

## Surah Al-Israa (17) – Nouman Ali Khan Notes

It is also called surah Bani Israel because it mentions Jewish history – as it summarises their 2000 years of history. The entire career of Bani Israel went through 4 major phases summarized in the first 3 or 4 ayas of this surah. Jewish history is inseparable from Muslim history so that is why their history is mentioned at the beginning of this surah.

This is a Makkan sura.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى  
الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ  
السَّمِيعُ الْبَصِيرُ

First event mentioned in this surah is directly tied to Jewish history.

Quran: -How perfect is the one who took his slave at night from the Masjid Al-Haram to the Masjid Al-Aqsa.

**Asra – yusri - israa:** take at night. Night is embedded in the meaning of **asra**. Allah mentions **laylan** which means the journey took place during only a small portion of the night. If you use **laylatan** instead, it would mean the entire night because **layla** means one night. **Isra** is part one of Prophet Muhammad's journey. First stop of this journey was Jerusalem. As Prophet Mohammed was already declared Imam of Makkah, he was declared Imam of Jerusalem (meaning the Jewish) as well during this journey. He became Imam of all previous prophets.

This journey is the highest state any person can reach because you get the company of Allah. Allah refers to Prophet Muhammad PBUH as a slave. This means there is no greater status or honor than humbling yourself in front of Allah and being His slave.

Quran: -Masjid Al-Aqsa that we have blessed its surroundings.

The land of Jerusalem is very lush, green and full of vegetation. In addition, Allah blessed it with prophets and revelation.

Context: It is one of the places where Ibrahim (AS) set foot. Ibrahim left Ishaq in Jerusalem and Ismail in Mecca. One of Ibrahim's children (Prophet Muhammad PBUH ) was chosen to unify those two legacies.

Quran: -For the purpose of showing him some of our miraculous signs. No doubt about it He is All Hearing and All Seeing.

Context: When Prophet Muhammad informed Makkans of his journey they were super happy because they had something to take this to his followers to prove to them their claim that Prophet Muhammad PBUH was crazy. They couldn't believe that he went to Jerusalem and ascended 7 heavens all in a part of the night. So, they went to Abu Bakr alSideeq and told him what the Prophet had told them. So, Abu Bakr said if he said it then it must have happened. Banu Israel believed in the Prophet and followed him but they had trouble believing this journey. They put conditions on their following and having faith in Prophet Muhammad PBUH.

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ آلَاتِنَّا خُذُوا  
مِنْ دُونِي وَكَيْلًا

Quran: - And we have given Musa the book and we have made it a guide for the sons of Israel

The Tawrat was a guide for Israelites, and not for all people. Muhammad's book is the guide to all people while Musa's book was a guide for Bani Israel. The summary of Tawrat/ Mosaic revelation was just that the Israelites were asked not to take anyone else but ALLAH as wakeel.

Wakala: to put your trust in someone with a personal matter. This means the matter is left to them entirely.

Context: How did the Mosa/ Moses (AS) end up in that land? He crossed water. Water had been crossed before to save Bani Israel. When Musa crossed the water and Pharaoh drowned in that same water source. In Jewish ancestry, before Musa there was Nooh (AS) and his people were also saved from water – the flood.

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

Quran: -The off springs of who we boarded on along with Nooh. No doubt he had been an extremely excessively grateful slave.

In Jewish ancestry, the offsprings were saved from water. That was the first rescue. Second rescue was the rescue of Musa AS. When Allah mentions that their father, Nooh, was extremely grateful, that implies they should be grateful too.

Context: Nooh's 3 sons: Sam Yam Yafes. Sam's offspring gave Ibrahim AS.

The Israelites are being talked to indirectly because they pose their questions to Prophet Muhammad PBUH through Makkans. (They doubted him.)

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لِنُفْسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنِ  
وَلِنَعْلَنَّ عُلُوًّا كَبِيرًا

Quran: -We had declared to the Israelites that you are going to cause a lot of mischief in the land twice. You will have power and authority.

3ala - ya3lu - 3uluwan : to be high and raise your head in rebellion, to gain great power

3aliya - ya3la

You will cause mischief, have huge amounts of power, so your rebellion will be huge in front of Allah. You will have 2 historical rises.

Context: Musa AS was revealed the Tawrat on Mountain Toor and he heads north east from there and gets a commandment to fight a war to free the city of Jericho. His people told him to go fight alone with Allah, we will sit here. So they weren't given their promised land - Jericho. When Musa AS died, they were still wandering in the desert. The Khalifah of Musa - Yusha Ibn Noun - takes them to victory. So they got their promised land. They got some power and authority where there were 12 sources of water so they split up into 12 kingdoms. They created these boundaries between each other. So they became an easy target to outsiders. Assyrians took advantage of it and invaded all 12 countries of Bani Israel. As they were invaded, Sal came and revived them and called them to fight. He led with Taloot, Jaloot and Dawood / David AS and they freed their nation again. They got 100 years of khilafa. When Suleiman AS died, his 2 sons got into a dispute and divided the country into 2: Israel whose capital is Samaria and Judea whose capital is Jerusalem. Nationalism took place. The Jews started using magic, shari3a was fun of, things had become a matter of culture and not religion. All kind of corruption crept into their nation because they identified themselves by which state they came from and not by what religion they followed. 700 years before Essa / Jesus AS, Assyrians make a comeback and destroyed the northern kingdom, Israel. IN 587 BCE, Babylonians invaded southern state and took over it. Naboka Nazur from Babylonia destroyed Jerusalem. They destroyed the Temple of Solomon – which is the Masjid Al-Aqsa. They killed 600,000. They took the other 600,000 back to Iraq/ Babylonia as slaves. This is the first real fall of Jewish people. Another revival comes. 3uzayr comes and encourages the Jews / slaves in Babylonia to fight. As Iraq and Iran were at a war, Iranians invaded Iraq and told the Jews to go back to their homeland. Zu alqarnayn is not Alexander the Great. He is probably the Kekhorus, the Iranian

leader. His monuments were dug up and he has two horns. Wa Allah a3lam. With Mikabi's rule, the Jews established a state bigger than Suleiman's state. They fell into luxury, fa7shaa, drinking, spell casting, gambling. So, they became weak. The Greeks attacked. Then the Roman attacked and ruled them. They were on a decline and under Roman rule when Essa AS was born. Their Jewish kings were puppet kings for the Roman Empire. In 70 CE, they are attacked again by the Romans. The Romans attacked Jerusalem, and killed around 130,000 people in one day. One historian said: No 2 bricks remained intact in Jerusalem. They destroyed the Masjid Al-Aqsa. By the time Prophet Muhammad comes, the Jews had been in a state of decline / diaspora and kicked out of their land for 500 years.

Side note: This is similar to Muslim history where 3 khalifas ruled one Muslim empire then when Ali came along, Mu3awiyah did accept his rule. So, he separated Syria and Egypt from the Muslim empire and Muslim state was divided into two states. First Islamic rise was with first khilafa. Downfall started with serious loses started with crusaders. The real decline / destruction was with Tatar and Genkhiz Khan. They massacred Muslims. They make piles of scholars' heads. Those same people became Muslim later on. The next rise for Muslims came at the hand at the Ottoman. The second fall was in 1924 when the Othmani state fell. This second fall was at the hand of European.

فَإِذَا جَاءَ وَعَدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَىٰ بَأْسٍ شَدِيدٍ  
فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا

Quran: -When the first of those turns came, we appointed / raised against you slaves we owned that possess power to make war (Babylonians) and they penetrated every house and that was a promise that was fulfilled

**Jasa:** penetrate forcefully and break things, go between two things that are combined, get right into the middle of something

**Khilal:** fuse yourself between two things in a **tight** space

**Bayna** means between two things

They didn't leave anything without doing something to it. They entered every single house, every corner, room. They made sure no one was spared.

**Diyar:** means home.

This war didn't happen on the battlefield. The war came to the city. The victims were civilians.

ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ  
وَجَعَلْنَاكُمْ أَكْثَرِ نَفِيرًا ﴿٦﴾

Quran: -Then We returned for you the turn (We gave you a comeback) against them and we aided you with assets, money and sons. (We made you more in terms of man power).

Akthar nafeera : nafeer : small medallion that's ready to go and fight (a lot of military strength)

Akthar 3adada: more people

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ  
الْآخِرَةِ لِيَسْتَعْسِفُوا وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا  
دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَبِيرًا ﴿٧﴾

Quran: - If you have been good, you're good only for yourselves. And if you've been bad, that's only for yourself.

Use falaha - a pronoun - instead because asa2a is disappointing. Allah uses asa2tum which is second person and uses falaha which is third person. This is called tab3eed. That means Allah distances them. He distances them because isa2a makes Him angry.

Falaha and not 3alayha intention lam 3illah, you were greedy and you thought it would bring you good.

Quran: - When the second promise came, We appointed another army against you so that they may darken your faces (publicly humiliate you). They entered the masjid again like they entered it the first time. So that they may create other destruction and annihilate whatever civilisation was there.

Cesar goes in and takes over and destroys Masjid Al-Aqsa.

Tabara : destroy annihilate completely and leave no trace of your enemy

Ma 3alaw: whatever height they had reached

In 70 CE, no one was left in Jerusalem - everyone was taken

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ

حَصِيرًا ٨

Quran: - Maybe your master might show you mercy. But if you resort to your old behavior, you will be punished again. It had happened twice before and it can happen again. We have made [jahanam](#) as a [7aseer](#).

[7aseer](#): prison / something that surrounds, constant imprisonment for disbelievers

Now Allah speaks to the Jews directly because now they are listening.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ٩

Quran: - No doubt about it this Quran it guides to that which is more upright

As if He is telling them that Quran is your guidance - the way to get to what is right is Quran

[Aqwam](#): More upright: comparative form. There still some guidance in Tawrat and Injeel / the Bible but Quran is better. All philosophies have some wisdom in it but the Quran is better.

Quran: - And He congratulates those that truly believe - those who actually do good deeds will have enormous compensation

Context: Bani Israel say that eman / faith is enough. Worship is not necessary. However, for Allah, it's not enough.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ١٠

Quran: - And as for those that don't believe in the afterlife, We prepared torture specifically for them.

[3atad](#): bags in which you pack your essentials. It is what you need to prepare specifically for one purpose .

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

Quran: - The human being calls to good while he is actually calling to evil. He rushes to judgement.

He thinks he's calling for good and he doesn't know what he's asking for. He's quick to judge. He rushes to judgement. He call to good but he doesn't know that he's calling to bad.

Context: Israelites made du3a2. They were judgemental. They wanted things in a rush. They asked for another prophet. They accused Muhammad to be a false prophet. The Qurayshis asked Allah for destroy Muhammad PBUH. So they were asking for what they think is good but don't know what is good for them. Only Allah knows that.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ لِّمَنْ أَحْسَنَهُ فَمَحْوَنَاءَ آيَةِ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ  
مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ  
وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿١٢﴾

Quran: - We have made the night and day two miraculous signs. Then we erased the sign of the night in a way that no trace of it remains. And we made the miracle of the day as a means for you to see clearly so that you may pursue the blessing from your Master ( to be able to go earn a living) and so that you may learn the count of years and calculation and everything we have explained very thoroughly.

They take their time. Night never rushes in to the day and day doesn't rush the night.

Ma7a: yam7u: erase as though it was never there

You were taught years and calculation so that you can write history. Everything you need to figure out life and human intellect have been given to you.

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ  
كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

Quran: - And every single person we have hanged his bird on his neck.

Context: Bird in Arabic is used for fate. Arabs before Islam used birds for fortune telling. They would let the bird fly and based on the direction it flew they would make their decisions

**Alzamnahu: alzama:** used when you hang / cling / stick something one something.

Another meaning for **Ta2er:** vulture. When you see a vulture flying / birds hovering, that means death. So, for people that believe in omens, bird means bad omen because it means death. So all problems you will suffer in life has already been hung around your neck like a ticking clock. It's on schedule. This was meant for Israelites who wondered and asked God why they went through a lot of problems. Allah is telling them that it's not just you. It's the same for all human beings.

Quran: - We will extract for him / bring out for him on the Day of Resurrection a book that will come in contact with him.

**Laqiya** is usually used for meeting people. Here, it's a person meeting a book. It's a book that talks. Its **manshooran**.

**Mashoora** : from **nashara** means spread out **manshoor** means spread out. Pages keep on busting out. It's a huge record of a persons' own deeds

Allah is telling them that your bad actions are not justified for any reason. Just because you are having a tough life, it doesn't mean you can act any way you want. Everyone has problems and that has already been declared. Your behavior you will see it in your book. You will be responsible and won't be able to justify your misdoings. You can't blame it on tough luck.

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

Quran: - (Allah's commandment on Judgement day) Read your own book. You yourself are enough today as an auditor against yourself. You are enough to take the full account. All you have to do is read. You wrote it. This is yours.

مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ  
وَاِزْرَهُ ۗ وَزِرَ اٰخِرِي ۙ وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا ﴿١٥﴾

Quran: -whoever holds on to guidance, he does so for himself. And whoever gets lost, then he is getting lost to his own harm and for his own disadvantage. No carrier of burden is going to carry the load of anyone else.

**Wizir** is a burden you walk around with.

**Wizir** is also a place inside a mountain Arabs used to hide their things.

Context: Arabs didn't have storage places. When they needed to hide something, they would try to find a place in the mountain where they can leave their stuff.

**Awzara** is to conceal / hide inside the cloth.

The peoples' deeds are concealed. Your deeds are concealed. You have to carry them wherever you go and u do your best to hide them.

Quran: - And We would never destroy / punish until We appoint a messenger .

Allah holds us responsible for our actions. He clarifies that messengers were not appointed to carry your burden but to make you understand your burden. Every nation that got punished was appointed a messenger.

Context: Christians thought that Essa AS was to carry their burden so they are free to do whatever they wished. The Jews thought the prophets were going to carry their burden.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ  
فَدَمَّرْنَاهَا تَدْمِيرًا

Side note: This aya is a good idea for a thesis in political science

Quran: - And whenever we intended to destroy a town we commanded / compelled **mutrafiha** / financial elite. As a result they fasaqu / create corruption in the land. Then the consequence of this corruption became reality (the guarantee of punishment materialises against them). Then we crush/ annihilate that society completely.

**Amarna**: compelled or commanded

**ammarna** (with shadda): we give authority to the financial elite,  
When Allah wants to destroy a town, He gives the financial elite political, cultural and social authority. So they end up making laws that serve only themselves and that will end up hurting the masses of people. Hatred takes over and the society destroys itself.

Side note: Cultural authority: MTV, sports, movie and entertainment industries dictate the social norms - what you wear, the car you ride, etc... You can't defy it. You have to dress like they dictate you. You feel obliged to fit in in one of those clans. You can't be yourself. This enslaves people. Where is the wedding going to be? What are people going to say if you hold it in the masjid instead some known restaurant or Club. People become mentally enslaved to the cultural trends.

**atrafa yutrifu itraf mutrif** : ism fa3el : subject of the sentence

utrifa yutarafu mutraf isim maf3ool : object of the sentence

atrafa is blessing someone with so much blessings that you become misguided

mutraf is the person that received some many blessings that he feels entitled, snobby, and heedless. One example in our time: entertainment elite

Context: Omar bin Khattab had good administration skills. He would perform an audit before the official took authority and after he leaves his position. Whatever was saved during that period would be given back to the people. Omar took away incentive from public work so that the person is in it only for serving the public and not for the money. Unlike today's administrations, we want government jobs for the money. Government jobs have benefits. They don't have to work. After ten years of being an employee, you can walk in late to work and not get punished. They are relaxed at work. They are unused to doing work. Even the millionaires and billionaires become governments. They expand already existing financial power by signing huge contracts with big lobby groups. These are our today financial elite with power. They have authority because they worked for government or have inside connections. A politician with the most money can spread out his word the most. That is a financial elite given power.

Such things lead to hatred between haves and have nots. Those are the elements of destruction. When Allah wants to destroy a nation, he gives the financial elite authority, hatred starts and domino's effect starts.

### 17: Sahih International

And how many have We destroyed from the generations after Noah. And sufficient is your Lord, concerning the sins of His servants, as Acquainted and Seeing.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا  
بَصِيرًا

Quran: How many times have We already destroyed much after or ever since Nooh / Noah (AS). And your Master, especially when it comes to the sins of His slaves, He has full knowledge and is in full view.

خ ب ير: Khabeer: someone that has news of something. He heard of the news but didn't see it.  
Explanation: Allah knows what happened to the people of the past – he knows the destruction of the nations of the past. He knew all along the sins of those who came much before.

ب ص ير: Baseer: someone who sees something. His news is based on what He has witnessed Himself. Explanation: Allah sees what is going on right now. He witnesses / is witnessing the sins of his slave.

You don't see what happened already. You only see what is happening now.

### 18: Sahih International

Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا  
لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا

Quran: Whoever prefers or intends the rush - the rushed one. We rush it (the worldly life) for him – whatever We want for whoever We want.

عاجلة: 3ajilah: مصدر ي ص بح مريد وطة تاء مع فاعل ع اسم: 3ajilah (ism fa3el with ta2 marbouta becomes like masdar). The benefit of using ism fa3el is that it can be used as an adjective to a mawsouf, noun described by adjective, which has not been mentioned. For example: al7ayat al3ajilat, alujur al3ajila,

Explanation: Allah decides what kind of life a person lives, what kind of opportunities they will take advantage of, whether they will make it high up in the world or they will be losers (in the worldly sense). Not everyone that aspires to become a millionaire becomes one. But Allah expedites the process for whoever He wants. And He opens those doors for them.

Quran: Then we install for him hellfire - he will be cast in it

ي ص لى: Yasla: is an intransitive verb, i.e. it takes no object. So, the person will be cast in hellfire due to his actions

مذموم: Mazhmoom: comes from ذم: zham: to be condemned for something evil or despicable. Mazhmoom is the one worthy of condemnation.

محورام : Mad7oora: دحر : da7ara: to kick or push somebody out. In this context, he is to be kicked into Paradise.

### 19: Sahih International

But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah ].

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ  
كَانَ سَعْيُهُمْ مَّشْكُورًا

Quran: And as for the one who intended the afterlife. (means: the person who has made up their minds and set Jannah as their goal). And then he made the efforts truly worthy of the akhira / the hereafter.

سعي : Sa3a: to rush or to run. For example: the running between Safa and Marwa is called سعي : sa3i.

سعي بها لها سعي : Sa3a laha sa3yaha: he rushed for it.

sa3yaha: maf3oul mutalaq = maf3oul tawkeed. The original phrase is sa3a laha sa3yan. Ha is a pronoun that is added to refer to akhira / the hereafter. This means he made the efforts truly worthy of the akhira / the hereafter. He recognised the worth of akhira.

Explanation: The true believer that truly intends the akhira; his efforts correspond to his conviction of what he is going to get. If you are convinced that you are going to get big rewards in Jannah, your efforts will be corresponding accordingly. Your laziness is going to disappear accordingly.

Quran: And at the same time, he remained a believer and held on to his iman / faith. Then those people, their efforts have always been thanked / acknowledged / appreciated.

Explanation: Allah himself acknowledges the one that makes these kinds of strives for the akhira / hereafter.

### 20: Sahih International

To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted.

كَلَّا نُمَدُّ هَآؤُلَآءِ وَهَآؤُلَآءِ مِنْ عَطَايَ رَبِّكَ وَمَا كَانَ عَطَاؤُ رَبِّكَ

مَحْظُورًا ﴿٢٠﴾

Quran: Every one of these groups: those who work towards dunyah / worldly life and those who work towards akhira / the hereafter. We are extending for these (people working towards dunya) and those (people working towards the akhira) from the grant of your Master. (Meaning: Allah is giving both groups a great gift: time)

Explanation: We are allowing both of these to go on. We let the games begin. We allow the timer to run. We have extended the time for both groups

Min 3ata2 Rabek: we have extended our means to them. Which means people from both groups will get things they need: jobs, house, etc...

Quran: The grants and blessings will never ever be محظور / ma7zhoor.

حظر : 7azara: to fence something off to protect it

Explanation: the grants / favors of your master have not been fenced off. In other words, they haven't been denied to anybody. Nobody is denied access from Allah's grants.

Side note: In traditional Muslim households, in Islamic architecture, the courtyard was in the middle of the house. People were free under open sky and at the same time had privacy.

## 21: Sahih International

Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۗ وَالْآخِرَةُ أَكْبَرُ دَرَجَاتٍ

وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

Quran: Look / Contemplate how we have given preference to some over others (means: some have more money, opportunities, educational capacities, or competencies than others.) And the akhira / afterlife absolutely is even greater in terms of darajat and greater in preference

درجة : Daraja: higher and higher rank. Its antonym is: درك : daraka: lower and lower rank  
Daraja: go up the stairs. Opposite: daraka: go down the stairs

Grammar rule: The normal rule for tamyeez / comparative form, you use mufrad / singular form. For instance, a3azu nafran, akbaru darajatan, aktharu malan, a7sanu ta2weelan.

In this aya, Allah uses akbaru darajatin (درجات : plural form of daraja). It's an eloquent play on words. If Allah had used Akbara daraja in this aya, it would mean that the afterlife is greater in terms of rank. There is only one ranking system: rank no. 1, rank no.2, etc...

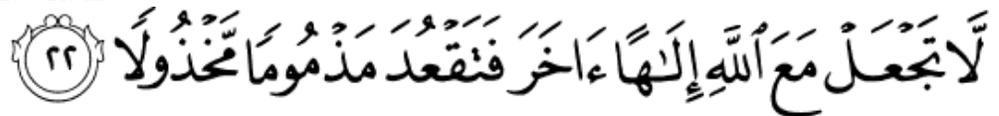
While Allah uses akbaru darajat because the akhira is vaster in terms of multitudes of ranks. In other words, one person can have a higher rank in salah and a lower rank in understanding. This means that a person is not graded on one thing, rather on multiple things.

Side note: we are expected to achieve the bare minimum in everything. But if you are gifted in something, you are supposed to exhaust your gift in performing good actions. The good I do shouldn't erase in my mind my shortcomings, but it means that whatever good thing I am capable of doing; I should do more and more of it hoping that it covers for some of my other flaws in Allah's sight. Good dunya actions don't cover for sins.

Quran: Alakhira is a greater distinction in who gets preference and who doesn't.

## 22: Sahih International

Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken.



Quran: Don't associate / place alongside Allah any other entity worthy of worship or obedience. Then you will remain sitting (miss out on life / be benched / be on the sidelines of life) and end up being condemned and deceived (deceived by who you thought was a friend)

خزول : Khazoul: word usually used for shaytan. It means someone who pretends to be your friend and gives you advice and disappears when you need him. You find out his true colors when it's too late. He is a useless kind of friend.

Makhzoul: isim maf3oul : is the one that gets conned by that kind of friend

قعود : Qu3ud: means that you were standing then you sat down. It also means to stand around (have nothing to do). It also means not to get anything done.

جولوس : Julus: when you were working then sat down and then got back up

Explanation: The person that does shirk will be chilling all his life. Then in the hereafter, he will find himself مذموم : mazmoum and مخزول : makhzoul.

### 23: Sahih International

And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.

❁ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ  
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا  
نَهْرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

Context: Ibn Abbas says that this passage/ aya is equivalent to the 10 commandments revealed to Musa AS in Tawrat. This powerful aya is mentioned in bani Israel's sura. i.e. sura Isra. Allah mentions these commandments after he had already mentioned how He destroys some nations, such as bani Israel. He already mentioned that bani Israel will cause corruption twice. And now He is telling them the 10 commandments as if He was saying that if you lose these commandments, you will end causing a lot of corruption and society will be destroyed. These are the foundational rules for a healthy society. These are the moral laws / the ethics. All morality starts from the individual then expands to the family.

Quran: Your Master declared that you will not be enslaved to anyone except He exclusively. And especially when it comes to both your parents, you will exhibit the best possible behavior towards them.

Bilwalidayn i7sana: verb is not mentioned which highlights the urgency. Like: Good to parents you hear me????!!!! Instead of saying be good to parents. When you say: no trouble, you are not using a verb so it is not a sentence. It is like a threat and warning.

Explanation: Allah explained the fundamental relationship between Him and me (the slave) how we should be with Him and then went straight to parents. He didn't even mention the prophets. Allah asks from us an unconditional relationship with our biological parents. Even if they are not nice, do not understand you, hate your Islam, you don't get along with them, don't participate in bringing u up. So, even if they didn't do their part. Allah asks for an unconditional relationship with Him and then with one's parents. The highest point you can reach with Allah is i7san. The starting point / lowest expectation with parents is i7sana : احسانا. You will be the best you can possibly be with both parents. Like cause and effect, if you have accepted Allah as your Master, then the first manifestation of this acceptance is by acting like Allah's slave before your parents.

No more ego, talking back, snickering, and rolling eyes. This is probably one of the hardest commandments in Islam (in 2012).

Side note: If you have accepted Allah as your Master, then the first manifestation of this acceptance is by acting like Allah's slave before your parents. No more ego, talking back, snickering, and rolling eyes. This is probably one of the hardest commandments in Islam (in 2012). Possible reasons: the whole society was a society of respect. It wasn't a society that injected individualism into people where their primary concern is themselves. In this society today, there is no concept of respecting elders or parents. Allah takes care of us, provides for us, feeds us, shows us mercy and gives us love. Allah does this in the unseen; parents do the same in the seen. Children start realising what their mothers do for them then realise what the fathers do for them. Their parents are their world. If you don't appreciate what your parents do for you, in the seen, then it's logical that you will have a hard time appreciating Allah who takes care of you in the unseen. It's a direct correlation. If you can't appreciate them, then that it has something to do with our inability to pray on time, make sincere du3a2, cry in salah, etc...

ام : Um: the one that participates in your upbringing  
والدة : Walida: biological mother

اب : Ab: the one that participates in your upbringing  
والد : Walid: biological father

Quran: If they reach old age at all in your midst / in your company

Explanation: This aya is about the rights of parents especially when they become difficult to deal with and when they live nearby. This is when you can't make excuses to avoid them and have to put up with anything they say. They may say or do many annoying things that may make your blood boil. Even then, you have to show the best behaviour towards them.

Side note: Independence at an earlier age is the by-product of individualism. Individualism causes us to shut off everyone and anything. It encourages you to be more selfish and not want to share. Then, we might even shut off parents and siblings. You will stop talking to them. The more you distance yourself from your parents the more you will get the feeling that they don't understand you. Parents interpret the lack of communication with them as a sign of disrespect. It makes them frustrated and when you finally decide to talk to them after a while, they will let it all out.

Number one priority is to fix your relationship with your parents. Try to find time to call and visit them frequently. It is not easy but must be done. Your parents will not know how to work things around and they won't be able to do simple tasks. This will require a lot of patience on the part of their children.

Quran: Don't say uf to them. (This means: Don't scold them, raise your voice at them, snap at them, talk balk at them, don't lose it. Tell them a noble/ gracious speech. (This

means: Use graceful / noble terms. Talk to them with utmost respect.) And lower for them the wings of powerlessness.

Uf: originally means nail clippings or dirt or filth lying around that makes you disgusted. Then uf got coined as an expression of frustration / disgust / dislike.

People say uffin lakum. It means: Oh God you people. It can be any sound made to express frustration or disgust. It can be kh or mm or uf or taking a deep exhale or a expressive facial expression.

نهر : Nahr: river

نهر :Nahara - yanharu – nahran: splash really hard. It means scolding. Because the one getting scolded feels like they are getting splashed really hard in the face. When a person yells at the top of their lungs, they are literally splashing – as the spit while yelling.

Khafada lahu jana7ahu: used when a bird protects its nest. When a snake wants to attack a bird's nest, the bird spreads its wings over the eggs. So, the snake ends up biting the wing. It is willing to die or be poisoned while the innocent eggs don't know what's going on. This image is the image of parent protecting child. But Allah uses it in Quran to describe child protecting parent.

Explanation: Don't express disgust, frustration, anger, or dislike at your parents. A bird can fly. It can raise its wings and fly. But it can lower them land anyway even if it has the power to fly. Be humble to your parents even when you have the power not to be humble. Be what you were like as a child, i.e. powerless in front of them.

Min al ra7ma: out of mercy. It is interpreted 3 ways

1. Out of mercy to them means: show them mercy as they are reaching old age.
2. Out of the mercy they showed you. They showed you love way more than you showed them and they will never be as agitating as you were as a child.
3. out of mercy: If you want Allah's mercy then you better be humble to them.

Side note: You can lose the love of your father. Fathers are not softies. Fathers are not naturally emotionally connected or emotionally intelligent. They need to work on it. On the other hand, mothers can't help themselves. They will never cease to love. They will always love their children no matter what they do to them.

Quran: And say Master show mercy to both of them the way they insured my growth.

Explanation: Khafada lahu jana7ahu: used when a bird protects its nest. This reversal of roles is portrayed in the end of the aya when a child prays to Allah that He may show mercy to both his parents the same way they took care of him.

رَبِّي : Raba - yurabi - tarbiyatan - murabin. This is not the word Rab. It's rabba. It means to ensure growth and to take care of one's development.

**25: Sahih International**

Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ  
لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾

Quran: Your Master knows better what you have inside of you. (It means: Allah knows your situation.) If in fact you are righteous, Allah has always been to awabeen, who come back from a long journey, extremely forgiving.

Awabeen: aba: Some say Ayyoub's name is derived from this word.

Awwaba: means comes back from a long journey.

A person is gone on a long journey. After crossing 1000 miles, he realizes that he was heading in the wrong direction and that he will have to go all the way back. Will he be as motivated to turn back? He might be tired and say I'll move her now. I have everything with me and I came this far. I might as well stay. It's too much work going back.

Awwab is a person who went on a road to sin and he went really far. When he looks back, he'll realize that he traveled thousands of miles of sin. He'll think that there's no point in going back and that he might not even make it there.

Explanation: Allah wants those people to take that long journey. They should at least try. This is mentioned in the case of parents. For those who really ruined their relationships with their parents. Allah is telling them that He knows that they have travelled far. He's telling them to head back and he's giving them an incentive: I'll forgive you.

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ  
تَبْذِيرًا ﴿٢٦﴾

26: Sahih International

And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ

تَبْذِيرًا ﴿٢٦﴾

Quran: And give the one that possess the most closeness to you

قربة : Qurba is feminine of aqrab

Za alqurba: singular

Zawi alqurba: plural

Explanation: Every single person should be given individual attention: siblings, grand parents, children, uncles, nephews, etc... Allah said give za alqurba – which is singular form. This implies that you should give individual attention to every single family member.

Quran: Take care of the one in need financially, the son of the road / travel (one who is always travelling). Don't spread the seed all around. (means: Don't be a wasteful spender)

بذر : Bazzara: take a seed and throw it. It's used to describe a person that has a lot of cash and throws his money anywhere and he doesn't realize where the cash goes. This is similar to the guy that just throws seeds around and he doesn't know where the seeds are landing. He's just blowing money.

Explanation: Wrongful spending is mentioned here as a reminder. Instead of blowing your money, there are people you have to take care of. They deserve to get that money you are throwing away.

Side note: In Quran, there are 2 kinds of wrongful spending: تبذير tabzeer and اسراف israf

Israf is to spend beyond legitimate means on something that is essentially legitimate.

Food is legitimate. So, when you buy an 80 dollar sandwich, that's israf.

Clothing is legitimate. So, when I buy a 3000 dollar suit, that's israf.

There are no set standards for how much money is israf. Shariah doesn't specify it. It's a conscious call. Not everyone is on the same scale.

Tabzeer: you have no reason whatsoever to spend the money. It is spending money and 7alal and 7aram things.

For example, someone goes on a trip to Vegas for high school graduation.

**27:** Sahih International

Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط وَكَانَ الشَّيْطَانُ لِرَبِّهِ

كفُورًا ﴿٢٧﴾

Quran: Those who engage in wasteful illegitimate irresponsible reckless spending, they have become the brothers of shayateen. And no doubt about it, shaytan has always been excessively disobedient / ungrateful to his master.

Explanation: They are brothers of shayateen, as some 3ulama2 say, because shatan's agenda is to instill amongst you animosity by using alcohol and gambling (innama yuridu alshaytan an yuqi3u baynakumu al3adawa wa albaghda2, fi alkhamr wal maysir. Another way to instill animosity is to get the lavish to show off his wealth in front of the poor which will build hatred and social disconnect among the poor and class society is created.

**28:** Sahih International

And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word.

وَإِمَّا تَعْرِضْنَ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا

ميسورًا ﴿٢٨﴾

Quran: If you have to ignore / turn them away (relatives who have come asking for money) in your own pursuit of a mercy from your Master (means: they are asking for something you are also asking Allah for because you do not have it.) So speak to them with a word that is easy (means: let them down easy).

Explanation: Conversation goes back to close relatives. If your relatives came to you and asked (which is an embarrassing situation for them) and you don't have a lot of money yourself. Sit down with them. Give them hope. Encourage them to pray and have trust in Allah. Explain that you are in a similar situation yourself.

Another explanation for aya: if you yourself are in pursuit of Allah's mercy, then the better way to guarantee that mercy is by letting them off easy. It's by speaking to them in a soft way.

**29:** Sahih International

And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ  
مَلُومًا مَّحْسُورًا

Don't put your hand and tie it to your neck. And don't extend it as far as you can go. (means: Don't get our hands into things where they don't belong in. You're going to be sitting there blameworthy and regretful.

ملغلول: Maghloul: غل: ghoula : chained or tied

Explanation: Allah uses a figure of speech: Don't tie your hand to your neck. It's taken from the idea that your hand is in your pocket when you go shopping. But if your hand is tied to your neck and you reach the cash register, you will choke yourself if you try to reach to your pocket to get the money out. Some people feel like they are being choked to death every time they spend money. So the figure of speech means don't be cheap. Allah mentioned before that one shouldn't be extravagant and now he is saying don't be cheap either. Don't stick your hand in all kinds of financial transactions and don't choke to death every time you spend money. Spending money includes shopping, charity, etc...

Side note: some people want to do like Abu Bakr Alsiddeeq. So, they decide to sell their house and donate it the money to a masjid. They do not realise that Abu Bakr Alsiddeeq made donations, but he was still in business. He had plans and he was a successful business man. Don't impose on yourselves and others the standards of the best of sa7aba who were beyond the minimal. It's not fair to do that to your communities. Their faith was on one side and the faith of the rest of the Ummah was on the other. They are our role models and we have to emulate their behavior. But don't do something crazy. If you do, you will be blamed for it and you will regret it. If you regret the sadaqa you gave, it won't count anymore. Don't give it if you can't handle it. As for the people who are responsible for fund raisers and collecting donations, they shouldn't emotionally manipulate people into giving sadaqa by telling them their faith is in jeopardy if they don't. Muslims should be educated into being financially responsible and being ready to give sadaqa (within their means) for good causes and their institutions. They should give back to masjids because masjids are giving a lot to the people so one should give back of the goodness they are getting. Be fair to your masjid and to your community.

**30:** Sahih International

Indeed, your Lord extends provision for whom He wills and restricts [it].

Indeed He is ever, concerning His servants, Acquainted and Seeing.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا  
بَصِيرًا ٣٠

Quran: No doubt your Master, He is the one that expands the rizq to whoever He wants and He calculates and holds it back. No doubt about it He has always been especially to his slaves owning full news and owning full view.

Explanation: This aya ties the subject together. When you help someone out, you start thinking that you helped him out so he should be ok now. It's not up to you to decide. Allah is the one expands rizq. You did your part in helping them out but they might be in financial difficulty. Allah may calculate and hold it ( rizq) back.

**31:** Sahih International

And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ مَّا نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ  
كَانَ خِطَاءً كَبِيرًا ٣١

Quran: Don't kill your children out of the fear of the danger of your wealth being destroyed (i.e. bankruptcy).

إملاق: Imlaq means the danger of destruction.

أملق: Amalqa aldahr malahu: time destroyed his wealth.

Explanation: Allah didn't say oh Muslims don't kill your children. He said don't kill your children which means He addressing all of mankind.

Context: fear of the future and heinous crime of killing children is mentioned. Social important subjects are abortion, contraceptives, and birth control. Many countries are advocating for birth control. Now there are environmental groups saying that population of the world is increasing way too fast. Brother Nouman's solution for that is marriage because according to stats, it's the illegitimate birth rate that is increasing faster than the legitimate one. If you want to control the population, promote nikah (marriage). Once people get married, they get a sense of responsibility and control population themselves. Quranic solutions are solutions for the entire world. These ayat are Makki so the primary audience was everybody at that time.

Quran: We are the ones that provide them (the children) and you as well. No doubt their killing has always been a huge enormous mistake.

Context: It's the fear of the future associated with children so Allah mentions the children first.

**32:** Sahih International

And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.

وَلَا تَقْرَبُوا الزَّيْنَةَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا

Quran: Don't even go near zina.

Explanation: the two main crimes against the individual in Islam are murder and zina (adultery). In the Quran, they are interchangeable. In some instances in the Quran, Allah mentions murder first then zina. In other places, Allah mentions zina first then murder. Death is physical death of you. Zina is spiritual murder – it is the murder of your soul. Allah didn't say don't go near murder. He said don't go near zina which is a serious problem. You won't realize it until you get sucked in too far. You would say we were just talking, we were just working on the conference, we just chat once in a while when we're stressed out. Someone would say there is a really good sister in my MSA. If you're saying it then the conversation has gone soft already. Did he tell her brother and father that she's a good sister. Or some say I'm trying to give dawah. What an excuse?! Male population disappeared and there's no one else to give dawah to. Some girls ask if their co-worker asked them about Islam, would it be ok if they took him out for coffee and discussed Islam? Wake up!!! There are plenty of sources to learn from. He is not interested in knowing about Islam. Two months later the same worker asks for her hand in marriage but wants to get married first before becoming Muslim. So, don't go near zina. There are certain lines drawn in Islam. Don't go near them. You have to control and restrict yourself. Zina starts with social lines not being respected.

This conversation started with taking care of family. The stronger the family ties, the more you will respect your family and have respect for other families too. This problem starts when people think they can control themselves. Approaching it will take you to the next step. Just like entering the gravitational field of the Earth, the Earth's gravity takes care of the rest. When Allah says don't go near it, this means find a respectable and safer way. Some people complain that they can't marry someone they don't know. So, they prefer to date first. Psychologically speaking, people present what they want you to see outside homes. Their real self appears when you live them. Allah said don't go near zina – near the things that will lead to it like zina of the eye, tongue, feet, and hands.

Quran: It's always been a shameless thing and what a horrible path it has been.

### 33: Sahih International

And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

Quran: Don't kill any individual the one that Allah has sanctified / dignified, except with just right.

Explanation: A logical continuation between murder and zina. Murder is mentioned twice, children, the bond of family, legitimate spouse. When there is a society that commits zina, a person stops seeing others as souls that Allah has honored. They start seeing others as flesh. The value of human life goes down when zina increases in society. When the value of humans goes down, murder becomes easy for people to commit. Zina leads to murder. Zina degrades human beings.

This ta7reem here is this aya is important. In the previous aya, Allah ensures dignity for the human being by staying away from zina. When a person murders someone else, the murderer's family takes the murder to trial at court.

Quran: Whoever has been killed wrongfully, then We have placed an authority for his guardian and his family. He shouldn't go overboard in the killing. No doubt about it, he will be aided.

Explanation: So, if one man kills a man from A tribe. Then A tribe doesn't wipe out the whole tribe in response to the murder of one person. Tribe A is supposed to take him to trial and go through the legal process. He will be aided because the state, the society, and the civil court system will be on his side. The Islamic court system favors the victim. It gives the victim the right to pick what should be the punishment of the murderer. It doesn't let the jury or prosecutor to make a deal with the victim's family. It lets the victim's family – the wali- decide.

### 34: Sahih International

And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا  
بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

Quran: Don't go near the wealth of the orphan except in a way that is better for the money of the orphan until he reaches maturity. And fulfill the promise. No doubt the promise will be asked about.

Explanation: A promise is highlighted in the aya where the orphan is mentioned. There is a benefit in that. The orphan has no authority. So, when the person that has authority over you makes you a promise, he is less inclined to fulfill his promise. So, Allah reminds people that He has authority over all of them. So, he orders them to keep their promises because He will ask you about them.

### 35: Sahih International

And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطِ السَّمِيقِ ذَلِكَ خَيْرٌ وَأَحْسَنُ  
تَأْوِيلًا

Quran: And fulfill the measure

كالا: Kala yakilu kaylan: weight measuring, size measuring, also means abstract measuring like measuring time.

Explanation: Nowadays, we sell products or services. We have agreements. We have to fulfill what we promised the people we would be providing them in terms of products and services. Fulfill the standards you promised. You have

to meet the standards. Even when you work in companies, you have to keep the promises you made to customers. Even if they are stuck in the bind and you have the power not to fulfill your promise. You have to do what's right.

Quran: And when you scale, do it in a scale that is absolutely standing straight.

قسطاس: Qistas: is a toll that does qist. It ensures regularity so that irregularity doesn't happen. That is better and it is more preferred and beautiful in terms of long term consequences.

تأويل: Ta2weel: one of its meanings is interpretation.

Another is that to make something reach its conclusion. What is the consequence, what lies behind it, and what is the net result of this speech.

Explanation: Allah is saying, when you engage in honest business practises, it is better for you, it is better in the long run, and in the eventual outcome. Which means your customer will actually come back. You'll have a good reputation. You'll be known for your honest business practises.

**36:** Sahih International

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ  
أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

Quran: Don't follow along, don't be right behind anything you have no direct knowledge of. Your hearing, your seeing and your over whelmed heart. All those will be interrogated.

قفا: Qafa : الظهر: alzaher : the back : to get right behind somebody. To follow them as if you are almost at their back



وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ  
 طُولًا ﴿٣٧﴾ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾ ذَلِكَ  
 مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ  
 فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾ أَفَأَصْفَدُكُمْ رَبُّكُمْ بِالْبَيْنِ  
 وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنسَانًا لِّتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾ وَلَقَدْ  
 صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾

Ayah 37:

Previous ayah Allah mentioned knowledge and not following anything except with proper knowledge ... with knowledge, which is a double-edged sword comes arrogance / pride ... hence next ayah is about pride.

Translation: Don't walk around in the earth full of yourself (wa la tamshi fil ardi maraha)

maraha -- is "shiddat-ul-farah" ... "farah" is overjoyed, an arrogant show of joy - maraha is the 3rd degree of joy

Translation: No doubt you will not be able to create a tear, a crack, a rip in the earth (innaka lan takhriqal arda)

takhriqa - comes from kharqa which means a piece of cloth that is ripped off

So this ayah means: who do you think you are, stomping around on the earth in arrogance ... you will not cause any cracks in the earth ..know your place

Translation: Nor will you reach the heights of the mountains i.e. you will not be able to reach the mountains in terms of their tallness, heights. (wa lan tablughal jibaala toola)

Ayah 38

Translation: All of that (that is, these prohibitions that have been mentioned) are evil deeds as far as your master is concerned. They have always been detestable (makroohan)

makroohan: detestable/despicable (makrooh in Quran is not the same as makrooh in fiqh) In fiqh, we say oh it's makrooh not haraam . so it's ok. In the Quran, a murder is makrooh ... so it means it's unacceptable. Allah despises it.

Ayah 39:

Dhalika mimma auhaa ilaika rabbuka minal hikmah: that is what your Master revealed to you from the wisdom

That is, a piece of the wisdom Allah has revealed to you and also ishaara, meaning that He has revealed this before.

Wala taj'al ma'a Allahi ilaahan aakhar : And don't associate anyone besides Allah as an ilaah

(Referring back to the first part of the surah where a summary of the revelation given to Musa (AS) was given : that is don't worship anyone but Allah ... so here again)

Fatulqa fi jahannama: then you will be cast into, thrown into jahannam

maloomam madhoora: blamed and pushed in (this is harsh language even to Allah's messenger (SAW) because auha ilaika rabbuka minal hikmah but this is not to insult the messenger (SAW) .... It is to let the people know that Allah's warning applies equivalent to all slaves ... so the warning is not different for the Messenger and different for you ... same warnings across the board.

Ayah 40:

Afa asfaakum rabbukum bil baneena: Very interesting – when your relationship with Allah means that he is a Master then your priority is to do everything as He tells you to do. People usually end up in a compromised relationship with Allah. Like I will give Allah a weekend, I will give Allah some charity, one prayer here and there but that's it. Rest is my life. And this attitude leads to many different forms of shirk ... They would say, Allah has children but he has daughters ... we already know what they do with daughters ... Allah says, so that's interesting ... it's not just the fact you do shirk .. it's the way in which you do shirk ..

Afa asfaakum rabbukum bil baneena: Your Master somehow made the pure choice or chose for you in His purity sons ....

Wattakhaza minal malaaihati inaathaa: and from the angels daughters, girls for himself. Coz for them angels are feminine and therefore are the daughters of Allah

(So Allah is saying, Oh so I should get the daughters and you should get the son, coz you really prefer daughters, right?? (Time 4:44)

So what you hate for yourself, you give that to Allah.

Innakum lataqoonu qaulan azeema: You are no doubt saying an enormity, saying something huge.

In other words, it's already bad enough as it is that it's shirk. ... on top of that you do shirk in such a way that you give Allah the leftovers of what you don't want!

Ayah 41:

Walaqad sarrafnaa fi haazal quraani : and We have alternated in this Quran ... first we have explained one way then another way then another ... this is tasreef ...  
The Quran is most mentioned in this Surah than anywhere else

li yazzakkaru :so they should put some effort into remembering

wama yazeeduhum : and it has not increased them in anything at all

illa nufoora: except in more hatred

Nufoor: hatred

Nafeer is a military group going out against the enemy out of hate.

Sarrafna from tasreef meaning explain in one way then another then another ... (Time 5:51)

قُل لَّوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا  
 ﴿٤٢﴾ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾ تَسْبِيْحٌ لَهُ  
 السَّمٰوٰتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِّنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ  
 وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيْحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾ وَإِذَا قَرَأْتَ  
 الْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا  
 ﴿٤٥﴾ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا

Ayah 42:

Qul law kaana ma'ahu aalihatu: Tell them, had their been multiple gods along with Him

Kama yaqooloona: as they say

Izan: in that case

Labtaghu ila zil 'arshi sabeela: they would have pursued a path to the One Who possesses the 'Arsh

In mythologies and religions where there are multiple gods, you will find a common trend: there is a clash between the gods and the gods are trying to kill the top god or get his position, etc.

Allah says, if there were multiple gods they would have wanted the 'Arsh ... that is they would have wanted His position ... and Allah (SWT) revealed all this to the Prophet (SAW) without him knowing any of the mythologies ... the hindu and greek mythologies for instance have the same drama ...

Ayah 43:

Subhanahu wa ta'ala: He is above all this ((too perfect, too elevated to be described this way)

'amma yaqooloona: what they are saying (??not sure coz he didn't translate this)

Uloowan kabeera: At a height that is enormous (far far above such attributions)

Ayah 44:

Tusabbihu lahussamawaatus sab'oo: the seven skies continuously declare His perfection and they will continue to do so

wal 'ardu: the earth

wa man fihinna: and whoever is in them

wa imm man shayin illa yusabbihu bihamdihi: and there is not a single thing that exists except that it is declaring His perfection

wa la killa tafqahoona tasbeehahum: however you are not able to comprehend their declaration of Allah's perfection

Could also have said "Ma min shayin illa usabbihu ...."but the ayah says "wa im min" instead of "ma" ....the benefit -- "ma" would have been a refutation that there is in fact tasbeeh going on ... but instead Allah is not responding to you, He is merely informing you of a fact

Innahu kaana haleeman ghafoora: certainly he has been extremely forbearing (haleem) and extremely forgiving (ghafoora)

Haleem: has an element of patience and love in it ... from "hilm" ... the kind of patience a mother shows to her child, especially when the child is disobedient. Allah is saying in the ayah that the whole universe is declaring his greatness ... so obviously who is failing in that ? human beings pretty miserably. So He is saying that even though the entire universe is on board and you are not, He is still being extremely forbearing! And He has been extremely forgiving (ghafoora)

Ayah 45:

Wa iza qaraatal quraana: and whenever you recite the Quran

ja'alna bainaka: We place between you

wa bainallazina la yuminoona bil akhirati: and between those who believe in the afterlife

that is, the root problem is belief in after life ... as surah gets in second half this is the main problem Allah highlights. And it's interesting that the latter half deals with the mushrikoon equally as it does with the people of the Book (the Jews specifically) ... and the Jews and the mushrikoon have something in common in this regard ... they effectively eliminated belief in the after life ..

Those who refuse to believe in the akhira have been mentioned because the root problem is disbelief in the afterlife and the Jews had successfully eliminated the concept of akhira from their religion (even though one of the first teachings of Allah to Musa (AS) was (when he went up to mount toor) was that the hour is coming (inna saa ya aatityatun ??). In Jewish literature, the akhira is a faded concept. It has been removed almost entirely.

hijabam mastoora:

Hijaaban: a barrier ---a means by which something is kept from reaching somewhere. So hijab could be clothing, a curtain, a wall, any kind of obstruction that blocks view or access

Mastoor: ism mafoul of satara --- satara means to cover. difference between "hijab" and "satar" is that "satar" doesn't completely cover. It almost entirely covers.

The other thing is that hijab is a masdar (??) and can occur as ism mubaligha. Mastoor is ism mafoul so it means a hijab that itself is covered up! So the barrier itself is almost invisible! In that sense, there are some signs of a barrier ... and those who have "baseera" like the Messenger (SAW) can tell there is some obstacle.

Ayah 46:

Wa ja'alna ala quloobihim akinnah: And We have placed upon their hearts akinnah (a seal that prevents light from coming to them)

(Two words for barrier used so far: hijab, mastoor)

"akinnah" (also plural) – "kannah shay" means to keep something from the sun (in the dark)

Another variation of this word: aknaan (plural)

In other words, We have placed upon their hearts a seal (akinnah ... literally "in the dark") that prevents light (of guidance) from coming to them !

ayeen yafqahu - that they may understand meaning that if the light had hit them, they would have understood.

Wa fi aazaanihim: and in their ears

Waqran: a barrier has been placed.

that is like a burden (like when you have an infection like sinusitis and your ears feel as though they are filled up, there is a barrier in them so that you can't hear .. when you

swallow it opens up ... that barrier is waqran) so a burden/load has been placed inside their ears

وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْءَانِ وَحْدَهُ، وَلَوُا عَلَىٰ أَدْبَارِهِمْ نُفُورًا  
﴿٤٦﴾ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ  
نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾  
أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾  
وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرَفَثًا آءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾  
﴿٥٠﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾ أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ

Ayah 46 continued:

Wa iza zakarta rabbaka fil qurani wahdahu: and when you were to mention your Master from the Quran (in reciting the Quran), the One and Only (wahdahu)

Wahdahu: the one ... mentioned because these people believe in so many gods, in sons and daughters and they get annoyed ... how come he doesn't mention any of the other gods, he doesn't even mention even one of them ... the modern version of this is found among muslim circles: you are talking about the quran and about Allah and they are like, why isn't he talking about any shaykhs??!how come they don't talk about any special people whose praises we can sing, whose barakat we can enjoy, maybe we can get some blessings out of that. How come all they do is talk about the quran and about the Prophet (SAW) ... is there no one else in our history, they say. People who think like this, call upon shuyukh etc .... For them this becomes like a psychological crutch because they start thinking that through these people they will be saved .. they will make dua and its all going to be good. Of course there are theological implications too but the psychological implications are that they don't take personal responsibility..

wallow 'ala adbaarahim nufoora: they would turn on their backs / turn immediately out of hatred (nufoora)  
("time 15:18)

Ayah 47:

Nahnu a'lamu bima yastami'oona bihi: we know very well what they are listening to  
Meaning the words of Allah that are being ignored, We know very well how applicable,  
how valuable, how pertinent those words are and they act like it's nothing.

iz yastami'oona ilaika : at the very moment that they are listening to you

wa iz hum najwa: and we also know what they are listening to when they are all by  
themselves

Najwa is a masdar and also a sifaah and that sifaah singular pair or plural is still najwa  
... is to conspire to save yourself from somebody (non-flexible so singular, pair, plural all  
same) .... related by roots to the word "najaat" which means "rescue, saving"

iz yaqooluzzalimoona in tattabi'oona illa rajulan mashoorah: ?? (he didn't exactly  
translate this ... but I understood it to mean then they say you are not following anyone  
but a man possessed by magic"

(coz one of the people from among them would say, man, today did you hear the quran  
... it was so deep ... I really hate the guy but today it was so deep ... so one of the  
conspirators is slowly giving in to the word of Allah .. so they have to dismantle that right  
away and get him back in line (or rather out of line) so they say in tattabioona illa rajulan  
mashoorah ... "you are not following anyone but a man possessed by magic...

?Mashoorah: upon whom a spell has been cast/spell-bound person

Ayah 48:

Unzur: look (the Messenger doesn't see it, Allah sees it ... so Allah says, watch, look)

kaifa darabu lakal amthala: how they give examples for you, how they try to figure you  
out (laka here is Prophet (SAW) ) ... Allah is saying here look how they talk about you

fadallu: then they are lost

fala yastatioona sabeela: they are not even capable of finding a path (because they  
have insulted Allah;s Messenger )

Ayah 49:

Wa qaaloo: then they turn around and say

iza kunna idhaman: when we have become bones

idhaman: bones

wa rufaatan: and rotted, melted, mixed with the dirt, scattered away

a-inna lamaboothoona: are we going to be raised again

khalqan jadeeda: an all new creation

Has Allah responded to that kind of Question before in the Quran? There is a point at which Allah also draws a line .. This is the Quranic passage in which Allah says, enough! Know your place.

Ayah 50

Allah has explained about creation and resurrection before ... so here instead of trying to show them using examples of say, plant life, the one who created you the first time, how can he have a problem creating you a second time, etc Allah draws a line.... He has already given arguments before but they are coming back with the same questions about resurrection as though they have never heard those arguments before ...

Qul: say

kunu hijaaratan: no no no, don't become dirt, because dirt can take in soil and it can raise plants again, it has some potential of life ... how about you become something which doesn't have any potential of life ever! How about you turn into rocks!

aw hadeedan: or you turn into iron (because they know iron produces no life ... so they have come in a condescending way and asked the Prophet so we are going to be reduced to bones and we are going to be raised again. .. and the Messenger says, bones and dirt ?... why don't you try turning into a rock! And iron is harder to mold. Allah will still bring you back and then you will burn .. that;s basically what they are being told ... this is Allah's divine way of telling them to shut up, enough!

Allah says, Say: - turn into rocks (hijaratan) or into iron (hadeedan) both of which have no potential for raising life. Allah is saying you can be these things too if you can and Allah will still bring you back and then you will suffer punishment.

Ayah 51

Aw khalqan mimma yakburu fi sudoorikum: how about you use your imagination, you can turn into a creation that you will find even tougher to mold ..

sudoorukum - chest (here imagination is implied ... coz Allah is saying why don't you turn into anything else you can imagine that cannot raise life.

فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ  
 رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾  
 يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا  
 ﴿٥٢﴾ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ  
 إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾ رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ  
 يَشَاءُ يَرْحَمَكُمُ أَوْ إِنْ يَشَاءُ يُعَذِّبِكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

Ayah 51 – continued

Fa sayaqooloona mayeen yu'eeduna : then they say who is going to bring us back?

qulillazi fatarakum: tell them the one who molded you, fashioned you

yu'eeduna: bring us back

fatara: molded, fashioned

awwala marrah: the first time around

fasayunghidoona ilaika ru'oosahum: he didn't explain this .. just the first verb

anghada, yunghidu, anghaad (verb): to move one's head up and down, like uh-huh, oh

yeah, the one who made me the first time? Oh really?!

wa yaqooloona mata huwa: then they say when is it, when is it coming?

qul 'asaa: tell them perhaps

an yakoona qareeba: that it may be near

(Time 20:26)

Ayah 52:

Yauma yad'ookum: the day on which He calls all of you (you obnoxious bunch!, you that are making fun of this conversation)

fastajeeboona bihamdihi: you will be trying your best to respond to Him by doing His praise

wa tazunnoona in labitthum illa qaleela: and then you will be convinced at that moment that you didn't remain in the earth except very little (you didn't spend much time in the world)

Ayah 53:

Wa qul li'ibadi: And tell My slaves

Context: the things they are saying are really obnoxious, they are really out of line. They can really make you angry. When you get upset you start to say things you will regret later ... sahaba would be likely to get very angry when they hear these things being said to the Messenger's face.

Expression: whoever loses his temper ends up losing his manners

Another expression: the first of anger is insanity and then later on you regret

So here the sahaba are being reined in.

(Time 21:58)

Now Allah is telling the Prophet (SAW) to tell the sahaba ("My slaves" -- coz they were obviously upset at Quraysh's obnoxious comments ... Tell them to say that which is better.

yaqoolullati hiya ahsan: say that which is better

find a way to say the better thing (since they are being spoken to in a foul way, the sahaba are being told to find a better way to respond)

this is very powerful advice

Ahsan is not the best, it means better.

Human beings are not capable of saying the best things. Only Allah is capable of that.

Universal Lesson in the ayah for us: before we say anything, we should ask ourselves, "Is there a less offensive way of getting that across? Can I say it in a better way?"

(Time 22:33)

What is the consequence of not choosing the best way to say something?

Innash shaytaana yanzaghu bainahum: Shaytaan will create friction between them

The consequence of not choosing the best way of saying something? Allah says that No doubt, Shaytaan, he will create friction between you. That is to say that shaytaan will use your words and add sugar and spice to them and present them to the other party so that they interpret it in the worst possible way. Communication is not just about words but also about perception of words. That is why, language (tone, words, gestures) that is dual in nature meaning it can be taken in a good way or a bad way ... you should try to avoid it.

yanzaghu from nasagh which means "friction that is created between two parties"

Innash shaytaana kana lil insaani ‘adoowan mubeena: No doubt Shaytaan has always been an open enemy especially to the human being.

Ayah 54:

Rabbukum a’alamu bikum: Your Master knows better about you

Een yashaa yarhamaukum: If He wants, he will show you mercy

au een yasha yu’azzibkum: And if He wants He will punish you

wama arsalnaaka alaihim wakeela: And We have not sent you at all as someone who can take care of all their matters

That is, they are responsible themselves

وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى  
بَعْضٍ ۗ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ ۗ فَلَا  
يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ  
يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ  
عَذَابَهُ ۗ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾ وَإِنْ مِّنْ قَرْيَةٍ  
إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۗ

Ayah 55:

Wa rabbuka a’alamu: And your Master knows better

biman fis samaawaati wal ardi: about whoever is in the skies and the earth

Context of this ayah: The Jews, because they heard Allah is talking about Musa (AS), previous scriptures, Jewish history, now they started comparing Musa (AS) with Prophet Muhammad (SAW) ... so who;s better you think, who scores higher? The Christians started doing that with Isa (AS) and Prophet Muhammad (SAW) --- the Prophet (SAW) warned the sahaba in a famous hadith in which he said that don;t even compare me to

Younis (AS) ... even though Allah talks about Maqaman Mahmooda (coming in this surah)... and Al Kauthar ...because doing so would take a the focus away from Allah and makes it into a competition between messengers, yours vs mine. it becomes a distraction from the religion itself. That is why Allah says in this ayah: Your Master knows whoever is better between the skies and the earth.

Walaqad faddalna ba'adan nabiyyeena ala baa'd: We are the ones who gave preference to some prophets over others

Allah could have clearly given ranks to the Prophets in this ayah ... but He chose to leave it ambiguous ... He just says some have preference over others but doesn't inform us of who is preferred over whom.

Wa aataina dauda zaboora: And to Dawood we gave zaboora  
Telling Jews, take an example, we gave dawood zaboora.

Talking about Daud (AS) in this ayah because Allah is telling the Jews specifically that We gave him zabur ... that was his specialty and that's how he was honored. You don't have to worry about who he was honored above. It is not about ranks ... it's not about who Daud (AS) is superior or inferior to.

Ayah 56:

Quild 'ul lazeena za'amtum min doonihi: Tell them call the ones you have so much assumed confidence in other than Allah

Zu'um: assumed confidence in

Allah brings the conversation back to focus

Cool thing about this passage – the distraction is offered and then the conversation is brought back to focus.

fala yamlikoona kashfad darri ankum: they don't possess the authority/ they don't own the power to alleviate harm from you

kashf: alleviation

darri: harm

wa la tahweela: nor have they the power to change anything  
(Time 29:55)

tahweela : change your situation

So Allah is pointing out that the ranking of the prophets is not the problem. the fact that you call on them as though they will assist you, relieve you of your problems, is.  
(Time 30:10)

Ayah 57:

Ulaaikal lazeena yad'oona yabtaghoona ila rabbihim ul waseelata: Those are the ones who are calling, pursuing, a means of getting closer (waseela) to their Lord  
Allah is telling them the reality of the Prophets that they are calling on ...

Those are the ones: the Prophets you are calling on

waseela: a means of getting closer

Those Prophets lives were all about calling on Allah, finding a way to get closer and closer to Him (SWT)

ayyuhum aqrabu: which of them will get closer

so the only competition between them is which of them will get closer to Allah (that is, their competition was not focused on each other, it was focused on Allah)

wa yarjoona rahmatahu: and they would constantly be in hopes of Allah's Mercy

wa yakhaafoona 'azaabahu: And they would fear His punishment

inna azaaba rabbika kaana mahzoor: No doubt the punishment of your Master has always been something warned about

mahzoor: from hazr which means to take caution

mahzoor: that which has been cautioned about.

Adding the word "kana" in this ayah means that Allah is saying all revelations in the past talked about the akhira (punishment)

Specially addressed to Jews because they had virtually eliminated this concept from their religion.

(Time 31:42)

Ayah 58:

Wa imm min qaryatin: and there is no town whatsoever

illa nahnu muhlikooaha: except that We are going to destroy it

qabla yaumil qiyaamati: before the Day of Resurrection arrives

au mu'azzibooha 'azaaban shadeeda: or we will torture it/punish it in the most intense way

كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾ وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ  
كَذَّبَ بِهَا الْأَوْلَٰئُونَ وَءَاتَيْنَا نَمُودَ النَّاقَةِ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ  
بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾ وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا  
الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْءَانِ  
وَنُحُوفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ  
أَسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

Ayah 58 continued:

Kaana zaalika fil kitabi mastoor:that has always been written/documented/line by line in the Book

Mastoor from satar: line by line/lined in/penciled in

fil kitabi mastoor: in the book written line by line, lined in, penciled in (that is, no nation will not survive punishment/ destruction

(Time 32:21)We know that nations deserve punishment but how will that punishment come about? That is from Allah (SWT) and it is from the unseen to us

Ayah 59:

Wa ma mana'na:

What forbade us

mana'na: forbade/ prevented us

an nursila bil ayaati: that we should send the miraculous signs

Now Quraysh has gone on to next argument: show us something (signs) - the Jews had told them to ask for that.

illa an kazzaba bihal awwaloona: except the earliest ones have always been lying against them ... i.e. it did them no good

wa aatayna thamudan naaqata:  
(Here is a close example for you : thamud)

thamud is talked about because they were local / close to Quraysh ... people before were shown signs and they denied them.

Thamud was given the she-camel ... it was clearly visible (mubsiratan) ... meaning you are asking about a visible sign....

Mubsiratan: it was clearly visible that is the she-camel was clearly visible ... it was a sign like the sign you are asking about

mubsiratan : clearly visible

fa zalamoo biha: then they wronged against that sign

wa ma nursilu bil aayaati illa takhweefa: and we do not send our miraculous signs except as a means of instilling fear (takhweef)

takhweef: a means of instilling fear

Ayah 60:  
Wa iz qalna laka: If we were to say to you

(time 33:44)

inna rabbaka ahaata bin naasi: that your Master has surrounded people (He has got people surrounded)

wama ja'alnar ru'ya: and We didn't make the vision

lati araynaaka: the things we made you see (???he didn't translate this clearly)

illa fitnatal linnaasi: except as a trial for people (meaning We turned that into a trial for people – some people it increased in their iman, others became convinced that they would never ever become muslim)

washshajaratal mal'oonatal fil qurani: and the cursed tree in the Quran  
(same scenario... as a trial: when its talked about, people make fun of it .. when Allah says He has surrounded people they say I don't see a fence, any armies, what are you talking about ? when the Prophet says I went to see Jerusalem, I went to the 7 heavens, they say yeah right! When Quran talks about the cursed tree, they say what kind of a

tree is this that it grows in the fire? It doesn't need water? How come it can survive inside a fire? )

wa nukhawwifahum: and We instill fear in them

fa ma yazeeduhum illa tughyaanan kabeera: and it has not increased them in anything except that they have become even more rebellious.

shajaratal mal'oona: the tree of zaqqoom in the hell-fire  
People will not believe that Allah has them surrounded. they will not believe the events of isra wa al mairaj ... it is a fitn for them. Like the tree in hell-fire that they ask about.

tughyaanan: rebellion

kabeera: huge

Ayah 61:

Wa iz qulna li malaikat isjudu li aadama: when We said to all the angels, make sajda to Adam

Quick transition of topic in this ayah because the last ayah ends with "huge rebellion" ... where did this huge rebellion begin ? iblees ... so now you are following the footsteps of iblees.

fasajadoo illa ibleesa: they all prostrated except Iblees

qaala a asjadu liman khalaqta teena:he said should I make sajda to someone that you made out of clay?

The arrogance of Iblees is being highlighted here ... by proxy, the arrogance of the Quraysh is being highlighted.

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَنَا عَلَىٰ لَيْسَ أَخْرَجْتَنَا إِلَىٰ  
 يَوْمِ الْقِيَامَةِ لَنَحْتَنِيكَ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾ قَالَ أَذْهَبُ فَمَنْ تَبِعَكَ  
 مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَّوْفُورًا ﴿٦٣﴾ وَأَسْتَفْزِرُّ مَنْ  
 اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ  
 فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّتِهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا  
 ﴿٦٤﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾

Ayah 62:

Qaala ara-aytake hazal lazi karramta alayya: Do you see this (Adam) the one you honored over me?

(Iblees said: ara-aytak – Ara-aytaka ... notice how faa'il and maf'ool are the same ... literally, do you see yourself? (used in shocking language) this is mubalagha ... he (shaytaan) is saying, "do you really see this guy (haaza)? the one you honored over me ?

la-iin akhkhartani: if you were to give me a little extra time

ila yaumil qiyaamati: until the Day of Resurrection

la-akhtanikanna:

meaning I will eat away / consume his offspring

Ihtinaak (verb) : when locusts or insects destroy a crop. so overnight a swarm of insects comes and eats away the entire fields ... nothing good is left in that crop then

Iblees uses that verb to describe what he will do to mankind ... that is, he is saying I will eat away all of the good they have in them so all that will be left in them is that which is worthless

zurriyatahu illa qaleela: his offspring so that nothing good is left in them except a little

zurriyatahu: his offspring (ihtanikanna zurriyatahu: eat away his offspring so that nothing good is left in them)

illa qaleelan: except very little  
(Time 37:53)

ayah 63:  
Qaala izhab: Allah said: Go  
Azhab: go

faman tabi'aka minhum: then whoever follows you from among them

fa-inna jahannama jazaaookum: then jahannaum is YOUR compensation

Jazaaookum: your compensation ... addressing Iblees and all of his followers in the second person (as though it is already confirmed)

jazaa-an mafoora: a compensation that will be absolutely fulfilled

Wafr/wifr: to exceed (ziada)  
mofoora: filled to the brim

Ayah 64:  
Wastafziz manis tatatauta minhum: go ahead and make slip whoever you can  
Very powerful word: istafziz : Allah is telling iblees what his tragedy will be coz Allah already knows it.

wastafsiz (verb): the "matar" is al-istifzaaz - comes from the word "fazza" - meaning somebody intimidated me with their language and made me move (like hey! what are you doing ? get out of here!) fazza is also used when a baby cow or baby goat is born and it is trying to stand up for the first time and its legs are wobbly ... that's fuzza ... can't stand in its place (weak)

iftifuzza: to make somebody wobbly in their stance; to make somebody move from their position ... people are on their straight path ... shaytaan will make them slip, make weak their stance (istifzaaz)...

contrary to this (shaytaan wants us to have istifzaaz) is the dua we make : wa thabbit aqdaamana -- make firm our stance

bisautika: with your intimidating voice/whisper

wajib alaihim bikhailika wa rajilika: and march your horses against them

ajlib from ajlaba meaning to march horses forward ...

??khailika: (he didn't mention the word, only its meaning) riding soldiers (shaytaan has riding soldiers with him)

rajilik: plural of raajil .. meaning foot soldiers ... so shaytaan has got riding soldiers and foot soldiers ... Allah is saying go ahead and release them against humanity. ..

wa shaarikhum fil amwaali wal aulaadi : and participate with them in monies/assets and children

Shaarikhum: share with them

(that is teach them how to make haraam money)

wa-idhum: and promise them all kinds of things

Wa ma ya-iduhum ash-shaytaanu illa ghuroora: and whatever shaytaan promises them is nothing but deception

wa-idhum - promise them

Whatever Shaytaan promises them is nothing but deception (ghuroora)

Ayah 65:

When Allah is saying to Shaytaan that march your horses against them, use your army, mislead them by your promises, teach them haraam ... it sounds like Shaytaan has a lot of authority ... so this ayah says: no, actually he doesn't have any authority

Inna ibadi: no doubt about it my slaves

laisa laka alaihim sultan: you have no authority over them whatsoever

Wa kafa birabbika wakeela: and your master is enough as one to take care of all your affairs

laisa laka alaihim sultan: you (shaytaan) have no authority over them (my slaves: ibadi) (time 41:50)

رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِيَتَّبِعُوا مِنْ فَضْلِهِ ۗ  
إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ  
تَدْعُونَ إِلَّا إِلَهًا فَلَمَّا نَجَّيْنَاهُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ  
كَفُورًا ﴿٦٧﴾ أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ  
حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾ أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ  
تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ

Ayah 66:

Rabbukum allazee yuzji lakum: your Master is the one who pushes for you

izja/azja/yuzji (verb): push to make something move (izja) ... you can push something and it doesnt move (that would not be izja)

alfulka: ships

fil bahri: in the ocean

That is, your Master is the one who pushes the ships for you in the ocean

litabtaghu min fadlihi: so that you can pursue out of his favor

innahu kaana bikum raheema: no doubt He has been merciful to you

Ayah 67:

Wa iza mussakumul durru fil bahri: When trouble/harm starts hitting you in the ocean SO now he has pushed you in the ocean ... so let's talk about what happens in the ocean

dalla man tad'oonah: all the false gods that you were calling get lost (that is, they don't come on your tongue ... you don't remember them)

illa iyahu: except Allah Himself

Fa lamma najjaakum: and when He rescues you

ilal barri : to land

'a'radtum: you begin ignoring again/you go back to your ignorance

Wa kaanal insaanu kafoora: and the human being has always been extremely ungrateful

kafoora: extremely ungrateful  
(time 43:20)

Ayah 68:

So you were in the ocean and in trouble, He saved you and now you are on the land.

Afa amintum: so you feel safe now?

an yakhsifa bikum jaanib al barri : that He won't swallow you even at the edge of the land?

(you think you can only sink in the ocean? That no harm can come to you on land?)

Au yursila alaikum haasiban : or I can send against you a shower of pebbles/meteor shower

hasbaa is a pebble. haasiban is a shower of pebbles/meteor shower/rocks coming from the sky

Thumma la tajidoo lakum wakeela: then you are not going to find anyone for yourselves to take care of your problem

(Time 44:14)

Ayah 69:

Am amintum: or do you feel safe?

an yu'eedakum fihi: that He may make you return back into the ocean

Taaratan ukhra: ? (he didn't explain this)

three words in quran for "turn": "marrah", "karrah" and "taarah"

Taarah is used when something happens the second time around after a while/ to do the same thing again

fa yursila alaikum qaasifan: and then He will send you another kind of storm

storm on land was : haasiban (rocks from the sky)

qaasifan from qasf which has to do with water damage

for example: qasifa al'oud ... the water hit the plank of wood so much that it became so soft that you could just break it

Qaasifan is a water storm that destroys everything in its path like a hurricane

Qaasifan min ar-reeh - storm made of wind

fa yughriqakum: then it would sink you

bima kafartum: because of your disbelief / the disbelief you were engaged in

Thumma la tajidoo lakum 'alaina bihi tabee'aa: then you will not find anybody to come after Us and avenge

tabee'aa from taabi' meaning follower

When a nation's ship is sunk they ask who did it... then they send an army to avenge them

tabee'aa : someone sent after somebody to avenge

Meaning Allah is saying who will you send after me to avenge you?  
(time 46 mins)

٦٩ ﴿فَيَغْرِقْكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَمْ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا﴾  
 ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ  
 مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾  
 ٧٠ ﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِسْمِهِمْ فَمَن أُوْتِيَ كِتَابَهُ  
 بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظَلَّمُونَ فِتْيِيلًا﴾  
 ٧١ ﴿وَمَن كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا﴾  
 ٧٢

Ayah 70:

Wa laqad karramna bani aadam: We have honored the children of Adam

Wa hamlnaahum fi al-barri fi al-bahri: and We have boarded them on the land and on the ocean

Meaning the fact that we walk on the land/earth, Allah is carrying us. We feel it more (that Allah is carrying us) when we are in the ocean....but Allah says He is doing it in both places

hamalnaahum: boarded them (the fact that we can walk on land is also like Allah carrying us)

hamala: the word is used mostly for a mother carrying her child when a mother carries her child she is very careful because if she isn't, the child will fall it's the care that Allah describes with which he carries us on the earth

one little slip and we can paralyzed for life !

Wa razaqnaahum: and We provided them

min al-tayyibati: from all kinds of good and pure things

Wa faddalnahum 'ala katheerin: And He gave them preference over all kinds of creation/ over so many species

mimman khalaqna: from what We created

tafdeela: all kinds of preference

We are still continuing to discover more and more species on earth ... we haven't discovered all creatures in land or sea. The more we find the more we realize how much preference Allah has given us over all of them .

(time 48:19)

Ayah 71:

Yauma nad'oo kulla unaasin bi imamihim: The Day We call every single group of people by their imams (leaders)

Faman ootiya kitaabahu biyameenihi: then the one who was given his book in his right hand

Fa ulaaika yaqra'oona kitaabahum: they are going to be reading their book

Those who are given their books in their right hand will be reading them ... coz those who get their books in their left hands, one, their books will be behind their backs, and, two, they wouldn't want to read them.

yaqraoona: reading (on their own) – they are not being told to read, they are reading it on their own

(verb used for those who are given their books used in their right hands) – those who are given book in their left hand will be told: iqra kitabak : meaning read your book!  
(time 49:18)

Wa la yuzlamoona fateela: and they are not going to be wronged even a fateel

maftool: a rope that is knotted. But fateel also means the thin fiber in the center of the groove on a date seed (that is Allah will not do so much as a fatila worth of wrong to them, they won't be shortchanged even that much)

Ayah 72:

Wa man kaana fi haazihi a'amaa: and whoever was blind in this life

(why is Allah mentioning blindness? coz He has talked about all the things that we can see ... traveling in the land and on sea ... did you not see that? did you not see how Allah carried you?)

fa huwa fi al-akhirati a'amaa: He will be blind in the next life also.

wa adallu sabeela: and he is going to be even more lost  
(meaning he is lost now but nothing like how lost he will be when akhirah begins)

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ <sup>ط</sup>  
وَإِذَا لَاتَخَذُوكَ خَلِيلًا ﴿٧٣﴾ وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ  
إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا لَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ  
ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾ وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ  
مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلفَكَ إِلَّا قَلِيلًا  
﴿٧٦﴾ سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

Ayah 73:

Wa in kaadoo la yaftinoonaka 'ani allazee auhaina ilaika: and it's almost as though they want to put you on trial and they want to test you and attack you to get you away from what We have revealed to you (he didn't explain anything here ... just gave a fast translation)

litaftariya 'alaina ghairah: so that you can make up something against Us

Wa izan: and if you would do so

lattakhazooka khaleela: they would take you as a very close friend  
that is, you would become their buddy if you changed things in the Quran

Ayah 74:

Wa laula an thabbatnaaka: had it not been that We made you firm

laqad kiddta tarkanu ilaihim: you possibly might have leaned a little towards them

shay-an qaleela: just a little

In the case of Yusuf (AS) .. “Wa laqad hammat bihi wa hamma biha” is said first and Allah says Had I not shown him better in the latter part of the ayah (Law la arraha burhana bihi...?)

In the case of the Prophet (SAW) ... Allah reverses the sequence : the latter part of this ayah that talks about leaning of the Prophet (SAW) towards them would have then given us an inappropriate impression of the Prophet (SAW) ... out of extra-vigilance towards the honor of His Prophet (SAW) Allah (SWT) gives His defense of him before He mentions what might have been the problem (leaning towards the Quraysh)

And even then the usage of the words: kidtaa (might have, almost would have), shay-an (little bit), qaleelan (even less)

indicates that even if you would have it would have been only a little, negligible

(time 11.35 left)

Ayah 75:  
Izan : then

la-azaqnaaka: we would have made you taste

d'ifaa al-hayaati: double the punishment of worldly life

wa di'faa al-mamaati: and double the punishment of death

(that is, even you, O Prophet, if you had done the least bit of compromise in this revelation, you would have suffered the highest criminal punishment/ double the punishment...)

thumma la tajidoo laka 'alaina naseera: Then you will not find against Us any aid (that is, you will be pit against Allah Himself)

Another way to honor the Prophet (SAW): when Allah says la-azaqnaaka difal hayaati wa difal mamaati, the word “‘azaab isn't even mentioned ... it could have been la-azaqnaaka difal azaabal hayaati ....

Even in the hypothetical case he has been given honor (SAW)

Ayah 76:

Wa in kaadoo la yastafizoonaka min al-ardi: and in case it may be that they almost try to make you slip from the land (that is, leave Makkah)

Yastafizzoonaka: (istifzaaz) try to make you slip (meaning try to make you leave) – the Prophet (SAW) continues to live in Makkah because he has some support there (his uncle)-- these ayahs were revealed before the Prophet (SAW) was made to leave Makkah (Allah goes on to say that if they make you slip, leave Makkah, they won't be staying behind much longer - Abu Jahl died within 2 years of the migration for example and the conquest of Makkah was 8 years after migration so Quraysh lost their hold on Makkah)

li yukhrijooka minha: so they can expel you from the land

Wa izan la yalbathoona khilaafaka illa qaleela : and if they do make you leave, they will not remain behind you long

(Time 56:15)

Ayah 77:

Sunnata man qad arsalna qablaka min rusulina: This is the sunnah (legacy) of whoever We have been sending (all messengers, that is)

Wa la tajidoo li sunnatina tahweela: you will not find any alteration/change in how We deal with things.

(time 57:43)

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ  
الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ  
يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾ وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ  
وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنكَ سُلْطَانًا نَّصِيرًا  
﴿٨٠﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

Ayah 78:

Aqimi as-salaata li dalooki ash-shamsi: establish prayer from the descent of the sun

Allah has just said in previous ayahs that they will try to make you leave Makkah and that victory is on its way for the Messenger ... so how should the Messenger (SAW) prepare for it? Allah says: don't worry about what I am telling you ... establish salat ...

dulooki from dalaka which means to get loose  
dalaka also means for something to start descending ... so here when the sun starts coming down

ila ghasaq il layli: to the darkest part of the night

so establish prayer from the time the sun starts coming down to the darkest part of the night (ghasaq il layl)

wa quran al-fajri:

quran-al-fajr means salat al fajr : why? because you are supposed to recite a lot of quran during fajr salah (more than any other salah)

some narrations tell us that the angels change shifts during fajr ... so how many angels witness fajr? both sets do. so fajr salah is the salah that is most witnessed. that is why Allah says in the next part of the ayah that the Quran at fajr is witnessed!

Inna qurani al-fajr kaana mashooda: the Quran of fajr is witnessed

Also, coz not many people witness this salah ... so Allah says don't worry I witness it.

This is the ayah that mentions all five prayers not just the three mentioned because Allah says ila ghasaq il layl ... not wa ghasaq il layl ... dhuhr to isha is thus covered ... what's left? fajr ... that is talked about next by name.

Ayah 79:

Wa min al layli: And in the depths of the night ..

fatahajjad bihi .. then stand in prayer vigilantly

naafilatan laka : as an additional responsibility for you

naafilatan: from naafil meaning additional ... that is for you, Prophet, this is an additional responsibility

'asaa an yabathaka rabbuka maqaamam mahmooda

maqaamam mahmooda: elevated station (the high, elevated station up above that will be given to the Prophet (SAW) /the rank he will take on judgment day)

Translation: perhaps your Master is going to raise you, appoint you to a raised station

Ayah 80:

That station of mahmood will come on the Day of Judgment ... but right now the Prophet (SAW) is in Makkah ... so Allah says: "Ask: My Lord, Enter me into a true entrance ..."

Wa qul: and say

rabbi adkhilni mudkhala sidqin: oh Allah enter me into an entrance of respect/nobility

Lots of beautiful things about this ayah:

1) the concern is that they will make Prophet (SAW) leave Makkah (li yukhrijuka minha) ... so if the concern is to be expelled ... the verb expelled should be mentioned first ... that is, it should be that the Prophet (SAW) should say that Allah give him a noble exit and then enter him into something noble ... But the Prophet (SAW) is being told that don't worry about getting out. .. therefore he is being told to ask for a good home (fulfillment of this dua is medina) ...

2) and when you get me out of Makkah, get me out in a way that is noble. (mukhraj sidqin . true escape)

wa akhrijni mukhraj sidqin: and when you get me out (of Makkah) get me out in a way that is noble, save my dignity

Waj'al li min ladunka sultan naseera: and install for me especially on your behalf / from you an authority that aids (last part of ayah)

Very powerful

sultan: authority ... Prophet (SAW) got authority in Medina

But Allah didn't just say sultan ... he said sultan naseera : an authority that will help Prophet (SAW) complete his mission

Nasr is used when you have something to do.

sultan is somebody who has authority but does not necessarily have a mission

The Prophet (SAW) does not need authority for himself, he needs authority for his mission ...

Therefore, sultan naseera: helpful authority

Ayah 81:

Wa qul jaa al-haqqu: And say, Truth has already arrived ...

The Quran is already here ... the message is already here ...

Wa zahaq al baatil:

zahaq: to run off and disappear  
falsehood has run off and disappeared

inna al-baatila kana zahooqa: no doubt falsehood was always meant to run off

zahooq (mubalagha) : runs and disappears a lot (he didn't explain further)

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ  
إِلَّا خَسَارًا ﴿٨٢﴾ وَإِذَا أَنْعَمْنَا عَلَى الْإِنسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ ۗ وَإِذَا

Ayah 82:

Wa nunazzilu min al-quraani ma huwa shifaa un wa rahmatun lil mu'mineen: "We have sent down from the Quran something that is a cure and a Mercy for those who truly believe"

In other words, the Quran didn't just come down to crush falsehood ... the doors to Quran's mercy and healing are still open to you

Wa la yazeedu az-zaalimeena illa khasaara: "however it does not do anything but increase the wrong doers in anything except loss"

Quran is a source of healing and mercy for believers and a source of pain and loss and defeat for disbelievers.

---- the end for Part 3 surah Al Isra

## Surah Alisraa Part 4

### Ayah 83

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ  
يَئُوسًا

#### Translation:

*If we bestowed a human being with a favour, he will ignore it as if it is not a favour and he becomes distant, turns to his side in pride. And when harm touches him he would become extremely depressed.*

‘A’arada’: To ignore

As the previous ayah states the Qura’an is a cure for what lies inside the chest, it has the power to heal. The biggest disease of the chest is arrogance

### Ayah 84

قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ، فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا

#### Translation:

*Tell them everyone works in accordance with their predisposition, Allah knows who is most guided in terms of path, the one thing you should all share in common is your pursuit of guidance*

‘Shakila’ from ‘shakil’ which is a form or shape.

It’s as if Allah is saying all of our personalities Allah created them within a fence, there are certain capabilities you have and certain limits, so know your capabilities and limits. Everybody will work within their limits and will not go beyond them. Somethings you will do very well somethings you won’t. Same way our aptitudes and abilities are different same way our personalities are. Your nature is going to dominate and you cant grow out of your skin.

You have to work really hard on discovering what your ‘shakila’ is, what Allah has favoured you with that you can serve the deen with.

## Ayah 85

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ  
الْعِلْمِ إِلَّا قَلِيلًا

### Translation:

*They ask you about 'alrooh', tell them 'alrooh' is from the commandments of my master, and you haven't been given out of knowledge except very little.*

All of us are essentially organic matter the mystery of our uniqueness and difference in creation comes from alrooh. You have been given from knowledge but very little, the biggest mystery in psychology is personaility, the biggest mystery in personality is the 'rooh' itself.

The Rooh is from the world of 'Al-amr', the body and phsyical being is from the world of 'al-khalq'. The angel jibreel, quraan and whats inside of us are all called 'rooh' in the Quraan, all from the world of Al-amr.

A word associated with rooh is 'Noor', revelation is called light, fitra is called light in hadith literature, angels are called creatures of light.

## Ayah 86

وَلَيْنَ شِئْنَا لَنذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ  
عَلَيْنَا وَكِيلًا

### Translation:

*And had we wanted we would remove /do away with what we have revealed to you (Quraan). And then you wouldn't find for yourself in its case, against it any caretaker.*

The only person preserving the Quraan in your chest is Allah. Noone would be able to preserve it.

### Ayah 87

إِلَّا رَحْمَةً مِّن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾

#### Translation:

The revelation of the Quraan is nothing but a mercy from your master. No doubt his favour on you/ its favour on you certainly has been very huge

### Ayah 88

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ  
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

#### Translation:

*Tell them: If all the human beings and the jinn work together, that they would come forward with, bring/produce the likes of this Quraan, they will not be producing anything like it. Even if some of them were to others backup, collaborating as best they could, they couldn't*

### Ayah 89

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ  
إِلَّا كُفُورًا ﴿٨٩﴾

#### Translation:

*And we have alternated changed presented in variations of ways for people in this quraan all kinds of examples. People were just bent upon disbelief, they refuse any other alternative but disbelief.*

Abaa: To refuse.

Abaa ila: to be bent upon something, to be stuck on something.

## Ayah 90

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا

The following is a case study of how they're so stuck in disbelief

### Translation:

*And they will say we will not accept what your saying until you spring out for us/explode from the earth for us yanboo'a.*

Yanboo'a root word nba'a: Spring of water

Spring water from the ground thats bubbling out is a yanboo'a, a crazy bubbling spring of water.

## Ayah 91

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا  
تَفْجِيرًا

### Translation:

*Or maybe you should own a garden that should be in your possession made Of palm trees and grapes and make rivers burst out right in the middle of it.*

Khilaluha: Right in the middle.

Tafjeera: suggesting a huge bursting river.

Ayah 92

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَنَا بِاللَّهِ  
وَأَمَلَيْكَه قَبِيلًا ﴿٩٢﴾

Translation:

Or maybe you should drop on top of us the sky as you would assume or see fit, piece by piece Or how about you bring Allah and the angels face to face.

Kisafan: Piece by piece

Kisaf: a peice of something that is soft like cotton candy or fiber that slowly falls to the ground.

Qabeela: Face to face

Ayah 93

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ  
لِرُقِيِّكَ حَتَّىٰ تُنَزَّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ  
إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾

Translation:

*Or how about you should have a home you own made of Gold or just start ascending into the sky. And we're not going to believe in your ascension until you come down with a book that we can read ourselves. Tell them how perfect my master is, am I anything but a mortal being that happens to be a messenger?*

Ayah 94

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبْعَثَ اللَّهُ  
بَشَرًا رَسُولًا ﴿٩٤﴾

Translation:

*And what forbade the people that they should come to believe when guidance comes to them, that they would keep saying a human messenger is coming to guide us.*

When the messenger says I'm just a human, they'll turn around and say then why should we follow you. Allah says this is the main reason that kept people following the messengers, the main problem is human beings following authority they don't want to be enslaved.

Ayah 95

قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا  
عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًَا رَسُولًا ﴿٩٥﴾

Translation:

*Tell them: Had the earth been filled with angels walking around casually then we would have sent them an angel from the sky as a messenger.*

Allah sent them a human messenger because they're human, if he had sent an angel they would have said 'oh well he's an angel'. This is why in Islam the sa7aba for example are superheroes but not to the extent that they are superhuman , the great things they accomplished are not impossible for us.

Ayah 96

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ  
خَيْرًا بَصِيرًا ﴿٩٦﴾

Translation:

Tell them Allah is enough as a witness between me and yourselves. No doubt he has been, especially when it comes to his slaves, an owner of full knowledge and in full view

Ayah 97:

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ  
دُونِهِ ۗ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَآ وَبُكْمًا ۗ وَصَمًّا  
مَّا أُولَهُمْ جَهَنَّمَ كُلًّا خَبِثَ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾

Translation:

Whoever Allah were to guide then he will be the one committed to guidance, whoever he misleads wont find any protective friends other than him. Were going to raise them on the day of resurrection on their faces, blind, mute, deaf, their final place to go back to is jahanam, everytime it starts dieing down, we increase Them in terms of the burning and scorching.

Khabwan: Dieing down

Ayah 98

ذَلِكَ جَزَاءُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَءِذَا كُنَّا عِظْمًا وَرَفَتًا  
أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

Translation:

*That is their compensation because they had disbelieved in our miraculous signs. And they had said when we had been reduced to dirt and decay are we really going to be raised a new creation all over again.*

Ayah 99

﴿٩٩﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ  
يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا  
كُفُورًا ﴿٩٩﴾

Translation

*Haven't they seen that Allah the one who created the skies and the earth is capable of creating the likes of them and he made a deadline for them in which there is no doubt whatsoever. They refuse anything but being disbelievers.*

## Ayah 100

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ  
وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٠٠﴾

### Translation:

*Tell them in response to all of your requests, if you in fact owned the treasures of the mercy of my master, you would have stopped spending out of fear that you will have to spend and it will run out. And the human being is incredibly greedy,*

Alqutar: Extreme stinginess (albukhl alshadeed)

## Ayah 101

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسَأَلَ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ  
فَقَالَ لَهُمْ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا ﴿١٠١﴾

### Translation:

*And we certainly had already given Mosa 9 miraculous signs, then go ask the sons of isreal when Mosa came to them and firoun said to him, i'm pretty sure Mosa that you are a victim of majic.*

Mas-hoora: Victim of magic.

Firouns final allegation against Mosa is saahir, a perpetrator of magic, here he is a victim of magic. Allah mentions signs, showing many signs were given to the jews and they didn't believe. You are just like them, you won't do anything different

## Ayah 102

قَالَ لَقَدْ عَلِمْتُمْ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ  
بَصَائِرَ وَإِنِّي لَأَظُنُّكَ يَافِرَعُونَ مَثْبُورًا ﴿١٠٢﴾

### Translation:

*He said (Mosa AS) you already know that nobody sent these miraculous signs down except the masters of the heavens and earth. And I see Firoun that the path you've taken you're as good as dead.*

Basa'ira: things to clearly see

Mathboora – from thaboora: death. Like an injury that gets infected, you're as good as dead. When a person sees hell from a distance he says thaboora!

## Ayah 103

فَأَرَادَ أَنْ يَنْفِرَهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾

### Translation:

*Firoun wanted to make bani isreal and Mosa slip from the land, so we drowned him and whoever was with him all together.*

## Ayah 104

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اأَسْكِنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ  
جِئْنَا بِكُمْ لَفِيفًا



### Translation:

*And then we said to him and the sons of Israel settle in the land when the final promise arrives we will bring you multitudes of tribes and people all together.*

Lafeef, root word laf : to fold.

Lafeef are a group of people that belong to different families and come together.

Some scholars have said in our hadith literature we find that towards the end of time Isa AS will return and execute the punishment of Allah on bani isreal that was way overdue, nowadays we see there is a mass migration of Israelis from around the world back to the mother land. The traditional interpretation however is that in the AKHIRA he will bring them all back.

Islam is against anti-Semitism, all of mankind are qualified recipients of the message of islam, the people that the Quraan describes will be killed are people that once again in the face of a messenger disbelieved.

BANI ISRAEL is not a bad word, it's a noble word that means the sons of i'baad Allah. In Hebrew 'isra' means slaves (ibaad) and 'eel'=Allah, in addition to this Israel is the name of a prophet. The prophet PBUH didn't hate jews, he has respect for those communities because they are children of Ibrahim AS, the children of prophets. The political climate of our time is clouding our religious understanding, it's important we don't let that happen.

One of the greatest mistakes of history is looking at only the glorious events of your history. Instead of being proud of what our ancestors have done look at what WE have given the world and realise we are not at a position to criticise the rest of the world. We have to have an understanding of our entire history so we can know what mistakes to not repeat. Being delusional about your past is one of the biggest mistakes BANI-ISRAEL did. Believing the world is against us but Allah will help us because we have an awesome past is not how it works.

## Ayah 105

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلْ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

### Translation:

*In truth we sent it down and in truth it did come down. And we have not sent you as anyone but a giver of good news and a giver of warning.*

The commandment was issued that this book will come down with purpose and the entire delivery will be done purposefully. Even to bani Israel the Quraan is telling them look you still have a chance. You may recite it on mercy from Allah.

## Ayah 106

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾

### Translation:

*An incredible quraan we have distinguished it made it part by part and we sent it down over a long period of time.*

Faraqnahu: Part by part

Mukthin: to wait for something or to remain in wait for something

Allah SWT has waited for the right occasion for this ayah to be revealed. Mukth also means to Wait and recite something slowly like Musa says to his family 'umkithu ini anastu naara'. Allahs messeneger will recite slowly and clearly among the people and it will come on the right occasion. A huge mercy from Allah that quraan didn't come down at once.

### Ayah 107

قُلْ ءَامِنُوا بِهِ ؕ أَوْ لَا تُؤْمِنُوا إِنَّا الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ  
يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا

#### Translation:

*Tell them believe in it or not those who were truly given knowledge before, when it is read unto them they fall on their chin (chin indicates losing control) in prostration.*

Rabbis of bani Israel who have been waiting for this revelation, it passes through their ears and they fall, they can't believe it's happening in their lifetime.

### Ayah 108

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

#### Translation:

*They say How perfect our master is, absolutely the promise of our master has been fulfilled.*

One time a group of people came to Abubakr Alsiddig AS, and wanted to hear the quraan, they heard it and began to cry, Abubakr AS said to them that's how we used to be till the hearts became hardened.

### Ayah 109

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

#### Translation:

*Call him Allah or call him AlRahmaan (the unbelievably merciful). Whatever you may call him know that the exclusive names belong to him*

### Ayah 110

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا  
تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

#### Translation:

“And don’t be overly loud when you pray and don’t be so low. Find a path in between these two”

### Ayah 111

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلَكُوتِ وَلَمْ يَكُنْ  
لَهُ وَلِيٌّ مِّنَ الذَّلِيلِ وَكَبَّرَهُ تَكْبِيرًا ﴿١١١﴾

#### Translation:

This ayah is a gift of tawheed, has five lessons of tawheed in it:

“Tell them praise and gratitude belongs to Allah”

“The one who didn’t take a son” lesson to christians

“And has no partner in his kingdom” To Mekkans

“He never had any wali (friend) that he had to keep because of weakness (connections)”

“And declare his greatness above all greatness”

This ending is tied to the beginning of the suraah, it begins with Subhan Allah and ends with Alhamdulillah. The middle is la illaha illa Allah (has no partner in his kingdoms)

There are two types of shirk, one is elevating creation (Christians claiming Isa AS is God) and reducing Gods status (Jews claiming Gods hand are tied and he is bankrupt they are rich). This surah is talking to jews, so it ends with ‘declare his greatness above all greatness’. The next surah is to Christians so it talks about not raising creation.