different conclusions? How is this possible? There are two things Allah (swt) mentions which helps guide an individual towards Islam. The first is the fitrah (human decency) - when the fitrah is still intact it will make it easier for an individual to accept revelation but when it has been lost then so too will the revelation. It is not just our fitrah that leads us to the truth but rather it is the fitrah combined with confirmation of previous revelation. If the fitrah has been stripped away they will be twice the criminal because they denied their own conscious and they are willing to lie against previous revelation.

Then we get to the Messengers Nuh, Hud, Salih, Ibrahim and Lut (3alayhim asalaam). We also read about the arrival of angels. This is a warning to Quraish who continually request that Angels be sent down so that they may observe them. Allah (swt) is warning them that when Angels arrive it is not necessarily good news. Shuaib and Musa (3alayhim asalaam) are also mentioned.

The concluding ayat are the closing remarks for this surah.

There are two groups of people that need to learn lessons from these ayat:

- The Prophet (salallahu 3alayhi wasalam) and his followers (radiya allahu 3anhum). The Muslims are advised to take the legacy of the previous Prophets (3alayhim asalaam), remain patient and to keep persevering with the message.
- For the Quraish, this is a warning that there have been plenty of powerful nations before you and they have been destroyed. In other words learn from their mistakes or brace yourself for punishment.

Ayah 1

الرَّ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنِّ حَكِيمٍ خَبِيرٍ

Alif-lam-ra kitabun ohkimat ayatuhu thumma fussilat min ladun hakeemin khabeer

Alif, Lam, Ra. A Book whose miraculous signs have been filled with wisdom and have been kept brief and then they have been explained in detail that comes especially from Someone who is full of Wisdom and is All-Knowing.

أُحْكِمَ - Hikmah (wisdom) and Hukm (Judgement).

A book whose ayat have been made very profound and very brief

أُحْكِمَتْ آيَاتُهُ - When few words are used but in them they capture a lot of wisdom. This is a Book in which the revelation is very brief and comprehensive – then it is explained.

This is similar to the relationship between Surah Yunus and Surah Hud. In Surah Yunus the mention of previous nations was made brief and then it was explained in detail in Surah Hud.

فُصِّلَتْ / Fassala – to separate and explain in detail.

This book, the Qur'an is filled with wisdoms and judgements, especially from the Most Wise (al Hakeem), the All Aware (al Khabeer).

Ayah 2

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ

Alla ta3budoo illa Allaha innanee lakum minhu natheerun wabasheer

Do not worship anything other than Allah. No doubt, I am to you from Him a warner and a bringer of good news.

The first ayah was about the methodology, and in this ayah we are introduced to the objective.

نَذِيرٌ - A Warner

بَشِيرٌ – A giver of good news

This order of words shows us that this surah will have a strong message of warning more than the reminder of good news. This happens by Allah (swt) telling us the stories of previous nations before us who were warned and were destroyed for lying against and making fun of the message.

Ayah 3

وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۖ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ

Waani istaghfiroo rabbakum thumma tooboo ilayhi yumatti3kum mata3an hasanan ila ajalin musamman wayu'ti kulla thee fadlin fadlahu wa-in tawallaw fa-inee akhafu 3alaykum A3thaba yawmin kabeer

And ask your Master for forgiveness then repent back towards Him. He will take care of you in the best possible way until a named time. And He will give every possessor of goodness His blessing. And if you turn away then I am the one that is afraid over you, of a punishment of a huge day.

The difference between التوبة and الاستغفار :

- الاستغفار (forgiveness) is the first step in seeking repentance. Asking for forgiveness requires one to acknowledge their mistake and to apologise. It also has an element of humiliation involved.
- التوبة (repentance) involves an individual turning back to Allah (swt). In other words one must take practical steps to ensure they do not repeat the same mistake.

إِلَىٰ أَجَلٍ مُّسَمًّى – it can also be defined as ‘to a known time.’ However, in this context it refers to a time that has lots of descriptions.

يُمَتِّعْكُمْ مَتَاعًا حَسَنًا - If you make استغفار and continue in your worship of Him you will have a good worldly life.

وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ – Allah (swt) will appreciate the individual’s good actions and will respond by providing them with a goodness of favour that is especially from Him. It also means Allah (swt) will give every doer of a good deed what they deserve of it.

تَوَلَّوْا – It can be defined as ‘If you turn back’ or ‘If they turn back.’

Ayah 4

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Ila Allahi marji3ukum wahuwa 3ala kulli shay-in qadeer

To Allah alone is the place and time of your return altogether. And He is in complete control over all things.

Ayah 5

أَلَا إِنَّهُمْ يَتَّبِعُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ
وَمَا يُعْلِنُونَ إِنَّهُ عَزِيزٌ عَلِيمٌ بِذَاتِ الصُّدُورِ

Ala inna hum yathnoona sudoora hum liyastakhfoo minhu ala heena yastaghshoona thiyabahum ya3lamu ma yusirroona wama yu3linoona innahu 3aleemun bithati assudoor

You had better know those who cover up their chest so they can keep it hidden from Him. You had better know, at the time of when they are taking cover with their clothing He knows what they are keeping secret and what they are exposing. No doubt, He is fully knowledgeable of the nature of the chest.

يَتَّبِعُونَ – to cover up/keep things hidden. In other words they are concealing their belief in the Islamic faith from others.

صُدُورَهُمْ - their chests

Out of arrogance they would pull their clothes away from Allah's Messenger (sal Allahu alayhi wasalam) and put their clothes close to their chest (away from the 'dirty' Muslims) and walk off arrogantly. Allah (swt) still knows what they keep secret in their chests/hearts and make apparent of feelings, beliefs and bad actions.

Ayah 6

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

Wama min dabbatin fee al-ardi illa 3ala Allahi rizquha waya3lamu mustaqarraha wamustawda3aha kullun fee kitabin mubeen

There is not a single beast that walks the Earth except that Allah Himself has taken account of its provision. And He knows where it remains and where is it stored. All of it is in a clear book.

This ayah has been placed here as a warning to the Quraish as they are becoming extremely arrogant towards the revelation that has been sent down. Allah (swt) is

informing them that He can start their punishment in this life by removing the provision He has provided them with.

مُسْتَقَرٌّ - the place of rest/stability. A place where you remain for a long time.

مُسْتَوْدَعٌ - Place you stay for a short time. A place in which you keep something in for storage and then you take it out at a later date. Also refers to the place of secrets - graves.

In other words, the Earth is the place in which you will remain for a while and then your grave becomes your storage until it is time for you to be brought back again.

Allah (swt) is saying things hidden in earth are even known in the Book (Lawh al Mahfooz - the Guarded Tablet in the heavens).

Ayah 7

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

Wahuwa allathee khalaqa assamawati wal-arda fee sittati ayyamin wakana 3arshuhu 3ala alma-i liyabluwakum ayyukum ahsanu 3amalan wala-in qulta innakum mab3oothoona min ba3di almawti layaqoolanna allatheena kafaroo in hatha illa sihrun mubeen

And He is the One that created the skies and the Earth in six days. And His throne was put upon water. And He did this so that He may test which one of you are best in terms of your deeds. And if you were to say that you are all going to be raised, even after death has come, then no doubt, those who have disbelieved, I swear to it they will say, "This is nothing short of obvious magic."

Some scholars are of the opinion that because the throne of Allah (swt) is placed upon water, the entire Earth was once covered in water – this was the starting point of Earth.

Imam al Sha'rawi says this surah Hud and surah Yunus both are sister surahs, and both have the common theme of Water.

Musa - sea parts.

Nuh - flood and ship.

Yunus - the whale in the sea.

This ayah talks about water.

لِيَبْلُوكُمْ - to test you.

Allah (swt) has made this massive universe to test us. We are so insignificant compared to the size and magnitude of this universe yet Allah (swt) has created this grandeur to test us.

Ayah 8

وَلَيْنَ أَخْرَجْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ

Wala-in akhkharna 3anhumu al3athabaila ommatin ma3doodatin layaqoolunna ma yahbisuhu ala yawma ya'teehim laysa masroofan 3anhum wahaqa bihim ma kanoo bihi yastahzi-oon

And even if We were to delay the punishment until a limited time, then they will say, "What is holding it back?" Listen Up! The day it comes at them, it is not going to be turned away from them and it will descend upon them in everything they used to make fun of.

أُمَّةٌ - It also means 'time-span' or a 'matter that is almost done'.

أم -Mother. A woman who is pregnant is expected to deliver within a certain period of time and therefore this reminds you of a limited time-span.

مَا - What

MaHboos – Someone in a tight prison cell and they can't get up because it is so small – almost like a cage.

Habasa - i.e. one fighting holding another down and not letting him up, or police pushing someone from getting up.

أَلَّا - Listen up!

يَسْتَهْزِءُونَ /istihzaa - making fun of something that hasn't happened yet.

حَاقَ /yaHeequ - to descend on something and surround it i.e. a net falling on you in water.

Imagery: the punishment is trying to get up and is being held down by Allah (swt) - yaHbisu. So the disbelievers shouldn't feel too confident that the punishment isn't falling down on them yet.

Something descending upon you and falling on you- Haaqa. Just like a net falls on its prey fish in the sea (during fishing). The net can fall on the disbelievers/evildoers at any time. Don't be too confident against Allah's (swt) plans.

Ayah 9

وَلَيْنِ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهَا إِنَّهُ لَيُؤْسُ كُفُورٌ

Wala-in athaqa al-insana minna rahmatan thumma naza 3naha minhu innahu layaoosun kafoor

And when we were to make the human being taste a mercy that comes especially from Us, and then We pull it away from him, no doubt he is extremely despairing [and] ungrateful.

This is a powerful ayah as it describes one of the greatest trials of our time – why people lose faith.

مِنَّا رَحْمَةً - Especially from Us Mercy. (Ikhtisaas/Exclusivity)

نَزَعَ - to Pull/tug something from its normal set place.
(often will cause discomfort)

يُؤَسُّ / ya'is - to be despairing/depressed.

يُؤَسُّ [mubalaghah/maximizing meaning] - extremely despairing.

Why people leave the guidance:

This despair of losing the luxuries they took for granted from Allah (swt) makes people feel extremely depressed, gradually they become ungrateful and bitter why they lost it.

This ungratefulness makes them Kafoor (extremely ungrateful and unthankful to Allah.)

So whenever people disbelieve, it's not because of logic, it's because of ungratefulness.

Iblees became ungrateful [kafoor] after he had to lower himself to Adam (a.s) and lose his self-respect.

Humans go through similar circumstances, whether that's through losing friends, or things they love.

The true believer is thankful during ease, and patient during hardships.

Ayah 10

وَلِئِنْ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ

Wala-in athaqnahu na3maa ba3da darraa massat-hu layaqoolanna thahab aassayyi-
atu 3annee innahu lafarihun fakhoor

And when We make him taste a favour, and after the prolonged hardship that touched him, then he will say, "My problems have left me." He becomes extremely overjoyed and arrogant.

نِعْمَاءَ - extended, massive favour. (mubaalaghah due to extension of the 'aa' [madd] sound)

أَذَقْنَاهُ /dhaaq - taste

ضَرَّاءَ - extended, massive hardship. (mubaalaghah)

مَسَّتْ - touch

فَرِحَ - extremely overjoyed

فُخُورَ - pride/proud/self-praising.

Allah (swt) is telling us that most humans during hardships go through depression and do not want to rely on Allah through patience. They think bad of Allah (swt), and might even disbelieve.

When Allah (swt) blesses people with extremely good favours after experiencing hardship, they forget to even thank Allah (swt) who removed their hardship from them. This is the nature of the majority of humans, sadly. Allah (swt) wants us to be higher than that low standard.

Ayah 11

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Illa allatheena sabaroo wa3amiloo assalihati ola-ika lahum maghfiratun waajrun kabeer

Except for those who are patient and continue to do righteous deeds. Those are the people that have forgiveness and a huge compensation.

Without sabr the situation you are experiencing whether it be a positive or negative one will impact on your behaviour. When your life situation is good, your good deeds may be impacted in that you tend to forget to worship Allah (swt) because you are enjoying His bounties. When life becomes difficult, you become angry and refuse to complete any acts of worship.

Ayah 12

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

Fala3allaka tarikun ba3da mayooha ilayka wada-iqun bihi sadruka anyaqooloo lawla onzila 3alayhi kanzun aw jaama3ahu malakun innama anta natheerun wallahu 3ala kulli shay-in wakeel

Is it then possible that you abandon some of what has been revealed to you, or your chest is becoming tight because of it when they say “Why has no treasure been sent

down upon him or an angel? You are just a give of warning and Allah is in complete control and managing all affairs.

There are quite a few ayat of sarcasm in this surah, including this ayah.

لَعَلَّ – Perhaps

تَارِكٌ – abandoning

بَعْضٍ - portion

يُوحَى /waHy – inspiration

وَضَائِقٍ - constrained/tight

صَدْرِكَ – chest

كَنْزٍ – treasure

وَكَيْلٌ -Something that is left in someone's hands

Ayah 13

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَاَدْعُوا مَن اَسْتَطَعْتُمْ مِّنْ دُونِ اللّٰهِ اِنْ كُنْتُمْ صَادِقِيْنَ

Am yaqooloona iftarahu qul fa'toobi 3ashri suwarin mithlihi muftarayatin wad3oo mani istata3tum min dooni Allahi in kuntum sadiqeen

Or do they say that “He made it up?” Say, “Bring ten surahs like this made up and call whoever you want besides Allah, if in fact you are truthful.”

Ayah 14

فَاَلَمْ يَسْتَجِيبُوْا لَكُمْ فَاَعْلَمُوْا اَنَّمَا اُنزِلَ بِعِلْمِ اللّٰهِ وَاَنْ لَا اِلٰهَ اِلَّا هُوَ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ

Fa-illam yastajeeboo lakum fa3lamooannama onzila biAAilmi Allahi waan la ilahaila huwa fahal antum muslimoon

And if they don't respond to you, then all of you should know that it has only been revealed by means of Allah's Knowledge. And that there is no-one to be worshipped except He. Then are you not going to submit?

لَمْ - past tense No.

Some scholars divide the Makkan Quran into three parts:

- Early Makki (the first four years- presented towards the end of the Quran with an emphasis on the Afterlife)
- Mid-Makki (the next four years – presented in the middle of the Quran)
- Late Makki (the final four years – presented towards the beginning of the Quran)

Due to this ayah being one of the late Makkan Surah's, Allah (swt) is informing us that up until this moment in time they have not yet been able to make anything like the Qur'an. This in turn disproves their claim of it being fabricated by a man.

Ayah 15

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ

Man kana yureedu alhayata addunya wazeenataha nuwaffi ilayhim a3malahum feeha wahum feeha la yubkhasoon

Whoever wanted worldly life and its beauties, He will compensate them in full here and they will not be given any less than they earned.

Here Allah (swt) is referring to those who refuse to submit to their Master. Those who prefer this life and its beauty, they will be successful (only) in this world. So don't be surprised if non-Muslims are successful in this life.

Allah says they won't be wronged, they will get their full wage in this life only.

لَا - not

بُخْسٌ - something given which is worse, and you complain.

They won't be given less than what they deserve.

i - in this worldly life they'll get their full payback.

ii - they will be given what they deserve in the afterlife, and because they never believed and followed in Laa ilaaha illaa Allah (there is no god but Allah) - they won't be qualified for Paradise. So they will go to the Hellfire, and they won't be given anything less or more than what they deserve.

Ayah 16

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِاطِلٌ مَّا كَانُوا يَعْمَلُونَ

Ola-ika allatheena laysa lahum fee al-akhirati illa annaru wahabita ma sana3oo feeha wabatilun ma kanoo ya3maloon

Those are the people who will have nothing in the Afterlife but the fire. And everything they worked towards is seized and what they used to do has no value.

حَبِطَ - lose, gone to waste, descend. (i.e. if you eat bad food and it goes down your body in the wrong way and you go to the toilet, so the food went to waste).

صَنَعَ - (Synonym - عمل) to take your time in what you're doing. Manufacture, build, in a process.

So the disbelievers worked all their lives to build a business, money, reputation etc.

So the disbelievers took time in what they built.

بَطُلَ - false, and something which has no reality, no basis, no value.

عَمَلَ - to do an action with thought/intention.

Therefore All the actions they did in this worldly life had no basis, they had no real truth to them, they were false, and would not bring them any success in the sight of Allah. So on Judgment Day their actions will be worthless, they will be BaaTil (without value, without any real basis, without any true weight/value). Their deeds will be worthless on Judgment Day so they won't be accepted (because they weren't done to make Allah happy).

Ayah 17

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ كَتَبُ مُوسَىٰ إِمَامًا
وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي
مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

Afaman kana 3ala bayyinatini min rabbihi wayatloohu shahidun minhu wamin qablihi kitabun moosa imaman warahmatan ola-ika yu'minoona bihi waman yakfur bihi mina al-ahzabi fannaru maw3iduhu fala taku fee miryatin minhu innahu alhaqqu min rabbika walakinna akthara annasi layu'minoon

As for the one who was committed to a clear proof from his Master, and then a witness follows him in it. And much before this the Book of Musa, a leader and mercy. Those are the ones that believe in it. And whoever will be disbelieve in it from all the groups, then fire is his promised place. Then you should not be in any doubt it is the ultimate truth from your Master. However most people are not going to believe.

Some scholars say this refers to Allah's Messenger, Muhammad (sal Allahu alayhi wasalam), being on the Fitrah, and then getting the Revelation too.

بَيِّنَةٌ - clear evidence (referring to the Fitrah [natural disposition] as scholars said).

إِمَام - Leader (Ahead = amaamah).

The book of Moses was a clear witness to the final Prophet (sal Allahu alayhi wasalam) coming, with his descriptions and details. It showed in extreme detail what would be 'ahead' of the upcoming Prophet.

أَحْزَاب - groups with a common motive/intent.

In this ayah it refers to the different groups of disbelievers (Arab polytheists, Jews, Christians etc.)

Many of them did disbelieve at the time of Allah's Messenger (sal Allahu alayhi wasalam) after knowing the Qur'an and Prophet Muhammad (sal Allahu alayhi wasalam) are sent from Allah (swt), but they chose to waiver in doubt out of personal self-motives (pride was the most common reason.)

مَرِيَّةٌ - doubts due to criticism.

'it is the truth from your Lord, but most of the people do not believe.'

So Allah (swt) is telling us that most of mankind won't believe, so numbers of Muslims doesn't matter, it's about true sincere quality believers.

In fact most people not submitting to Allah (swt) even though it is convincing truth is a proof that it's from Allah (swt) who told us this already.

Ayah 1

الرَّجْ كِتَابٍ أُحْكِمَتْ آيَاتُهُ ۖ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

Alif-lam-ra kitabun ohkimat ayatuhu thumma fussilat min ladun hakeemin khabeer

Alif, Lam, Ra. [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted.

أُحْكَم - Hikmah (wisdom) and Hukm (Judgement).

This book, the Qur'an is filled with wisdoms and judgements, especially from the Most Wise (al Hakeem), the All Aware (al Khabeer).

Allah (swt) tells us His teaching method; first He teaches us the basics and foundations (through short surahs or short aayaat) so we can memorise the basic rules and ways of Allah (swt) in dealing with His creation, and then after that He

explains these points in depth through longer surahs, and stories of previous nations who were strong and now they're wiped off the face of this earth, except their buildings remain as a reminder for us (i.e. Pyramids in Egypt, the Houses Carved in mountains in Petra, Syria etc, possibly by the Thamood people.)

Ayah 2

أَلَّا تَعْبُدُونَ إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ

Alla ta3budoo illa Allaha innanee lakum minhu natheerun wabasheer

[Through a messenger, saying], "Do not worship except Allah. Indeed, I am to you from Him a warner and a bringer of good tidings,"

I am a Warner (nadheer) and a giver of Good news (basheer).

This order of words shows us that this surah will have a strong message of warning more than reminder of good news. This happens by Allah (swt) telling us the stories of previous nations before us who were warned and were destroyed for lying against and making fun of the message.

Ayah 3

وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ

Waani istaghiroo rabbakum thumma tooboo ilayhi yumatti3kum mata3an hasanan ila ajalin musamman wayu'ti kulla thee fadlin fadlahu wa-in tawallaw fa-inee akhafu 3alaykum A3thaba yawmin kabeer

And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor. But if you turn away, then indeed, I fear for you the punishment of a great Day."

يُمَتِّعْكُمْ مَتَاعًا حَسَنًا - He will give you an enjoyable, good enjoyment (so if you seek Allah's (swt) forgiveness, and turn back to Him [tawbah] this will happen).

Ayah 4

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Ila Allahi marji3ukum wahuwa 3ala kulli shay-in qadeer

"To Allah is your return, and He is over all things competent."

Ayah 5

أَلَا إِنَّهُمْ يَنْتُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ
وَمَا يُعْلِنُونَ إِنَّهُ عَزِيزٌ عَلِيمٌ بِذَاتِ الصُّدُورِ

**Ala inna hum yathnoona sudoora hum liyastakhfoo minhu ala heena
yastaghshoona thiyabahum ya3lamu ma yusirroona wama yu3linoona innahu
3aleemun bithati assudoor**

Unquestionably, they [the disbelievers] turn away their breasts to hide themselves from Him. Unquestionably, [even] when they cover themselves in their clothing, Allah knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.

يَنْتُونَ - cover up, صُدُورَهُمْ - their chests.

Out of arrogance they would pull their clothes away from Allah's Messenger (sal Allahu alayhi wasalam) and put their clothes close to their chest (away from the 'dirty' Muslims) and walk off arrogantly.

Allah (swt) still knows what they keep secret in their chests/hearts and make apparent of feelings, beliefs and bad actions.

Ayah 6

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

**Wama min dabbatin fee al-ardi illa 3ala Allahi rizquha waya3lamu
mustaqarraha wamustawda3aha kullun fee kitabin mubeen**

And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.

مُسْتَقَرَّ - the place of rest/stability.

مُسْتَوْدَع - the place of secrets - graves.

Allah (swt) is saying things hidden in earth are even known in the Book (Lawh al Mahfooz - the Guarded Tablet in the heavens).

Ayah 7

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِن قُلْتِ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

Wahuwa allathee khalafa assamawati wal-arda fee sittati ayyamin wakana 3arshuhu 3ala alma-i liyabluwakum ayyukum ahsanu 3amalan wala-in qulta innakum mab3oothoona min ba3di almawti layaqoolanna allatheena kafaroo in hatha illa sihrun mubeen

And it is He who created the heavens and the earth in six days - and His Throne had been upon water - that He might test you as to which of you is best in deed. But if you say, "Indeed, you are resurrected after death," those who disbelieve will surely say, "This is not but obvious magic."

Imam al Sha'rawi says this surah Hud and surah Yunus both are sister surahs, and both have the common theme of Water.

Musa - sea parts.

Nuh - flood and ship.

Yunus - the whale in the sea.

This ayah talks about water.

Some scholars say that Allah (swt) created the earth and at the beginning it all had water on it.

لِيَبْلُوكُمْ - to Test you.

Allah (swt) has made all this massive universe to test us.

Ayah 8

وَلَئِن أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولَنَّ مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

Wala-in akkharna 3anhumu al3athabaila ommatin ma3doodatin layaqoolunna ma yahbisuhu ala yawma ya'teheim laysa masroofan 3anhum wahaqa bihim ma kanoo bihi yastahzi-oon

And if We hold back from them the punishment for a limited time, they will surely say, "What detains it?" Unquestionably, on the Day it comes to them, it will not be averted from them, and they will be enveloped by what they used to ridicule.

أُمَّةٌ - mother. It also means 'time-span' or a 'matter that is almost done'.

Because when a woman is about to give birth, she is almost a mother. It happens all of a sudden.

مَا - What

MaHboos - someone who is held down and can't get up.

Habasa - i.e. one fighting holding another down and not letting him up, or police pushing someone from getting up.

أَلَا - Listen up!

istihzaa - making fun of something that hasn't happened yet.

حَاقَ / yaHeequ - to descend on something and surround it i.e. a net falling on you in water.

Imagery: the punishment is trying to get up and is being held down by Allah (swt) - yaHbisu. So the disbelievers shouldn't feel too confident that the punishment isn't falling down on them yet.

Something descending upon you and falling on you- Haaqa. Just like a net falls on its prey fish in the sea (during fishing). The net can fall on the disbelievers/evildoers at any time. Don't be too confident against Allah's (swt) plans.

Ayah 9

وَلَيْنِ أَدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ

Wala-in athaqna al-insana minna rahmatan thumma naza 3naha minhu innahu layaaoosun kafoor

And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing [and] ungrateful.

Why people leave the guidance:

مِنَّا رَحْمَةً - Especially from Us Mercy. (Ikhtisaas/Exclusivity)

نَزَع - to Pull/tug something from its normal set place.
(often will cause discomfort)

يُؤْسٌ / ya'is - to be Despairing.

يُؤْسٌ [mubalaghah/maximizing meaning] - extremely despairing.

This despair of losing something they took for granted from Allah (swt) makes people feel extremely depressed, gradually they become ungrateful and bitter why they lost it.

This ungratefulness makes them Kafoor (extremely ungrateful and unthankful to Allah.)

So whenever people disbelieve, it's not because of logic, it's because of ungratefulness.

Iblees became ungrateful [kafoor] after he had to lower himself to Adam (a.s) and lose his self-respect.

Humans go through similar circumstances, whether that's through losing friends, or things they love.

The true believer is thankful during ease, and patient during hardships.

Ayah 10

وَلَئِنْ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَّاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ

Wala-in athaqnahu na3maa ba3da darraa massat-hu layaqoolanna thahab aassayyi-atu 3annee innahu lafarihun fakhoor

But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant [and] boastful

dhaaq - taste

ضَرَّاءٍ - extended, massive hardship. (mubaalaghah)

نِعْمَاءَ - extended, massive favour. (mubaalaghah due to extension of the 'aa' [madd] sound)

مَسَّتْ - touch

فَرِحٌ - extremely overjoyed

فَخُورٌ - pride/proud/self-praising.

Allah (swt) is telling us that most humans during hardships go through depression and do not want to rely on Allah through patience. They think bad of Allah (swt), and might even disbelieve.

But when they taste extreme good favours from Allah, after pain wiped/touched (massat) him, he loses his depressed and says 'bad times have left me', then he

becomes extremely happy/celebrating, and then becomes proud/self-praising, arrogant, forgetting to even thank Allah (swt) who removed his hardship from him and gave him the extreme good favours. This is the nature of the majority of humans, sadly. Allah (swt) wants us to be higher than that low standard.

Ayah 11

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

**Illa allatheena sabaroo wa3amiloo assalihati ola-ika lahum maghfiraton
waajrun kabeer**

Except for those who are patient and do righteous deeds; those will have forgiveness and great reward.

Doing 'Sabr' means to tie yourself down onto something, in Islam it means to tie yourself down onto remaining grateful to (swt) Allah and doing good deeds, and repenting everytime you do a sin and turning back to Allah (swt). If you do that till you die - Allah (swt) has a great payback/reward for you (Paradise.) We ask Allah (swt) to make us the people of His Paradise, ameen ya Rabb.

Ayah 12

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

**Fala3allaka tarikun ba3da mayooha ilayka wada-iqun bihi sadruka anyaqooloo
lawla onzila 3alayhi kanzun aw jaama3ahu malakun innama anta natheerun
wallahu 3ala kulli shay-in wakeel**

Then would you possibly leave [out] some of what is revealed to you, or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And Allah is Disposer of all things.

There are quite a few aayaat of sarcasm in this surah, including this ayah.

لَعَلَّ - Perhaps

تَارِكٌ - abandoning

بَعْضَ - portion

يُوحَىٰ /waHy - inspiration

وَضَائِقٌ - constrained/tight

صَدْرُكَ - chest

كَنْزٍ - treasure

Ayah 13

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مَفْتَرِيَاتٍ وَّادْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِن كُنْتُمْ صَادِقِينَ

Am yaqooloona iftarahu qul fa'toobi 3ashri suwarin mithlihi muftarayatin wad3oo mani istata3tum min dooni Allahi in kuntum sadiqeen

Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful."

If you're saying it's made up (this Qur'an), then make 10 surahs like this Qur'an.

Call anyone else you want besides Allah (swt) if you're truthful.

Ayah 14

فَالَّذِينَ لَا يَرْجُونَ إِلَهَ إِلَّا اللَّهُ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ هُمُ الْمُتَّقُونَ

Fa-illam yastajeeboo lakum fa3lamooannama onzila biAAilmi Allahi waan la ilahaila huwa fahal antum muslimoon

And if they do not respond to you - then know that the Qur'an was revealed with the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims?

لَمْ - past tense No.

Meaning they haven't been able to make anything like the Qur'an. Which then disproves their claim of it being fabricated by a man.

This is a late Makki surah, so all that time they haven't been able to bring anything like it.

Ayah 15

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ

Man kana yureedu alhayata addunya wazeenataha nuwaffi ilayhim a3malahum feeha wahum feeha la yubkhasoon

Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived.

Those who prefer this life and its beauty, they will be successful (only) in this world. So don't be surprised if non-muslims are successful in this life.

Allah says they won't be wronged, they will get their full wage in this life only.

لَا - not

بَخْسٌ - something given which is worse, and you complain.

They won't be given less than what they deserve.

i - in this worldly life they'll get their full payback.

ii - they will be given what they deserve in the afterlife, and because they never believed and followed in Laa ilaaha illaa Allah (there is no god but Allah) - they won't be qualified for Paradise. So they will go to the Hellfire, and they won't be given anything less or more than what they deserve.

Ayah 16

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَلَطٌ مَا كَانُوا يَعْمَلُونَ

Ola-ika allatheena laysa lahum fee al-akhirati illa annaru wahabita ma sana3oo feeha wabatilun ma kanoo ya3maloon

Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do.

حَبِطَ - lose, gone to waste, descend. (i.e. if you eat bad food and it goes down your body in the wrong way and you go to the toilet, so the food went to waste).

صَنَعَ - to take your time in what you're doing. Manufacture, build, in a process.

So the disbelievers worked all their lives to build a business, money, reputation etc.

So the disbelievers took time in what they built.

بَطْل - false, and something which has no reality, no basis, no value.

عَمَل - to do an action with thought/intention.

Therefore All the actions they did in this worldly life had no basis, they had no real truth to them, they were false, and would not bring them any success in the sight of Allah. So on Judgment Day their actions will be worthless, they will be BaaTil (without value, without any real basis, without any true weight/value). Their deeds will be worthless on Judgment Day so they won't be accepted (because they weren't done to make Allah happy).

Ayah 17

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ
إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۗ فَلَا
تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

Afaman kana 3ala bayyinatn min rabbihi wayatloohu shahidun minhu wamin qablihi kitabu moosa imaman warahmatan ola-ika yu'minoona bihi waman yakfur bihi mina al-ahzabi fannaru maw3iduhu fala taku fee miryatin minhu innahu alhaqqu min rabbika walakinna akthara annasi layu'minon

So is one who [stands] upon a clear evidence from his Lord [like the aforementioned]? And a witness from Him follows it, and before it was the Scripture of Moses to lead and as a mercy. Those [believers in the former revelations] believe in the Qur'an. But whoever disbelieves in it from the [various] factions - the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.

Some scholars say this refers to Allah's Messenger, Muhammad (sal Allahu alayhi wasalam), being on the Fitrah, and then getting the Revelation too.

بَيِّنَةٌ - clear evidence (referring to the Fitrah [natural disposition] as scholars said).

إِمَام - Leader (Ahead = amaamah).

The book of Moses was a clear witness to the final Prophet (sal Allahu alayhi wasalam) coming, with his descriptions and details. It showed in extreme detail what would be 'ahead' of the upcoming Prophet.

أَحْزَاب - groups with a common motive/intent.

In this ayah it refers to the different groups of disbelievers (Arab polytheists, Jews, Christians etc.)

Many of them did disbelieve at the time of Allah's Messenger (sal Allahu alayhi wasalam) after knowing the Qur'an and Prophet Muhammad (sal Allahu alayhi wasalam) are sent from Allah (swt), but they chose to waiver in doubt out of personal self-motives (pride was the most common reason.)

مَرِيَّةٌ - doubts due to criticism.

'it is the truth from your Lord, but most of the people do not believe.'

So Allah (swt) is telling us that most of mankind won't believe, so numbers of Muslims doesn't matter, it's about true sincere quality believers.

Infact most people not submitting to Allah (swt) even though it is convincing truth is a proof that it's from Allah (swt) who told us this already.

Ayah 18

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ
الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

Waman athlamu mimmani iftara 3ala Allahi kathiban ola-ika yu3radoona 3ala rabbihim wayaqoolu al-ashhadu haola-iallatheena kathaboo 3ala rabbihim ala la3natu Allahi 3ala aththalimeen

Who could be a worse wrongdoer than someone who made up a lie against Allah? They are the ones that are going to be presented before their Master, and the witnesses are going to say: "These are the people that lied against their Master." You had better know, the curse of Allah falls upon those who did wrong.

This is mentioned because previously there were three reasons mentioned for one to confirm the truth that Allah had sent.

1. The bayyinah sent – fitrah
2. The revelation that followed
3. Previous scripture that confirmed it.

And despite all of this someone still attributes lies against Allah (swt), how much more indecent can you possibly be?

يُعْرَضُونَ – they don't want to come before their Master, they're made to stand before their Master. The majhoul form is used and the majhoul form sometimes has coercion in it. So they are forced to stand in front of their Master.

Some scholars have commented that the word Ha oula' – as opposed to using oulika is because when you point at someone at a distance there may be confusion about who you are pointing to. When you are pointing to someone right here, there is no confusion. So it's like they are being blamed and there is no ambiguity left as to the ones that are blameworthy.

الظَّالِمِينَ – the oppressor, the wrongdoer – will see this word as being the key word in describing the nation of Nuh (a.s). Allah (swt) says that it was their wrongdoing (thulm) that brought upon their punishment in the end. Wrongdoing doesn't do justice to the word thulm. Thulm is oppression, committing crime, doing evil, putting something where it doesn't belong. They should have accepted the truth and they did wrong to themselves and to others by not doing it. It can also mean to be evil.

Ayah 19

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

Allatheena yasuddoona 3an sabeeli Allahi wayabghoonaha 3iwajan wahum bil-akhirati hum kafiroon

Those who obstruct themselves and others from the path of Allah, and those who pursue some kind of crookedness (try to find some criticism) and especially when it comes to the afterlife, they are in denial [they disbelieve].

First part of this ayah is in the mudari' form – In other words those who are still doing it. Allah (swt) is talking about the future but now he comes back to the present and He is saying this punishment of the future where believers will be testifying against disbelievers who lied against their Master, is not some future event. It is talking about the people of Quraish and what they are up to - those who particularly when it comes to the akhirah, they are disbelievers.

Why does Allah talk about the Akhirah?

Because when warnings are given, the fundamental warning is about the akhirah. So if there is one thing they are not taking seriously, it's the akhirah. That's why the warning is not working.

Ayah 20

أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ

Ola-ika lam yakoonoo mu3jizeena fee al-ardi wama kana lahum min dooni Allahi min awliyaa yuda3afu lahumu al3athabu ma kanoo yastatee3oona assam3a wama kanoo yubsiroon

Those are the people, they're not going to be overpowering in the Earth. And they were never going to have any protective friends beside Allah. The punishment will be multiplied over them. They didn't have the capability of hearing? They weren't able to see?

This is actually a review from Yunus – the previous surah.

لَمْ يَكُونُوا (there was not ever going to be) – as opposed to lan yakunu (there won't be). There was never going to be a chance for them to overpower the messengers of Allah (swt) in the land.

Again sarcasm is used towards the end of the ayah. They did have the ability to see, they just refused it.

Ayah 21

أُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

Ola-ika allatheena khasiroo anfusahum wadalla 3anhum ma kanoo yaftaroon

Those are the people that brought loss upon their own selves. Everything they used to make up is lost upon them.

The tables have turned – the allegations against the Quran a few ayat ago are that these ayat are made up. And Allah says this is what you made up and everything you have made up is going to be lost on you.

Ayah 22

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ

La jarama annahum fee al-akhirati humu al-akhsaroon

No doubt about it, there is one thing that is bound to occur that those people in the afterlife are going to be the worst of the losers.

جَرَمَ – The origin of the word is to cut. In Persian languages, it means crime.

La dida wala mana'a – something that is bound to happen – there is absolutely no doubt about it. La jarama happens three times in the Quran. This phrase is found a further two times in Surah Al Nahl. There is no opposition to this reality, there are no obstacles.

La mana'a - there is nothing preventing this from happening – it's an unstoppable, inevitable truth.

لَا جَرَمَ is always followed by Ana – it's a structural thing

Khasir - loser

الأخسر – the worst loser

Why are they the worst of losers? Because there are three kufurs – three crimes – the fitrah, Quran, confirmation of previous revelation and on top of that they not only stop themselves from believing but also stop others from the path of Allah (swt).

They had to go and find deviations on top of that, and then when they were given reminders, it's like they can't even hear. Then they made up things against Allah (swt). All of these things combined makes them the ultimate losers.

Ayah 23

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

Inna allatheena amanoo wa3amiloo asalihati waakhbatoo ila rabbihim ola-ika as-habu aljannati hum feeha khalidoon

Those who truly believed and did righteous deeds [expected of them] and they turned towards their Master in peace and harmony, those are the people of paradise in which they will remain.

أَخْبَتُوا – Khabt in Arabic – soft low-lying land. Land that descends because of rain falling on it all the time. For example, land by the beach – sandy earth.

When a man descends into soft sand or soil - drops his knees into the sand to relax – they say khabat alrajul. The idea behind this is if you fall too hard there is a disturbance. For example if you fall on rocks – you get hurt – it's as though the earth responds and hits you back.

But what happens when you fall on sand? When you fall the earth just takes you in... the earth just takes you in.

Quranic definition of **أَخْبَتُوا** – When someone turns to Allah in peace. When he finds peace and relaxation in turning to Allah (swt)

Ayah 24

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۗ هَلْ يَسْتَوِيَانِ مَثَلًا ۗ أَفَلَا تَذَكَّرُونَ

Mathalu alfareeqayni kalaAAawal-asammi walbaseeri wassameeAAi hal yastawiyani mathalan afala tathakkaroon

The example of the two groups, is like the blind and the deaf and the one who can see and at the same time can hear. Are the two equal as an example? Why don't you [make a small effort to] remember?"

In other words, if you can tell the difference between a blind and deaf person and a person who can see and hear then you should be able to tell the difference between truth and falsehood. That is how obvious it has become.

Ayah 25

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ

Walaqad arsalna noohan ila qawmihi innee lakum natheerun mubeen

And we sent Nuh to his nation, no doubt, to you, I am an obvious, clear warner.

Usually the two words used are nathir wabashir – but Allah highlights natheer here. As a further compliment to our Messenger (salallahu alayhi wasalam) he was given the title natheer wabasheer.

Ayah 26

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ

An la ta3budoo illa Allaha innee akhafu 3alaykum 3athaba yawmin aleem

Do not enslave yourselves to anyone other than Allah. I fear for you the punishment of a very painful day.

Ayah 27

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ أَتْبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادْنَا بِأَدْيَىٰ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ

Faqala almalao allatheena kafaroo min qawmihi ma naraka illa basharan mithlana wama naraka ittaba3aka illa allatheena hum arathiluna badiya arra'yi wama nara lakum 3alayna min fadlin bal nathunnukum kathibeen

Then the chieftains who disbelieve from his nations said, “We don’t see you as anything but flesh and bone (mortal being). And we don’t have any observation of those following you except the low class” [Interjection by Allah] How quick they were in making that judgment. “And we don’t see that you people are special. Rather we just think you are lying.”

مَلَأٌ – those who fill the tribunal, courthouse, congress, parliament or king’s court

Those who are fulfilled themselves – full of wealth and power.

بَشَرٌ comes from the word Bishir – which means skin

أَرَادِل – plural of Arthal – Used for something that is uglier/ despicable/ inferior – the lowest status possible. By using the word Arthal it implies that you want nothing to do with these low class citizens.

Al Kashaf explains – They saw some people with him and they know that these people are not from their crowd because the elite knows their crowd. And if they don't know you, that means you are insignificant. That is how the elite operate. When you look at somebody and you don't spend any time in passing your judgment and you don't need to reconsider your stereotype/judgment over again because you have them all figured out - that process of coming really quickly to a conclusion

بَادِيَ الرَّأْيِ – to make a conclusion based on what you see immediately.

عَلَيْنَا is muqadam - to express their shock

Ayah 28

قَالَ يَفْقَوْمِ **أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَنِي رَحْمَةً مِّن عِنْدِهِ ۖ فَعَمِيتَ**
عَلَيْكُمْ أَنْزَلْنَاهَا وَأَنْتُمْ لَهَا كَارِهُونَ

Qala ya qawmi araaytum in kuntu 3ala bayyinatini min rabbee waataneer
rahmatan min 3indihi fa3ummiyat AAalaykum anulzimukumooaha waantum laha
karihoon

He says, “My nation, have you seen if I have been committed to a clear proof from my Master, and He gave me mercy that comes especially from Him. Then you have been blinded from it. Are we (Nuh a.s) going to force you to this message, while you hate it?”

What is that clear proof? His fitrah - his decency.

The mercy is the revelation.

When he first started he said **إِنْ كُنْتُ** – mufrad – (singular) but when he moves on he says **أَنْزَلْنَاهَا** – now he is speaking on behalf of all the believers. Why? You just called them scum, I don't think they're scum – I use the pronoun that combines me and them together. The only thing that separates me from them is that Allah (swt) has given me revelation.

Alzamat – to stick one thing to another. Do you think we are going to force you to accept this message while you hate it?

Ayah 29

وَيَقُومِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْكُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ

Waya qawmi la as-alukum 3alayhi malan in ajriya illa 3ala Allahi wama ana bitaridi allatheena amanoo innahum mulaqoo rabbihim walakinnee arakum qawman tajhaloon

“And my nation, I am not asking you for any wealth from you. My compensation is [required on no-one] except Allah Himself. I am not going to rid myself of those who believe. They are going to be meeting with their master. However, I do see that you are an ignorant nation.”

What was the basis from which they thought they were elite? Money – You must think that we are lying and our ulterior agenda is to get money off you.

طَارِدِ – To get rid of something because you think it’s inferior/to shoo away

مَا and **بِ** – the strongest negation there is in jumla ismiah – in other words he will never rid himself of the believers.

tajhaloon not jahilina – The mudari’ is coming as an adjective – they are acting ignorant, when in fact that are aware of the truth.

Ayah 30

وَيَقُومِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ

Waya qawmi man yansurunee mina Allahi in taradtuhum afala tathakkaroon

“And my nation, who will aid me against Allah if I rid myself [of these believers]. Why don’t you [make a small effort to] remember?”

نصر - used when you need help against an enemy. In other words, Nuh (as) is saying that if he were to shun the believers in any way he would be making an enemy out of Allah (swt).

What we are learning here is that some of the people who are wealthy, find reasons to reject the message and it’s usually about not wanting to be affiliated with certain groups of people. Nuh (a.s) is forcing them to think about themselves – “why don’t you make an effort to remember?”

Ayah 31

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَمِنَ الظَّالِمِينَ

Wala aqoolu lakum 3indee khaza-inu Allahi wala a3lamu alghayba wala aqoolu innee malakun wala aqoolu lillatheena tazdareea 3yunukum lan yu'tiyahumu Allahu khayran Allahua 3lamu bima fee anfusihim innee ithan lamina aththalimeen

“And I am not coming to you saying that I possess treasures belonging to Allah. Nor do I know the unseen. I am not saying that no doubt I am an angel. And I don't say about those who your eyes have looked upon as insignificant [and you believe that] Allah will not give them any good. Allah better knows what is inside of them [If I was to look down upon them] then I would be one of the wrongdoers.”

تَذَرِي / Izdara – to think of someone as worthless/insignificant/pathetic

Ayah 32

قَالُوا يَنْوُحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

Qaloo ya noohu qad jadaltana faaktharta jidalana fa'tina bimata 3iduna in kunta mina assadiqeen

They said, Nuh, you argued with us and you have increased your arguments with us, bring whatever you are promising us if in fact you are truthful.”

Ayah 33

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ

Qala innama ya'teekum bihi Allahu in shaa wama antum bimujizeen

He [Nuh] said, “Only Allah is going to bring it to you, if He wants, and you will not be able to overpower it.”

Ayah 34

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ

Wala yanfa3ukum nushee inaradtu an ansaha lakum in kana Allah uyureedu an yughwiyakum huwa rabbukum wa-ilayhi turjaAAoon

“And my strong advice will be of no benefit to you, if I wanted to advise you. If it was the case that Allah wants to leave you out [in the middle of misguidance] He is your Master and only to Him you will be returned.”

Naseha – one act of advice – an advice meant to bring somebody good. When you wish well for someone and you give them advice

نُصْحِي - is the hyperbalised form (fi'lun) - my strong advice

Aghwa – synonym for adala – and the difference is, in aghwa you take somebody off a path they were going and you take them on such a tangent that they can't find their way back. So the only thing they can do is go further away. All hopes of coming back are lost.

Ayah 35

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ ۖ فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا تُجْرِمُونَ

Am yaqooloona iftarahu qul ini iftaraytuhu fa3alayya ijramee waana baree-on mimma tujrimoon

Or is it that they are saying that He has made it up? [Regarding the Quran] Say, if I have made it up, the consequence of that huge crime is upon me and I am completely absolved of the crimes you are committing.

إِجْرَامٍ – to do something you were mandated to do and you didn't carry out. An obligation was expected of you and you didn't fulfill it.

Ayah 36

وَأُوْحِيَٰ إِلَىٰ نُوحٍ أَنَّهُ ۖ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَبْتِئِسْ بِمَا كَانُوا يَفْعَلُونَ

Waoohiya ila noohin annahu lan yu'mina min qawmika illa man qad amana fala tabta-is bima kanoo yaf3aloon

Then it was revealed to Nuh that from your nation nobody is going to believe except for the one who has already believed. Don't be in discomfort, because of the [mindless] things they have been doing [all along].

لَا تَبْتِئِسْ is similar to لَا تَحْزَنْ in meaning, i.e don't be sad

The root letters are بئس - which means harshness and discomfort. When as a result of extreme harshness and discomfort, you become sad, then the words ibta'asa and yabta'is are used. In other words, this news that no-one else would become Muslim anymore was so hard on Nuh (a.s) and he was so uncomfortable (losing sleep because of this revelation) that Allah (swt) says don't be sad because of the things they have been doing.

Ayah 37

وَأَصْنَعِ الْفُلْكَ بِأَعْيُنِنَا ۖ وَوَحِينَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۗ إِنَّهُمْ مُّعْرِضُونَ

Wasna3i alfulka bi-a3yunina wawahyina wala tukhatibnee fee allatheena thalamoo innahum mughraqoon

And build the ship, under our eyes and our inspiration and don't you address me in the matter of those who have done wrong. They are drowned.

بِأَعْيُنِنَا – under our watch – we will watch every step of the construction process of this ship. How will a man who has never been at sea, in the middle of a nation that doesn't have water around it, know how to build a ship? It is through Allah's (swt) revelations and inspirations that Nuh (a.s) was able to build that ship. Inspiration was being sent down that instructed him on how to build that ship.

As he is building the ship, his heart becomes overburdened with the knowledge that the disbelievers of his nation are going to die. Before he has the chance to ask Allah to increase the believers, Allah (swt) reveals that he is not to address him regarding those who have disbelieved.

Nuh (a.s) has been required to have patience against the disbelievers, now he has to have patience in Allah's (swt) decision. It is an extremely painful thought to have to carry around for a messenger.

مُعْرَقُونَ – (Ism maf'ul) there is no doubt about it – they are going to drown.

Ayah 38

وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ

Wayasna3u alfulka wakullama marra 3alayhi malaon min qawmihi sakhiroo minhu qala in taskharoo minna fa-inna naskharu minkum kamata skharoon

And he is building the ship, and every time a chief walks by from his nation, they make fun of him. He (Nuh) said, "You people are making fun of us, then we will be making fun of you, just as you ridicule us."

Allah (swt) uses present tense as though He wants us to imagine what is happening.

مِنَّا – suggests that he was not the only one being ridiculed. He is offended not because they ridicule him but because they make fun of those who believe with him.

Ayah 39

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ

Fasawfa ta3lamoonaa man ya'teehi 3athabun yukhzeehi wayahillu 3alayhi 3athabun muqem

Soon you will find out who the punishment will come to, that is going to humiliate him and the punishment that will remain.

مُقِيم – means long term punishment

Ayah 40

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا أَحْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ

Hatta itha ja-a amruna wafara attannooru qulna ihmil feeha min kullin zawjayni ithnayni waahlaka illa man sabaqa 3alayhi alqawlu waman amana wama amana ma3ahu illa qaleel

Until our decision came, and the kettle overboiled. Then We said, “Board onto it, from every two species (male and female) and everyone will be destroyed except upon whom the word has already come before and whoever believed. Nobody believed along with him except very little.”

وَفَارَ التَّنُّورُ (imagery being used) – when things come to an extreme aggressive boil and spill over. It's like the valley of Nuh (a.s) nation was surrounded by mountains and some say that they were on a coastal region – meaning on the other side of the mountains - so he is building a ship in the valley but the ocean is on the other side. But Allah (swt) created an opening through the mountains. So the oceans start spilling in – like filling a kettle, and it was raining on top of that – flood and rain at the same time – valley is filling up.

Other's say that this is figurative – in other words the situation with Nuh (a.s) and his people - you can describe it like water boiling. Things go from simmering to boiling point.

Ayah 41

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

Waqala irkaboo feeha bismi Allahi majraha wamursaha inna rabbee laghafoorun raheem

And He said, “Load onto it, in the name of Allah, it's going to be its time and place of flowing and [then it will] settle down. No doubt my Master is extremely Forgiving always Merciful.

In hafz we say mursaha. However, with **مَجْرِيهَا** we say mareyha not majraha – only place in the Quran where the rule does not take place. We are slanting our pronunciation. This is consistent with the imagery of the ayah.

Jara/yajri – to flow

During the floods the water will be turbulent resulting in the unpredictable movement (slanting) of the ship and thus the word itself is slanted. The word itself depicts what is going to be happening with the ship.

مُرْسَلَهَا /Raswan – to settle down

Ayah 42

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ ۖ وَكَانَ فِي مَعْزِلٍ يُبْنَى
أُرْكَبُ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ

Wahiya tajree bihim fee mawjin kaljibali wanada noohunu ibnahu wakana fee ma3zilin ya bunayya irkab ma3ana walatakun ma3a alkafireen

And it is flowing with them in a wave like a mountain. And Nuh called his son. And he was in a safe spot (corner). “My son, Ride with us, and don’t be from those who disbelieved.”

The pronoun is used rather than the noun – ship/fulk is not used. It is kept ambiguous.

It is flowing in a wave the size of a mountain – tsunami

مَعْزِلٍ – azl – to go in a corner

To find a safe, spot

l’tizal – to find an extreme in the religion

Ayah 43

قَالَ سَأُوۥىٓ إِلَىٰ جَبَلٍ يَّعَصِمُنِي مِنَ الْمَآءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ ۗ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ

Qala saawee ila jabalin ya3simunee mina alma-i qala la 3asima alyawma min amri Allahi illa man rahima wahala baynahuma almawju fakana mina almughraqeen

He (Nuh’s son) said, “I am going to find refuge in a mountain, it will protect me from the water.” He (Nuh) said, “There is no protection today from the command of Allah,

except for the one He showed mercy to.” And the wave caused a huge gap between them. He was from those who drowned.

Ayah 44

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَسْمَاءُ أَقْلِعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ

Waqeela ya ardu ibla3ee maaki waya samao aqli3ee wagheeda almao waqudiya al-amru wastawat 3ala aljoodiyyi waqeela bu3dan lilqawmi aththalimeen

And it was said, “Earth, swallow your water. And Sky, stop. Then the water was withdrawn. And the matter was decided. And it [became evenly] landed on the mountain. And finally it was said, “Away with the wrong-doing nation.”

This ayah is one of the most beautiful ayat of the Quran.

There was a Christian scholar who was also a scholar of the Arabic language. He wanted to make a mission out of critiquing the Quran. He had prepared a list of attacks (this occurs in the 6th Century). He was going to take it to a debate with a Muslim scholar. On his way he heard a child (who was late for his lesson) memorising Quran. The child was reviewing the previous lesson while running to class. He is reciting the above ayah and the scholar hears this ayah and becomes Muslim.

It has a lot going on linguistically and the way in which Allah (swt) summarises the entire event in one ayah.

The fact that the Earth did what it was commanded to do without the mention of Allah’s (swt) name shows that the Earth recognises the command of its Lord. It’s a hint for us - when (swt) Allah speaks, we should know that this is the truth from Allah (swt) we don’t need to see Allah (swt) in order for us to realise that these are His words.

Allah (swt) does not even dignify the Earth with “يَا أَرْضُ” – He says, “Land” – Ya ayuhal insan – the ha signifies the need to get someone’s attention. For example, if we were paying attention then Allah (swt) would have no need to say ya ayuhal insan – He would just say “ya insan.” The Earth is always waiting for Allah’s command so it does not have to be told “ya ayatuhal ard.” It was waiting for God’s command – there was no need to get its attention. Just like it’s waiting for Allah’s (swt) command for the arrival of Judgement day.

مَاءَكَ - Your water

Had Allah (swt) not ordered the Earth to swallow its water, it would have swallowed the trees, the water, the mountain, people etc. It would have swallowed itself up. He did not say the water Al ma' (the water) but **مَاءَكَ**. (your water). The water that came from the rain. Not all the water just your water, because if it swallowed all the water there would be no water left.

Bala'a is to swallow – like something going down the throat. So Earth, drink your water. Others say that the water is not a separate entity. For example we have the water cycle so in actual fact the water already belonged to the Earth that is why it is said as 'your water'.

Earth is mentioned first because the believers need the land to dry in order to disembark off the ship.

أَقْلِعِي – when someone is extremely busy with a task and is commanded to stop. To stop right away.

وَوَغِيضَ الْمَاءِ - for something to recede slowly. This is required for safe landing of the boat.

بُعْدًا – a form of a curse. When you completely annihilate an enemy and you make no apologies for what you have done.

Ayah 45

وَنَادَى نُوحٌ رَبَّهُ ۖ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ

Wanada noohun rabbahu faqala rabbi inna ibnee min ahlee wa-inna wa3daka alhaqqu waanta ahkamu alhakimeen

And Nuh called on his Master, “My Master, my son, no doubt is from my family. And no doubt your promise is true. And You are the most wise of all that can have wisdom.”

Ayah 46

قَالَ يَنْوُحُ إِنَّهُ ۖ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ ۖ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْتَنْ مَا لَيْسَ لَكَ بِهِ ۖ عِلْمٌ إِنِّي أَعْطُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

Qala ya noohu innahu laysa min ahlika innahu 3amalun ghayru salihin fala tasalni ma laysa laka bihi 3ilmun innee a3ithuka an takoona mina aljahileen

He said, “Nuh, He is not from your family, he is an evil deed himself. Then don't ask me what you have no knowledge of. I am counseling you that you do not become one of those who is overwhelmed by his emotions.”

إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ - He has done so much evil that Allah (swt) refers to him as being an evil deed himself.

Ayah 47

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ

Qala rabbi innee a3oothu bika an as-alaka ma laysa lee bihi 3ilmun wa-illa taghfir lee watarhamnee akun mina alkhasireen

He said, “My Master, I take refuge in you that I ask you something which I have no knowledge of and if you don't cover for my mistake and you show me mercy I will be from those who have lost.”

Ayah 48

قِيلَ يٰنُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّن مَّعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ

Qeela ya noohu ihbit bisalamin minna wabarakatin 3alayka wa3ala omamin mimman ma3aka waomamun sanumatti3uhum thumma yamassuhum minna 3athabun aleem

We said, “Nuh, descend with peace from Us, and multitude of blessings upon you and upon the nations of those that are with you. There will be nations we will give a lot to, then a painful torture is going to touch them.”

There are some beautiful parallels between this conversation and the conversation between Adam (a.s) and Allah (swt). Why? Here he has made a mistake and he is asking for God's forgiveness and mercy – Adam (a.s) asks for the same thing.

Then Adam (a.s) was sent down to Earth – first descent was from jannah down to Earth.

The second descent was for Nuh and humanity to start all over again.

Guarantees Nuh (a.s) that the question regarding his son has been forgiven.

أُمَمٌ مِّمَّن مَّعَكَ - The people with you are not just people they are actually nations – they will become fathers of entire nations.

Ayah 49

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا
فَأَصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

Tilka min anba-i alghaybi nooheeha ilayka ma kunta ta3lamuha anta wala qawmuka min qabli hatha fasbir inna al3aqibata lilmuttaqeen

Those are from the news of the unseen, that we are revealing to you. You could not possibly have known them, neither you or your nation before this. Then you will remain patient, because the eventual outcome is in the hands of those who possess God consciousness.

أَنْبَاءٍ – used as though there are multiple events even though it's one account. So far all we have read is the account of Nuh (a.s) but tilka is used as opposed to thalika.

تِلْكَ suggests that there is a plural. In other words we are supposed to look at the story of Nuh (a.s) and pay attention to every part as though each one of them is a lesson in and of itself.

Ayah 50

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۚ إِنَّ أَنْتُمْ إِلَّا مُفْتَرُونَ

Wa-ila 3adin akhahum hoodan qala ya qawmi o3budoo Allaha malakum min ilahin ghayruhu in antum illa muftaroon

And to 'Aad We sent their brother Hud. He said, “My nation, enslave yourselves to Allah. You do not have any entity worthy of worship or obedience except He. You are doing nothing but making things up.”

Hoodan – This is the nasb form but there is nothing before it making it nasb. It's actually:

أرسلنا إلى عاد أخاهم هودًا

It is an implied verb, that's why both أَخَاهُمْ and هُودًا are mansoub. It is a common form found in the Quran and is used multiple times.

إِنَّ أَنْتُمْ إِلَّا مُفْتَرُونَ as opposed to لَّا إِلَهَ – Suggests that an argument or debate is happening. This is further reinforced at the end of the ayah

Note: This Surah is constructed in chronological order. As nations are destroyed and believers move to a different region, their descendants grow and eventually another nation is formed. For example, from the nation of 'Aad, the nation of Thamud is formed.

Ayah 51

يَقُولُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ

Ya qawmi la as-alukum 3alayhi ajran in ajriya illa 3ala allathee fataranee afala ta3qiloon

“My nation, I am not asking you for any form of compensation, my compensation rests only with the One who fashioned me. Why then do you refuse to use your intellect?”

فَطَرَنِي – Moulded me/created me

Ayah 52

وَيَقُولُ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ

Wayaa qawmi istaghfiroo rabbakum thumma tooboo ilayhi yursili assamaa 3alaykum midraran wayazidkum quwwatan ila quwwatikum wala tatawallaw mujrimeen

“And my Nation, seek forgiveness of your Master, then repent back to Him. [If you were to do this] He would send the sky upon you. And He would increase you with a power in addition to the power you already possess. And don't turn back violating Allah's expectations [i.e committing crimes].”

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا – And he would send the sky upon you. This implies that Allah (swt) would send the best of what the sky has to offer. For example, when you read about Adam (a.s) “And they ate the tree,” it does not mean they literally ate the tree, but rather they ate the best of what the tree has to offer – the fruit. The best of what the sky would have to offer is good continuous rain.

مِدْرَارًا comes from the root word ‘dar.’ It is used for a cow that produces a lot of milk. The word مِدْرَارًا is used for an eye that tears a lot – an emotional eye. In this context مِدْرَارًا refers to rain that creates an abundance of water and flows continuously.

Ayah 53

قَالُوا يَا هُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

Qaloo ya hoodu ma jitana bibayyinatina wama nahnu bitarikee alihatina 3an qawlika wama nahnu laka bimumineen

They said, “Hud, you haven’t bought us a single clear sign and we’re never going to be ones who abandon our gods based on your words. And for your sake, we’re never going to become believers.”

لَكَ Suggests that they believe Hud (a.s) wants them to believe for his sake. They refuse to comprehend that Hud (a.s) does not want them to become believers for his benefit. Hud (a.s) reinforced this by previously stating that he does not want any form of compensation.

Ayah 54

إِن نَقُولُ إِلَّا أَعْتَرْنَا بِسُوءٍ قَالِ إِنِّي أُشْهِدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

In naqoolu illa i3taraka ba3du alihatina bisoo-in qala innee oshhidu Allaha washhadoo annee baree-on mimma tushrikoon

“All we have to say is you have been possessed [by our Gods] by evil.” He [Hud] said, “No doubt, I am making Allah a witness and you become witnesses yourselves that I have nothing to do with the associations you make (the shirk you commit).”

أَعْتَرْنَا – comes from the root word Aruwuun or Ariyan which means nakedness. In other words a person who is driven to insanity and runs out of their home naked.

The word l’raa refers to making somebody else sick.

l’tara refers to becoming so physically sick that you lose your mind and that becomes considered as a form of possession. For them, sickness was associated with possession of demons. Therefore they believed that their gods caused an evil spirit to take possession of Hud (a.s) because he offended them.

بِسُوءٍ - To be hit with some type of evil.

Ayah 55

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ

Min doonihi fakeedoonee jamee3an thumma la tunthiroon

With anyone besides Him. Then go ahead and plan against me, together. Then don’t wait for me.

Ayah 56

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

Innee tawakkaltu 3ala Allahi rabbee warabbikum ma min dabbatin illa huwa akhithun binasiyatiha inna rabbee 3ala siratin mustaqeem

“I have placed my reliance upon Allah, My Master and your Master. Not a single beast walks the Earth except that He has it held by its forehead. No doubt, my Master is upon a straight path.”

إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ – This means that the only way Hud (a.s) will serve his Master is on this straight path. There is no other path that will lead to God.

Ayah 57

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ

Fa-in tawallaw faqad ablaghtukum ma orsiltu bihi ilaykum wayastakhlifu rabbee qawman ghayrakum wala tadorroonahu shay-an inna rabbee 3ala kullishay-in hafeeth

“If you are going to turn away, then I have completely conveyed whatever I was sent with towards you. And my Master will replace you with a nation other than yourselves. And you will not be harming Him in any way. No doubt my Master is in complete guardianship over all things.”

يَسْتَخْلِفُ - To leave somebody behind. For example, Istikhlaf can be between a parent and a child where the sons are left to manage the business after the inheritance.

Link to Surah Nuh where Allah (swt) says “La Istikhlafan a’anhum. Here Allah (swt) informs the Muslims that he will leave them behind on the Earth. In other words, the disbelievers will be wiped out, leaving the Muslims to care for the land. So Istikhlaf is to leave somebody behind or to replace a person.

Ayah 58

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ

Walamma jaa amruna najjayna hoodan wallatheena amanoo ma3ahu birahmatin minna wanajjaynahum min 3athabin ghaleeth

And when Our decision finally came, We rescued Hud and those who believed along with him with a special mercy that came from Us. And We rescued them from an intense punishment.

غَلِيظٌ - Intense, tough, rigid, harsh

Ayah 59

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ ۖ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ

Watilka 3adun jahadoo bi-ayati rabbihim wa3asaw rusulahu wattaba3oo amra kulli jabbarin 3aneed

And that was Aad, they debated against the miraculous signs of their Master and they disobeyed His Messengers. And they followed the affair of every tyrant that would oppose the way of truth.

وَعَصَوْا رُسُلَهُ - The nation of Aad only disobeyed one messenger so why does Allah (swt) state that they disobeyed His messengers? To Allah (swt) the Messengers are one union – disobeying one is like disobeying all the Messengers. In other words, denying one Messenger is like denying all of them. This statement is repeated throughout the Quran.

جَبَّارٍ - Someone who possesses power and the power to dominate somebody else.

عَنِيدٍ - Comes from the verb عَنَدَ which means to be opposed to the truth.

A'noud – A person wants nothing to do with truth and justice.

Ayah 60

وَأُتْبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ

Waotbi3oo fee hathihi addunya la3natan wayawma alqiyamati ala inna 3adan kafaroo rabbahum ala bu3dan li3adin qawmi hood

And they were followed in this world by a curse and on the Day of Resurrection as well. You had better know, no doubt, Aad disbelieved in their Master. You had better know, away with Aad, the nation of Hud.

Why does Allah (swt) refer to Aad and the nation of Hud (a.s)? Earlier when Allah (swt) narrates the story of Nuh (a.s), it was said وَقِيلَ بُعْدًا لِّلْقَوْمِ الظَّالِمِينَ قَوْمِ نُوحٍ

Regarding the nation of Nuh (a.s) Allah (swt) highlights that their punishment was due to their wrongdoing. However, the nation of Aad is emphasised here because

Aad was the name of one of their great leaders upon which they named their nation. Aad was a symbol of their pride and thus, Allah (swt) talks to them with the name of their pride and says away with them and their pride, the nation of Hud (a.s).

Ayah 61

وَالِىٰ تَمُوْدَ اٰخَاهُمْ صٰلِحًا قَالَ يٰقَوْمِ اَعْبُدُوْا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهُ ۗ هُوَ اَنْشَاَكُمْ
مِّنَ الْاَرْضِ وَاَسْتَعْمَرَكُمْ فِيْهَا فَاَسْتَغْفِرُوْهُ ثُمَّ تُوْبُوْا اِلَيْهِ ۗ اِنَّ رَبِّىۡ قَرِيْبٌ مُّجِيْبٌ

**Wa-ila thamooda akhahum salihan qala ya qawmi o3budoo Allaha ma lakum
min ilahin ghayruhu huwa anshaakum mina al-ardi wasta3marakum feeha
fastaghfirooHu thumma tooboo ilayhi inna rabbee qareebun mujeeb**

And to Thamud, we sent their brother Saleh. He said, “My nation, enslave yourselves to Allah. There is no Illah (entity) other than He. He created you from nothing. He brought you up from the land and He gave you stability [in the land] for generations. Then seek forgiveness of Him; then repent towards Him. No doubt, my Master is close and He is responsive.”

أَسْتَعْمَرَكُمْ -comes from the word – عمر . This means that Allah (swt) gave you an era to settle down in. He did not just settle you because that would be ‘مَكَّنٌ’, but he settled you down for ages upon ages. أَسْتَعْمَرَ is to leave someone on the land and allow them to settle for a long period of time.

إِنَّ رَبِّى قَرِيْبٌ مُّجِيْبٌ - This means that Allah (swt) immediately responds to the Istighfar and tawbah – there is no time delay.

Note: Style of Makkan surahs, the central themes are repeated by different people. In other words, different people (both Messengers and their nations) are saying the same things.

Ayah 62

قَالُوْا يٰصٰلِحُ قَدْ كُنْتَ فِىۡنَا مَرْجُوًّا قَبْلَ هٰذَا اَتَنْهٰنَا اَنْ نَّعْبُدَ مَا يَعْبُدُ اٰبَاؤُنَا وَاِنَّا لَفِىۡ
شَكٍّ مِّمَّا تَدْعُوْنَ اِلَيْهِ مُّرِيْبِيْنَ

**Qaloo ya salihu qad kunta feena marjuwan qabla hatha atanhanaan na3buda
ma ya3budu abaona wa-innana lafee shakkin mimma tad3oona ilayhi mureeb**

They said, “Saleh, we used to have a lot of hope in you. Are you forbidding us from worshipping what our ancestors have been following? And we are in total doubt to what you are calling us to.”

Ayah 63

قَالَ يَلْقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَانِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي
مِنَ اللَّهِ إِنْ عَصَيْتُهُ ^طفَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ

**Qala ya qawmi araaaytum in kuntu 3ala bayyinatini min rabbee waataneeh minhu
rahmatan faman yansuruneeh mina Allahi in 3asaytuhu fama tazeedoonanee
ghayra takhseer**

He [Saleh] said, “My nation, if you have seen that I’ve been committed to a decency - a clear proof from my Master, He gave me a special mercy, who is going to aid me against Allah if I disobey Him? Then in that case, you can only increase me in continual loss.”

Ayah 64

وَيَلْقَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ
فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ

**Wayah qawmi hathihi naqatu Allahi lakum ayatan fatharoooha ta’kul fee ardi
Allahi wala tamassoooha bisoo-in fayakhuthakum 3athabun qareeb**

“And my nation, this is Allah’s she camel, that is coming to you as a miraculous sign, then leave it to eat in Allah’s land. And do not touch it with evil intent. And if you do, then a near and painful punishment will grab you.”

Ayah 65

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ^طذَلِكَ وَعَدُّ غَيْرٍ مَّكَذُوبٍ

**Fa3aqaroooha faqala tamatta3oo fee darikum thalathata ayyamin thalika
wa3dun ghayru makthoob**

And then they ruthlessly massacred it. Then he (Saleh) said to them “Enjoy life in your homes – three days. That is a promise that is not going to be lied again.”

عَقَرَ – When you take a device such as a dagger or sword and you slaughter the animal from underneath the neck and pull its guts out. It’s an extremely merciless way of killing the animal.

ذَلِكَ وَعَدُّ غَيْرٍ مَّكَذُوبٍ - This means that the punishment is certain and it will not be cancelled out.

Ayah 66

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ ۖ بِرَحْمَةٍ مِّنَّا وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ

Falamma jaa amruna najjayna salihan wallatheena amanoo ma3ahu birahmatin minna wamin khizyi yawmi-ithin inna rabbaka huwa alqawiyyu al3azeez

Then when our decision came, We rescued Saleh and those who believed in Allah with him, with a special mercy from Us and from the humiliation of that day. No doubt, your Master, He is the Ultimately Mighty and the Final Authority.

Note: Again we see the repetition of the Makkah surahs. The point being instilled here is that it has happened numerous times in the same way so that it is embedded in their minds – (the people of Makkah). Allah (swt) is showing them that each nation had a Messenger sent to them previously and when they continued in their disbelief and wrongdoing they were punished. It is a warning that they are not immune from such a punishment.

Ayah 67

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جِثْمِينَ

Waakhatha allatheena thalamoo assayhatu faasbahoo fee diyarihim jathimeen

The loud scream (explosion) took a hold of those who did wrong. They remained by morning time in their homes, bodies turned all over the place.

Ayah 68

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا إِنَّ تَمُودًا كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِّتَمُودَ

Kaan lam yaghnaw feeha ala inna thamooda kafaroo rabbahum ala bu3dan lithamood

As though they had never lived in luxury in those homes. No doubt, Thamud was ungrateful to their Master (also disbelieved in their Master). You had better know, away with Thamud.

كَفَرُوا رَبَّهُمْ - When the ب is present in Rabihiim (بِرَبِّهِمْ), it refers to disbelief. However, when the ب is not present (so it is just رَبَّهُمْ) it refers to ingratitude. Not putting the preposition ب also implies disbelief.

Note: These three messengers – Nuh, Hud and Saleh (a.s) – were pre-Abrahamic. We are now coming to Ibrahim (a.s) who has been placed in the middle of the surah and then we will move on to the Prophets who came after Ibrahim (a.s). Why is Ibrahim (a.s) in the central position? This is because Ibrahim (a.s) is the central figure in Arab history. He ties all the nations together. The Christians, the Jews, and the Mushrikun all have an affiliation to Ibrahim (a.s), so he is given central position. Moreover, Ibrahim’s (a.s) story in this surah is different to the previous Messengers mentioned as it is not his story but Lot’s story. He is brought up because he is important as a historical figure to connect everyone to.

Ayah 69

وَلَقَدْ جَاءَتْ رُسُلَنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا ۗ قَالَ سَلَامٌ ۗ فَمَا لَبِثَ أَنْ جَاءَ بِعِجَلٍ حَنِيذٍ

Walaqad jaat rusuluna ibraheema bilbushra qaloo salaman qala salamun fama labitha an jaa bi3ijlin haneeth

Our Messengers came to Ibrahim [the Angels] with good news. They said “Salaaman.” He [Ibrahim] said “Salaamun.” He did not spend a moment’s time [in worrying about how he would entertain his guests] and grabbed a young calf [to prepare a meal for them].

The Angels say سَلَامًا (nasb form). Ibrahim (a.s) responds with سَلَامٌ which is Raf’ii – this is a greater Salaam which shows his courteous conduct towards these unknown guests.

Ayah 70

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَ لَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۗ قَالُوا لَا تَخَفْ ۗ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ

Falamma raa aydiyahum latalasilu ilayhi nakirahum waawjasa minhum kheefatan qaloo la takhaf inna orsilna ila qawmi loot

Then when he saw their hands not reaching towards it [the calf], he found it weird and he developed a hidden fear of them. They said, “Do not be afraid, we have been sent to the nation of Lot.”

أَوْجَسَ - To hide your fear inside. In other words you are terrified but you do not show it, you keep it hidden. The Angels realised that he was afraid even though he had kept his fear hidden.

خِيفَةً - A fear you develop after noticing certain hints.

Why was Ibrahim afraid and what was the hint that sparked his fear?

Historically, there were people who were hired assassins. They would come to a person's house and kill them. These assassins had an honour code. If they ate from you then they would not kill you because you have shown them an act of kindness. If they do not eat from your food then that means that they will kill you. Ibrahim's fear arises when the Angels do not eat from his food. He becomes concerned that they are assassins who are there to kill him.

Ayah 71

وَأَمْرَاتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ

Wamraatuhu qa-imatun fadahikat fabashsharnaha bi-ishaqa wamin wara-iishaqa ya3qoob

And his wife stood up and she started laughing. Then we congratulated her with Ishaq and beyond Ishaq, Yacob.

Ayah 72

قَالَتْ يَوْئَلْتِي آءَالِدٌ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ

Qalat ya waylataaalidu waana 3ajoozun wahatha ba3lee shaykhan inna hatha lashay-on 3ajeeb

She said, "Oh my goodness! I am going to give birth and I am so old? And this is my husband, an old man. This is really strange."

Ayah 73

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

Qaloo ata3jabeena min amri Allahi rahmatu Allahi wabarakatuhu 3alaykum ahlaal bayti innahu hameedun majeed

They said, "Are you shocked by Allah's command? May the mercy of Allah and His blessing be upon you, the people of this house. He, Allah is always praised in and of Himself and He is so majestic."

رَحِمْتُ اللَّهَ وَبَرَكَاتُهُ - This is an implied greeting – Asalaam Alaykum warahmatuallah wabarakatu. These words are said when someone is about to leave. Through their dua the Angels are hinting that it is time for them to leave.

Quranic definition of أَهْلَ الْبَيْتِ - Husband, wife and children.

Ayah 74

فَلَمَّا ذَهَبَ عَن إِبرَاهِيمَ الرُّوعُ وَجَاءَتْهُ الْبَشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ

Falamma thahaba 3an ibraheema arraw3u wajaat-hu albushra yujadiluna fee qawmi loot

When that shock and fear went away from Ibrahim and the good news that had come to him, he began debating them about the Nation of Lot.

الرُّوعُ - A nervous fear

Regarding the debate Ibrahim (a.s) had with the Angels – In some narrations it is said that Ibrahim (a.s) asked the Angels that if there were 50 believers among the nation of Lot, would they still destroy them. They (the Angels) said no we would not. Ibrahim (a.s) then asked if there were forty believers would they still destroy them. The Angels replied that they would not. He continued to ask them until he came to five believers. At that stage Allah (swt) told him to let it go and that His decision was final. Ibrahim (a.s) was worried that Lot's nation was about to be destroyed. However, Allah (swt) reveals that there are no believers amongst them except Lot and his daughters.

Ayah 75

إِنَّ إِبرَاهِيمَ لَحَلِيمٌ أَوْاهٌ مُّنبِئٌ

Inna ibraheema lahaleemun awwahun muneeb

No doubt, Ibrahim was forbearing, emotional and constantly coming back to Allah.

أَوْاهٌ - Comes from the word 'أه' which is an expression of emotion when making dua to Allah (swt) where the person is unable to prevent themselves from crying.

Ibrahim (a.s) was so soft-hearted that when he would make dua to Allah (swt), sighs would come out because he would be sobbing and crying while calling out to Allah (swt).

Ayah 76

يَا إِبرَاهِيمُ أَعْرِضْ عَن هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ

Ya ibraheemu a3rid 3an hatha innahu qad jaa amru rabbika wa-innahum ateehim 3athabun ghayru mardood

Ibrahim, leave this alone. The decision of your Master has already come. There will be a punishment coming to them that will not be dispelled

Allah (swt) does not deal with Ibrahim (a.s) in a harsh manner. He did not give Ibrahim (a.s) the harsh worded **وَلَا تُخَاطِبُنِي** because there is something special about Ibrahim (a.s). These people are not a part of his nation yet he is so emotional. Therefore, Allah (swt) deals with him in a special way too. Allah refers to Ibrahim as 'khaleel' – a friend. So here we find Allah (swt) talking to him like a friend by saying **أَعْرِضْ عَنْ هَذَا**.

Ayah 77

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ

Walamma jaat rusuluna lootan see-a bihim wadaqa bihim thar3an waqala hatha yawmun 3aseeb

And when Our Messengers arrived at Lot, he was extremely disturbed by their presence. His arm became tight and he said, "This is going to be a tough day."

وَضَاقَ بِهِمْ ذَرْعًا - Refers to the fact that he did not have the power to protect them.

The word **عَصِيبٌ** comes from **عَصِبٌ** which means tough and void of any goodness.

Note: Lot's (a.s) wife leaks out news of the arrival of these two men and word spreads throughout the village.

Lot's (a.s) reaction to the Angels

There are two opinions regarding Lot's (a.s) reaction to the Angels. The first is that he is aware that they (the Angels) are here to destroy his nation. The second reason which will soon become clear in the following ayat is that he did not know that they were Angels – he was disturbed by the presence of two good-looking men who he would be unable to protect from his nation.

In this surah we learn that the arrival of Angels does not mean that they are here to perform only one task. In this case, the Angels were sent to Ibrahim (a.s) to give them good news of their son and to warn them of the punishment that the nation of Lot (a.s) would soon be receiving. These same two angels then went to Lot (a.s) to complete their second mission.

Ayah 78

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

**Wajaahu qawmuhu yuhra3oona ilayhi wamin qablu kanoo ya3malooona
assayyi'ati qala ya qawmi haola-i banatee hunna atharulakum fattaqoo Allaha
wala tukhzooni fee dayfee alaysa minkum rajulun rasheed**

And his nation came running towards him overwhelmed with emotion and even before this they were engaged in all kinds of filthy sins. “My nation, these are my daughters. Those women are more pure for you. Fear Allah and don’t humiliate me in terms of my guests. Is there not a single straight person among you?”

There are two opinions regarding Lot’s (a.s) statement: هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ

1. He literally pointed at his own daughters and said that these women are more pure for you. Allahu a’lam but Ustadh Nouman Ali Khan is not convinced of this opinion.
2. He is the father of that nation so all the women of the town are referred to as his daughters. This means your wives, they are my daughters so have relations with your wives.

Ayah 79

قَالُوا لَقَدْ عَلِمْتَمَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ

Qaloo laqad 3alimta ma lana fee banatika min haqqin wa-innaka lata3lamu ma nureed

They said, “You already know we have no right to your daughters. And you already know what we want.”

Ayah 80

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوَىٰ إِلَىٰ رُكْنٍ شَدِيدٍ

Qala law anna lee bikum quwwatan aw awee ila ruknin shadeed

He said, “If I only I had some strength against you or if I could run to a safe refuge.”

In the Quran, words tend to repeat themselves which is part of the style of the surah. Previously, the word آوَىٰ was used by the son of Nuh. Allah (swt) draws upon this image again. One was trying to run away from the punishment of Allah (swt) and the other is attempting to save himself from the fitnah of his nation.

رُحْنٍ - A portion/ any part of a city that is very strong. Lot's (a.s) nation has overwhelmed him to the point that he wants to find refuge in a strong place in order to protect himself.

Ayah 81

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِبْ أَهْلَكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَنْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

Qaloo ya lootu innarusulu rabbika lan yasiloo ilayka faasri bi-ahluka biqit3in mina allayli wala yaltafit minkum ahadun illa imraataka innahu museebuha ma asabahum inna maw3idahumu assubhu alaysa assubhu biqareeb

They said, “Lot, no doubt we are Messengers of your Master. They will not be able to get to you. **Hurry out in the middle of the night with your family. Not one of you should turn back.** Except your wife. No doubt whatever is going to target them is going to target her. **Their appointment (promise) time is the morning. Isn't it almost morning?**”

The word **أَصَابَ** is important – like an arrow shot hitting its target. This word is important in the following ayat as it will come back to haunt the nation of Lot (a.s).

Ayah 82

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَىٰهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ

Falamma jaa amruna ja3alna 3aliyaha safilaha waamtarna 3alayha hijaratan min sijjeelin mandood

And when Our decision came, **We took its highs and made them lows and We showered upon them with stones of burnt clay that targeted them multiple times in a row.**

They reversed the fitrah so Allah (swt) reversed the town – turned the town upside down – took its sky-scrappers and made them dungeons.

Ayah 83

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ

Musawwamatan 3inda rabbika wama hiya mina aththalimeena biba3eed

Branded with your Master, and for wrong-doers this (punishment) is not far away.

مُسَوَّمَةً - Every stone that was sent down had the names of the criminals that it was targeting.

When Allah (swt) ends the ayah in this manner, even the people of Quraish were shocked as they realised that even they are not immune from a near-by punishment.

Ayah 84

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ ۖ وَلَا تَنفُسُوا
الْمِكْيَالَ وَالْمِيزَانَ ۚ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ

Wa-ila madyana akhahum shu3ayban qala ya qawmi o3budoo Allaha ma lakum min ilahin ghayruhu wala tanqusoo almikyala walmeezana innee arakum bikhayrin wa-innee akhafu 3alaykum 3athaba yawmin muheet

Then to Madyan we sent their brother Shuaib. He said, “My nation, enslave yourselves to Allah. You have no entity (Illah) other than Him. And don't cheat people in weights and scales. I want to see good for you. And I am afraid over you of a punishment that will encircle you.”

Ayah 85

وَيَقَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۚ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي
الْأَرْضِ مُفْسِدِينَ

Waya qawmi awfoo almikyala walmeezana bilqisti wala tabkhasoo annasa ashyaahum wala ta3thaw fee al-ardi mufsideen

“And my nation, fulfill the scales and weights with open justice and don't give people less than what they deserve for their things. And don't go about the land causing mischief.”

Lesson here: What does cheating in business do to society?

It adds corruption to the society. When businesses begin to cheat, it spreads and becomes the norm and allows all types of corruption to spread through the society.

Ayah 86

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

Baqiyyatu Allahi khayrun lakum inkuntum mumineena wama ana 3alaykum bihafaeth

“The remainder of [what] Allah [leaves behind for you] that is better for if you are believers and I am not a guardian over you.”

In other words, if you deal fairly with your customers, you may not make as much profit as you would through cheating, but what Allah leaves for you is better for you.

If you want to study economic corruption, study the Messenger of Madyan – Shuaib (a.s) and the khutbahs of Shuaib (a.s).

What is the modern way of **أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ**? We no longer have weighing machines. Today it is unfair labour wages, child labour factories and pharmaceutical products being sold at 1000x their cost price. These are all examples of people not being given their due measure.

Ayah 87

قَالُوا يَشْعِيبُ أَسْلَوْنَاكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ

Qaloo ya shu3aybu asalatuka tamuruka an natruka ma ya3budu abaona aw an naf3ala fee amwalina ma nashao innaka laanta alhaleemu arrasheed

They said, “Shuaib, is it your prayers that are commanding us to leave what our ancestors used to worship? Or that we cannot do what we want with our money? You are so forbearing and straight.”

Here the people of Madyan are questioning Shuaib (a.s) as to why he is allowing religion to enter the public sphere. Prayer is a personal matter and religion has no place in the world of business, politics, culture or civilisation. This is an example of ancient secularism. Why does money have to interfere with our fiscal responsibilities? Their sarcasm is evident at the end of the ayah when they state that Shuaib (a.s) is now righteous and better than them because of his faith.

Ayah 88

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَيْكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

Qala ya qawmi araaaytum in kuntu 3ala bayyinatini min rabbee warazaqanee minhu rizqan hasanan wama oreedu an okhalifakum ila ma anhakum 3anhu in oreedu illa al-islaha ma istata3tu wama tawfeequee illa billahi 3alayhi tawakkaltu wa-ilayhi oneeb

He said, “My nation, if you’ve seen that I’ve been committed to a decency - a clear proof from my Master, and He provided me with good provision. And I don’t want to oppose you to what I am forbidding you from. All I want is betterment, as much as I can. My accomplishments are entirely dependent on Allah, I have placed my trust in Him and to Him alone I will return.”

In this ayah, Shuaib (a.s) does not mention the ‘special mercy given to him by Allah’ (swt) as the previous Messengers have. Instead, he highlights that Allah has given him good provision because the problem within his society was corrupt provision.

وَإِلَيْهِ أُنِيبُ - can also mean ‘and to Him I continually return.’

Antonyms

مُصْلِح - Goodness/betterment

مُفْسِد - Corruption

Ayah 89

وَيَقَوْمٍ لَا يُجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمَ لُوطٍ مِّنْكُمْ بِبَعِيدٍ

Waya qawmi la yajrimannakum shiqaqee an yuseebakum mithlu ma asabaqawma noohin aw qawma hoodin aw qawma salihin wama qawmu lootin minkum biba3eed

“And my nation, your opposition to me should not compel you and lead you to think the same things that happened to the nation of Nuh, or the nation of Hud, or the nation of Saleh [should happen to you]. The nation of Lot is not far-away from you.”

Ayah 90

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيَّ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

Wastaghfiroo rabbakum thumma tooboo ilayhi inna rabbee raheemun wadood

“Then seek forgiveness of your Master and repent back towards Him. No doubt, my Master is always Merciful and Extremely Loving.”

Ayah 91

قَالُوا يَشْعَبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرِيكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ

Qaloo ya shu3aybu manafqahu katheeran mimma taqoolu wa-inna lanaraka feena da3eefan walawla rahtuka larajamnaka wama anta 3alayna bi3azeez

They said, “Shuaib, we do not understand what you are talking about and we see you in our midst as someone who is weak. Had it not been that you are an important asset to your tribe we would have stoned you to death and you are not dear to us in any way.”

رَهْطٌ -Group/tribal leadership

It can also refer to the young people of a tribe (not including women), the men that all hopes are placed in (an elite tribe).

وَلَوْلَا رَهْطُكَ -It could refer to any of the following:

You are an important asset to your tribe

You are connected to important leadership

The tribe itself is important

وَمَا أَنْتَ عَلَيْنَا بَعَزِيزٌ - And you are not in any authority over us/ you are not difficult for us to kill

Ayah 92

قَالَ يَاقَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِّنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيَّ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ

Qala ya qawmi arahtee 3azzu 3alaykum mina Allahi wattakhathtumoohu waraakum thihriyan inna rabbee bima ta3maloona muheet

He said, “My nation, my leadership has more authority against you as opposed to Allah? And you have left Him behind. No doubt, my Master is aware of what you are up to and is encircling it.”

Ayah 93

وَيَقَوْمِ أَعْمَلُوا عَلَيَّ مَكَانَتِكُمْ إِنِّي عَٰلِمٌ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ وَأَرْتَابُونَ إِنِّي مَعَكُمْ رَقِيبٌ

Waya qawmi i3maloo 3ala makanatikum innee 3amilun sawfa ta3lamoona man yateehi 3athabun yukhzeehi waman huwa kathibun wartaqiboo inne ma3akum raqeeb

“And my nation, stand your ground on what it is you are going to do. I am doing whatever I can too. Soon you will find out who the humiliating punishment will come to. And who is a liar and wait – I too am waiting cautiously.”

Originally the word used for wait is **وَأَنْتَظِرُ** but here we have a new word **وَأَرْتَقِبُوا**

وَأَرْتَقِبُوا -To wait in caution, for example, waiting for an enemy to attack.

مُرْتَقِبٌ - Waiting for something that is expected.

رَقِيبٌ -Watching over something that he has power over. His nation has just called him weak but by using the word **رَقِيبٌ** he has highlighted his strength.

Ayah 94

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جِثْمِينَ

Walamma jaa amruna najjayna shu3ayban wallatheena amanoo ma3ahu birahmatin minna waakhathati allatheena thalamoo assayhatu faasbahoo fee diyarihim jathimeen

And when Our decision came, He rescued Shuaib and those who believed alongside him, with a mercy that came from Us. And the loud cry (explosion) grabbed those who had done wrong. Then by morning they were lying dead in their homes.

Ayah 95

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعَدَتْ ثَمُودُ

Kaan lam yaghnaw feeha ala bu3dan limadyana kama ba3idat thamood

As though they had never enjoyed any luxury [in those homes before]. You better know, away with Madiyan, just like Thamud was cast off (distanced).

Ayah 96

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ

Walaqad arsalna moosa bi-ayatina wasultanin mubeen

We had sent Musa with our miraculous signs and an open and clear authority.

Ayah 97

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦ فَاتَّبَعُوهُ ۖ وَأَمَرَ فِرْعَوْنَ ۖ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ

**Ila fir3awna wamala-ihī fattaba3oo amra fir3awna wama amru fir3awna
birasheed**

To Pharaoh and his chiefs. And they [his chiefs] followed the decision of Pharaoh.
And the decision of Pharaoh was not set straight at all.

Ayah 98

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ

**Yaqdumu qawmahu yawma alqiyamati faawradahumu annara wabi'sa alwirdu
almawrood**

He will lead his nation on the Day of Resurrection to the reservoir of fire. What a
horrible drinker to the most horrible drink possible.

The last thing Pharaoh did before he went, before he left this world, was he was
heading a certain way and he took his chieftans with him and drowned them. And
then in the next ayah, we find what next steps he is going to be taking on Judgement
Day.

فَأَوْرَدَهُمُ /Awrada is used to lead somebody to water.

Mawrid is a place where water is found. A water reservoir is called mawrid.

The last thing he did in his dunya life was to lead his people to water and kill them
that way. Now Allah (swt) has him continue on the Day of Resurrection and take
them to water again. Instead it's not water – he will lead them to the reservoir of fire
instead.

وَرْدٌ - the thirsty one looking for the water reservoir.

Who is the primary thirsty one? الْمَوْرُودُ – the one who has been followed by those
who are looking for water. It also means the drink itself that was found. What a
horrible drinker to the most horrible drink possible.

Ayah 99

وَاتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بئسَ الرَّفْدُ الْمَرْفُودُ

Waotbi3oo fee hathihi la3natan wayawma alqiyamati bi'sa arrifdu almarfood

And they were followed in this [world with a] curse, and even on the day of
resurrection. What a horrible charity that is being delivered.

بئسَ الرَّفْدُ الْمَرْفُودُ – Pharaoh was full of arrogance.

Look at the word رَفَدَ - used when you help somebody out with charity. Somebody who receives رَفَدَ is somebody who is completely helpless and relies on your charity. It's an expression of someone who is completely helpless – charitable help.

On Judgment Day, the fire that's being poured down their throats, Allah (swt) calls it a charity to these helpless people.

Ayah 100

ذَٰلِكَ مِنْ أَنْبَاءِ الْفَرَىٰ نَفْسُهُ ۗ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ

Thalika min anba'i alqura naqussuhu 3alayka minha qa'imun wahaseed

That is from the news from all the towns that We are narrating them on to you, among them are the ones that are standing and there are those that have been completely plucked off the Earth.

All of these nations that you have heard about are supposed to reinforce for the messengers that these are not about ancient struggles these are your struggles. I'm not talking about Pharaoh and his chiefs entering hell alone, it's these chiefs of Makkah that are opposing you that I am talking about. The people of Shoaib said if it wasn't for your tribe we would have killed you. The people of Rasul Allah (salallahu alayhi wasalam) said if it wasn't for your status we would have killed you. So there are constant parallels with the messenger throughout this surah.

قَائِمٌ – implies that I am not just telling stories of old. Who is standing? The Quraish is. Also, some remnants of them are standing. In other words, there are remains of the previous nations.

وَحَصِيدٌ – Like a farm that has been sprayed after the harvest. The only thing left are the stumps at the bottom.

Ayah 101

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ ۗ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ

Wama thalamnahum walakin thalamoo anfusahum fama aghnat 3anhum alihatuhumu allatee yad3oona min dooni Allahi min shay'in lamma jaa amru rabbika wama zadoohum ghayra tatbeeb

And we did not wrong them. However, they were the one's that wronged themselves. Then their false gods were not able to benefit them or make them free of need at all, which they were calling on besides Allah, any matter whatsoever. At the time when

the decision of your Master arrived, it didn't increase them in anything except their destruction.

تَشْيِيبٍ – the tafi'l form of tab (“tabat yada abi lahabin wa tab”). Refers to destruction upon destruction.

Ayah 102

وَكَذَٰلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقَرْيَةَ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ ۗ أَلِيمٌ شَدِيدٌ

Wakathalika akhthu rabbika itha akhatha alqura wahiya thalimatun inna akhthahu aleemun shadeed

And that is how the seizing of your Master is; whenever He seizes a town while it is in the midst of being wrong. His seizing is painful and intense.

Ayah 103

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّسْهُودٌ

Inna fee thalika laayatan liman khafa 3athaba al-akhirati thalika yawmun majmoo3un lahu annasu wathalika yawmun mashhoodun

In all of that there is a miraculous, heavy sign, for the one who is afraid for the punishment of the afterlife. That is a day where which people are going to be gathered, and that is a day that is going to be witnessed.

Ayah 104

وَمَا نُؤَخِّرُهُ ۗ إِلَّا لِأَجَلٍ مَّعْدُودٍ

Wama nu-akhhiruhu illa li'ajalin ma3dood

And we're not procrastinating it [putting it ahead]. Except for a very limited deadline.

Ayah 105

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۗ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ

Yawma ya'ti la takallamu nafsun illa bi'ithnihi faminhum shaqiyyun wasa3eed

The day when it would come, no person will speak in the least bit except by His permission. Then among them there is going to be the wretched and the blessed

تَكَلَّمَ – talk less

Tatakallamu – talk more.

سَعِيدٌ - deep happiness, joy emanating from within.

Ayah 106

فَأَمَّا الَّذِينَ شَقُّوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ

Fa'amma allatheena shaqoo fafee annari lahum feeha zafeerun washaheeq

Then those that were [engaged in] wretchedness, then in the fire they're going to [hear the] **exhaling and inhaling** [of the fire].

We have already learnt they are not going to talk. So what are they hearing if they are not hearing talk? This is what the ayah is addressing.

زَفِيرٌ – Used for a donkey when it exhales out of exhaustion and over time it gets louder, its panting gets worse

شَهِيقٌ – used for its breath or its inhaling once you take the load off of it and its panting slowly calms down.

Hellfire itself is a creature that has a growl when it inhales and exhales – that's the only sound that they will hear.

Ayah 107

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ

Khalideena feeha ma damati assamawatu wal-ardu illama shaa rabbuka inna rabbaka fa3alun lima yureed

They will remain in it so long as the sky and the Earth remain; **except for what your Master would want. No doubt, your Master does repeatedly whatever He wants.**

It is because of this ayah a lot of philosophical debates were born in Islamic history. There were great scholars of aqeedah that debated what the implication of this ayah is because Allah (swt) says that people will remain in hellfire as long as the Sky and the Earth remain instead of saying they will remain in it forever. As you know, the sky and the Earth are not going to remain forever. So how do we interpret this literally or figuratively?

Ibn Arawi and Ibn Taymiah both had the same opinion even though they were usually at opposite ends – they are both minority opinions. On this one issue they actually agreed on. They believed that hellfire won't actually be forever. It will be a very long time but not forever.

Proof/evidence – the sky and the Earth will not be forever - Allah left the matter open and He didn't close it. That is one reason they are encouraged to have that opinion.

The other reason – surah Al Bayyinah:

Khalideena fiha for people of hellfire vs khalideena fiha abadan for people of paradise – that's what lead to the variation in opinion. Wallahu a'lam.

Ayah 108

وَأَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْذُودٍ

Wa'amma allatheena su3idoo fafee aljannati khalideena feeha ma damati
assamawatu wal-ardu illa ma shaa rabbuka 3ataaan ghayra majthooth

As for those who have been brought joy they will remain in it so long as the sky and the Earth remain except for what your Master would want, a reward that will not be broken up.

عَطَاءٌ – a gift, compensation

مَجْذُودٍ – 'jatha' is to cut something - to break something to pieces. Shrapnel or a piece of something is also called jujath.

Ayah 109

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوفُونَ نَصِيبُهُمْ غَيْرَ مَنْقُوصٍ

Fala taku fee miryatin mimma ya3budu haola-i ma ya3budoona illa kama
ya3budu abaohum min qablu wa-inna lamuwaffoohum naseebahum ghayra
manqoos

Then you should not be in any sort of doubt in regards to what these people worship. They're not worshipping anything than what their fathers used to worship much before them. And we are going to be giving them their full portion without taking anything away.

Ayah 110

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقَضَىٰ بَيْنَهُمْ
وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ

Walaqad atayna moosa alkitab fakhtulifa feehi walawla kalimatun sabaqat min rabbika laqudiya baynahum wa-innahum lafee shakkin minhu mureeb

No doubt, We had already given Musa the book, then it was differed in (differences were created within), had a word and a verdict not come from your Master ahead of time, their matter would have been judged. And no doubt they are in a doubt about it that is continually growing

What are they in doubt over? Judgement day.

Ayah 111

وَإِنَّ كُلًّا لَّمَّا لَيُؤْفَقِينَهُم رَبُّكَ أَعْمَلَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ

Wa-inna kullann lamma layuwaffiyannahum rabbuka a3malahum innahu bima ya3maloono khabeer

There's no doubt, a time will come where Allah will be giving everyone their deeds in full. [And when that happens] you will realise then no doubt that He has full news of what you are continuing to do now.

Ayah 112

فَأَسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطَّغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Fastaqim kama omirta waman taba ma3aka wala tatghaw innahu bima ta3maloono baseer

You remain firm as you have been told, and whoever has repented alongside you, and don't you people rebel, no doubt He is in full view of what you are doing.

What would be a rebellion for this ayah?

Rebellion would be that you don't stay firm on your mission. For the sahabah Islam was different than it is for us. Islam was to stay by the Messenger's (salallahu alayhi wasalam) side and keep calling on this mission of Islam no matter what happens. Clothing, dietary restriction, halal, haram that will all come later. Right now, you stay with the Messenger (salallahu alayhi wasalam) and you continue to call with him. Whatever he tells you to do, you do, no matter how much trouble it brings you, your society and your family and if you don't do this you will be rebelling.

Notice that the advice to the Muslims and the warnings to the Kuffar are mixed together towards the end of the surah. This is a concluding address. This is what you should have taken away from what you have heard from the narrations of the Prophets.

Ayah 113

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ

Wala tarkanoo ila allatheena thalamoo fatamassakumu annaru wamalakum min dooni Allahi min awliyaa thumma latunsaroon

Don't lean towards those who have done wrong, [if you do] the fire will then touch you. You are not going to find any protective friends other than Allah at all and if you do so] you will not be aided.

تَرَكَنَا /Rakana – to lean on something stronger than yourself so you can recuperate. In other words don't look to those in power for support. Do not think that you should have good relations with the people of Quraish because they have so much power that they will give you some breathing room and then you can come back and do da'wah again. Do not do that – do not lean on them at all.

Ayah 114

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ

Waaqimi assalata tarafayi annahari wazulafan mina allayli inna alhasanati yuthhibna assayyi-ati thalika thikra liththakireen

And establish prayer, on the two ends of the day, and the closest part of the night. No doubt good deeds are going to remove bad deeds. That is the ultimate reminder for those who make an effort to remember (or those who are actively remembering.)

Ayah 115

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Wasbir fa-inna Allaha la yudee3u ajra almuhsineen

And you remain patient. Then no doubt, Allah is not going to waste away the rewards of those who excel.

Ayah 116

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ يَنَّهُونَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ

Falawla kana mina alqurooni min qablikum oloo baqiyyatin yanhawna 3ani alfasadi feeal-ardi illa qaleelan mimman anjayna minhum wattaba3a allatheena thalamoo ma otrifoo feehi wakanoo mujrimeen

How come it was not the case that from those towns that came from much before you, there were some that remained holding on [to core values]. That they would forbid from corruption in the land, except a few that we had rescued among them. And the rest however, they followed the wrongdoers, in what luxuries they were made to enjoy and they had been criminals.

Atrafa – (Atrifa) The one who is give a lot of luxury

Mutraf – the person enjoys a lot of luxury

Mutrafun – financial elite of a society

Surah Isra – Allah reveals “We give authority to the financial elite”

When Allah is about to destroy a town, there is a really interesting social and political philosophy that Allah reveals. He says that when Allah decides to destroy a town, He gives the financial elite political power. So when the wealthy become politically strong, then they will only look after the interests of the wealthy. More corruption is created among the poor, a gap emerges between the two societies, and that society collapses.

Oloo baqiyyatin – people of permanence/ people of consistency

Baqiya – that which remains

Wrong doers – who do they want to be like? The rich and famous. They want to dress, talk, look and act like them – imitate them in every way possible.

[Ayah 117](#)

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ

Wama kana rabbuka liyuhlika alqura bithulmin waahluha muslihoon

And your Master was not going to be the one to destroy the towns mentioned with injustice while its people were doing good.

Allah (swt) does not say wa ahluha salihun. He says wa ahluha muslihun – They were creating good. They were causes of good, not just good themselves. If you are good yourself you are salih, if you are extending good in society, you’re doing good to others, and you’re spreading goodness among others, then you are muslih

Ayah 118

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ

Walaw shaa rabbuka laja3ala annasa ommatan wahidatan wala yazaloona mukhtalifeen

Had your Master wanted, He would have made all people a single nation. However, they continued to differ among each other.

Ayah 119

إِلَّا مَنْ رَحِمَ رَبُّكَ ۗ وَلِذَلِكَ خَلَقَهُمْ ۖ وَتَمَّتْ كَلِمَةُ رَبِّكَ لِأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

Illa man rahima rabbuka walithalika khalaqahum watammat kalimatu rabbika laamlaanna jahannama mina aljinnati wannasi ajma3een

Except for the few that your Master has shown mercy to, and that is why He created them. The word of Allah became true, that I will fill hell with jinn and human beings altogether.

In other words, Ikhtilaf in and of itself is done by those who are wrong. Those who are within the small group of believers even though they are within the minority, Allah (swt) says that these are the people who don't disagree. Meaning, not that they don't disagree with each other or among others but they don't disagree with Allah (swt). They are in an agreement with Allah.

The reason for which Allah (swt) created humanity is so he could show them mercy. It is so amazing that this is placed before the next part of the ayah. The next part of the ayah is quite shocking. It's hard to put these two ideas together but Allah (swt) forces us to put them together.

Firstly, Allah (swt) states that He created humanity in order to show mercy to them. And then He states that He will fill hell with jinn and human beings altogether. How do you reconcile these two things?

Allah (swt) is knowledgeable on past and future events, and He knows that the vast majority of people He is going to have to be filling hellfire with them and it's a tragedy because He says that's not why I made you. I made you so you could earn paradise, and be shown mercy.

Ayah 120

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُنبِئُ بِهِ ۖ فُؤَادَكَ ۖ وَجَاءَكَ فِي هَذِهِ الْحَقُّ ۚ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ

Wakullan naqussu 3alayka min anba-iarrusuli ma nuthabbitu bihi fu-adaka **wajaaka fee hathihi alhaqqu wamaw3ithatun** wathikra lilmu'mineen

[Turning the Messenger (salallahu alayhi wasalam)] And everything We have narrated to you from the story of the Prophets, **is there to strengthen your inflamed chest. The truth has come to you in this and as a heart penetrating counsel.** And a powerful reminder for those who believe.

مَا نُتَبِّتُ بِهِ فُؤَادَكَ (is there to strengthen your inflamed chest)- so that you remain energised. These are motivational talks from Allah (swt) to the Prophet (salallahu alayhi wasalam). This is what the stories of the Messengers are.

Ayah 121

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ

Waqul lillatheena layu'minoona i3maloo 3ala makanatikum inna 3amiloon

Tell those who disbelieve, "Stand your ground and do what you're going to do, **no doubt we are busy ourselves.**"

These are the final words to those who disbelieve

Ayah 122

وَأَنْتَظِرُونَ إِنَّا مُنْتَظِرُونَ

Wantathiroo inna muntathiroon

"You go and wait, **we will wait also.**"

Ayah 123

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ ۗ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Walillahi ghaybu assamawati wal-ardi wa-ilayhi yurja3u al-amru kulluhu fa3budhu watawakkal 3alayhi wama rabbuka bighafilin 3amma ta3maloon

And to Allah alone, the unseen of the skies and the Earth belong, **And to Him alone, the entire decision will be returned. Then enslave yourselves to Him** and trust Allah. And your Master is not unaware at all in regards to what they are all up to.

فَاعْبُدْهُ -Then enslave yourselves to Him - where the surah began is where the surah is ending.