Surah al Shu`araa (the Poets)

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As this surah begins, ALLAH will give us signs to ponder over, which will be a reflection on creation, and then lessons about nations starting with Musa, Ibraheem, Nuh and others. The point of bringing up all these different lessons was to show that Quran wasn’t enough for the disbelievers. They wanted something else in addition to it. ALLAH makes mention of different stories in this surah of the nations who were destroyed for the same
way of thinking and in these stories of these destroyed nations is a crystal clear sign for these disbelievers.

**Ayah 1**

Muhsin Khan

Ta-Sin-Mim. [These letters are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings.]

الشُّعَرَاءُ [as–shu’ara’u] which is the name of the surah literally means poets. Some surahs were given names specifically by the Prophet صلّى الله عليه و سلّم and others weren’t and the companions رضي الله عنهم came up with their own names that they thought some of the surahs should be called. The names that were given to the surahs were usually coined due to the main theme of that particular surah.

Surah’s that begin with the letter ط usually tend to make mention of عليه السلام and the snake.
تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

Muhsin Khan

These are the Verses of the manifest Book [this Quran, which was promised by Allah in the Taurat (Torah) and the Injeel (Gospel), makes things clear].

الْكِتَابُ [al–kitaabu] is something that is written, carved, etched.

When ALLAH uses the word كتاب [kitaabun] the people hearing the Quran don’t see a book in front of them. However, ALLAH is letting them know by using this speech that it is being read from an original book that is with ALLAH. That is why the demonstrative pronoun تِلْكَ [til’ka] is used, meaning ‘that/those’ for something that is far as opposed to using the demonstrative pronoun هَذِهِ [ha–theehee] meaning ‘this/these’ for something close or near.
Ayah 3

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلََّّ يَكُونُوا مُؤْمِنِينَ

Muhsin Khan

It may be that you (O Muhammad SAW) are going to kill yourself with grief, that they do not become believers [in your Risalah (Messengership) and in your Message of Islamic Monotheism].

بَاخِعٌ [baakhi’u3n] comes from the verb بَخَعَ [bakha’a3] which is ‘to grieve/rage to the point where you consume yourself’. You’re so overwhelmed with depression or anger that it paralyzes you and kills you.

ALLAH here is telling His Messenger صلى الله عليه و سلّم not to worry if they don’t believe. The Quran has been sent down with crystal clear miraculous signs that are sufficient as a convincing argument to the validity of Islaam. The Messenger صلى الله عليه و سلّم is not to think He could have done more etc. Sometimes nothing will be good enough for those who are bent on their disbelief.
Ayah 4

إن نَّشَا نَّزِّلْ عَلَيْهِم مَّن السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

Muhsin Khan
If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.

خَاضِعِينَ [khaadhi’eena] comes from the verb خَضَعَ [khadha’a3] which means ‘to be humble, modest respectful’.

Ayah 5

وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ الرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ

Muhsin Khan
And never comes there unto them a Reminder as a recent revelation from the Most Beneficent (Allah), but they turn away therefrom.
ALLAH sent down revelation which is the same belief system; however HE sent new arguments to these types of people to show the validity of the Quran. The conclusion in terms of belief is the same as any other revelation but ALLAH has offered a whole new set of arguments that are fresh to their ears in order for them to learn this simple lesson.

مُعْرِضِينَ [mu3’ridheena] comes from the verb أَعْرَضَ [a3’radha] which means ‘to turn away and ignore deliberately’.

Ayah 6

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنبَاءُ مَا كَانُوا يَسْتَهْزِئُونَ

[yas’ta’zi’oona] comes from the verb إِسْتَأْزَأَ [is’ta’za’a] which means ‘to mock and ridicule’.

Muhsin Khan
So they have indeed denied (the truth - this Quran), then the news of what they mocked at, will come to them.
Ayah 7

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ

Do they not observe the earth, how much of every good kind We cause to grow therein?

The disbelievers are saying for ALLAH to show them something so they will believe. ALLAH is saying here haven’t they looked at the earth? They are asking for something new, however there are signs all around them and they choose to disbelieve.

Ayah 8

إِنَّ فِي ذَلِكَ لَيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

Verily, in this is an Ayah (proof or sign), yet most of them (polytheists, pagans, etc., who do not believe in Resurrection) are not believers.

[mu’mineena] comes from the verb آمنَ [aamana] which is ‘to believe’.

Ayah 9
And verily, your Lord! He is truly the All-Mighty, the Most Merciful.

ALLAH in this ayah is saying that HE has the authority to punish these disbelievers who continuously rebel against Him and His Messenger صلی الله عليه و سلّم; however HE keeps showing them mercy.

**Ayah 10**

And (remember) when your Lord called Musa (Moses) (saying): "Go to the people who are Zalimun (polytheists and wrong-doing)

This ayah shows those who are listening to it the relation of the story of Musa صلی الله عليه و سلّم to the Prophet صلی الله عليه و سلّم in terms of dealing with oppressive and rebellious people.
Ayah 11

قَوْمَ فِرْعَوْنَ أَلََّ يَتَقُونَ

*Muhsin Khan*

The people of Fir'aun (Pharaoh). Will they not fear Allah and become righteous?

Ayah 12

قَالَ رَبِّ إِنِّي أَخَافُ أَن يُكَذِّبُونِ

*Muhsin Khan*

He said: "My Lord! Verily, I fear that they will belie me,
[yu’kath-thiboona] comes from the verb [kath-thaba] which means ‘to accuse someone of lying’.
This verb has slight variations in translation according to the context it is used in.

Ayah 13

وَيَضِيقُ صَدْرِي وَلَا يَنطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىَٰ هَارُونَ

Muhsin Khan
"And my breast straitens, and my tongue expresses not well. So send for Harun (Aaron) (to come along with me).

[ya’dheequ] comes from the verb [dhaaq] which means ‘to be tight/narrow’. From this verb we get the noun [dheequ] which means ‘tight/narrow’. It can also be used for bankruptcy
because someone’s financial situation is tight and constricted.

[yan’taliq] comes from the verb [in’talaqa] which means ‘to march forward’.

Here Musa عليه السلام is saying that when he gets angry his chest becomes tight and he can’t speak because of being so angry. On top of that he has a stutter so this would make speaking for him much more difficult. This is why he asked ALLAH to send Haroon عليه السلام with him. Haroon عليه السلام knew his importance in the role of helping Musa عليه السلام convey the message of ALLAH.

Ayah 14

وَلَهُمْ عَلَيَّ ذَنبٌ فَأَخَافُ أَن يَقْتُلُونِ

"And they have a charge of crime against me, and I fear they will kill me."
[than’bun] is a sin that you’re embarrassed about. Its plural is [thunoobun]. It may not be in of itself evil but the consequences of it are no good. Like when Musa عليه السلام punched that person. It may have been justifiable to punch him but the consequence of that action wasn’t good.

[say-yi’atun] is an act that is evil in of itself and is used for big sins. Its plural is [say-yi’aatun]. Musa عليه السلام is mentioning this sin to ALLAH because ALLAH is commanding him to go to firaun and he is scared they will kill him over it. To which ALLAH responds in the next ayah saying not to worry and that they won’t kill him.

Ayah 15

قَالَ كَلَّّ فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُم مُّسْتَمِعُونَ

Muhsin Khan
Allah said: "Nay! Go you both with Our Signs. Verily! We shall be with you, listening.

By using the word َّلَكَ [kal-laa] meaning ‘no! not at all!’ ALLAH is telling Musa عليه السلام not to worry about them lying against him, about his chest getting tight, his tongue getting tied, about the crime the have against him.
It’s very beautiful to see that Musa عليه السلام is concerned first with them lying against him. This means that he is concerned about ALLAH’s message first and foremost. He mentions his concern about them killing him at the bottom of the list subhanallah!

مُسْتَمِعُونَ [mus’ta’mi’oo3na] comes from the verb استمع [is’tama’a3] which means ‘to listen very closely’. The fact that ALLAH listened to this conversation very closely highlights the fact that we need to pay close attention to this story and listen to it very closely as well.

Ayah 16
And when you both come to Fir'aun (Pharaoh), say: 'We are the Messengers of the Lord of the 'Alamin (mankind, jinns and all that exists),

أَتَىٰ [ataa] which means ‘to come’. This verb is used when someone is coming casually, as opposed to the verb جَاءَ [jaa’a] which is ‘to come’ but with something grand, or tough. Using the verb أَتَىٰ to command Musa and Haroon عليهما السلام, ALLAH is telling them to stroll up to firaun casually to make light of the intense situation that is would otherwise be.

So allow the Children of Israel to go with us.'

"And when you both come to Fir'aun (Pharaoh), say: 'We are the Messengers of the Lord of the 'Alamin (mankind, jinns and all that exists),
Musa and Haroon عليهما السلام are telling Firaun in his castle to send all his free labourers that he has under his control with them. How could anyone get away with talking like this to a tyrannical ruler except by the permission and aid of ALLAH?

It’s amazing to notice the transitions ALLAH makes while telling a story. In the previous ayah Musa and Haroon عليهما السلام were on a mountain, now they are in a castle. In the film industry they call this cut scene. ALLAH didn’t need explain every single little detail while telling the story [i.e. Musa and Haroon descended down the mountain etc...].

**Ayah 18**

قَالَ آلِمُ نُرِيَّكَ فِينَا وَلِيُدَا وَلِبَشَّتُ فِينَا مِنْ عُمُرِكَ سِنِينَ
[Fir'aun (Pharaoh)] said [to Musa (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.

Musa (عليه السلام) came to fir’aun with two demands. The first of them was that he is to be accepted as a messenger, and the second, to free Bani Is’raa’eel. Fir’aun’s response to those two demands was so completely off topic in order to undermine what Musa (عليه السلام) had to say and make him feel bad. This kind of logic fir’aun is using is intended to manipulate emotions.

لَبِثْتَ [labith’ta] comes from the verb لَبِثَ [labitha] which means ‘to stay somewhere for a long time’.

Ayah 19

وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنتَ مِنَ الْكَافِرِينَ
"And you did your deed, which you did (i.e. the crime of killing a man). And you are one of the ingrates."

الكافرين [al-kaafireena] is the plural of the word كافر [kaafirun] which literally means someone who buries something and covers it up, like a farmer buries a seed in the ground. This is used to mean disbelievers who deny revelation or used for someone who denies someone’s favour on them, which would make them ungrateful.

Ayah 20

قال فعلته إذًا وأنا من الضالين

Muhsin Khan
Musa (Moses) said: "I did it then, when I was an ignorant (as regards my Lord and His Message).

الضالين [adh–dhaal–leena] is the plural of the word ضال [dhaal–lun] which means someone who is lost.
Ayah 21

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

"So I fled from you when I feared you. But my Lord has granted me Hukman (i.e. religious knowledge, right judgement of the affairs and Prophethood), and appointed me as one of the Messengers.

Here Musa عليه السلام uses the plural مِنكُمْ [min’kum] meaning ‘from you’ when talking to fir’aun. This is because Musa عليه السلام wasn’t just addressing fir’aun when talking about fleeing for his life out of fear, he was talking to all those present that he knew conspired to have him killed.

Ayah 22

وَتَلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَدتَ بِنِي إِسْرَائِيلَ

"And this is the past favour with which you reproach me, that you have enslaved the Children of Israel."
[ta’mun-nuhaa] comes from the verb مَنَّ [man-na] which means here ‘to do someone a favour, bring it up, and make them feel bad about it’. This favour Musa عليه السلام is that of fir’aun raising him and taking care of him in his palace. Musa عليه السلام shows sarcasm to fir’aun saying that this favour you did for me has given you the entitlement to enslave an entire nation?

**Ayah 23**

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ

*Muhsin Khan*

Fir'aun (Pharaoh) said: "And what is the Lord of the 'Alamin (mankind, jinns and all that exists)?"

Notice here fir’aun uses the particle مَا [maa] meaning what, when referring to ALLAH. مَنَّ [man] should have been used as مَا is used for non-intelligent things and مَنْ is used for intelligent beings [i.e. Human beings]. Notice also how fir’aun doesn’t respond to what Musa عليه السلام just said regarding him enslaving Bani Israa’eeel. He tries to scramble and change the
topic about asking, “What” is this master of all nations you are rambling on about.

Ayah 24

قالَ رَبُّ السَّمَاوَاتِ وَالَْْرْضِ وَمَا بَيْنَهُمَا إِن كُنتُم مُّوقِينِ

Musa (Moses) said: "Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."

Musa ﷺ doesn’t let fir’aun’s attitude towards ALLAH get to him and take him off the course of his mission. He begins to talk about ALLAH and stay focused. He mentions that ALLAH is the master of the earth and skies. Mentioning this is a good tactic on the side of Musa ﷺ as the Fir’aa’i’nah [The Pharaoh’s] believed they were descendants of the sun god on earth.

مُوقِينَ [moo’qineena] stems from the word يَقِيْنَ [ya’qeenun] which means certainty, to be absolutely unwaveringly sure about something, like everyone is certain that they will eventually die. This is why ALLAH referred to one of the names of death as يَقِيْنَ in the Quran.
At this point fir'aun is seeing that Musa’s words are beginning to have an effect on his entourage. If these people in fact believed with all certainty that fir’aun was god as he claimed they for sure would have spoke up against Musa, attacked him, or even killed him. However, we don’t find them doing anything except observing the conversation. They have been under the thumb of fir’aun, the tyrant, for so long, so perhaps they are enjoying that finally someone has the courage to stand up to fir’aun and give him and taste of his own medicine.

Musa (Moses) said: "Your Lord and the Lord of your ancient fathers!"
Musa عليه السلام just keeps talking about ALLAH and paying no attention to fir’aun trying to get the attention of his followers. Musa عليه السلام doesn’t just say that ALLAH is fir’aun’s master; he says that ALLAH is the master of the oldest and ancient forefathers of fir’aun.

**Ayah 27**

قَالَ إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ

*Muhsin Khan*

Fir’aun (Pharaoh) said: "Verily, your Messenger who has been sent to you is a madman!"

مَجْنُونٌ [maj’noonun] literally means for something to be covered or hidden. This word is used for someone who is insane or possessed by a Jinn. Fir’uan again is trying to steer the conversation in a different direction, however Musa عليه السلام follows this statement of fir’aun’s by continuing to mention ALLAH and paying no attention to his pointless, weak insults.
Ayah 28

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِن كُنتُمْ تَعْقِلُونَ

Muhsin Khan

Musa (Moses) said: "Lord of the east and the west, and all that is between them, if you did but understand!"

Ayah 29

قَالَ لَئِنِ اتَّخَذْتُ إِلَٰهًا غَيْرِي لََْجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ

Muhsin Khan

Fir'aun (Pharaoh) said: "If you choose an ilah (god) other than me, I will certainly put you among the prisoners."

Fir’aun threatens Musa عليه السلام with imprisonment which shows that Musa عليه السلام is winning this argument and fir’aun is getting embarrassed and frustrated.

مَسْجُونِينَ [mas’jooneena] means those who are imprisoned/prisoners. It comes from the verb سَجَنَ [sajana].

Ayah 30

قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ

Muhsin Khan

Musa (Moses) said: "Even if I bring you something manifest (and convincing)?"
[ji’tuka] comes from the verb [jaa’a] which is to come with something grand/big. Here Musa عليه السلام is saying he will come to fir’aun with something huge, which is an ayah from ALLAH, the staff turning into a snake and his hand becoming gleaming white. [ata] is to come casually and with nothing grand, or big, no important news etc.

Ayah 31

قَالَ فَأْتِ بِهِ إِن كُنتَ مِنَ الصَّادِقِينَ

Muhsin Khan

Fir’aun (Pharaoh) said: "Bring it forth then, if you are of the truthful!"

Look how fir’aun uses the verb [fa’ti] coming from the verb [ata] that we discussed in the previous ayah. Musa عليه السلام just said that he was going to come with something huge which is implied in the verb [jaa’a] and then fir’aun says “come!” [fa’ti] as if to say, come with your insignificant thing, you have nothing to bring. This subtle use of verbs captures so much mashaa ALLAH.
Ayah 32

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

So [Musa (Moses)] threw his stick, and behold, it was a serpent, manifest.

ثُعْبَانُ [thu3’baanun] is a snake that is very big. Its plural is ثَعَابِيُّ [tha’aa3beenu]. حَيْئَةٌ [hay’atun] is a snake with large fangs. حَيْئَاتٌ [hay’aatun] is the plural. The staff turned into a huge snake with big fangs. The use of the word حَيْئَةٌ wasn’t used in this ayah but it was used in surah Taha so we know that the qualities of this snake were its enormous size and that it had big fangs from gathering between the two surah’s.

Ayah 33

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءٌ لِلنَّاظِرِينَ

And he drew out his hand, and behold, it was white to all beholders!
[lin-naathireena] comes from the verb [nathara] which means ‘to stare at something’. [naathiroona] is the original word and is the plural of [naathirun].

Ayah 34

[Fir'aun (Pharaoh)] said to the chiefs around him: "Verily! This is indeed a well-versed sorcerer.

[al-mala’u] is an entourage, a group of elite people. This word comes from the verb [mala’a] which is to fill something up. [al-mala’u] used to literally fill up the courtyard of the king and this is why the word was used in this way.

Ayah 35

"He wants to drive you out of your land by his sorcery, then what is it your counsel, and what do you command?"
Fir’aun is now trying to rally those around him against Musa عليه السلام by saying that Musa عليه السلام wants to drive them out of their land. If fir’aun would have said this is his land etc. this would made it all about him and he could risk losing their already dwindling loyalty. Fir’aun ends by asking them their opinion on what they should do in this matter. This is something fir’aun would never have done previously, but due to these circumstances, he is left with absolutely no choice. This had to be a sense of empowerment to those around him as they had been under his thumb without a say for ALLAH knows how long.

Ayah 36

قَالُوا أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ

They said: "Put him off and his brother (for a while), and send callers to the cities

[ar'jih] comes from the verb [ar'jaha] which means to grab something with your teeth and not let
go and to shake it/rattle it, your not chewing it or killing it, your just holding on to it and shaking it up.
It also means to delay something. So, this thing you have in your teeth, you are delaying eating it.
In the context of this ayah this means to let Musa عليه السلام go but keep a close eye on him and try to create propaganda against him.

알ْمَدَايِنَ [al-ma’daa’ini] is the plural of مَدِينَة [madeenatun] which means city. Another plural is مُدُنَ [mudunun].

حَاشِرِينَ [haashireena] recruiters, those who heard and gather. This word comes from the verb حَشَرَ [hashara] which means ‘to herd’.

Ayah 37

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ
Muhsin Khan
"To bring up to you every well-versed sorcerer."
These people advising fir’aun about sending recruiters to gather magicians say that this task of gathering them together and assembling an all-star team of sorcerers is an easy thing. We know they think this is an easy thing to bring them because of the use of the verb يَأْتُوكَ [ya’tooka] coming from the verb آتى.

سَاحِرٌ [saahirun] is a magician/sorcerer. Its hyperbolized form is سَحَّار [sah–haarun] which is an expert magician, someone who is very knowledgeable in magic and has been doing it for years, over and over.

**Ayah 38**

فَجُمِعَ السَّحَرَةُ لِمِيْقَاتٍ يُومٍ مَّعْلُومٍ

*Muhsin Khan*

So the sorcerers were assembled at a fixed time on a day appointed.

مِيْقَاتٍ [meeqaatun] comes from the word وَقْتَ [waq’tun]. مِيْقَاتٍ means a time or place of meeting. The day being referred to in this ayah is yawmuz–zina which is the day that fir’aun wanted to gather all the
magicians to take out Musa عليه السلام. This day was mention in surah Taha. Here is it just mentioned as a known day.

**Ayah 39**

وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ

Muhsin Khan

And it was said to the people: "Are you (too) going to assemble?

The soldiers fir’auñ went around door to door making sure that people were going to come to this event between Musa عليه السلام and the magicians. In the meantime Musa عليه السلام has been spreading his message amongst the people. This is why these soldiers were commanded to make sure that everyone came to this event. Fir’aun wanted to make sure that everyone witnessed the destruction of Musa عليه السلام to put an end to his message spreading amongst the people.
Ayah 40

"That we may follow the sorcerers [who were on Fir'aun's (Pharaoh) religion of disbelief] if they are the winners." — Muhsin Khan

People started to say that if the magicians were victorious and defeat Musa عليه السلام they would follow the magicians and leave off following Musa عليه السلام and even Fir’aun.

One has to keep in mind that Fir’aun was publicly embarrassed and now there is a massive campaign marketing the magicians. The magicians are marketed as the heroes of the nation against this national threat in Musa عليه السلام. So, the people are starting to lose interest in following Fir’aun because of this.

The magicians caught wind of this and realized that they are so influential and are very valuable to the nation. The magicians began to talk amongst themselves and realized that this is a perfect time to get rich and approach Fir’aun for money and riches.
because fir’aun has marketed them so much and the
even is drawing near, and they are priceless to him
right now as they are supposed to save the nation.

Ayah 41

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّ لَنَا لََْجْرًا إِن كُنَّا نَحْنُ
الْغَالِبِينَ

Muhsin Khan
So when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?"

Notice the verb جاءّ again. The magicians came in strength, with something big to talk about.
The magicians ask fir’aun if they were going to get paid for this task they are about to embark upon.
However, they didn’t just stop there, they basically said to him that if they weren’t going to get paid they wouldn’t be so motivated to work as hard but if they knew they were going to get paid they would be extra motivated to win. This normally wouldn’t fly with
fir’aun and he would have them executed, but due to the position he is in, he has to comply with their demands.

Ayah 42

قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ الْمُقَرَّبِينَ

He said: "Yes, and you shall then verily be of those brought near (to myself)."

People usually have two types of desires, money and power. These magicians have expressed their desire for money and riches to fir’aun and haven’t yet expressed any desire for power. The people have already begun talking about following the magicians, so, before they develop this new found desire for power, fir’aun wisely says that he will make them of those who are close to him. This still ensures that fir’aun will retain power and that they will be content with just being close to fir’aun and not being on the throne for themselves. So, fir’aun offers them positions
close to him in anticipation of them perhaps becoming power hungry later.

[al-muqar-rabena] comes from the verb [qar-raba] which is to bring someone or something close. [al-muqar-raboona] are those who are bought near.

**Ayah 43**

قمَّۡلَ لَهُمَا مُوسَىَا أَلْقَوْا مَا أَنْتُمُ مُّلْقُونَ

Musa (Moses) said to them: "Throw what you are going to throw!"

[al-qoo] comes from the verb [al-qa] which is ‘to throw’.

The event has now begun.

**Ayah 44**

فَأَلْقَوْا حِبَالَهُمَا وَعِصَيْهَا وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ

Muhsin Khan
So they threw their ropes and their sticks, and said: "By the might of Fir‘aun (Pharaoh), it is we who will certainly win!"

Fir‘aun had realized that people were entertaining the idea of following the magicians and realized the magicians might develop a thirst for power so he instructed them after agreeing to give them money and positions to beat Musa عليه السلام and at the same time to make him look good. This is why the magicians threw their ropes and sticks in the name of fir‘aun. If they would have won, the honour, respect, and fear would have been reinstalled in the hearts of the nation for fir‘aun.

**Ayah 45**

Then Musa (Moses) threw his stick, and behold, it swallowed up all the falsehoods which they showed!

Muhsin Khan

[tal’qafu] comes from the verb [laqifa] which is to swallow something quickly.
لَقِفَ also means for food to disappear in the mouth quickly.
This verb is usually used for a snake that grabs its food quickly and swallows it or a wild animal that takes its prey out in one bite, like a gator eating a duck or a shark eating a seal.
This verb can also be used if someone falls into a well. It is as if the earth swallowed them up quickly.

**Ayah 46**

فَأُلْقَيْنِ السَّحْرَةُ سَاجِدِينَ

_Muhsin Khan_

And the sorcerers fell down prostrate.

When the magicians saw this, they were thrown down into prostration.
Musa عليه السلام threw his staff by the command of ALLAH, and the magicians were thrown down into prostration due to that.

[sajideena] comes from the verb سَجَدَ [sajada] which means to prostrate.
They couldn’t help themselves from falling down in prostration because they knew that what Musa عليه السلام did, wasn’t magic. They knew magic better than anyone amongst the people and they knew that this was a miracle from ALLAH.

**Ayah 47**

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ

Saying: "We believe in the Lord of the 'Alamin (mankind, jinns and all that exists).

The magicians proclaim their belief in ALLAH and use the word Rabb. Fir’aun is baffled at this point and thinks they are talking about him.

**Ayah 48**

رَبِّ مُوسَىَٰ وَهَارُونَ

"The Lord of Musa (Moses) and Harun (Aaron)."
The magicians clarify to fir‘aun that they aren’t talking about him; rather they are talking about ALLAH, the Master of Musa and Haaroon.

Ayah 49

[Fir‘aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."

Ayah 50

They said: "No harm! Surely, to our Lord (Allah) we are to return; despite fir‘auns threat to torture and kill them they remain firm on their new found belief in ALLAH.

[la dhayra] no harm, no problem.
Ayah 51

"Verily! We really hope that our Lord will forgive us our sins, as we are the first of the believers [in Musa (Moses) and in the Monotheism which he has brought from Allah]."

Ayah 52

And We inspired Musa (Moses), saying: "Take away My slaves by night, verily, you will be pursued."

[as’ri] is a command from the verb [as’ra] which means ‘to take by night’.

While fir’aun was busy executing the magicians and cleaning up his in house problem, ALLAH revealed to Musa عليه السلام to take baani israa’eel by night and ensured them they will be followed for sure by fir’aun so they need to move quickly.
Ayah 53

Then Fir'au'n (Pharaoh) sent callers to (all) the cities.

Ayah 54

(Saying): "Verily! These indeed are but a small band.

[shir’mathatun] is used for a small group of people that have no power.

[qaleeloon] is the plural of قليل [qaleelun] however, this is the plural that shows the minimum amount. In Arabic its called جمع الـقـليل [jam’u3 al–qil–lati]. Fir’aun used this to try and say they are just a small tiny insignificant group of people to justify his attempted genocide of hundreds of thousands of people.

[thiyaabun shiraathimu] means clothes that are old, ripped, worn, torn, useless etc. So, Fir’aun
used the word شِرْذِمَة to say they are making the nation dirty and the nation needs to be rid of them.

**Ayah 55**

`وَإِنَّهُمْ لَنَا لَغَائِظُونَ`

*Muhsin Khan*

"And verily, they have done what has enraged us;"

This ayah can be understood in a couple of ways. The first way, is that fir’uan is angry with Musa عليه السلام and those with him and he and his army are trying to instil that similar hatred for Musa عليه السلام and his follows in the masses of the people. Secondly, it could be understood that Musa عليه السلام and his followers are angry with fir’aun so that is why they need to be executed in the eyes of fir’aun.

**Ayah 56**

`وَإِنَّا لَجَمِيعٌ حَاذِرُونَ`

*Muhsin Khan*

"But we are host all assembled, amply fore-warned."
those who are watchful and cautious.

[hitharun] is used for when someone is cautious and watchful for fear of a presumed threat.

**Ayah 57**

So, We expelled them from gardens and springs,

Allah bought Fir’aun and his army out from their lush gardens, springs, and good living and had them pursue Musa not knowing what was waiting in store for them.

**Ayah 58**

Treasures, and every kind of honourable place.

[kunoozun] is treasure. Its singular is [kan’zun].
Ayah 59

كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ
Muhsin Khan
Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them.

أَوْرَثَ
[aw’ratha] which means to cause to inherit. From this verb we get [waritha] to inherit, and [wiraathatun] inheritance.

Ayah 60

فَأَتَبَعُوهُمْ مُّشْرِقِينَ
Muhsin Khan
So they pursued them at sunrise.

Fir’aun and his followers went after Musa عليه السلام and his follower as soon as the sun came up.

Ayah 61

فَلَمَّا تَرَاهَا الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَا لَمُدْرِكُونَ
Muhsin Khan
And when the two hosts saw each other, the companions of Musa (Moses) said: "We are sure to be overtaken."

مُدْرَكُونَ [mud’rikoona] means those who will be caught from behind. It stems from the verb أَدْرَكَ [ad’raka] which means to catch someone or something from behind.

Musa’s followers were terrified when they locked eyes with the army of fir’aun. They thought for sure that fir’aun and his army would get them. However, Musa عليه السلام displayed full confidence in ALLAH and reassured them that ALLAH was in fact with them.

Ayah 62

قَالَ كَلَا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

Muhsin Khan

[Musa (Moses)] said: "Nay, verily! With me is my Lord, He will guide me."

Here Musa عليه السلام is reassuring his followers that ALLAH is with them and not to fear falling in the clutches of fir’aun and his army.
Ayah 63

فَأَوْحَيَنَا إِلَى مُوسَىٰ أَنِ اضْرِب بِعَصَاكَ الْبَحْرَ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

Then We inspired Musa (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain.

فَانفَلَقَ [fan’falaq] originally إنَفَلَقَ [in’falaq] is when something cracks and splits into two equal halves.

طَوْدٌ [taw’dun] is a large, wide, tall mountain.

Ayah 64

وَأَزْلَفْنَا ثَمَّ الَّذِينَ آخَرِينَ

Then We brought near the others [Fir'aun's (Pharaoh) party] to that place.

أَزْلَفْنَا [az’laf-naa] comes from the verb أَزَلَفْ [az’laf] which is to bring something really close but not in contact.
Those people that were trailing behind from Baani Israa’eel were brought close by ALLAH so as to not get crushed by the water when it was going to come down on fir’aun and his army.

**Ayah 65**

وَأَنْجَيْنَا مُوسَىَٰ وَمَن مَّعَهُ أَجْمَعِينَ

Muhsin Khan
And We saved Musa (Moses) and all those with him.

**Ayah 66**

ثُمَّ أَغْرَقْنَا الَّذِينَ أَخْرِينَ

Muhsin Khan
Then We drowned the others.

Allah here doesn’t even make mention of fir’aun and his army. They are so insignificant in the sight of ALLAH they weren’t even worth mentioning here. The biblical version of this story says that fir’aun survived and his army perished. However, our texts in the Quran are crystal clear on this issue as we see in
ayah 65 that fir’aun and everyone with him was drowned.

Ayah 67

إِنَّ فِي ذَٰلِكَ لََيَةً وَمَا كَانَ أَكْثَرَهُمْ مُّؤْمِنِينَ

Verily! In this is indeed a sign (or a proof), yet most of them are not believers.

Ayah 68

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

And verily, your Lord! He is truly the All-Mighty, the Most Merciful.

[al-a3zeezu] The ultimate authority.

This request of the disbelievers of wanting something other than revelation has been denied. ALLAH is letting them in know in the various stories in this surah that He crushed previous nations which in of themselves were miraculous signs. For example, what happened to fir’aun and his army. ALLAH parted the
be into two gigantic mountains of water and then crushed fir‘aun. This is a sign! These disbelievers are now being told to reflect on these stories.

**Ayah 69**

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ

*Muhsin Khan*

And recite to them the story of Ibrahim (Abraham).

*naba’un* is news that wasn’t know before.

**Ayah 70**

إِذْ قَالَ لَِْبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ

*Muhsin Khan*

When he said to his father and his people: "What do you worship?"

**Ayah 71**

قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ

*Muhsin Khan*

They said: "We worship idols, and to them we are ever devoted."
Ayah 72

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ

Muhsin Khan
He said: "Do they hear you, when you call (on them)?"

The disbelievers had no response to this question.

Ayah 73

أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ

Muhsin Khan
"Or do they benefit you or do they harm (you)?"

They still had no logical response to this question as to why they are worshipping these idols.

Ayah 74

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ

Muhsin Khan
They said: "Nay, but we found our fathers doing so."

Here the disbelievers start to get angry and frustrated for lack of logical reasoning as to why they are
worshipping these idols and just say “Shut up! This is how we do things! Our forefathers worshipped these idols and so do we! That’s just how it is and except it!” There is a lesson here for us as Muslims. We have to raise thinking educated Muslims. They need to know why they are doing things. We have to teach our children with an intellectual foundation. If thought is missing, then Islaam just becomes a set of traditions and rules.

Ayah 75

قَالَ أَفَرَأَيْتُمْ مَا كُنتُمْ تَعْبُدُونَ

Muhsin Khan

He said: "Do you observe that which you have been worshipping,

Ayah 76

أَنْتُمْ وَآبَاؤُكُمُ الْأَقْدُمُونَ

Muhsin Khan

"You and your ancient fathers?
**Ayah 77**

"Verily! They are enemies to me, save the Lord of the 'Alamin (mankind, jinns and all that exists);"

This is ayah can be understood that the forefathers that left this tradition of shirk behind are an enemy to Ibraheem عليه السلام or that the idols themselves are considered by Ibraheem عليه السلام as an enemy. عدو [a3duw–wun] enemy. Its plural is عدون [a3’da’un].

**Ayah 78**

"Who has created me, and it is He Who guides me;"

**Ayah 79**

"And it is He Who feeds me and gives me to drink."
And when I am ill, it is He who cures me.

A beneficial point here is that when Ibraheem عليه السلام is talking here, he is saying that ALLAH created him, guides him, feeds him, and gives him drink, and cures him. However, when it comes to being sick, Ibraheem says he becomes sick on his own. He says it this way out of respect to ALLAH. He knows that it’s by ALLAH’s decree that he would fall ill but he doesn’t want to attribute something negative to ALLAH in any way though there would not have been anything wrong with saying that.

And Who will cause me to die, and then will bring me to life (again);
Ayah 82

وَالَّذِي أَطْمَعُ أَن يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الْذِينِ

"And Who, I hope will forgive me my faults on the Day of Recompense, (the Day of Resurrection),"

Ayah 83

رَبِّ هَبْ لِي حُكْمَةَ وَأَلْحَقْنِي بِالصَّالِحِينَ

My Lord! Bestow Hukman (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous;

حُكْمَةَ [huk’man] originally حُكْم [huk’mun] which means firmness.

Ayah 84

وَاجْعَل لِّي لِسَانَ صِدْقٍ فِي الَّخِيرِينَ

And grant me an honourable mention in later generations;

Ibraheem عليه السلام made this dua because he travelled throughout the lands and saw so many false religions and didn’t want what he stood for to get lost and distorted.
Here we are discussing the story and legacy of Ibraheem عليه السلام and seeing a manifestation of that dua being answered.

**Ayah 85**

وَاجْعَلْنِي مِن وَرَثَةِ جَنَّةِ النَّعِيمِ

*Muhsin Khan*

And make me one of the inheritors of the Paradise of Delight;

[jan-natu an-na’ee3mi] is a garden who blessings never end.

**Ayah 86**

وَاغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ

*Muhsin Khan*

And forgive my father, verily he is of the erring;

**Ayah 87**

وَلَا تُحْزِني يَوْمَ يُبْعَثُونَ

*Muhsin Khan*

And disgrace me not on the Day when (all the creatures) will be resurrected;

[tukh’zinee] is a command from the verb أَخْزَى [akh’za] which means to humiliate, embarrass etc.
Ibraheem made dua for his father and then ALLAH instructed him not to do so. Then Ibraheem asked ALLAH not to humiliate him on the day his father and all of creation are raised. Ibraheem distanced himself from his father when saying “when they are raised”. Despite Ibraheem’s love for his father, he can’t be associated with shirk in any way.

**Ayah 88**

بيوم لا ينفع مال ولا بئون

*Muhsin Khan*

The Day whereon neither wealth nor sons will avail,

**Ayah 89**

إلا من آتى الله بقلبه سليم

*Muhsin Khan*

Except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)].

The person who comes to ALLAH on the day of judgement with a clean heart, raised his children properly, and spent his wealth in a way that was
pleasing to ALLAH can derive benefit from his sons and wealth on the day of judgement because they will be a source of barakah for him on that day.

أَتَى [ata] to come with ease. This verb is used here because due to the way this person lived his life, ALLAH made it easy for this person to come to him.

**Ayah 90**

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ

*Muhsin Khan*

And Paradise will be brought near to the Muttaqun (pious - see V.2:2).

**Ayah 91**

وَبُرْزَتِ الْجَحِيمُ لِلْغَاوِينَ

*Muhsin Khan*

And the (Hell) Fire will be placed in full view of the erring.

بُرْزَتِ [bur-rizati] comes from the verb بَرَّزَ [bar-raza] which means to bring something close, face to face. 

بَرَزَ [baraza] is face something right in front of you.
[al-ghaawoona] are those who went way off the path.

**Ayah 92**

وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ

And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allah) that you used to worship

**Ayah 93**

مِن دُونِ اللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ

"Instead of Allah? Can they help you or (even) help themselves?"

**Ayah 94**

فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ

Then they will be thrown on their faces into the (Fire), They and the Ghawun (devils, and those who were in error).

[fakub’kiboo] comes from the verb كَبَّكَبَ [kab’kaba] is to rattle and drop someone or something face first. The imagery is that of a lobster when its dangling above the boiling water in a pot and then gets
dropped into it. َّكَبَّ [kab–ba] is used for turning something over, like َّكَبَّ أَلْنَاءَ [kab–ba al–inaa’a] means to turn the pots and pans over. َّكَبَّ فُلَانَا [kab–ba fulaanan] is to knock someone out so they fall on their face.

**Ayah 95**

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ

And the whole hosts of Iblis (Satan) together.

Muhsin Khan

shaytan and his followers will also get the same treatment and be thrown into hell on their faces.

**Ayah 96**

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ

They will say while contending therein,

Muhsin Khan

[ِخَتْصَمَ [ikh’tasama] which is to engage in a vicious debates and arguments.
تَاللَّهِ إِن كُنَّا لَفِي ضَلََّلٍ مُّبِينٍ

By Allah, we were truly in a manifest error,

tَاللَّهِ is used for swearing by ALLAH in a desperate fashion. In Arabic we have وَاللُّهُ [wal-laahee], بِاللُّهِ [bil-laahee], and تَاللَّهِ [tal-laahee]. The تَاء in تَاللَّهِ is only used with ALLAH’s name. For example, in the Quran we find {وَ الْفَجْرِ}. You won’t ever find تَالْفَجْرِ [tal-faj’ri] because the تَاء is only used when connected to the name of ALLAH.

إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ

When We held you (false gods) as equals (in worship) with the Lord of the 'Alamin (mankind, jinns and all that exists);
[nusow–weekum] comes from the verb [sow–wa] which is to make something equal. These people will finally know the reality of those idols they used to worship and realized they were just products of the soldiers of shaytaan.

Ayah 99

وَمَا أَضَلَّنَا إِلَّّ الْمُجْرِمُونَ

Muhsin Khan

And none has brought us into error except the Mujrimun [Iblis (Satan) and those of human beings who commit crimes, murderers, polytheists, oppressors, etc.].

Ayah 100

فَمَا لَنَا مِن شَافِعِينَ

Muhsin Khan

Now we have no intercessors,

Now that these people know the reality of that which they used to worship, they then realize that those idols which they were hoping for intercession from with not intercede on their behalf.
شَافِعٍ [shafeena] come from the verb شَفَعَ [shafa’a3] which is to intercede or intervene.

Ayah 101

وَلَّ صَدِيقٍ حَمِيمٍ

Muhsin Khan
Nor a close friend (to help us).

Ayah 102

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ

Muhsin Khan
(Alas!) If we only had a chance to return (to the world), we shall truly be among the believers!

Ayah 103

إِنَّ فِي ذَٰلِكَ لَيَةً وَمَا كَانَ أُكْثِرُهُمْ مُؤْمِنِينَ

Muhsin Khan
Verily! In this is indeed a sign, yet most of them are not believers.

Ayah 104

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الْرَّحِيمُ

Muhsin Khan
And verily, your Lord! He is truly the All-Mighty, the Most Merciful.
Ayah 105

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

The people of Nuh (Noah) belied the Messengers.

Here all mentions the plural [al–mur’saleena] instead of [mur’salun] because Nuh’s nation denied him and if you deny one messenger it is as though you have denied all of them because they all came with the same program.

Ayah 106

إِذْ قَالَ لَهُمْ أَخُوهُ نُوحٌ أَلََّ تَقُونَ

When their brother Nuh (Noah) said to them: "Will you not fear Allah and obey Him?"

Ayah 107

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

"I am a trustworthy Messenger to you."
"So fear Allah, keep your duty to Him, and obey me.

Messengers called to two things. They called to be cautious of ALLAH and protect themselves from earning HIS displeasure and to obey the Messengers because that is how they can protect themselves as they will know how to worship ALLAH. This wording is repeated a few times throughout this surah.

You can’t just worship ALLAH the way you want like some people do. You must follow the instructions of the messengers to know the acceptable way to worship ALLAH.

We don’t get to decide what it means to have a relationship with ALLAH; ALLAH decides that and teaches it to mankind through HIS Messengers.
No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alamin (mankind, jinns and all that exists).

This ayah was mentioned because there was an accusation against Nuh عليه السلام that he wants money out of this.

So keep your duty to Allah, fear Him and obey me.

They said: "Shall we believe in you, when the meanest (of the people) follow you?"
[al-ar’thaloon] those who deserve ridicule, losers of society, the unlikeables, the undesirables, low lives, the people that nobody wants to hang out with.

Ayah 112

قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ

Muhsin Khan

He said: "And what knowledge have I of what they used to do?

Ayah 113

إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ

Muhsin Khan

"Their account is only with my Lord, if you could (but) know.

Ayah 114

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ

Muhsin Khan

"And I am not going to drive away the believers.

[bitaaridi] comes from the verb طَرَدَ [tarada] which is to push someone away, to distance someone because
you deem them to be despicable, worthless, and you don’t want anything to do with them.
Nuh is saying that he won’t push away the believers because these people deem the believers to be lower class, just like Musa didn’t distance himself from Haaroon in front of fir’aun.

### Ayah 115

إنَّ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

*Muhsin Khan*

I am only a plain warner.”

### Ayah 116

قالُوا لِئَنْ لَمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ

*Muhsin Khan*

They said: "If you cease not, O Nuh (Noah)! You will surely be among those stoned (to death)."

### Ayah 117

قالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ

*Muhsin Khan*

He said: "My Lord! Verily, my people have belied me."
Therefore judge You between me and them, and save me and those of the believers who are with me."

After 950 years of calling these people to Islaam, Nuh made this dua to ALLAH.

And We saved him and those with him in the laden ship.

[al-mash’hoona] means fully loaded. It comes from the verb [shahana] which means to load and march forward.

Then We drowned the rest (disbelievers) thereafter.
Verily, in this is indeed a sign, yet most of them are not believers.

One has to keep in mind that Quraish is hearing these ayaat being recited. They are supposed to reflect on them and realize that when Nuh عليه السلام was ridiculed by his nation, he finally made a dua and then destruction fell upon them. Now, the Quraish are ridiculing the Prophet صلى الله عليه و سلّم. This is why ALLAH is saying in this ayah, that there is absolutely a miraculous sign in this lesson for Quraish to reflect on and to take heed and avoid the fate that fell upon the people of Nuh عليه السلام. Also, Quraish needed to realize at this time that the Prophet صلى الله عليه و سلّم and ALLAH hadn’t passed their verdicts on them and there was still an opportunity for them to accept Islaam. Despite the seriousness of this warning and message, ALLAH is letting HIS Messenger صلى الله عليه و سلّم know that most of them won’t believe.
Ayah 122

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

Muhsin Khan

And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.

ALLAH is saying here that though HE is capable of sending down HIS authority and destroying Quraish, HE isn’t going to do it yet and that is a mercy from HIM because HE is the most merciful.

Ayah 123

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ

Muhsin Khan

'Ad (people) belied the Messengers.

Ibraheem, Musa, Nuh عليه السلام were mentioned earlier as lessons for Quraish, now ALLAH is bringing a story of a people that is close to home for them in the story of the people of Aa3d.
When their brother Hud said to them: "Will you not fear Allah and obey Him?"

Here we have another messenger in Hud saying the same thing to his people. It is as if all the Messengers were all given the same script and spoke with one voice. That is why denying one is the same as denying all of them. So, Nuh’s nation denied him so that was as if they denied all messengers and when Musa and Haaroon went to fir’aun they referred to themselves as one because their voice and call was one.

"Verily! I am a trustworthy Messenger to you."
Ayah 126

فَاتَقُوا اللَّهَ وَأَطِيعُونِ

"So fear Allah, keep your duty to Him, and obey me.

Ayah 127

وَمَا أَسْأَلَكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلََّا عَلَىَٰ رَبِّ الْعَالَمِينَ

"No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alamin (mankind, jinns, and all that exists).

The anthem or call of all the messengers was the same but every nation had different problems. However, each of these different problems all exists within the tribe of Quraish.

Ayah 128

أَتَبْنُونَ بِكُلِّ رِيعٍ آيةً تَعْبِثُونَ

"Do you build high palaces on every high place, while you do not live in them?

[ree’i3n] landmark
آيةً [aayatan] here means monument.

**Ayah 129**

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ

*Muhsin Khan*

"And do you get for yourselves palaces (fine buildings) as if you will live therein for ever.

مَصَانِعَ [masaani’a3] here means tombs. It’s the plural of the word مَصْنَعَ [mas’na’u3n].

**Ayah 130**

وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ

*Muhsin Khan*

"And when you seize, seize you as tyrants?

بَطَشْتُمْ [batash’tum] comes from the verb بَطَشَ [batasha] which literally means ‘to whip’. ALLAH is saying that these people look so advanced and civilized with their fancy monuments, tombs,
buildings etc. yet they act like animals when it comes to torturing people.

This is another quality of Quraish. They spent money frugally and tortured the companions in the worst of ways.

**Ayah 131**

📖 فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

Muhsin Khan
"So fear Allah, keep your duty to Him, and obey me.

**Ayah 132**

📖 وَاتَّقُوا الَّذِي أَمَدَّكُم بِمَا تَعْلَمُونَ

Muhsin Khan
"And keep your duty to Him, fear Him Who has aided you with all (good things) that you know.

**Ayah 133**

📖 أَمَدَّكُم بِأَنْعَامٍ وَبَنِينَ

Muhsin Khan
"He has aided you with cattle and children."
Ayah 134

وَجَنَّاتٍ وَعُيُونٍ

Muhsin Khan

"And gardens and springs.

Ayah 135

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابٍ يَوْمَ عَظِيمٍ

Muhsin Khan

"Verily, I fear for you the torment of a Great Day."

Ayah 136

قَالُوا سَوَاءٌ عَلَيْنَا أَوُعَظْتُ أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ

Muhsin Khan

They said: "It is the same to us whether you preach or be not of those who preach.

Despite the Prophet صلى الله عليه وسلم reminding the Quraishe of all the blessing of that ALLAH has given them, they responded to him صلى الله عليه وسلم with this statement which is the same attitude of those who preceded them.
Ayah 137

إِنْ هََٰذَا إِلََّ خُلُقُ الَْْوَّلِينَ

Muhsin Khan
"This is no other than the false-tales and religion of the ancients, [Tafsir At-Tabari, Vol.19, Page 97]

Ayah 138

وَمَا نَحْنُ بِمُعَذَّبِينَ

Muhsin Khan
"And we are not going to be punished."

Ayah 139

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذََٰلِكَ لََيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

Muhsin Khan
So they belied him, and We destroyed them. Verily! In this is indeed a sign, yet most of them are not believers.

This is yet another miraculous sign for Quraish. They used to pass by those places where nations were destroyed before them. They used to see their ruins and the pointless things they used to build.
Ayah 140

وَإِنَّ رَبَّكَ رَبِّكُ لَهُوَ الْعَزِيزُ الرَّحِيمُ

And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.

Ayah 141

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ

Thamud (people) belied the Messenger.

Ayah 142

إِذْ قَالَ لَهُمْ أَخُوهُ صَالِحٌ أَلََّ تَقُونَ

When their brother Salih (Saleh) said to them: "Will you not fear Allah and obey Him?"
Ayah 144

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

"So fear Allah, keep your duty to Him, and obey me.

Ayah 145

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلََّا عَلَىَٰ رَبِّ الْعَالَمِينَ

"No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alamin (mankind, jinns and all that exists).

Ayah 146

أَتُّرِكُونَ فِي مَا هَاهُنَا آمِينِ

"Will you be left secure in that which you have here?

Ayah 147

فِي جَنَّاتٍ وَعُيُونٍ

"In gardens and springs.
And green crops (fields etc.) and date-palms with soft spadix.

[tal’u3haa] comes from the word [tal’u3n] is a newly sprouting branch, when a branch just starts to come out.

[qin’waanun] is a branch that is not as matured and is specifically used for date palms and grapes and not anything else.

[qutoofun] is a mature branch and is used for all plants.

"And you carve houses out of mountains with great skill."
فَأَرَهِينَ [faariheena] those who do something without effort, frivolously, and also in a manner that is showing off.

**Ayah 150**

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

"So fear Allah, keep your duty to Him, and obey me.

All these blessings these people had from beautiful gardens, architecture, and all their advancements should have been a reason for them to fear ALLAH, but it made them go further astray. Nowadays, nations get so advanced and forget about ALLAH completely when that very advancements should lead them to thank ALLAH and worship HIM with that much more sincerity.

**Ayah 151**

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ

"And follow not the command of Al-Musrifun [i.e. their chiefs, leaders who were polytheists, criminals and sinners],
Saalih tells his nation to not get influenced or obey those who went into excess in every way.

**Ayah 152**

الَّذِينَ يُفْسِدُونَ فِي الأَرْضِ وَلَا يُصَلِّحُونَ

Muhsin Khan

"Who make mischief in the land, and reform not."

You may find some of those who do corruption on the earth doing some good things. However, the good they do will never even come close to outweighing the evil they put forth.

**Ayah 153**

قَالُوا إِنَّمَا أَنتِ مِنَ الْمُسَحَّرِينَ

Muhsin Khan

They said: "You are only of those bewitched!

الْمُسَحَّرِينَ [al-musah-hareena] are those who a lot of magic has been done on for a long period of time. The word is originally مُسَحَّرُونَ [musah-haroona].
Muhsin Khan
"You are but a human being like us. Then bring us a sign if you are of the truthful."

**Ayah 155**

Muhsin Khan
He said: "Here is a she-camel; it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.

شَرَابْ [sharaabun] meaning drink. So, شَرَبْ is a lot of drink. This is because the نَاقَةٌ [naaqatun] she-camel, used to drink so much that it would dry up the entire spring and Saalih’s nation had to wait an entire day before they could get water for themselves and their animals.

This nation was asking for a miracle and the way this she-camel drank was a miracle in of itself.
**Ayah 156**

وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ

Muhsin Khan

"And touch her not with harm, lest the torment of a Great Day seize you."

تَمَسُّوهَا [tamas-soohaa] comes from the verb مَسَ [mas-sa] which is to touch something with the most minimal kind of contact, to just barely make contact with touching something.

**Ayah 157**

فَعَقَرُوهَا فَآصِبَّهُمْ نَادِمِينَ

Muhsin Khan

But they killed her, and then they became regretful.

فَعَقَرُوهَا [fa’a3qaroohaa] comes from the verb عَقَرَ [a3qara] which is to stab in the neck.

**Ayah 158**

فَأَخْذَهُمُ الْعَذَابُ إِنَّ فِي ذَٰلِكَ لَيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِينِينَ
So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.

Ayah 159

And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.

Ayah 160

The people of Lout (Lot) (those dwelt in the towns of Sodom in Palestine) believed the Messengers.

Ayah 161

When their brother Lout (Lot) said to them: "Will you not fear Allah and obey Him?"

Ayah 162

"Verily! I am a trustworthy Messenger to you."
Ayah 163

فَاتَقُوا اللَّهَ وَأَطِيعُونِ

Muhsin Khan

"So fear Allah, keep your duty to Him, and obey me.

Ayah 164

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلََّا عَلَىَٰ رَبِّ الْعَالَمِينَ

Muhsin Khan

"No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alamin (mankind, jinns and all that exists).

Ayah 165

أَتَأْتُوٰ الذُّكْرَانَ مِنَ الْعَالَمِينَ

Muhsin Khan

"Go you in unto the males of the 'Alamin (mankind),

Ayah 166

مِنَ الْعَالَمِينَ [minal–aa3lameena] can either mean that they don’t find the women of their own nation attractive or meaning that there is no other nation doing what they are doing by having sexual desires for men instead of women.
وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَاجِكُم بَلْ أَنتُمْ قَوْمٌ عَادُونَ  

Muhsin Khan

"And leave those whom Allah has created for you to be your wives? Nay, you are a trespassing people!"

This is the Quran’s stance on homosexuality. It’s not something genetic, it’s a disgusting choice people make.

There is research that was done approximately 20 years ago claiming that this disgusting choice was something genetic. However, this is clearly misguidance and a false and baseless claim.

Nowadays in the universities it is not allowed to critique the studies claiming that homosexuality is genetic.

تَذَرُونَ [tatharoona] comes from the verb وَذَرَ [wathara] which means ‘to leave’.

Ayah 167

قالُوا لَنِّي نُمْ تَنْتَهِي يَا لُوطُ لُوطُ لُوطُ لُوطُ لُوطُ لُوطُ لُوطُ لُوطُ لُوطُ لُوطُ لُوطُ لُوطُ  

Muhsin Khan

They said: "If you cease not. O Lout (Lot)! Verily, you will be one of those who are driven out!"
Ayah 168

قَالَ إِنِّي لِعَمَلِكُم مِّنَ الْقَا

He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy).

[al–qaaleena] comes from the verb قَلَى [qala] which means ‘to abandon’.

Ayah 169

رَبّ نَجِّني وَأَهْلِي مِمَّا يَعْمَلُونَ

"My Lord! Save me and my family from what they do."

Ayah 170

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ

So We saved him and his family, all,

Ayah 171

إِلَّا عَجُوزًا فِي الْغَابِرِينَ

Except an old woman (his wife) among those who remained behind.
[a3joozan] originally [a3joozun] means ‘old’. This word can be used for male and female.

[al-ghaabireena] originally [al-ghaabiroona] means someone who is following you and then gets lost and left behind.

**Ayah 172**

ثُمَّ دَمَّرْنَا الَّذِينَ خَرَّنَ

Then afterward We destroyed the others.

**Ayah 173**

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ

And We rained on them a rain (of torment). And how evil was the rain of those who had been warned.

ALLAH normally just says that HE crushed or destroyed a nation and then moves on. However, here HE goes into detail. They were first showered with warnings from the Messenger Lut عليه السلام, and then they were showered with a painful showering.
Ayah 174

 إنَّ فِي ذَٰلِكَ لََيَةً وَمَا كَانَ أُكْثَرُهُم مُّؤْمِنِينَ

Muhsin Khan

Verily, in this is indeed a sign, yet most of them are not believers.

Ayah 175

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

Muhsin Khan

And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.

Ayah 176

كَذَّبَ أُصْحَابُ الَّذِينَ مُرْسَلِينَ

Muhsin Khan

The dwellers of Al-Aiyka [near Madyan (Midian)] belied the Messengers.

الَّذِينَ مُرْسَلِينَ [al-aykatu] was the giant tree that was worshipped. The Messenger that was sent to them was Shu’ayb عليه السلام. In the previous ayaat we have seen that each nation that was destroyed had their own main issues that they were known for. Now this
nation that Shu’ayb عليه السلام was sent to, was known for their financial irregularities.

Ayah 177

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَّ تَّقُونَ

When Shu'aib (Shuaib) said to them: "Will you not fear Allah (and obey Him)?

Ayah 178

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

"I am a trustworthy Messenger to you.

Ayah 179

فَاتَّقُوا اللَّهَ وَأَطِيعُونَ

"So fear Allah, keep your duty to Him, and obey me.

Ayah 180

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ

"No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alamin (mankind, jinns and all that exists).
Ayah 181

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ

"Give full measure, and cause no loss (to others).

[al-mukh’sireena] originally [al-mukh’siroona] means those to make people lose out or to put other people in loss. This word comes from the verb [akh’sara] which is ‘to put someone in loss/make them lose out, to create losses.

Ayah 182

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ

"And weigh with the true and straight balance.


The Quran addresses mankind on a personal level. We can set in place all sorts of different regulatory committees to oversee fraud etc. but these wont do any good until the problem is addressed a personal and
individual level. Human greed is real and this is an individual problem.

Ayah 183

وَلَا تُبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ

Muhsin Khan

"And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.

Ayah 184

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الَّأَوْلِينَ

Muhsin Khan

"And fear Him Who created you and the generations of the men of old."

الْجِبِلَّةَ [al-jibil-lata] is a generation or group of people. It’s plural is [jibil–laatun].

Ayah 185

قُالُوا إِنَّمَا أَنتَ مِنَ الْمُسَحَّرِينَ

Muhsin Khan

They said: "You are only one of those bewitched!

Ayah 186

وَمَا أَنتَ إِلَّا بَشَرٌ مَّسْأَلْتُكَ وَإِنْ نَّظُنُّكَ لِمَنَ الْكَاذِبِينَ
“You are but a human being like us and verily, we think that you are one of the liars!”

**Ayah 187**

فَأسْقِطْ عَلَيْنَا كِسَافًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ الصَّادِقِينَ

"So cause a piece of the heaven to fall on us, if you are of the truthful!"

[**kisafun**] is a piece. This doesn’t literally mean a piece of the blue sky, rather something like a meteor or something of this nature.

**Ayah 188**

قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَالُونَ

He said: "My Lord is the Best Knower of what you do."

**Ayah 189**

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ

But they belied him, so the torment of the day of shadow (a gloomy cloud) seized them, indeed that was the torment of a Great Day.

[**yawmith-thul-lati**] a day of great darkness.

[**thul-latun**] means darkness. The reason for this day
being dark was because of whatever came down from the sky. If something huge is falling from the sky it will create darkness.

**Ayah 190**

١٩٠ ۚ إِنَّ فِي ذَٰلِكَ لَا يٰٓئٰهُ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

Muhsin Khan

Verily, in this is indeed a sign, yet most of them are not believers.

**Ayah 191**

١٩١ ۚ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

Muhsin Khan

And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.

**Ayah 192**

١٩٢ ۚ وَأَنَّهُ لَتَنزِيلٌ رَّبِّ الْعَالَمِينَ

Muhsin Khan

And truly, this (the Quran) is a revelation from the Lord of the 'Alamin (mankind, jinns and all that exists),

This is how the Quran was sent down. 
أَن ْزَلَ is to send something down all at once.
The Torah and the Injeel were sent down all at once.

**Ayah 193**

Which the trustworthy Ruh [Jibrael (Gabriel)] has brought down;
Jibreel عليه السلام is the angel that is in charge of taking down the revelation to the Messengers عليه السلام. 
Jibreel عليه السلام is so trust worth y and on top of this trustworthiness, he is delivering this message those who are extremely trustworthy as well.

**Ayah 194**

Upon your heart (O Muhammad SAW) that you may be (one) of the warners,
[al-mun’thireena] comes from the verb [an’thara] which is ‘to warn’.
Every Prophet that is mentioned in this surah only gave warnings and didn’t speak about Jannah.

Ayah 195

بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ

Muhsin Khan
In the plain Arabic language.

مُبِيِّنِينَ clear
The Quran is called مُبِيِّنٍ and The Arabic language is called مُبِيِّنٍ in the Quran. The point of this is that the clarity of the Quran rests upon the clarity of the Arabic language because they are tied together.
All the controversial interpretations of the Quran can easily be rectified if a thorough research into the language these controversies and misinterpretations disappear. However, this research has to be in clear Arabic not easy Arabic, meaning that a thorough
genuine study into the language has to be done. One has to go back to the pure sources.

**Ayah 196**

وَإِنَّهُ لَفِي زُبُرِ الَّذِينَ أَوْلَوْنَ

*Muhsin Khan*

And verily, it (the Quran, and its revelation to Prophet Muhammad SAW) is (announced) in the Scriptures [i.e. the Taurat (Torah) and the Injeel (Gospel)] of former people.

زُبُرُ [zuburun] is large pieces of scripture, scrolls.
Mentioned in the earliest of scrolls was the coming of the Quran [the final revelation].

**Ayah 197**

أَوَلَمْ يَكُن لَّهُمْ آيَةً أَن يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ

*Muhsin Khan*

Is it not a sign to them that the learned scholars (like 'Abdullah bin Salam who embraced Islam) of the Children of Israel knew it (as true)?

The Jews of Madinah used to tell the people of Makkah when they were at war with them that they
better watch out because the final messenger is coming. The Jews thought he was going to be from amongst them; however, ALLAH had other plans. This was a miraculous sign for them when He did come.

**Ayah 198**

وَلَوْ نَزَّلْنَا هُ عَلَىً بَعْضِ الَّتِينَ أَعْجَمُونَ

*Muhsin Khan*

And if We had revealed it (this Quran) unto any of the non-Arabs,

**Ayah 199**

فَقَرَآهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ

*Muhsin Khan*

And he had recited it unto them, they would not have believed in it.

**Ayah 200**

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

*Muhsin Khan*

Thus have We caused it (the denial of the Quran) to enter the hearts of the Mujrimun (criminals, polytheists, sinners, etc.).
[salak’naahu] comes from the verb سَلَكَ [salaka] which is to stick something deep inside something. ALLAH already stated earlier in the surah that most of them won’t believe and now HE is explaining why. They are acting like this Quran is being revealed in a foreign language when in fact it is in their own language clear as can be. Now, this mentality of theirs has penetrated deep into their hearts. This is because of acting like this; they don’t deserve to pay attention to the Quran.

Ayah 201

لا يؤمنون به حتى يروا العذاب الأليم

Muhsin Khan
They will not believe in it until they see the painful torment;

Ayah 202

فِي آتِيهِمْ بِغَتنَى وَهُمْ لا يشعرون

Muhsin Khan
It shall come to them of a sudden, while they perceive it not;
بِغْتَةٍ [bagh’tatan] all of a sudden, out of nowhere, without warning.

**Ayah 203**

فِيَفُولُوا هَلْ نَحْنُ مُنظَرُونَ

*Muhsin Khan*

Then they will say: "Can we be respited?"

The disbelievers are asking for a second chance here. This is fast forwarded to how they will act when they finally see the punishment ALLAH has in store for them. Ironically enough, they were the ones who were telling the Messenger صلى الله عليه وسلم to bring the punishment if he is in fact truthful.

**Ayah 204**

آَفِعَادَانَا يَسْتَعِجَّلُونَ

*Muhsin Khan*

Would they then wish for Our Torment to be hastened on?
Ayah 205

أَفْرَأَيْتَ إِن مَّتَعَاهُمْ سِنِينَ
Muhsin Khan
Tell Me, if We do let them enjoy for years,

Ayah 206

ثُمَّ جَاءَهُم مَّا كَانُوا يُوعَدُونَ
Muhsin Khan
And afterwards comes to them that (punishment) which they had been promised!

Ayah 207

مَا أَغْنَى عَنْهُم مَا كَانُوا يُمَتَّعُونَ
Muhsin Khan
All that with which they used to enjoy shall not avail them.

Ayah 208

وَمَا أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ
Muhsin Khan
And never did We destroy a township, but it had its warners.
Ayah 209

ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ

Muhsin Khan
By way of reminder, and We have never been unjust.

َٰ ذِكْرَى [thik’ra] is a powerful reminder. It is a hyperbole.

Ayah 210

وَمَا تَنْزُلْتُ بِهِ الشَّيَاطِينُ

Muhsin Khan
And it is not the Shayatin (devils) who have brought it (this Quran) down,

Ayah 211

وَمَا يَنْبِغِي لَهُمْ وَمَا يَسْتَطِيعُونَ

Muhsin Khan
Neither would it suit them, nor they can (produce it).
Ayah 212

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ

Muhsin Khan

Verily, they have been removed far from hearing it.

[ma3’zooloona] those who are denied. Its singular is [ma3’zoolun].

Ayah 213

فَلَلَّ تَدْعُ مَعَ اللَّهِ إِلََٰهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ

Muhsin Khan

So invoke not with Allah another ilah (god) lest you be among those who receive punishment.

Ayah 214

وَأَنذِرْ عَشِيرَتَكَ الأَقْرَبِينَ

Muhsin Khan

And warn your tribe (O Muhammad SAW) of near kindred.

[a3sheerataka] comes from the number عَشِيرَتَكَ [a3sharatun] 10. [a3sheeratun] is the men of the family, the responsible ones of the family, the influential ones of the family.
ALLAH repeated many times that most of them won’t believe, so HE told HIS Messenger صلى الله عليه وسلم to start calling his family to Islaam first.

**Ayah 215**

وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتْبَعَكَ مِنَ الْمُؤْمِنِينَ

Muhsin Khan

And be kind and humble to the believers who follow you.

إِخْفِضْ جَنَاحَكَ [ikh’fidh janaahaka] lower your wings.

Meaning, be humble, kind, and gentle.

**Ayah 216**

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ

Muhsin Khan

Then if they disobey you, say: "I am innocent of what you do."

**Ayah 217**

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

Muhsin Khan

And put your trust in the All-Mighty, the Most Merciful,
Who sees you (O Muhammad SAW) when you stand up (alone at night for Tahajjud prayers).

And your movements among those who fall prostrate (along with you to Allah in the five compulsory congregational prayers).

The Prophet صلى الله عليه وسلم used to pray the night prayer and then leave his home and try to see who was praying and making sujood. This is the first possible explanation to this ayah. The second explanation is that the Prophet صلى الله عليه وسلم was given the miracle of being able to see behind him while in prayer. So, he was able to see those who were following him and could correct them after the prayer if necessary. He صلى الله عليه وسلم did in fact correct some of the
companions and told them not to rush into sujood and or rukoo before him.

Ayah 220

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Verily! He, only He, is the All-Hearer, the All-Knower.

Ayah 221

هَلْ أُنَبِّئُكُمْ عَلَىَٰ مَن تَنَزَّلُ الشَّيَاطِينُ

Shall I inform you (O people!) upon whom the Shayatin (devils) descend?

Ayah 222

tَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ

They descend on every lying (one who tells lies), sinful person.
[af-faakin] originally [af-faakun] is someone who make vicious and evil lies.

[atheemin] originally [atheemun] is someone is constantly engrossed in sin.

The one, who makes up these lies, spreads them, and even when he is not lying he is piling up sins because of the consequences of those lies.

Ayah 223

يَلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَاذِبُونَ

Muhsin Khan
Who gives ear (to the devils and they pour what they may have heard of the unseen from the angels), and most of them are liars.

Ayah 224

وَالشَّعَرَاءُ يَتَبِعُونَ الْغَاوُونَ

Muhsin Khan
As for the poets, the erring follow them,

[ash-shu’aa3raa’u] is the plural of [shaa’i3run] meaning ‘poet’.
Poets wanted two things. They wanted money and fame. The disbelievers accused the Prophet ﷺ of wanting their money and to have control over them. This is the very thing these disbelievers find no problem in when dealing with their poets. ALLAH explains throughout this surah that the Messenger ﷺ doesn’t have a following like poets do, and isn’t asking for any money or compensation whatsoever. This is exactly the opposite of what a poet wants. If a poet doesn’t get money and a following behind him he would quit and find something else to do. The Prophet ﷺ continued in his message without asking for money and without having following in the beginning.

[al-ghaawoona] the people who are really confused, who are mislead beyond the point of return, lost, purposeless.

These are the type of people who follow the poets. They obsess over them, like the people of our times
obsess over celebrities in the entertainment industry etc.

Ayah 225

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ

See you not that they speak about every subject (praising others right or wrong) in their poetry?

ALLAH here is talking about those poets and those who obsess over them.

يَهِيمُونَ [yaheemoona] comes from the verb هَامَ [haama] which is used for a camel to be lost. When a camel is wandering aimlessly in search of water going here and there, then this verb هَامَ is used.

These poets enter into any type of topic and crowd trying to please as the camel enter any valley in search of water. These poets aren’t looking for water; they are looking for recognition and fame.

Poets keep changing their genre, their subjects, and their philosophy all in search of entertaining their crowds. The Prophet صلّى الله عليه و سلّم was accused of
being a poet and yet he never once changed his focus. He stuck to the same message and didn’t waiver left or right. This was the way of all the Prophets and Messengers.

**Ayah 226**

وَأَنَّهُمْ يَقُولُونَ مَا لَّهُمْ يَفْعَلُونَ

_Muhsin Khan_

And that they say what they do not do.

**Ayah 227**

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَّرُوا اللَّهَ كَثِيرًا وَأَنتَ الصَّادِقُونَ مِن بَعْدِ مَا ظَلَمُوا وَسَيُعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مَنْقَلِبٍ يَنقَلِبُونَ

_Muhsin Khan_

Except those who believe (in the Oneness of Allah Islamic Monotheism), and do righteous deeds, and remember Allah much, and reply back (in poetry) to the unjust poetry (which the pagan poets utter against the
All didn’t say all poets are evil. There are those who believe and are righteous. When Musa عليه السلام threw the staff the magicians knew that wasn’t magic because they knew what magic was better than anyone. Due to this, they became true believers and the strongest among them. The same is the case with the poets, they knew the Quran wasn’t poetry and the Prophet صلَّى الله عليه و سلم wasn’t a poet, so those of the poets who accepted Islaam were some of the strongest of the believers due to them knowing what is and what isn’t poetry.