"The central subject of Surah Ta Ha is the life of Prophet Moosa (as) or sections of the life of Musa (as), probably the Surah that is closest in style to Surah Yusuf (the whole Surah is dedicated to the story of Yusuf (as)), usually in the Quran one surah is never dedicated to one story, that's not usually the case...some story here, some story there. But Surahs Yusuf and ta ha are entirely dedicated to one account; the end of Surah Taha is dedicated to Adam (as), it's the only departure.. else it is dedicated to Musa (as). And another important thing about the stories in the Quran..and by the way, when we talk about Musa (as) who gets particularly interested other than the Muslims? Bani Israel. The Jews get particularly interested, right? And in the previous Surah, the Christians get particularly interested in, it's called Surah Maryum, ofcourse when you hear about Mary or Zakariya (as) (her uncle) or Isa (as) (her son) then the people predominantly interested would be Christians, so the Christian audience have already been addressed in Surat Maryum, Jewish audience on the side is being introduced in Surat Ta ha. But through this address also the muslims are also being introduced to this great messenger, Musa (as).. and you have to appreciate that most Muslim hearing this (this is a Makkkan surah) are believers, the Sahabas who are hearing this are not Jews, and they are not not Christians which means they don't know a lot about Musa (as), they don't know a lot about Isa (as). They knew about these two Prophets through the Quran itself. You know, a lot of times you guys have heard stories of the prophets, right? And you know, you are told here's what happened in the beginning, here's the adventure he went through. Like if I asked you what are the things that happened to Musa (as), what would you think of? He was thrown in the river by his mother through Allah's orders, raised up in a castle... all these stuff happen in his life. There's a huge series of accounts. Now, what Allah does is really interesting; he doesn't tell the entire story in one place. That's what we do at Sunday school, we take all the different ayahs from different surahs and we put them together in one place and we give the bullet point version of the story. Allah doesn't do that, Allah takes part of the story and tells it somewhere as though the other parts don't even exist, you don't even know, and then a few surahs later the same story comes up and the audience says I already know this story. Why is He telling it again? But then He fills in details that weren't there before and the person goes like, "Oh, wow, that was happening too?" And by the way, this technique they now show you in film. They will show an episode and then later on in the series they will show you the episode again (like a flash back) and you say, "I already saw this episode" but they change the camera angle and show it from another characters and we are like "Ohh, so that's what was happening in the background" Not I get it! So, those mysteries are solved, and that's part of the beauty of the quran. There's our way of telling the story, and there's Allah's way of telling the story. This is one thing that really has to be appreciated about Surahs that are focused on stories, and this is one of them. Ok? They are real joy to study.

**Overall Theme of the Surah:**

Surah Taha is addressing Prophet Muhammad (sal Allah alayhi wasalam) directly. And through this - it is addressing everyone else indirectly.

It is a very direct between Allah and Prophet Muhammad.
There are 2 main objectives for this:

1 - to Inform Prophet Muhammad and to give him a solid foundation through which he can fulfill his mission (of Da'wah - conveying the truth to humanity).
   Da'wah should be tied to a solid foundation. Allah does this by engaging him directly, and through a foundation which allows him to have a role model who he can look to.

2 - This type of a mission is very hard, and it can be very frustrating. So Allah addresses these frustrations to His Messenger. These human elements of Prophet Muhammad (sal Allah alayhi wasalam) will be a re consolation for believers who will come after him, who go through similar experiences in da'wah (when inviting others to Islam).

The Surah begins:

**Ayah 1:**

TaHa - these Disjointed Letters (Harf al MutaQataat) - we do not know their meanings. Allah knows the wisdom, and several surahs in the Quran begin with them. Rather, they humble us because we do not even know the meaning of letters we use in our own daily speech.

[One interesting comment: all the Surahs in the quran that begin with 'ta' have something in common: (two scholars, Hameed uddin farahi and his student, they argue that the Arabic script is inspired by the; one of it sources, is the Egyptian hieroglyphics, like Egyptian, you know, like those images carved on the walls. It's one of the origins of the Arabic Scripts.. and in that take the letter 'ta', you know how its written, ya? It kinda looks like the snake coiled and standing up. So, there's a coil at the bottom and there's the stick part - the snake standing up.) So, every Surah that begins with 'ta ha' has Musa (as) and the snake in it. (Just an interesting observation these two scholars made. Allhualam.).](GEM!)

**Ayah 2:**

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

maa anzalna 'alayka 'l Qur'ana li taShqa

(Allah address the Prophet (sal Allahu alayhi wasalam))

We [Allah] did not send down the Qur'an upon you so that you will be ruined (taShqa).

Maa = Negation / Refuting to a preconcieved idea.

According to Tafseer; Some leaders of Quraysh came to Allah's Messenger (sal Allah alayhi wasalkam)
and said to him;
“Ever since the Qur’an came down to you, look how bad your life has become. You have lost all your respect.”

‘Ala Ka - Upon you.
‘Ala - implies Responsibility. So Allah is emphasizing that the Responsibility of carrying the Qur’an for Prophet Muhammad is not intended to make his life hard for him.

this could be used:
Ilay Ka - To You.

Ila (To) implies; Privilege, gift.
= We did not send it upon you as a Privilege to make your life bad.

However - Responsibility is being emphasized, so 'Ala (upon) is more suitable. So Allah has sent down the Quran as a responsibility upon you, as a burden on you.

Lita Shqa - exhausted, overwhelmed.

So that you maybe overworked.
(These are some of the meanings of ‘Litashqa’)

Allah (swt) is saying 'I' did not send you the Qur’an so that you are overworked. Because, you have to understand the moment the Quran started being revealed to the Prophet (sal Allahu alayhi wasalam) his life became very extreme, became very difficult, it wasn't the normal life anymore. He was constantly being challenged, attacked, more and more responsibility was coming on him, pressure was mounting from the people, and pressure was coming from Allah too because he had to deliver this message. But Allah (swt) gives him consolation in this Surah.

Root letters are - "sheen, kaaf and wow" and another sets of letters are tied 'sheen, kaf and kaf' - the other word is 'Shaqawa' - failure. [We (Allah) didn’t send the Quran upon you (Prophet (sal Allahu alayhi wasalam)) to eventually see you fail. Quran has come upon you, it has to come to pass that it'll succeed. Your success is guaranteed, you shouldn't be depressed that you are overpowered. All the other religions, all the other messages are around you, and all the other powers that are around you.]

This is important to be known because Prophet(sal Allahu alayhi wasalam) are hearing this Ayat in Makkah. And in Makkah the situation is pretty hopeless and there's no logical way to know the situation is getting any better. It not like he knows once he (sal Allahu alayhi wasalam) migrates things are completely gonna change. Actually, he tried migrating to Taif that didn't work out at all and even in his migration to Madinah they were caught in the way and it's miraculous they didn't get caught, right? So, it's hard to know and as far as the human eye can say things are looking pretty bad, worse by the day.

Allah says (in the Ayah), 'don't worry about it. Don't stress over what's gonna happen in the future. That's not why you(prophet(sal Allahu alayhi wasalam)) were given the Quran.'

Well, so why was the Quran given? :-

Ayah 3:
إِلَّا تَذْكِرَةً لَّمَن يَخْشَى
il-laa tadhkiratan li man yaKhshaa

It was only meant as a powerful Reminder to those who have Fear.

‘Kashya’ in Arabic is a form of fear, an overwhelming fear. A fear that can paralyze you, you get stunned.
Allah says, the Quran is so powerful that people who have goodness in them when they genuinely listen to this message, they get stunned with fear. Fear that they have wasted their lives, what have they done with their lives? That moment when you feel awake, when you really feel connected to Allah. It doesn’t happen all the time but when it happens, it’s the moment of Khasya. It’s only going to be a reminder to who have fear. Now, there are a few benefits here:

1) Who has fear in their heart? We don’t know. The messenger (sal Allahu alayhi wasalam) himself doesn’t know what lies in other people’s hearts, that’s something with Allah (azwajal). So, how people are eventually going to react isn’t up to you. People have been your enemy for 10 years, 8 years.. you don’t know if they are gonna develop the fear of Allah overnight tomorrow. Reminder. Your job is not to judge them based on their previous life, your job is to continue reminding and don’t be depressed, if for 10 straight years they haven’t listened because that’s not up to you when the change comes, it’s up to Allah.

You will see in this Surah, that fear of Allah or faith even is like this tiny little pebble buried somewhere in the ocean of the heart, its somewhere in there. The prophet is trying to activate it, find it.. and he might be trying to find that pebble in a person for years and years and years but until Allah wants it to be discovered it won’t be discovered. It’s not for you to judge. Some people take their sweet time, Umar (Radhi Allahu ‘anhum) took his sweet time, Hamza (Radhi Allahu ‘anhum) took his sweet time (he was Prophet’s uncle, he loves him) but they didn’t come the day the Prophet declared he is the messenger (sal Allahu alayhi wasalam).

Lima vyakhsha - Also, Allah says don’t worry about the people who don’t fear, don’t bother about them. Try getting the people who truly fear Allah and they are worth it. There’s nothing to be depressed about, because if people fear Allah, for who this Quran came down for as a reminder to (SubhanAllah) these are going to be your Sahaba; your companions. They are gonna be the greatest treasure that you have acquired. The greatest gift of Allah (swt) to the Prophet (sal Allahu alayhi wasalam) after the Quran is the believers in the Quran, is the companions. And Allah takes pride in that in the greatest victory of Prophet (sal Allahu alayhi wasalam) , Surah Fath.

**Ayah 4:**

تَنزِيلًا مِّمَّنْ خَلَقَ الَّْْرْضَ وَالسَّمَاوَاتِ الْعُلَى

tanzeela- mimman khalaqa al arDa was-samaawaati-’l ‘Ulaa

(This is) Sent down (little by little) from the One who created the earth and the highest skies.

First of all, Allah reverses the sequence here and He mentions the height of the skies. (Usually in the Quran, skies are mentioned first, here not. )

[Perhaps, this Surah is going to focus on earth and second, something about heights. Something is gonna come later on which makes us come back here and say ‘Ohhh!’]

You see, Pharaoh who believed he was the God of the earth and then he believed that his ancestors where the Gods of the skies. (In this Ayah, Allah first takes credit that He is the creator of the earth and the highest of skies).

In Surah Qasas, the description of Pharaoh being that he was very high on the land. Allah says, ‘You think, you are high? I own the highest of the skies! The skies that you can't even reach. The skies that you asked your general to built a tower to reach. I (Allah) own those skies’
Ayah 5:
الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى
ar-Rahmaanu ‘ala-‘l ‘Arshi istawaa

the Most Merciful, upon His Throne He rose.

This King (Allah) is very different to the King (Pharaoh) you'll learn in this Surah. The king who is extremely, unimaginably merciful.

- استَوَى - to take charge, to rise and take charge. Also, means balance. The stable king and kingdom.

Where is the ‘Arsh’ of Allah? Above the sky. So, the skies are way above Allah but the Throne of Allah is above that. There’s where he took His place as King.

Imagine the heights of the skies and space and universe.

As enormous as the universe is, someone is higher than it. Who is that?

Ayah 6:
لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الْثَّرَى
lahu maa fis-samawaati wa maa fi-l arDi wa maa baynahumaa wa maa tahta-Thraa

To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil.

‘What is in between them’ - the planets, the skies, the earth included.

And also what lies in the wet layers of the soil- تَرَى. You know, when you pour water, there are treasures under the wet soil. When you talk about ownership, you talk about owning valuable things. And ages have passed, humans have come to know that valuable things are way beneath the earth. The oil, the coal, gold, copper, natural gases etc. etc. These treasures are drilled for deep deep inside the earth.

Then again, this is not what Allah usually talks about. Usually He says, ‘To Him belongs what is in the heavens and what is on the earth and what is between them’ and the conversation ends but He added something unique is Surah Ta ha, ‘and whatever is under the depths of the soil.’

So, why is the wet soil and the depths of it are mentioned? It’s because we are going to be talking about Pharaoh, and we know that eventually Pharaoh is going to end up down under. Drown. So, he is going to own that, his final graveyard.

An idea of Superiority and Full Ownership of everything we use in life.

Ayah 7:
وَإِن تَجْهَرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى
wa-an tajheer ba’l-qowli fa-anahu y`almu l-surr wa-akhfi
And if you speak aloud (call out loud) - then indeed, He knows the secret and what is [even] more hidden.

[This whole Ayah has to do with Dua.]

جْهَرٌ - means to call out loud (to call someone out so loud that everyone around can hear you)

If you call out Allah that loud, then you should learn better. He knows the secret. Meaning, if you even kept a secret Allah would already know it. And something more hidden than secret. (A secret is something is known by at least one person, what is more hidden is that not known by anybody, its completely unknown. Allah knows that too.)

Another interesting thing is that Allah knows about things about you that even you don't know about yourself. Every subconscious thought. You wake up from a dream and go like 'You wake up from a weird dream and you go like, where did it come from? I better go and see a psychiatrist.' And then you will get hypnosis done to you. These are suppressed memories from my childhood? He knows them too.

2 words for Secret:

Sirr - a secret you share with somebody. It is atleast Said to someone else.

Khufya / Akhfa - a secret which you have Not even verbalised. It is in your mind.

Allah knows the secret which you said, and even the secret thoughts that pass around in your mind.

Ayah 8:

اللَّهُ لا ِإِلََّهَ إِلَّهُ إِلََّهُو سَمَِّئَلاُ الْحُسْنَى

Allahu laa ilaaha illaa huw. lahu-l asmaa’u-’l Husnaa

Allah - there is no god except Him. To Him belong the best names.

[Trust is the common thread in the relationship us and Allah, no matter with what name we call Him.]

When we call Him Wise, we trust His wisdom. When we call Him creator, we trust how He created us. When we call Him merciful, we trust that His mercy will come in full accounts. When we call Him knowledgeable, we trust in what He let us know and what He didn't let us know of the situation. The common thread that ties up all His name is Trust. And that trust will be built by calling Allah by His most beautiful names.

The beginning of the Surah started with Allah consoling His Messenger, but later - Allah spoke about Himself more through these early aayaat.

Why is this?

Allah is thoroughly informing us about Himself, since calling people to Allah is the most important subject which should be focused on throughout our da’wah (when inviting people to Islam).

And now Allah says:-
**Ayah 9:**

وَهَلْ أَتَاكَ حَدِيثٌ مُوسَى

wa hal ataaka hadeethu Moosa?

Didn't the news of Musa come to you?

**حديث** - News, something that just happened.

*The word 'Hadeeth' is a word which generally means 'New event' and it is used for 'New speech'. Events which you have not Heard of before.*

In this ayah, Prophet Moses is mentioned. **Have you heard the Hadeeth of Moosa/Musa? Have you heard the News of Moses?**

Yes we have heard it before in other surahs', so Allah is going to mention it in a new way as if we are hearing it for the First time. This is why the word 'Hadeeth' has been used.

This will refresh your mind. Fresh news.

(Story of Musa (as) is also portrayed in detail in Surah 26 (shuara) and Surah Qasas.) It's like different seasons like you see in tv serials. They go to Season 3 and show scenes from season 1 and fill in some gaps. That's what's gonna happen in these surahs.

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**Ayah 10:**

إِذْ رَأَى نَارًا فَقَالَ لِهْلِهِ أَمُكُّ تُهمَكَوْا إِنِّي آنَسْتُ نَارًا لَعَلَّيْ أَتِيَكُمْ مِنْهَا بِقِبْسٍ أَوْ أَجِدُ عَلَى النَّارِ هَدًى

idh ra'aa naaran fa qaala li ahlihi -mKuthoo, innee aaNastu naara la'alee aateekum minhaa biQabasi aw aJidu 'alan-Naari huda

When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance."

**أَمُكُّ** - wait in anticipation of something.

**آنسُ** - observation.

Prophet Moses saw a fire on a hill while being with his family. He says to his family that wait, you wait here because I see a fire.

**INNEE aanastu Naaran = Surely I, I see a Fire. [Exclusivity]**

if this was said:

Aanastu Naaran = I see a fire. [which does not necessitate Exclusivity.]

So Moses only saw the fire himself, no-one else did. Just through the word 'Innee'. He didn't even ask his family if they see it or not. He only saw it himself, so he himself went to it.

Allah is talking to Prophet Muhammad (sal Allah alayhi wasalam) - telling him that being the final Messenger of Allah was only for him, you were specifically chosen, just like Moses was specifically chosen.
Ayah 11:

فَلَمَّا أَتَاهَا نُودِيَٰيَا مُوسَى

fa lammaa ataahaa noowdiya yaa Moosa

And when he came to it, he was called out loud, "O Moses,

The word 'Lammaa' (=until when, something that takes time) shows that it took some time for Moses to reach the fire that he saw.

When he finally gets there, he hears a call out loud (NooDiYa);

It's dark, so it's not possible that anyone could have seen him climb. But when he reached on top he heard someone call out his name "Ya, Musa!" Not just, "hey, man, anyone there!"

Now, this will throw you off! You are on top of a mountain, and if you are too shocked, what might happen?

Ayah 12:

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُواى

innee ana Rabbuka laakhla'na 'alayk. innaka bi-'l waadi-'l muQaddasi-Tuwa

O Moses; Surely I, I am your Master..

Imagine being in the middle of the desert in the dark, a fire and you hear in a loud, powerful voice; 

Surely I, I am your Master (Rabb)! Take your shoes off, surely you are in the sacred valley of Tuwa.

Interesting comparison some scholars make; the first commandment given to Prophet Muhammad (sal Allahu alayhi wasalam) was 'Iqra!' (Read)

First command given to Musa (as) is: Take your shoes off!

this ‘taking your shoes off’ because he’s in a sacred place. He’s being thought ‘Adab.’

In both situations, Allah introduces Himself as the Rabb! (Master, Lord, Owner, Upbringer, Provider etc..) Rabb (Master) is always important because it’s opposite is ’Abd (slave). This is why Command is associated with Allah’s introduction;

There are two components of education; Academics/Knowledge - the Messenger (sal Allahu alayhi wasalam) is given, Musa (as) is been given Manners.

The component of education that we highlight today is just Academic and knowledge. You can go PhD but you have no manners.

Musa (as) is in the sacred valley of ‘Tuwaa’

Ayah 13:

وَآنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى

wa ana-khartaka faStami' li maa yooohaa

I, only I -most definitely- have chosen you.
- means good.

Allah has seen good in Musa (as), that's why He chose him.

Musa (as) has a secret, he ran away from his land. He shared this secret with the old man who took him in. What was the secret? They killed somebody by accident, he killed someone. And even greater secret is that Allah sees good in him. Even Musa (as) didn't see that, he feels bad about the kill.

Allah has chosen humans as Messengers' - The focal point of our da'wah should be to call people to Allah and for the sake of Allah. All the Prophets'/Messengers' did this.

*fa aStaMi’ li maa yoowhaa* - then Hear carefully to what is inspired.

Pay full attention.
*iStami’ - This is an Exaggerated form of the word Sami’ - Listen.*

In the case of Moses it refers to listening to what Allah is going to say to him. In the case of Prophet Muhammad (sal Allahu alayhi wasalam) it is about him listening carefully to the Qur'an.

The caller to Islam needs to be attached and connected to the Qur'an in every way. He needs to; recite it, understand it, convey it. There is a beautiful subtlety;

*ana aKhtaRtuk - I have Chosen you.*

*Words for 'Chosen':*

*iJtiBa*
*iKhtiYaR*
*iSTiFa*
*iStiNa’*
*iKhtaR - iKhtiYar - Khayr (good)*

*I see something GOOD in you, and that is why I have chosen you.*

This is really important and good news for the Messengers’ of Allah - that He has chosen them because He found good in them.

*Why?*

Prophet Moses was criticized by Pharoah, and also the Jews throughout his life.

Prophet Muhammad (sal Allahu alayhi wasalam) was also criticized by the polytheists and hypocrites.

So Allah is telling them that even though the people may say evil about you (because of their evil hearts) - *Allah has chosen you because He has seen good in you.* So you should not care what the evil people say about you.

When people call them liars, troublemakers and crazy - they find consolation that Allah has found good in them - they are not crazy or evil.

*Ayah 14:*

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

*innanee ana Allah. Laa ilaaaha il-laanaa, fa’budnee wa aqim as-Salaat li dhikree*
Indeed Me, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.

There is no other place in the Quran where Allah has emphasized His (I) authority this strongly. What a way to tell! To a man by himself on top of a mountain! The people of Bani Israel, the Egyptians when they found out this revelation eventually Pharaoh tried to make a mockery out of it. He told his general "Make me a tower, let me go talk to God to" he thought it was joke, you know. He told to built on sand, soil and told them to built a fire. It was all for mocking Musa (as). Pharaoh and his armies were arrogant. Allah tells Musa (as),"it is "I" Allah" Now...

You guys know, when you meet somebody famous, it's hard to forget. You try to take pictures and then put it up on Facebook, or in the old days you print out that pictures and frame it. Not only do you forget, you don’t let anybody else forget. It's this point of great joy, pride. The more time you spend with that famous someone, the more amazing it gets. Musa (as) has a private conversation with ALLAH on his own!!

Allah says, "You establish prayer, for MY remembrance (dhikrEE)"

Moses is speaking to Allah, the One who created him and everything! It's clear that he will never forget this meeting with his Creator and Master.

Yet even he has been told; establish prayers to remember Allah.

We need to then remember Allah often in our prayers. That was given specific focus because it is the greatest thing in life; to remember Allah.

fa'budNee - worship Me ('ibaadah), and it also implies;
Enslave (yourself) to Me = Total obedience.
Establish prayer for My remembrance (Dhikr).

[We learn here something huge: You and I want to remember Allah. You and I are jealous of the position of Musa (as). He got to speak to Allah directly, and Allah tells him to do what these believers do. Establish Salat; that's the way of remembering Me, that's the constant way of communicating with me, that's when I will make myself available all the time. SubhanAllah]

Gem!

Umar bin al Khattab was stabbed to the point of death near the end of his life, yet he woke out of unconsciousness just to pray - for the Remembrance of Allah. The Prophet Muhammad (sal Allah alayhi wasalam) would go for Salah near the end of his life while he was terminally ill, and he would be carried to salah by being carried and his feet would be dragging.

Ayah 15:

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَى  كُلُّ نَفْسٍ بِمَا تَسْعَى

in as-Saa’at aatiyatun aKaadu aKhfeehaa li tuJzaa kullu nafsin bi maa taS’aa

Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives.

- implying that the hour is around the corner.

Musa (as) at his time is being told that the last hour is around the corner. So, what of it from our perspective? Its gives another sense of urgency for Salat.
Allah is keeping the Hour almost hidden, almost.

There will be some signs you should pay attention to, so that you know the day is coming closer. And one of the greatest signs is the Prophet Messenger (sal Allahu alayhi wasalam).

"I" am keeping it almost hidden so that every person will be given full compensation of the efforts he or she put forth.

The time is hidden so that people don't get depressed, "Ah! I'm gonna die anyway, what's the point?" or care-less, "Ah! I have got time!"

**Ayah 16:**

فَلا يَصُدْنَا عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى

So don't let the one who doesn't believe in it (Judgment Day) but follows his own lusts divert you from it, lest you be destroyed.

So, the time you stop caring about your prayers that's the time you stop caring about the Judgement Day! Somebody who remembers their Askirah will absolutely remember their prayer!

The ones who don't believe, follow their desires, come up with petty excuses "I don't need to pray to be a good person" Sometimes you ask someone, "why you doing it?" the most intelligent answer they will give is "I don't know, I just like it, I guess."

هواء - empty (baseless desires)

So Allah is saying to Moses, not to follow this kinds of people or else he will fail and fall off (the cliff where he was standing)

This conversation was really serious between Allah and Moses.

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى

So what is in your right hand, O Moses?

"Ya, Musa!" has already been used in the beginning of conversation, and since Musa (as) was only one on top of that cliff, and the only one with something on his right hand then surely the question cannot be confused with anyone else. So why is 'Ya, Musa' being used again?

Now, it's being used as a term of endearment. As a means of calming him down.

In conversation;
- when you say someone's name at the **Beginning** of a sentence - it implies Toughness. (i.e. Moses! Take off your shoes!)
- when you say someone's name at the **End** of a sentence - it implies Softness and care. (i.e. What is in your hand, Moses?)

Allah mentioned Moses with Toughness at the beginning to tell him the importance of what He mentioned (Allah is his Master, that he needs to pray to remember Allah, Judgment Day is coming etc.) Moses is extremely afraid and in awe of what Allah is saying, he is extremely scared. So now that Moses has understood, Allah shows him kindness and support.
And Allah already knows what's in Musa's hand. He is only asking to make a conversation to remove Musa out of his shock. Allah has used تِلْكَ instead of 'zalika' (the latter being masculine, and the former feminine), and the staff is feminine so Allah knew already what's in Musa's hand. So, it's a light, 'change the subject' conversation.

Ayah 17:
قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ
This is my Staff*, I lean on it sometimes, and I beat on bushes with it so my sheep can eat. And I've got other things I can do with it too.

(Cane is for weak people, *Staff ['aSaa] is for respected and strong people.) (a big stick which represented a man's respect and strength in the ancient days). Moses for the first time would speak, and to Allah - who Moses would pray to throughout his life (i.e. when he ran away from Pharaoh etc. [see the different examples in surah Qasas 28:21 etc])

- means to shake soft things.
-'Hashasa' are people who are sensitive, people who are shaken very easily. Small things make them giggle. But when you shake a rock, a table (hard things) it's called - 'Hazza.'

- means critical things. (So, Musa (as) is implying that he does very critical tasks (other stuff) with his staff. He doesn't list it, because he can't think of it.
So he had known Allah before, and now he would talk to Him directly was an unimaginable experience. So he wanted to talk to Him as much as possible.
So he said; 'this is my Staff.' and he told the things he does with it, even though Allah never asked him Why he has it. But his extreme love for Allah made him lengthen the conversation - to the extent that he even had to say; 'and I have other benefits in it too!' Now you can imagine Moses stretching his imagination as much as possible on what to say to Allah about one simple Staff stick! Just so that he could make the conversation longer with his Beloved. It also shows his nervousness when talking to Allah, that he says anything which comes to his mind.

Ayah 18:
قَالَ أَلْقِهَا يَا مُوسَىٰ
(Allah) said; Throw it, O Moses.
-'kazafa' - is to throw it far.
- to drop it.
So, Allah just asks Musa (as) casually to drop his staff down. (The name of Moses is mentioned at the end of sentence, showing that Allah is still being gentle with him.)

Ayah 19:
فَأَلْقَاهَا فَإِذَا هِيَ حَيّةٌ تَسْعَى
So he threw it, then immediately it turned into a Python/snake, moving
around quickly (ta-s’aa).

-  all of a sudden, immediately. حَيَاةٌ means the snake whose ‘fangs’ are visible. Sign of life, but also take life.

This shows us the speed at which;
1 - Moses followed Allah’s command - straightaway.
2 - Just when he threw the Staff/stick he knew so much - it suddenly transformed into a big, moving, biting snake.

Also imagine this Scene:
We see that Moses had just calmed down after experiencing the most shocking experience in his life. Then Allah tells him to throw the Staff he has known for years. And when he has thrown - it has become a Massive Python Snake which is moving and ‘running’ around really quickly. Which suddenly again - makes him extremely fearful.

All that calm is again, gone. A snake is scary and horrific, and if it is big, and running around - in the dark of the night in the desert - you will be scared.
[In the next season, the fear of Musa (as), who is on top a mountain with his shoes off and a deadly snake beside him, will be described. Now, the audience have to fill in the gaps themselves and just imagine]

Ayah 20:

Qaala - He [Allah] said
(Khudh haa) - Grab it!
(Wa laa taKhaf) - And don’t be afraid.
We will return it to its original state.

- like, Prophet (Saw)’s seerah, describes every feature.

Allah is amazing in His speech! When you tell someone to do something which seems scary, you tell them first; ‘Don’t be afraid, grab it’. But because Allah is our Master; (fear or no fear ‘MY’ command comes first).
1 - He orders the command first, 2 - then tells us the wisdom of the command after. He expects obedience first.

‘We will return it to its original state.’ - now imagine Allah commanding you to pick up a big scary, moving Python serpent snake, and when you do grab it - everything will be fine.

Now we would think; Why doesn’t Allah just turn it into a stick and then I’ll pick it up.

But Allah wants us to have full trust in Him, even when everything in the world seems deceiving - it is Allah’s promise which is undoubtedly true. Allah is training Musa (as) to face Pharaoh, and for that he will have to obey Allah without thinking about it.

Allah taught Moses through this series of commands;
1 - Obey Allah (Pick up the Snake)
2 - Courage (being brave enough to do it.)
3 - Trust (in Allah that the snake will not bite him.)

Why are these skills important?
Because Moses will have to go to Pharaoh; by: Obeying Allah, being Courageous and Brave in doing that (whilst he knows that the authorities/police are after him because they accuse him of murder), and having Trust in Allah’s promise of success and victory and safety.
This whole Training process is by one test: ‘Grab it! [the snake’ (Khudh haa!)]
And thrust thy hand within thine armpit, it will come forth white without hurt. (That will be) another token.

The hand turned florescent white, perfect. So, now he has got a stick that turns into a snake and his hand turned into a light bulb.

- another miraculous sign.

Now he is sure that he is dealing with Allah surely. But then why?:

That We may show thee (some) of Our greater portents, So, that you may see some of our 'greatest' miraculous signs.

But then why are they being shown to you (Musa as)?:

Go thou unto Pharaoh! Lo! he hath transgressed (the bounds).

Interesting turn here; Musa (as) has had the most amazing conversation of his life up until now, a conversation with Allah (subhanawas taala)... now, this most beautiful conversation is being changed now to be the most ugliest conversation. 'You are done talking to God, now go talk to Pharaoh'

The prophets have to do two things:
~ they have to built their trust by engaging in the most beautiful conversations with Allah. Then when they are ready;
~they have to engage in the ugliest conversations with the people.  
(Because the people have no respect, they don't hold back, they are not courteous, they make lies, accusations, they make insults. And the prophets get the strength to deal with that by these conversations with Allah.)

And the worst of these people, Pharaoh! So to deal with that this really tough conversation took place; to prepare him for the next conversation. And this is true with our Prophet (saw).

(That's why Prophet (saw) said, "the coolness of my eyes was put in the prayer." In the prayer, who is the Messenger talking to? Allah. So, he calms in the prayer. Relaxed in the prayer. But when the prayer is over, he has to go out in the storm, deal with all the people and things that they say to him (saw). They Salah prepares him though, that's what Surah Muzammil (Ayah 3&4) teaches us,

3) Or add (a little) thereto - and chant the Qur'an in measure, (4) For we shall charge thee with a word of weight.
In the next Surah Muddatthir, قَم فَأَنذِر (٢) "Go and warn people!"
* In the previous Surah, talk to Allah, in the next surah - talk to the people!

[Note here: After Prophet's mission, it's the opposite of us. We have time to talk to people, but no time to talk to Allah]

قَالَ رَبِّ اشۡرَحۡ لِى صَدۡرِي (٤١) (Moses) said: My Lord! Open my chest for me

1st meaning - Give me confidence.
2nd meaning - make me fully in tuned with this task. Like he has total concentration in the task.
Also, means, that I'm completely relaxed, not nervous or anything while he is at this task.
(Compare this with our Messenger (saw), he didn't even have to ask this from Allah and he was given this 'expansion of the chest.'

أَلۡمۡ نَشۡرَحۡ لَكَ صَدۡرَك - Have We not caused thy bosom to dilate (Surah Ash-Sharh, Ayah 1))

Another reason Musa (as) asked for this is because he has a temper. You don't want to get on the wrong side of Musa. So, he wants to remain calm. He has to talk to Pharaoh, and Pharaoh is going to tell him obnoxious things which may make him upset...and if Musa (as) is upset he may not be able to do his job properly.

وَيَسِرۡ لِى أَمۡرِی (٢١) (And ease my task for me;
	This mission is by definition hard and the only one who can make it easy is Allah.
One of the problem was that Musa (as) used to stutter and when a person who stutters gets angry or upset his stuttering gets worse (he can't even get two syllables out).
Even if there was no stuttering problem, when a person gets angry his speech gets messed up, he loses composure and forget what they were initially talking about.

وَأَحۡلُلۡ عُقۡدَةً مِن لِسَانِی (٢٦) And loose a knot from my tongue,
first, it was to loosen the stutter and second, Musa (as) wanted to make a clear logical argument and this was a public speech he was going to make. You cannot have private speech with Pharaoh, his general and public are going to be there with him. If in a public speech he gets nervous the sequence of Musa (as)'s speech will be ruined. So, this is what he asked for 'Ya Allah, give me clarity in my speech.'

[In season 2, Surat Shuarah, we will see how this tongue opened]

يَفۡقَهُوا قَوۡلِی (٢٧) (That they may understand my saying.

The point of speech; to get your words across so that anybody else could understand.
If you are an expertise and you are talking at a certain level, it maybe not be at the level of the people you are talking to. Address people at the level of their understanding. Take their background and language into consideration, not what you are comfortable with.

- deeply, fully understand. Not bits and pieces.

[We should keep in mind that, for us, there are two stories here. The Prophet (saw) and his companions are also in the scene. The Prophet (saw) is reciting these verses to the Sahabas, and when the Quran is saying about Pharaoh, they are thinking of Quraysh, and when they recite about the mountain and the snake, they are thinking about Jibraeel and Prophet (saw). When Musa (as) is asking 'open my chest, the Prophet (saw) is saying, 'Ya, Allah, give the right words.' When Musa (as) is saying, May I come up with the right speech, Muhammad (saw) is saying, 'Alhumdullilah, I don’t have to come up with the speech because Allah is giving him the speech.]

وَأَحْجَّلْ لَّيْ لَأَبِي وَرَزِيْرًا مَّنْ أَهۡلِي (28) Appoint for me a henchman from my folk,

- someone who has a lot of responsibility.
So, Musa (as) is asking for someone who will take the load off him, from his family.

هَـٰرُونَ أَخِى (29) Aaron, my brother.
Musa (as) adds 'my brother' to show the love for his brother.
[It's an Ayah by itself. When an Ayah is by itself, it's for reflection. Here, the love for a brother.]

أَشۡتَدۡ بِهِۦۤ أَزۡرِى (30) Confirm my strength with him
The brother will give Musa (as) the strength, will reinforce it when he is shaken.
- power. Haroon (as) will be Musa (as)'s motivator.

وَأَشۡرِكۡهُ فِىٓ أَمۡرِى (31) And let him share my task,
Make him a partner in the partner, Musa (as) wants Haroon (as) to come along, he needs him for moral support.
[We already know the importance of Haroon (as) because an entire ayah was dedicated to him in this surah.]
Most of the actions and instructions of Musa (as) in other surahs are in singular, but in this Surah they are in pair.

كَىۡ نُسَب ِحَكَ كَثِيرًً۬ا (32) That we may glorify Thee much
'So that we can both declare your perfection a lot!' The tasbeeh will be the strength, and we (Musa and Haroon (as)) will be reinforcements for each other.
Musa (as) asked for a minister from his family, his brother. Rasullah (saw) asked for
his own people, the sahabas.]

33) And much remember Thee
'We' (Musa and Haroon (as)) will remind each other a lot, and we will remember You
a lot.

34) Lo! Thou art ever Seeing us.
No doubt, Allah has been always watching them!

Haroon (as) is a regular son
of Israel. He was in the slave race under the Egyptian
state. Regular slaves can get killed and it's no big deal. Musa (as) survived his entire
youth by living in the castle. We don't know how Haroon (as) survived despite the
tradition of the Israelites to kill babies every other year. Haroon (as) survived all that
and that's also a miracle from Allah.

35) He said: Thou art granted thy request, O Moses.
Allah said, that Musa (as)'s prayers have already been granted before he even asked
for them.

- English translation will say 'that which has been asked', but in Arabic the
word is different, it also means that which is needed.
Allah gave Musa (as) that which he asked, and then some. All of that which is
needed to fulfil this mission, it will be given to Musa (as).
'Yasalo' - Allah is in need all the time. Believers and Disbelievers are both in need of
Allah, but believers ask and disbelievers don't.

36) And indeed, another time, already We have shown thee favour,

- as a noun means; 'favour' but as a verb, means 'huge weight.' Also means, to
'impose (to remind someone they had been done a favour.)'
A favour that is huge. So, Allah has already given Musa (as) a huge favour. So Allah
says, that 'let me remind you the favour He has done way back.'

37) When we inspired in thy mother that which is inspired,

[Allah is keeping that conversation a secret, we will learn some parts of the secret in
this Surah]

- with this word an air of mystery is created. Because at the point, Musa (as)'s mother
was told to breast feed him, but Allah doesn't say that because it's part of Haya of Musa
(as)’s mother. So He doesn’t spell it out. But in another Surah, when Allah is not talking to Musa, but talking to us Allah will spill it out.

Saying: Throw him into the ark, and throw (him way) it into the river, then the river shall throw it on to the bank,

- to throw him far

Later in the Surahs we are told ‘Alkihi’ - just throw him in the water, but the original instructions (here) was ‘Akdifihi’ - throw it far.

- extra wide rivers.

and there an enemy to Me and an enemy to him shall take him. And I endued thee with love from Me that thou be manufactured be trained according to My will,

- somebody will grab him. In other words, he will find a home.

The enemy will grab him. Pharaoh. He will end up in the actual killers footsteps.

Allah ‘threw’ down a special love for Musa (as).

There are two words for ‘love’ in Arabic.

‘Hub’(occurs about 11 times in the Quran) and
‘Mabba’ (occurs only one time) - this is the stronger form of love. Something special. Instead of ‘We’ or ‘He’, Allah says ‘I’ threw it down. Allah threw down a super stong form of love on the baby Musa (as). So that if someone picks it up will surely go, 'Aww!' even Pharaoh, the merciless baby-killer, will see it and go 'Oh! he is cute!' This is ‘Mahabba’ of Allah.

‘Assuna’/‘Assinaa’ in Arabic means to built something piece by piece. Musa (as) has a personal connection with the castle and its people, with Pharaoh and his general. So, that he understands the system of the castle, and they understand him.

And so that he has two great mothers! Aasiyah (Radhi Allahu ‘anhum) and Musa (as)’s own mother. Two mothers’ tarbiyah, and a really cool big sister, and a really nice young brother. Musa (as)’s personality are being manufactured under Allah’s watch.

[During the time Egyptian Pharaohs they used to give very high-class education to their children inside the castle and kings of other dynasties used to send their children to get education in their (pharaohs’) castles.]
(39) When thy sister walked and said: Shall I show you one who will nurse him? and we restored thee to thy mother that her eyes might be refreshed and might not sorrow. And thou didst kill a man and We delivered thee from great distress, and tried thee with a heavy trial. And thou didst tarry years among the folk of Midian. Then came-st thou (hither) by (My) providence, O Moses,

When the sister 'walked' - there is not much details about that description in this Ayah. Did she follow? Was she at the gate? Why was she walking?] The reader is left wondering here.
[Check Season three, Surah Qasas, those questions will be answered there].

One of the things we learn about Musa (as)'s sister is that she is very intelligent. She is acting that she knows the person who is going to nurse Musa (as) but in reality she doesn't even know but she doesn't want anybody else to get suspicious. Allah says, that He has bought Musa (as)'s mother back to him so that her worries and problems disappear and she looks at him with eyes of love. But this isn't a favour to Musa (as), it's a favour to his mother [Allah was recounting His favours upon Musa (as) still on top of the mountain]. What we learn here is 'the joy of your mother, is your joy.' Allah counts that as a favour to Musa (as).

- غم - darkness, sadness, uncertainty. A life filled with lack of joy. Allah rescued Musa (as) from prison.

Allah says, that he has tested Musa (as) in many ways but He doesn't mention them just like Musa (as) didn't mention the list of critical tasks he does with his staff earlier.

[The curiosity here produced to the readers about 'those other trials' are supposed to be satisfied in other Surahs].

And Musa (as) killed a person and ran away to this city and his meeting with Allah here on top of the mountain was right on time, exactly as scheduled! This is Qadr Allah!

If the baby Musa wasn't cute enough, he couldn't have met Allah, if the mother didn't throw the baby far enough, he couldn't have met Him, if he hadn't killed the person, he wouldn't have run away to Madian, if he didn't run to Madian, then he wouldn't have married the old man's daughter, if he hadn't married the daughter, he wouldn't have worked there for 8 or 10 years, if he didn't do that, he wouldn't have left Madian, if Musa (as) didn't leave Madian, he wouldn't have gotten lost and seen the fire and told his family to 'wait here, I'll be back.'

None of these would have happened if any one of these pieces are missing!
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Later, in the Surahs

Why was Musa (as)'s mother asked to feed him and throw him into the river?

1) Before throwing in the river, if she feeds him he will be quite and go to sleep and will make it at the other end of the river without crying and attracting killer soldiers.
2) Even if he cries inside the house, they will know there's a baby in the house and won't get suspicious.
3) Allah made any other woman's milk 'haraam' for Musa (as), so Musa (as)'s own mother fed him, and the baby got used to it. He refused to drink anyone else's milk, so the people in the castle had to go and look for the woman whose milk Musa (as) will drink, i.e., his own mother.

وَأَصْطَنَعۡتُكَ لِنَفۡسِي

(40) And I have attached thee to Myself.

Allah says, 'I have manufactured you to perfection. You have come up exactly the way 'I' wanted.

Allah (azwajjal) takes pride in His development of Musa (as)'s personality.

Allah has moulded Musa (as) for Himself (Myself (exclusively) - linafsi), not for the mission of Islam, but for His Own self.

Allah enjoys the conversation he's having with Musa (as)!

Comment on Stories of the Quran:

Apart from Surah Yusuf (12) [which is mentioned all at once in its entirety] - the rest of the stories of the Quran are discussed in separate parts throughout the Quran. I.e. The story of Moses is in many different surahs and told from many different Perspectives.

The same can be said about the stories of; Bani Isra'eel, Prophet Adam etc.

In response to the Critic of the Qur'an who might say that the stories in the Qur'an are disjointed and scattered, then we say;

Surahs' are Placed/situated in the Qur'an;
So imagine, every surah is like a Thesis/course of discussion. It has a passage of a story/narrative from the life of another person (Prophet or otherwise).
This passage will combine with and support the Theme and message of the surah as a whole.

The Quran does not mention any unneeded detail. Rather - it mentions only that which is important and needed. I.e. Even in surah Yusuf, only 2 names are mentioned! Yusuf (Joseph) and Ya'qub (Jacob).

Even in the discussion of Prophet Yusuf's lifestory, the purpose isn't to merely to tell a story of Prophet Yusuf. Rather, it is a Parallel and lesson for the Life of Prophet Muhammad (sal Allahu alayhi wasalam).
Comparisons of the narrative of Prophet Yusuf and Prophet Muhammad:

1 - It is the Year of Grief ('Aam al Huzn) for Prophet Muhammad, when this surah is revealed - just like the narrative of Prophet Yusuf is about him and his father (Ya`qub's) grief/sadness.

2 - Yusuf's brothers persecuted him.
   - Prophet Muhammad's brothers (the Quraysh) persecuted him.

3 - the brothers put Prophet Yusuf in a dark well and forced him to leave his home place.
   - the brothers (Quraysh tribe) put Prophet Muhammad (Sal Allahu alayhi wasalam) in a dark cave [because they forced him to leave his home place due to extreme torture.]

4 - Yusuf eventually reunites with his repentant brothers and establishes the Legacy of his father - Ya`qub.
   Prophet Muhammad (Sal Allahu alayhi wasalam) eventually comes back to Makkah and reunites with his repentant brothers and establishes the Legacy of his forefather - Ibraheem (Abraham.)

5 - Yusuf said to his brothers on this day of victory - ‘there is no blame on you this day’. (laa tathreeba alaykum al yawm?)
   Prophet Muhammad (Sal Allahu alayhi wasalam) said to his brothers after his victory; ‘I will say like Yusuf said to his brothers, there is no blame on you this day.’

In the beginning of surah Yusuf, Allah says:
Innaa anzalnaahu Qur’aanan ‘arabiyyan la'allakum ta’qiloon - We have revealed it an arabic Quran so you become people of intellect/understanding. (Yusuf 12:2)

Then Allah ends the surah with; Surely in their story is a lesson for those with a Clear mind (ulul albaab) (Yusuf 12:111)

Surah al Baqarah has many subjects from the Quran:

Near the end of the surah Allah mentions the story of Taloot and Jaaloot (David and Goliath).

Background:

Dawud/David is a young man who kills Jaaloot/Goliath, who is the Leader of an Army of Giants/big men who wear armour which covers everything except the eyes.

Yet Allah tells us how Dawud's certainty in Allah's promise - makes Dawud kill the Giant Jaloot (and due to this, Allah chose Dawud as a Messenger afterwards.)

The ayaat in surah al Baqarah before these ayaat on David vs Goliath are encouraging Muslims to be
strong in belief because they are going to have an upcoming battle for the first time (Battle of Badr.)

Then immediately the surah switches to; ‘How does a small group defeat a big group by the will of Allah?’ (surah al Baqarah)

Ufrigh 'alayna sabran wa thabbit aQdaamanaa wa aNSurnaa 'ala-al Qawmi al kaafireen - pour upon us patience and firmen our footsteps/feet, and support us over the disbelieving nation.

So when the Sahaba heard these aayaat - they realised Allah was giving them these aayaat as tips and advice - that you are going to soon face battle, so pray these for yourselves and I (Allah) will help you.

Allah is so kind that He even tells us what and how to pray to Him, so that He will answer us!

This is how our relationship should be with the Qur'an.

Surah Ta ha - Part 3

ٱذۡهَبۡ أَنتَ وَأَخُوكَ بِـ َاـٰیَـٰتِى وَلَ تَنِيَا فِى ذِکۡرِى

(42) Go, thou and thy brother, with My tokens, and be not faint in remembrance of Me.

- تَنِيَا - to fall short, to become lazy or not fulfil the responsibility.

The conversation of the mount continues; Musa (as) has made a covenant with Allah, so that they can do 'tasbih' and do a lot of zikr of Allah, Allah says 'I'll hold you to that, don't fall short in that expectation now.

ۥ طَغَىٰ ٱذۡهَبَآ إِلَىٰ فِرۡعَوۡنَ إِنَّهُ (43) Go, both of you, unto Pharaoh. Lo! he hath transgressed (the bounds).

The 'Alif' in ٱذۡهَبََ means 'both of you go'.

In the original conversation it was 'Izhab' (singular), but now that Musa (as) has made his request Allah has altered the instructions to 'Izhaba' (plural).

ۡلَّعَلَّ يَتَذَكَّرُ أَوۡ يَخۡشَى ۦَۡيَتَذَكَّرُ أَوۡ يَخۡشَى

(44) And speak unto him a gentle word, that peradventure he may heed or fear.

'leen' in Arabic is a 'date'; when the date is extra soft.
'leen' which means softness or flexibility.
Now, 'lyyin' - constantly soft

Allah says, Musa (as) to be constantly soft when he is talking to Pharaoh. Meaning like to adjust himself, watch himself and not to say offensive things. Speak to Pharaoh nicely. (Powerful statement. The one person on the face of earth who
doesn't deserve to be spoken to nicely is Pharaoh. So we are learning pretty powerful lessons here.)

By talking nicely, Pharaoh might make an effort to remember Allah. Now, someone who looks at Pharaoh and his entire career he may say 'Really, this guy is going to remember Allah, just because I'm talking nicely? I don't see it.' But maybe somewhere in Pharaoh's dark heart there's a light that only Allah can see and we, Haroon and Musa (allahia wa sallam) have no right to know about. If they speak softly, then if there's some softness in Pharaoh's heart then they may be able to reach it but if they speak harshly, then the barriers of his heart will close, none of the words they say will actually make their way in.

(Mechanism of Dawah: To be soft, and not harsh)
And if that's the case with Pharaoh then what about the person who is praying next to you? What about the kids who are talking at the Masjid? This attitude has to permeate in everything we do. It's very hard to acknowledge for Ummah to something good that's happening.

Allah is asking us to appreciate the goodness in Pharaoh (and similar people) which we can't even see!

قَالُوا رَبَّنَا إِنَّنَا نَخَافُ أَن يَفۡرُطَ عَلَيۡنَآ أَوۡ أَن يَطۡغَى

They said: Our Lord! Lo! we fear that he may be beforehand with us or that he may play the tyrant. (45)

There are two views of Ulamas here that Musa (allahia wa sallam) represented both of them in saying this Or this conversation was later happened and Haroon (As) was affiliated here.

There are three verbs:
'Afrata' means to more than the legal limit; talk to somebody, cross the legal limit and you punch him out.
'Farrata' means to do less than the legal minimum; you are supposed to do something but you didn't even give it a chance.
'Farata' is to do either one of the above.

The word used here is: فَرۡطََ
So, Pharaoh can do either one of that. Either he can torture them (do too much) or might not even give them a chance to speak. Either way Pharaoh's is gonna transgress them, this was Musa and Haroon (allahia wa sallams') concerns. Or he might erupt in any other way.

قَالَ لَا تَخَافَا إِنِّي مَعَكَمَا تَمَحَوْتُمَا آمَنُوا وَأَرَى

He said: Fear not. Lo! I am with you twain, Hearing and Seeing. (46)

The 'hearing' is 'before' seeing here is rhetorical, because 'suppose you can see a truck going on the road but you cannot hear it, to hear it you have to be closer.' So, Allah said 'hearing' first and 'seeing' meaning he is close.
So go ye unto him and say: Lo! we are two messengers of thy Lord. So let the children of Israel go with us, and torment them not. We bring thee a token from thy Lord. And peace will be for him who follow-eth right guidance.

So, Musa (alahi wasallam) and Haroon (as) are said to go and inform Pharaoh of two things
1) They are Messengers of Pharaoh's Master, Allah.
2) The children of Israel should go with them and they can't be enslaved anymore.

In the latter part of this Ayat Allah tells these Messengers (alahi wasallams) to go to Pharaoh (who thinks himself as the supreme master) and tell him that they have come with miraculous signs from his Master. Pharaoh has a hard turn even hypothetically thinking that he has a Master.
And the ones who will be at peace are the ones who follow the right guidance. And if Pharaoh knows what's good for him he will listen to Musa (as) and his brother.

Few offensive things have already been said to Pharaoh here;
First that they (Musa and Haroon (as) are messengers of Allah;
Second, let the Israeli slaves go and you've no right to torture them
Third, they have a miracle from again your (Pharaoh's) Master and if he don't follow guidance he is gonna be in trouble.

Lo! it hath been revealed unto us that the doom will be for him who denied and turned away. (48)
*Warning*

One interesting fact here is that Pharaoh here doesn't even acknowledge Haroon (allah wasallam's) name. Addresses Musa (allah wa sallam) alone. Because he is Pharaoh. The only person he is going to acknowledge is the one who has lived in his home; even though Haroon (allah wa salam) is there, he belongs to the slave race and therefore beneath Pharaoh's knowledge.

He said: Our Lord is He Who gave unto everything its nature, then guided it aright. (50)
(Musa (allah wa sallam) was alone speaking and didn't his brother talk because that would be a reason for Pharaoh to kick him out of the house).
Allah created everything and then guided it, for example, Allah created a cow and then guided it to eat cow and not cats. It's the cow's nature. It's not gonna go against its nature. Allah guided the bees on what to do, Allah guided pollen on what to do, Allah guided soil. Allah creates and then gives a guidance, a direction, a purpose.

The same way he created us and we 'assume' that he didn't give us guidance.

قَالَ فَمَا بَالُ ٱلۡقُرُونِ ٱلُۡۡولَىٰ

He said: What then is the state of the generations of old? (51)

'Baal' means current, immediate situation.

(Pharaoh is very smart, and his evil genius is highlighted in different Surahs in different ways.)

So, here, this conversation is happening in the castle and Pharaoh's ministers and soldiers and all his staff are there listening to this conversation. And he wants (in this part of the Surah) for everybody to hate these two guys, Musa and Haroon (alahi wasallams). So, he talks about their ancestors.

Pharaoh says something like 'You have guidance? So, what about your fathers and their fathers, and their fathers? Are they burning in hell?'

Now if they answer, 'Yes', what do you think is gonna happen? Everybody will be offended because this is a nation which takes a lot of pride in their ancestry. So, Pharaoh asked this curve ball question to them.

The answer is meant to offend the questioner and we should be aware of this because these kinds of questions will be asked to them later as well. Dawah trickery:
you are trying to talk about Allah and they are talking about who is burning in Hell.

Lessons:
1) That (above trickery) is a Pharaoh tactic. Don't be like him.
2) If it was any of 'us' (today's Ummah) instead of Musa (as), we would be like 'Oh, they are burning in Hell.' We would have been super offensive. OR we would have said, "Oh, no, they are children of God, they are all going to heaven." Either we would have given a super offensive answer or an answer that is not true to our faith.

Musa (alahi wa sallam) is smarter than that:

قَالَ عِلۡمُهَا عِندَ رَبِّي وَلَ يَنسَى

He said: The knowledge thereof is with my Lord in a Record. My Lord neither erreth nor forgetteth, (52)

The Master has the knowledge in a Book with Him, My Master does not get confused or forget.

لَّيۡلَ يَضِلُّ رَبِّي وَلَ يَنسَى

قَالَ عِلۡمُهَا عِندَ رَبِّي فِى كِتَـٰبًٍ۬

He said: The knowledge thereof is with my Lord in a Record. My Lord neither erreth nor forgetteth, (52)

The Master has the knowledge in a Book with Him, My Master does not get confused or forget.

ً۬ أَلَّذِى جَعَلَ لَكُمُ ٱلۡأَرَضَ مَهۡدًً۬ا وَسَلَكَ لَكُمۡ فِيہَا سُبُلً

Who hath appointed the earth as a bed and hath threaded roads for you therein and hath sent down water from the sky and thereby We have brought forth divers kinds of vegetation, (53)
Pharaoh is talking about his ancestors, his fathers, mothers even. And Musa (alaihi wasalam) is talking about their original creator; the creator of the earth that is like their cradle. 'Sulook' in Arabic is to take something and stretch into something else. It's as though Allah is saying that he took parts of earth and stretched these pieces of earth into paths/roads and valleys. These is particularly important here because Egypt as a civilization survived and thrived at the banks of the River Nile. Water. And they have these very strategic pathways that protected them from military attacks. Their land was also very fertile.

(Saying): Eat ye and feed your cattle. Lo! herein verily are portents for men of thought. (54) 'Annuha' (Intiha) - Somebody sees something and can reach the n-th conclusions. Example, 'I see the sun is feeding the plants, and the water from the sky is feeding the plants. Well who is feeding the sun?' They keep going back and back until they reach the 'Intiha', the final answer which is Allah.

So, Allah says, 'in all of that there are already enough lessons in all of that so you didn't need Me to tell you all this if you are a person of intellect.' Annuha. Also, it's an insult in between the lines too.

Thereof We created you, and thereunto We return you, and thence We bring you forth a second time. (55) 'taara' - to bring something back again. Allah says, 'We' will bring you back just like He did the first time around. Deja vu kinda thing.

And We verily did show him all Our tokens, but he denied them and refused. (56)

[Very important side comment on Quran. Because Lots of people take Quran literally and then compare it with science because science is all about taking things literally. Chemistry of energy, law of gravity etc. ]

But the Quran is not a Book of science. It's not meant to be taken literally. Like here, when Allah said that He showed Pharaoh 'all' the signs. Doesn't mean 'everything' Allah could show has been shown to Pharaoh. Allah showed Pharaoh only the signs he needed to see.

[Example a husband and wife are arguing, and the husband says "I gave you everything" the wife wouldn't be saying, "No, I still don't own the white house!"]
Quran is a figurative speech.
- آبی - to refuse.

قَالَ أَجِئۡنَا لِتُخۡرِجَنَا مِنۡ أَرۡضِنَا بِسِحۡرِكَ يَـٰمُوسَىٰ
He said: Hast come to drive us out from our land by thy magic, O Moses?

Smart move.
Pharaoh is an arrogant king, he is only supposed to talk about himself, but right now he says 'we' not 'me' because he wants the whole crowd to hate Musa. Usually, Pharaoh says, 'I' he is always about 'me, me, me'.

قلۡ أَبَىٰ بِسِحۡرِكَ مِنْ أَرۡضِنَا فَأَجِئۡنَا لِتُخۡرِجَنَا مِنۡ أَرۡضِنَا بِسِحۡرِكَ يَـٰمُوسَىٰ
قَالَ أَجِئۡنَا لِتُخۡرِجَنَا مِنۡ أَرۡضِنَا بِسِحۡرِكَ يَـٰمُوسَىٰ

58. "But we can surely produce. Magic to match thine!
So make a tryst, Between us and thee, Which we shall not fail
To keep—neither we nor thou—In a place where both Shall have even chances."

'Missel' - equal.
'Makanan Sua' - even, fair. Pharaoh asked Musa (as) to pick the day to be fair and suitable to both of them.
Pharaoh is saying the magic 'fight' will be 'fair' and 'even' in Egypt where during his reign nothing was fair and even.

قالَ مَوۡعِدٌ كَمْ بِيَوْمِ الْمَيۡلِ وَأَنْ يُحۡضَرَ النَّاسُ ضَعۡفًا
قالَ مَوۡعِدٌ كَمْ بِيَوْمِ الْمَيۡلِ وَأَنْ يُحۡضَرَ النَّاسُ ضَعۡفًا

59.
Moses said: "Your tryst Is the Day of the Festival, And let the people be assembled When the sun is well up."

Musa (alahi wa sallam) wanted it to be a public spectacle so he chose 'the day of the festival' when everyone is going to be out and about. He didn't only choose the day, he even chose the time.
'Doha' - early morning, roughly like the Eid prayer timing. Because it gets really hot later and there's no Fajr so nobody is going to wake up. [Musa (alahi wasalam) is doing event management here, because he wants this to be a huge event]
60. So Pharaoh withdrew: He concerted his plan, And then came (back).

Pharaoh goes his way, and tells Musa (as) to go his way. And in the mean time Pharaoh was forming a plan. He made a plot, invited many magicians and trained them. [This story will continue in another season in a different surah]

61. Moses said to him: Woe to you! Forge not Ye a lie against God, Lest He destroy you (at once) Utterly by chastisement: The forger must suffer Frustration!"

Some Ulamas says, that legions of 10,000 magicians that showed up.. There were rows and rows of magicians. And Musa (as) said 'waylakum' (may the worse form of punishment fall on you) which may also mean 'curse on you people.' 'Suht' means 'haraam money' (money from bribery, ribe or selling haraam things etc), so Musa (alahi wasallam) is warning those people to not earn money through haraam means unless they want Allah to destroy their wealth.

(In Arabic, Ashata - destroying of wealth.)

'Khaba' is the 'death of want'. You are in the worse possible state, and all hope is destroyed. The one who is completely wretched and cannot be gone any lower are the people who make things against Allah.

So, when these people heard Musa (alahi wasallam) saying the above Ayah, they got scared and the magicians and Pharaoh were having internal meetings in orde to decided what all things to do. And their conversation is captured here:

62. So they disputed, one with another, over their affair, But they kept their talk secret.

In their meeting, they were disagreeing about fighting Musa (as) between each other. Doubtful like 'Should we 'magic' fight with Musa? What's these
Ayahs about? I'm kinda scared!' And they made sure these meetings are secret.

قَالُواْ إِنَّ هَذَا نَبِيَّانِ يُرَدُّونَ عَلَيْكُمْ نَادِرًا لَّا يُخْرِجُكُمْ مِنْ دُونِ أَنْ يُخْرِجِنَّكُمْ بِسَيْرَ هَذَا

63. They said: "These two are certainly (expert) magicians: Their object is to drive you out from your land. With their magic, and to do away with your Most cherished institutions.

*For grammar students, in the above Ayah it is said 'In hazani lasahraan', if there was no 'la', it would have been 'In hazani saheeryni' (nasr). When the 'la' comes there the sentence becomes positive [these two are absolutely magicians.]
But if there was no 'la', it would have been made nasr, then the sentence would have been 'these two aren't magicians'.
The controversy; One of the Quranic readings here is "Inna". Some sudo grammarians who try to find mistakes in the Quran, they say when there is 'Inna' the next word is supposed to affected by it so instead of 'Inna hazani' it's supposed to say 'Inna Hazayni' but it doesn't so.
In the Quraysh dialect, this grammar is not incorrect
"Inna" also means 'Yes'. Rare form (common word for 'Yes' in Arabic is 'naam'); came from Hebrew & Aramec, in Hebrew its 'Hinna'. So, this simply means that in the Quran Allah used this form Arabic word because it's the closest to the language Pharaoh used at the time.
And they tried to make it a mistake! *

'AlMusala' is the feminine form of 'Amsal'. 'Amsal' is someone whose 'example' is given a lot. Like an exemplary sibling in a family or an exemplary country.

So, these magicians are planning to tell the people that Musa and Haroon (alahi wasallam) are expert magicians and all they want to do is remove them from their land because theirs (Egypt) is an exemplary nation. People from other nations says 'we want to be like them!'
[And there's an element in truth in truth, because kings across the world tried to make their castles like the Pharaina, they made the pillars and the beams, they made their monuments after the Pharaohs did. The Greeks, the Romans did this. They thought the Pharaohs had the exemplary kingdom.]

So, Musa (alahi wa sallam) is portrayed as the national threat. So, this is what they wanted 'If you love your country, then hate Musa.'
If they tell people they are liars or mad no one is going to believe them. So they say 'Ah! Yes, we are going to say they are magicians!'

فَأَجْعَلُواْ كَيْبًا كَمَا أَفْقَهُمْ أَصْعَابًا وَقَدْ أَفْلَحْ أَلْبَوْم

64. "Therefore concert your plan, and then assemble. In (serried) ranks: He wins (all along) to-day Who gains the upper hand"

Pharaoh is giving a pep talk to the magicians now, telling them to get their act together and assemble so that they can get the 'upper hand'

'Isteila' - the one who comes on top. So, who is gonna come on top? The one who impresses the people.

قَالَوْاْ يَعُمْوسِي إِنَّا أَنْتَ نَفْقُهُ وَأَلْبَوْمُ نَكُونَ أُولُو مَنْ أَلْقَى

65. They said: "O Moses! Whether wilt thou that thou throw (first). Or that we be the first to throw?"

قَالَ بَلَّ أَلْقُواْ قَائِدًا جِبَاثْهُمْ وَعَصِبَتْهُمْ بِخُبْيَتِهِ أَلْبَوْمٍ مِنْبَحْرِهِمْ أَنْقَاشَ مَعْنَ

66. He said, "Nay, throw ye First!" Then behold Their ropes and their rods—So it seemed to him On account of their magic—Began to be in lively motion!

So, the magicians did the 'snake-like' trick and they were so good, even Musa (alahi wasalam) thought those ropes and sticks were snakes!

فَأَتَجَسَّسَ فِي نَفْسِهِ خِيفَةً مُوسِي

67. So Moses conceived In his mind A (sort of) fear.
Musa (as) after seeing that got a fear somewhere deep, hidden in his heart. "Aojasa" to feel something and keep it hidden.

Because that trick was going to be Musa (as)'s Grand finale, but now there's like hundreds of staffs turning into snakes. So, he got nervous. But he didn't want to show it to anybody, so he kept it inside.

68. We said: "Fear not! For thou hast indeed The upper hand:

وَأَلَّاَّ لاَّ فَتَحَ فِي ذَٰلِكَ أَسْتَ أَعْلَىٰ

Allah orders Musa (alahi salam) to throw whatever is in his hand because he can't even say what it is anymore compared to theirs.

'Laqueefa' in Arabic is to swallow something quickly. Like, snake is slow but when they go for the bite, swift and precise! And 'sanaoo' they had manufactured, faked, 'practiced' the trick for soo long, it'll swallowed by the snake of Musa (as).

69. "Throw that which is In thy right hand: Quickly will it swallow up. That which they have faked, what they have faked is but a magician's trick: And the magician thrives not, (No matter) where he goes."

70. So the magicians were Thrown down to prostration: They said, "We believe In the Lord of Aaron and Moses".

There are a bunch of people watching this, Musa (as), magicians, Pharaoh, his ministers, the crowd of people, so this is large groups of people. But only one group of people actually know what happened (other than the Muslims) and those were the Magicians themselves. Because these magicians know magic and sorcery and they know how far it can go, they can recognize it.. and they recognized Musa (alahi salam's) miracle was no magic.
Here, Prophet Haroon (alaih salam)'s name comes first, so the importance of him is highlighted in this Surah. The magicians fall into Sajdah in everybody's presence and this is the worst thing that could have happened for Pharaoh.

71. (Pharaoh) said: "Believe ye in Him before I give You permission? Surely This must be your leader, Who has taught you magic! Be sure I will cut off Your hands and feet On opposite sides, and I Will have you crucified On trunks of palm-trees: So shall ye know for certain, Which of us can give The more severe and the more Lasting Punishment!"

72. They said: "Never shall we regard thee as more than The Clear Signs that have Come to us; or than Him Who created us! So decree whatever thou Desirest to decree: for thou Canst only decree (touching) The life of this world.

73. "For us, we have believed in our Lord: may He Forgive us our faults, And the magic to which Thou didst compel us: For God is Best And Most Abiding."

The magicians didn't even want to come, they were sent soldiers to grab them forcefully to do this.
74. Verily he who comes to his Lord as a sinner (At Judgment),—for him Is Hell: therein shall he Neither die nor live.

[This is all the speech of the magicians in front of thousands of people.]

75. But such as come To Him as Believers Who have worked righteous deeds,— For them are ranks exalted,—

It is not said those who came as 'believers' only they should have some good deeds, and these magicians had some pretty good deeds. 1) fell into prostration 2) declared their faith to Allah before a crowd.

And these people are set for highest ranks (and because Pharaoh thought that he was the one of the highest status.)

76. Gardens of Eternity, Beneath which flow rivers: They will dwell therein For aye: such is the reward Of those who purify themselves (from evil).

These magicians, how do they know about Gardens of Eden? They were just fighting against Musa (as) moments ago. They were listening to the Khutbas of Musa (as), studying the enemy. Listening to his speeches.

[Lesson: You can learn about Islam, but not have faith]
77. We sent an inspiration to Moses: "Travel by night With My servants, and strike a dry path for them through the sea, without fear Of being overtaken (by Pharaoh) And without (any other) fear."

'Daraka' means the 'bottom of the ocean'.
'takhsha' is used in the end to note that they are not going to be afraid or overwhelmed by walking in the bottom of the ocean, or even going halfway through it yell "I can't do it, its scary!"

78. Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up.

'Ghashiya' means of something to be covered but not be invisible, so that's how Pharaoh was covered with the water with the force of tsunami hit. You can still see Pharaoh drowning.

79. Pharaoh led his people astray instead of leading them aright.

[Literally and figuratively]
Pharaoh guided them to the wrong path - truth vs. false hood. And also, the wrong path towards the river.

80. O ye Children of Israel! We delivered you from Your enemy, and We Made a Covenant with you On the right side of Mount (Sinai), and We sent Down to you Manna And quails:

Sons of Israel are now rescued. The covenant mentioned here is the same exact place where Allah spoke to Musa (as).
81. (Saying): "Eat of the good Things We have provided For your sustenance, but Commit no excess therein, Lest My Wrath should justly Descend on you: and those On whom descends My Wrath Do perish indeed!

Bani Israel are the primary audience now.

Allah here asks the Bani Israel people not to hoard up the food, or save it thinking it won't come up the next morning. Or the anger of Allah will flood open, and they are going to be crushed.

82. "But, without doubt, I am (Also) He that forgives Again and again, to those Who repent, believe, And do right,—who, In fine, are ready to receive True guidance."

83. (When Moses was up on the Mount, God said:) "What made thee Hasten in advance of thy people, O Moses?"

Musa (alaihissalam) reached a little faster than his people to the place, where Allah is going to talk to Him.. thinking Allah will be happy he came first. but that's not what happened. In the work of Prophets rushing things is not a good idea. They have to do things on time.

84. He replied: "Behold, they are Close on my footsteps: I hastened to Thee. O my Lord, To please Thee."
So, Musa (alahi sallam) gave two excuses. 1) that his people were just close behind, right there! 2) He thought Allah will be happy!

85. (God) said: "We have tested Thy people in thy absence: The Sāmirī has led them Astray."

86. So Moses returned to his people In a state of indignation And sorrow. He said: "O my people! did not Your Lord make a handsome Promise to you? Did then The promise seem to you Long (in coming)? Or did ye Desire that Wrath should Descend from your Lord on you, And so ye broke your promise To me?"

Musa (as) was full of anger and sorrow. At his own, and at his people. At Samiri, and wondering where was Haroon (as)!

87. They said: "We broke not The promise to thee, as far As lay in our power: But we were made to carry The weight of the ornaments Of the (whole) people, and we Threw them (into the fire), And that was what The Sāmirī suggested.

When the Israelites escaped, (they were considered honest), they kept the jewellerys of the Egyptian safe. They were feeling guilty about that. They had good faith but without knowledge, they can be manipulated. So, Samiri, sees an opportunity. He reminds them that they wanted Musa (as) to make an idol for them so that they can focus on their prayers. Samiri says, that jewelry they have is a curse, they have to get rid of it by burning and
melting it. Everyone threw away their jewelry at once, including Samiri, and Samiri molded that gold into the shape of a calf (which when the wind blows moo's like a real one).

And the Israelites, were impressed and started worshipping the calf.

فَأَخْرَجَ لَهُمْ عَجَالًا جَسَدًا لَهُ، خَوَازِرُ فَقَالُوا هَذَا إِلَيْهِمْ وَإِلَيْهِ مُوَسِّنَ

88. "Then he brought out (Of the fire) before the (people)
The image of a calf: It seemed to low:
So they said, "This is Your god, and the god Of Moses, but (Moses) Has forgotten!"

So, they said maybe Musa himself forgot that the calf is his god too!

[As a punishment, the Israelites had to sacrifice a 'golden' cow to remove every ounce of their shirk]

*There are going to be people who want to remember Allah and have religious feelings, and there will be people who want to turn their religious feelings into a business and they will do this by introducing certain weird things in the religion. But why would people want this things anyway? Why would people follow something so stupid anyway? It's simple, Sheikh shahrawi explains, Allah has expectations (pray, good deeds etc. etc) and in turn you rewards. What expectation does Idol has? None. So whoever is selling you this religion, they say 'you'll get jannah, your sins forgiven, you will get a job etc etc. but there are no obligations just pay a tribute to it. Like put 5$ in the box.' That's all you have to do. So, people will have all their problems removed without having to change their lifestyle. And people incline towards this form of religion. It's shirk in its core. People say take Quran and do shirk, they can take the Quran 'and say, this is going to save my house' it's not. Allah is.

Even Amulets around necks, on car rear view mirror hangings!*
88. "Then he brought out (Of the fire) before the (people) The image of a
calf: It seemed to moo: So they said, "This is your god, and the god of
Moses, but (Moses) Has forgotten!"

'Jasd' is one of the three words for 'body'. A body that is emptied out from
the inside, can possibly be a 'Jasd'.
The calf made the mooing sound and the people thought this is some
spiritual experience and believed that is the god!

89. Could they not see that it could not return them a word (for answer),
and that it had no power either to harm them or to do them good?

The ayah can have two beginnings in the beginning, "Could they not see
that the idols cannot respond with a single word Or Could they not see the
idols cannot respond to a single word?"
It's silly, because they just heard one monotonous sound and went behind
it asking all kinds of questions like, "What do you say, should I marry her?"
And the calf moo's, they take that as an amazing sign and make up what
they will. This can be compared to the TV shows where they show pet dogs
barking and their owners taking it as a sign of something crucial happening
somewhere and just following it.

These idols can neither harm nor benefit people. Here 'harm' is mentioned
before 'good' is because when people follow these twisted religions they
think that if they leave it they will be harmed/cursed by these idols.

Another interesting thing to note here is the tense: Here it says 'Afala
yarao', not 'Afalam yarao'. Present tense is used here, even though these
incidents were taking place way back during Musa (as)'s, Samiri's and the
Israelites time the Prophet (salla alahi wa sallam) and his sahabas and the
mushriqueens at the present time (during when the revelations were occurring) were told that all this idol worshipping is happening at their time as well.

This is one of the facts about Quran that while telling a story, it pulls out of the story to make a short comment about the reality that is very close to the story.

وَلَقَدْ قَالَ لَهُمْ رَبُّكُمْ أَلْلَهُ أَنْ آتَيْنَاهُ مِنْ قَبْلِ هَذِهِ مَرَاطِعًا أَمْهَمًا فَيَسْتَمِعُونَ بِهَا وَأَطِيعُوا أَمْرِي

90. Aaron had already, before this said to them: "O my people! Ye are being tested in this: For verily your Lord is (God) Most Gracious: so follow me and obey my command."

Haroon (alahi sallam) mentioned 'Ar-Rahman' and not 'Allah' because these people didn't want to take responsibility; and every time they make fault they knew Allah is going to punish them, put them in fire but this idol is going to do nothing, just put up some gold and trinkets before it and they are going to be fine; that's what they thought. So, the idea prevailed that these fake gods are too merciful but Allah Himself is too authoritative.

[This is the way to call back a Muslim nation that has deteriorated and gone this and that, the way is to call on the excessively merciful nature of Allah, not the authoritative nature of Allah] .

And Haroon (alahi salam) didn't ask them to come to his obedience first, first he introduced them to Ar-Rahman first.

قَالُوا لَنْ نَسْبِرَ حَلَفَهُ عَلَيْهِ عَذَابٍ حَسِينٍ حَتَّىْ يَرْجِعَ إِلَيْنَا مُوسَى

91. They had said: "We will not Abandon this cult, but we Will devote ourselves to it until Moses returns to us."

They were basically in 'Ittekaf' and they didn't want to move one inch until Musa (alahi wa salam) returned to them. They didn't take Haroon (alahi salam)'s word for it, and didn't obey him (another sign of a corrupted nation). [Muslim nation becomes obsessed with personalities and not the
message itself. So, if 'that' person said it, it's valid, but the other one said, it's not.]

92. (Moses) said: "O Aaron! What kept thee back, when Thou saw-est them going wrong,

لا تَسَفَعْنَ أَفْقًا بَيْنَكُمْ أَمرًا

93. "From following me? Didst thou Then disobey my order?"

'Follow me' can have two meanings here
1) Haroon could have actually followed Musa (alahi salam) to the mountain and go like, "Hey, bro, come back, because it's crazy down there."
2) Or, Haroon (alahi wa sallam) should have followed Musa (alahi wasalam)'s way and established what he enforced on them.

قالَ يَدْرَجُونَ لَا تَأْخُذْ بِلِبَحْيَتِي وَلَا يَرْسَلْنِي إِلَّا هَدِيَّتُكَ أَنْ تَقُولَ فَرَقَتْ بَيْنِي بَيْنِي إِسْرَأَيْلَ وَلَا نَزْعَمْ قَوْلِي

94. (Aaron) replied: "O son, of my mother! Seize (me) not By my beard nor by (the hair of) my head! Truly I feared lest thou Should say, "Thou hast caused a division among the Children Of Israel, and thou didst not Respect my word!"

Haroon (alahi wasalam) asked Musa (as) to calm down (for the sake of their mom). [Musa (alahi salam) had lost his temper and grabbed Haroon (as) by the beard and head]. Haroon (as) explained that there would have been a fight if he would have forced them a bit too much and Musa (as) would have blamed him for causing division... and Musa (as)'s instruction was to reconcile the people; so, if he would have come back to chaos Musa would have said that Haroon (as) disrespected his word.
95. (Moses) said: "What then Is thy case, O Sāmarī?"

'Khatb' comes in the Quran when something doesn't make sense and you go and ask someone 'What's going on here?'

96. He replied: "I saw what they saw not: so I took A handful (of dust) from The footprint of the Apostle, And threw it (into the calf): Thus did my soul suggest to me."

'Basora' means to keep a close watch; also to be insightful. 'Literally, I saw something they didn't see.'

'Nabaza' means to throw away something that is worthless.

Here, there are two opinions of the ulamas.

One is that during the time of the downcast of the Egyptians, Jibraeel (alahi wasalam) came down to converse with Musa (as), Samiri saw this and secretly followed them; and saw Jibraeel (alahi wa sallam) walking to Musa (as) leaving footprints behind. Samiri took handful of dusts from the footprints, and threw that portion of sand into the calf thus getting out a mooing sound.

Second opinion is of (Sheikh Shahrawi rahimulla)'s, that the word 'rasool' (Messenger) here was used as a mockery instead of respect indicating there was no real belief of Islam in Samiri’s heart and he took only a fistful of Prophet's teachings and threw away all the other (Tawheed, faith etc etc), got rid of them from the people without any guilt whatsoever of soul. And introduced the religion aspect of his own.

Allah knows best.
97. (Moses) said: "Get thee gone! But thy (punishment) in this life Will be that thou wilt say, 'Touch me not'; and moreover (for a future penalty) thou hast a promise that will not fail: Now look at thy god, Of whom thou hast become a devoted worshipper: We will certainly (melt) it In a blazing fire and scatter It broadcast in the sea!"

'Misas' being the least amount of touch. It is also said, that Samiri contracted a disease that was so severe that when people would come near him they could feel a fever, and even Samiri would feel a fever and would say 'Don't come near, don't touch me.' He got this disease forever. The calf was melted and torn and thrown in the river.

[Lesson: The kind of people who spread this (shirk) kind of filth in the society, they are a disease themselves, a danger.]

98. But the God of you all is the One God: there is No god but He: all things He comprehends in His knowledge.

99. Thus do We relate to thee Some stories of what happened Before: for We have sent Thee a Message from Our own Presence,

Powerful message: The Quran.
100. If any do turn away there from, verily they will bear a burden
On the Day of Judgment;

'Aaraad'- deliberately ignore it.

Quran is a burden, responsibility and we have to take care of it. But those who didn't carry this burden on earth will be carrying it on the Day of Judgement.

101. They will abide in this (state): And grievous will the burden
Be to them on that Day,—

'Himal' is the most load one can carry. And Allah says, how horrible is the load the people are going to carry on the last day. In the world, there is a certain amount of weight a person can carry before he falls under it and is crushed. But in the Akhirah, after he is crushed with the burden he will be brought back to life, and made to carry the burden again and crushed again and it will go on. People in hell are neither living nor dead.

102. The Day when the Trumpet will be sounded: that Day, We shall gather the sinful, Blear-eyed (with terror).

'zurqaa' describes the color of the eye, (blue). Terrified; they can see 'death'

103. In whispers will they consult each other: "Ye tarried not longer than ten (Days);
They whisper among each other in terror wondering how long they were out with death. And the answer being only 10 ten days.
104. We know best what they will say, when their leader most eminent in Conduct Will say: "Ye tarried not longer than a day!"

The most wrong answer on that Day ['we have lived only one day'] will come from the one who is the most highest in position and intelligence on earth.
This shows that the one who has the highest position on earth (and being arrogant about it) will be the lowest on the last Day.

105. They ask thee concerning the Mountains: say, "My Lord Will uproot them and scatter them as dust;

فَيَذْرَخُونَا ضَفْصًا (١٦٥)

106. "He will leave them as plains smooth and level;
Description in Arabic of 'endless desert.' Sand - smooth and level, rows and rows of it..

لاَ تَرَى فِيهَا عَوجَا وَلَا أَمِتاً (١٦٦)

107. "Nothing crooked or curved wilt thou see in their place."
The path will be completely flat, no crookedness or anything to mar its smoothness.

بيَتُحَبَّ يِبْعَشُونَ الْدِّيَابِرَ لاَ عَوجٌ لَهُ وَخَسَعَ الأَسْوَاتُ
للّ،ْ خِطَّةً مِّنَ فَلَا تَشْمَعَنَّ إِلَّا هُمْشَمَعًا (١٦٧)

108. On that Day will they follow the Caller (straight): no crookedness (Can they show) him: all sounds shall humble themselves in the Presence of
(God) Most Gracious: Nothing shall thou hear But the tramp of their feet (As they march).

People are everywhere and they are all going to march straight (with no turning even by one person will be taken) to the Arafat. All of the sounds before the Lord will be ultimately frightened. 'Khashat' also means, overwhelmed. 'Hams' means the low sounds of footsteps.

109. On that Day shall no intercession avail except for those for whom permission has been granted by (God) Most Gracious and whose word is acceptable to Him. 'Shafa.a.' - intercession. All those 'connections' people have to get close to Allah will be of no benefit to them. Except, for those whom Allah gives permission. Allowing someone to speak on that Day is an incredible mercy, and allowing someone to intercede and speak on behalf of other is a HUGE mercy of the Ar-Rahman. And Allah will be pleased with what that person has to say. Two messages here:
1) Allah will be pleased with what the Messenger (salla alahi wasallam) has to say.
2) He will be pleased only if he (Messenger) is the one who is speaking, anybody else speaking he won't be happy.

110. He knows what (appears to His creatures as) before Or after or behind them: But they shall not encompass it With their knowledge. Allah knows the entire past, and the whole future. On top of that, He knows about you personally, even things you don't remember yourself. (Like the complete conversation you had with someone yesterday, or where you kept your keys this morning. Allah doesn't even leave one word)
111. (All) faces shall be humbled Before (Him)—the Living, The Self-Subsisting, Eternal: Hopeless indeed will be The man that carries Iniquity (on his back).

Faces are going to be hung low in shame before Allah. 'khaba' - humiliated, downtrodden. The people will be 'khaba' on that day even if they carry a single mistake of their life.

112. But he who works deeds of righteousness, and has faith, will have no fear of harm Nor of any curtailment (Of what is his due).

'As saalihat' - few good deeds; the addition of 'min' before it means, whoever did any of those few good deeds. "Hadma" - not enough good deeds.

Sincere Iman and some goodness - ticket to Jannah.

113. Thus have We sent this Down—an Arabic Qur-ān— And explained therein in detail Some of the warnings, in order that they may fear God, or that it may cause their remembrance (of Him).

'Sarrafna fihi" - Allah is giving warning in multiple ways, about Hell fire, punishment, new way every time. So, that people may take heed and protect themselves and feel rejuvenated.
114. High above all is God, The King, the Truth! Be not in haste
With the Qur-ān before its revelation to thee Is completed, but say,
"O my Lord! advance me in knowledge."

Prophet (alahi wasallam) is warned that don't rush to the Quran until it's
decreed to you. (Musa (as)'s mistake) because Allah is going to reveal it at
the right time, when people need to hear the right thing. On the right
occasion.

"Rabbi zidni ilma" is not about increasing knowledge, it's about making 'me'
better through the means of knowledge. Because, we learn a LOT, but is
that knowledge is making me a better person?

115. We had already, beforehand, taken the covenant of Adam, But he
forgot: and We found
on his part no firm resolve.

There are two translations for the latter part of the Ayah
1) Adam (alahi salam) wasn't committed to the religion, no firm resolve of faith
2) Adam (as) didn't have the resolve (intention) to commit sin, he forgot! It was a
lapse. (and ate from that tree) [So, Allah is saying mistakes and He is merciful]

So, the way you read the quran also makes a difference.
Adam had commitment to Allah, the next Ayah honors him

116. When We said to the angels, "Prostrate yourselves to Adam",
They prostrated themselves, but not Iblīs: he refused.
117. Then We said: "O Adam! Verily, this is an enemy to thee and thy wife: So let him not get you both out of the Garden, so that thou art landed in misery."

Satan is close even at their vicinity. Satan is an enemy to Adam and his wife too, but Allah addresses Adam and then his wife through him. Because as Adam (alahi salam) is the head of the house, Allah wants him to be a teacher and teach his household. Adam (as) here is supposed to teach his wife about Satan and staying protected from him.

Satan's waswasa to men are different are different from the waswasa to women.
'tashqa' - exhausted. Adam (as) is told not to let Satan get him out of Jannah or else he will be exhausted. The world is full of exhausting work.

118. "There is therein (enough provision) for thee not to go hungry nor to go naked,
[Adam (as) is not going to be poor. One of the joys of Jannah is the clothing. And one of the signs that Adam (as) is not of Jannah was that his clothes were removed]
Modesty in the Quran is a big subject, and not only about Hijab.

119. "Nor to suffer from thirst, Nor from the sun's heat."
120. But Satan whispered evil to him: he said, "O Adam! Shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"

Satan whispered to Adam (as) multiple times. Enticing him with the 'Fountain of youth' and going on about how Adam (as) is going to get old and showing the way to 'permanent residence'.

121. In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden. Thus did Adam disobey His Lord, and allow himself to be seduced.

Here, Allah didn't say 'Adam and his wife', here Allah mentioned them together because once the teaching is done, they are both equally responsible.

'Sawaat' - ugliness. Allah calls nudity, spiritual ugliness. 'Gawa' - to be way off path.

[The comparative perspective of Islam and Christianity. The word 'evil' is derived from 'Eve', and she was evil because Christians believe it was her who made Adam (as) do whatever they did. But in Quran, they are both equally responsible. But who has the upper hand in the house? Adam. So, isn't it him who is supposed to be blamed alone if at all]

122. But his Lord chose him (For His Grace): He turned To him, and gave him guidance. 'Summa' here indicates after sometime. [Adam (as) lived in that state for a while with guilt]

'Ijtiba' is used in Arabic when you chose somebody because you see good in him.
123. He said: "Get ye down. Both of you,—all together, from the Garden, with enmity One to another: but if, As is sure, there comes to you Guidance from Me, whosoever follows My guidance, will not Lose his way, nor fall into misery.

وَمَنْ أَخْرَجَ عَنْ ذَكْرِي فَإِنَّ لَهُ مَعِيشَةٌ ضَرْبًا وَنَخْشَرَهُ

124. "But whosoever turns away (deliberately) from My Message, verily for him is a life narrowed (very tight) down, and We shall raise him up blind on the Day Of Judgment."

"Danka" - very tight. The people who deliberately turn away from Allah will have a very narrowed down life, will be on anti-depressants, will get nightmares, will listen to blasting music so that they don't have to think of their problems, take drugs so that they can escape from life.

قَالَ رَبِّ لَمْ حَقَّرْتَ لَنَحْتَ أَعْمَانَ وَقَدْ كُنْتُ بِصُيُرَأ

125. He will say: "O my Lord! Why have you raised me up blind, while I had Sight (before)?"

قَالَ كَذَلِكَ أَدْنَىَ عَيْنَا فَقَسِيمَتَهَا وَكَذَلِكَ أَلْيَوْمَ فَسَنَنَ

126. (God) will say: "Thus Didst thou, when Our Signs Came unto thee, disregard Them: so wilt thou, This day, be disregarded."

On judgment Day the ignorant people will be raised blind because when Quran came to them in life they didn't see it, nor gave it any preference, they forgot about them. Just like that, on Judgement Day they will be forgotten.
127. And thus do We recompense Him who transgresses beyond bounds (people who go way overboard with things, sports, sleep, laziness, movies, etc. etc.) And believes not in the Signs of his Lord: and the Penalty Of the Hereafter is far more Grievous and more enduring.

128. Is it not a warning to such men (to call to mind) How many generations before them We destroyed, in whose haunts They (now) move? Verily, In this are Signs for men endued with understanding. Allah's punishment can come anytime, even when you are hanging out in a perfectly safe mall.

129. Had it not been for a Word that went forth before from thy Lord, (Their punishment) must necessarily have come; but there is a term appointed (for respite).

'Lizum' means to stick. Had the Hour not been appointed, the punishment would have slapped on them immediately.

'Mussamma' - lot of names. Day of Judgement has lots of names.
130. Therefore be patient with what they say, and celebrate (constantly) The praises of thy Lord, before the rising of the sun, And before its setting; Yea, celebrate them for part of the hours of the night, and at the sides of the day: that thou may have (spiritual) joy.

The five prayers, along with the tajajjud and Ishraq and voluntary prayer (not during the forbidden hours).

Allah gave Prophet (saw) was given 8 times of prayer, three of which are not compulsory for Muslims. And these prayers are not for Allah, it’s so that the Prophet (saw) can be happy. [Like Musa (as) whose happiest moment was talking to Allah. Muhammed (saw) can talk to Allah every few hours] [Conversation at the beginning and the end of the Surah is the same]

131. Nor strain thine eyes in longing for the things We have given For enjoyment to parties, Of them, the splendor Of the life of this world, Through which We test them: But the provision of thy Lord Is better and more enduring.

‘Azwaj’ - groups, categories of people that depend on one other to keep themselves in power. Eg: the corrupt military group will keep the corrupt government in power.

So Allah says, not too long and stretch our eyes to those who have hooked up to this world and its glitter and glamour.
132. Enjoin prayer on thy people, And be constant therein. We ask thee not to provide Sustenance: We provide it for thee. But the (fruit of) The Hereafter is for Righteousness.

Now, Prophet (saw) is being said to teach his family the obligatory prayers. [Three situations have occurred like this now in this Surah; 1) Adam (as) was to teach his wife about Satan 2) Musa (as) said to his family, 'you wait here, I'll go for the light (guidance)' 3) Now, it's the messenger (saw). These highlight the important duties of the head of the houses]

-- And while doing, guiding the family, they have to be patient. And it's for their own good. Allah doesn't get anything from it.

133. "They say: "Why does he not bring us a Sign from His Lord?" Has not A Clear Sign come to them of all that was In the former Books of revelation?

134. And if We had inflicted on them a penalty before this, they would have said: "Our Lord! If only Thou had sent us an apostle, we should certainly have followed Thy Signs before we were humbled and put to shame."

'khizi' - to lose respect in the sight of other 'zulla' - to lose power, to be subdued.
135. Say: "Each one (of us) is waiting; wait ye, therefore, and soon shall ye know who it is that is on the straight and even way, and who it is that has received guidance."

To those who are sitting and procrastinating they are asked to keep doing so and they will soon see the people of the middle straight path.

'sawa' - equidistant from both extremes, middle. That is Islam.