Surah Mu'minoon
(the Believers)
Nouman Ali Khan Tafsir
قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Successful indeed are the believers.

قَدْ [qad] comes before a verb to give affirmation [tah’qeequn], or to show something that is a done deal, or has already happened. قَدْ roughly has four meanings. When it proceeds a past tense verb it can give the meaning of affirmation, to show something has already happened etc. or it can give the meaning of تَحقِيقُ [taq’reebun] which means closeness. For example, we say قَدْ قَامَتْ الصَّلاةُ [qad qaamatis–salaatu] when we make the Iqaamah before prayer. قَدْ is used here because prayer is about to be performed and is close.
ALLAH is saying here that those who have truly already attained faith, they are in fact successful as of right now. We tend to think that those who attain true faith are only successful in the hereafter. Rather, they are successful in both abodes.

أَفْلَحَ [af’laha] means to be successful. فَلْأَحَن [fal-laahun] is a farmer. In the original meaning, the act the farmer does when he tears up the soil with his plow/hoe is called فَلْأَحَن [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; إنَّ الخَذَلَيْدَ مِنَ الخَذَلَيْدِينَ يُفْلَحُ [no doubt iron cuts/tears iron]. So, how do we see the relevance of ALLAH’s usage of the verb أَفْلَحَ 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.

المؤمنون [al-mu’minoona] Those who truly have faith.

الله in this ayah didn’t say الدُّنِيَا آمَنُوا [al-latheena aamanoo] which also means those who truly have faith. Why? Well, in Arabic linguistics a verb is weaker than a noun; a verb is temporary, fragile, and unstable, while a noun is timeless and permanent. So, just because someone has come to believe in the past doesn’t guarantee the strength of their faith today or tomorrow. When believers are called believers using a noun it is though their faith has been giving stability.

الذين آمنوا has roughly three main categories, the hypocrites who claim to believe, the average Muslim, and those whose faith has reached an elite level. المؤمنون are only of one type, those who have reach the elite level. They are the third category of those talked about in the verb آمنوا.
Knowing that these three kinds of categories of believers exist doesn’t give us the right to label people and call them a hypocrite, average Muslim, or true believer. This is something only ALLAH can do. However, knowing these three categories exist does allow us to reflect on our own selves or a collective reflection over the state of the Muslim ummah and gage where we think we are in terms of our faith. ALLAH follows this ayah with other ayah’s giving us a checklist as to what the qualities of a true believer are.

Ayah 2

الَّذِينَ هُمُّ فِي صَلَََتِهِمْ خَاشِعُونَ

*Muhsin Khan*

Those who offer their Salat (prayers) with all solemnity and full submissiveness.

خَاشِعُونَ [khaashi’oo3na] those who are in a constant state of humility. ALLAH uses the noun here again to show that these true believers are those who always perform their prayer with humility. A constant feature
of their prayer is humility and humbleness before ALLAH.

comes from the verb  which is a type of fear that overwhelms you to the point that your muscles get numb. Another verb in Arabic with a similar meaning is  which is to be brought to your knees and submit due to being overwhelmed. The wording of this ayah says that these true believers have this sense of feeling of being overwhelmed with fear especially in their prayers but suggests that this sense of feeling of being overwhelmed with fear is not limited to just their prayers, rather outside of it as well. Maybe it’s not a constant thing outside of prayer like it is in prayer, but it’s still there.

Ayah 3

And those who turn away from Al-Laghw (dirty, false, evil, vain talk, falsehood, and all that Allah has forbidden).
[al-lagh’wu] is an useless activity which is usually speech or an activity like playing games or listening to things that produces no benefit in the worldly sense and no benefit in the spiritual sense.

So, those who really develop a sense of humility and awe in their prayer have no urge or desire to engage in small useless talk. They realize the blessings of time. When someone has a meeting with ALLAH five times a day and they are overwhelmed in each meeting, outside of that meeting they have no time for talking without a purpose. This is why ALLAH described these types of people as مُعْرِضُونَ [mu3’ridhoona] which means those who constantly turn away from something. In this case, useless, unbeneficial talk is what is being turned away from by these people.

**Ayah 4**

وَالَّذِينَ هُمْ لِلَّذِكَارِ فَاعِلُونَ

*Muhsin Khan*

And those who pay the Zakat.
This ayah is referring to those who are actively working constantly on cleansing themselves. This ayah is commonly translated as ‘those who pay zakat’, however this is referring to those who reflect on themselves and identify what problems or bad qualities they may possess and try to purify and cleanse themselves from them.

Ayah 5

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ

Muhsin Khan
And those who guard their chastity (i.e. private parts, from illegal sexual acts)

All acts of shamelessness are included in this ayah. In our times guarding oneself from all types of shamelessness is extremely difficult. Access to shamelessness has become something that is accessible at one’s finger tips. Those mentioned in this ayah are extremely worried and cautious about falling into any type of shamelessness.
Ayah 6

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانَهُمْ فَإِنَّهُمْ غَيْرُ مُلْمِينَ

*Muhsin Khan*

Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame;

ALLAH shows us in this ayah that the slave women that were possessed before Islaam had the same rights as those women who were taken in marriage. This is why a nikah [marriage ceremony] wasn’t needed for the slave women. Before Islaam the slave women were considered just like goats etc. But after Islaam came, they got their due rights. This is why the right hand was mentioned in this ayah. With the right hand we take oaths. An oath in Arabic is literally called ‘yameen’ meaning ‘right’.
Ayah 7

But whoever seeks beyond that, then those are the transgressors;

[العادون] [al-aa3doona] comes from the verb [عَادَ] [aa3da] which means to be aggressive and cross the line. Another similar verb is [اعتدى] [i3’tada] which means to transgress. From these verbs we get the word [عدُوٌ] [a3doow–wun] enemy.

Ayah 8

Those who are faithfully true to their Amanat (all the duties which Allah has ordained, honesty, moral responsibility and trusts etc.) and to their covenants;

[راعون] [raa’oo3na] is the plural of the [رُاعٌ] [raa’i3n] meaning Shepard. So, here the Shepard’s are watching over their
oaths and everything they are entrusted with very carefully.

أمانتُ [amaanaatun] stems from the word أمن [amanun] which means peace. So, those who entrust you with things are supposed to feel at peace when entrusting you with them.

Ayah 9

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ

Muhsin Khan
And those who strictly guard their (five compulsory congregational) Salawat (prayers) (at their fixed stated hours).

صلواتُ [salawaatun] prayers, here, includes the obligatory ones and all the sunnah and extra prayers that are prescribed or encouraged to do in Islaam. They realize that in their obligatory prayers they will have shortcomings and they make up for the shortcomings by constantly performing extra voluntary prayers.
ALLAH used the verb يُحَافِظُونَ [yuhaafithoona] which means guarding, protecting, instead of using the noun مُحَافِظُونَ [muhaafithoona] which means those who guard, protect. This shows that the performance of extra voluntary prayers is relaxed and not obligatory by using a verb, because as we have learned previously, verbs are temporary and nouns are permanent. So, by using the verb we see that these types of people are continuously trying to do their extra prayers, though they may fall short sometimes.

Ayah 10

أُولَٰئِكَ هُمُ الْوَارِثُونَ

Muhsin Khan
These are indeed the inheritors.

الْوَارِثُونَ [al-waarithoona] comes from the verb وَرَثَ [waritha] which means to inherit. ALLAH leaves it a mystery as to what they will inherit before telling us in the following ayah.
Ayah 11

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

Muhsin Khan
Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.

الْفِرْدَوْسُ [al-firdawsu] is the highest levels in Paradise. This is originally a Farsi word used for a green valley, a garden with all types of fruits and flowers. So, the checklist that one must make to ensure they are from those who qualify for this great bless of الْفِرْدَوْسُ is, humility in prayer, staying away from useless activities, constantly working on improving your character to find out what needs to be cleaned up inside of you, especially guard your shame, and fulfill the rights of those under your care, fulfill your oaths and contracts, and honour that which is entrusted to you.

Ayah 12

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِن سُلَََلَةٍ مِّن طِينٍ
And indeed We created man (Adam) out of an extract of clay (water and earth).

[sulaalatun] comes from the verb [sal-la] which means to pull a sword out from its sheath. So, it’s to get the essence out of something by pulling it out, squeezing it etc. When the nutrients are taken out from the soil this verb [sal-la] is also used. So, ALLAH here is saying that HE extracted the best nutrients from [teenun] clay/dirt, in order to create mankind.

Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman).
[qaraarin makeenin] is a resting place that is very stable and strong. Here ALLAH describes the uterus of the woman as a very strong organ.

**Ayah 14**

Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators.

[عَلَقَة](a3laqatun) a hanging piece of flesh. [عَلَقَة](a3liqa) comes from the verb [عَلَقَ](a3liqa) which means to hang.

[مُضْغَة](mudh’ghatun) a chewed looking things. It looks like slightly chewed flesh. Similar to that of a chewed piece of gum that has teeth marks on it.
comes from the verb مضغ [madhagha] which is ‘to chew’
فكسوّنا [fakaso’naa] comes from the verb كسا [kasaa] which means ‘to dress/to clothe’
أنشأنا [ansha’naa’hu] comes from the verb أنشأ [ansha’a] which is ‘to create’ and ‘to raise’.
This verb أنشأ is perfectly suited here because the human being had gone through three important stages of development inside the mother’s womb and now ALLAH uses this verb to say that HE is making the human being into a different creation from the three previous stages that took place.

Ayah 15
ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ
Muhsin Khan
After that, surely, you will die.

مَيِّتُونَ [may–yitoona] is the plural of مُتَّ مَيِّتَ [may–yitun] which means someone who is dead.

Ayah 16

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ

Then (again), surely, you will be resurrected on the Day of Resurrection.

تُبْعَثُونَ [tub’a3thoona] comes from the verb بَعْثَ [ba’a3tha] which means ‘to raise’.

Ayah 17

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِٰلِينَ

And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.
سبع طرائقتَ [sab’a3 taraa’iqa] seven pathways.

There is a difference of opinion what this exactly means. Some say it’s the seven heavens. The most dominant opinion is that we don’t know what it really means.

**Ayah 18**

وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الَِْرْضِ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ

_Muhsin Khan_

And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.

There is a continuity of imagery in this ayah with the ayaat that proceeded. The similarity of the droplet that impregnates the woman to the droplet of rain that falls from the sky that impregnates the earth and causes vegetation to sprout forth.
Ayah 19

فَأَنشَأْنَا لَكُم بِهِ جَنَّاتٍ مِّن نَّخْيِلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاكِحُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

Muhsin Khan

Then We brought forth for you therewith gardens of date-palms and grapes, wherein is much fruit for you, and whereof you eat.

فَوَاكِحُ [fawaakihu] is the plural of فَاكِهَةٌ [faakihatun] which means fruits that taste good that make you smile when you eat them. فَاكِهَةٌ comes from the verb فَكِّيَ [fakiha] which means ‘to smile, to be happy, to be joyous’

Ayah 20

وَشَجَرَةً تَخْرُجُ مِن طُورٍ سَبْنَاءٍ تَنبُتُ بِالدُّهْنِ وَصِبْغٍ لَّلَا كَلِيلٍ
Muhsin Khan
And a tree (olive) that springs forth from Mount Sinai, that grows oil, and (it is a) relish for the eaters.

[duh’nun] oil
[sib’ghun] comes from the word [sib’ghatun] which means color. [sib’ghun] is used for when someone dips a piece of bread into a bowl of soup or stew and that bread changes color due to it soaking up some of the liquids of the bowl.

These types of surah’s highlight the fact that ALLAH watches us so closely. Even when we are preparing our meals and taking bites etc.

Ayah 21
And Verily! In the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat.

Ayah 22

And on them, and on ships you are carried.

[tuh’maloonah] comes from the verb حمل [hamala] which means ‘to carry’.

Ayah 23
And indeed We sent Nuh (Noah) to his people, and he said: "O my people! Worship Allah! You have no other Ilah (God) but Him (Islamic Monotheism). Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?"

Notice how ALLAH in the previous ayah spoke of a ship and now in this ayah ALLAH has transitioned into talking about Nuh عليه السلام who built a ship.

**Ayah 24**

But the chiefs of those who disbelieved among his people said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allah willed, He surely could have sent down angels; never did we hear such a thing among our fathers of old."
[al-mala’u] chiefs/generals/council. This comes from the verb [mala’a] which means ‘to fill’. So, this word is used because the chiefs and generals used to fill the court of the king. 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.

[yatafadh–dhalu] comes from the verb [tafadh–dhalu] which is to impose superiority on someone.

Ayah 25

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جَنَّةٌ فَتَرَبَصُوا بِهِ حَتَّىٰ حِينٍ

Muhsin Khan
"He is only a man in whom is madness, so wait for him a while."

The elders are advising the community to just wait this out and don’t become Muslims and make any rash decisions. This man will eventually go away.
Ayah 26

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ

*Nuh (Noah)* said: "O my Lord! Help me because they deny me."

This is the supplication Nuh made to ALLAH when these people lied against him. We can consider these people like the old media. We should make it a priority in our life to supplicate sincerely to ALLAH like Nuh did, to aid us against all those who take up arms against Islaam, forging lies, and making up stories. This is the guidance of the Prophets in how they turned to ALLAH for every need they had.

Ayah 27

فَأَوْحَيَهُ إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَاءَ أَمْرُنَا

وَفَارَ النَّورُ فَأَسْلَكْ فِيهَا مِن كُلِّ زُوجٍ اثْنَيْنِ وَأَهْلَكَ إِلَّا
So We inspired him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and the oven gushes forth water, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

فَارَ التَّنُّورُ [faara at-tan-nooru] the kettle boiled over.

This is an old Arabic expression. This is used also for someone when they get mad. They reach the boiling point and then explode. So, here its like ALLAH is saying that HIS anger came out because of all the years of this nation rejecting and mocking Nuh عليه السلام. It was the last straw and then the flood came. Literally this expression is beautiful as well. The valley Nuh عليه السلام and his people lived in is being compared to a kettle or pot. It rained so much that the oceans rose to such an extent that the water tipped over into the valley flooding it and then the water poured out of the
valley into the land just like a kettle or pot boiling over.

فَاسْلُكُ [fas’luk] comes from the verb سلك [salaka] which means ‘to put or insert’. When this verb is followed by the preposition في [fee] meaning ‘in’ then it means ‘to insert in’ and when its followed by the preposition على [a3la] it means ‘to put on’. In this ayah ALLAH follows this verb with في showing us that Nuh عليه السلام didn’t merely construct a ship that you put animals on randomly. Rather, ALLAH is showing us that this ship was intricately designed perfectly to place each animal in its proper quarters for living.

وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقُوَّلُ مِنْهُمْ [wa ah’laka il-la man sabaqa a3layhee al-qawlu minhum] everybody is as good as dead except those upon whom my word has already come.

This means that ALLAH has already told Nuh عليه السلام who is supposed to be saved. They are those upon whom ALLAH’s word has come.
[mugh’raqoon] those who have been drowned or those who are guaranteed to be drowned. This is different from the word [ghareequn] which is someone who drowned on their own. The first word comes from the verb [agh’raqa] to drown someone/something and the second word comes from the verb [gharaqa] which is to drown on your own.

Ayah 28

فَإِذَا اسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَانَا مِنَ الْقَوْمِ الظَّالِمِينَ

Muhsin Khan
And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks be to Allah, Who has saved us from the people who are Zalimun (i.e. oppressors, wrong-doers, polytheists, those who join others in worship with Allah, etc.).

[is’tawaiya] comes from the verb [is’tawa] which means to become even/balanced.
When the ship was in the flood it was imbalanced and when it finally settled on the mountain [mount Judi] it became balanced. We are learning from the usage of this verb that during the flood nobody on the ship could stand up.

Ayah 29

َوَقُل رَّبِّ أَنزِلْنِي مُنزَلًَّ مُّبَارَكًا وَأَنتَ خَيْرُ الْمُنزِلِينَ

Muhsin Khan
And say: "My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land."

مُنزَلًَّ [mun’zalan] is a noun denoting place and time. So, Nuh عليه السلام is asking ALLAH for a blessed landing in the right place and at the right time. These few words capture a lot of scenery. The flood waters are receding and Nuh عليه السلام is in a mountainous valley. The likelihood of his ship crashing into a mountain side or landing the wrong way is highly likely except with the help of ALLAH.
Ayah 30

 إنَّ فِي ذَٰلِكَ لَآياتٍ وَإِن كُنَّا لَمُبْتَلِينَ

Muhsin Khan
Verily, in this [what We did as regards drowning of the people of Nuh (Noah)], there are indeed Ayat (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test.

ALLAH tested Nuh عليه السلام by the drowning of his people and by the landing of the ship. The landing of the ship was a huge matter that is overlooked by many people. It wasn’t just the fact that after the drowning of the people Nuh عليه السلام was saved. He had to ask ALLAH to rescue him and give him a safe secure landing place so he didn’t crash and die. So, this was another test.

Ayah 31

 ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ

Muhsin Khan
Then, after them, We created another generation.

قَرْنًا [qar’nan] generation. It’s plural is قُروُونَ [quroonun].
And We sent to them a Messenger from among themselves (saying):
"Worship Allah! You have no other Ilah (God) but Him. Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?"

So, after Nuh’s generation ALLAH tells us that HE sent many a messenger and the same thing happened over and over again. Their people mocked and lied against the messengers and then ALLAH destroyed them. ALLAH in this ayah didn’t even mention the name or names of the messengers HE sent. It is as if ALLAH is saying that this same story happened so many times.
And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and to whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink. 

[at’rafa] which is to give luxuries and many enjoysments. In our times we could say ‘to hook someone up’.
"If you were to obey a human being like yourselves, then verily! You indeed would be losers.

Ayah 35

"Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?

Ayah 36

"Far, very far is that which you are promised."
[hayhaata hayhaata] gives the meaning of ‘ooooh cooome ooooon! Are you serious?! That is soooo far fetched! You actually believe that?! No way man?!
This phrase is used when you mock or scold someone. For example, someone is hoping for something and you come in their face and tell them it’s not going to happen.

Ayah 37

"There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

These people are saying that this life is the only life we are going to live. They have the ‘you only live once’ attitude.
Ayah 38

إنَّ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ

Muhsin Khan
"He is only a man who has invented a lie against Allah, but we are not going to believe in him."

Ayah 39

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ

Muhsin Khan
He said: "O my Lord! Help me because they deny me."

So, whoever this messenger is, supplicates to ALLAH with the same supplication Nuh عليه السلام supplicated to ALLAH with.

Ayah 40

قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَادِمِينَ

Muhsin Khan
(ALLAH) said: "In a little while, they are sure to be regretful."
[a3m–maa qaleelin] just a little bit more time. here is stretched to intensify the meaning so as to say ‘just a liiiiiitle bit more time’.

Ayah 41

فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً فَبُعْدًا لِّلْقَوْمِ الظَّالِمِينَ

Muhsin Khan
So As-Saihah (torment - awful cry, etc.) overtook them with justice, and We made them as rubbish of dead plants. So away with the people who are Zalimun (polytheists, wrong-doers, disbelievers in the Oneness of Allah, disobedient to His Messengers, etc.).

[as–sayhatu] a loud explosion/scream.


When these so called ‘natural diasters’ take place ALLAH lets us know that they all occur for a purpose. People ask why such things would happen. We need to know that they happen for specific reasons that ALLAH knows.
غُثَاءً [ghuthaa’an] is the foam that is at the end of a wave. This foam carries all sorts of trash and debri. ALLAH describes them as this type of foam; their corpses just wash up as the waves come.

فَبُعْدًا [fa bu3’dan] in old English would be translated as ‘away with you!’ It means roughly means ‘get lost’.

**Ayah 42**

ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قُرُونًا آخَرِينَ

*Muhsin Khan*
Then, after them, We created other generations.

**Ayah 43**

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ

*Muhsin Khan*
No nation can anticipate their term, nor can they delay it.

There is not a single nation that will get ahead of its deadline. No nation will live an extra day beyond the
day its supposed to die and no nation will die a day before the day its supposed to die on.

Ayah 44

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتَّرَىٰ كُلَّ مَا جَآَءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ فَأَتْبَعَنَا بَعْضَهُم بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعْدًا لِّقَوْمٍ لَّّيُؤْمِنُونَ

Muhsin Khan

Then We sent Our Messengers in succession, every time there came to a nation their Messenger, they denied him, so We made them follow one another (to destruction), and We made them as Ahadith (the true stories for mankind to learn a lesson from them). So away with a people who believe not.

تَتَّرَىٰ [tat’ra] means in succession. This is referring to the sending of messengers. This shows us that somewhere on the planet throughout time there always existed a messenger somewhere calling their people to tawheed. If there was a gap at all in between the messengers then it was a small gap. The biggest gap between messengers was the gap between Jesus عليه السلام and Muhammed صلی الله عليه و سلَّم. This gap is said to have been 600 years. ALLAH describes this
particular gap in the Quran saying that it was the rise of a morning after a long night.

[ahaadeetha] news events, historical events.

This is referring to those who lied against their messengers and who were destroyed because of their transgressions.

**Ayah 45**

ثمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ

*Muhsin Khan*

Then We sent Musa (Moses) and his brother Harun (Aaron), with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority,

سُلْطَانٍ مُّبِينٍ [sultaanin mubeenin] an authoritative proof.

**Ayah 46**

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَأَسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِيَّنَ
To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord, and exalting themselves over and above the Messenger of Allah).

[aa3leena] refers to those type of people who are arrogant and expect people to not make eye contact with them.

They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)."

They became of those who are destroyed.
So they denied them both [Musa (Moses) and Harun (Aaron)] and became of those who were destroyed.

الْمُهْلَكِي

[al-muh’lakeena] are those who have been given a violent death. [haalikoona] are those who died.

Ayah 49

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ

Muhsin Khan
And indeed We gave Musa (Moses) the Scripture, that they may be guided.
The messengers that were mentioned so far have been Nuh, Musa and Haroon عليهم السلام. Both of their nations were destroyed by being drowned.

Ayah 50
And We made the son of Maryam (Mary) and his mother as a sign, And We gave them refuge on high ground, a place of rest, security and flowing streams.

[awa] is to give refuge against danger

Some say that when Maryam feared being mocked and ridiculed for becoming pregnant she fled to a high place in the outskirts of Jerusalem. Other scholars accept the biblical narrative and say that the king of Jerusalem at the time had a dream that a boy would ruin his kingdom. This is similar to the dream of Fir’aun about Musa. So, this king started killing off the baby boy just like Fir’aun used to do. This is why Maryam fled with Jesus to Egypt and then brought him back later. So, it is said that this high place may have been Egypt.
[rabwatin] a high patch of land that has more than average cultivation.

[ma’ee3nin] is a water spring

**Ayah 51**

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تُعْمَلُونَ عَلِيمٌ

*Muhsin Khan*

O (you) Messengers! Eat of the Taiyibat [all kinds of Halal (legal) foods which Allah has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.), and do righteous deeds. Verily! I am Well-Acquainted with what you do.

**Ayah 52**

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةٌ وَاحِدَةٌ وَأَنَا رَبُّكُمْ فَاتَّقُونِ

*Muhsin Khan*

And verily! This your religion (of Islamic Monotheism) is one religion, and I am your Lord, so keep your duty to Me.
Ayah 53

فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ رُبُّرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

Muhsin Khan
But they (men) have broken their religion among them into sects, each group rejoicing in its belief.

زُبُرًا [zuburan] chunks, pieces of iron, pieces of revelation.

Ayah 54

فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ

Muhsin Khan
So leave them in their error for a time.

غَمْرَة [gham’ratun] depths of the ocean.

Ayah 55

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِن مَّالٍ وَبَنِينَ
Do they think that We enlarge them in wealth and children,


**Ayah 56**

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ

We hasten unto them with good things (in this worldly life so that they will have no share of good things in the Hereafter)? Nay, but they perceive not.


[nusaari’u3] comes from the verb [saara’a3] which means to rush.

**Ayah 57**

إِنَّ الَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ
Verily! Those who live in awe for fear of their Lord;

Ayah 58

وَالَّذِينَ هُم بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ

Muhsin Khan
And those who believe in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord,

Ayah 59

وَالَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ

Muhsin Khan
And those who join not anyone (in worship) as partners with their Lord;

Ayah 60

وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَقُلُوبَهُمْ وَجِلَةً أنَّهُمْ إِلَى رَبِّهِمْ رَاجِعِونَ

Muhsin Khan
And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and
charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning).

وَجِلَةٌ [wajilatun] is fear that makes the hair on your arms stand up.

Ayah 61

أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ

Muhsin Khan

It is these who race for the good deeds, and they are foremost in them [e.g. offering the compulsory Salat (prayers) in their (early) stated, fixed times and so on].

Those are the ones who race/rush towards doing good deeds and they are those who win that race by doing them first.

Ayah 62
وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

Muhsin Khan
And We tax not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.

This is a scary ayah because usually books don’t speak. However, our book of deeds will be made to speak on the day of judgement.

Ayah 63

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا وَلَهُمْ أَعْمَالٌ مِّن دُونِ ذَٰلِكَ هُمْ لَهَا عَامِلُونَ

Muhsin Khan
Nay, but their hearts are covered (blind) from understanding this (the Quran), and they have other (evil) deeds, besides, which they are doing.
Their hearts are in a deep state of unconsciousness because of their worldly preoccupations which caused them to stray away from revelation. They are so preoccupied with other unimportant things. This small ayah describes the life of most people you will meet. They work for the weekends. They go to work so they can play. They go to work so they can go on vacation. They are working for here and now, not their hereafter.

**Ayah 64**

حَتَّىٰ إِذَا أَخَذْنَ امُّرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ

*Muhsin Khan*

Until, when We grasp those of them who lead a luxurious life with punishment, behold! They make humble invocation with a loud voice.

مُتْرَفِيهِم [mut’rafeyhim] comes from the word مُتْرَفٍ [mut’raf] which is someone who leads an elite and luxurious lifestyle.
[yaj’aroona] comes from the verb جِرَأ [jara’a] which is to cry out loudly like a wild animal. This sound can be described like when a seal gets bit by a shark, they let out a loud screeching yelp.

Ayah 65

لا تَجْأَرُوا الْيَوْمَ إِنَّكُم مَّنَا لا تُنصَرُونَ

Muhsin Khan
Invoke not loudly this day! Certainly, you shall not be helped by Us.

Ayah 66

قد كَانَتْ آيَاتِي تُشَيَّدُ عَلَيْكُمُ فَكُنْتُمْ عَلَى أَعْقَابِكُمْ تَنْكِصُونَ

Muhsin Khan
Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and with hatred to listen to them).
These people are those that hear anything to do with Islaam they run the other way. They want no part of any conversation revolving around the deen.

تَنكِصُونَ [tan’kisoona] comes from the verb نِكَصَنَ [nakasa] which means to retreat or get away from something.

**Ayah 67**

مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ

*Muhsin Khan*

In pride (they Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary Haram), talking evil about it (the Quran) by night.

مُسْتَكْبِرِينَ [mus’tak’bireena] is the plural of مُسْتَكْبِرٌ [mus’tak’birun] which means someone that wants to have power and wants to be greater.

Here we see they want to act better than the Messenger عليه السلام and the message.
[muta’kab-birun] is someone who actually has power and then shows off.

[saamiran] is someone who spends the night telling stories.

These people would sit around the Ka3’bah getting drunk and telling each other stories at night just passing the time.

[tah’juroona] comes from the verb *هجر* [hajara] which here, means to say things that shouldn’t be said. This verb comes from the word *هجرة* [hijratun] which means migration. Their defiance of the Messenger صلى الله عليه وسلم and the message by way of telling stories is a means of their tongues migrating away from what they [their tongues] are supposed to be used for.

**Ayah 68**

*أَفَلَمْ يُدَبِّرُوا الْقُوَّلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمْ الْأَوَّلِينَ*

*Muhsin Khan*
Have they not pondered over the Word (of Allah, i.e. what is sent down to the Prophet SAW), or has there come to them what had not come to their fathers of old?

**Ayah 69**

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنكِرُونَ

*Muhsin Khan*

Or is it that they did not recognize their Messenger (Muhammad SAW) so they deny

**Ayah 70**

أَمْ يَقُولُونَ بِهِ جِنَّةً بَلْ جَآءَهُمْ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ

*Muhsin Khan*

Or say they: "There is madness in him?" Nay, but he brought them the truth [i.e. "(A) Tauhid: Worshipping Allah Alone in all aspects (B) The Quran (C) The religion of Islam,"] but most of them (the disbelievers) are averse to the truth.

Despite the truth being so clear to these kinds of people, in the end they just do want to change their
lives and just don’t like the reality of the truth. They just would rather not hear anything about it.

**Ayah 71**

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالَِّرْضُ وَمَن فِيهِنَّ

بَلْ أَتَيْنَاهُم بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ

*Muhsin Khan*

And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.

A lot of people say they don’t want to change and that these ayaat in the Quran don’t relate to them. However, ALLAH says that in these ayaat are reminders exactly tailored for them and their types of people.

**Ayah 72**

أَمْ تَسْأَلُهُمْ خَرَجًا فَخَرَجَ رَبُّكَ خَيْرًا وَهُوَ خَيْرُ الْرَازِقِينَ

*Muhsin Khan*
Or is it that you (O Muhammad SAW) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance.


You will see a slight variation between these two words. The first is speaking about the financial aid of the people and the second is speaking about the financial aid of ALLAH. When the word is used for the financial aid of ALLAH and extra Alif [ا] is inserted in the word. As the scholars of the Arabic Language say: "الزِّيَادَةُ فِيِ المَبَنِىَ تَدُلُّ عَلَى زِيَادَةٍ فِيِ الْمَعْنَى" which means that any addition in the construction of a word/verb by way of an extra letter etc. creates an increase in the meaning.

So, [khar’jan] is a portion of wealth that is given for financial aid and [kharaa’jun] is a greater portion of wealth that is given for financial aid.

These are the type of priceless gems one misses out in translations.
Ayah 73

And certainly, you (O Muhammad SAW) call them to a Straight Path (true religion Islamic Monotheism).

[si.raatîn mu.s-taqîyîm] is a straight path that leads upwards. The word [si.raat] has no plural in Arabic which is very beautiful because when ALLAH uses this word to talk about the proper guidance the fact that it has no plural shows us that the truth is one and the straight path to ALLAH is one not many.

Ayah 74

Muhsin Khan
And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion Islamic Monotheism).

[naakiboona] is the plural of [naakibun] which means someone who lowers their head and walks away. It comes from the verb [nakaba]. So, they try to side-step the conversation and create tangents in order to divert the conversation.

**Ayah 75**

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ

[ya3’mahoona] comes from the verb [a3miha] which means to be blind of the heart. [a3miya] is to be blind of the eyes.

*Muhsin Khan*

And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.
And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allah) with submission to Him.

[is’takaanoo] comes from the verb [is’takaana] which is to humble.

Until, when We open for them the gate of severe punishment, then lo! They will be plunged into destruction with deep regrets, sorrows and in despair.
Ayah 78

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ قَلِيلًا مَا تَشْكُرُونَ

Muhsin Khan
It is He, Who has created for you (the sense of) hearing (ears), sight (eyes), and hearts (understanding). Little thanks you give.

أَفْئِدَةُ [af’idatun] is the plural of فُؤَادُ [fu’aadun] which is a hear overwhelmed or filled with emotion, a strong heart. Some linguists argue that a sound intellect/strong mind is also called فُؤَادٌ.

Ayah 79

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

Muhsin Khan
And it is He Who has created you on the earth, and to Him you shall be gathered back.
[thara’a] is to spread something out. This verb is usually used when a farmer walks around throwing the grains on the soil.

ALLAH says this is how HE spreads us out on the earth.

**Ayah 80**

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلََافُ اللَّيْلِ وَالنَّهَارِ أَفَلََِّتَعْقِلُونَ

*Muhsin Khan*
And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?

**Ayah 81**

بَلْ قَالُوا مِثْلَ مَا قَاَلَ الَّوْلُونَ

*Muhsin Khan*
Nay, but they say the like of what the men of old said.
Ayah 82

قَالُوا أَإِذَا مِتْنَا وَكُنَّا تَرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ

*Muhsin Khan*

They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"

Ayah 83

لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَٰذَا مِن قَبْلَ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الأَوْلِينَ

*Muhsin Khan*

"Verily, this we have been promised, we and our fathers before (us)! This is only the tales of the ancients!"

Here we see these people admitting that they did in fact hear their forefathers talking about this concept of resurrection, the hereafter, and the legacy of Ibraaheem etc.
[asaateeru] is the plural of the word [us’tooratun] which is a legend/folk tale. This word is Greek in origin. We find a version of it in English ‘story’.

Ayah 84

قُل لِّمَنِ الَِْرْضُ وَمَن فِيهَا إِن كُنتُمْ تَعْلَمُونَ

Muhsin Khan
Say: "Whose is the earth and whosoever is therein? If you know!"

Ayah 85

سَيُقُولُونَ لِلَّهِ قُلْ أَفَلَّ تَذَكَّرُونَ

Muhsin Khan
They will say: "It is Allah's!" Say: "Will you not then remember?"

tadhak–karoon] comes from the verb tadhkar[ which is to remember or to take advice.

Ayah 86

قُل مَن رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ
Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"

Ayah 87

سَيَقُولُونَ لِلَّهِ قَلْ أَفَلَّ تَتَّقُونَ

They will say: "Allah." Say: "Will you not then fear Allah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed)."

Ayah 88

قُلْ مَن بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَّ يُجَارُ عَلَيْهِ

Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allah saves anyone none can punish or harm him, and if Allah punishes or harms anyone none can save him), if you know." [Tafsir Al-Qurtubi, Vol. 12, Page 145]

[ujeeru] comes from the verb أَجَارَ [ajaara] which means to give refuge to your neighbour. From it we
get the word جارٌ [jaarun] neighbour. ALLAH is saying here that HE is the one who gives refuge to the ones closest to HIM.

Ayah 89

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّىٰ تُسْحَرُونَ

Muhsin Khan
They will say: "(All that belongs) to Allah." Say: "How then are you deceived and turn away from the truth?"

These ayaat are showing us that it isn’t enough to simply believe in GOD. You need to believe in HIS messengers. HIS expectations have to be met. You need to believe in HIM the way HE wants you to believe in HIM, not the way you want to believe in HIM.
Ayah 90

بَلْ أَتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ

Muhsin Khan
Nay, but We have brought them the truth (Islamic Monotheism), and verily, they (disbelievers) are liars.

Even though they answer the question correctly and say they believe in ALLAH, they are in fact lying. They are in denial in their hearts.
Just because someone claims to believe in GOD, doesn’t mean they know what to correctly believe about GOD. If someone truly believes in GOD they cannot do so without revelation. We have to let ALLAH tell us about Himself we are not left to come up with our own conclusions.
Ayah 91

مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَٰهٍ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَعَلََ بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ

Muhsin Khan
No son (or offspring or children) did Allah beget, nor is there any ilah (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!

Ayah 92

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشَرَّكُونَ

Muhsin Khan
All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!
Ayah 93

قُل رَبِّ إِمَّا تُرِي مَا يُوعَدُونَ

Muhsin Khan
Say (O Muhammad SAW): "My Lord! If You would show me that with which they are threatened (torment),

ALLAH instructed the Prophet صلى الله عليه وسلم to ask HIM this and during Al-Israa Wal-Mi3’raaj ALLAH showed him the punishments of the people of hellfire.

Ayah 94

رَبِّ فَلََ تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ

Muhsin Khan
"My Lord! Then (save me from Your Punishment), and put me not amongst the people who are the Zalimun (polytheists and wrong-doing)."
Ayah 95

وَإِنَّا عَلَىٰ أَن نُّرِيَكَ مَا نَعِيدُهُمْ لَقَادِرُونَ

Muhsin Khan
And indeed We are Able to show you (O Muhammad SAW) that with which We have threatened them.

Ayah 96

اَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يُصِفُونَ

Muhsin Khan
Repel evil with that which is better. We are Best-Acquainted with the things they utter.

Ayah 97

وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَآतِينَ

Muhsin Khan
And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayatins (devils)."
Ayah 98

وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ

"And I seek refuge with You, My Lord! lest they may attend (or come near) me."

Ayah 99

حَتَّىٰ إِذَا جَاءَ أَحَدُهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ

Until, when death comes to one of them (those who join partners with Allah), he says: "My Lord! Send me back,

Ayah 100
لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا
وَمِن وَرَائِهِم بَرْزَخٌ إِلَى يَوْمٍ يُبَعْثُونَ

Muhsin Khan

"So that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected.

[barzakhun] a barrier between two things and something that is a very big divide or big difference. The life between this world and the next is called بحرْزحجٌ.

Ayah 101

فَإِذَا نُفِخَ فِي الصُّورِ فَلَأَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَأَتَسَاءَلُونَ

Muhsin Khan

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.
[nasaba] is to elaborate or describe you are related to somebody.

[ansaaba] is to draw closeness in relationship.

All those people who used to get together and tell stories at night and mock the messengers etc. won’t have any relationship with each other on the day of judgement nor will they want to. Everyone will be concerned about their own affairs. They won’t even ask about one another that day.

**Ayah 102**

فَمَن ثَقَلَتْ مَوَازِينُهُ فَأُولَٰٓئِكَ هُمُ الْمُفْلِحُونَ

*Muhsin Khan*

Then, those whose scales (of good deeds) are heavy, - these, they are the successful.

Ayah 103

وَمَنْ خَفَّتْ مَوَازِينَهُ فَأُولَٰٓئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ

Muhsin Khan
And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide.


Ayah 104

تَلْفَحُ وَجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ

Muhsin Khan
The Fire will burn their faces, and therein they will grin, with displaced lips.

tَلْفَحُ [tal’fahu] comes from the verb خَفَتْ [lahafa] which is to burn/sear.
[kaalihoon] is the plural of [kaalihun] which is someone who is being tortured and they have a really ugly facial expression. [kaalih] also means for the lips not to touch. So, the image here is someone that is being tortured so badly that they can’t even close their mouths out of the extreme pain and the constant crying and screaming. This correlates perfectly with their actions in this life because they used to mock, make lies, and story tell about the Messenger صلى الله عليه وسلم and the Quran, therefore their mouths were constantly flapping.

Also, ALLAH used a noun here to describe their state which tells us that their state is something permanent.

**Ayah 105**

أَلَمْ تَكُنْ آيَاتِي تُتَّلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ

_Muhsin Khan_

"Were not My Verses (this Quran) recited to you, and then you used to deny them?"

**Ayah 106**
They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

"Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be Zalimun: (polytheists, oppressors, unjust, and wrong-doers, etc.)."
He (Allah) will say: "Remain you in it with ignominity! And speak you not to Me!"

إِخْسَأُوا
[ikh’sa’oo] comes from the verb خحسِئحٌ [khasi’a] which means to be shooed away, to be told to ‘beat it!’ This verb is used for dogs, monkeys, pigs, and any animals you don’t want near you. This is how ALLAH is addressing these people.

Ayah 109

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الْرَّاحِمِينَ

Verily! There was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"

Ayah 110
But you took them for a laughingstock, so much so that they made you forget My Remembrance while you used to laugh at them!

Verily! I have rewarded them this Day for their patience, they are indeed the ones that are successful.

The believer’s patience described in this ayah was the patience they had over being laughed and mocked at
continuously, yet they called upon ALLAH with pride.

اَلْفَائِزُونَ [al-faa’izzoona] comes from the verb فَازَ [faaza] which means to be successful in a matter that if you weren’t successful in you would have been dead. Its success related to survival.

Ayah 112

قَالَ كَمْ لَبِثْتُمْ فِي الَِْرْضِ عَدَدَ سِنِينَ

Muhsin Khan
He (Allah) will say: "What number of years did you stay on earth?"

Ayah 113

قَالُوا لَبِئْسَتْ نَيَومًا أوَّ بَعْضَ يَوْمَيْنِ فَاسْأَلُ الْعَادِينَ

Muhsin Khan
They will say: "We stayed a day or part of a day. Ask of those who keep account."

The believers and disbelievers will respond by saying that they must have only lived a day or part of a day in the life of this world.

الْعَادِينَ [al-aa3d-deena] literally means those who count. This is referring to the angels that count our deeds. The singular form of this word is عادٌ [aa3d-dun] coming from the verb عَدَّ [a3d-da].

**Ayah 114**

قَالَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًَ لَّوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ

*Muhsin Khan*

He (Allah) will say: "You stayed not but a little, if you had only known!

**Ayah 115**

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَّانًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ
"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"

[a3bathan] comes from the verb عِبَثَ [a3bitha] which means to play.

[a3bathun] is occurs when a purposeful task is considered to be trivial.

**Ayah 116**

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقِّ لا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

So Exalted be Allah, the True King, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!

**Ayah 117**
And whoever invokes (or worships), besides Allah, any other ilah (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kafirun (the disbelievers in Allah and in the Oneness of Allah, polytheists, pagans, idolaters, etc.) will not be successful.

And say (O Muhammad SAW): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"
The attainment of paradise is a consequence of ALLAH’s mercy not HIS forgiveness. The consequence of ALLAH’s forgiveness is that we are not punished. Mercy is something above and beyond forgiveness.

الرَّاحِمِينَ [ar-raahimeena] is a plural and ALLAH uses this for Himself because this suites HIS being. The singular form of this word is رَاحِمٌ [raahimun] which means one who shows mercy immediately.

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