سُورَةُ القصص

The Narration

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The compilation of this work is an attempt to document the linguistic definitions of words and verbs and some tafseer commentary done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute.

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

[ta, seen, meem] these letters are called حُروُفُ الْمُقَطَّعَاتِ [hurooful muqat-ta-aa3ti] which literally means the severed letters. We find that some surah’s in the Quran begin with a different sequence of letters whether it be one, two, three, four, or even five. The majority opinion amongst the Muslims is that ALLAH alone knows their meanings. However, with that said, some people have tried to give an explanation as to what they possibly could mean. Though these are all speculations, there is something
that does hold some weight. The Prophet صلى الله عليه وسلم was amongst educated Arab Jews and Christians who prided themselves on being educated. When the Prophet صلى الله عليه وسلم recited these letters of the Arabic language it was baffling to the people. He صلى الله عليه وسلم is supposed to be someone who is unable to read or write and now is he making mention of some of the names of the letters the Arabic Language consists of that are otherwise meaningless to someone who cannot read nor write the Arabic language. They knew that someone who knows these names has to be someone who can read or write and that fact of the matter was is that he was unlettered. So, this is a proof in of itself that He صلى الله عليه وسلم was getting divine inspiration and not speaking from His صلى الله عليه وسلم own desires.
These are Verses of the manifest Book (that makes clear truth from falsehood, good from evil, etc.).

[al-kitaabu] commonly translated as ‘book’, it literally means something that is etched, carved in, written, or documented.

It also refers to law. When it is said; “that the judge through the book at him”. This literally implies that the law was completely enforced on him.

We recite to you some of the news of Musa (Moses) and Fir’au'n (Pharaoh) in truth, for a people who believe (those who believe in this Quran, and in the Oneness of Allah).
Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the Mufsidun (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.).

[shiya’a3n] means groups and factions that are unified by an ideology. Its singular is [shee’a3tun]. So, people who think like each other are referred to as [shee’ah] in the Quran. In Arabic it is said [haatha shee’u3 haatha] meaning ‘this guy is from this ideology’.

[shaa’a3] is ‘to branch out, or spread’.

Fir’aun didn’t want his nation under his rule to unite. So, he instilled in them division. This division will make it impossible for them to over throw him from
his position if they ever desired to do so. Division between the Egyptians and Bani Is’raa’eel were set in place to make sure they didn’t unite. We see in the history of Bani Is’raa’eel that they divided into tribes which made it easy for them to be attacked by outside forces. This similar thing happened when the Muslims were colonized. Some ethnicities of Muslims were working with those colonizing the Muslims, to plot against other ethnicities of Muslims which lead to the fall of the last remnants of the Ottoman Empire.

ُﱢُﻳﺬَبٌﺢَ [uthab-bihu] comes from the verb ََذَبِﺢَ [thab-baha] which is to slaughter over and over again. The usage of this verb and the fact that it is in the present tense shows that fir’aun slaughtered his nation’s children on numerous occasions. This shows how much control fir’aun had over his nation. They didn’t even rise up against him despite the fact that their children were being massacred.

Ayah 5
And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors,

ANDWe say here that HE wants to favour those who are in a weak state. HE didn’t say wanted. Though this story is in the past, this principle or formula of favouring those who are weak and oppressed in the land still exists to this day.

This ayah can either mean that they will be favoured in Jannah or that they will be favour on this earth and gain power etc.

Remember that this story of fir’uun is being recited to the disbelievers at the time of the Prophet

its not merely a story for the purpose of knowledge, rather it has been strategically mentioned for a purpose, advice, and lesson.
[a’im-matan] originally [a’im–matun] means ‘leaders’. Its singular form is [imaamun].

Ayah 6

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وُلُّوْيٌ فِرْعَوْنَ وَهَامَانَ وَجَنُودْهُمَا مِنْهُم

Muhsin Khan
And to establish them in the land, and We let Fir‘aun (Pharaoh) and Haman and their hosts receive from them that which they feared.

[nu’mak–kinu] comes from the verb [mak–kana] which means to put someone somewhere and give them charge, stability, and authority.

There are two implications in this ayah. The first is that ALLAH is saying that He wanted to show fir’aun the thing that he was afraid of, which as the people and them realizing their power if they united. So, this fear of the people rising against, him lead him to go a killing spree of young baby boys because young men are the core of an army.
The second implication is that ALLAH wanted show fir’aun’s and his army as well. This means that fir’aun won’t just be taken out but his army as well. The army will witness the very thing they were afraid of and so cautious to avoid.

**Ayah 7**

واوُحِّيْنَآ إِلَىٰ أُمَّ مُوسٍى أَنْ أَرْضِعِهِ فَإِذَا خَفَتْ عَلَيْهِ فَأَلْقِيْهِ فِيَّ أَلْيَمَ وَلَأْ تَخَافِي وَلَأْ تَحْزَنِي إِنَّا رَآذَّوْنَاهُ إِلَيْكَ وَجَعَلْنَاهُ مِنَ الْمُرْسَلِينَ

*Muhsin Khan*

And We inspired the mother of Musa (Moses), (saying): "Suckle him [Musa (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers."

ALLAH put it in Musa’s mother’s heart to breastfeed him when fir’auns guards were going door to door killing baby boys. This is because they were listening for baby’s crying and Musa was crying and she couldn’t get him to stop. When
ALLAH inspired her to do this, he became calm and silent. However, like any guards, they make second rounds to the houses and Musa’s mother feared they would return and find him. So, ALLAH inspired her to put him in the river and He would make sure take care of him. No mother would ever put her child in the river unless it was divinely inspired to her by ALLAH. Only this way she would have had the heart to do such a thing. ALLAH inspired her not to fear, cry or grieve over him. ALLAH will look after him so there is no need to worry first and foremost and secondly, if the guards come back she might give it away that she put Musa in the river by showing her emotions and looking towards the river over and over again to see if he is ok.

It is worth mentioning here that this not the first time a parent has lost their child in Egypt and then the child has returned to them. Such is the story of Ya’qoob whose other name is Is’raa’eel, who lost his son Yusuf and then now we see the mother of Musa
has also lost her son. The parallels between these two stories are quite remarkable. On one hand it was a father that lost his son and now it’s a mother that lost her son. Both children were put in water, one in a well and the other in a river. Both children [Yusuf & Musa] both ended up in a castle. The man of the castle said to keep the baby in the story of Yusuf and women in the story of Musa said to keep him. In Yusuf’s older age it was his good looks that had an affect on this women and in the case of Musa it was his beauty and cuteness when he was a baby that made him so loved by the wife of fir’aun, Asiyah, and fir’aun himself. The women in the story of Yusuf cut their hands because of being mesmorized by his beauty and because of the cuteness of Musa fir’aun didn’t realize he was cutting his own neck. Finally when the minister came home with Yusuf he said to his wife the same thing that Asiyah, the wife of fir’aun said to fir’aun when she wanted to keep Musa, which was {٨٤٣}
which means that ‘maybe he will benefit us or we will take him as a child’. Subhanallah, look at the similarities in the stories! The story of Musa عليه السلام is history repeating itself as the story of Yusuf عليه السلام came much earlier in history.

Ayah 8

Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily! Fir'aun (Pharaoh), Haman and their hosts were sinners. [fal’taqatahu] comes from the verb [il’taqata] which means to pick something up despite not knowing what it is.
Fir’aun and his entourage made a grave mistake by picking Musa عليه السلام up and allowing him to come back home with them.

When the news first reached fir’aun he ordered that Musa عليه السلام be killed. They knew he was a baby from the Israelites so the order to have him killed was instant. However, fir’aun’s wife wanted him to live and convince fir’aun as we will see in the next ayah.

**Ayah 9**

وَقَالَتِ امْرَأَتُ فِرْعَوْنِ قُرْتُ عَيْنِي لَيْ وَلَكَ لاَ تَفْتَنُوهُ عَسَى أَن يُنْفِعُنَا أَوْ نَتَخْدِهَ وَلَدًا وَهُمْ لَا يَشْعُرُونَ

Muhsin Khan

And the wife of Fir’aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceive not (the result of that).

Fir’aun was killing every child that was a boy and letting the women live for obvious reasons. However, fir’aun was convinced by his wife to spare this child, Musa عليه السلام and this was their biggest mistake. The
child they brought in under their care was the very child that would bring his kingdom to its ruin.

[qu’r’atu a3’yunin] eyes became cool. The meaning here is that she is so happy to see this baby. The love she has for Musa عليه السلام was put in heart by ALLAH. Despite her fear of fir’aun she loved Musa عليه السلام so much she fought to save him from being killed. Even this love was put into the heart of fir’aun so much so he couldn’t take his eyes off Musa عليه السلام when he was a baby. All this lead up to him coming back home with them and being raised under their care.

Ayah 10

وَأَصْبِحَ فَوْعَادُ أَمَّ مُوسَىٰ فَاشْرَأَ إِنَّ كَادَتْ لِتَبَدَّدَ يَبِهِ لَوْلَا أَنْ رَتَّبْنَا عَلَىٰ قَلْبِهِمَا لِتَكُونَ مِنَ المُؤْمِنِينَ
And the heart of the mother of Musa (Moses) became empty [from every thought, except the thought of Musa (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers.

[fu’aadun] is a heart that is overwhelmed with emotion, whether that is happiness, sadness, fear, excitement etc. It is also said to mean someone with sound intellect.

A [qal’bun] is a calm and tranquil heart.

[rabat’naa] comes from the verb [rabata] which is to tie something up.

It is interesting how this verb [rabata] is used here because it is though figuratively the woman, Musa’s mother had to be tied up to stop her from going into the river after him. ALLAH put this tranquility in her heart that he would be ok. She almost revealed what she had done by putting Musa in the river but ALLAH save her from revealing that by tying up her heart with tranquility.

Ayah 11
And she said to his sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not.

**[qus-seehee]** is a command and comes from the verb **[qas-sa]** which means here to trace footsteps, to follow closely, to be right behind somebody.

**[fabasurat bihi]** originally the verb is **[basura]**. It is followed by the preposition **[bi]** which together mean ‘to keep an eye on somebody/something.

**[a3n junubin]** off to the side.

This is how she [Musa’s sister], kept an eye on him.

**[junubun]** means to be at a bit of a distance from something.

So, the sister of Musa is causally keeping an eye on him while he is in the river without letting anyone know she is doing so. She’s only drawing
attention to herself and not the basket that is in the water containing Musa عليه السلام.
This girl was very clever in how she went about following him. She didn’t look straight at the basket. She used her peripheral vision to look at him so it wasn’t obvious that she was looking his way. She maintained this pursuit of Musa عليه السلام all the way up to the castle of fir’aun. Upon reaching the castle she couldn’t enter so she just remained out front of the castle pretending to play around and see what kind of intelligence she could get on Musa عليه السلام.

Ayah 12

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هُلَ أَدْلُكُمْ عَلَى أَهْلِ بَيْتِ يَكْفُلُونَهُ لَكُمْ وَهُمْ لُهُ نَاصِحُونَ
And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?"

So, ALLAH inspired Musa عليه السلام even as a baby not to accept the milk of any woman other than his own mother. This was programmed in him before getting to the castle. ALLAH had commanded the mother of Musa عليه السلام to breast feed him before putting him in the river. So, now that he got a taste of this certain milk from his mother, he won’t accept other than it. This is the meaning of ALLAH saying that HE made wet nurses unlawful or forbidden on Musa عليه السلام.

So, when Musa عليه السلام makes his way into the castle he naturally would start crying for milk. The staff of the castle had to go out and find a wet nurse that isn’t available within the confines of the castle. When they were on their way out of the castle they met Musa’s عليه السلام sister who told them that she knew of someone. These people had no idea this was his sister and that they were heading to the house of Musa’s عليه السلام mother.
So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allah is true. But most of them know not.

Now Musa’s mother has been reunited with her son. Look how to see all this unfolded. It all began with ALLAH inspiring the mother of Musa to breastfeed him and then from that, Musa was returned to her and then she was employed in the castle of fir’aun and living with her son for years.

So, now Musa is going to be raised in the castle of fir’aun by his mother and Asiyah.

We see in this surah that Musa brings coolness to the eyes of his mother and Asiyah.
Most of them don’t know. This is general statement. However, it is also understood to me here that most of the people in the castle didn’t know that the one breastfeeding Musa was his mother. However, some people did figure it out, but they didn’t say anything. People put two and two together. It is known how a mother looks at her own child. If Musa wasn’t her child she wouldn’t have that amount of affection and love towards him.

Ayah 14
And when he attained his full strength, and was perfect (in manhood), We bestowed on him Hukman (Prophethood, right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islamic Monotheism]. And thus do We reward the Muhsinun (i.e. good doers - see the footnote of V.9:120).

Yusuf عليه السلام was the first of the Israelites to move to Egypt. Yusuf عليه السلام is the great great great great grandfather of Musa عليه السلام.

[is’tawa] means to mature, to be balanced. It is also used for a plant that starts off weak and easy to break and then grows into something strong that you can’t break.

So, ALLAH here is telling us that Musa عليه السلام became physically and intellectually tough and could handle him physically.

ALLAH highlights this physical strength of Musa عليه السلام here because his strength will be on display throughout this whole surah.
And he entered the city at a time of unawareness of its people, and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Musa (Moses) struck him with his fist and killed him. He said: "This is of Shaitan's (Satan) doing, verily, he is a plain misleading enemy."

- [heeni gha'flatin] the time of sleep, the time of heedlessness.
- [qay’oolatun] mid-day nap, siesta
which means to ask for help at the most critical time it is needed.

[ghay’tun] timely rain that comes when needed and the right amount.

[fawakazahu] without attachments of the letter and the pronoun 麾, the verb is [wakaza] which means to punch someone in the area between the neck and the chest.

The man that Musa ﻋﻠﻴﻪ اﻟﺴﻼم struck and killed was an Egyptian/Coptic’s. In Arabic a Coptic is قبطي [qib’tey–yun]. The Coptic’s were always in the habit of oppressing the Israelites, so when Musa ﻋﻠﻴﻪ اﻟﺴﻼم saw this and tried to break it up he ended up punching the man and killing him with one punch. This goes to show the amount of strength Musa ﻋﻠﻴﻪ اﻟﺴﻼم possessed. When this happened that Israelite that he helped fled the scene and then Musa ﻋﻠﻴﻪ اﻟﺴﻼم realized what he had done and was regretting his approach to the matter.
Musa realized then that shaytaan had lured him into a bad situation. Now, when the people wake up and find an Egyptian/Coptic dead they will know instantly that it was an Israelite that must have done this and this could bring even more oppression to the Israelites.

It is important to remember that though Musa was brought up in fir’auns castle there was still a lot of jealousy, hatred, and racism towards him but he wasn’t an Egyptian. With that said, the Egyptians of the castle especially were always looking for a way to get him get rid of him.
Ayah 16

ِﱠََُُُإﻧﻪ ﻫﻮ اﻟْﻐﻔﻮر َََِﱢَََُْﱢََََََُِِِْْْﻗﺎل رب إﻧﻲ ﻇﻠﻤﺖ ﻧـﻔﺲـي لـي فـﻐـﻔـر لـه إـﻧـٰه هـو اﻟْﻎـﻔـوُرُ

الرَـﺟِيمُ

Muhsin Khan

He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.

It’s important to note here that Musa عليه السلام is not a prophet at this point, yet he still knows that he needs to repent to ALLAH. This is another occasion where ALLAH has inspired someone to do something throughout this surah.

Ayah 17

ََﱢَََِْﱠًََََََََُِْْﱢَََُِِْْﻗﺎل رب ﺑﻤـﺎ أـﻧـﻌـﻤـﺖ ﻋـﻠـی ﻓـﻠـﻨـ أـﻛـﻮـن ﻇـﻬـﻴـرٌ لـﻠـﻤـﺠـﺮـمـيـنَ

Muhsin Khan

He said: "My Lord! For that with which You have favoured me, I will never more be a helper for the Mujrimun (criminals, disobedient to Allah, polytheists, sinners, etc.)!"

Musa عليه السلام had at this point realized the Israelite that he helped was in fact a criminal and in the wrong.
So, he tells ALLAH that he wouldn’t judge people and take sides again, like he did in this case. He knows he should have investigated the situation before acting spontaneously the way he did.

**Ayah 18**

فَأَصَبَّهُ فِي الْمَدِينةِ خَائِفًا يَتَرَّقْبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ

بالآمِسِ يُسْتَصْرَخْهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوْيُ مُبِينٌ

_Muhsin Khan_

So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Musa (Moses) said to him: "Verily, you are a plain misleader!"

So now, after this incident Musa عليه السلام is very wary and cautious about being seen etc. He knows the death of this man is going to stir up a lot of tension in the city. Then he bumps into the last person he wants to see again, which is the Israelite that fled the scene after being help. Musa عليه السلام is trying to keep a low profile and this same Israelite is involved in another fight and he starts calling for Musa عليه السلام by name,
with a loud voice so everyone can hear. This guy learnt Musa’s name the day prior. It goes to show you what a deviant, corrupt person can do with a little piece of knowledge. Musa at this point refused to help him again.

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\text{[yataraq-qabu]} \text{ comes from the verb } \text{[taraq-qaba]} \text{ which means to watch yourself. From this verb we get the word } \text{[raqeebun]} \text{ with was originally coined for someone who would walk their goat or sheep and have a hold of the back of its neck so it wouldn’t run off or get eat by a wolf. A similar scenario can be giving with what a parent does to his/her child when in a busy mall.}
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\text{[is’tan’arahu]} \text{ originally } \text{[is’tan’ara]} \text{ is to ask for aid or to pretend to ask for aid.}
\]

\[
\text{[yas’tas’rikhu hu]} \text{ comes from the verb } \text{[is’tas’rakah]} \text{ which is to ask someone for help using a loud voice. [I.e. screaming, crying out].}
\]
[ghaweey-yun] is someone who takes advantage of someone’s confusion, innocence, or ignorance.

Like a con-artist. It’s plural is [agh’wiyaa’u].

**Ayah 19**

Then when he decided to seize the man who was an enemy to both of them, the man said: "O Musa (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."

Here in this ayah we see that Musa ﷺ has decided to finally help this man yet again. This is because Musa ﷺ realized that this Egyptian/Coptic was in fact actually trying to harm or kill him. So, when Musa ﷺ was approaching them the Israelite started to think that Musa ﷺ wasn’t coming to help him, but rather coming to hurt him. So, he got
paranoid and called Musa’s عليه السلام name out loud again and exposed his sin of killing that man, for everyone to hear.

[yab’tishu] comes from the verb [batasha] which means to seize or grab someone forcefully.

**Ayah 20**

وَجَاءَ رَجُلٌ مِّنْ أُقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتِمُونَ بَكَ لِيُقْتِلُوكَ فَأَخَرِجْ إِنَّكَ مِنَ النَّاسِ ﺛَمَّ ﺛَمَّينَ

*Muhsin Khan*

And there came a man running, from the farthest end of the city. He said: "O Musa (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am to you of those who give sincere advice."

Now Musa عليه السلام has gone into hiding you can say. He really needs to stay low and not be seen by the masses. However, some people did know his location, perhaps close friends, trustworthy people he knew from the castle.
So, a man that he knew from the castle which was at the farthest end of the city came to him, he told him that the elite in the castle were conspiring against him and had passes a verdict that he be put to death. This man that came to Musa was an Egyptian, so this caused Musa to not trust him. First of all Musa is from the Israelites and the person he killed was Egyptian and secondly he didn’t trust that anyone in the castle would want to help him. Due to these events that unfolded, his faith in people has been shaken.

[ya’tamiroona] comes from the verb [it’tamara] which means to meet and decide what verdict to pass on somebody.

Ayah 21

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَكْبُ قَالَ رَبِّ نَجْنِي مِنَ الْقُوْمِ الطَّالِمِينَ

Muhsin Khan

So he escaped from there, looking about in a state of fear. He said: “My Lord! Save me from the people who are Zalimun (polytheists and wrong-doers)!”
The man that came to Musa ﷺ finally convinced him to leave and avoid the death penalty.

**Ayah 22**

وَلَمَّا تَوجَّهَ تَلْقَاءَ مَدِينٍ قَالَ عَسَى رَبِّي أَنْ يَهْدِينِي سَوَاءً

[as-sabeeli] the most even, straightest of path, the direct path.

Now Musa ﷺ is out of the city and doesn’t know which way to go. So, he asks ALLAH to guide him to the most even and straightest of paths to get where he needs to go.

muhsin khan
And when he arrived at the water of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man."

[tathoodaani] comes from the verb [thaada] which means to hold back something as best you can. So, the two girls are waiting for all the men to finish giving their sheep water and in the mean time they are wrestling and struggling to hold back their sheep from trying to go and drink water. Just imagine a tug of war going on between the sheep and the girls.

[shay’khun] is a title used for someone who has experience [old etc.], status [wealth etc.], and
knowledge. It’s plural is شُيُوهُ [shuyookhun] and مَشَايْخُ [mashaa’yikhu].

Ayah 24

فَسَقَىٰ لَهْمَا، ثُمَّ تَوَلَّىٰ إِلَى الظَّلِّ فَقَالَ رَبِّ، إِنِّي لَمَا آتَيْتَ إِلَيْنِي مِنْ خَيْرٍ فَقِيرٌ

Muhsin Khan

So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"

فَقِيرٌ [faqeerun] means to be bankrupt of everything.

فَقَرٌ [faqarun] literally means for a backbone to be broken by burden, difficulty, calamity, or financial trouble.
Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are Zalimun (polytheists, disbelievers, and wrong-doers)."

After Musa helped the two women get their sheep some water, he returned back to the tree he was sitting under. In the meantime the women had returned to their father and explained to him what had happened. Based on what they said about Musa, the father sent one of his daughters to summon Musa to come to his home and meet with him.
[aj’run] is the agreed on compensation for a service

[jazaa’un] is when a payment is made in full.

Musa agreed to go back to his house and told him everything that had happened to him in his life and even told him about the person he killed.

Ayah 26

 قالَتْ إِحْدَاهَا ﻋَلَى ﺍﻟْـقَوِي ﻣَنِ اسْتَأَجَرْهُ إِنَّ خَيْرَ مِنِ اسْتَأَجَرْهُ اﻟْـقَوِي ﻋَلَى اﻟْـأَمِينُ

Muhsin Khan

And said one of them (the two women): 'O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.'

The fact that this woman asked her father to employ Musa shows that she had gained an interest in Musa. Also, this shows that these daughters had a say in the affairs of the household and their opinions and input was respected by their father.
Their father read between the lines and knew that his daughter wanted to marry Musa عليه السلام. So, he offered her in marriage to Musa عليه السلام. This is an example of a man seeing a man with excellent qualities and initiating the conversation about marriage. There is no shame in this. In our times people consider this shameful with is contrary to what our religion teaches. This also shows us that a girl can find indirect ways to bring up the idea of marrying someone to her parents. The father has now offered Musa عليه السلام a wife, stable employment, place to live, and a good employer. This
is an answer to the supplication of Musa عليه السلام. He couldn’t have been in a worse situation and now look how ALLAH has changed his life.

\[
\text{جَمَع} \text{[hijajin]} \text{originally} \quad \text{جَمَعْ} \quad \text{[hijajun]} \text{is the plural of the word} \quad \text{جَمَعَة} \quad \text{[haj-jatun]. This comes from the word} \quad \text{جَمَع} \quad \text{[haj-jun] which means pilgrimage and is only preformed once a year.}
\]

The usage of this word here shows us that the father of these women and Musa عليه السلام knew about the Ka3’bah.

So, when ALLAH tells us that the Jews know the Quran is true like they know their own children we can see that because they knew about the Ka3bah way before the coming of the Prophet صلى الله عليه وسلم. The father of these two women could have easily used another name for the word ‘year’, like سنة [sanatun], or عام [aa3mu], or حول [haw’lun] but he didn’t.

 سنة is a year that has hardships in it and عام is a year that usually has no hardships in it. The plural of سنة is
[seenenun]. When the plural is used it can be referring to years full of hardships and trials or the opposite of that.

It’s important to note that the father of these two women didn’t come across desperate when offering one of them in marriage to Musa عليه السلام. The deal he offered Musa عليه السلام was fair all around but he did put a high value on his daughter. This doesn’t mean that we now over price the dowries when marrying off our daughter’s; rather it means that we should make the dowry one that is respectable.

Also, here it is not like the father is the sole beneficiary in this agreement. He is getting a good husband for his daughter, a good employee etc. But he is also helping Musa عليه السلام have a stable job and income, a family, and a safe place to live.

This is the only marriage negotiation mentioned in the entire Quran.
Ayah 28

قالَ ذُلكَ بَيْنِي وَبَيْنِكَ أيَّامَ الأَجْلَينِ قَضِيَّتُ فَلَا عَدُوانٌ عَلَيّ

وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

Muhsin Khan

He [Musa (Moses)] said: "That (is settled) between me and you whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say."

Here Musa عليه السلام is clarifying with the father that this agreement is solely between the two of them. Also, Musa عليه السلام makes sure to clarify the two options, meaning his choice to complete the 8 years of work or complete the 8 years and work the additional two. This clarification makes sure that the deal is clearly understood so no one will go back on their work later on.
Then, when Musa (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tur (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning fire-brand that you may warm yourselves."

Here ALLAH didn’t mention whether Musa worked for the father for 8 years or 10.

[saara] means to walk casually.

[aanas’tu] comes from the verb [aanasa] which means to see and or to figure something out by means of clues.
[jath’watun] is a like a coal that has a little spark or reddish spots of fire inside but for the most part it is dying out.

[tas’taloona] comes from the 5 letter verb [is’tala] which means to gain warmth/become warm.

*This 5 letter verb was originally [is’tala] but because of the letter [saad] being where it is on the pattern of this verb, the [taa] got changed to a [taa]. The original 3 letters to this verb is [saliya].

Ayah 30

فَلَمَّا آتَاهَا نُودِيَ مِن شَاطِئِ الْوَادِ الأَيْمَنِ فِي الْبَقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةَ أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ
So when he reached it (the fire), he was called from the right side of the valley, in the blessed place from the tree: "O Musa (Moses)! Verily! I am Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)!

[shaa’ti’un] is an edge of a valley or a shore of an ocean or river. Its plural is [shawaa’ti’oo].

[waadin] is a valley. Its plural is [aw’diyatun].

[al–buq’a3ti] originally [buq’a3tun] is a patch of land that is unique or different from that which surrounds it.

Ayah 31

وَأَنَّ الْقَلِ يُعْقَبُ يَا مُوسَى أَقْبِلْ وَلَا تَخْفِنْ إِنَّكَ مِنَ الْآمِينِ

Muhsin Khan
"And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said): "O Musa (Moses)! Draw near, and fear not. Verily, you are of those who are secure.

\text{ih’taz-zu} \text{ comes from the verb } \text{ih’taz-za} \text{ which means to shake or vibrate.}

\text{jaan-nun} \text{ something that has come to life. It also means like a jinn. This is because a lot of historians and those who explain the Quran say that there is a certain form of snake that the Jinn like to take the shape of so they can move around amongst the people casually.}
"Put your hand in your bosom, it will come forth white without a disease, and draw your hand close to your side to be free from fear (that which you suffered from the snake, and also by that your hand will return to its original state). these are two Burhan (signs, miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are Fasiqun (rebellious, disobedient to Allah).

[us’luk] is the command form of the verb [salaka] which means to enter something in something with ease.

This verb is mentioned here instead of the command of the another verb "[ud’khul] which also means enter, because Musa عليه السلام has suffered from fear throughout this surah, so its more appropriate to mention the command form of “enter” that shows
ease. This subtle choice of usage is something that shows us how each word is selected with the utmost precision by ALLAH.

[Jay’bika] originally [Jay’bun] literally means chest pocket which would be the armpit. It’s now just used for regular pockets in a jacket or pants etc. Its plural is [Juyoobun].

[Bur’han’naani] is the dual for of the word [Bur’haanun] which is a clear irrefutable proof/evidence/case.

**Ayah 33**

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتِلُونِ

*Muhsin Khan*

He said: "My Lord! I have killed a man among them, and I fear that they will kill me."
Ayah 34

"And my brother Harun (Aaron) he is more eloquent in speech than me so send him with me as a helper to confirm me. Verily! I fear that they will belie me."

[rid’an] a support structure. Like a beam or plank of wood that holds up a wall from falling.

Ayah 35

Allah said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors."

[sanashud-du] comes from the verb
[shad-da] which literally means to tie up and tighten something. Here it is understood that ALLAH is saying HE will reinforce and give strength to Musa through his brother.

Ayah 36

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيْنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُفَتَّرٌ وَمَا سَمَعْنَا بِهِ ذَلِكَ فِي آبَآؤُنَا الْأَوَّلِينَ

Muhsin Khan

Then when Musa (Moses) came to them with Our Clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

Ayah 37

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَآءَ بِالْهَدٰي مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الْدَارِ إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ

Muhsin Khan

Musa (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the Zalimun (wrong-doers, polytheists and disbelievers in the Oneness of Allah) will not be successful."
[yuf’lihu] comes from the verb [af’laha]. [af’laha] means to be successful. [fal-laahun] is a farmer. In the original meaning, the act the farmer does when he tears up the soil with his plough/hoe is called [fal-laahun]. In farming there are two types of tearing. The tearing the farmer does to the soil when he is planting seeds and the tearing of the soil when he is harvesting his crops. The Arabs used to say; [no doubt iron cuts/tears iron]. So, how do we see the relevance of ALLAH’s usage of the verb [af’laha] to describe the believer’s state? The sign that the farmer is harvesting and tearing up the soil is a good sign of things. His crops could have been destroyed by a drought, heavy rain, heavy winds etc. But everything went well and he reaped the fruits of his labour and struggle for the entire year. This is like the believer who struggles and strives and reaps the fruits of his/her labour in this life and the hereafter. So, the life of the believer is like the life of a farmer,
the compensation doesn’t come right away, but when it comes, the pay check is big. Unlike the farmer, the believers harvest is guaranteed.

**Ayah 38**

فَقَالَ فِرْعَوْنَ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهِ غَيْرِي فَأُوْقِدَ لِيْ يَا هَامَانُ عَلَى الْطَّيْنِ فَاجْعَلْ لِيّ صَرْحًا لَعْلِيّ أَطْلِعَ إِلَيْهِ إِلَهِ مُوسَى وَإِنِّي لَأُظْنُنِّهِ مِنَ الْكَاذِبِينَ

*Muhsin Khan*

Fir’aun (Pharaoh) said: "O chiefs! I know not that you have an ilah (a god) other than me, so kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a Sarhan (a lofty tower, or palace, etc.) in order that I may look at (or look for) the Ilah (God) of Musa (Moses); and verily, I think that he [Musa (Moses)] is one of the liars."

Here we see that Musa’s meeting with ALLAH is being mocked by fir’aun. Fir’aun tells his right hand man, Hamaan to go and build him a fire like the fire Musa claimed he saw and told him to build him a tower to talk to ALLAH.
Fir’aun thinks this is all a joke and is completely ridiculing Musa عليه السلام and this claim of his. This is because fir’aun realized Islaam was spreading and he wanted to make a public mockery of Islaam and Musa عليه السلام to degrade them in front of the masses.

[al-ma’lu] chiefs/generals/council. This comes from the verb مَلَأْ [mala’a] which means ‘to fill’. So, this word is used because the chiefs and generals used to fill the court of the king. أَلْمَلأْ at the time of Nuh عليه السلام was the older tribe members that would have their town meetings where people would go to listen to what they have to say.

Ayah 39

وَاسْتَكْبَرَ هُوَ وَجَنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ الْحَقَّ وَظَنُّوا أَنْ هُمْ إِلَيْهِ 

لا يُرْجَعُونَ

Muhsin Khan
And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.

**Ayah 30**

فَأَخْذَنَا هُمَّ وَجُنُودُهُ فَتَبَذَّلَّاهُم فِي الْيَمِّ فَآَنَظَرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ

*Muhsin Khan*

So We seized him and his hosts, and We threw them all into the sea (and drowned them). So behold (O Muhammad SAW) what was the end of the Zalimun [wrong-doers, polytheists and those who disbelieved in the Oneness of their Lord (Allah), or rejected the advice of His Messenger Musa (Moses)].

نَبَثَ [nabatha] means to pick something up that is worthless and throw it.

الْيَمِّ [al-yam-mi] originally [yam-mun] is a large river or a sea. Its plural is [yumoomun].

**Ayah 41**

وَجَعَلْنَاهُمْ آيَةً يَدْعُونَ إِلَى النَّارِ وَيُوْمَ الْقِيَامَةِ لَا يُنْصَرُونَ

*Muhsin Khan*

And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped.
And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among Al-Maqbuhun (those who are prevented to receive Allah's Mercy or any good, despised or destroyed, etc.).

[al-maq’booheena] originally [maq’boohoona] are those who are made ugly/deformed. From this word we get word [qabeehun] which means ‘ugly’.

In this surah we learn about Musa عليه السلام in his childhood, the drowning of fir’aun and what happened with Musa afterwards. In previous surahs not all these things are mentioned all together.
Ayah 43

And indeed We gave Musa (Moses), after We had destroyed the generations of old, the Scripture [the Taurat (Torah)] as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition).

Ayah 44

And you (O Muhammad SAW) were not on the western side (of the Mount), when We made clear to Musa (Moses) the commandment, and you were not among those present.

Ayah 45
But We created generations [after generations i.e. after Musa (Moses)], and long were the ages that passed over them. And you (O Muhammad SAW) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers).

[thawiyan] comes from the verb [thawa] which means to live and reside in a place for a long period of time, multiple generations living in the same place. For example you are living in a place your great grandfather lived, and your grandfather, and your father. From this verb we get the word [mathwan] which is a place you live in for ages and ages.
And you (O Muhammad SAW) were not at the side of the Tur (Mount) when We did call, [it is said that Allah called the followers of Muhammad SAW, and they answered His Call, or that Allah called Musa (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition. [Tafsir At-Tabari, Vol. 20, Page 81].

rah’matun [rah’matun] is commonly translated as mercy. However, this translation doesn’t do it justice. It comes from the word rahim [rahimun] which is a womb of a mother or a uterus. The relationships you have because of motherhood are called silatur-rahimi [silatur-rahimi] which is relationships of the womb. So, ALLAH is caring, concerned about our well being even more than our mothers. Love is a very critical component of the word rah‘mat. It’s a special bond of love, concern, compassion, protection, mercy etc.
Ayah 47

And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for (the deeds) that their hands have sent forth, they should have said: "Our Lord! Why did You not send us a Messenger? We should then have followed Your Ayat (Verses of the Quran) and should have been among the believers."

Ayah 48

For it was only a /true/ act of /truth/ that came from us, saying: "We are but a Messenger of /what/ was sent to our /own/ people, and a witness along with you (O Believers) to what We have sent down, and for the guidance of the /people/, that they may not be /false/ witnesses, and that they may not /pervert/ the /truth/ of Mosi's /clear/ proofs, and that they may not /be/ of those who /disbelieve/ and /insist/ that every /thing/ that /begins/ to appear in their /sight/ is /false."

Muhsin Khan
But when the truth (i.e. Muhammad SAW with his Message) has come to them from Us, they say: "Why is he not given the like of what was given to Musa (Moses)? Did they not disbelieve in that which was given to Musa (Moses) of old? They say: "Two kinds of magic [the Taurat (Torah) and the Quran] each helping the other!" And they say: "Verily! In both we are disbelievers."

The two things they are calling magic in this ayah is the staff of Musa عليه السلام and when his hand turned white.

Ayah 49

قَلْ فَأَتُّوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أُحِدَّى مَنْ هَدَى مَنْ سَأَلَهُ إِنْ كُنتُمْ صَادِقِينَ

Muhsin Khan
Say (to them, O Muhammad SAW): "Then bring a Book from Allah, which is a better guide than these two [the Taurat (Torah) and the Quran], that I may follow it, if you are truthful."

Ayah 50
But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allah? Verily! Allah guides not the people who are Zalimun (wrong-doers, disobedient to Allah, and polytheists).

Ayah 51

And indeed now We have conveyed the Word (this Quran in which is the news of everything to them), in order that they may remember (or receive admonition).

[was-sal’naa] comes from the verb [was-sala] which means to connect two things together seamlessly.
Ayah 52

Those to whom We gave the Scripture [i.e. the Taurat (Torah) and the Injeel (Gospel), etc.] before it, - they believe in it (the Quran).

Ayah 53

And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah in Islam as Muslims (like 'Abdullah bin Salam and Salman Al-Farisi, etc.).

Ayah 54

These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.
[yad’ra’oona] comes from the verb [dara’a] which means to ward off or avert something.

**Ayah 55**

وَإِذَا سَمِعُوا اللُّغَوَّةَ أَخْرَجُوا عَنْهَا وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامَ عَلَيْكُمْ لَا تَبَيَّنِي الْجَاهِلِيَّنَّ

*Muhsin Khan*

And when they hear Al-Laghw (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not the ignorant."

[al-jahileena] originally [al-jaahiloona] is the plural of [jaahilun] which is literally someone who doesn’t have control of their emotions, those who speak without knowledge, those who run their mouths with disgusting words, someone who is emotionally overwhelmed, like those who are extremely depressed, sad, angry etc. Its opposite is [aa3’qilun].
Verily! You (O Muhammad SAW) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.

ALLAH gave Musa عليه السلام a special gift. HE guided Musa’s brother, mother, step-mother, and sister to Islaam. However, we see that the vast majority of the Prophet’s صلى الله عليه وسلم family wasn’t Muslim.

The secret of this guidance, is wanting it. ALLAH will guide whoever wants to be guided.
And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.

[nutakhat’taf] comes from the verb [takhat’tafa] which is to be pulled off or snatched up. It can also mean to be targeted.

[yuj’ba] is the passive form of the verb [jaba] which is to specially choose or select something. Its verbal noun is [jibaayatun].

Ayah 58
And how many a town (population) have We destroyed, which were thankless for its means of livelihood (disobeyed Allah, and His Messengers, by doing evil deeds and crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors.

And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are Zalimun (polytheists, wrong-doers, disbelievers in the Oneness of Allah, oppressors and tyrants).

And the people of the different towns or villages squandered the great life ALLAH had given them. [ma3eeshatun] comes from the word [a3yshun] which is a good life or lifestyle.
We see here that ALLAH doesn’t send a messenger to every single town. Rather, HE sends messengers to the main towns and then from there the message is spread. ALLAH will not destroy towns until this message has reached them.

**Ayah 60**

ومَا أُوْتِيَّـن مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتِهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ أَقْلَـبٌ تَعْقِلُونَ

Muhsin Khan

And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allah is better and will remain forever. Have you then no sense?

[ماتأعَن] Primarily means ‘usage’ but can carry the meaning of enjoyment. Something you use in this life and something that you will never be satisfied with. This could be a new car, a house etc. You will always see something else you want more. It can be something so insignificant as well. The Arabs used to
call the utensil they used to wash their dishes with مَّتَاعٌ.

Its plural is أَمْتِيَّةٌ [amtia3tun].

There is a famous story of a scholar of the Arabic language, Al-As’ma’ee3. He travelled around and observed Arabs and waited for them to use words or verbs so he could capture their meanings in their natural state. This particular word he captured in its true meaning when he saw a little girl cleaning a dish with a brush by the water and a goat took her brush, whereupon she said:

"أخذه مّتاعي " [akhatha mataa’ee3] which means ‘he took my utensil’ meaning the brush. So, this word shows us that it is something so insignificant just like a brush to wash a dish is.

الدنيا [ad-dunyaa] is the feminine form of the word أدْنِى [ad’na] which means lower, inferior.

So, the life of this world is lower and more inferior compared to the next life.
The lesson here is that we are to think that whatever this life has to offer, ALLAH has much better in store for us in the next life.

**Ayah 61**

أَفَمَنْ وَعَدْنَا هَذَا حَسَنًا فَهُوَ لَآِمِرٍ كَمْ مَتَعَنَاً مَتَاعُ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يُؤْمَ الْقِيَامَةَ مِنَ الْمُحْضَرِينَ

Muhsin Khan

Is he whom We have promised an excellent promise (Paradise), which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?

[al-muh’dhareena] originally مُحْضَرُونَ

[muh’dharoona] comes from the verb أَحْضَرَ which means to make something present or to bring something.

So, people will be made to be present on the day of judgement. This particular ayah is referring to the disbelievers though we will all be made to be present on the day of judgement.
And (remember) the Day when He will call to them, and say: "Where are My (so-called) partners whom you used to assert?"

[\text{taz’u3moona}] comes from the verb [\text{za’a3ma}] from which we get the word [\text{zu3’mun}] which means ‘baseless confidence’. When you say something out of [\text{zu3’mun}], you are saying neither something that doesn’t really have any foundation nor the one saying it is really convinced in what they are saying. This is the state of the people who ascribe partners to ALLAH.
Ayah 63

Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped."

The elite of the society mislead the other classes because people just assumed they knew what they were doing because they were the supposed to be the role models and examples of society.

Ayah 64

And it will be said (to them): "Call upon your (so-called) partners (of Allah), and they will call upon them, but they will give no answer to
them, and they will see the torment. (They will then wish) if only they had been guided!

**Ayah 65**

وَيَومَ يُنَادِيهِمْ فِيّقُولُ مَادَأ أَجْبِتُمُ الْمُرْسَلِينَ

*Muhsin Khan*

And (remember) the Day (Allah) will call to them, and say: "What answer gave you to the Messengers?"

**Ayah 66**

فَعَمَيْتُ عَلَيْهِمْ الأَنْبَاءٌ يَوْمَئِذٍ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ

*Muhsin Khan*

Then the news of a good answer will be obscured to them on that day, and they will not be able to ask one another.

[al-an’ba’u] is the plural of [naba’un] which means ‘news’. The disbelievers on the day of judgement won’t be allowed to ask one another where they are being taken etc. They will know something scary is coming, and the natural thing is to ask about it, however, they will be prevented even from asking.
Ayah 67

But as for him who repented (from polytheism and sins, etc.), believed (in the Oneness of Allah, and in His Messenger Muhammad SAW), and did righteous deeds (in the life of this world), then he will be among those who are successful.

If someone falls into sin and then makes sincere repentance, it is though they have renewed their faith and are starting with a blank white page. ALLAH says that after they repent, believe and work righteous deeds they possibly will be from among those who are successful. Why did ALLAH use the word عَسَى [a3sa] ‘possibly/perhaps’ here? ALLAH used this word here because someone may repent and wipe their slate clean but it doesn’t guarantee they will continue upon this way and die in that state. If they do continue on this way and die in that state, then no doubt they will be from amongst the successful.
Ayah 68

And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified be Allah, and exalted above all that they associate as partners (with Him).

*[al-khiyaratu]* means good choice.

Will has two dimensions. ALLAH’s will is absolute. ALLAH chose all of humanity by choosing Adam عليه السلام. He gave us a special status. However, we have free will and can squander this favour by not making the right choices in our life.

Ayah 69

And your Lord knows what their breasts conceal, and what they reveal.
[tu’kin–nu] comes from the verb [akan–na] which means to hide and vault something away so deeply.

**Ayah 70**

وَهُوَ الْلَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَمْدُ فِي الأَوْلِيَّةِ وَالآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تَرْجَعُونَ

Muhsin Khan

And He is Allah; La ilaha illa Huwa (none has the right to be worshipped but He). His is all praise, in the first (i.e. in this world) and in the last (i.e.in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned.

**Ayah 71**

فَذُلِّكَ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمْ اللِّيْلَ سَرَمَدًا إِلَى يَوْمِ الْقِيَامَةِ

أَفَلَا تَسْمَعُونَ مِنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيَكُمْ بِضَيَاءٍ أُخَرَ إِلَّا تَسْمَعُونَ

Muhsin Khan

Say (O Muhammad SAW): "Tell me! If Allah made night continuous for you till the Day of Resurrection, who is an ilah (a god) besides Allah who could bring you light? Will you not then hear?"
[sar’madan] originally [sar’madun] is something continuous and doesn’t end.

[dhi’yaa’un] is heat that gives off heat.

[noorun] is light that doesn’t give off heat.

**Ayah 72**

قُلِ أَرَأَيْتُمْ إِنِّي جَعَلْتُ اللَّهَ عَلَيْكُمْ النَّهَارَ سَرَمَدًا إِلَيَّ يُوْمَ الْقِيَامَةِ

Say (O Muhammad SAW): "Tell me! If Allah made day continuous for you till the Day of Resurrection, who is an ilah (a god) besides Allah who could bring you night wherein you rest? Will you not then see?"

**Ayah 73**

وَمَنْ رَحْمَتَهُ جَعَلْ لَكُمْ اللَّيْلَ وَالْنَّهَارَ لَتَسْكَنُوا فِيهِ وَلِتَبْتَغُوا فِيهِ فَضْلَهُ وَلَعَلْكُمْ تَشْكُرُونَ

It is out of His Mercy that He has put for you night and day, that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day), and in order that you may be grateful.
Ayah 74

And (remember) the Day when He (your Lord Allah) will call them (those who worshipped others along with Allah), and will say: "Where are My (so-called) partners, whom you used to assert?"

Ayah 75

And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allah (Alone), and the lies (false gods) which they invented will disappear from them.

**naza3’naa** comes from the verb **naz’** which means to pull or yank out something.

**bur’haanun** is a clear cut decisive proof. Its plural is **baraheenu**.
Verily, Qarun (Korah) was of Musa's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men.

When his people said to him: "Do not be glad (with ungratefulness to Allah's Favours). Verily! Allah likes not those who are glad (with ungratefulness to Allah's Favours).

Even though Qaroon was from Musa’s nation, he was a traitor to them. Qaroon thought it was fir’aun that was hooking him up with riches and luxuries but in fact it was ALLAH who says it was HIM who was doing so.

When you think of the keys of Qaroon, don’t think of a gigantic sized version of keys we used today. Qaroon needed gates to hide his wealth behind. The
locks or keys on these gates were gigantic logs like tree trunks to keep the gates locket. This is why they were so hard to lift and move.

**[tanoo’u]** comes from the verb

**[naa’a]** which means to lift something with great effort and exhaustion, to the point you almost can’t do it.

**[u3s’batun]** is a strong band of people. Its plural is **[u3sabun]**.

**[fariheena]** Originally **[farihoona]** comes from the verb **[fariha]** which means in modern Arabic to be overjoyed or can mean to show off. In classical Arabic it means the kind of happiness that comes as a result of a blessing.

This happiness could be good or bad. If the one being happy as a result of this blessing fails to attribute this blessing to ALLAH then this is bad and the opposite is
true if he/she attributes the blessing back to ALLAH alone.

So, when ALLAH says: {إنّ اللّه لا يحب الفرحين} It means that ALLAH does not love those who are overjoyed and show off because of what they have. This happiness is coming as a result of a blessing from ALLAH alone but those who are feeling this joy failed to give ALLAH credit for this blessing. So this is why ALLAH doesn’t love them.

**Ayah 77**

وَانْتَبِعْ فِي مَا آتَكَ اللّهُ الْدَّارُ الْآخَرَةُ وَلَا تَسْتَسْ نَصِيبَكَ مِنَ الدُّنْيَا وَأْخُسِنْ كَمَا أَخْسَنَ اللّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الأَرْضِ إِنّ اللّهَ لا يُحبّ الْمُفْسِدِينَ

*Muhsin Khan*

But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allah has been good to you, and seek not mischief
in the land. Verily, Allah likes not the Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).

We learn from these ayaat that someone who has this type of wealth or any wealth for this matter should invest in their hereafter and not just hoard the wealth. Qaroon is so busy showing off and protecting his wealth when he should be spending in the cause of ALLAH.

Ayah 78

قال إنما أوتيت علی علم عندی أولم يعلمن أن الله قد أهلك من قبله من الفروج من هو أشد منه قوة وأكثر جمعا ولا يسأل عن ذنوبهم المجرمون

Muhsin Khan
He said: "This has been given to me only because of knowledge I possess." Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected. But the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) will not be questioned of their sins (because Allah knows them well, so they will be punished without account).

Qaroon thinks that his wealth came to him because he is so smart. He is possibly saying this blessing of wealth is from ALLAH but he means that ALLAH gave it to him because of his being so smart. This way of thinking is a massive problem. It’s a blessing to receive something like this and that’s the bottom line. Not because of what you have done or who you are.

Ayah 79

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلًا مَّا أُوْتَيْ قَوْمُ إِنَّهُ لَذَٰلِكَ حَظًٌ عُظِيمٌ

Muhsin Khan
So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qarun (Korah) has been given? Verily! He is the owner of a great fortune."

في زينتهٍ [fi zeenatihi] here means his best clothes etc.

So, he came out in front of his nation decked out wearing his best clothes.

The poor lower class is looking at Qaroon in amazement. They are saying he is so lucky and they want what he has. They are fantasizing about having what he has. This shows us that materialism can be bred in those who aren’t even rich. A poor person can have materialism in his/her heart and a rich person may not even have any materialism.

Ayah 80
But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are patient (in following the truth)."

Those who didn’t have materialism in their hearts and realized the truth advised those who are drooling over the riches of Qaroon.

Ayah 81

So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves.
[fi’atun] is a large group. Its plural is [fi’aatun].

**Ayah 82**

وَأَصْبَحَ الَّذِينَ تَمَثَّلُوا مَكَانَهُ بِالأَمْسِ يُفْوِلُونَ وَيُكَانُ اللَّهُ يَبْسُطُ الرَّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مِنْ اللَّهِ عَلِيِّيَّةٌ لَّهُ مَهْسَفَ بِنَا وَيُكَانُنَّهُ لَا يَفْلَحُ الْكَافِرُونَ

Muhsin Khan

And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allah Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful.

[yaq’diru] comes from the verb [qadara] which means to calculate.

**Ayah 83**

تَلَكَ الدَّارُ الْاَخْرَةُ نَجْعِلُهَا لِلَّذِينَ لَا يَرْجُونَ عَلَوَّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

Muhsin Khan
That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqun (pious - see V.2:2).

Ayah 84

Muhsin Khan
Whosoever brings good (Islamic Monotheism along with righteous deeds), he shall have the better thereof, and whosoever brings evil (polytheism along with evil deeds) then, those who do evil deeds will only be requited for what they used to do.

Ayah 85

Muhsin Khan
Verily, He Who has given you (O Muhammad SAW) the Quran (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to the Ma'ad (place of return, either to Makkah or to Paradise after your death, etc.). Say (O Muhammad SAW): "My Lord is Aware of him who brings guidance, and he who is in manifest error."
[rad-da] is to go back/return back from where you came from. Another meaning for this verb is ‘to reply’.

**Ayah 86**

وَمَا كُنتَ تَرْجَوْ أَن يُلْقَى إِلَيْكَ الْكِتَابُ إِلاً رَحْمَةً مِن رَبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ

Muhsin Khan

And you were not expecting that the Book (this Quran) would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

[thaheerun] is a supporter, back up, someone who aids or helps. Its plural is [thuharaa’u].

**Ayah 87**

وَلَا يَصْدُنَّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَى رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

Muhsin Khan

And let them not turn you (O Muhammad SAW) away from (preaching) the Ayat (revelations and verses) of Allah after they have been sent down
to you, and invite (men) to (believe in) your Lord [i.e: in the Oneness (Tauhid) of Allah (1) Oneness of the Lordship of Allah; (2) Oneness of the worship of Allah; (3) Oneness of the Names and Qualities of Allah], and be not of Al-Mushrikun (those who associate partners with Allah, e.g. polytheists, pagans, idolaters, those who disbelieve in the Oneness of Allah and deny the Prophethood of Messenger Muhammad SAW).

[wa la takoonan–na minal mush’rikeena] mean here not stay among them and be in their midst.

Ayah 88

And invoke not any other ilah (god) along with Allah, La ilaha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.