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from a Literature Perspective

WHAT IS A SURAH?
• The Quran is made up of 114 Surahs
• Why is it incorrect to translate Surah as ‘chapter’?
  • A chapter doesn’t repeat itself. If the author needs to remind you of something in a previous chapter
    he will refer you to that chapter. A chapter builds upon a previous chapter.
  • Unlike Surahs chapters have a chronological order. If you change the order of the chapters the book
    will no longer make sense. Surahs are not ordered chronologically. The order of the Quran is not by
    chronology or size or subject. The Quran has its own order.
  • Chapters have a title and that title tells you everything about that chapter. The title of a Surah does
    not tell you everything about the Surah.
• You can’t compare the Quran to any other piece of literature. The Quran has its own standard.

WHAT IS AN AYAH?
• Surahs are made up of Ayahs.
• Why is it incorrect to translate Ayah as ‘verse’?
  • The word verse is used in two places: (1) poetry/songs and (2) Bible verses.
  • The Ayaat of Quran cannot be compared to poetry or songs. The Quran explicitly states that
    And We did not teach him poetry.
  • Ayaat should not be associated with Bible verses either. There are allegations that the Quran stole
    from the Bible but this is not true.
• The definition of Ayah is unique. It cannot be translated as sentence either. Each Ayah could be less than a
  sentence or many sentences or one word.
• The root letters of Ayah are ذي حاء.
• One unit of the Quran is an Ayah. Allah says that Isa (AS) is an Ayah. Yusuf and his brothers, inside of them are Ayaat. History are Ayaat, people are Ayaat. Inside of yourselves are Ayaat. Love is an Ayah, revelation is an Ayah, human experience is an Ayah, everything in the universe is an Ayah. Allah uses the word Ayah to describe all of reality, all human experience, all truth, everything in existence.

THE ETYMOLOGY OF THE WORD AYAH

• خَرَجَ القَوْمُ بِآيَاتِهِمْ ‘The people left with their valuables’. When a caravan spends the night somewhere and in the morning they pack up and leave, they pick up what is valuable and leave what is not. One meaning of Ayah is something that is valuable.

• You get the word أَيَّ which means a question. An Ayah is to spark curiosity.

• Ayah means ‘a direction’. An Ayah is something that points to a direction. When you look at the leftovers of a camp it points to a direction. Every Ayah points in the direction of Allah.

• Ayah means ‘amazement’. And Ayah is something that is amazing and makes you wonder. People who don’t have a religion are depressed and never amazed. The believer looks at the creation of Allah and is amazed and is constantly impressed.

• Ayah means ‘calling and getting attention’. Every Ayah is calling to you and gets your attention.

• You get the word إِيَّ which means ‘yes, absolutely’. It is used when you are absolutely convinced and certain. The Ayah is a means of bringing you certainty and conviction. The skies and the earth have Ayaat for you to be convinced. Not just the Ayaat of Quran give you conviction but everything in existence.

• You get the word أَيَّ which means ‘meaning’. Everything doesn’t just have value but it has meaning and it is meaningful. For someone who doesn’t believe in Allah life has no meaning, it is pointless, purposeless.

• You get the Fi’l تَأَيَّيَّ which means ‘to have strong intention and motive’. The Ayah gives purpose.

• Ayah also means عَلَمَة ‘a sign’.
THREE KINDS OF ARABIC

• Spoken Arabic: Also known as dialectical Arabic, informal Arabic and street Arabic. It is the Arabic that is used when ordering a Shawarma or watching an Egyptian soap opera. Everyone has their own dialect of spoken Arabic.

• Formal Arabic (العَرَبِيَّةُ الفُصْحَى المُعاصرةُ): The Arabic of the newspaper, lectures, Khatirahs.

• Old Arabic/ Classical Arabic/ Ancient Arabic (العَرَبِيَّةُ الفُصْحَةُ القَدِيَّةُ). The Arabs lived in the desert where there is not much greenery or rivers. Their neighbors are Romans, Persians, Abyssinians (kingdoms and empires). Everyone left the Arabs alone because they really didn’t have anything of value to them. The Arab land became a no man’s land because if any empire moved in another empire would become nervous. So the Arabs were isolated and only talked to each other. Therefore, Arabic became more and more refined because it had no influence from outside. The Arabs developed a special code. They produced beautiful language and this is what they are proud of. They really took care of their language. When Islam became victorious people started entering in the religion from different ethnicities and non-Arab regions. Now there are millions of people speaking very bad Arabic. Now foreigners come into the Arab lands to make Hajj and Umra. Arabic deteriorated and started going down. The Sahabah noticed this decline even in the early generation. Ali (R) saw some kids playing with each other and talking and said this is not the language of the Arabs.

THREE PROTECTION MOVEMENTS

1. Protect the Quran
2. Protect the Hadith
3. Protect the Arabic language

• If you wanted to get the good clean Arabic you have to go to the desert to the Bedouins and speak with them. People like Imam Shafi’ and Asma’iee travelled just to capture the language in its purity.

WHY IS IT IMPORTANT TO PROTECT THE ARABIC OF THE DESERT?

• The Quran came in the Arabic of the desert.

• If you have dirty glasses and you don’t realize they are dirty then everything you look at looks dirty. Old Arabic is like clean glasses. New Arabic is dirty glasses. When you look at a diamond with dirty glasses you see something dirty. The problem is not with the diamond, the problem is with the glasses. Classical Arabic died in the desert but people protected it in books. We have to go back and learn and study that language so we can look at the Quran with the proper lens.
WHAT IS A VERBAL IDIOM?
• There are words in the English language that when they are used with another word it changes the meaning entirely. For example, ‘I gave’ means to hand over or contribute something, but ‘I gave up’ means to quit.
• There are words that mean different things to different people. For example, if you are talking about ‘a site’ to a construction worker he is thinking about a construction site, whereas if you are talking to a web developer he is thinking about a website.
• You cannot learn a language entirely by looking up individual words in a dictionary. Language is full of figures of speech. In any language all words cannot be taken literally. For example, ‘It is cool!’ doesn’t mean it is cold, rather it means it is amazing. ‘What’s up?’ means ‘How are you?’
• The Quran has many figures of speech and expressions that were used by the Arabs at that time. In order to understand them we need to learn the entire expression rather than look up the individual words in the dictionary.

COOLNESS OF THE EYES
• Coolness of the eyes refers to tears of joy. The opposite is warmth of the eyes which refers to tears of sadness.
  • If the Arabs wanted to curse someone they would say ‘أَسْخَنَ اللَّهُ عَيْنَيْهُ May Allah heat your eyes’ which means ‘I hope you shed tears of sorrow so much that your eyes become warm, i.e. may you suffer from sadness.’
  • Think about this scenario: there are two mothers at the airport. The son of one of the mothers is leaving and the son of the other mother is coming. Both of them are crying. The first one has warm eyes and the second one has cool eyes.
• Coolness of the eyes refers to finding relief, especially from a storm.
  • In the desert the Arabs would wear heavy clothes. During a sandstorm their entire body is covered except for their eyes. When the sand gets trapped in the eyes they would say my eyes are getting warm. When they found shelter in a cave they would say my eyes are cool. Cool eyes referred to finding relief.
• One Dua that we should make is: رَبَّنا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةً أَعْيٍُ Allah, Grant us from our spouses and offspring coolness of the eyes (25:74). Here spouses and children are supposed to be refuge from a storm i.e. the outside world is full of problems, stress and difficulty. A person should feel safe and refuge and protection when they are with their family.

• Another place this expression is used is in the story of Musa (AS)

• When Allah reunited the mother of Musa (AS) with her baby he says 'Ki تَقَرَّ عَيْنَهَا So her eyes can become cool' (28:13) meaning that she can cry tears of happiness.

• The Fi’l قَر also means ‘to stay in a place for a long time’.

• Allah describes Firawn’s wife as being in an abusive relationship. She is not living in a happy marriage and is terrified of her husband. Regardless, she found the courage to bring the baby to Firawn. She says that he will be Coolness of the eyes for me and the baby is so cute I can’t take my eyes off of him. ‘She also says ‘وَ لَكَ and coolness for you’ (28:9). He can calm you down as well and he can’t take his eyes off of the baby either.

• Coolness of the eyes is in Salah.

• Musa (AS) had the most beautiful conversation with Allah in which Allah commanded him to go speak to Firawn where he will have the most ugly conversation. The conversation with Allah will bring coolness to the eyes whereas the one with Firawn will bring warmth.

• The Prophet (SAW) said: جُعِلَتْ قُرَّةُ عَيْنَيَّ فِْ الصَّلَةِ The coolness of my eyes was put inside the prayer. The Prophet (SAW) has to talk to Quraish all day every day and listen to their insults. Since his heart is so clean the more the insults hurt him. He needs relief from the storm and it comes from Salah.

• The idea that we are supposed to cry in Salah is true. The Ayaat of punishment and Hellfire should make you cry out of sadness and the Ayaat of forgiveness, mercy and Jannah should make you cry out of joy.

LOWER THE WINGS – حَقَّضَ الجِناحَ

• حَقَّضَ لَهُ جَنَاحَهُ means ‘he lowered his wings for him’ vs. رَفَعَ لَهُ جَنَاحَهُ means ‘he elevated his wings for him’. In this expression a person is being compared to a bird. When a bird raises its wings it is about to fly. When it lowers its wings it is about to land. A bird has the ability to raise its wings whenever it wants and lower them when it wants.

• To lower your wings means to humble yourself.

• The Ayah says وَاخْفِضْ لَهُمَ جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ And Lower for them the wings of humility out of love and mercy (17:24). When you were little your parents did everything for you. The baby bird is completely dependent on its parents. Similarly babies are completely dependent on their parents. When the baby gets older the parents get older as well and weaker and angrier and annoyed easily. However, now you have your own job and family and you are independent and can raise your wings. Allah tells you to lower them. When you are with your parents act like you don’t have wings. The bird can fly but it still chooses to stay down.

• Why should you do it?

  1. Out of mercy. You should have love and care for them just as they showed you with love and care.

  2. The true meaning of love and care is when you are humble to your parents. You can’t say ‘I love you but...’
3. If you want Allah to show you Rahmah then you better show it to your parents. Allah will sometimes test you by making your parents unusually agitated.

- To lower the wings means to protect the home and family.
  - The bird lowers its wings to protect the nest from predators and rain. It sacrifices the self for the child. But here the ayah is not talking about the parent lowering its wings, it is talking about the child lowering its wings. The role is reversed and the child should protect the parents.

**UNTIE THE KNOT AFFLICTING MY TONGUE – ۲۰:۲۷**

- Untie the knot means give clarity in speech.
  - A knot is not on a tongue, rather, it is on a string. Imagine a string is all knotted and jumbled up. You can’t tell how long it is or where it begins or where it ends. You can’t tell if there is one string or multiple strings. A knotted string represents something that is confusing. When you untie it things become clear. Untie the knot means give me clarity in speech. When I speak things are clear and people can easily understand what I am saying.
  - Some people get really nervous when they speak in public and their speech becomes very confusing and difficult to understand. This Dua is meant to give you clarity in speech.
  - Literally it also means a tongue tie.
  - Musa (AS) had a stutter. When a person has a stutter and then they become angry, or nervous or under pressure the stutter gets worse. He is about to speak with Firawn, the greatest politician who is very good at attacking Musa (AS). Firawn even called him out on his stutter and said ‘وَ لَ يَكَادُ مُبِيْ He can’t even speak properly.’ Musa (AS) recited this Dua to give him confidence.
TO TIE A KNOT – (43:79)

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبِّرَمُونَ

• The Fi’il أَبْرَم means to tie a knot permanently. In old times in construction they tied beams together with strong rope. The rope is doubled and twisted and wrapped over again and again to become strong. This is different from tying your shoes because you intend to untie them but in construction you don’t intend to untie.
• The expression means to make a final decision and to not go back on it.
  • In the Ayah Allah is asking a rhetorical question about the people who do shirk. Have the Mushrikoon made a final decision that they will not come to Islam. Is it set in stone for them? Sometimes you make a decision and you may go back on it. But other times a decision is set in stone. Allah is asking if that is the case. If so, then We have tied the rope also. The Mushrikoon are tying their knot because they are stubborn. When Allah ties His rope he will make them permanent that way where it is impossible for them to change.
  • An important observation about the Ayah is that when they tied their rope a verb is used. When Allah tied the rope a noun is used. Verbs are temporary and nouns are permanent. When they have made up their mind it is still temporary but when Allah has made up His mind it is permanent. In this life these people have made up their mind and Allah has sealed their heart. Allah doesn’t seal a persons’ heart until the person has made up his mind. On the Day of Judgment the person sees his decision and he wishes he can go back on it but Allah’s rope is permanently tied and he can’t go back on his decision.

WANDER OFF IN A VALLEY – (26:225)

أَلَمْ تَرَ أَنَّهُمْ فِ كُلِّ وَادٍ يَهِيمُونَ

• Didn’t you see that they wander off into every valley? This expression is describing the entertainment industry which at that time was poetry.
• The Fi’il هَام يَهِيَم is used to describe a camel wandering aimlessly in any direction looking for water and is dying of thirst.
• The word الْهِيَامُ is used for love that can get you killed, a deadly love. There are ten degrees of love and this is the tenth one. Someone who commits suicide out of love is said to have الْهِيَامُ.

• A few observations about a valley:
  • When you travel down to a valley you go down a mountain. Being up is associated with honor and being down is associated with humiliation. The poet is described as someone who is willing to go down and humiliate themselves.
  • Going down a valley is very easy. Trying to find a way back up is very difficult. There may not even be a way up.
  • When you travel down a valley you don’t even know what kind of valley it is or how dangerous it is.
• Nowadays we see people who are crazy about a song but then get tired of it so easily and want to move on. Actors, singers and entertainers have their entire life revolve around them being appreciated. When people love the song they are on a high; when people hate the song they need to come up with something else because they feel worthless. They have to keep venturing into a new valley; do something crazy to get attention, use bad language, dress inappropriately or worse. Every time they reinvent themselves they get lower and lower venturing off into deeper valleys. The standards of an entire society become so low. These people have no purpose in life. They live for the fans and the fans live for them.

• The poets were also philosophers. Nowadays our philosophy sometimes comes from professors. They want to instill one idea in you: There is no such thing as the absolute truth. They live in the world of ‘what if’ and that world has no end. The Quran teaches us to live in a world of ‘what is’. Look at what is around you, look at yourself. We don’t venture off into any valley because we have clarity of thought.

• Some Muslims don’t have clarity in thought and when people ask them ‘you people believe in a flying horse?!’ they get nervous. We should be prepared and be clear about what we know. We should be the ones bringing people out of the valley and not get dragged in.

IT HAS TURNED OVER ON ITS ROOTS – (18:42) وَهِيَ خَاوِيَةٌ عَلَٰ عُرُوشِهَا

• Two meanings of the word عُرْشُ:  
  1. The ceiling/roof of the building
  2. The trellis (a support stick for growing)
• In Surah Kahf the gardener’s farm was surrounded by large thick palm trees to protect the delicate plants in the middle. When Allah destroyed the garden he says وَهِيَ خَاوِيَةٌ عَلَٰ عُرُوشِهَا the palm trees fell on top of the delicate plants. The security system became the attacker.
• In very old buildings that have not been maintained for a long time the roof is the first thing to collapse because it is the weakest part of the structure. When the roof is on the floor the walls are standing by themselves unsupported and exposed to the elements from all sides. Eventually after centuries winds knock them over.
• Allah uses this expression to describe the extent of destruction and the amount of time that has gone by that left a place uninhabitable.

1 The ninth degree is called الْوَلَهُ. Some argue that the root letters are also الْوَلَهُ from which we get لَ إِلَهَ إِلَّ اللَّهُ so one of the meanings of الْإِلَهُ is the object of love.
Intricate Word Choice

YATHRIB VS. MADINAH

• The word Madinah is used six times in the Quran to refer to the city of the Prophet (SAW) and the word Yathrib is used once.

  • Yathrib is the original name of the city of Madinah. Madinah is actually short for مِدِينَةُ النَّبِي The city of the Prophet. It was only called Madinah after the Prophet (SAW) moved there and became the governor. Every time we talk about the city we find Madinah in the Quran because Allah wants us to know that it is the city of the Prophet (SAW) now.

  • During the time of the Prophet (SAW) the Munafiqoon were not loyal to him and didn’t like the fact that the city Yathrib is now called Madinah. They don’t like the name but are not open about it. They will still call it Madinah to pretend that they are loyal. In Surah Munafiqoon the hypocrites hide among the Muslims. They want to impress the Prophet (SAW), but they are only successful when times are easy and it’s difficult to hide their hypocrisy when times are difficult. In Surah Ahzab the Meccans are ready to attack the city. Madinah is surrounded by every tribe of Arabia. The only thing protecting them is the trench. The hypocrites inside the city are nervous because they think they are going to get killed. They say يَا أَهْلَ يَثِّبَ لَ مُقَامَ لَكُمْ فَارْجِعُوا Hey people of Yathrib you have no place to go let’s go back to the way things were, let’s go back to Yathrib. Just by using the name Yathrib they exposed that they are not loyal to the Prophet (SAW). Allah exposes that they are hypocrites from their own mouths when times are difficult.

عَجِيْبٌ (STRANGE) VS. عُجَابٌ (VERY STRANGE)

بلَ غَجَبُوا أَن جَاءَهُم مُّنذِرٌ مِّنْهُمْ وَقَالَ الْكَافِرُونَ هَـٰذَا شَْءٌ عَجِيْبٌ
Rather they found it strange that a warner from among themselves came to them then the disbelievers said this is a strange thing. (50:2)

وَ غَجَبُوا أَن جَاءَهُم مُّنذِرٌ مِّنْهُمْ وَقَالَ الْكَافِرُونَ هَـٰذَا شَْءٌ عُجَابٌ
And they found it strange that a warner from among themselves came to them and the disbelievers said this is a magician and a perpetual liar. Did he make all of the gods turn into one? Indeed this is definitely a very strange thing. (38:4-5)

• The first ayah is talking about The Messenger (SAW). Why is it strange that he came? A warner comes with dangerous information from the outside. A warner is from the outside, but this warner is from among them. The disbelievers say this is a strange thing.

• There are three differences between the endings of the second ayah with the first: إنْ and and لَ and عُجَابٌ is different from عَجِيْبٌ. The second ayah also mentions that ‘The disbeliever says he (the Prophet SAW) is a magician and liar who lies over and over again. Did he make all of the gods turn into one?’ The Prophet
(SAW) is not doing any magic tricks, he is reciting Quran. Quran is not something you see, rather, it is something you hear. The effect it has on themselves and people they cannot explain it using common sense. They call it the mystery of the unknown, or magic. Iman is belief in the Ghayb. In calling the Messenger (SAW) a magician the Kuffar admitted that this cannot be explained through common sense. They already took a leap of faith and admitted their defeat.

- They also called him a liar who lies over and over again. Even this is a compliment. A liar when he tells a lie to one person he gets discovered and can’t lie to the same person over again. He has to find a new victim. Once his lies get called a lie he gives up. The idea that a person can lie to you over and over again means that he is committed. It shows that the Prophet (SAW) is committed and is actually not lying. Why do they have to call him a liar? Because he’s taking all of their gods and turning them into one.

- What did they find strange in the first Ayah? A warner came from among themselves. It is the same in the second ayah. In addition there are three other things mentioned in the second Ayah: magician, perpetual liar and he turns all of their gods into one. When they found three more strange things there should be three more expressions that should be added to express the strangeness.

- Allah can keep track of these things and can compare from one Surah to another even though this is speech.
Intricate Word Choice

Continued

سُنْبُلَةٌ (EARS OF GRAIN) VS. سَنَابِلُ (MANY EARS OF GRAIN)

• سُنْبُلَةٌ is one ear of grain
• سُنْبُلَةٌ is the plural of سُنْبُلَةٌ
• سَنَابِلُ is another plural
• In Arabic it is possible to have multiple plurals for one word. Example: the word كَافِرٌ has three plurals: كُفَّارٌ, كَافِرُوْنَ, and كَافِرَةٌ.
• What is the point of the multiple plurals?
  • The plural ending with أت is considered a weak plural, the other one is a strong, super plural. The problem is that the English translation translates both as ears of grain. Less than 10 is considered a weak plural. An uncountable plural is a strong plural.
  • However, both Ayaat are talking about 7 ears of grain but one uses the strong plural and the other uses the weak plural.

Surah Al-Baqarah (2:261):
فِ كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ سَبْعَ سَنَابِلَ مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِ سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ ﴿١٦٢﴾
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿

Surah Yusuf (12:43):
خُضٍْ وَأُخَرَ يَابِسَاتٍ سَبْعَ سُنبُلَتٍ وَقَالَ الْمَلِكُ إِنِّ أَرَىٰ سَبْعَ بَقَرَاتٍ سِمَنٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَيَا أَيُّهَا الْمَلِكُ أَفْتُونِ فِ رُؤْيَايَ إِن كُنتُمْ لِرُؤْيَايَ تَعْبُُونَ ﴿٣٤﴾

• The weak plural is used in Surah Yusuf because the interpretation of the dream is that there will not be enough food so you have to save it and ration it. There will be seven years where there will not be any crop so you have to use the saved food. This is a weak quantity.
• On the other hand in Surah Al-Baqarah Allah is saying that when you spend very little for Him, He will multiply many, many times over and this is going to be a way of empowering your work with huge rewards. This is a context of using the strong plural. Allah chooses the right word in the right place.

**نِعَمٌ (BLESSINGS) VS. أنْعُمٍ (BLESSINGS)**

• نِعَمةٌ means one blessing
• نِعْمَ means many, many blessings. It is the strong super plural.
• أنْعُمٌ means some blessings. It is the weak plural.

Surah An-Nahl (16:120-121):

إنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا للِّلَّـهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشَّكِّينَ ﴿١٢١﴾

Ibrahim (AS) was grateful for some blessings.

• The weak plural is used here.

Surah Luqman (31:20):

لَا هُدًى وَلَ كِتَابٍ مُّنِيرٍ ﴿٢﴾

He unleashed unto you His blessings.

• The strong plural is used here.

In order to understand the usage you need to understand this Ayah in Surah Ibrahim (14:34):

إِنَّ الِْنسَانَ لَظَلُومٌ كَفَّارٌ ﴿٤٣﴾

If you were to try to count the blessing of Allah you wouldn’t be able to do it.

• The singular is used here. You can’t even count one blessing. For example, take your ability to see. How many ways has your ability to see benefitted you. You can’t fully account for one gift of Allah.
• So when Ibrahim (AS) is able to be grateful for a few it is a big deal.
• Also, Ibrahim (AS) is one of the most grateful human beings that ever lived. For as long as he lived if he spent every second being grateful to Allah he would only be able to thank Allah for a few blessings. We are not humanly able to thank Allah for but a few blessings.
• If you look at the second ayah, Allah has unleashed unto you many, many blessings.
THE SKY VS. THE SKIES

Surah Ale-Imran (3:133-134)

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاءُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

And rush to forgiveness from your master and rush to Jannah, its size is the size of the skies and the earth, it is prepared for the people who have taqwa. Those who spend money when it is easy and when it is difficult.

Surah Al-Hadid (57:21)

وَلِتَّمَتْ أَعْمَالُكُمْ دِينًا مَّعْلُومًا ﴿٢١﴾

Race to forgiveness from your master and race to Jannah, its size is something like the size of whatever is above and the earth.

- The first Ayah begins with سارِعُوا which means to rush. The second Ayah begins with سابِقُوا which means to race which is a competition. You also run faster when you race so the second Ayah is more intense.

- Allah says rush to Jannah and race to Jannah. But the second Jannah is described as bigger because its vastness is like (not quite equal to) the sky and the earth. And السَّمَاء means whatever is above. It is not limited to just the skies.

- Why is the second Jannah bigger?
  - The Ayaat in Surah Ale-Imran says it is prepared for the people who have Taqwa. Not every Muslim has Taqwa. We should try to get it but not everyone has it. Then it describes the people of Taqwa as people who spend their money when times are easy and when times are difficult. So this group of people is even smaller. And they are people who swallow their anger. So the group is getting smaller. And they forgive people all the time. So the group is getting smaller.
  - The Ayah in Surah Al-Hadid says that Jannah is prepared for people who believe in Allah and His messengers. That includes all the Muslims. Messengers also include people in the time of all previous prophets. Allah has opened the doors to include more people. This open invitation is a huge favor from Allah. Jannah is no longer exclusive. That is why the Ayah ends with ‘that is Allah’s favor He gives it to whoever He wants’.

THREE WORDS FOR CHOICE:

الإِجْتِبَاءُ , الاِصْطِفَى , الاِخْتِيَارُ

- The word الاِصْطِفَى comes from صَفْوَةٌ which means ‘good’. It is when you make a good choice. Or when you make a choice based on the good in something.

- الاِجْتِبَاءُ is when you make a choice and it came entirely from you. It is purely your choice with no outside influence. It comes from صَفْوَةٌ which means purity. It is a pure choice, i.e. purely your own. For example, if you pick a shirt because you like the color it is اصْطِفَى.

- الاِخْتِيَارُ is a choice based on qualifications. For example when you interview people applying for a job you have to look for if the person is right for the job with the right qualifications.
Allah chooses from among angels and human beings some to be messengers.

- This is Allah’s pure choice. This is important because some members of the Jewish community were asking why would God pick an Arab to be a messenger. Or which angel brings you revelation? Jibreel!? We have problems with him so we can’t accept it.
- The Quraish were also asking, why didn’t the Quran come down to one of the two great celebrities of the town? They would say, “Had the Quran come down to one of the great men from the two towns.” There are rich people in the city. If they become prophets we would have listened to him. Why would Allah pick an orphan? Allah responds by using the word ‘اصطفى’. No one has any say in it. Allah doesn’t owe you an explanation.

Surah Al-Hajj (22:78):

- Allah has selected you and me to be Muslim based on our qualifications.
- Imagine you are applying for a job that you are not qualified for but you apply anyways. The interviewer explains what kind of qualifications you need to have and you quickly realize you are way over your head and you won’t be able to do it. However, the interview says you got the job and he thinks you can do it because he knows a good learned when he sees one. The interviewer believes in you more than you believe in yourself.
- None of us thank Allah like he deserves to be thanked. None of us praise Allah like he deserves to be praised. None of us remember Allah like he deserves to be remembered. Allah is telling us to struggle in His path like He deserves it. This sounds like an impossible job. Nobody can do it. By saying this he necessarily made me unqualified. Regardless, based on my qualifications he selected me. Allah then says, He didn’t put any difficulty in the religion and He will make it easy. I become calm again. Then He describes the job as the same path as Ibrahim (AS) who had the hardest job. The lesson is if Allah can make the impossible easy for Ibrahim (AS) then what are you going to complain about? We should think about what does Allah see in me that He chose me? I better find it and put it to use for His Deen and use it for good. No two people have the same contribution.

TWO WORDS FOR ‘HEART’

- قَلْبٌ is the typical word used for heart. It comes from تَقَلُّبٌ which means ‘to change’ because the heart is always changing, beating and your emotions are always changing.
- فُؤَادٌ is also used for heart but less frequently. It comes from قَادَةُ ‘to roast’ like to roast meat on an open
flame. لحمٌ فَئٍْدٌ means ‘roasted flesh’. The heart is intensified, fired up, excited emotions, extreme emotions.

Surah Al-Israa (17:36):

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلَّ أُولٍّ إِلَّا كَانَ عَلَىٰ مَسْئُولٍ ﴿٦٣﴾

Indeed the hearing and the eyesight and the heart each of them will be interrogated.

- You will be asked about what you heard, what you saw and your heart. Why mention the excited heart in this ayah?
- In the US we have a genre of clinical psychology. And it is playing a role in the judiciary system. For example, when a cop is chasing a high speed driver and finally catches him he beats him up. While the cop was chasing he had an adrenaline rush which makes him aggressive so it wasn’t the cop beating him up it was the adrenaline. So the cop is not held responsible for his actions.
- Sometimes you have a bad day at work and then you are stuck in traffic and you finally get home your family is the victim of your bad mood.
- Sometimes when people are really angry they say things they shouldn’t have or do things they shouldn’t have and they think they shouldn’t be held accountable because that was their قلب acting and not their قلب. But Allah will interrogate you for that and you will not be able to justify your behavior. If only قلب was mentioned you might have been able to get away with it but since فؤاد is mentioned you can’t get away with anything.
Intricate Word Choice

Continued

TWO WORDS FOR HEART (CONTINUED)

Surah Qasas (28:10):

إِن كَادَتْ لَتُبْدِي بِهِ صَلِّي مُوسَٰ فَارِغًا فُؤَادُ أُم

﴾١٠٠٠هَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿

Musa’s mother’s heart was fleeing, fluttering away, emptied she almost gave up her secret had we not tied her heart

• She has just left the baby in the water, her emotions are so many that her heart is فُؤَاد.

• She was not capable of calming herself down, it had to come from Allah. When the heart calms down it became قَلْب.

• Some people say they have anger issues and they can’t do anything about it. Some people say they became depressed. Some people become scarred and can’t even think about certain people and it makes them angry. They say my heart is scarred and they can’t get over it. This is an important lesson because the mother of Musa just put her baby in the water. As far as she is concerned her baby is not coming back. It is incredibly traumatizing. She may never recover. But Allah intervened and had her recover her immediately. She is not a Prophet. Allah doesn’t just heal the hearts of prophets. Allah intervenes what comes into your heart. Allah has the capacity to let you move forward and heal you.

• When we talk about the heart in Islam usually we think about our relationship with Allah, Taqwa, Iman, Khushoo’. Actually, in the Quran the discussion about the heart isn’t just about Allah but also about our relationships with people. Allah says in the Quran:

إِلَّا مَنْ أَتَ اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

The only people who will be safe on the Day of Judgment are the people who come to Allah with a healthy heart.
• The heart doesn’t just have love, faith and fear of Allah. It also has love for the mother, wife, children and everyone else in the life. If there are arguments, jealousy and fear then it’s not healthy. So your dealings with people need to be good and sound.

**The Difference Between مَصْرٍ and مَصًّا**

• مَصًّا means countryside, farmland.

• مَصَّا means Egypt.

• Firawn says:

> يا قَوْمِ أَلَيْسَ لِمُلْكُ مَصَّا وَهَذِهِ الْنَّهَارُ تَجْرِي مِن تَحْتِيَّةٍ أَلَّا تَبْصُرُونَ

*People, don’t I alone own the entire kingdom of Egypt and these rivers flow under my feet?*

• Contrast this with when Musa (AS) tells Bani Israel to go to ارُضَ مَصَّة in Surah Al-Baqarah (2:61):

> وَإِذَا قُلْتُمْ يَا مُوسَى لَنْ نَّصْبَ عَلَى طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّ تُنبِتُ الَّذِي هُوَ أَدْنَٰ بِالَّذِي هُوَ خَيٌ لَّهُ وَقِثَائِهَا وَفُومِهَا وَعَدَّائَهَا وَبَصَلِهَا ذَٰلِكَ قَلِىٰ وَضُِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ

• Why did Musa (AS) use this word here? He helped the Israelites cross the water, they escape the clutches of Firawn, they are out in the middle of the desert with no food or water. First, Allah provided them with an umbrella, clouds that would follow them everywhere so they are not scorched under the sun. Second, he gave them water by Musa hitting his staff on the rock to provide 12 springs. Third, Allah provided them with food, Manna and Salwa which is a type of grain and a bird that wouldn’t fly away even when they tried to catch it. They are having the same food for breakfast, lunch and dinner and they get bored. They start thinking about what they used to have to eat, herbs, cucumbers, garlic, lentils, onions. They go and ask Musa for these foods. But where did they learn about these foods? In Egypt. The food of the elite ancient Egyptians was actually this order of food. So they wanted to eat the same food as the elite. They are missing the food they used to eat in Egypt. But Egypt life was slave life. It’s like saying they miss prison food. It’s like they miss prison, i.e. they miss slavery. Musa becomes so angry he says, go back to the countryside. But he could have used any other words for countryside: قَرْيَةٌ or أَرْضٌ, فَرَقِيَةٌ but he used مَصَّا specifically because it sounds like Egypt. It’s like he’s telling them to go back to Egypt.

• What is so bad about Egypt? When you are a slave you are humiliated. You are stuck, there is no opportunity for upward mobility in the social ladder. All future generations are also stuck. Not only that, but every other year the king kills their babies.

• Musa (AS) says in the ayah: And in it is what you asked for and then some. Meaning, you get what you asked for.

• Allah says: The second time around they were slapped with humiliation, slapped with being trapped, and they drew upon themselves rage from Allah (in Egypt the rage was from Firawn). So what they asked for was even worse than Egypt.
MUSA’S (AS) ADDRESS TO HIS NATION VS. ISA’S (AS) ADDRESS TO HIS NATION

- Musa (AS) came to the Israelites. Isa (AS) also came to the Israelites.
- When Musa is speaking to his people he addresses them as ‘my nation’. Allah says in Surah As-Saff (61:6):

وَإِذْ قَالَ مُوسَٰلِقَوْمِ ِلَقُومَهُمَا قُومُهُمَا

And when Musa spoke to his people ‘My nation...’

However, Allah did not say this about Isa (AS) in Surah As-Saff (61:6):

وَإِذْ قَالَ عِيسَ ابْنُ مَرْيَمَ ابْنَ عَبْسَ ابْنُ مَرْيَمَ ِلَقُومَهُمَا قُومُهُمَا إِسْرَائِيلُ

and Isa, son of Maryam, said ‘Children of Israel...’

- To be from a nation your father also has to be from the nation. Isa (AS) will never call them his nation because he doesn’t have a father. His identity comes from his mother. This is a unique case and this is why he is addressed as Isa ibn Maryam. The Quran maintains the virgin birth of Isa (AS).

- An interesting point: Orthodox Jews believe that to be Jewish your mother has to be Jewish. Ethnicity doesn’t come from your father, it comes from you mother. Which is interesting because Musa (AS) left Egypt and went to Madyan and married a woman there who is technically Arab. So therefore his kids are Arab.
TWO WORDS FOR JUSTICE

Surah Al-Hujurat (49:9)

If two groups A and B are fighting, then group C (the rest of the people) should make peace. If A fights B again then B and C should fight A until you go back to being in a state of peace again.

1. C was not involved in the beginning but now that A fought again it is the responsibility of the community to bring peace.

   If A stops fighting then C should make peace between A and B with justice and to make sure not to be unfair.

2. Making peace came up twice. But the second time it came up Allah says make peace with justice. If you are the peace negotiator you are expected to be just every time. The community is naturally neutral. When two parties are fighting we make peace with both and side with no one. But once the second party fights again now both A and C are fighting against them. If A wants to make peace again not just B is angry but C is likely to be angry because A violated C’s agreement. C is still the judge but there is a tendency that C will side with B more than A. There is a danger that C will be unfair with A.

3. What is the difference between justice and lack of injustice?

   - عدل is open, public and transparent
   - قسط is open or public
   - The court is called عدالة because it is open.
• This ayah is talking about believers (Mu’mins) fighting. You don’t get to call them Munaafiq or even just Muslims. You can’t judge their faith just because they are fighting.

• When Muslims are fighting it is embarrassing so you should make peace with them privately. But then A comes out openly and starts fighting again so the public might think that their private peace making might have been against A. He’ll take advantage of the fact that the meeting was private. The next time you make peace you must negotiate publicly. The negotiators can’t be trusted and A can’t be trusted so everything must be done openly.

• Then He says أَقْسِطُوا. This is more about the individual. On the individual level everyone should be just. Fighting would never have happened to begin with if everyone is just on a personal level. العَدْل is group justice. Allah love those who are just publicly and privately.

• For example, your parents pay for your college fees but you don’t care about attendance, or your grades or your homework. You have to hold yourself to a higher standard of justice.

FILTER OUT

وَلِيُّمَحْصَ اللهُ الَّذِينَ آمَنُوا وَيُّمَحْصَ الكَافِرِينَ

So Allah may purify those who believe

• One word for purification is مَحْصَ. There are other words: يُطَهِّرُ, يُزَكِّ

• The context of the Ayah is the Battle of Uhud. Muslims suffered great losses, the Prophet (SAW) was knocked unconscious. Allah put us through this scenario to cleanse those who believe.

• This word is used to purify gold. Gold has impurities and in order to purify it, it must be melted and turned to liquid and the impurities come out. This is an intense process involving very high temperatures. Believers cannot be cleaned unless they are put to the flames. In this case the flames of war.

• Allah is calling the hypocrites impurities. It is deeply imbedded in the Muslim communities so they must be put in difficult circumstances so they can be removed.

• He’s calling the hypocrites filth and the Sahabah gold.
Transitions Involving 1st, 2nd and 3rd Persons

MUSLIMS SHOULD LEARN FROM BANI ISRAEL

• Imagine in a classroom a teacher is talking to different groups of students. Each time he speaks it will have an effect on the other groups because everyone can hear the teacher. When the teacher is yelling at one group of students for failing the test another group of students is nervous because they have a test coming up so they are scared the teacher will yell at them if they fail. The group of TAs are nervous that the students might have failed because of them.

• In the Quran Allah is teaching us but there are also multiple other parties being taught. This could be simultaneously happening in one Ayah.

Surah Al-Baqarah (2:57):
صلِّ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَمَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ ﴿۷٥﴾
وَمَا ظَلَمُونَا وَلَـٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

I gave you shade with clouds and we sent unto you Manna and Salwa. Eat and drink from the things we provided you! They didn’t commit a crime against me they only committed crimes against themselves.

• In the first half of the Ayah Allah is talking to the Bani Israel. In the second half He is talking to the Muslims. Allah is telling the Muslims you better not commit the same crime they did when I about to give a bunch of gifts to you. When you hear about Bani Israel in the Quran you should be terrified and watch out not to make the same mistake.

TIME TRAVEL

• The Ayah begins with what will happen in Jannah. It begins with ‘they’.

Surah At-Tur (52:18)
فَاكِهِينَ بَِا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿٨١﴾

They will be eating fruits and enjoying themselves and they will be smiling because of what Allah has given them and their master protected them from the blazing flame.

• This is ‘they’ and in the future. Two degrees of distance from you. Both in terms of time and space.

• Then Allah says in Ayah 19:

كلُوا وَاشَْبُوا هَنِيئًا بَِا كُنتُمْ تَعْمَلُونَ ﴿٩١﴾

Eat and drink carefree because of what you used to do

• Now he’s talking to you and me. He forced me to imagine myself in Jannah and telling me to eat and drink carefree. I can imagine myself in the future.

• If you understand the ayah you will put yourself to work right now. The real gift of the Ayah is you will be talking directly with Allah.
• Imagine your teacher walking by your desk saying ‘good job’. For the teacher it is nothing but one compliment means the world to the student.

THE CHRISTIANS THEN US

They said Ar-Rahman took a son.

• This is the Christians. They are far away from you.

You have come forward with something hideous! You have said something monstrous!

• Now this is talking about you.

• Imagine a class where two students cheated on a test. The teacher knows who they are because they have the same answers in the same handwriting and they are sitting next to each other. The teacher says, ‘Some people think they can get away with cheating in the class.’ The student thinks the teacher doesn’t know it’s him so he’s not too nervous. But in the middle he says, ‘Zaid and Shuaib, can I talk to you.’ Now their world comes crashing down.

• Sometimes Allah talks to people who don’t realize that what they’re doing is super serious so He says ‘they’ so they think Allah is not talking to them. Then immediately he drops ‘you’.

• For example in Surah Ar-Rum (30:34)

They should deny what we gave them then you should enjoy soon you’ll find out!
SEA TO LAND TRANSITIONS

Surah Yunus (10:22)

He, Allah, is the one who makes things easy for you on the land and in the ocean (facilitates travel for you). Until the time when you board onto ships and the ships starts sailing away with them with good winds and they are very happy with the winds. All of a sudden a hurricane wind attacks them and the waves hit the ship from every direction.

- Starts off with ‘you’ and transitions to ‘they’
- You get farther from the land and then to the middle of the sea
- They waves hit the people, not you.
- The waves are coming and people are getting smacked but they are far. Their distance is captured by the word ‘they’

They realized they are going to be overcome by the waves and then they turn to Allah making the religion sincere to them (the dua is pure for Allah with no distraction).

- For the first time when death is so close nothing is there to distract them

If you were to rescue us from this mess, we will absolutely swear to it we will be from the grateful.

- They don’t say we will be grateful, rather we will be from the grateful.
- When they were on the land they knew people were grateful. They want to be more like them.

FROM THE BATTLEFIELD TO THE SOUL

Surah Al-Ahzab (33:10)

The enemy came from above you and below you.

- The context of the Ayah is the Battle of the Trench and the Muslims are surrounded.
- If you are at the northern border you only see the enemy coming from the south. If you are at the southern border you can only see the enemy coming from the north. You can’t see both enemies at the same time. The only view that shows both enemies is aerial view which Allah gives.
When eyes were petrified (you’re not even blinking).

- Now the camera is up close.

And your hearts were jumping up into your throats.

- Now the camera is inside of you.

And you were making all kinds of assumptions about Allah.

- Now the camera is in your soul.

- The sequence of the ayah it began with a view of two armies then it became closer and closer. The ayah right before ended with:

\[
\text{وَكَانَ اللَّهُ بَِا تَعْمَلُونَ بَصِيًا}
\]

Allah was watching with full view what you were doing.

ALLAH IS THE PROTECTOR OF THE BELIEVERS

Surah Al-Baqarah (2:257)

اللهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَ النُّورِ وَالَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ الْبَيْتِ إِلَ الظُّلُمَاتِ ﴿٧٥٢﴾

Allah is the wali of those who believe. Those who disbelieve their walis are Taghut.

- Wali is a friend who wants to protect you. Mowlaa is a friend who actually protects you.
- There are two comparisons in this Ayah: Allah and believers versus Taghut and disbelievers.
- The relationship between Allah and believers is that He is the Wali. And the Wali of the disbelievers is the Taghut.
- In every relationship there is a primary and secondary relationship.
- Allah is the primary relationship and believers are secondary.
- Taghut is primary and disbelievers are secondary.
- Allah mentioned himself first and the believers second. But even though Taghut is the primary it is mentioned second.
- The sequence of the language changed on purpose. The easier and expected sequence is Taghut are the Wali of the disbelievers.
- Nothing can be compared to Allah so Taghut doesn’t even deserve to be mentioned in the same place as the word Allah.
- Two observations: Majesty of Allah is protected and degradation of Taghut
- Allah says believers have Allah as Wali and as Mowla. أَنْتَ وَلِيُّنَا وَمَوْلَانَا. Do disbelievers have Wali and Mowla?
That is because Allah is the Mowla of those who believe and the disbelievers they don’t have a Mowla.

- In the word Wali Allah is willing to protect us and in the word Mowla we know he actually protects us. Taghut want to protect but they can’t.

**Manipulating the Subject of the Verb**

**MANNERS IN THE QURAN**
- When I say I intended I am doing the act of intending. When I say it was intended we don’t know who is intending.

> وَأَنَّا لَ نَدْرِي أَشٌّ أُرِيدَ بِن فِ الَْرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠٦﴾

Was evil intended for the world or did their master intend good for them?

- When evil is mentioned no ones intention is mentioned. When good is mentioned it is associated with Allah.
- In this Ayah the jinn is speaking.
- The jinn travelled in the sky and stole pieces of information from the angels. They had some spots in the sky. When the Quran was coming down the entire sky was locked down. All the jinn were stuck in the world. They heard some Quran by the Prophet (SAW) and understood why the sky is locked down. They immediately recognized that this is a unique Quran.

**ALLAH STRUCK AN EXAMPLE...**
- What is the difference between ‘Allah gave an example’ and ‘an example was given’? A Muslim will pay attention to the first one but a Mushrik of Mecca will pay less attention. This is called central and peripheral route persuasion. When you are trying to persuade someone the real thing you should be using is your content, arguments, and persuasion. But people don’t just look at what is being said but how it is being said and who is saying it and how long. These are secondary peripheral things.
- Imagine you came late for a Khutbah and you got a spot in the back and you can’t see the Khateeb. You hear the Khutbah and it’s the best you’ve ever heard so you want to meet the Khateeb. You see him and he’s wearing jeans and a T-shirt and a baseball cap. Your experience of listening to the Khutbah was vastly different from someone who was able to see the Khateeb.
- In Madani Quran believers are listening so Allah says ضَربَ اللَّهُ مَثَلًا Allah struck an example. Because believers will pay more attention. In Surah Al-Hajj (22:73), a Meccan Surah, the Quraish are tired of listening to Quran. They are told:

> يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ People, an example is going to be given just listen carefully.
• Forget about who is saying it, just listen to the message.
• Some people when they know the source of the message will stop listening.

**Past Tense vs Present Tense**

**DREAMS**
• What is the difference between: I ate a burger versus I eat a burger.
• Past tense happens one time. Present tense can happen multiple times.
• There are two dreams mentioned in the Quran about Prophets: Ibrahim (AS) and Yusuf (AS).
• When Ibrahim (AS) saw a dream he says in Surah As-Saaffat (37:102)

> إِنِّي أَرَىٰ فِ الْمَنَامِ أَنِّ أَذْبَحُكَ  
> *I see in my dream I am slaughtering you*

The present tense is used.
• When Yusuf (AS) saw a dream he says in Surah Yusuf (12:4)

> إِنِّ رَأَيْتُ أَحَدَ عَشََ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ  
> *I saw eleven stars and the sun and the moon*

The past tense is used.

**MURDER**

Surah An-Nisaa (4:92)  
> وَمَنْ قَتَلَ مُؤْمِنًا خَطَا  
> *Whoever killed by mistake*

Surah An-Nisaa (4:93)  
> وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا  
> *Whoever kills on purpose*

• When you kill on purpose there is a danger that you’ll kill again because there is a possibility that you’ve killed before.
PAID IN FULL

Surah Al-Imran (3:25)

وَوَفِيَتْ كُلُّ نَفْسٍ ما كَسَبَتْ

And every person was given in full what he/she earned.

Surah Al-Baqarah (2:281)

كُلُّ نَفْسٍ مَّا كَسَبَتْ

Then even person will be given in full what he/she earned.

• The expression 'every person will be paid' and 'every person was paid' both are used for Judgment Day.
• Any time the Ayaat are used for human beings Allah uses the future tense and says you will be paid. When the Ayaat are about Allah he uses the past tense and says everyone was paid. Allah's view of time is not like ours because He sees all and knows all. Everything is a done deal for Him. If there is one thing for certain knowledge is the past events so future events are talked about in the past.

Powerful Implications of Word Declinations

DIFFERENT WAYS OF SAYING 'NO'

• There are different ways of saying 'no'. It is used in degrees of intensity also. Sometimes no is not absolutely no.
• In the Quran لا means no.
• You will see لا خوف، لا بيع، لا خلافة. The word after has 'un'.
• You will also see لا زبت، لا إكرام، لا إلهة. The word after has 'a'.
• Both are translated the same way. With 'un' it means for the most part no but some exception is possible. With 'a' it means there is absolutely no room for exception possible.
• On the Day of Judgement there is no fear for believers. But there is some fear. This is indicated by the ending 'un'. There is no sales but there are some. Most people won’t be able to make a sale but some peoples sale will be accepted. إِنَّ اللَّهَ اشْتََىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ. There won’t be friendship but some people who befriended Allah will be under His shade. There is no intercession but the Prophet (SAW) will intercede for the believers.
• However, with the words that end with 'a' it means absolutely no. لا زبت means there is absolutely no room for any doubt whatsoever. لا إكرام means there is absolutely no way to force anyone into the religion in any circumstance. لا إلهة means there is absolutely no one worthy of love, worship, obedience, devotion except Allah. For hypocrites Allah says لا خلافة there is absolutely no portion for them in the afterlife.

Two Prayers of Ibrahim (AS)

Surah Al-Baqarah (2:126)

وَإِذَا قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلً ثُمَّ أَضْطَرُّهُ إِلَٰ عَذَابِ النَّارِ

Make this a peaceful city.
Surah Ibrahim (14:35)

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا

Make this city peaceful.

• What is the difference? In the first one Ibrahim (AS) is looking at a desert and asking Allah to make the barren land a peaceful city. This is when he first came to Mecca and there was nothing there. Years later he came back there was already a city there. Now he calls it a city and asks Allah to make the city peaceful. The language tells you the chronology of the prayer.

• Ibrahim (AS) makes these Duas asking for two things: peace and fruits (prosperity). On the one hand law and order and on the other hand a strong economy. In order for a society to function both of these come in hand in hand.

Sequencing in Quranic Discourse

RAHEEM PROCEEDS GHAFOOR

Surah As-Saba (34:2)

يَعْلَمُ مَا يَلِجُ فِ الَّآرَضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا Werkema

• There are 70+ times in the Quran Allah uses the words Ghafoor (forgiving) and Raheem (loving and caring) in this order but in one place he reversed the sequence.

• This Ayah is about the knowledge of Allah. It begins with يَعْلَمُ. In the Quran Allah continuously makes the association of His knowledge and His love and care. ‘Ilm and Rahmah are associated with each other.

• The Ayah began with knowledge so Rahmah takes precedence so it came first.

He knows what goes into the earth (seed) he knows what comes out of the earth (plant).

He knows what comes down from the sky (rain) he knows what goes up (vapor).

• We also go into the earth and one day we will also come out of the earth. Allah also sends Rizq from the sky and revelation and angels for protection. Our Ruh rise to the sky, our deeds are taken to the sky. There is a physical up and down and spiritual up and down. When we go into the ground it is the time of our death and when we come out it is the time of our resurrection. When we go in we are looking for Allah’s love and care and when we come out we are looking for his forgiveness. Rain, revelation and Rizq are acts of Allah’s Rahmah. Our deeds need forgiveness so it comes second.

• Look at the perfection of Quran: seeds and people go into the earth (human and non-human). What goes up is also human and non-human. Which of the two names of Allah is specifically for humans? Al-Ghafoor. Because the Ayah is universal, the universal name of Allah comes first. Every other time when Raheem is mentioned first the ayah is talking about human beings. This Ayah is the only one that is about human beings and beyond.
WE RELY ONLY ON ALLAH

• There are conscious parts of our speech and sub-conscious parts. While you’re talking you may say, ‘The days and nights of my vacation...’ then later you may say, ‘the nights and days....’ You may not necessarily be thinking about the order of these words.

• In our conscience we get used to saying things a certain way. If you’re used to saying ‘boys and girls’ then you have to consciously think about saying ‘girls and boys’ if you want to change the order.

• Allah breaks patterns all the time. He doesn’t stick to one way of saying something. For example Allah says many times وَ اللَّهُ خَبِيٌّ بِا تَعْمَالُوْنَ but sometimes He says وَ اللَّهُ بَِا تَعْمَالُوْنَ خَبِيٌّ.

• Sometimes Allah changes things so quickly. We as human beings are not naturally able to make changes so quickly.

Surah Al-Mulk (67:29) ﴿فَسَتَعْلَمُونَ مَنْ هُوَ فِ ضَلَلٍ مُّبِينٍ ﴾ ﷺ

Say, ‘He is Ar-Rahman we have believed in Him and upon Him we rely’.

• The normal way to say it is ‘We believe in Him and we rely upon Him.’ There is a reason for this change in sequence.

• This is the subject of تَقْدِيْمٌ and تَأْخِيٌْ. When you use the unusual sequence then you are adding the meaning of ‘only’. So ‘we only rely upon Him.’ This is incredible because we believe in Allah but we don’t only believe in Allah. We believe in lots of other things: angels, messengers, books, Jannah, Jahannam, Day of Judgment, etc. Saying that we only believe in Allah is a problem. But when it comes to relying on someone we only rely on Allah.

• In speech humans make mistakes all the time. We repeat things, make grammatical mistakes. In writing we don’t make as many mistakes but there are still some. The Quran wasn’t given to humanity in the form of a book, rather it was given in the form of speech. Speech cannot be edited. This is why it is incredible that the speech of Allah is flawless.
HEARING AND SEEING

• This is interesting because in the Quran Allah mentions hearing first and then seeing.
• When Allah talks about the creation of the human being Allah says وَ جَعَلْنَاهُ سَمِيْعًا بَصِيًْا
• Even Allah’s names are السَّمِيْعُ البَصِيُْا
• There are two times when the pattern is broken: In Surah Al-Kahf and Surah As-Sajdah.

Surah Al-Kahf (18:26)
قال الله أَعْلَمُ بِهِ وَأَسْمِعْ
ولَهُ غَيْبُ السَّمَوَاتِ وَالَْرْضِ
لَبِثُوا مَا لَهُم مِّن وَلٍِّ وَلَ يُشِّكُ فِ حُكْمِهِ أَحَدًا

How well he sees and how well he hears!

• أمَّا أَبْصِْرٍ comes from بَصِيَْة which has to do with seeing.
• أمَّا أَسْمِعٍ comes from سَمِعَ which has to do with hearing.

Surah As-Sajdah (32:12)
فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا أَبْصَْنَا وَسَمِعْنَا
وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُؤُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا
مُوقِنُونَ

• Why change the sequence?
• The first ayah is talking about the people of the cave. The young men went hiding in the cave. The problem wasn’t that nobody could hear them, rather, that nobody could see them and find them. This is what Allah wanted to highlight. Not only does Allah have full view of where they are and what is happening in the cave but he is also aware of the smallest details and most intimate conversations happening inside the cave.
• The second ayah: If you could only see the time when criminals are holding their heads down in front of their master in humility. This is on the Day of Judgment when people are so embarrassed they can’t even hold their head up. They say, ‘Our master, we have seen enough. Return us so we can do good.’ The problem is that the Prophets told them to listen but the people would say, we don’t want to listen we want to see. The believers who listened to the prophets said وَسَمِعْنَا إِنَّنَا سَمِعْنَا مُنَادِيًا and Others wanted to see an angel, see Allah, see the punishment, an earthquake or a flood. On judgment day Allah grants his request and makes him see the Hellfire so he says okay I see it and I’m ready to listen now.
• In dunya it’s about listening and in Akhirah it’s about seeing.

1 The Quran has a unique perspective of history. When you read history from a book you only get the perspective of the author. But in the Quran you get Allah’s perspective. When a historian writes history he mentions the details that he thinks are important. You won’t find small conversations, only the big picture. The Quran details conversations that may seem miniscule.
FEAR OF BANKRUPTCY

Surah Al-An'aam (6:151)

Do not kill your children because of bankruptcy we are in fact the ones who provide you and also provide them.

Surah Al-Israa (17:31)

Do not kill your children out of fear of bankruptcy, we are the one who provide them and you.

• Observe the difference between these two sentences:
  • I eat because of hunger.
  • I eat out of fear of hunger.

• The first person is actually experiencing hunger. The second person is not hungry yet, he's full but he's still eating. Fear is associated with what is going to happen, not what is happening right now.

• In the first Ayah Allah is saying not to kill your children because of bankruptcy. He provides for you first and then them.

• In the second Ayah Allah is saying not to kill your children out of fear of bankruptcy. He provides for them first and then you.

• Why the change in sequence? Bankruptcy already exists in the first ayah. When you have nothing then you are hungry. So Allah puts you first and then them.

• In the second ayah a person is afraid of bankruptcy. They are not hungry yet but are afraid of hunger. The person is thinking about all the expenses of their child and that he won’t be able to afford anything anymore. Allah says don’t worry, I’ll pay for them and I’ll take care of you.

• It is amazing that these Ayaat are from two different Surahs revealed at two different times and the sequencing is perfect.

A SEAL ON THE HEARTS AND HEARING

Surah Al-Baqarah (2:7)

Allah placed a seal upon their hearts and their hearing.

Surah Al-Jaathiyah (45:23)

He placed a seal upon his hearing and his heart.
• What is the purpose of changing the order of heart and hearing?
• Surah Al-Baqarah begins by saying:

\[
\text{فِيهِ لَ رَيْبَ} \\
\text{This is a book in which there is no doubt.}
\]

• Doubt is a problem of the heart.

\[
\text{فِيهِ هُدًى} \\
\text{It is a guidance.}
\]

• Guidance also happens in the heart (وَ مَنْ يُؤْمِنْ بِاللَّهِ يَهْدِيْ قَلْبَهُ).

\[
\text{هُدًى لِّلْمُتَّقِينَ} \\
\text{It is a guidance for people who have Taqwa – conscientiousness of Allah.}
\]

• Taqwa is also in the heart (فَإِنَّهَا مِنْ تَقْوَى القُلُوبِ).

\[
\text{الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ} \\
\text{They believe in the unseen.}
\]

• Faith also rests in the heart (وَلَـٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْيَمَانَ وَزَيَّنَهُ فِ قُلُوبِكُمْ).

• Everything that is mentioned in the beginning of Surah Al-Baqarah has to do with the heart.

• Then it talks about disbelievers. Disbelief is in the heart. Then he talks about the hypocrites who have a disease in their hearts (فِْ قُلُوْبِهِمْ مَرَضٌ). Then when it comes time to mention the punishment for the worst kind of disbeliever it is appropriate that Allah sealed the heart first then the hearing.

In Surah Al-Jaathiyah Ayah 8 Allah says:

\[
\text{يَسْمَعُ آيَاتِ اللَّهِ تُتْلَٰ عَلَيْهِ ثُمَّ يُصُّ مُسْتَكْبًِا كَأَن لَّمْ يَسْمَعْهَا} \\
\text{He listens to the Ayaat of Allah being recited unto him and he turns away arrogantly as if he didn’t hear them.}
\]

• The crime of not listening is mentioned in Ayah 8 and 15 Ayaat later the Quran is accurate enough to recall that sealing the hearing should be the appropriate punishment then sealing the heart.

• When we speak we don’t remember what we said ten sentences ago, but Allah remembers.
This Ayah is about the beginnings of the ethics of the Friday Khutbah.

The Arabs thought the Khutbah was not absolutely necessary to listen to. They thought they just had to attend the Salah. And business at this time was difficult for the Arabs. So when a caravan would come by they would seize the opportunity to go buy something. Then this Ayah came down.

Tell them whatever Allah has is better than entertainment and better than business.

The beginning of the ayah trade came first then entertainment. Why the switch in the middle of the ayah? There is a specific context in this ayah but there is also a universal lesson. The specific context is that a trade caravan came by and is distracting the people attending the Khutbah. Some people go to the caravan for business reasons. But many others go because it’s fun and entertaining. Understand that the primary reason for getting up was not entertainment, it was business. Secondly, people got curious and went for entertainment. Allah attacked entertainment first because the vast majority of times it is entertainment that will be the culprit in distracting from the remembrance of Allah. Even the businessmen will be struck by entertainment.

Alleged Grammatical Mistakes

Surah Al-Baqarah (2:177)

The alleged mistake is that the word ‘alone’ should be ‘alone’.

However, the translation is: Being good isn’t only that you turn your faces to the east and west alone.

The word ‘alone’ is generated in the translation because it is ‘alone’.

For instance, if you hold a bottle and say ‘this is not a bottle of water’ it sounds weird. If you say ‘this is not the only bottle of water’ it makes a big difference. The first sentence sounds wrong. The second sentence means this is a bottle of water but there are other bottles of water as well.

Typical English translations say ‘Righteousness is not that you turn your faces to the east and the west.’ But the better translation is ‘Righteousness isn’t only that you turn in one direction or the other.’ The first one is saying that the direction in which you pray doesn’t matter because it has nothing to do with righteousness. The problem is that the entire previous discussion is about turning your direction towards the Qiblah (وَحَيْثُ مَا كُنتُمْ فُولُوا وَجُوهُكُمْ شَطْرَهُ). It was a big deal when the Qiblah changed direction from Jerusalem to the Ka’bah. What is actually being said is that it is not the only thing that is important.
• This type of speech also creates a question. What else is righteousness? The rest of the Ayah tells you. Allah structured the Ayah to force you to ask the question in your heart then answered it in the Ayah.
• A good teacher will create a lesson that will cause the students to ask a question that he will answer later on anyways and Allah is the best teacher.

The flow of the ayah:
• Most of the ayah is about what it means to be good. The second subject is about the change of the Qiblah. How do you keep continuity between both subjects? The initial subject is about prayer and the direction. Then He says, ‘By the way praying in that direction isn’t all there is to being good.’ This way He transitioned from the discussion of prayer to the discussion of being good.

Another note:
المَوْفُونَ بِعَهْدِهِمْ vs. الصَّابِرُونَ
• The alleged mistake is that it should be الصَّابِرُونَ.
• Why did the ending change?
• Imagine you are going grocery shopping and you have a long list. Get the milk, bread, eggs, cereal, carrots and make sure you get the DIAPERS!!!! There’s a list of things that are important and above and beyond the most important thing are the diapers.
• Allah says there are a lot of things to being good but above and beyond that is being Sabr. Sabr is patience, perseverance, constancy, consistency. All of the things Allah mentioned about being good are only good if you are regular and consistent with them.

SHIFT FROM PRESENT TENSE TO PAST TENSE

Surah Al-Baqarah (2:255)

His throne held the skies and the earth.

• The previous verbs are all present tense.
• Observe the difference between the following sentences:
  • This hall holds 3000.
  • This hall held 3000.
• The first one shows that the hall has the capability of holding 3000 but it may not have done it yet.
• Allah used the past tense to show that it is a matter of fact not a matter of potential.
• The first sentence shows that the maximum capacity is 3000. But the second sentence doesn’t necessarily mean that is the maximum capacity. The past tense did not exhaust the maximum capacity.
• Even though the entire skies and the earth was in the Kursi it still didn’t reach maximum capacity. Then how much bigger is the Kursi in comparison to the skies and the earth? Imagine you are in the desert and you throw a ring. The size of the ring in comparison to the desert is the size of the skies and the earth in comparison to the throne. The known universe is still considered the first sky. Seven skies fit in the Kursi. Above the throne is the ‘Arsh of Allah. The throne compared to the ‘Arsh of Allah is like a ring thrown in the desert. This universe is nothing compared to the Kursi and the Kursi is nothing compared to the ‘Arsh.

• And Allah says رَحْمَتِيْ وَسِعَتْ كُلَّ شَْءٍ. My Rahmah holds everything. Imagine that!
Sequencing in Quranic Discourse

Continued

WHAT IS A SURAH?

- It comes from the word سوْرَة which means الْتَسَوْرَةُ السَّدِيدُ really sharp eyesight. Sawrah is also having a long reaching view; when you are standing at the top of a high place and you have the full view.

- سُوْرُ is used for the giant walls around an ancient city that protect it.

- تَسَوَّرَ means to climb up, to scale up.

- Imagine looking inside the walls of a city. That city has markets, homes, government offices, streets, animals, people, etc. It is made up of many small parts. When you are standing on a high place and looking at the view of the city it looks beautiful.

- The word Surah seems to suggest that when you look at the entirety of the Surah it’s like climbing up and looking down at everything working together and coming together. All the activities of the city are interconnected. The Surah will have lots different parts in it but all of those parts will be interconnected.

HOW IS THE QURAN ORGANIZED?

- It is made up of 114 surahs.
  - Makki Surahs are revealed before the Prophet (SAW) migrated to Madinah.
  - Madani Surahs are revealed after the Prophet (S) migrated to Madinah.
  - About 2/3 of the Quran is Makki.

- The Quran is not in chronological order. The first revelation is Surah Al-'Alaq which is at the end of the Quran. One of the last Ayaat of revelation were of interest which is in Surah Al-Baqarah.

- The Quran is not in order of revelation either.

- The Quran is not in subject order. The same subject may come up in different Surahs. Imagine you are travelling from city to city. You will find some things similar with each one. Different cities have common elements. Every Surah has a unique personality but you will find some parts in a Surah that remind you of another Surah.
The Quran is not organized by size.

Does this mean that the Quran has no order? Is it chaotic?

Some scholars say that the order of the Quran was compiled by the Sahabah. The divine part is the individual Ayaat but the order is not part of revelation.

There are scholars that believe the order is divine. Ustadh Nouman is convinced that the entire Quran is in the order that it is intended to be, i.e. it is divine.

Dr. Hameed Ud-Deen Faraahi, who died in the late 1800s, was an Indian scholar of the Quran and an Arabic scholar. He wrote دَلَائِلُ النِّظَامِ evidences for why the Quran is perfectly structured. He says that the Quran is the best speech ever and the best kind of speech is the most organized.

He argues that there are three proofs:

1. Historical
2. Textual
3. Observed

1. HISTORICAL EVIDENCE

Historically the Quran was collected over 23 years. It is being memorized as soon as it is revealed. During the last year of the life of the Prophet (SAW) the Angel Jibreel made him recite it 2 times. The Prophet (SAW) was not alone at this time. He had Zaid ibn Thabit with him as a witness.

During the time of Abu Bakr the Quran was being compiled in book form and Zaid ibn Thabit was in charge of this effort.

Statistically it is impossible for the Quran to have any other order. There were thousands of Sahabah who memorized the Quran. There are 114 Surahs so there are 114 factorial possibilities of the order of the Surahs. The fact that we don't have any viable evidence of an alternative sequence is evidence. Even if there are a couple of Sahabahs that disagree about the order of a couple Surahs, it doesn't take away from the overwhelming majority that agree on the order.

The Sahabah are the most sensitive about keeping Islam pure. If they have ijtihad over an issue they will have exhaustive discussion first. However, regarding the Quran there is no discussion about the order just like there is no discussion about the number of Salahs.

2. TEXTUAL EVIDENCE

The Quran itself tells you it is in perfect order in Surahs Al-Qiyamah and Al-Buruj.

Surah Al-Qiyamah:

 وإنعلّمَنا جَمْعَهُ وَقُرْآنَهُ ۚ﴾٧١

No doubt Gathering it and getting it recited is only our responsibility.

Allah is taking exclusive responsibility for having it gathered and having it recited.
**Surah Al-Buruj:**

\[
فِ لَوْحٍ مَّحْفُوظٍ
\]

Rather it is an honored Quran in a guarded tablet.

- The Quran is called Quran but it is also called Al-Kitab in the Quran. When Allah talks about the Quran he uses ‘this’. When he talks about the Book he says ‘that’.

\[
وَأُوحِيَ إِلَّيْ هَذَا الْقُرْآنُ
\]

And this Quran is honored.

- The word ‘this’ is for when you are close. ‘That’ is for when you are far.

- The word Quran comes from قَرَأَ which means ‘to recite’. The Quran is something that is recited. Kitab comes from كَتَبَ which means ‘to write’ so Kitab is something that is written. When he talks about it being recited he uses ‘this’ and when he talks about it being written he uses ‘that’.

- The Quran is written far away in اللَوْحُ الْمَحْفُوْظُ, it is not written here. But the recitation of the Quran is happening here.

- Allah is describing the Quran in the written medium through the word Kitab and the recited medium through the word Quran.

- But in the Surah Al-Buruj it says that it is the Quran in the guarded tablet. But the guarded tablet does not have recitation, it has writing. So it is expected that the word Kitab be used. Allah is showing that what you are reciting here is identical to what is in the guarded tablet. The spoken is identical to the written.

- Also it is not written on a paper, it is written on a tablet. Tablets are solid. You don’t write on it, you engrave it. If you make a mistake you can’t fix it because it is set in stone. The textual evidence is that the spoken Quran is exactly the same as the one that is written in stone so it must be in divine order.

### 3. OBSERVED EVIDENCE

- When you look at the stars, the clouds, the perfection of the human body, you can tell it is the work of Allah by how perfectly ordered everything is.

- You should be able to observe the beauty of the work of Allah because of its order. Therefore, Dr. Farahi sought out the order of the Quran. He researched nine Surahs before he passed away.
### Perfect Sequencing of Surah Al-Israa (#17) and Surah Al-Kahf (#18)

<table>
<thead>
<tr>
<th>Surah Al-Israa</th>
<th>Surah Al-Kahf</th>
</tr>
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<tbody>
<tr>
<td>111 Ayaat</td>
<td>110 Ayaat</td>
</tr>
<tr>
<td>All Ayaat end with Alif except for the first one ends with Ra) (إِنَّهُ هُوَ السَّمِيعُ الْبصِيرُ)</td>
<td>All Ayaat end with Alif</td>
</tr>
<tr>
<td>Begins with الحمد and ends with سبحان</td>
<td>Surah Kahf begins with الحمد لله</td>
</tr>
</tbody>
</table>

The Prophet (SAW) would say:

**Saying Subhanallah fills half the balance and saying Alhamdulillah completes it.**

**Surah Al-Israa begins with:**

سُبْحَانَ الَّذِي أَسَى بِعَبْدِهِ لَيْلً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَٰهٌ

- He took the slave away at night meaning the Messenger travelled to get the message.

**Surah Al-Kahf begins with:**

الْحَمْدُ لِلَّهِ

- The message travelled to the messenger. In Surah Al-Israa the message is going up and in Surah Al-Kahf the message is coming down. In both he is called the slave of Allah.

**Surah Al-Israa talks about Jews.**
- Historically the problem with the Jewish community was having knowledge without action.
- The leadership of the Jewish community who knew the prophet but rejected him anyways, Allah described them as arrogant.

**Surah Al-Kahf talks about the Christians.**
- The problem with the Christian community is having action without knowledge.
- The Christians are described as humble (they are opposite of the Jews).

**The last Ayah of Surah Al-Israa:**

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَِيكٌ وَكَبِّْهُ تَكْبِيرًا

- The last words are to say Takbeer.

**The last Ayah of Surah Al-Kahf:**

قُلْ إِنََّا أَنَا بَشٌَ مِّثْلُكُمْ يُوحَىٰ إِلََّ أَنََّا إِلَـٰهٌ وَاحِدٌ فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلً صَالِحًا وَلَا يُشِْكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

- The last words are to not do shirk with means to say لا إِلَهَ إِلَّ اللَّهُ.

Look at the beginning of Surah Israa then the beginning of Surah Kahf then end of Surah Kahf and then the end of Surah Israa: Subhanallah, Alhamdulillah, La Ilaha Illa Allahu Allahu Akbar.

In the Middle of both Surahs Allah talks about Adam (AS) and the beginning of the Ayaat are identical:

وَإِذْ فَلَنَا لِمَلائِكَةٍ أُشْجَعُوا لَادَمَ فَسُجِدُوا إِلاَّ إِليَهُ

- The word of Allah are of two kinds: The ayaat and Kun becomes his creation. The word of Allah are his revelation and his creation.
Surah Al-Israa ends with:

```
١٦
قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طَيْباً
```

Should I make sajdah to someone you made out of clay?

- Iblees became arrogant.
- Surah Al-Israa is about Jews so halfway through it talks about Iblees and his arrogance.

Surah Al-Kahf ends with:

```
٠٥
بِئْسَ لِلظَّالِمِينَ بَدَلً
```

```
٨٠١
تَنفَدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَتُ رَبِّ وَلَوْ جِئْنَا بِِثْلِهِ مَدَدًا
```

```
١١٠
وَابْتَغِ بَينَْ ذَٰلِكَ سَبِيلً
```

He used to be a Jinn and he violated Allah’s commandment.

- Surah Al-Kahf is about Christians and their problem was a lack of knowledge. They didn’t know Iblees was not an angel so Allah is telling them that he was a jinn.

The Christians believe that Jesus sacrificed himself and allowed his blood to be spilled because that will cleanse all of our sins. Before this sacrifice they had to cleanse themselves by obeying Gods law, the law of Moses. But now they don’t have to obey the law anymore because they are forgiven. They are no longer interested in the command of Allah because they already have the forgiveness of Allah.

There are three ways you can get to know Allah: By his names, by his creations and by his revelations. The second to last Ayaat of each Surah Allah shows these three ways.

**Surah Al-Israa:**

```
أَيَّا مَّا تَدْعُوا فَلَهُ

 صلى
قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَـٰنَ

وَلَ تَجْهَرْ بِصَلَتِكَ وَلَ تُخَافِتْ بِهَا

ج
الَْسْمَءُ الْحُسْنَىٰ

وَابْتَغِ بَينَْ ذَٰلِكَ سَبِيلً
```

**Surah Al-Kahf:**

```
قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَتِ رَبِّ لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَتُ رَبِّ وَلَوْ جِئْنَا بِِثْلِهِ مَدَدًا
```

Tell them if the oceans were to turn into ink to write the words of my master the oceans would run dry and the words of my master would not cease.

- The word of Allah are of two kinds: The ayaat and the word 
  "كُن" and Kun becomes his creation. The word of Allah are his revelation and his creation.

Musa’s (AS) public life is in Surah Al-Israa.

Musa’s (AS) private life is in Surah Al-Kahf.

If you get to know Allah then you shouldn’t do shirk. There are two kinds of shirk: either you take Allah and you bring him down or you take creation and bring him up.

The Shirk the Bani Israel did was say inappropriate things about Allah so they brought Him down.

The Shirk the Christians did was to take a creation, Isa (AS), and put him up.
### End of Surah Israa:

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلٌِّ مِّنَ الذُّلِّ وَكَبِّْهُ تَكْبِيرًا ١١١

*Say Alhamdulillah, the one who didn’t take a son, and the one who doesn’t share his kingdom with anybody and He has no protective friend that shares His glory, and keep maintaining his greatness above all greatness.*

- Don’t reduce the status of Allah.

---

### End of Surah Kahf:

قُلْ إِنََّا أَنَا بَشٌَ مِّثْلُكُمْ يُوحَىٰ إِلََّ أَنََّا إِلَـٰهُكُمْ إِلَـٰهٌ وَاحِدٌ ﴿١١٠﴾

*Tell them I am just a human being just like you.*

- This negates the other kind of shirk. If he is a human being then you shouldn’t elevate him.
Perfect Order of the Last Ten Surahs of the Quran

SURAH AL-FIL

- Surah Al-Fil is about the Ka’bah in the city of Mecca being attacked by an army of elephants. Allah (SWT) protected the city under all circumstances, even though an army of elephants is an impossible army to fight against.
- Surah Al-Fil is about the physical security of Mecca and the next Surah, Surah Al-Quraish, is about the economic security.

SURAH AL-QURAISH

- Allah (SWT) talks about how he protected the economic prosperity of Mecca. رِحْلَةَ الشِّتَاءِ وَ الصَّيْفِ They can travel in the winter and summer freely. Since they are able to travel year round they can trade with people.
- Recall the Dua of Ibrahim: Make this a peaceful city and provide its children from all kinds of fruit.
  - Peaceful city part is about protection, law and order and security
  - Fruit part is about economic prosperity.
- Surah Al-Fil and Quraish together are the fulfillment of the dua of Ibrahim (AS).
- How is being able to travel in summer and winter an advantage?
  1. The Quraish were the center of Arabian society. The Arabs were really big on robbing each other to death except they left the Quraish alone. They could travel whenever they wanted. Others would only travel during the difficult hot seasons or intense cold seasons because there was less risk of being robbed.
  2. Every tribe had their idols stored in Mecca so if you messed with the Quraish then your idols would be threatened.
  3. After the army of elephants was destroyed the Mushrikoon used to believe that the Quraish are all powerful and untouchable.
- What are the benefits of travelling year round? When they travel out of season they can bring back all kinds of fruits that are otherwise not available to them.
Allah (SWT) is providing all these things that Ibrahim (AS) asked for so you should at least be true to the legacy of your father. He built the house not so you can worship false gods, rather, so you can worship Allah (SWT): 

```
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (٣)
```

The house is mentioned here because it was built by Ibrahim (AS) and their prosperity is directly linked to Ibrahim (AS).

**SURAH AL-MA’OON**

You people are supposed to fulfill the legacy of Ibrahim, which is that you worship Allah sincerely and as a result you do good to people. Ibrahim (AS) was very generous and was the best to people. For example, when guests would come he serves them the best meat. Ibrahim (AS) also makes dua for humanity and cares about them. He has two qualities: he worships Allah (SWT) and cares for people. But the Quraish are not fulfilling the legacy of Ibrahim (AS).

```
وارَأَبَتُ الَّذِي يَكْبُرُ بِالدِّينِ (١) فَذَٰلِكَ الَّذِي يَدْعُ الْبَيْتِ (٢) وَلَا يَضْحَى عَلَى طَعَامِ الْمَسْكِينِ (٣)
فَوَيْلُ الَّذِينَ هُمْ عَن صَلَتِهِمْ سَاهُونَ (٤) وَوَيْلُ الَّذِينَ هُمْ مُّعَلِّقُونَ (٥)
فَأَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ (٦) وَلَّيَ آتَيْنَكُمْ فُؤْدَى الْحَسَنَاتِ (٧)
```

Have you seen the one who lies against the deen all together. He pushes the orphan around and he doesn’t encourage the feeding of the poor. Then the worse kind of destruction should fall upon the people who pray only to show off. And they are so cheap and miserly they don’t even give them ma’oon (little things like salt).

Perhaps others will fulfill the legacy of Ibrahim (AS). This transitions into the next surah.

**SURAH AL-KAWTHAR**

The Quraish are unworthy of living up to the name of Ibrahim (AS). But this surah is proof that the Prophet (SAW) is worthy of his legacy.

The Prophet (SAW) was told to do two things:

1. فَصَلِّ لِرَبِّكَ وَانْحَرْ Your enemy will be discontinued.
2. إِنَّ شَانِئَكَ هُوَ الَْبْتَُ Your enemy will be discontinued.

However, The Quraish say even if the Prophet (SAW) is qualified he is still Quraish, he is still one of us. Actually, they are not the same family. The Prophet (SAW) should not say قُلْ يَا أَيُّهَا الْكَافِرُوْنَ or قُلْ يَا أَيُّهَا الْكَافِرُوْنَ. He should say قُلْ يَا أَيُّهَا الْكَافِرُوُنَّ.

**SURAH AL-KAFIROON**

The Prophet (SAW) has nothing to do with the Quraish anymore because they abandoned the legacy of Ibrahim.

```
قُلْ يَا أَيُّهَا الْكَافِرُوُنَّ (٠١) لَا أَعْبُدُ مَا تَعْبُدُونَ (١٠) وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ (١٠٥) وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ (٢٠) مَا عُبِّدَ مِنْ خَلِيفِي وَلَٰكِنَّي دَيْنِي وَلِيَ دَيْنِي (٣٠)
```

Disbelievers! I don’t worship what you worship and you don’t worship what I worship. I am not a worshipper of what you worship and you are not worshippers of what I worship. You go your way and I go my way.
• In a tribal society when you tell them I have nothing to do with you it is considered treason. That tribe becomes your enemy. This surah is a declaration of war. From here on out there is a physical conflict between the Prophet (SAW) and the Quraish who are no longer his people. Someone will win and someone will lose. In the next surah Allah tells us who will win and who will lose.

SURAH AN-NASR
• The victor has been declared but the promise of victory does not mean that the victory happens right away. For instance when you see the rain clouds you know rain is coming even before it comes. You can also feel it in the wind.
• The Prophet (SAW) has been told victory is coming. People are going to enter Islam in lots of numbers. He was told this very early on but there were no indications that Islam is going to win because there were so few Sahabah and the Quraish were so powerful.
• It was a very big deal when Zakariyya is told that he is going to have a son. He says, “Oh Allah I believe you but can I have a sign?” Allah tells him you won’t speak to people for three days. Allah told the Prophet (SAW) the deen of Allah will be victorious. But Allah does not wait for him to ask for a sign. He gives it to him anyways. Who is the worst enemy of Islam? Abu Lahab. Allah makes an example out of Abu Lahab so he knows victory is coming.

SURAH LAHAB
• Not all of the enemies of Islam are destroyed but the worst enemy is. Now the path to victory is clear.
• However, when you go for a war for a long time it is possible you forget what you were fighting in the first place. For instance, there are people who are in dawah work, organizations who have been doing their work for a long time and sometimes they forget why they started in the first place.
• Keep in mind that this struggle was about the legacy of Ibrahim (AS) which is tawheed, father of monotheism. The next surah is a reminder of the constitution of this faith.

SURAH AL-IKHLAS
• Tawheed is established. Every prophet preached the same message of one God. Every prophet experienced that after a few generations of him being gone things started to go bad again. That same nation ended up falling in the clutches of shirk again. Now that you have gained victory it is possible the future generations will fall at the attempts of Shaitan. It is possible they will lose their tawheed. You need to be protected from the attacks that come from outside and inside.
• The next surah tells you how you can protect yourself from the outside attacks.

SURAH AL-FALAQ
SURAH AN-NAAS

• This surah tells you how you can protect yourself from the inside attacks.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَـٰهِ النَّاسِ ﴿٣﴾ مِن شَِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

Protect us from the whispers of the devils in our chests

• The word hearts was not used because the heart is a thing and the chest is a place. The heart is inside the chest. The Shaitan don’t have access to the hearts unless we give it to them.

Literary Features of Surah Yusuf

SYMMETRY OF SURAH YUSUF

| A | Yusuf’s dream  
Ayahs 4-6 | K | Yusuf’s dream interpreted  
Ayah 100 |
|---|---|---|---|
| B | The brother’s plot against Yusuf  
Ayahs 8-18 | J | Brothers learn their lesson  
Ayah 58 |
| C | Minister’s wife’s attempt to seduce Yusuf  
Ayahs 23-29 | I | Confession of the ladies followed by minister’s wife  
Ayah 51 |
| D | A similar attempt by Egyptian ladies  
Ayahs 30-31 | | |
| E | Yusuf’s imprisonment  
Ayah 35 | H | Yusuf’s release from prison  
Ayah 50 |
| F | The king’s dream  
Ayahs 43-44 | G | The kings’ dream interpreted  
Ayahs 45-49 |

• Every problem discussed in the first half of Surah Yusuf is solved in reverse order in the second half of the surah. The surah is completely symmetrical.

COMPARISON OF RAHMAN TO WAQIAH

• Surah Rahman has 5 sections and Surah Waqiah has 5 as well.
• The first section of Rahman is the about the greatness of the Quran. The last section of Qaqiah is about the greatness of the Quran.
• Section 2 of Rahman is about creations of Allah and section 4 of Waqiah is the creations of Allah.
• Section 3 of Rahman is about Judgment Day and Hellfire. Section 3 of Waqiah is the same.
• Section 4 of Rahman is about the first two levels of Jannah. Section 2 of Waqiah is about people of the right hand who go to Jannah.
- Section 5 of Rahman is about the extra special place in Jannah for the elite. Section 1 of Waqiah is about the first and the foremost those are the ones who are brought close to Allah.

This completely changes the way you look at the Quran as a book. It is connected, flows from one thing to the next. Some scholars argue that Quran comes from قَرَنَ which means ‘to flow’.

BALANCE OF THE CHARACTERS IN SURAH YUSUF

- Humility vs. confidence of Yusuf (AS)
  When kids are nervous they repeat themselves a lot. Yusuf (AS) is a child and he is telling his dad about the dream he saw:

  إِذْ قَالَ يُوسُفُ لَِبِيهِ يَا أَبَتِ إِنِّ رَأَيْتُ أَحَدَ عَشََ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِ سَاجِدِينَ

  When Yusuf said to his father, “My dear Daddy, I, I definitely saw eleven stars and the sun and the moon, I saw them prostrating to ME!

- Observations
  - He is so humbled by the fact that they are prostrating to him that he is afraid to say it so he repeats himself.
  - Yusuf (AS) uses the living pronoun، هُمْ، to refer to the stars, sun and the moon. This suggests that he already interpreted them dream.
  - Ya’qub (AS) was so impressed that at such a young age he already figured out the interpretation of the dream so in the next ayah he compliments him.
  - Ya’qub (AS) is such an attentive parent that he is actually listening to his son telling him about his dream. The ayah teaches parents to be attentive listeners to their children.
  - Yusuf (AS) only lived his early childhood with his father but the rest of his life he grew up as a servant in another house without any father figure. Most people who grow up in single family homes without a father resort to crime when they are older. But even fatherly council at a very young age can be so powerful that it can help you survive teen years as is the case with Yusuf (AS). He is able to survive many trials. He backed away when a woman approached him. He talks about his dad in prison saying that he follow the religion of his dad. Early education is powerful.
  - Islam praises humility. Islam doesn’t endorse arrogance. The problem is when people confuse arrogance with confidence. Islam is not against confidence.
  - There are situations where Allah expects you to rise to the occasion and step up. For example, if you are the only hafidh in your university of 2 other Muslims then you should lead the Jumuah prayer.
  - Yusuf (AS) interprets the kings’ dream and tells him that the country will suffer 7 years of drought and they need to save up their food otherwise the country will suffer an economic crisis. He looks at all the ministers and tells the king to make him in charge of the treasury because he is trustworthy even though he doesn’t have any education in the matter. He spent his life as a servant and prisoner but he’s confident enough to appoint himself as treasury secretary. He knows you need two qualities for the job: حَفِيْظٍ and أَمِينٍ، someone who will take his job seriously and someone who is honest.
  - Yusuf (AS) is confident, not arrogant. Arrogance is when you are impressed with yourself and you think you are better than others.
• How can we protect ourselves from arrogance? We should be around people who are not impressed with us.

**Relationship Between Beginnings and Endings of Surahs**

**SYMmetry of Surah Al-Hijr**

• The way the surah begins is correlated with the way it ends.

<table>
<thead>
<tr>
<th>BEGINNING</th>
<th>END</th>
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<tbody>
<tr>
<td>تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٌ مُّبِينٍ ۚۛ١</td>
<td>الْقُرْآنَ عِضِينَ ۚۛ٩١</td>
</tr>
</tbody>
</table>

*Alif Laam Ra. Those are the miraculous signs and ayaat of the book and a clear and clarifying Quran.*

• The Quran is clear but it is not simple. What is the difference? Let’s look at an example: $2+2 = 4$. This is clear and simple. However, if a PhD solves a complex calculus problem writing every step down and it takes 4 pages, the solution is clear but it is not simple. Clarity is whether or not your answer makes sense for someone who thinks about it. The Quran solves complex problems. The solutions are clear but not simple.

• Allah does say that he made the Quran easy. But why is it still not easy? He made it easy for remembrance. It is easy to memorize but he didn’t say it is easy to understand.

<table>
<thead>
<tr>
<th>BEGINNING</th>
<th>END</th>
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<tbody>
<tr>
<td>﴿٢﴾ ﴿٢﴾</td>
<td>﴿٩٢﴾</td>
</tr>
</tbody>
</table>

*Perhaps the disbelievers would wish that they were Muslims. This will happen on judgment day.*

• An attack against the clarity of the Quran is that you take some ayaat and come to a conclusion and ignore other ayaat. This removes its clarity.

<table>
<thead>
<tr>
<th>BEGINNING</th>
<th>END</th>
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<tbody>
<tr>
<td>﴿٢٩﴾</td>
<td>﴿٣٧﴾</td>
</tr>
</tbody>
</table>

*Perhaps the disbelievers would wish that they were Muslims. This will happen on judgment day.*

• When the interrogation begins on Judgment day they will wish they were Muslims.
Leave them alone. Let them eat and enjoy and let their false hopes mislead them. Then they will soon find out the things they used to do.

- The Prophet (SAW) used to be made fun of, he used to be called crazy.

- Allah tells the Prophet (SAW): 

\[
	ext{إِنَّا كَفَيْنَاكَ المُسْتَهْزِئِينَ ٩٥}
\]

We are enough for you against all those who make fun of you.

\[
	ext{وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِالِّذِينَ يَقُولُونَ ٩٧}
\]

We already know that your chest hurts because of what they say.

- This is a good tip for teachers: start a lesson and at the end of the day review the lesson and tie it up at the end.
Oaths in General: When does someone say ‘I swear...’?
1. When you’re angry
2. When you’re not being believed
3. When you’re in court

Oaths in Old Arabic
4. The purpose is to get your attention

Oaths in the Quran
- There are lots of places in the Quran where Allah (SWT) takes an oath.
- In addition to the above 4 reasons, oaths are taken when the object of the oath is used as evidence
- There are 2 parts of an oath: Object of the oath and subject of the oath
  - Object of the oath is the thing you swear by. The subject is what comes next, it is what you actually wanted to talk about.
  - For example: In Surah Asr the object is time and the subject is that human beings are in loss
- In old times and even now, swearing by Allah (SWT) is not a big deal
- The object of the oath serves as evidence for the subject of the oath. In other words, the object prepares you for the subject of the oath. Allah (SWT) uses a particular object to get you ready for what he’s going to say.
- For instance in Surah Asr, the fact that time is running out is the ultimate evidence that human beings are in loss. Time serves are proof for the subject.
**EXAMPLES OF OATHS**

**SURAH AL-INSHIQAQ (84:16-19)**

No, no! I swear by the orange sky and I swear by the night as it gets super dark and I swear by the moon as it slowly becomes full. For sure, you people are going to ride one stage after the next after the next.

- When the sky is turning orange it means the sun is setting. You know that Maghrib is coming, nightfall is coming. The night gradually becomes bluer and bluer until it becomes black. The night didn’t go from orange to black suddenly. It went from orange to red to purple to blue to dark blue to black. There was a progression.

- When the sky is super black Allah talks about the moon. The moon gradually gets fatter and fatter until it is full. One thing leads to another.

- Just like that you will go from one stage to the next to the next. First you began in the womb of your mother then you had to leave that home. You were a baby in diapers then you got older and became a toddler in pull ups then a child then going to school and high school then college and getting married and getting a job and having kids and watching them grow up then you grow old and die and go into the earth then come out of the earth and stand before Allah (SWT). There is no way out of this cycle. If you ever forget that then just look at the orange sky and it will remind you.

- Another meaning of the ayah: The Prophet (SAW) is making da’wah in Mecca. He is not making much progress but Allah (SWT) is telling him this is part of how progression happens. In the beginning your efforts are thin like the thin moon but over time it will become full like the full moon. Eventually all of victory will come. When the moon is full it deteriorates again. When the night is dark it will become light again. Even when you get to a point of victory that will not last forever.

- Islam does not ask you to be perfect or attain a perfect society. Islam is asking you to make efforts to become better and better.

**SURAH AL-‘AADIYAAT (100:1-6)**

I swear by horses that are going into battle. I swear by them striking the rocks and sparks fly. Then they penetrate the lines of the forces right into the middle. No doubt about it the human being is not loyal to his master.

- The word عَادِيَاتُ means female horses and is considered the lesser plural. Female horses are used for battle because they are lighter, can run faster and are aggressive. Picture this: Less than ten female horses are riding super fast and panting. As they run their hooves hit rocks and sparks fly.

- صُبْحًا means morning time. This is a problem because there is moisture in the air so the rocks have water on them. It is even more amazing that sparks are flying. That is how intensely fast they are running. Also, the best time to raid a caravan is not in the morning, rather, at night time. But they are so confident that
they want the enemy to see them coming even though they are small in number. The horses are running so fast they are bringing up dust. The clouds of dust can be seen from far away even when the horses cannot be seen. It causes chaos because no one can see anything with all the dust. The horses approach all of a sudden and penetrate the enemy right through the middle. The enemy is all around them.

- This scenery is very appealing to the Mushrikoon of Mecca because it’s like watching a movie. Their attention is completely fixed on what will happen next.

- Allah (SWT) stops the movie and says: No doubt the human being is not loyal to his master.

- Most animal’s instinct is survival. But this horse, it sees the enemy’s spear and as fast as it can it runs to its death. The Arab is listening to how loyal the horse is that it is willing to sacrifice itself for the sake of the master. Allah (SWT) is telling the Arab you also have a master but you are not as loyal as the horse.

- Allah (SWT) didn’t always talk about Iman and taqwa. He talked about things that made sense to the Arabs so they can make sense of this deen.

- This is how we spark interest in the deen. Not just for non-Muslims but also for Muslims. We need to know what people are interested in and use it to bring people to the deen.

- Quran is not just about knowledge, it is a way of thinking.

**Quranic Examples**

- A teacher gives an example to make the subject easier to understand for a student. A good teacher will give easy examples when a subject is difficult.

- Conditions for a good example: easy to follow, relatable, leads you to the point (lesson).

- Sometimes people give difficult examples and they end up making the subject harder.

- Sometimes the example is so long and elaborate that they forget why they are giving the example.

- A German orientalist non-Muslim scholar of Islam and critic of Islam, Noeldeke, extensively wrote a criticism about the Quran in which he says that the Quran gives senseless irrational examples. His paper was based on 22:31

**SURAH AL-HAJJ (22:31)**

> وَمَن يُشِّكْ بِاللَّهِ فَكَأَنََّا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيَرُْ أَوْ تَهْوِي بِهِ جُحُنَفَاءَ لِلَّهِ غَيرَْ مُشِّكِينَ بِهِ الرِّيحُ فِ مَكَانٍ سَحِيقٍ ﴿١٣﴾

_People that are solely dedicated to Allah without doing shirk with him and whoever would commit the crime of shirk with Allah then it is as though he fell from the sky. Then birds are chewing on him while falling from the sky. Or finally the wind blows him away to an uncharted location._

- Noeldeke says this example is absurd because nobody falls from the sky. And birds chewing on person while falling from the sky is even more absurd.

- People don’t understand these examples because there is a lack of appreciation for verbal idioms in literature.
Thisayah is about people who do shirk. People who do shirk have no concept of afterlife. For them this is the only life. If this is your only life then what is left of you after you're gone? Your children, your name, your legacy. If you don’t believe in an afterlife human beings have a desire to live on and become immortal. They decide to do something that will force people to remember their name.

Some people hoard their money their entire life then when they are about to die they donate all of it so a statue can be built in their name.

The Mushrik lived on forever by the legend of his fight skills.

Picture this: There are two tribes going into battle. One tribe is on top of the mountain, the other is at the bottom. Those on top have the advantage. However, the ones at the bottom have climbed to the top, defeated those on top and threw their dead bodies over the cliff as an added humiliation. Some people on top were so scared of dying they were thinking should I die at the hands of these people or should I die by jumping off the cliff. When the Arab died a death when he was no good at fighting or because he was a coward then they used to say 'he fell from the sky'. The worst most humiliating thing is to be related to someone who ‘fell from the sky’. It is a humiliating thing to do shirk but the Mushrikoon don’t understand what kind of humiliation this is. Now when it is compared to a person who fell from the sky they will understand. Then when someone falls from the sky their dead body is mangled. Then vultures come and start pecking and eating their body. These warriors are such an embarrassment that nobody came to bury them. Their funeral service was offered by vultures chewing on their corpse. Eventually the vulture leaves some remnants behind. Even their bodies become too disgusting for birds to eat. Then winds come and whatever scum is left is blown off to uncharted locations. The Arab who doesn’t believe in the afterlife thinks at least people will respect me after I’m gone, the worst thing he can imagine is being described.

**SURAH AL-BAQARAH (2:74)**

Then your hearts became hard even after that had happened. Then your hearts became like stone or even harder than stone. Even out of stone there are some stones that rivers explode out of them with water. Even out of stones there are some that just crack open then some water comes out. Even out of stones there are those that fall from the fear of Allah. Allah is not at all unaware of what you are up to.

The ayah is about three kinds of hearts.

Imagine you have two friends. One of them is very quiet, loves to read, philosophical, always thinking to himself, introverted. Another friend is never quiet, never sits in one place, constantly talking, always busy and moving. The three of you go on a road trip together. You are going to attend an Islamic conference. Some speakers like Imam Siraj are very motivational and loud. Others are very knowledge but are very quiet and sober. One friend wants to listen to one speaker and the other wants to attend the other lecture.

There are different kinds of people with different personalities. There are different sahabahs. Abu Bakr was very quiet and philosophical. Omar was riding a horse and fighting. He was like a gangster before Islam. Abu Bakr accepted Islam immediately. Omar accepted 6 years later because he was busy doing stuff. You also have friends that are busy doing stuff.

These ayaat are an indication that there are different kinds of people. Some rocks explode on their own and for some it takes a while before they crack. Water is a symbol of purity and purity is a sign of Iman. Abu
Bakr’s heart had rivers of faith gushing out of it. Omar had potential Iman inside of him the whole time but it didn’t come out easy. Eventually it cracked and you will find water in it. Some people the only way their heart opens up is that they need to be shaken up.

- The first heart is Ihsan, the second heart is Iman and the third heart is Islam. No water is mentioned for the third heart but there is still a semblance of faith. In Surah Hujurat وَلَمَّ يَدْخُلِ الِْيَمَانُ فِ قُلُوبِكُمْ Iman has not entered your hearts yet. You are Muslim but your rock has no water yet but it stills falls from the fear of Allah.

- This parable is given using rocks. Why rocks? This ayah is in Baqarah where in the beginning Allah is talking to Bani Israel. They are familiar with water coming out of rocks when the twelve springs gushed open. Allah chose an example that is easy for them to visualize.
The Royal 'We'

Why Does Allah (SWT) Use 'We' in the Quran to Refer to Himself?

- The pronouns used for Allah (SWT) are ‘I’, ‘We’, ‘You’ and ‘He’. Below are some examples:

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Person</th>
<th>Number</th>
<th>Example in Arabic</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>He</td>
<td>Third person</td>
<td>Singular</td>
<td>قُلْ هُوَ اللَّهُ أَحَدٌ</td>
<td>Say, He is Allah, One</td>
</tr>
<tr>
<td>You</td>
<td>Second person</td>
<td>Singular</td>
<td>أَنْتَ مَوْلَنَا</td>
<td>Our Master</td>
</tr>
<tr>
<td>I</td>
<td>First person</td>
<td>Singular</td>
<td>أَنَا التَّوَّابُ الرَّحِيمُ</td>
<td>I am the one who accepts tawbah</td>
</tr>
<tr>
<td>We</td>
<td>First person</td>
<td>Plural</td>
<td>إِنَّا نَحْنُ نَزْنَّلُنا الْذِّكْرَ</td>
<td>We are the ones who sent down the remembrance</td>
</tr>
</tbody>
</table>

- The use of ‘we’ is not consistent and therefore, it is not literal.
  - The plural is only found in the first person. Therefore, if the plural was literally plural it would be found in the second and third person as well. You would find ‘you all’ and ‘they’ as well.
  - We can take ‘you’ out of the picture because it is only used in dua, when we are speaking to Allah (SWT). When Allah is talking about himself he uses only ‘I’ and ‘We’ and ‘He’.
  - What is the difference between first person and third person? First person is when you speak on your own behalf and third person is when you speak about someone else. In the literal sense, I and we is close and he is far away (someone who is away from you).
Allah sometimes uses the word ‘he’ for himself even though he is the one who is speaking. This is the difference between a speaker and a teacher. The Quran is not an autobiography of God. He is not speaking for his own sake, He is speaking for our sake. He has given us a curriculum.

Practical benefits of using ‘he’ instead of ‘I’:

- Your friend is losing hope and you want to remind them that Allah is forgiving by saying what Allah said himself ‘اللَّهُ غَفُوْرٌ رَحِيْمٌ’. It would be awkward if you said, ‘Don’t worry, I am forgiving and merciful.’ Allah revealed the Quran in a way that makes it easy to remind myself and remind others. This is another meaning of We definitely made the Quran easy for remembrance.

- The word ‘he’ is formal. It can even be distant. Sometimes Allah is talking to someone directly and he is upset with them then he says ‘he’. It is called التَّبْعِيْد distancing himself from them.

- I is used in intense contexts, extreme love or extreme anger. It is not a normal context. Kings speak about themselves using ‘we’, but when the king gets very angry he uses ‘I’ and ‘me’ or if he loves someone a lot he says ‘I love you’.

Extreme repentance: Forgiveness is awesome but even greater than forgiveness is the act of tawbah from Allah (SWT). There are two kinds of tawbah: Tawbah of the human being and tawbah of Allah (SWT). Tawbah of the human being is when the human being turned back to Allah (SWT). Tawbah of Allah (SWT) is when Allah (SWT) turns back to the human being. الوَلَّدُ يَسَّّنَا الْقُرْآنَ لِلذِّكْرِ We definitely made the Quran easy for remembrance.

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- Example of extreme anger: Jesus is the last messenger sent to Israelites. They have a long history of many prophets who were given many miracles, such as Musa (AS), Sueleiman (AS), Dawud (AS). Each was given miracle after miracle. The final prophet is Isa (AS) and he has a few followers called Hawariyyoon. They ask him to make dua to Allah to send a meal from the sky (the last supper). Isa (AS) asks them what is wrong with you? They say if we see the miracle it will confirm our faith and ease our hearts. Allah (SWT) responds by giving it to them but warns them that if any one of them disbelieves after this فَأُولَـٰئِٰكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ For those who do tawbah Allah (SWT) will convert the evil deeds to good deeds. This is different from forgiveness which is erasing bad deeds. Tawbah is far greater than the act of forgiveness. Imagine you are in debt $20,000. But instead of -20,000, now you see +20,000. In this extreme situation of love you will find أَنَا التَّوَّابُ الرَّحِيْمُ I am extremely forgiving accepting of repentance.

- When is ‘we’ used? Whenever Allah (SWT) is describing something that is associated with his kingdom. That’s why you’ll find when ‘water’ is mentioned and things associated with water ‘we’ is used. Also, Allah’s (SWT) throne is on water. Water is pure in both a physical and spiritual sense. It is pure and it is a purifier. In Allah’s (SWT) kingdom there is more than water. There are gifts and life. ‘We’ is also used when Allah gives unusual gifts and grand accomplishments.
Every single time Allah (SWT) uses ‘we’ it is immediately followed by the singular use for Allah (SWT) just so no one is confused that Allah (SWT) is still one and we is just for grandeur.

- For example:

\[
\text{إِنَّا أَعْطَيْنَا الْكَوْثَرَ} \quad 40 \quad \text{فَصَلِّ لِرَبِّكَ وَانْحَرُ}.
\]

*We gave Al-Kawthar then pray to your master and sacrifice.*

He didn’t say ‘pray to us’.

- For example:

\[
\text{إِنَّا أَعْطَيْنَا الْكَوْثَرَ} \quad 40 \quad \text{فَصَلِّ لِرَبِّكَ وَانْحَرُ}
\]

*We gave Al-Kawthar then pray to your master and sacrifice.*

Indeed we sent it down on the night of power.

Then he talks about Laylatul Qadr and immediately the singular رَبّ comes.

- God also uses ‘we’ for himself in the Torah but it is the majestic ‘we’ used for grandeur.

**Quranic Examples (Continued)**

**SURAH HAJJ (22:73)**

\[
\text{ياَ أَيُّهَا النَّاسُ ضُرِّبْ مَثَلٌ فَاصْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَعْمَلُونَ مِنْ دُونِ اللَّهِ لَا يَكَفُّوهُمْ ذُبَابًا وَلَا يَجْتَمِعُوا لَهُ.}
\]

*People! An example is given please listen to it carefully! No doubt about, those who you call other than Allah will not be able to create a single fly even if they all got together for that purpose.*

- There are two kinds of things that people call other than Allah:
  1. False gods, mythical things and
  2. Kings, like Firawn.

\[
\text{وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَّيَسْتَنْقِذُوهُ مِنْهُ}
\]

*And even if the fly was to steal something away from them they would not be able to recover it, or try to retrieve it. They wouldn’t even be able to get a piece of it back.*

- Allah (SWT) is describing the idol and Firawn. If a fly they cannot create, forget creating, if a fly robs them they wouldn’t be able to get their stuff back.
• Why is an example being given of a fly?
  
  • In many religions that have idol worship, they put food as offerings for them. When you leave food open flies show up. The giant false god is not capable of defending itself from the fly taking its food. The foundations of the faith is destroyed before their eyes by a small fly.

• What about Firawn?
  
  • If a fly takes a piece of food from him it's impossible for him to get it back. Allah (SWT) demonstrates the powerlessness of false gods.

  ﴿٣٧﴾

  The seeker and the sought are both inherently weak.

• This is the lesson. The mushrik is weak and his idol is weak. Firawn and his army are weak and the people who worship Firawn are weak. The Quran even hints that Firawn may have been physically weak.

  • The verb ضَعُفَ means weakness is naturally a part of you; it is inherent. For example, if you’re a college student you are seeking a degree. If something happens and you’re not able to finish then you become extremely depressed because you were trying to obtain the degree and you couldn’t get it. Your weakness is shown through depression. If a young man is trying to get married and really likes a girl but she doesn’t like him or her dad said no then he gets into depression. You are weak and whatever you are seeking is weak. For some people their looks are everything. When that is gone they are gone. For others it is money, clothes or anything else.

  • Right after this ayah Allah says:

  ﴿٤٧﴾

  They did not appreciate Allah like he deserved to be appreciated. Allah is certainly mighty, strong.

Allah (SWT) is showing how strong he is. If you learn to seek Allah (SWT) you will become strong because everything other than Allah (SWT) is weak. If you want to be strong seek Allah (SWT).
**SURAH HADID (57:20)**

You had better know that worldly life is nothing more than play and beautification and showing off from each other and having a lot of money and children.

- After a child is born the first and most interesting thing to them is playing. As he gets older he enters the teenage years where he really wants to look good and he is constantly looking at himself in the mirror. Then he enters the next stage in life where he wants to show off to others. He wants to show off which school he goes to. He wants to show off his awesome new job. He frames and hangs all his diplomas. He shows off his new car. Then he enters the next stage where he is just worried about getting enough money and having enough for his kids and saving up. Financial concerns become important.

This is like perfect rain from the sky, the rain is so good that the farmer is so happy at the first sight of green on the farm. Then the crop matures then you watch it turn yellow then it turns into crust.

- The first green on the farm doesn’t make money. It will take a long time but just the thought of him acquiring it makes him happy.
- When the crop turns yellow it means it has gone bad. It went bad because the farmer lost interest in it.
- We get obsessed with something and as soon as we have it we lost interest in it i.e. it turns yellow
- This happens to a marriage also. Initially it is so exciting, you’re obsessed with each other. Then later on you stop caring so much for each other.
- Everything you have will eventually turn yellow.
- *حُطَام* is something you trample on under your feet and you don’t even realize it. An age will come in your life where the things that mean the most to you will mean nothing to you. Old Millionaires and billionaires don’t care about swimming pools because they will drown in it. 4 floor mansion doesn’t mean anything because they can’t climb the stairs anymore.
- You lost interest in everything you buy: clothes, shoes, tv, etc.

And in the end is either intense punishment or forgiveness from Allah and contentment.

- The reason this is mentioned at the end is because everything else is temporary and in the end you get what is permanent. Either you will get punishment which you will never get used to or you will get forgiveness where you will be pleased and content and the happiness will never go away. Allah describes in Jannah that every time you look at your wife she will not make eye contact because she is so shy i.e. every day in Jannah will be like the first day. *وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَعُونَ* in Jannah you get whatever you want.
Dialogue in the Quran

SURAH SHUA’RAA (26:9-50)

• This dialogue is between Musa (AS) and Firawn.

No doubt about it your master, He is the ultimate authority and truly He is always loving and caring.

• Allah’s authority will manifest against Firawn and Allah’s love and care will be on the side of Musa (AS).

When your master made a call to Musa, “Go to the wrongdoing nation.”

• We are beginning the story where Musa (AS) is standing at the top of a mountain speaking to Allah (SWT). Allah (SWT) is not telling Musa (AS) to go to one person, rather an entire nation, his nation.

“The nation of Firawn, don’t they have any taqwa?”

• The problem is that Musa (AS) is a fugitive wanted for murder running away from Firawn and now he needs to go back to them. This is ironic because as he left many years ago he made sure not a single person saw him. Now as he goes back he needs to make sure every single person sees him because he needs to address the entire nation.

He said, “Master, I’m really afraid that they will call me a liar.”
• This is his first fear.

وَيَضِيقُ صَدْرِي وَلَ يَنطَلِقُ لِسَانِ فَأَرْسِلْ إِلَٰ هَارُونَ ﴿٣١﴾

"My chest becomes tight and my tongue stops moving. Then send the mission to Haroon also."

• Musa has a hot temper and when they will call him a liar he will become angry. This is his second fear.

• When he is angry his chest will become tight. In other words, he will get frustrated. When a person gets frustrated they have trouble speaking.

• The other problem is that he has a stutter and when someone has a stutter and they get frustrated they can’t speak. This is his third fear.

• The fourth problem is that he wants Haroon (AS) to come with him in case he won’t be able to do the job.

وَلَهُمْ عَلََّ ذَنبٌ فَأَخَافُ أَن يَقْتُلُونِ ﴿٤١﴾

"They have a crime registered against me therefore I am afraid that they will kill me."

• Remember that he’s wanted for accidental murder.

• The cops are not looking for him to arrest him; they are looking to kill him. This is another reason why he asks to send Haroon (AS). If he gets killed then Haroon (AS) can carry the mission.

• Notice that of all his concerns, his concern of getting killed is last. For any other person this would be the primary concern.

• He already realizes that his life is worth nothing compared to the mission Allah (SWT) has given him.

قَالَ كَلَّ ﻦَأَيَأُبُّ ﻦَأَيَأُبُّ إِنَّهُ ﻢَعَـكُمُ ﻢِسْمَعُونَ ﴿٥١﴾

He (Allah) says, "No problem. Then both of you go with our miraculous signs. No doubt about it We are going to listen carefully alongside all of you."

• كَلَّ means ‘no problem’. Musa (AS) has a list of fears but Allah (SWT) responds to him with just one word. It is as though Allah is telling him not worry about any of his fears.

• By saying, ‘Both of you go with our signs’ Allah (SWT) took care of all of Musa’s (AS) concerns, then He gave him Haroon then He gave him what he didn’t even ask for – miracles.

• Why did Allah (SWT) say ‘We are with all of you?’ One possibility is that it is as though Allah is saying that He’ll send a legion of angels with him. A second possibility is that it is as though Allah is saying that He won’t just listen to Musa (AS) but also Firawn, the magicians, the ministers and everyone.

• ﻢِسْمَعُونَ means to listen carefully and constantly. If Allah has listened into the conversation carefully then we better listen carefully as well.

فَأَيْنَاءُ ﻦَأَيَأُبُّ ﻦَأَيَأُبُّ إِنَّهُ ﻢَعَـكُمُ ﻢِسْمَعُونَ ﴿٦١﴾

"Then both of you go to Firawn then both of you say, 'We are the messenger of the master of all nations.'"
Allah wants them to go first to Firawn. Don’t start with the lay people and work your way up. Go straight to the root of the problem.

Notice they said they are one messenger. This is because Musa (AS) and Haroon (AS) are supposed to be inseparable and they are bringing one message.

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-An 'Ara'sil Muhannata 'Aini 'Ishrafil
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"You better let the sons of Israel come along with us."

The Story now pans to Musa (AS) speaking to Firawn. The Quran skips the journey and gets straight to the point because Allah said كَلَّا, none of that matters.

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قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ
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Firawn responded, "Didn’t I raise you among us as a newborn and didn’t you live with us for many years of your life?"

When you go to meet the king you are supposed to come in with humility and praise him and make him feel good about himself. Musa (AS) is supposed to walk in and apologize to Firawn because this used to be his house and he killed someone and ran away. But he walks in saying, “We are the messenger of the true master of all people.” All the ministers call Firawn the master but these two walk in claiming that their master is the true master, not just of any nation but of all nations, including yours. Not only that but he tells Firawn, “By the way, if you know what is good for you, you better let the children of Israel come along with us.”

Musa came with two points, both of which are insulting to Firawn. Firawn turns back to Musa and says, “Didn’t we raise you here as a baby! You talk to me like that?! And didn’t you live many years of your life here?!”

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فَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنتَ مِنَ الْكَافِرِينَ
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"And you did that thing of yours that you did and you were in denial!"

He didn’t directly say that you killed a man. Musa knows what he did.

Firawn is calling Musa a Kaafir. Here Kaafir means in denial.

Musa (AS) came with two points and Firawn didn’t even address one of them. He completely changed the subject.

First he calls him a baby then he questions his loyalty, telling him he should have more respect for his own house. Then he calls him out on his crime and questions Musa (AS) if he’s denying it.

Musa (AS) didn’t come here to answer Firawn’s questions. He came to talk about two things: that he is a messenger and that Firawn needs to let Bani Israel go. But of the controversies that Firawn brings up, the murder is the most important thing so he only addresses this one.

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قَالَ فَعَلْتَهَا إِذَا وَأَنَا مِنَ الْصَّالِحِينَ
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"He says, “Yes, I did do that at the time and I was lost at the time.”
• Since Firawn didn’t mention the crime neither does Musa (AS).

فَفَرَرْتُ مِنكُمْ لَمَّ خِفْتُكُمْ فَوَهَبَ لِ رَبِّ حُكْمً وَجَعَلَنِي مِنَ الْمُرْسَلِينَ﴾

And as a result of that I ran away from all of you when I used to be afraid of you. Then my master gave me firmness and wisdom and solid decision-making and made me from those who are sent.”

• Initially Musa (AS) was talking to Firawn only but now he’s addressing everyone in the court.

• He thought that after Firawn accuses him of the crime he would get angry and not be able to speak. However, Allah gave took care of him and he’s not afraid anymore.

• Musa (AS) is telling them, yes I did commit murder but as a result of me running away from here Allah made me a messenger. Musa (AS) is bringing everyone back on topic. Recall that this is point number one. This is Allah helping Musa (AS) from his tongue tie.

وَتِلْكَ نِعْمَةٌ تَُنُّهَا عَلََّ أَنْ عَبَّدتَ بَنِي إِسَْائِيلَ﴾

“And thanks for that favor you gave me. Did you provide me that housing so you could justify enslaving all of the Israelites?”

• This is point number two.

• At this point everyone who is working for Firawn is happy that he’s getting owned. No one insults Firawn and survives a conversation with him for this long.

• Now Firawn knows he has to engage Musa’s (AS) subject. So he decides to make fun of it.

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿

Firawn says, “What master of all the worlds? What are you talking about?”

• Notice he doesn’t say, “Who is the master of all nations.”

قَالَ رَبُّ السَّمَوَاتِ وَالَْرْضِ وَمَا بَيْنَهُمَ ﴿

Musa (AS) says, "The master of the skies and the earth and whatever is between them if all of you are looking to be convinced.”

• Again he directs the conversation to include everyone else. This is an insult to the king as well.

• The pharaohs believed in the sun god. The god of the sky is the sun and the children of the sun are the pharaohs who are the gods of the earth.

• Firawn realizes that at this point he has talked about another god besides himself three times. He expects that the people who work under him worship him as god. These people should be offended at this point. But no one feels insulted and no one defends Firawn and some people are now even curious. Firawn is furious at all his people.

قَالَ لِمَنْ حَوْلَهُ أَلَ تَسْتَمِعُونَ ﴿

He says to those around him, “Are you people not listening to what he’s saying?”
• Why aren’t any of you offended? Musa (AS) acts like he doesn’t hear that and keeps talking.

قال ربكم ورب آبائكم الأولين

Musa (AS) says, “He is the master of all of you and the master of your ancestors, the earliest ones.”

• These people believed that their ancestry was sacred. Musa (AS) is saying my master owns all of your ancestry.

• The balance of power is quickly shifting from Firawn to Musa (AS).

قال إن رسولكم الذي أرسل إليكم لمجنون

Firawn says, “No doubt your messenger, the one who has been sent to all of you, is crazy!”

• It looks like the people of the room are so impressed with Musa that they’ve already accepted him as a messenger. This is why Firawn calls Musa (AS) ‘your messenger’.

قال رب المشرق والمغرب وما بينهما هل إن كنتم تغلون

Musa (AS) remains calm and says, “He is also the master of the east and west and whatever is between them if you people can understand.”

• Musa (AS) has gone way too far at this point. The east and the west is where the sun rises and sets. The Egyptians used to believe that is the expanse of the Egyptian empire. Musa (AS) is saying that my master is the true master of the Egyptian land. He’s asking the people instead of worshipping Firawn, worship the true master of this land. In short, he is asking for a military coup. Firawn realizes the conversation is becoming dangerous for his kingdom.

قال لن انخذلت إلئها غيري لأجعللك من المسجونين

He says, “If you take any other god besides me I will make sure you are among the people who are in prison, I swear to it.”

• He didn’t just say I’ll throw you in prison. It is important to mention ‘among others’ because he wants to instill fear in the other people of the room.

قال أولو جئت كثير يشيي مسيبين

Musa says, “Even if I brought you something very clear?”

• Musa (AS) realizes the time to talk is over. If he speaks any more he will get arrested.
• When you have a debate with someone and the opponent instead of responding with an argument he responds with the threat of force he has accepted defeat and admits that he is wrong. Now everyone in the room knows that Firawn has been crushed.

قال فَأَتِيْبَهُ إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٣١﴾

• Firawn sees that Musa didn’t really bring anything with him so what could he possibly show? He sarcastically says, “Sure, why don’t you show me something if you’re telling the truth.”

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٢٣﴾

So he threw his staff then all of a sudden it turned into a massive python.

• Different words for snake:
  - ثُعْبَانٌ describes a python which is large enough to swallow a goat.
  - حَيَّةٌ describes a snake which has its fangs sticking out ready to bite and it runs around quickly.
  - جَان describes a snake that is so terrifying that a person who sees it thinks it’s a jinn.

• So this snake shows up in the middle of the courtroom. It is massive enough to eat a whole goat and its mouth is always open with its fangs sticking out and it is so terrifying that when you look at it you think it might be a jinn and it is running around quickly.

• Typically if there is a small snake in the room everyone will freak out. Imagine a large snake!

• Up until this time Musa (AS) has owned the room with his words and now he owns it with the miracle Allah has given him. He owns peoples ears and his eyes.

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٣٣﴾

And he took his hand out and it turned white for everyone who is watching.

• Now all the attention is on Musa (AS) and none is on Firawn. Firawn is not worried if his workers are impressed. He’s worried if the generals are impressed because they can overthrow him at any time.

قَالّ لِلْمَلَِ حَوْلَهُ إِنَّ هَـٰذَا لَسَاحِرٌ عَلِيمٌ ﴿٤٣﴾

He spoke exclusively to the chiefs around him, “This no doubt is a knowledgeable magician.”

But this is not enough to convince the chiefs. So Firawn says,

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِ فَمَذَا تَأْمُرُونَ ﴿٥٣﴾

"He wants to get you all kicked out of your land by doing his magic. So why don’t you tell me what to do.”

• This is the first time Firawn calls the land ‘your land’. Prior to this he called it ‘my land’.
And now Firawn is consulting other people to tell him what to do?! This is an indication that Firawn has become weak. If the generals don’t feel loyalty towards him now they might revolt against him so he needs to make them feel special. For the first time in their lives the generals are being asked for their opinion.

وَقَالُوا أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِ الْمَدَائِنِ حَاشِِينَ ﴿٦٣﴾

They say, “Let him go and let his brother go. And appoint recruiters in all the cities. If he’s a magician get the best magicians from all the cities.”

The magicians started gathering from all the cities.

This is happening over weeks. In the meantime Musa (AS) is going with his message all over Egypt. Meanwhile Firawn’s workers aren’t keeping quiet. They go home and tell their families. By the next day all of Egypt knew. Firawn is humiliated among all the people and Musa’s (AS) reputation is growing. The fear of Firawn is dying down and people don’t think of him as invincible anymore.

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٨٣﴾

The magicians have gathered for a meeting of a known day (festival day).

وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ﴿٩٣﴾

It was said to the people, “Are you gathering or what?”

People act like they’re cheering for the king but they don’t care about him. Firawn gathered the magicians and make them look like the nations heroes who are crushing the threat of Musa (AS). They looked so good that they started looking better than Firawn.

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِن كَانُوا هُمُ الْغَالِبِينَ ﴿٠٤﴾

The people started saying, “Maybe we’ll end up following the magicians if they win.”

Firawn wanted to make sure that this final battle should happen in public with all of the country and everyone should look like the love their nation and they want Musa (AS) to lose. Firawn sends the military to knock on every ones door and ‘invite’ them to this gathering.

It was said to the people, “Are you gathering or what?”

Firawn is worried about the magicians now. If the people like the magicians more this will create an even bigger problem than he started with.

The magicians also heard that they are becoming popular and that they are the heroes of the nation.

فَلَمَّ جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّ لَنَا لََجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١٤﴾

The magicians are talking to each other and asking each other how much each is getting paid. They think of squeezing a lot of money out Firawn and this would be the opportune moment.

So when the magicians came they said to Firawn, “We’re going to get paid if we win, right?”
• We need some motivation. Things happen and things may not work out. So are going to get paid?

قال نعم وإذًا لِمِن المُقَرَّبين

Firawn says, “yes yes and I will make sure you are among those who are brought close to me.”

• He is offering them cabinet positions and political power. Firawn is smart. Before the magicians develop political aspirations of their own and become part of the opposition party he’s offering them the vice presidency.

قال لهم نعمة ألقوا ما أنتم ملقون

Musa (AS) said to them, “Throw whatever it is you’re going to throw.”

• He didn’t even wait for them to go. He just spoke out.

فألقوا حبالهم وعصيهم وقالوا بعزة فرعون، إنا لنجتر الخالقون

So they threw their ropes and their rods and they said, “By the glory and authority of Firawn, we are going to be the ones that win!”

• They’re trying to make Firawn look good also. Firawn told them to do this because he’s been looking pretty bad. Plus he paid them.

فألقى موسى عصاه فذاء هي تلقف ما يألفكون

Musa threw his staff. Then all of a sudden it swallowed everything they had made up in a split second.

• Before people even got to cheering the show was over. The magicians are so confused at what just happened they drop into sajdah. They had iman inside and they just needed a kind of experience that would bring it out. These people know magic so they can recognize what is above and beyond magic.

فألقى السحرة ساجدين

Then the magicians were thrown into sajdah.

قالوا آمنًا برب العالمين

They said, “We believe in the master of all nations and all people.”

• Firawn thinks they are referring to him.
- In order to clarify they say, "We believe in the master of Musa (AS) and Harun (AS)."
- Firawn gathered the entire nation to come out and watch. He poured millions of dollars into the campaign to force people to pay attention to the magicians and the magicians came out and said, let’s believe in Musa!
- Now the only one left to defend his campaign is himself.

قَالَ آمَنتُمْ لَهُ قَبْلَ أنْ آذَنَ لَكُمْ صَلَّى إِلَى كَبِيرِكُمْ الَّذِي عَلَمَكُمُ السِّحْرَ فَلْتَعْلَمُونَ صَلَّى أَقْطَعْنَ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلَافٍ وَلَُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾

Firawn says, "You believed in him before I gave you permission? He is your big chief! He’s the one who taught you magic! You people will find out soon enough. First I will cut your right arms and left legs or left arms and right legs, cut you off from opposite sides then I will hang you and crucify you all together.

- Firawn knows Musa (AS) didn’t teach them magic. He’s just saying this because the public may not know.
- He threatened the magicians but he’s not worried about them. They’re going to die anyways. He’s worried about leaving an example for the public so that no one else gets any ideas.
- But once the Iman comes out of the magicians it turns them rock solid and confident.

قَالُوا لَ ضَيْرٌ ﴿٥٠﴾

They said, "No problem, we’re going to return to our master anyway."