

Surah Maryam سورة مريم

- Surah number 19.
- Revealed immediately before first migration to Abyssinia (East Africa) which happened in fifth year of Prophethood. 11 people or 14 people went (8 men, 3 women / 11 men 3 women).
 - Faced many difficulties. Prophet (S) said to Khabbab (R) to be patient when he came to him complaining of the torture he faced, and said there were a people before you who يُشَاظَمُونَ , that their skin would be removed with burning iron.
- Amr ibn Al-Aas sent as leader of convoy to Abyssinia to persuade leader to send the Muslims back. They first went to ministers and gave them gifts to get them on their side for when they meet with leader. They went to leader and told them these are criminals who escaped and we were taking care of them. King called the people and they came and said that they are innocent, are following a messenger, and because of that they started persecuting us, and we came to seek refuge in this land from them. King refused to hand them over.
- Amr comes back next day after regrouping and tells king they left religion of forefathers and they degrade and deride other people's beliefs. He tells King that they also talk bad about your religion as well. King asks them what do you have to say about Isa AS? Ja'far, older brother of Ali, designated as leader.
- Muslims had already agreed to talk truth about Isa. So Ja'far recited from Surah Maryam and the King finally told them to stop, with tears flowing from his eyes. And he said everything you read is true about Isa. He then picked up some grass or straw from the ground and he said I swear by Allah Isa is not even this much more than what you have said he is.
- King tells Amr to take your gifts back and to leave from here and that they are not welcome here. He told Muslims to live in this land freely and if there are problems to let King know directly.
- Because this happened in 5th year of Prophethood, the Mufasssireen say this surah must have been revealed in late 4th year of Prophethood.
- One of objectives of Surah Maryam's revelation was that it was being given as a parting gift to the Muslims because they were going to the land of the Christians.

Objective of Surah:

- Great consistency in this surah.
 - Mentions different prophets – talks about tawheed, salah, and being good to parents. Consistently throughout the surah. And the message of the Prophet (S) is consistent with the message of the previous prophets that came.
- Surah can be split into three main sections:
 - Zakaria (AS) and the miraculous birth of his son Yahya (AS). Zakaria was very old, some narrations from the Sahaba over 100 years old. They wanted children, but wife could not bear children, even when young. So now when they are old Allah blessed them with child. Also talks of miraculous birth of Isa (AS). Addressing the Christians primarily.

- Middle of Surah mainly about Ibrahim (AS). Middle part is universal to Christians and Mushrikoon. Although Mushrikoon do not believe in prophets, they do feel affinity and hold in high regard Ibrahim (AS).
- End talks to Mushrikoon of Mekkah.
 - Therefore, the man who this message is being revealed to should be believed in.
- Importance of passing on religion to one's own children.
 - As Muslims, we have concern to pass the deen on to others. Best way to achieve that is through one's own children.
 - Parents of all types want best for their child. Just like we look out for the well-being, social status, and Dunya of our children, we need to invest in the religion of our children. Zakaria when he asks for a child says make someone who is pleasing to you and who inherits from me family of Ya'qub (emphasizing spiritual side of child)
 - Surah talks about Ibrahim, Ismail, Ya'qub, etc... amazing children to their parents.

Layout of Surah

- 1-15 – Zakaria
- Next ~10 ayat absolving Maryam from slander of people on her.
- Next ayat reprimand those who take Isa too far by attributing to him divinity.
- Next few ayat talk about D-Day.
- Next ~10 ayat about Ibrahim (AS)
- Next ayat talk about other Prophets briefly
- Next few ayat encouraging Prophet to patience
- Ayat directed to Mushrikoon of Mekkah.
- Surah concludes with consoling the Prophet (S) and believers. You are suffering now... but you will be enjoying bliss and reward in Akhira.
- Ends with emphasizing message of Quran – best way to warn or motivate people.
- Qurtubi: first ¾ of surah talks about human need of people for children (Zakaria, Ibrahim, Maryam, Ismail, Ishaq, Ya'qub, etc.). Then end of surah rejects notion of Allah SWTA having a son.

Placement of Surah in Quran

- Surah before this surah is Surah Al-Kahf.
 - Surah Kahf talks about four key stories... miraculous occurrences (sleeping in cave for 309 years, Musa and who he met, Dhul-Qarnain, etc.) Then goes into Surah Maryam and talks about miracle of birth of Isa (AS).
 - End of Surah Kahf, in ayah 109, Allah SWTA says ...كلمات . قل لو كان البحر مدادا لكلمات ربي... refers to any word that illustrates the greatness of Allah by mentioning His blessings, praise, etc. البحر the ال is for استغراق to indicate all and any bodies of water. Isa AS is called a كلمة . A sign of Allah.

- Ayah 2 says **عبدك** = gives title of **عبد** to Zakaria. Kahf began with **الحمد لله الذي أنزل على عبدك**. Surah before that is Surah Israa **سبحان الذي أسرى بعبده ليلا**. This surah about Zakaria... all three about miracles (Israa and Miraaj, Quran, birth of Zakaria's son).

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- 29 surahs in Quran start with disjointed letters. **حروف المقطعة**
 - 24 of 29, immediately after, the Quran is mentioned (either **قرآن** or **كتاب**). Surah Maryam is one of the five. There is no mention of the Quran.
 - Quran is not explicitly mentioned, but is implicitly mentioned. Here, **ذكر** the mention is referring to the Quran.
 - In the five surahs where its not mentioned, the end of the surah ends by talking about the Quran.
 - For example, when you call people and say “Omar, come get your assignment” then say “Wasif, come get your assignment” then say “Hammad, come get your assignment”, then say Farhan, Abdullah, Ali, etc... its known what is expected... don't have to repeat it again. Training and Tarbiya to the listener, cant help but think of Quran and Kitab.
- Meaning of these letters is with Allah and He knows best.
- Some Sahaba and scholars took certain inspirations from these letters.
- Ibn Umar says **كاف لعباده**, and each letter stood for name of Allah.
- Narrated that Ali (R) started a Dua with **كهيمص** as if using that as a name of Allah.
- Narrations not reliable enough though to base an opinion off them.
- Best to say that Allah knows the meaning best.
- What is their purpose then?
 - Reflection: powerful reminder, no matter how much you know, there is always something you don't know.
 - Linguistically: these letters are the letters of the language. Quran was revealed at a time that was the peak of eloquence of the language and it was their identity. The Quran was revealed challenging them spiritually and intellectually. The Arabs never heard these letters being used in such a majestic way. If one were to speak, and then annunciate one letter for a while (with the medd), this would catch one's attention. Arabs would not listen to Quran, but these letters would stop them in their tracks and catch their attention.

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

- ذكر means remembrance. Khabr... Mubtada' not mentioned. Why? It doesn't focus the energy on what this is, but rather, what the point of it is... if you remove the subject, you are giving more importance to the predicate. Throughout the surah there is a series of omission of certain things indicating a sense of urgency (ربّ vs. ربي)
- رحمة = mercy
- ربك = your Master. ك speaking to the Prophet (S). Why رب versus word الله. Surah talks about blessing Zakaria with a son, blessing Maryam with a son, continuation of Ismail, Ishaq, and Ya'qub... so رب is mentioned, the one who protects, maintains, nourishes, etc.
- عبده زكريا = upon his slave Zakaria. It didn't mention Zakaria only, but called him His slave. He lived up to task of being slave of Allah. Still made dua to Allah as an old man with the conviction of a 30 year old to have a child. Israa and Kahaf, عبد mentioned refers to PMS.
- Why Prophet (S) mentioned in this ayah (when next ayahs talk about Zakaria). Surah revealed end of 4th year... shortly after Da'wah went public. Reminder to Prophet (S), all the odds were against Zakaria, his wife even when young wasn't capable of bearing children. At the time of revelation of this surah, all the odds are against the Prophet (S). And even though that was the case, continue to make Dua like Zakaria did, and I will help you like I did Zakaria. PMS had human side, he felt pain that people inflicted on him. Also shows you the love that Allah SWTA has for the Prophet (S).

إِذْ نَادَىٰ رَبَّهُ وَنِدَاءٌ خَفِيًّا ﴿٣﴾

- إذ = literally means “remember back when”. Points to something that already occurred.
- Zakaria called out. Comes from نداء. دعاء means to call out to someone and they can hear you and you know they can hear you. نداء on the other hand means when you call out in desperation and there may not be someone there and it doesn't matter to you if there is... you are so desperate you just call out. So Zakaria called out from the depths of his heart out of his desperation.
- نادى is on pattern of فاعل which has meaning of mutual action. Here though, that doesn't apply. And if it doesn't apply, then it adds hyperbole.
- He called to his Master
- نداء = an unbelievable crying out.
- خفياً = something to be light and quiet.

- Huge crying out with desperation but light and quiet... contradiction? No... you don't need to be loud for Allah to hear you. It just comes from the heart.
- Is this evidence to make Dua silently? Qurtubi mentions that Prophet (S) said **إن خير الذكر الخفي وخير** الرزق ما يكفي (كفي). When done quietly, can save a person from showing off.
- Hasan Al-Basri says the dua that had no showing off in it. **دعاء لا رياء فيه**.
- Some scholars mention, he wants to cry out (based on **نادى نداءً**) but his old age, he cannot even cry out loud even though he wants to. He cried so much that he lost his voice.
 - Should not be slightest bit of doubt in our Dua. Even though I am old and my wife even when she was young could not have children, I will stand here and make Dua with conviction. Insistence with Dua, but not out of arrogance or anything, but like a child who cries to his parents for help.

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ
أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾

- رَبِّ = the ي is dropped in moments of desperation.
- إِنِّي = most definitely I
- وَهَنَ = something to become extremely weak. Specifically used talking about body of person. Something that is strong and solid to become worn out over time. Used as metaphor for body.
- الْعَظْمُ = bone... my bones have become weak.
- اشْتَعَلَ = from root شعل which means flame, means when fire flames up.
- رَأْسُ = head. Didn't say hair, but head... so everything, beard, eyebrows, etc.
- شَيْبًا = head flamed up in terms of old age and seniority. White hair much brighter than black/brown hair. When there is fire burning, it consumes what's around it. So he is saying the white in my hair is eating at the black in my hair.
 - Humbling himself to Allah. Stating desperate situation that one is in begging of mercy of Allah.
- And I have never ever been, in exchange of making Dua to you (ب here means in exchange), been left deprived and unfortunate (شقي is opposite of سعيد); meaning every time I've made Dua to you, I have never been left deprived.

- حاتم الطائي = famous in Arab folklore, known for generosity. Someone asked him for favor and said to him, I am the same guy you have been good to me so many times before. So he tells him Welcome, there is nothing better than the one who seeks my favor through my generosity.
- Whenever you make Dua to Allah, pour your heart out to him, ask Him sincerely, and know that He will answer.

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ

لَدُنكَ وَلِيًّا ﴿٥﴾

- Now he states what are the motives and what drove him to make this Du'aa. Maryam (AS) gave Zakaria (AS) a very powerful reminder إن الله يرزق من يشاء بغير حساب
- Most definitely I am afraid that الموالى (plural, singular is مولى) which refers to extended family and relatives. So He is saying he is not very comfortable with his extended family in terms of carrying on the message.
 - Another recitation says خَفَّتِ الْمَوَالِيَ = light, not very strong
- من ورائي = after my death. I am not certain they will stick to the deen.
- امرأتي = my woman, means my wife. Can also say زوجي. Here he refers to his wife as امرأة. In Surah Anbiyaa, when Allah refers to Zakaria He says ووهبنا له يحيى وأصلحنا له زوجه. Referring to wife as امرأة when they are husband and wife but the relationship has something lacking. Allah referred to wives of Nuh and Lut as امرأة. What was lacking in their relationship? Iman. In Surah Tahreem, surah 66, امرأة فرعون. What was lacking in that relationship? Again, Iman, she was a believer and he wasn't. Here the stress in the relationship is present, so she is called امرأة. After given the child, Allah SWTA called her زوجه. Allah told Adam to go and live in Jannah with his زوج. Prophet's wives also referred to as أزواج.
- عاقرا = not able to carry a child, not necessarily barren. Word عقيم means someone who is barren, physically cannot have children. In Surah Shuraa يجعل من يشاء عقيما. Surah Thaariyaat, Allah SWTA says about wife of Ibrahim فصكت وجهها وقالت عجوز عقيم. Why did Zakaria says عاقر and not عقيم?

Shows his hope in the mercy of Allah to have children. He uses the word that leaves the possibility open. كانت = consistently, hasn't happened.

- هب لي = gift me. Quran uses يهب for children, so they are a gift, and not just a gift, but one of the greatest gifts of Allah. For a parent, there is nothing more emotionally fulfilling than having children. Parents who have so much stress, but when they come home and child smiles at you, or you see your child, all your stress is gone. Children are also a huge spiritual investment opportunity based on the hadith of the Prophet (S) that when the son of Adam dies, all his deeds stop except three, one of which is a righteous child who continues to make Dua for the parent.
- من لدنك = especially from you. Means as a very special favor from you. Also, when you are real close with someone and you are like “come on, hook me up, give me a good deal.” This type of language is دال على القرية. So he is close to Allah.
- وليا = someone that you are close to, trust, and can rely upon. Didn't use a different word like ذرية because of what was mentioned before, doesn't trust the extended family. Needs someone he can trust.

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَأَجْعَلُهُ رَبِّ رَضِيًّا



- He will inherit from me and from the آل يعقوب. Inherit what? Three opinions: 1) Prophethood (weak opinion because Prophethood not something inherited, it is chosen by Allah. Son of Nuh (AS) was Kafir). 2) Transfer of knowledge, wisdom, and foresight. Majority of scholars hold this opinion, as well as Sahaba. Do Prophets have inheritors in worldly sense? In Bukhari, Abu Bakr related that the Prophet (S) said, “We are the society of Prophets, we do not pass on inheritance. What we do leave behind (from material possession) is sadaqa.” [Bukhari]. But question is, why did he say inherit from me and inherit from people of Ya'qub? Zakaria is a prophet, why redundancy here? One of themes of Surah Maryam is consistency of message – Tawheed, prayer, charity, being good to parents, serving humanity. So Zakaria mentions that because this is not just my message and my qualities, it's the same for all the prophets. Opinion 3) minority opinion of scholars and Sahaba held view that wealth not being passed on as inheritance was specific to the Prophet (S), but other prophets could pass on inheritance. However, it is not based on solid grounding. So these people are saying, inherit from Zakaria from material sense, and from Ya'qub from spiritual sense.
 - So see reason for wanting child, not just emotional fulfillment. But for someone who can be a leader for the religion and carry the Da'wah on. My motives are spiritual.
- آل = includes family and beyond that including anyone associated with, including friends, close ones, companions, followers, etc. أهل = members of household, immediate family.

- آل يعقوب = Include him inheriting from Ya'qub and all those who came from him.
- رَبِّ = Abbreviated, to show sense of urgency.
- رَضِيَا = to be pleased, satisfied. This is اسم مبالغة, an اسم صفة. Has both active and passive meaning at same time. Make him someone who will please You oh Allah, one that who will please his parents, please those around him, etc. Also someone who you are pleased with, we are pleased with, etc.
 - Sometimes when you have a word that can have multiple possibilities, you are supposed to see how it can apply in all possibilities to appreciate the full meaning of the ayah and the beauty of Quran.
 - Here we learn the importance of motives in Du'aa, not just for self, but for the deen and its preservation.

يَنْزَكِرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا



- Here, Allah SWTA answered the Dua of Zakaria AS instantly. There isn't mention of قال or anything else, from the Dua in the preceding ayah to the answer in this ayah.
- Gave him good news of son named Yahya.
 - Usually, when naming a child, you hope that Allah SWTA helps the child live up to that name or person he was named after. Here, Allah SWTA Himself gave the name to Yahya, a name that was never used before.
- Yahya was a leader, chaste, a prophet, and one of the righteous.
- سَمِيًّا = origins of word mean a mark, brand. It was an expression that this person will be someone of great dignity.
 - لم نجعل له من قبل سميًّا = We have not given the same name to anyone before him... one interpretation is that this could also apply to his birth, that he was born to extremely old parents.
- Side note on Du'aa: if one makes Dua with proper words, a good intention, using the right method, at the proper time with proper belief, then the supplication will be fulfilled and there will be nothing between Allah and the one making the supplication.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ



- How is it possible that I will have a son when my wife has not been able to bear children and I have crossed all limits in being old?

- أَنَّى = shows astonishment of Zakaria (AS). He is very old and his wife has been barren to this point, yet Allah SWTA is still blessing them with the good news of a righteous boy.
- عَتِيًّا = root means to cross all limits. Referring to all limits of being old.
- Important note, Zakaria (AS) is not doubting Allah SWTA in saying this. Its more like, when you get some good news, and you want to keep talking about it, get more details, prolong the conversation... that's the light in which we should understand this ayah.

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا



- كذلك = just like that. That's how things work.
- قال ربك = your Master said. Referring to Muhammad (S). Like saying, "Just like that oh Muhammad (S), so what are you worried about?"
- Very easy on Allah. Why? Allah created us from before when we were nothing, so is it not easier to give a child to old parents than to create from nothing?
- تك – could have been تَكُنْ but the ن was also dropped. Emphasizes that you were nothing, just like the ن that was dropped.

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَاتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾

- He asked for a sign... partly to prolong the conversation he was having out of enjoyment.
- One of the wisdoms of not being able to speak is prologue to Isa's birth. In both cases in Quran – Maryam and Aali Imran – where story of birth of Isa is mentioned, this story is first mentioned. There is no explanation for Zakaria having a child. So not being able to speak, even if you have all the means, you can't speak (سويا – for something to be correct – referring to Zakaria, that there is nothing wrong with him, but not being able to speak is a sign from Allah). Similarly, Allah can also bring something at the end without the means being there at all (birth of Yahya). Nice contrast there and wisdom in the sign given.
- Also, here, Allah SWTA says for three nights he will not be able to speak, but in Aali Imran, it says three days. Why? The tone here in this surah is dark... how the surah began with the crying out of Zakaria (AS) to his Lord, brittle bones, near death, etc. So night was used here. In Aali Imran, the tone of the surah is much lighter, and thus, the word أيام (days) was used.

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا



- He went out to his people from his place of prayer
- محراب = private room dedicated for individual worship. Comes from root حرب = war. It is the place where you fight Shaitan and your نفس.
- أوحى = comes from root which means to inform someone by quick and subtle means.
- Signals to people to make تسبيح of Allah in morning and evening.
 - In Aali Imran, it says evening and morning. Remember, there it mentioned days, not nights, so the evening is the first thing to follow the day, so evening mentioned first. Here, nights mentioned, and morning mentioned first because that is the first thing to follow the night. Consistency in the text, despite years of difference in terms of when the ayahs were revealed. سبحانه وتعالى عما يشركون .
- Also, بكرة وعشيا here in Maryam, common form. In Aali Imran, بالإبكار, proper form. Why? The proper form is grander and stronger than the common form. Common leaves thing more open and general. Aali Imran highlights praise of Yahya, whereas Maryam just one sentence and moving on. So more appropriate for stronger form to be used in Aali Imran.
- Zakaria's concern when asking for child is inheritance of the Deen and its preservation. So even when he is unable to speak, he is still calling people to tasbeeh of Allah. Don't keep thinking about what I *could* do, do something! "If only I had a million dollars, I would build a masjid." Yet you have \$1,000, you don't give any? Prove the sincerity of your intention by giving what you can. One of the laws of Allah is when someone is implementing what they can with what they have and they have intention to do more, Allah makes it possible for them to do more. Zakaria as a teacher is for a perfect student, but is also working with those who he has in front of him.

يٰٓيَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ ۚ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا

- نداء = يا
- Naturally implied that of course wife of Zakaria did give birth to son, and he was healthy and raised well, and now Allah is addressing him. The Quran is not a novel. Doesn't include unnecessary details.
 - Two examples from story of Musa (AS).
 - One: Surah Al-Qasas. A man of Bani Israa'eel fighting with a Coptic. Coptic got up in Musa's grill, so Musa told him get up off and pushes him and he dies. So from that he went to Madyan. Why was it mentioned? It contributes to timeline (but so does next example)... but

there is more than that. Musa, accidentally, committed a crime. Later on he is made a Messenger of Allah and sent back to the same people where is guilty in public opinion. When he is told that, he tells Allah **ولهم عليّ ذنب**. Allah tells him to go. When he walks in to court of Fir'awn, Fir'awn tells him, **وفعلت فعلتك التي فعلت وأنت من الكافرين**. Sarcastically, you did what you did back when you did it.

- Someone did something bad in his life in the past and people know. He will have a bad rep, but later gets a turning point in his life (in case of Musa becoming messenger of Allah). At that point in time, if we continue to judge them, we are acting like Fir'awn. That's what he did. We need to check how we work with Muslims who come back. Look at how the Prophet (S) dealt with people, he didn't use their past against him. Wahshi assassinated Hamza (R). Yet Prophet gave him Da'wah and even sent letters to him to become Muslim. Hind cut nose, ears, tongue out of Humza, as well as gutted her body and pulled out his internal organs and exposed his body. She accepted Islam after Fat'h Mekkah and the Prophet accepted her Islam.
- Two: Surah Taha. He left Madyan and is travelling with his family at night. He said I see a fire, I will go there and bring some fire back or get directions to a nearby village. He goes to fire. Allah SWTA gave him direct lesson in Tawheed. **إنني أنا الله** = attached pronoun weakest, then **أنا** stronger, than **الله** strongest. Allah tells him to go to Fir'awn, gives him signs. Musa asks for help with Harun. Next thing in the story is going to Fir'awn. So what was left out? What happened to his family? Understood he took care of them, but not needed to be mentioned.
- **توراه = كتاب**
- **قوة** = person who is committed to Quran is one who makes its Halal Halal, and abstains from what is made impermissible, he believes in Quran whether he understands the wisdom or not, and he recites it as it should be recited.
- Contrast to those who were given the book Torah, but left it. **...مثل الذين حملوا التوراة ثم لم يحملوها**.
- And we gave Yahya **الحكم** = same root as **حكمة**. Can refer to wisdom, and also ability to differentiate between right and wrong. **الفهم في التوراة وفقه في الدين** is what Ibn Abbas said it means.
- Children called Yahya (AS) to come and play with them when he was a child. He responded by saying **ماللعب خُلقنا**. Mentioned by Abdullah ibn Mubarak.
- **صيبا** = given this wisdom even if when he was a child (under age of 10 / under puberty). **حال**.
- Qatadah said Yahya never disobeyed Allah, small or big, or never had evil attention of committing sin with a woman. Another said his food was leaves (would not indulge in any type of desires). And he used to cry so much that there were scars on his cheeks from amount of tears shed.

- Allah first told him to hold onto the book and then He said he was given حكمة wisdom, knowledge, spiritual maturity (which messengers would get at age 40, he gets at age less than 10). Ibn Abbas said the one who is taught the Quran at young age before puberty can also be given this wisdom. من قرأ من قرأ القرآن قبل أن يحتلم فهو ممن أُوتِي الحكمة صبياً - القرآن قبل أن يحتلم فهو ممن أُوتِي الحكمة صبياً means to read, understand, live by, etc.

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾

- حنان = when camel would moan/cry for affection of owner, would call it حنين الناقة. Narration that a camel came to the Prophet (S) moaning so the Prophet petted it and calmed it down. Then prophet (S) said who owns the camel. Someone said I do. Prophet said ألا تتقي الله؟ You work the camel but don't feed it well and allow it rest? Also, there was a tree stump in masjid of prophet (S) and he would lean against it when giving lectures and answering questions, etc. After some time, the Sahaba built a Mimbar for the Prophet. When it was completed, the Prophet went from the tree stump to the Mimbar and the Sahaba said they heard it moaning and crying. He (S) then went back to the tree stump and put his hand on it. Also, love mother has for child is described as حنان. Best term to describe this in English is when you have a soft spot for someone, can't say no to them.
- حنان is مبالغة. Can mean, he himself (Yahya) was حنان towards people, family, etc. Or it could also mean he was shown affection by parents and Allah SWTA himself... both active and passive meanings are contained.
- لَدُنَّا = special favor from someone. Especially from Allah. Yahya was so affectionate because it was a special gift from Allah given to him and he would act on that affection (next description is زكاة = charitable and pure in heart). Going back to Ayah 5, Zakaria said فهب لي من لدنك وليا. Allah used same term that Zakaria used to ask Allah.
- زكاة = internally purify something (linguistically). نظافة = external purification. So زكاة refers to him being internally pure. Some scholars also say it could mean he was very charitable. Again, if meaning can contain both, then we take both.
- تقيا form of تقوى مبالغة = تقيا. He is very, very, very cautious, conscious, and aware of what he was doing. Allah said كان before this word. Doesn't just mean "he was". Incorporates meaning of استمرار which means he was constantly in this condition.
- First described as حنان, then زكاة, then تقيا. Now let's connect this back to the story. Zakaria (AS) was very old. Imagine trying to raise a child at that age. So Allah SWTA is describing Yahya with

these descriptions so he had these things at such a young age and Allah SWT himself gave him the tarbiya, He took care of his tarbiya. So mercy continues (form ayah 2 – ذكر رحمة ربك عبده زكريا) not just with gift of child but also with his tarbiya.

- حنان = refers to soul of Yahya. زكاة = refers to purity of his heart. تقيا = refers to his actions.

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾

- بر = from بر but exaggerated form of word. Someone who has a very high level of بر. In Quran, بر is used in a higher level than تقوى, includes عمل, شكر, إيمان, etc.
- Linguistically = comes from same root as word for dry land. Naturally speaking, people feel more comfortable on dry land than out in the ocean on a boat. When a person reaches level of piety with Allah, that person finds that same comfort and peace; whereas being distant from Allah is like being out on a boat in the ocean, being violently pushed around and sea sick.
- When Allah talks about being good to parents, He uses بر الوالدين. Consistent throughout the Quran. Allah SWT mentions being good to parents right after worshipping Allah alone. Allah even took covenant from Bani Israel to worship Allah alone and then next thing was being good to parents وإذ أخذنا ميثاق بني إسرائيل لا تعبدوا إلا الله وبالوالدين إحسانا.
- Note to parents: what will teach your child to respect your rights is when you teach your child to respect Allah SWT.
- لم يكن = never ever was
- جبار = root جبر = to apply pressure to something, push something down. From that comes word الجبيرة = a splint used to put pressure on broken bone. Allah is الجبار = Allah applies pressure to us when we need it in order to straighten us out. When in reference to humans, used for when one puts pressure on others, forcing his will on them. Yahya was never the type of person to enforce his will on others, he wasn't bossy or pushy with his parents (remember, his parents are old and they are easier to take advantage of).
- عصيا = disobedient. Result of ingratitude. He wasn't disobedient and therefore he was grateful (to his parents and Allah).
- After describing soul, heart, and actions... lets us know he was very good in family relations. We nowadays have separated spirituality from practicality and we do not have good family relations. What is sad is people who are "spiritual" but have bad relations with family are looked up to as spiritual.

- بُرَّا آبَائِكُمْ، تَدْرُكُمُ أَبْنَائِكُمْ = saying

وَسَلِّمْ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾

- سلام = way of showing honor to someone. Like people of Jannah will be greeted with this. Also of course means peace and safety on Yahya as well. When? On the day he was born because it was a great miracle. Also peace, safety, honor, and dignity on him the day he will die. He died as a Shahid so ayah is also like a prophecy.
- And on the day he will be revived again, he will find same honor, dignity, and benevolence from Allah.

وَأذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

﴿١٦﴾

- Both instances where Maryam (AS) giving birth to Isa in Quran is preceded by story of birth of Yahya. The story of Yahya is like a primer to the birth of Isa, Iman on training wheels. First birth to old parents. Next, birth to a child without a father. To those who slander Maryam
- To Christians, who took birth too far and took birth of Isa to be sign of deity of Isa.
- واذكر = remember, mention.
- في الكتاب = in the Quran... i.e. spread the message, remind people of the story of Maryam that is in the Quran.
- مريم = مفعول به متأخر. Specifically recall the story of Maryam in the Qur'an... don't just mention any story of Maryam. Maryam is a very revered figure in other faith groups as well. So Allah is commanding Prophet (S) to stick to the story of Maryam that is mentioned in the Quran. And Maryam is mentioned frequently in the Quran and Allah limited it to that, so He gave us enough.
- First 13 or 14 ayahs that is about Isa does not mention Isa... focused on Maryam. Same in Aali Imran, the whole passage in the beginning doesn't mention Isa. Lesson: Isa's birth is a miracle and he is a prophet and messenger. But starts by talking about his mother. Without a doubt, what contributed to him being so amazing was the amazingness of his mother. In Aali Imran, before it even talks about Maryam, it talks about the parents of Maryam. ... إذ قالت امرأة عمران... One important theme: parents are primary means of the تربية and education of the child. Studies show alcoholism by parents, high chance of child being alcoholic.
- Name Maryam in original language is a woman dedicated to worship, a عابدة. Part of parenting is giving a good name to a child. A motivational technique so child will try and live up to it. Mother of Maryam put trust in Allah. Parents arrange for education of child. Parents of Maryam chose Zakaria

to be her mentor و كفلها زكريا . Maryam had great parents, and so she knows what it means to be a great mother, and she was that to Isa.

- إذ = remember when
- انتبذت = she secluded herself. From نبذ which means to throw or toss something aside. نبيذ التمر = throw dates into a container and pour hot water on it, a type of drinks the Arabs used to drink.
- من أهلها = separated herself from her family. We know this as إعتكاف . She is a student of Zakaria who is following the Torah which Musa received. إعتكاف just as it is noble in our religion was also noble in theirs. Not just her friends and acquaintances did she separate herself from, but her own family. Doesn't mean neglect of the family, but every now and then, to take out some time to dedicate for Allah. Don't neglect the family!!
- مكانا شرقيا = a place that was facing east. Literal word of شرق means to fill something with light. مشرق = sun rises in the east. Lot of discussion in books of Tafsir about this. Ibn Abbas said I am most definitely very well informed about why the Christians took the Eastern direction as a Qiblah, and he then quoted this ayah. Earlier Christians would worship towards the east for a variety of reasons: 1) book of Mathew says that Jesus' second coming from the East. Islam says from Damascus. 2) Christianity was offshoot of Judaism and they saw the Jews praying to the east and they followed in that tradition. It is still very common in the Jewish practice to pray to temple of Solomon towards the East because most lived west of it. Many Jewish homes call the eastern wall of their house the مِزْرَة and would face in that direction when praying. Nowadays, this is seen among Eastern and Greek orthodox Christian sects who still hold to this.
- مكانا شرقيا = common form. It is the مفعول فيه. Common form is less important form as a subtle note that there is no longer importance in this (has a historical connection, but not important in its implementation).

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ

لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

- اتخذت = she took
- من دونهم = aside from them
- حجابا = a type of barrier. She's not going and chilling, she is at the place of worship and to not be distracted by others coming to worship, she set up a curtain or some type of barrier to have her own place of worship. Purpose not for gender segregation, but rather for privacy of worship. If not, she can get distracted by others who come and talk about worldly things, etc. to help keep her focus. She is removing distractions... very important: when we take out time to connect with Allah, remove your distractions. You have to put barrier between you and your distractions, or else they will be a barrier between you and Allah.

- So we sent to her... when she took out time and left her distractions away, that is when the miracle arrived. Allah's help can come to us with miraculous fashion when we put away other things and focus on Allah.
- روح = our Spirit. روح comes from root which means rest or comfort. Human soul is called روح because it keeps body at rest. One of nicknames of Jibril (AS) is الروح الأمين... نزله الروح الأمين. Primary responsibility of Jibril AS was to bring revelation... which brings comfort to minds and hearts of people, so he is called الروح.
- نا attached to honor and dignify Jibril (AS). Kinda like in English when we say "that's my boy" (not son... we have a good connection and friendship). So honor for Jibril (AS)
- تمثل = literally means to change outward look; transform appearance. So Jibril transformed his appearance. In story of Ibrahim (AS), when angels stopped by on way to destroy people of Lut (AS), they were in the shape of human beings. Also hadith of Jibril. Called أم السنة, its position among hadith is like the position of الفاتحة in the Quran. Because of media and what not, we can imagine transforming, but at end of day, need to have Iman. Story of AB believing in Prophet (S) after Israa and Mi'raaj.
- Why did he transform? لها for her sake. Two meanings: 1) did it for her sake so she wouldn't be frightened. Bukhari, Prophet saw Jibril in his actual form twice. He said, when I saw him, his feet was on the ground, his head was in the sky, he had 600 wings, two were so huge, it would cover the east and west when spread out. So even Prophet (S) was shaken up when he saw him in his physical form. 2) He transformed himself as a test for her. Maryam is a young woman, and a handsome young man approaches her.
- بشرًا = into that of a human being. بشر used to describe human being when describing vulnerability and softness of human being. So human being is vulnerable, he was not threatening. سويًا = well proportioned, good looking, man. Not someone who appears scary even as a man.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾

- أعوذ = I take refuge - not seek... which means I am asking to take refuge with you; with that, there is a possibility to say no. So when you are desperate, you don't leave option for no as an answer; so you demand out of desperation.

- بالرحمان = one who is abundantly merciful. If this person has any ill will towards me, I need the mercy of Allah. Also, it's a test for her, so she invokes the attribute of mercy; I will only be able to resist this temptation by the mercy of Allah. Need to learn the attributes of Allah. Turns directly to Allah first.
- منك = from you, i.e. this man.
- تقينا = aware of Allah. A way of challenging someone, to remind someone of Allah. If you have any shred of decency, you would not do anything evil.
- Chastity of Maryam established here, and her level of Iman.

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾

- إنما = Most definitely this situation is only.
- أنا رسول ربك = I am only a messenger of your Master. Normally we associate رسول with messengers. But Angels in Quran have been termed رسل. For example, in Surah Faatir, جاعل الملائكة رسلا. When used for angels, used with linguistic meaning, which is one who brings a message from a higher authority. So courier might be a better translation so people aren't confused. Jibril doesn't refer to himself as رسول الله, rather رسول ربك = the one who cares for, maintains, sustains, feeds, protects. News about to be given is going to raise a lot of concerns, questions, etc. in mind of Maryam. So don't worry about that or even the tarbiya of the child without a father, his upbringing, etc.
- أهب لك = I gift to you. Why "I"? Kind of like when you go to store and he seller says, I am all out of iPhone 4s. He doesn't own them, but is speaking on behalf of owner. Established part of language and common aspect of speech that it is from Allah and he is giving the news on His behalf.
- غلاما زكيا = غلام came in ayah 7 – young boy. زكيا = refers to internal purity of heart. اسم مبالغة. Why mention this one attribute only? Puts Maryam's mind at ease. He's not going to be a trouble maker, a burden, etc.
- In Aali Imran, it says his name. من المقربين and وجيها.
- One difference between this story and story of Zakaria, in ayah 7, Allah SWTA says He himself gave the news. إنان بشرك. Here in ayah 19 for Maryam, angel delivers the news. Very subtle but fundamental. There is an entire discussion among scholars about whether women were ever given Prophethood. Vast majority scholars say no. One of the evidences they point to is this. Maryam greatest woman ever, but not a prophet.

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسَّ سِنِي بِشَرٍّ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾

- أنى = How is it possible. Doesn't mean she disbelieved. But it is to get more and more detail and carry the conversation forward. I need answers.

- لم يمسنني بشر = no human being has touched me. Doesn't mean literally. Qur'an doesn't use explicit language in regards to this issue. Need to be middle when talking about these issues, not ignore them completely or be crude when discussing it either. So here means I don't have a husband.
- ولم أك بغيا = بغاوة = to transgress limits, crossing the line, socially speaking. طغيان = cross the line spiritually, meaning with your relationship with Allah, by committing shirk/kufr, etc. بغى = referring to fornication here, with strong word used about crossing the line.
- بغيا = Why masculine for talking about a woman? Sarf/Linguistic explanation = one universal word for both man and woman. But doesn't answer deeper question of why? It is inappropriate for both man or woman to commit this sin, but for a woman specifically, for her to do something like this when she is the embodiment of Hayaa'. She has lost her femininity. So people of language don't even make a feminine version because it is as if a woman should not be doing this.
- أك vs. أكن = not been in any capacity, not even the slightest bit, just like the ن doesn't exist, similarly, this type of behavior does not exist in her life.
- So she mentions two things, first that she did not have a husband, and second, didn't do any sin. In Aali Imran, Allah SWTA says إن الله اصطفاك وطهرك واصطفاك على نساء العالمين. She was chosen twice, and she showed her chastity here twice. And اصطفى is one chosen based on purity.

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئًا وَلِنَجْعَلَهُ
 آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

- كذلك = just like that
- هيئ = very easy for Allah, requires no effort on my part, I don't even break a sweat doing that.
- آية = sign that cannot be overlooked, a sign that cannot be missed, that stares you in the face. Also refers to a sign that leads you to something, points to something.
- للناس = sign meant for people, mankind, humanity.
- ورحمة منا = a mercy from us
- مقضيًا = from قضى = decree, someone makes a decision and he has the authority, backing, and power to implement that decision. Judge called a قاضي because he has police force that will make his decision enforced.

- تَنُوع = left general and open. آية left in common form so you get this benefit. Sign for disbelievers, for believers, etc. رحمة = also in common form. Manifest as mercy for different people in different ways. There are people who believe in Allah regardless if a miracle of Allah is there or not because they are so in tune with their Fitrah. Others need a sign. And these signs are a mercy for the people. And even for those who believe, it's a mercy by being a sign showing they were right even in the face of adversity and criticism.
- To remove any type of hesitation the angel is delivering the news that this is happening, it's a done deal, meaning now is time to come to terms with this. Aali Imran, Allah says in ayah 47 كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ.

﴿ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴾

- ف = so then
- حملته = she carried him
- فانتبذت به = she secluded herself with him. ب here is باء سببية separated herself because of him. Why? Decency and modesty of Maryam important factor here. Her parents were very righteous people. Her teacher and mentor is Zakaria (AS), a prophet of Allah. Maryam's full time occupation is serving the Deen, worshipping, taking care of place of worship, studies with Zakaria (AS). She has a strong relationship with Allah to the point that she is eating fruit from Allah that is not even in season. After all of this, she is pregnant without marriage. She is someone who personifies dignity and self respect; so it was also a test for her. As pregnancy progresses, harder to conceal it. She is getting to that point now... because if people see, gossip begins about her and her family and her teacher, and even some at the deen and Allah and the masjid. We should never engage in such kind of talk. The Prophet (S) swore by Allah, points at the Ka'bah and said the dignity and honor of a Muslim is even more honored than you. Also, if we are someone who is looked at as a representative of the Deen based on our activism in the community, etc. know that there are going to be a certain group of people out there who will talk ill about us and spread everything they can about one's personal life. So she secluded herself to protect these things from happening.
- مكانا قصيا = Where did she go? مكان = place. قصيا = description of place. Comes from root which means something to be very far, furthest corner of something, a relative term. In Surah Yasin, وجاء من أقصى المدينة رجل

قصيا = hyperbolic form. Went where there are no people. Feel human side of the story. Normally, when one is pregnant, you get more company from family and friends to take care of you. Yet Maryam (AS) is doing the opposite. In Surah Tahrim, Allah SWT says she is an example for all people – she is a remarkable person.

- Vast majority of scholars say she went to بيت الحم or Bethlehem, which at that time was uninhabited.

In Surah Muminoon ayah 50, وجعلنا بن مريم وأمه آية وآوينهما إلى ربوة ذات قرار ومعين (معين means where water is accessible).

- While this is very difficult, at a time when she needs companionship, she needs to look after and care for herself. One of number one rules for pregnant woman is don't stress her out. High levels of stress can cause complications in pregnancy. When she gets there, the place is elevated, where one is comfortable staying (ذات قرار) and water is available. So Allah SWT made those arrangements to help ease her stay and while stressful, this is much less stressful than the rumors and gossip she would have faced. So in reality, Allah is removing stress she would be facing.

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ

قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ﴿٢٣﴾

- المخاض = root مخض refers to when you have a liquid in a canister and you shake it around. Figuratively refers to movement of child inside womb of mother. Some scholars also say can include contractions.
- فأجاءها = forced her to go. Not جاء but rather أجاء forcing her to go somewhere. So the movements of the child and contractions forced her to go somewhere...
- إلى جذع النخلة = جذع = trunk of tree; نخلة = date palm. Why? To lean against it, getting support from it, trying to catch her breath. In this pain and difficulty, she said...
- ياليتني = looks what's happening to me.
- مت قبل هذا = wish I died before all of this. To understand this, we need to understand ayat before this. Maryam is a strong person. And we know that the most unbearable thing to her is the blemish on her decency and chastity. Beginning duration of pregnancy she was able to hide it, but now when the child is about to come into existence, it really hits her. Can't hide the baby.
- In ayah 27-28, people call her out when she shows up with this child.
- و كنت نسيًا = to forget something. Here used as a noun. Something easy to forget (like forgetting your lunch on way to school). Arab used to say when setting out on journey احفظوا أنسابكم take account of the things you will easily forget.
- منسيًا = completely wiped from the memory banks of people.

- This is another testament to the modesty and chastity of Maryam. She would forgo her existence rather than mess with her modesty and chastity. She enforces this standard on herself. You have to hold yourself to a high standard. We need to create an environment that facilitates that.
- Asking death from Allah is prohibited if done out of discontentment out of decree of Allah. Prophet (S) taught Du'aa that you know... اللهم أحيني ما كانت الحياة خيرا لي وتوفني ما كانت الوفاة خيرا لي.

فَتَادَّهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ

سَرِيًّا ٢٤

- Right away after she says what she said, the mercy of Allah comes. She is at a time when she needs family and friends, but because of her situation, she doesn't have that. When you go to bat for the deen, Allah SWTA takes care of you. He's not going to leave you hanging.
- ف = then, as a consequence
- نادا = calls out to her
- من تحتها = from beneath her. We know she was at an elevated location from ayah 50 of Surah Mu'minoon. Ibn Abbas, Dahhaak, Qutada, others hold opinion that its an angel (Jibril) who is calling to her. One qira'ah reads مَنْ and thus, some scholars hold opinion that it was Isa (AS) speaking to her from her womb. Focus here is what Allah is capable of, thus He is capable of allowing Isa to speak to her. But majority hold it was an angel.
- Came from beneath her... respect privacy.
- أَلَّا = أن لا = أن نفسيرية = explains what he is about to say.
- لا تحزني = don't feel sorry/grieve for yourself. لانا هية.
- سريًا = root means someone who is noble, dignified in character. Minority of Mufasssireen hold opinion that it refers to what is in the womb, i.e. Isa (AS). Majority opinion is that it is a river. سري = a meaning it has is a small river.
- Another take on it is don't worry, when spring/river just erupts right there, and per chance if someone were to pass by, and they see the river flowing and food given to her, they would know there is something incredible about her.

وَهَزِي إِلَيْكَ بِجِدْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رُطَبًا جَنِيًّا

٢٥

- هَزَى = (command) shake something that is big and heavy. You are going to have to put some effort in to shake it, not a small thing.
- إِلَيْكَ = either for your own benefit or shake it towards you.
- جَذْعُ النَخْلَةِ = trunk of date palm. It could be a miracle where she was given super strength to shake the tree and get the fruits. Majority however, hold the opinion that she could not be able to shake the trunk of the date palm. But she was given the command to teach her and all of us that you do have to take the means. Allah is of course capable of giving without the means. But you always have to assume the means, meaning, you have to do your part. That is the sunnah of the Prophet (S). Even if it is to the level of trying to shake a tree, at least it is some type of effort being exerted. She wasn't told to climb the tree, but at least do something. Does it make sense for a pregnant woman who just gave birth to go shake the trunk of a date palm? No. But you do it. So sometimes, there may be something that you don't understand or logically can grasp. But if that is what Allah commanded, you do it.
 - She is being told to shake the tree to get the fruit, to get Rizq. So yes, Allah SWTA takes care of the family and you, but you have to go out and work hard to bring bread to the table. So don't belittle yourself or others for working to bring food home. Some people say Oh man, make Dua for me, Im caught up in the Dunya and working 8-5 five days a week.
- تَسَاقَت = present/future tense. Will fall. Comes from مفاعلة family which can carry connotation that it will happen repeatedly. So fruits were continuing to fall. Almost like a bell service, need something, just go touch the tree and the food will fall.
- رَطْب = fresh dates.
- جَنِيًّا = ripe, ready to be plucked.

فَكُلِي وَأَشْرَبِي وَقَرِّي عَيْنًا فَأَمَّا تَرِينَ مِنْ الْبَشَرِ
أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ

إِنْسِيًّا ﴿٢٦﴾

- كَلِي = eat whenever and whatever you want
- أَشْرَبِي = drink whenever, etc.
- وَقَرِّي عَيْنًا = to find comfort and solace in something. Could have meaning of eat, drink, sit back and relax. Don't be so worried. But when this expression is used in the Qur'an, it is always used in regards to children. هَبْ لَنَا مِنْ أَزْوَاجِنَا ذُرِّيَّتًا نُقَرِّئُهَا عَيْنَ لِي وَوَلَدًا. Children are what can bring so much happiness to you.

- فإِذَا = if you see
- تَرِيْنَ = emphasis with ن, if you see anyone at all, *anyone* (أحدًا) ... she would be getting a ton of questions.
- نذرت = made a commitment
- للرحمان = not saying Allah... her perception regards to Allah is that He is so merciful even in this condition and situation that she is in. We need to do the same to constantly see the mercy of Allah in our lives.
- صوما = majority of scholars of Tafsir hold opinion that word is being used in its linguistic meaning, which means to abstain. Shari'ee meaning is to abstain from food, drink, relations with spouse, etc.
- What is she abstaining from?
- ف = for explanation
- لن أكلم = will not speak
- إنسيَا = any single person. Specified human being because she is still communicating with angel. Very accurate word usage. Why make this fast? She is dealing with very unique position, so it is very difficult to explain it to people. And if you do not know what to say, best to remain quiet. Secondly, the people who will come and challenge you are not going to have the best intentions and are going to try and slander you, so what is the point in arguing with them? Like Imam Shafi'ee said he never beat an ignorant person in debate. And also of course, Allah SWTA arranged a response for her, in the coming ayahs.
- Maryam making this vow of silence. Is this a legitimate form of worship that should be practiced? No. This is a specific command to Maryam (AS). Hadith in Muwatta that the Prophet (S) saw someone standing in the sun. Prophet said what is wrong with this guy? He made an oath that he will not speak to anyone, seek shade from sun, eat or drink and remain standing. So prophet said go tell him to break all those conditions except he can continue his fasting. Another narration Prophet saw a man who tied himself to something standing and he asked him what he is doing and he said I made an oath to Allah I will worship him by doing this. Prophet (S) said untie yourself and sit down. Once a woman made an oath not to speak and Abu Bakr was told and she stopped her saying Islam forbade doing such a thing.
- Difference in narrative between Quran and Bible in regards to Maryam. According to bible, she was committed to marrying Joseph, but during this time she was given news of miraculous conception. She was taken by Joseph as wife after this news, in part to protect her from slander. He is seen as sort of father figure of Jesus on earth. So the type of investment into the narrative in the Quran regarding the chastity of Maryam (AS) is not there in the Bible. So on the one hand, the Christians have taken the reverence of her too far, they also don't in another regard.

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ وَقَالُوا يَمْرَأَتُ لَقَدْ جِئْتِ

شَيْئًا فَرِيًّا ﴿٢٧﴾

- للتّعقيب = ف
- أنت به = came to them (in past tense) تحمله (present tense) , helps you visualize the scene.
 - أنت = to arrive. Different than جاء which also means to come/arrive. Linguistically, with جاء arrival that is a little more demanding and difficult, whereas أتى used for easy arrival. جاء also comes in this ayah, so we can appreciate the difference in tone between the two.
 - This is same woman who ran away apprehensive. Now coming back, very comfortable and confident. Part of it is all the miracles (fruits from tree, river, etc.) tells her Allah has got her back. Angel tells her not to speak, because Allah is going to take care of that. When you are assured by someone of power, you are very confident in what you do. And for mothers, when holding her child, brings a lot of comfort; for Maryam, she is carrying a miracle that she knows better than anyone else because she was the carrier of the miracle.
- لقد = certainly, no doubt
- جئت = heavier word, you brought... like how dare you come with something like this.
- شيئاً = something
- فرياً = root = when skin has been burnt and damaged and then that skin is removed; used for extreme measures (have to remove skin, can't leave it). Figuratively, used to describe something that is extremely disliked. Derivative of the word is افتري like in الله كذبا = made a huge, blatant lie against Allah. In مبالغة form... used in classical Arabic that would specifically used to describe an illegitimate child. So they aren't beating around the bush. وبكفرهم وقولهم على مريم بهتانا عظيما.

يَأْخُذْتَهُنَّ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوْءٍ وَمَا

كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾

-
- Oh Sister of Harun... why referring to her family here? Two reasons: #1) Figurative usage referring to the Prophet Harun (AS). Used in other places in the Qur'an as well. In Surah Ahqaaf, واذكر أخاعاد referring to Hud (AS), but عاد is the forefather of the people from generations ago. Prophet (S) also

used the term brother in figurative term as well when he gave glad tidings to his brothers. Sahaba asked him are we not your brothers? Prophet (S) said “No, you are my companions, my brothers are those who come after me, they believe in me but have never seen me.” Here we are not even from blood of Prophet (S) but still ‘brother’ used. Surah Israa, **إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ** those who spend lavishly without need are the brothers of Shaitans. Also, why Harun? Why not Musa? Musa’s personality was more dominating, more aggressive. Whereas Harun had a more soft personality.

Harun is older brother but still tells him **بَابِنِ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي** #2) Sahih Muslim (other narrations in Tirmidhi, Ahmad): Al-Mughira was sent to people of Najran to give Da’wah. They objected to this ayah **يَا أُخْتَ هَارُونَ** whereas Musa (AS) time was much before the time of Isa (AS), so

how is she referred to sister of Harun? Al-Mughira said **فَلَمْ أَدْرِمَا أَقُولُ** , he did not know what to say (lesson: if you don’t know, say so... he was the student of the Prophet (S)!). He went to Prophet (S) and told him what happened. Prophet (S) said “Don’t they know that they would be named by the Prophets and righteous people before them?” People of Bani Isra’eel, just like us, name their kids after Prophets. So she could have had a brother named Harun, or a cousin named Harun. There are some narrations mentioned by Mufasssiroon, who say there was a pious man, either older brother or cousin of Maryam. Some narrations say he was so righteous that 40,000 people attended his funeral prayer. Both meanings can be applied here. Either way, they are invoking name of a great person, how can you tarnish this name?

- Your father was not a bad man. **سَوْءٌ** common form, not any ounce of evil in him. Normally would expect **مَعْرِفَةٌ** here.
- And your mother was not **بَغِيًّا** (word already discussed earlier). Implicit lesson here that children are reflections of their parents. Here they of course are not complimenting her parents, but rather, accusing her and even hinting maybe your parents weren’t that great after all.
- When someone slanders you in public, and on top of that, brings parents/family into it, one would naturally want to respond. So Maryam one would think would want to tell them off. But this is where you see her patience. She was described as **كَانَتْ مِنَ الْقَانِتِينَ = قَنُوتٌ** = still and quiet, complete and total obedience. And in this obedience, there is a certain calm and comfort. Allah told her that if you are confronted by others, do not say a word. So she obeyed.

فَأَشَارَتْ إِلَيْهِ طَّ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

- She signaled toward the child, without saying a word.
- They respond with a rhetorical question. Do you really expect us to speak to the one who is in the lap of his mother? **مَهْدٌ** = refers to child being carried by mother in the age of nursing. They are a little

offended, thinking Maryam is mocking them. We are asking you a serious question and this is what you tell us??

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾

- The child said, I most definitely am the slave of Allah عبداً. A very powerful and explicit reminder to people that the miraculous birth of Isa is just that, a miracle, and he is a slave of Allah like any other human being.
- ءاتاني الكتاب = given me the book. Book refers here to the إنجيل , the Bible. The Torah was more of a book with lots of أحكام, whereas the Injil was more of reminders, spiritual, etc. In terms of Christian scholarship, the Bible is broken into two parts: Old and New testament. Old testament has three parts: the Torah, the Nivin, and the ? . New Testament: the Gospel (includes four books: Mathew, Mark, Luc, and John) and _____ (including Paul). So when we say the Injil, we are referring to a small part of New testament and even parts of Old Testament. Book of Mathew says Jesus said that the people should follow the law of the Torah. So it was the primary source of law even from the Christian perspective. Paul later changed it. So when Isa says الكتاب, he is referring to the Injil which was a spiritual, motivational message that supplements the Torah in that the rules of the Torah are still binding on his people.
- And Allah made him a Prophet. So this is a reminder to the people who deify him and his mother. Listen to the message I am telling you and see if you find it consistent with what came. And I am a Messenger of Allah, and you have to accept that. If you do not, you deny belief in Allah because Allah can create without a father and you are disbelieving in that. إن مثل عيسى عند الله كمثل آدم خلقه من تراب ثم قال له كن فيكون .
- ءاتاني الكتاب وجعلني نبيا = Said in past tense even though in regards to something that is yet to transpire because it's a done deal, consider it done. For emphasis, a guarantee.

وَجَعَلَنِي مُبَارَكًا مَّا أَيَّنَ مَا كُنْتُ وَأَوْصَنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

﴿٣١﴾

- And he has made me مبارکاً. From بركة = blessing. Root means something that is perpetual in nature, that continues, automatically refilled. So means perpetual blessings that are long lasting. Allah is the source of course. So something that is very profoundly blessed.

- أين ما كنت = wherever I may be. I will be a carrier of the blessings of Allah. Prophets and Messengers sent to be followed. A subtle reminder here that if you want the blessing of Allah, you will follow me, regardless of where I am or what stage of life I am in. Nothing in Sunnah that says Isa (AS) took a long journey, unlike Prophet (S), Musa, Yusuf, Ibrahim, etc. So why “wherever I may be”? This is being used in figurative sense, can mean wherever, whenever, and however. Can be seen as a subtle foretelling that he will come again at a different time.
 - For us, the Prophet (S) is that same means to achieve the blessings of Allah; if we truly want blessings from Allah, we will follow the way of the Prophet (S) in all aspects of life. قل إن كنتم تحبون الله وملائكته يصلون على النبي فإن الله يحبكم الله ويفقر لكم ذنوبكم وسلموا . إن الله وملائكته يصلون على النبي . In ayah . تحبون الله فاتبعوني يحببكم الله ويفقر لكم ذنوبكم . when we are commanded with the same, as are also given an additional command and that is وسلموا . وسلموا which many Mufasssiroon have said means to follow his Sunnah.
- وأوصاني = he has firmly commanded me. وصية literally means a last will that someone makes. Used figuratively when you give someone very strong instructions. Sometimes أوصى is used in Qur’an, and sometimes وصى is used. Here أوصى . In Quran, difference in meaning and some very strong advice is given, if has to do with money in an way, shape, or form, then أوصى is used. Here Salah and Zakah used, so you see أوصى . When relating to divine revelation, Tawheed, etc. uses وصى .
- بالصلاة here for إلتصاق = to latch on to something. That he has firmly commanded to stick to the prayer. May not be same exact prayer of today, but that is not important to us. It does refer to a prescribed, systematic form of worship. What is unique to our Ummah is the five prayer and timings. But other ummahs used to pray also of course. صلاة has difference of opinion among scholars of language in regards to its root and its meaning. One opinion, but a minority opinion, who say Salah is a foreign word that was inherited into Arabic Language, Why so remarkable? Because consistency with the other Prophets and even had the same name Salah.
- والزكاة = firmly stick to Zakah. Can mean two things here: #1) purification (internal, of heart. Can also refers to internal purity of the prayer (إخلاص and خشوع) and #2) charitable – driven by love for Allah (other things like mercy for humanity fine and dandy, but our love for Allah should be the foremost driving factor).
- مادمت حيا = as long as I am alive. Prophet (S) gave us this advice with his last breath as well. Ali (R) said when the Prophet (S) was close to death he put his head near his and heard him saying الصلاة

الصلاة وما ملكت أيمانكم . Sticking to prayer as long as I am alive... that is something we need to reflect on. Obligation of Salah does not leave a person so long as person is able at any level. Even if bed ridden, they pray lying down. Hadith describing condition of Prophet during last days. He was sick for about a week before he passed. He wasn't physically able to walk to prayer, so he would come between two people who would help carry him to the prayer. His feet would be dragging behind him on the ground. Umar ibn Khattab was stabbed in stomach while in prayer that caused his death. When he was in this condition where he was in last moments and there was nothing that could be done, when the athan for the next prayer was called, he tried to get up to pray. They said what are you doing? He said I heard the Prophet (S) say, "There is no Deen for the one who does not pray."

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

- بِرًا = See previous notes on بِرًا . Highest level of piety, showing how important it is to be good to parents. بِر root has meaning of dry land , where you will feel confident. Such is the one who has good relationship with Allah and also with your parents.
- Good to his mother. In Ayah 14, in regards to Yahya, it said وِبَرًّا بِوَالِدَيْهِ which is both parents. Here only mother mentioned because that is all he has.
- And he has not made me جبارا and شقيا
- جبارا = pushy, bossy, as if no one has any right over him. In this Dunya I will have a very dignified person.
- شقيا = opposite of سعيد . Someone who is devoid and deprived of any good. Therefore, Isa is سعيد. This is referring to his eventual outcome in the Hereafter. So in this Dunya, I am very respectful and courteous with the people, and in the Akhirah, I will be someone who is blessed.

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

- والسلام = peace and safety. Can be in two different meanings here. Can mean literally giving greetings, which is representative of showing honor to someone. Like the people of Jannah given glad tidings سلام عليكم . Can also be in supplication format, meaning, may peace and blessings be upon me. In ayah 15, Allah SWTA said والسلام . Here, السلام . When something common, from a balagha perspective, it creates diversity, peace and blessings from all types and from all angles and situations. When proper, it adds the meaning of تخصيص , specializes the meaning, so the ultimate form of peace and safety be upon me. But why the difference where common form used for Yahya and proper for

Isa (AS)? Whenever Allah SWTA, throughout the Qur'an, when peace and blessings are being sent upon people, common form is being used. Here Allah said *وسلام عليه*. In case of Isa, its in proper form, to make it distinct that he is the one speaking for himself. Other cases, Allah is the one sending the peace.

- *عليّ* = upon me
- *يوم وُلدت* = the day I was born... I was dignified and honored on the day I was born. Response and reprimand to those who were slandering he and his mother.
- *ويوم أموت* = I will continue to honorable and noble on the day I will die. A subtle refutation to those who believe he was killed on the cross. Whether Isa will return or not, whether he died or not, was never an issue in mainstream Islam in the past. This a new thing in our Ummah now. The premise and understanding of our Deen is in the Quran and Sunnah. And confusion exists because these people do not take into consideration the Ahadith of the Prophet (S).
- *ويوم أبعث حيا* = and on the day I will be resurrected.
- Narration from Qatada, that “It has been mentioned to us, that Isa (AS), a woman saw him bring life to the dead and heal the blind, and curing lepors. She said *طوبى لالبطن الذي حملك والثدي الذي رضعك* and how blessed is the chest that fed you” So Isa (AS) said to her, *طوبى لمن تلا كتاب الله تعالى وتبع ما فيه* and how blessed is the one who recites the book of Allah, follows the guidance therein, and acts on guidance within the book. Don't get caught up in this and that... follow the guidance.

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ

يَمْتَرُونَ ﴿٣٤﴾

- (missed first few minutes)
- *قول* = its *منصوب على سبيل المدح* = praising. True word, this is it.
- *يمترون* = from *مريّة* = to put doubt in something, to try and make someone doubt in something that he knows to be true. Present/future tense verb, they are doing it right now and will continue to try and do that. This is the one truth, the birth of Isa (AS) as a miracle, that has been twisted and distorted more than anything else. Jews dismiss him as son of an illegitimate relationship. Christians deify him.

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ وَكُنْ

فَيَكُونُ ﴿٣٥﴾

- ما كان لله = It is not befitting of Allah. Occurs in past tense form for emphasis. Absolutely, completely inappropriate for Allah. What is so inappropriate?
- أن تنسيبته = explaining what just preceded...
- That he took a child, that he had a son. Completely unfitting Allah.
- من = one of its effects is that it can add the meaning of “not even in the least bit” (in Arabic التبعيض).
- سبحانه = a statement in and of itself. Root word means to swim. Used in Arabic to express Allah being free and above and beyond any kind of shortcoming or fault. Two words for swimming in Arabic, one for under water and one for with head above water, and this root is for head above water, just like Allah SWTA is above anything else. Others say meaning just spun off and doesn't have relationship with swimming. Some say only thing that keeps us afloat is the tasbeeh of Allah, and if we were to stop, we would begin to drown into the temptations and evils of this world. So statement saying “how absolutely perfect is he”, completely above and beyond what they claim to Him. Rest of sentence is omitted. Rhetorically speaking, when you have just that, it's like writing in English “Amazing!!!!” and that's it.
 - Surah Saaffaat – when Allah talks about them saying Angels are daughters of Allah. Immediately after, He says فسبحان الله عما يصفون .
- إذا قضى أمرا = whenever He decrees something
- وإنما = then all He does is
- يقول له كن فيكون = say Be, and it is. Intellectual argument here... if you are so baffled and enchanted by the miraculous birth of Isa, and are so blown away by the miracles that happened at his hands, then you need to realize this is the power of Allah on display. Allah said for Isa to come into existence without a father, and so it happened. He allowed for him to speak as a baby, so it happened, etc. Just like Allah told Adam to “be” and he was, same for Isa.

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾

- Continuing to relate to us what Isa (AS) is saying. Some say ayah 34 and 35 is Allah speaking, interjecting between the speech of Isa. Others say Isa (AS) spoke those words.
- This ayah is a complete summary of Iman and faith.
- إن الله = most definitely, without doubt, Allah is

- رَبِّي = Isa is saying he is “My Rabb”
- وَرَبِّكُمْ = and “your Rabb”. What does Rabb mean? Has many layers to it. One who creates, maintains, sustains, provides, protects, guides... so creates something and takes that creation to fruition. And if Allah is your Rabb, you would feel overcome with gratitude and thankfulness, so naturally, you would want to worship Him.
- فَاعْبُدُوهُ = so worship Him, and be a slave to Him. So if one is claiming Allah is their Rabb, they would not have a problem fulfilling His commandments. No hesitation with Fajr or fasting, etc. When you feel that sense of you need to show gratitude to Allah, then obedience is a natural consequence. When you are so indebted to someone, you would say tell me whatever you want and I will do it without a problem.
- هَذَا صِرَاطٌ مُسْتَقِيمٌ = This is the straight path. Once you realize how infinitely indebted you are to Allah, and come to the realization that you will live your life to worship Him, that is the Deen in a nutshell.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ



- فَاخْتَلَفَ = ف = So, therefore; اختلف = differed very strongly with one another (in Qur'an, this word carries this meaning)
- الْأَحْزَابُ = plural of حزب = a group of people united by some type of cause and are very serious and strong in their cause.
- مِنْ بَيْنِهِمْ = they have all these disagreements among themselves, they aren't harming anyone but themselves. They have so many factions and deviations and sects within their faith. In previous ayah, Allah said صِرَاطٌ which has no plural, single united path. Once you get off that path, it's a free for all, everyone going different ways.
- فَوَيْلٌ = therefore, how pathetic... (usually translated as “woe be to” but really its for showing pity to someone. How pathetic a state...)
- لِلَّذِينَ كَفَرُوا = those people that have disbelieved
- مِنْ مَّشْهَدٍ = the presence of / witnessing of
- يَوْمٍ عَظِيمٍ = Great Day. How pathetic their condition will be on that day. Can also be an اسم ظرف that describes a place or time. They are not going to be under the shade of Allah, they will be drowning in their sweat facing the hell fire with their faces melting off of them from the heat. Or it could mean

time, meaning the Day of Judgment. Another meaning contained is how pathetic their state will be when they are witnessed against - by their own limbs and skin, by their prophets, etc. In Surah Maa'idah, Ayah 116 and 117, Allah describes the witnessing of Isa (AS) against them. يا عيسى بن مريم . أنت قلت للناس...

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ



- أَسْمِعْ بِهِمْ وَأَبْصِرْ = both verbs are فعل التمجّب . A verb that expresses astonishment and surprise. When we talk about Allah SWTA, here it is mocking the Kuffar. How amazing can they hear now, and how amazing can they see now. Allah SWTA is mocking them. What happened in the Dunya when the message came to you? You couldn't see then? Couldn't hear then? لهم آذان لا يسمعون بها ولم أعين لا . In Surah Sajda, Allah SWTA says ربنا أبصرونا وسمعنا فارجعنا فاعمل صالحا إنا موقنون . يبصرون بها . Too little, too late. Now they are at the Day of Judgment, and Isa (AS) himself will be testifying against them.
- يَوْمَ يَأْتُونَنَا = the day they will come to us. Present/future tense form, “when they will come to us”... so conversation being brought to the present.
- لَكِنِ الظَّالِمُونَ = but the wrong doers... and أن وضع الشيء في غير محله ظلم means to put something in its improper place.
- اليوم = today
- فِي ضَلَالٍ مُّبِينٍ = in clear, open misguidance. فِي is a preposition, means “in” or “inside of”. Used as a visual in the Qur'an, there is imagery built in. When you are inside, you do not know what is going on outside. Similarly, these people are in a bubble, encased, buried themselves into so many lies that they don't know what is going on in reality.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ



- وَأَنْذِرْهُمْ = and warn them. إنذار doesn't mean to scare someone, but rather, to warn someone of an impending danger that is a very real possibility. For example, if someone is walking towards a ditch and not looking, and you warn them, that is what this means. So done out of care for them. So brings

back the tone that even though they have done wrong things, you still warn them out of love for them. Don't preach down to people.

- Warn them of what? **يوم الحسرة** = the Day of severe regret. **حسرة** is such regret that you would want to cease to exist. Prophet (S) said in hadith in Tabarani, narrated by Mu'adh ibn Jabal, that the people of Jannah will also have regret and that is that every second that passed they didn't spend in worship and remembrance of Allah. In Muslim, death will be brought in form of lamb, and will be killed. And then it will be called **يا أهل الجنة خلود فلا موت** and it will be said to people of hell fire **يا أهل النار خلود فلا** **يامالك ليقضي علينا ربك قال** . . . موت. Then the Prophet (S) read this ayah. The Kuffar will wish for death. . . **إذ قضى الأمر** . One hope people have who are suffering is that there will be an end to their suffering one day. Here in the Akhira, there is no end. That has been removed from them.
- **وَيَوْمَ يَعْصُ الطَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا** – they will be so nervous they will be biting their hands.
- Those people who just don't care, is **غفلة**- it is intentional obliviousness
- The Harf of Jarr **في**-shows that they are drowning in their obliviousness, and they get to a point where they forget how to care about spiritual matters
- Ibn Mas'ood was the Quran teacher of Sahaba , there are quotes of the Sahaba that said “All of the generation of our generation (the Sahaba) ended with 2 people, Ibn Mas'ood and Ali (R). Ibn Mas'ood would give talks to the general people once a week, he noticed some people were dosing off during his lecture. He called those people who were dosing off, and those people said it was sakeenah. Ibn Mas'ood said sakeenah is sleeping in the battlefield during Badr, not during a lecture! b/c you are in the lecture to improve the way you are living.
- We need to attend to a lecture to see if the lecturer is saying anything that I don't implement. Do not go to a lecture just b/c the lecturer will say something you don't know
- **لَا يُؤْمِنُونَ**, won't believe now and in future, what is interesting in this ayah, it shows they are drowning in their apathy, and if fall into disbelief it will lead to you to disbelief and stump your spiritual growth.
- 3 manifestations of dhikr:
 - We need to reconnect to dhikr of Allah (SWTA). True dhikr reflection along with the dhikr, so reflect about how flawless Allah (SWTA) is.t
 - The Quran is a shield and cure from ghafalah, read the Quran, memorize the Quran, understand the Quran.
 - Establish Salah for Allah's remembrance , **أقم الصلاة لذكرى** (Surah Taha)

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

- Most Certainly we will inherit the earth and anyone who is on the earth (We will inherit them), what does this mean? Allah (SWTA) Speaks in the plural, it shouldn't cause any doubt or confusion, this is what we call the royal plural or the majestic "we", so when someone from higher position speaks, where he is demonstrating his benevolence, then this tone is to showed the superiority, and this concept exists in many languages. Plural is used to create a tone of respect.
 - When Allah (SWT) used inherit in this ayah, it doesn't mean the legal inheritance that we know, it is more figurative usage. Inheritance is basically answering the question of where everything ends up at the end of the day.
- People are fighting over dominance over the earth but everything will return to Allah (SWTA), that is b/c there is a sense of delusion in this world now, but on day of judgment, there will be no doubts about who is the real owner. Nobody will argue with Allah (SWTA) and say this is mine and not yours. لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ
- When the disbelievers will ask to be returned to the Dunya on Day of Judgment the will be denied. They could have returned to Allah (SWT) in the Dunya
- There are 3 subsections that form the first part of the surah.
- The first part of surah is an address to Ahlul-Kitab (Jews are told , you seen other miracles, then why is this miracle too hard. Christians are told Yahya and Isa were born miraculous but you deified one and not the other; and focus on Allah (SWTA) is what will reconcile this. For Muslims, we learned how to treat our parents, about the Muslim family, the modesty of Maryam (AS) and the qualities of Isa (AS), we get these valuable lessons in the proper belief in Allah (SWT).
- 3rd part of surah is an address to Mushrikoon of Mekkah.
- 2 main themes of this surah, this upcoming part of the Surah serves as a bridge because the surah goes from talking to Ahlul-Kitab to addressing the Mushrikoon, but in the transition from talking to Ahlul-Kitab and Mushrikoon, it talks about Ibrahim (AS) because he serves as that connection because both Ahlul-Kitab and the Mushrikoon respected him.
- Another theme of this surah is the consistency of the divine message and that which Muhammad (S) came with is the same as what the other messengers came with.
- From talking about Zakaria, Yahya, and Isa (AS), and now it talks about Ibrahim (AS) because now it is very personal with the Prophet (S). This passage talks about Ibrahim (As) dealing with a father who disbelieved, and not only did he disbelieve, he actively disbelieved. He was aggressive in his disbelief. This is difficult for anyone but especially a messenger, b/c he gets divine revelation and he is getting attacked by his own father. This is being mentioned as a way of consoling the Prophet (S). This surah came down b/w 3rd to 5th year of message in Mekkah. So the message went public before this surah came out, so the opposition to Islam started. Abu Lahab was the biological brother of Nabi (S). Abu Lahab used to care about Nabi (S) when his (S) parents died and he was concerned about him. But when Nabi (S) started his Da'wah, he said تبت يدي محمد it literally means may your hands be broken. But back then it was basically cursing someone out. He cursed Nabi (S) in public.
- Abu Lahab would throw rocks at the Prophet (S) and would say "Hey this is my crazy nephew" , imagine how it was to deal with that, when it is your own uncle.
- So the mention of Ibrahim 's father going against him is consoling to the Prophet (S). Allah (SWTA) is saying I know what is going on, and I see it. I helped Ibrahim (AS) through this, so keep your cool, stay positive, productive, constructive; despite all these challenges, I took care of him and I will take care of you.

وَإِذْ كُرِّفِي الْكِتَابِ إِبرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾

- **وَإِذْ كُرِّفِي الْكِتَابِ إِبرَاهِيمَ** - mention that story of Ibrahim (AS)'s life. You won't be able to differentiate between that. By saying "فِي الْكِتَابِ" could be emphasizing function of the Quran, i.e., the Quran doesn't tell a story for the sake of a story, but it is to give us meaningful guidance in our life.
 - **إِنَّهُ كَانَ** - shows consistency b/c of "كان" + ism fai'l/mubalagha
 - **فَقَالَ إِنِّي سَقِيمٌ** - surah Al-Anbiyaa
 - So Allah (SWTA) calling Ibrahim (AS) truthful, he always told the truth **صِدِّيقًا**
 - Another meaning is he was sincere in his belief and action, his action and talk were synchronized
 - Can also mean he accepted what he was told by Allah (SWTA) w/o any questions
 - Ibrahim (as) like any messenger is very concerned about his father
- **وَإِذْ كُرِّ** - remember or mention. This is also like when Allah (SWTA) said " **وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ** " in surah Al-Shu'araa.
- All the Muslims were being persecuted, whether they were of lower social status or not
- **نَبِيٌّ** - two roots: **نَبَأٌ** - important and relative news, Muhammad (S) is a Nabi refutes and answers a lot of ideas that even "mainstream" Muslims have, such as the Sunnah of Nabi (S) being outdated and it doesn't apply to us. The word Nabi refutes this false idea. **نَبُوٌّ** - is the 2nd possible root. This refers to an elevated platform. If the word Nabi comes from this word, then it alludes to the elevated status of a prophet despite him being a human being. In the last ayah of surah Al-Kahf **قل إيمان بسم الله**
- **يُوحَى إِلَيَّ** - I am a human being like but I receive revelation which is what makes me different,
- Nabi (saw) and Ibrahim (saw) were referred to as **أُسْوَةٌ حَسَنَةٌ**
- Ayahs 1-34 is one rhyme scheme, then 31-41 has its own rhyme scheme, and then the rhyme scheme resumes from the first pattern. What is the significance? The Quran does not sacrifice substance for the purpose of a rhyming scheme. If an ayah breaks the rhyming scheme of the Quran in order to set the tone, that rhyming is not the main goal of the Quran. What baffled the Arabs, is that it was so eloquent but it did not follow the tradition rhyming schemes.
- The initial rhyme scheme talks about Maryam, Yahya, and Isa (as), it is set the tone of surah which is guidance for all of mankind. Not just Jews and Christians, but in ayah 34, it starts to talk about shirk committed with Isa (As). It is meant to catch the listeners attention by this, b/c those with problems with belief in Isa (As) can pay attention and fix their belief. Then in ayah 40, and it talks about Ibrahim (As) which is universal is goes back to default rhyming scheme. When it talks to a

certain group it goes away from default rhyming scheme. But it must be noted, we should do تَكْلُفُ - going above and beyond, and in stretching interpretation of Quran with regards to rhyming scheme.

- إني ظننت اني ملائِ حسابيه - the end is to show emotion, it is not added for rhyming scheme as some of them said.
- There is discussion about whether آزر was Ibrahim (AS)'s father or not. Majority hold that he was.
- وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَّخِذُ أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ - Ayah 74, Surah Al-An'aam
- A minority opinion held by some Tabieen (whose opinions have a level of credence that can't be ignored) that آزر was Ibrahim (AS)'s uncle. This is also b/c the word أَبٌ can mean uncle in classical Arabic as well and the hadith of Nabi (Saw) where he said his lineage was the best, if this was the case, then if Nabi (Saw) descends from Ibrahim (AS) then he can't have a such an enemy of the truth in his direct lineage. So scholars took this to mean that no enemy of the deen or hardcore Mushrik could be Nabi (S)'s ancestor. But we take the principle in fiqh, that the majority is considered totally.
- This was due to necessity, like Abu Talib taking care of the Prophet (S) when he was young. Also, Ali (R) used to live with the Prophet (S) - there was a 30 year difference between them in age. Abu Talib was too old to properly take care of Ali (R). So this was common place.

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا



- يَا أَبَتِ - is a soft endearing tone to his father, it is equivalent to saying "daddy, I need to talk to you" the "ب" is added to ت b/c it is close to "ه" so it has a slight gentle feminine touch. So this showed admiration of Ibrahim (AS) for his father, and respect and love.
- Why do you worship what you can't hear, see, and not benefit you in any way or shape or form.
- This isn't a rhetorical question, Ibrahim (AS) is honestly asking, and is establishing his role as son, and Azara as a father.
- So Ibrahim (AS) argument went from practical and then evolved in its sophistication. He starts with how it can't hear and see, then he says it can't help you.
- He mentioned it can't hear b/c the mushrik will agree that the idol can't help you but it could hear and relay the message. So he saying the idol isn't listening to you.
- Notice in his argument he is points out the flaw in the idol and not the flaws of his father.
- So Ibrahim (AS) is asking father to explain it to me, b/c I always listen to you.
- Ibrahim (AS) always maintains his composure, he didn't start off soft and then end harshly like how many "religious" youth do with their parents when they talk to them.

يَتَأْتِي إِيَّاسِي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ

يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

- **إِنِّي قَدْ جَاءَنِي** - Certainly, no doubt, something came
- **جَاءَ** - shows something important came, is a powerful strong formed verb, **أَنِي** - is used for less important things.
- So there are 4 emphasers in this ayah, he isn't not yelling or preaching to his father, he is crying for his father, it shows Ibrahim's pain, he is saying it breaks his heart.
- **مِنَ الْعِلْمِ** - is **تَبْعِيَّةٌ** - shows that a some or a little bit of knowledge came to him. It shows Ibrahim (AS) humbleness.
- This incident reminds of how Abu Talib died when Nabi (S) tried to convince him to accept Islam but he didn't.
- Abu Jahl like an idiot started screaming at this moment, and saying "Don't leave your religion"
- and Abu Talib couldn't hear what Nabi (S) was trying to tell him,
- finally Nabi (S) put his mouth, on the ear of Abu Talib and said to say it in my ear, and these people (the Quraish) don't have to hear it, and Nabi (S) said I can be your witness on DOJ, but then Abu Talib said "I love you, but I can't do what you are asking"
- **مَا لَمْ يَأْتِكَ**, it shows that Ibrahim (As) is saying "dad, I understand, what I am saying is strange, and it something that hasn't come to you, but please give this consideration."
- **- فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا** - he is saying please follow me (he (AS) can now say this b/c he earned to right, and built the relationship so he can say this", I am only doing this so I can show you the straight path.
- **سَوِيًّا** - well put together, and well-proportioned and has the element of being attractive as well
- So he is saying if only listen you, you will like what you hear

يَتَأْتِي لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ

عَصِيًّا ﴿٤٤﴾

- He saying dad, don't please worship Shaitan. Azara didn't worship Shaitan, but Ibrahim (As) is using deep thought, and Azara understands there are evil forces, so Ibrahim (As) is equating these idols to these dark forces, so Ibrahim (As) is trying to appeal to the decency of the father. The conversation is becoming more direct, this is natural and convo demands it. But Ibrahim (As) got to this tone after taking proper means first, Many of us don't that. He still maintain his exposure, and Ibrahim (As) focuses on criticizing the idols, Shaitan and he does not criticize his father.
- **عَصِيًّا** - constantly disobedience.
- He is saying you don't want to be associated with Shaitan. Then he mention Al-Rahman, when mentioned how bad Shaitan is, then Ibrahim (AS) says don't you want to be the one who is abundantly merciful.

- ياأبت-is reflection the desperation of Ibrahim and expression of Ibrahim's fears for his father

يَتَأَبَّتْ إِيَّيَّيْ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا



- Dad I fear for you that you will be touched by some sort of punishment
- أَن يَمَسَّكَ that you will be touched
- Ibrahim (as) is not trying to establish the “hujjah” and leave. Like how we do. Ibrahim (as) is talking to his dad.
- ANJ's teacher said whenever you preach and teach to someone, always do it with love in your heard, and with care and consideration for them. Don't do it out of animosity for them. When you do Da'wah to people with khair on your heart, that khair spreads. When you do Da'wah to people with bad intentions, more bad spreads from that!!!
- this passage is an example of that.
- Ibrahim (As) goes on you say you will become a close associate of Shaitan and I don't want that for you.
- But as same time look at response of Azara to Ibrahim (As). This is what made it a trial for Ibrahim (As), we often overlook that this might have been the greatest trial in Ibrahim (As)s life. b/c we don't know the details of the entire convo.

قَالَ أَرَأَيْتَ إِنْ عَايَلَيْتَ يَتَابِرَهِيمَ لِيْنِ لَّمْ تَنْتَهَ لِأَرْجُمَنَّكَ وَأَهْجُرْنِي



- في رغب=to want and hope for something
- عن رغب=averse to something
- So Azara is saying are you averse to my idols. Notice how Azara didn't say
- ياأبني like how Luqman (as) told his son, or Ibrahim (As) would talk to Ismail (as) in the Quran
- Azara issues an ultimatum, if you don't stop this, لِأَرْجُمَنَّكَ - I will certainly stone you, (I will kill you with bare hands, and uses 2 tools of emphasis)
- وَأَهْجُرْنِي مَلِيًّا
- مليا - a long period of time
- So Azara is saying leave me for a long period of time, basically he saying you are dead to me,
- Imagine how Ibrahim (As) felt after his heart felt plea and then for his father to say I will kill you and your dead to me, so get away from me now. Imagine how crushing this must have been, how would someone retaliate in that situation. Most of us would say “oh yeah you are dead to me”.

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾

- Look at how he said, so it could mean figuratively, that “ok we couldn’t work it out, I will go away” or it could mean literally how we use it “I have no ill will, I only want good for you”
- Ibrahim (as) said I will continue to ask forgiveness for you, but Allah (SWTA) Always took care of me, and he will always take care of me, just like he takes care of me, he will always take care of you, why don’t you think about that, and rejecting me is rejecting Allah (SWTA).
- According to Sheikh Abdul Nasir, there is proof you can say salaam to a gathering where non Muslims included b/co of hadith where Munafiqoon and Mushrikoon were present and Nabi (S) still said salaam
- The hadith about saying salaam is specific to those very aggressive Kuffar who want to harm you and the religion.
- Ibn Mas’ood was traveling and a Christian named Dahqaan, and said salaam to him, Ibn Alqamah asked Ibn Mas’ood that isn’t it disliked to start salaams to non-Muslims. Ibn Mas’ood said “Yes, but it the right of being a travel companion, allows us” so this shows this issue is circumstantial, this whole convo revolves around saying Islamic greeting to a non-Muslim. A majority of scholars say it is permissible to initiate with a salaam, the minority with the salaam, this convo is about saying the Islamic salaam, but doesn’t talk about the regular greeting in our culture.
- A majority of scholars allow to us initiate salaam, so what about if a non-Muslim says it, can we reply? Yes.
- وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ عَلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا - it shows us to take salaam at face value don’t treat them otherwise
- In surah Al-Shura, Ibrahim (As) asks for forgiveness on behalf of his father. But in surah taubah, “تَبَرَّأْتُ مِنْهُ” means he (as) stopped seeking forgiveness for his father when Allah (SWTA) told him not . He spiritually distances himself from his father.
- قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا
- حَفِيًّا -has always taken care of me.
- Just like Allah has taken care of me, I Will take care of you.

وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَا أَكُونَ بِدُعَاءِ

رَبِّي شَقِيًّا ﴿٤٨﴾

- Will withdraw from you all ,and whatever you make Dua to. I will continue to make Dua to my rabb.
- عَسَى I am very hopeful that I will not be deprived. But Allah (SWTA) will take care of me.
- Why does Ibrahim (as) say he is hopeful, Ibrahim (Saw) says dont feel bad for me, Allah (Swt) will take care of me. عَسَى is show to show humbleness to Allah (SWTA), Ibrahim (AS) isn’t saying I Am entitled to Allah (SWTA) taking care of me.
- This is how hopeful I am with my relationship with Allah. He didn’t say you people are ruined. Instead he focused on his relationship with Allah (SWTA) to make them reflect on their poor relationship with Allah (SWTA).

فَلَمَّا اَعْتَزَلَهُمْ وَمَا يَعْْبُدُونَ مِنْ دُونِ اللّٰهِ وَهَبْنَا لَهُۥٓ اِسْحٰقَ
وَيَعْقُوْبَ ۗ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

- He separated from them.
- وَهَبْنَا - meaning giving a gift, this word is used many times for when Allah (SWTA) is giving a child to someone.
- The Quran mentions people so we reflect and make sure we are like those people if they were good and make sure we aren't like those who are bad.
- Ex: if you are a father, don't be like Azara. He threw out his son, and disowned him
- But be like Ibrahim (AS) and Ismail (AS). When Ibrahim (AS) was outcast by his people, he was given a new family, a son, and grandchild, and his son and grandchildren messengers. And even the great grandson was a messenger.
- Only mentions Ishaq and his grandson Ya'qub. Doesn't mention Ismail (Ibrahim's other son). That is because he will be mentioned individually later. Also, surah transitioning from addressing People of Book to the Mushrikoon.

وَوَهَبْنَا لَهُمْ مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

- " لِسَانَ صِدْقٍ عَلِيًّا " expression that means they were people of a great reputation in the Dunya. They had a dignified reputation amongst the people.3
- -look at the dignity and honor that people gave to Ibrahim (As).
- وَوَهَبْنَا لَهُمْ مِّن رَّحْمَتِنَا - why is من رحمتنا used? Ibrahim (as) received so many miracles and mercy, fire was made cool, Ismail (As) was saved, and leaving his family and desert ended up making Mekkah, but all this mercy, isn't even a drop in the mercy of Allah (SWTA).
- The heaviest thing is our character
- There is a narration: make your conduct good even with Kuffar
- Why wasn't Ismail (AS) not mentioned on this passage? Because Ismail (AS) will be mentioned exclusively in particular. These passages were also talking to Ahlul-Kitaab and then mentions Ibrahim (AS), then speaks to the Mushrikoon or those who don't accept any religion at all.

وَاذْكُرْ فِي الْكِتَابِ مَوْسَىٰٓ اِنَّهُۥ كَانَ مُخْلِصًا وَّكَانَ رَسُوْلًا نَّبِيًّا ﴿٥١﴾

- اذکر = remember, let this strengthen your resolve, inspire you in the fulfillment of your responsibility. Also, remind other, mention.
- في الكتاب موسى = the story of Musa that is in the Quran

- Most definitely he was selected, purified, devoted (مخلصا). All Prophets are selected, so why mention him specifically? Two reasons: 1) Taking the meaning ‘selected’ - Musa (AS) was granted a specific honor – و كلم الله موسى تكليما – Surah Al-Nisaa. When it says تكليما, it is saying Allah SWTa literally spoke directly to Musa AS. In Surah Shura, Allah says وما كان لبشر أن يكلمه الله إلا وحيا أو من وراء حجاب أو يرسل رسولا فيوحي بإذنه ما يشاء. So Musa was made an exception even to the typical format Prophets receive revelation. #2) Taking the meaning ‘purified’ – Allah SWTa divinely protected Musa (AS) from the plan of killing the babies of Bani Israa’eel by inspiring the mother of Musa. وأوحينا إلى أم موسى أن أرضعيه فإذا خفت عليه فألقيه في اليم ولا تخافي ولا تحزني إنا رادوه إليك وجاعلوه من المرسلين. Even after Musa killed the person and Firawn wanted to kill Musa for that, Allah sent the man to warn Musa to leave the city. There he goes to Madyan and meets Shuaib (AS) and is being mentored by a Prophet, gets married to the daughter of a Messenger who is religious على استحياء and she is intelligent by recommending to her father to hire him. One of constant themes of story of Musa (AS) is that his back was always against the wall (goes back to Fir’awn and has crime over his head, showdown with the greatest magicians of the time, when he finally escapes and the Red sea is in front of them with army of Fir’awn behind them, when he is with people and everyone is thirsty, tap a rock with your staff and water comes, etc)
- وكان رسولا نبيا = already spoke about word نبي. رسول means classically to send a message from a higher authority. Used for messengers of Allah because they are sent with messages from the Ultimate Authority, Allah SWTa.
- Difference between نبي and رسول has many different opinions. Basic opinion is that نبي is a Prophet while رسول is one who is sent with a message. But that is a very elementary view of this. More developed opinion is a نبي is a Prophet is sent to guide the people, etc, whereas the رسول is one who was given a new code of Law. Some scholars differ with this also. Some say distinction is نبي is someone given divine inspiration by Allah, whereas رسول is someone who had a very specific mission and cause. The aforementioned is a technical difference in how words are used.
- From literary perspective, when Muhammad (S) is mentioned in Quran, sometimes he is called نبي and sometimes رسول. When in context of him dealing with people, term نبي is used (ex: يا أيها النبي لم يا أيها النبي قل لأزواجك وبناتك ونساء المؤمنين..... , تحرم ما أحل الله لك – Ahzab, even in this context in same

Surah, wives referred to *يأساء النبي* . When context is relating to message he is receiving from Allah, *قل يا أيها الناس إني رسول الله إليكم جميعا* , *يا أيها الرسول بلغ ما أنزل إليك من ربك* (ex: رسول used).

- So here in this surah, it says *كان رسولا نبيا* . When referring to Ibrahim, it said *صديقا نبيا* . One of the greater challenges of Musa was dealing with people, both Fir'awn and his own people, so رسول used.

﴿٥٢﴾ وَتَدَيَّنَتْهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا

- *ونادينا* = we (Allah) called out to him. *نداء* word is often used to call out to someone you cannot see, emphasizing that Musa cannot see Allah. Just like he asked Allah to see Him, *ربّ أرنى أنظر إليك* .
- *من جانب الطور الأيمن* – the right side of the Mountain of Tur. What does that mean ‘right side’? Could mean literally it was the right side of the mountain. Majority hold the metaphorical meaning, which is that the right hand is representative of being something good (for ex: *أصحاب اليمين*). Prophet (S) said Allah loves the right side of the prayer lines (which means the lines of prayers that are good, i.e. make it straight, etc.)
- *قربناه* – We brought him very close, pulled him very close. Exaggerated form of the verb. Has *مبالغة* built in, drew him very very close. Why did we do that?
- *نجيا* – has same root as *مناجة* = very intimately, secretly confide in someone. So a *نجي* is a private confidant, someone who you talk to closely and privately.

﴿٥٣﴾ وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا

- *وهبنا له* = gifted him something. Primarily used when giving a news of a child, but not always. Main point is the greatness of the gift, child being foremost among them.
- *من رحمتنا* = from our mercy (see next bullet point first)... such a great mercy and blessing from Allah that he was made a Prophet.
 - *من* = all these blessings, as huge as they are, do not even amount to a drop in the ocean of the mercy of Allah SWTA.
- *أخاه هارون نبيا* = Gifted his brother Prophethood out of His mercy. In Surah Taha, mentions Musa’s request that Harun be sent as a prophet with him, and when he did so, he explained why (strengthen my lower back through him, and share him in my task and affair (make him a prophet), then he

justifies why... so that we can glorify you excessively, and remember you abundantly, certainly you are watchful over us (so if you see us not living up to the task, You can do as you wish). And because of magnitude of what Musa is asking for, Allah SWTA said ‘you have been given your request Musa, and I have blessed you with favors at other times as well – we inspired your mother what we inspired her, that she should put the child in this basket and put that in the river, and the river will bring it ashore and my enemy and the child's enemy will take you, and put love for you from me in people, and you might be brought up before our eyes. And when your sister followed you and told them who can take care of you, so you were sent back to your mother. Also, you killed someone and we saved you from any type of difficulty or diversity, and then you lived with people of Madyan, and then returned back with great position of dignity and honor... finally says **واصطنعتك لنفسى** – I have chosen you for Myself. Go with your brother and do not be neglectful of my remembrance. So go to Fir’awn because he has lost his head) ← this whole story tone is very interesting. I will give you this huge favor of having Harun as a Prophet, but I already gave you *all* these things. Lesson is Prophethood is such a great blessing. Prophet (S) said in a hadith that, “The Dua of my Ummah is answered like the supplication of the Prophets of Bani Israa’eel.” If Musa (AS) is being reminded that this specific blessing of Prophethood is huge, you are asking for a great thing. Then it is upon us to realize that Dua is a huge thing, what a blessing we have been given.

- **نبيا** = also a refutation for those who slandered Harun. He was a prophet so not appropriate to say such things about him.

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا



- One of benefits of mentioning the different prophets in this section of the surah is showing the consistency in all of the messages that they came with.
- Ayah 49 mentions Allah blessed Ibrahim with Ishaq and Ya’qub. Ismail was not mentioned there. Rather he is mentioned specifically here. Other places in the Quran Ismail is mentioned only with Ibrahim and Ishaq is not (Baqarah for example).
- **اذكر في الكتاب** = already preceded
- **الوعد** = إضافة = used here to show that he always lived up to his promise. **الوعد** makes promise specific, referring to a great promise that is mentioned in another surah: **إني أرى في المنام أني أذبحك فانظر ماذا ترى قال يا أبت افعل ما تؤمر ستجدوني إن شاء الله من الصابرين** . And he backed that up with action **فلما أسلما وتلاه للنجيبين** .
- **رسولا** = he set foundation for an entire people, the Arabs. He was part of what established the entire region of people in the Mekkah area. Established a code of law among the people.

- نبيًا = he was a prophet as well.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾

- If you wanted to summarize the leadership of Ismail (AS), one of the things that you can say is that he lead by example.
- كان يأمر = consistently command his family (كان before verb gives meaning of 'he consistently')
- بالصلاة = with prayer
- الزكاة = could mean internal purification, or could mean charity.
- At end of Surah Taha, mentions same aspect in the life of the Prophet (S): وأمر أهلك بالصلاة واصطبر

عليها (صبر exaggerated form of صبر). That is true leadership, they are commanding others to something, and they themselves are doing it as well; and not just doing it but doing it better than others.

- Tip for parenting: lead by example. Need to be concerned about the spiritual well-being of our children. And Deen helps the Dunya, Salah teaches punctuality, responsibility, discipline; Zakah teaches social awareness, sacrifice, etc. Ismail was a prophet yet he himself is commanding his family, encouraging his family, teaching his family how to pray. The prophet (S) was sent to the whole world, yet he was spending time with his family teaching them. Look at nowadays, the child of the sheikh or teacher, oftentimes they are the opposite of what you would expect. What a contradiction, that one is out teaching the world yet not his own family. There are rare situations like Nuh (AS), but those are few and far in between. Why do we emphasize certain part of the Seerah but not others? The Prophet (S) used to spend time with his family daily after Asr.
- وكان عند ربّه مرضيًّا = he was, in the sight of his Lord, someone who pleased Allah. This is mentioned in the same ayah as the point that just preceded. Important, raising a good family is sometimes the greatest contribution we can make.

وَأَذْكَرٌ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

﴿٥٦﴾

- واذكر في الكتاب = preceded.
- إدريس = the Prophet Idris (AS). Some Mufasssiroon say he was the first prophet after Adam (AS). Some say he may have been the grandson of Adam. Some say he is among the forefather of Nuh (AS). Certain narrations say he lived 1,000 years before Nuh (AS). Some narrations say he was the

first person to make observations of astrology, first to stitch clothing with cloth, and first one to start basic mathematics. Narrations mentioning this are not fully grounded however. Mentioned in Hadith that Idris was met by the Prophet (S) in the fourth heaven in Mi'raaj. Quran mentions **وإسماعيل و**

إدريس وذوالكفل كل من الصابرين, they were consistently patient. So patience is a specific trait we know about him. Also, he was mentioned in that surah with Ismail, and also here in Maryam same thing. Ismail (AS) we know was also very patient (ex: **ستجدني إن شاء الله من الصابرين**).

- **إنه كان صديقاً نبياً** = Ayah 41 described Ibrahim (AS) with same qualities. **صديق** because he always lived up to the task that Allah bestowed on him. So he shared quality of patience with Ismail, and the quality of being **صديق** with Ibrahim; so we know that he was someone who was tested by Allah, and he always showed patience at those tests like Ismail did, and lived up to them like Ibrahim (AS) did.
- **نبيا** = he was a prophet of Allah.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

- We raised him to a very lofty/exalted position. Literally or figuratively? Difference of opinion. There are some narrations that make mention that Idris was physically lifted up to the heavens. Ibn Kathir, after citing these narrations, mentions that these narrations are from **كعب الأحبار** who is not very reliable because he took from **إسرائيليات** about which the Prophet (S) said **لا نصدقهم ولا نكذبهم**. Ibn Kathir even said that he finds some of his narrations repulsive. Therefore, most scholars hold the figurative meaning, that he was raised in rank because of his righteousness.
- What is the significance of his mention here? We do not know too much about him. One thing we can draw is that one of the things this passage is highlighting is the consistency of the message between the prophets. So thus far, presented Zakaria, Yahya, Isa, even Maryam as a righteous person (addressing Christians), mention of Harun and Musa, Ishaq, and Ya'qub, which brings entire People of Book; mention of Ibrahim which addresses the Mushrikoon of Mekkah; and then mentions Idris. So its like saying, even the Prophets that you don't even know about, all their messages were the same. Hadith in Musnad of Imam Ahmad that Prophet was asked how many prophets were sent, and he said > 100,000 and when asked how many of them messengers, he said > 300. And this flows right into the next ayah...

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا
 مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى
 عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

- Those, they are the people who أنعم الله عليهم Allah has showered his blessings upon them, from the Prophets (mentioned previous to this ayah a few case examples, but applies to all the Prophets). من specified it to the Prophets. من again specifies it to the children of Adam (referring to Idris specifically), and from those who We carried with Nuh (AS), and from the children of Ibrahim (Ishaq, Ismail, and even Ya'qub), and from the progeny of Israa'eel (a name of Ya'qub) (which includes Musa, Harun, and Isa)... so all the prophets just mentioned tied together in this ayah.
- And from those who We had guided هدينا and who We selected اجتبيينا. Guidance is why prophets were sent. ولكل قوم هاد for every people was a carrier of guidance. And اجتباء is to select something from a bigger pool of that thing. Just like Allah says in Surah Hajj هو اجتباكم He chose you. So Allah guided the Prophets and selected them above others. We should therefore be blessed to be a follower of the Prophets... positive reinforcement. Granted, we may not be the best followers, but we know Allah, the prophets, and try to follow them, and for that we should feel blessed.
- After the ayah motivates you and inspires you, tells you what you are supposed to do with it... follow the example of the Prophets. What was their example?
- إذ انتتلا عليهم آيات الرحمن when the Ayat (from the Book revealed to them, and also the signs in general) of Al-Rahman (consistently used throughout this surah) are recited upon them (the prophets and messengers and those guided and selected)
- خروا = they fall down (خر = to fall down all of a sudden, and has connotation of not being able to hold oneself up anymore)
- سُجَّدًا = fall in position of Sujood. Plural, but also مبالغة form, they don't just do Sijdah once, but do it many times, long sujood. They live the message, act on it.
- بُكِيًّا = plural of exaggerated form, they cry frequently. They have internalized the message and it affects their hearts.

﴿ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ ۗ

فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿٥٩﴾

- Salah Tips
 - Set scheduled times in day where you are going to pray. Just like Salah is disciplined in the masjid at certain times, make that your life as well.
- الصلاة = أضاعوا الصلاة = wasted their prayers
- وإتبعوا الشهوات = followed their desires. Mentioned before by Isa الركة بالصلاة والزكاة . Ismail also said كان يأمر أهله بالصلاة والزكاة كان عند ربه مرضيًا . Sometimes people follow their desires and want to buy everything they can, and that leads them to leaving Zakah.
- فسوف يلقون غيًّا = they will meet غيًّا . from غوايغو – to be completely be led astray because of corruption of beliefs. Can also refer to, as Ibn Mas'ud says, that it is a cave within hell that has the most severest of punishments. Ibn Abbas said it is a cave in hell with such severe torment and punishment that even Hell fire itself seeks refuge with Allah from that place. So being neglectful of prayer can lead to the worst place in Hell.

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ

وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾

- Part of beauty of Qur'an, when such a severe thing is mentioned in previous ayah, Allah SWTA gives an out.
- إلا من تاب = except for whoever repents to Allah. He got off track, but when he sees the on ramp back to guidance with Allah SWTA on Sirat Al-Mustaqeem
- وعمل صالحا = does good righteous deeds. A common question when discussing the Mercy of Allah is at what point are we coddling people? Firstly, it is impossible to overstate the mercy of Allah. ورحمتي . So here, Allah is showing us, to back up sincerity of our Taubah, do good deeds.
- فاولئك يدخلون الجنة = then they will enter Jannah
- ولا يظلمون شيئًا = and they will not be wronged in the least bit. Consolation for believers. They passed by all the sweet things of this Dunya. For them, hang in there, for everything you did, you will be

rewarded way beyond your expectations for what you did. In previous ayah, Allah gave the warning in three words in one ayah فسوف يلقون غيا . Ayah 60 – 63 talk about Jannah.

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ
وَعْدُهُ مَأْتِيًا ﴿٦١﴾

- جَنَّاتٍ = multiple paradises. Not just one. Last person to enter Jannah will get 10 x the size of this world.
- عدن = eternity. Also, عدن is name of very high position in paradise, so the person there can look out and see the view of Jannah from high. So you missed the party in Dunya, you get it forever in Akhira.
- النبي وعد الرحمن عباده = that Al-Rahman has promised His slaves
- بالغيب = with the unseen. Could mean a place that we have not seen. Like hadith says، فيها ما لا عين رأت، فيها ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر . Also could mean the Jannah itself is unseen, and the ones who believed in the unseen, get that Ajr of Jannah.
- إنه = most definitely He
- كان وعده = His promise consistently has been and will be
- مأتيا = coming. A coming that is easier and lighter. So will come with ease and comfort, meaning it is very easy for Allah, its guaranteed, so don't worry. Could also be a ظرف , a place of arrival, so you are being promised that you will arrive at Jannah. Just like Allah says وسيق الذين اتقوا ربهم إلى الجنة زمرا .

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ فِيهَا رِزْقٌ مِّنْ بُكْرَةٍ وَعَشِيًّا ﴿٦٢﴾

- لا يسمعون فيها لغوا = they will not hear in it any type of noise. فيها تقديم to give meaning of it is the only place where this will be.
- إلا سلاما = except peace, meaning words of honor. إلا means except for. There is something called الإستثناء المنقطع which means the exception doesn't belong to the genre of what precedes the إلا. So its not like the meaning of they are hearing noise of salam... here it flips the script and means they wont

here any noise, and the thing they will enjoy hearing is salam. Another example of that is فسجد

. الملائكة كلهم أجمعين إلا إبليس

- And their food will be there morning or evening. Doesn't mean only two times, an expression meaning anytime they want, day or night, no problem. So they will get what they want when they want it. So every time you want, it is like a big party with a big feast.

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿١٣﴾

- Fourth ayah in a row talking about Jannah
- تلك الجنة = that is Jannah. With excitement, that Jannah!
- التي نورث = that we will inherit to... son inherits from father, and that is his right. If someone were to stop that, it would be ظلم . So from a balagha perspective, its like they earned it, they deserve it, so We will give it to them.
- من عبادنا = من للتبعيض = only a portion of our Slaves. May Allah make us among them.
- من كان تقيا = the one who Taqwa. تقيا in exaggerated form. كان also gives meaning of constantly on guard, always watching what he is doing is it pleasing to Allah or not.

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ

ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿١٤﴾

- The Prophet (S), when things became difficult with the Da'wah, he would look forward to receiving revelation. Just like when one is in a difficult situation, he looks forward to communication with someone whom he loves, looks forward to a phone call, email, text, anything. The Prophet (S) even told Jibril (AS) لماذا لاتزورنا أكثر مما تزورنا . This ayah was sent in response to this (?). تفعل can carry connotation of even trying something. So they are saying we cannot even try to come down except by the permission of your Master.
- وما كان ربك نسيًّا = Your Master is not forgetful in the least bit. Referencing that Allah knows the prophet is going through a hard time, difficult periods in his life. So this is a reminder to the Prophet that Allah has not and will not forget about you. He is there for you and will take care of you. Same thing with us, Allah will never forget about us, and when we go through tests, we need to turn to Allah.
- Why are angels saying this? What is benefit of them being the speaker in the ayah? To honor the Prophet (S). Almost as if angels are apologizing to the Prophet, our apologies, we do not mean any

disrespect, can only come with the permission of Allah, so it is like they are humbling themselves to the Prophet. Also, refutes a corrupt form of belief (we are now transitioning to refutation of false belief of people of Mekkah) that the Mushrikoon would say that the angels are daughters of Allah and they will intercede for us on Day of Judgment. So angels here are saying we cant do anything without Allah's command and permission. لا يعصون الله ما أمرهم ويفعلون ما يؤمرون.

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ

لَهُ سَمِيًّا ﴿١٥﴾

- رب = Master, sustainer, etc... He hasn't forgotten you, don't worry
- Master of heavens and earth and what is between
- فاعبده = worship Him, enslave yourself to Him. Claim belief in Allah yet if we don't worship Him according to what He said, we don't really take Him as our Lord.
- واصطبر = exaggerated form of صبر, be very, very consistent for his worship. So Prophet when facing difficulties, is told to worship Allah. Just like Allah says فسبح بحمد ولقد نعلم إنه ليحزنك الذي يقولون... فسبح بحمد ربك. Just like Surah Kawthar, فصل لربك وانحر when Kuffar were mocking prophet at death of child. Need to turn Salah from a ritual form of worship to a resource by which we alleviate our pains and difficulties. And remember to worship Allah in ease, He will remember you in difficulty. Just like a friend, one who calls you all the time, when need arises you'll be there for him, versus someone who just calls you when in need.
- لعبادته = the ل here, when following اصطبر, changes the meaning to انتظار, to patiently wait for something. So when the Prophet was waiting for the divine revelation as he longed for it, don't just wait, you have a wonderful outlet to communicate with Allah and that is Salah. Hasan Al-Basri would say الصلاة معراج المؤمن. Also, we should long for next time of prayers...
 - Mi'raaj side tangent: Came at a time when Prophet was in most difficult personal time in his life.
- هل تعلم له سميا = do you know anything equal to Allah? (rhetorical question) ليس كمثلها شيئا. So why wouldn't you want to have a relationship with Allah? People pride themselves on their relationships with certain people, we should pride ourselves on our relationship with Allah.

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجَ حَيًّا ﴿١١﴾

- Kuffar who denied belief in D-Day are being addressed here

- ويقول الإنسان = when it says the human being says, it doesn't mean all humans. Here, it is not acknowledging them individually to not give them any credit or recognition. Like we say in English, "some people say". That's the kind of tone here. Also, Allah is quoting them, as if to say, "can you imagine the audacity of these people??"
- ويقولون إدامتنا وكتاترابا و? When I have died that in the future I will be brought out of ground alive? عظاما أبتالمبعوثون , mocking, not sincere question.

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْتَنَاهُ مِن قَبْلُ وَلَمْ
يَكُ شَيْئًا

- Response to the people who says in the previous ayah.
- Does this person not remember (again alluding to him)
- That most definitely we are the ones who created him before and he wasn't anything? How did this person come into existence in the first place??
- لم يك = can be يكن but ن dropped in addition to the و , context says nothing there so ن also dropped.

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا

- Allah answers this confusion.
- فَوَرَبِّكَ = oath, therefore, by your Master. Allah swearing by Himself. What is being sworn on gives strength to the oath, so here, it is Allah Himself.
- لنحشرهم = from حشر gathering all the people from different places and times in one place at one time. ل and ن of توكيد added. We will for sure gather them all together
- والشياطين = and We will gather the shaitans. Refers to people who encourage the enemies of Allah to continue in their path, as well as the devils themselves. . شياطين الإنس والجن يوحى بعضهم إلى بعض القول . In Surah Fussilat, people of Hell will recall the Jinn who used to misguide them, as well as humans, and they will make Du'aa against them, asking Allah to show them these people so they can press them under their feet.
- ثم = then afterwards. It is for showing a duration has passed للتراخي . So Allah will gather them all together, and then just leave them there for a period of time. One of punishments is the people who

will be gathered, just standing, with the sun a mile away. Surah Haqqah ياليتها كانت القاضية they wish for death.

- خذوه فغلوه. ثم = we will make them present, we will present them. They will be shackeled. لَنُحْضِرَهُمْ . Also this word has ل and ن of توكيد . الجحيم صلوه .
- لهم فيها زفير وشهيق . لهم فيها زفير وشهيق .
And just like a wild beast feeds, it will be asked هل امتلأت فتقول هل من مزيد .
- جثيا = جثا يجثو - falling down on one's knees. Not like prayer, but when one is standing on one's knees. Imagine the picture when one is on their knees, hands tied behind their back, that's the scene of a criminal about to be executed. That is the state they will be in.

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ﴿٦٩﴾

- ثم = afterward. So they will be left there, tied up, on their knees, with hell fire in front of them like a wild beast, inhaling and exhaling – when it exhales it burns their faces. After some time passes, then ...
- لننزعن = نزع = We will bring out. Again ل and ن of توكيد .
- من كل شيعة = We will bring out from every group that rallied together for different causes.
- أيهم = whosoever
- أشد على الرحمن عتيا = was most severe in their disobedience of Al-Rahman. عتيا = crossing all lines
- الرحمن = He gave them every opportunity that they could have asked for, but they insisted on misguidance. Part of what deluded these people was how blessed they were (coming in ayahs ahead).

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾

- ثم = another delay. They are being extracted, pulsed aside, and made to wait, again, a form of punishment. The level of anxiety. Just like when you come back from overseas, everyone gets to go, family and friends, but you are there waiting for hours, anxious, seperated from everyone else. And that is feeling you will have when you didn't even do anything wrong. Imagine their level of anxiety.
- لنحن أعلم بالذين = We certainly know best who

- هم أولى بها = who is most deserving of the Hell
- صليًا = classical Arabic, when you have a fire and you put a food item on a stick and put it in the fire to roast it. So these people will be roasted in the fire like that.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧٦﴾

- وإن = this إن is negation. This type of negation with إن has emphasis built into it.
- منكم إلا واردها = there is not a single person amongst you (oh Mushrikoon) except they will go to the fire of Hell. Some Mufasssiroon say this ayah is addressing all of humanity, they will have to either enter Hell or approach hell.
- واردها = ورد means approaching something – ولما ورد ماء مدين . There will be a bridge over the Hell called صراط . Everyone will pass over that bridge. In Tirmidhi, Prophet (S) said, “The bridge of Sirat is thinner than a hair and sharper than a sword.” Some people will pass over it like the blinking of an eye, some like a strong breeze, some will step foot on it, it will split them in two, and they will fall into Hell. A lesson in that is the people of Jannah will get to enjoy Jannah more because they say what the situation is for the people of Hell and will therefore appreciate Jannah more. Hadith of man who lived life of luxury and dipped into Hell for a second and then after, it is as if he never enjoyed any enjoyment, and the opposite is true for someone who lived the most difficult life and is dipped in Jannah for a second, it is as if after that, he never faced a difficulty. So here, this will change the perspective of the believers who make it to Jannah.
- كان على ربك = this is upon your Lord
- حتما = final decision
- مقضيا = that is enforced. Allah decided that this will happen.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٧﴾

- ثم = again, delay. First scenario is people of hell are being pushed into hell fire, flung and dragged into hell. After all of that, after the صراط...
- ننجي الذين اتقوا = We will most definitely save those who lived a life of God-consciousness.
- ننجي = from تفعيل family, it exaggerates the meaning. So we will completely save them, not in the least bit will the people of Taqwa experience the torment of Hell. In Qur'an, usually after a heavy set

of ayat about punishment, you find this, a solution. Here, three words: ننجي الذين اتقوا . Think of Allah in all times, am I pleasing Allah or not.

- ونذر = we will leave
- الظالمين = those who did wrong. All that Allah gave them, they invested that in the disobedience and disbelief of Allah.
- فيها = in the Fire of Hell
- جنثا = tied up like prisoners, same state they were in, they will be left like that and put into Hell like that.

وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ
نَدِيًّا

- How does something like this happen to someone? This is how...
- When Our signs (signs in creation and Qur'an) are recited on them very clearly, those who disbelieve said to those who believe, which of these two groups (us disbelievers vs. you believers) is better in their position (in honor/dignity) and which of the two groups are in better company? نَدِيًّا = from

نَدُوٰى = high elite people. Kuffar were majority and had the power, while believers were small, had the poor and slaves among their followers, and did not have power and influence. So if this is all about the blessings of Allah, your Allah has blessed us more over here in Dunya, why would He not bless us there as well?

- Compare to Ayah 58, Allah said إِذَاتْلَا عَلَيْهِمْ آيَاتِ الرَّحْمَنِ خَرَوْا سُجَّدًا وَبُكِيًّا , that is the reaction of the believers.

وَكَمۡ أَهْلَكْنَا قَبْلَهُم مِّنۡ قَرۡنٍ هُمۡ أَحْسَنُ أَثۡنًا وَرِعۡيَا

- And how many have we destroyed before them, from entire generations of people; those generations who were more better off than these people in terms of أَثَانَا = material belongings and رِعِيَا = glitz and glamor, bling bling.
- So a reminder to the Kuffar, they should check themselves.

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ

جُنْدًا ﴿٧٥﴾

- Notice these ayat are simple faith based ayat. Don't bring advanced Aqeedah issues to the laypeople. Remember, end of 4th year of Prophethood when these ayahs were revealed.
- Say: whoever is in misguidance. ضلاله means lost. في puts some imagery, someone is completely drowning in misguidance.
- فليمدد = from مَدَّيْمُدُّ = to extend something. Like when you have something on a string, and then give a little more string. Like a dog leash, and then press button to extend leash a little more. That is the imagery in this word.
- The ل here gives meaning of it is appropriate.
- له = the person in misguidance
- الرحمن = it is appropriate for Al-Rahman to give a little of extension to the guy who is drowning in the misguidance.
- مَدًّا , مفعول مطلق , creates more emphasis. It is the sunnah of Al-Rahman that he gives an extension to that type of person. Why? He is Al-Rahman, gives him a chance. Even Fir'awn, Allah sent so many signs, one after another after another. But while there is an extension being given, it can be that people seal their own fate, see how badly a person messes himself up; builds a case against himself. S the ل before فليمدد gives this meaning, this is how Allah deals with these people.
- Balagha: فليمدد is in جزم form. Grammatically called مُضَاعَف , when last two letters in the base of the word are the same (in this case د). مَدَّيْمُدُّ the two د merged together. So when made مجزوم , you can say it several ways: فليمدد or فليمدد or فليمدد or فليمدد . Here both... He gives them an extension, just like he chose the word that has extended in its letters.
- They get the extension until...
- حتى إذا رآوا = Until they have see. Until puts meaning into future tense, but past tense verb used, allowing future context with emphasis of past tense.
- ما يوعدون = what they were promised

- إِمَّا الْعَذَابُ = either punishment (the punishment that they would face in this Dunya, like Fir'awn, Aad, Thamud, etc.)
- إِمَّا السَّاعَةَ = or the Day of Judgment. When one dies, their Judgment has begun. And when that moment comes, the leash is pulled back.
- فَ = therefore, in conclusion
- س = very soon
- سَيَعْلَمُونَ = very soon they will find out
- مَنْ هُوَ شَرٌّ مَكَانًا = who was worse in position.
- وَأَضْعَفُ جَنْدًا = who was weaker in their support system.
- In Ayah 73 the Kuffar said أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا = who will be better in status and in company of elite people. They said مَقَامٌ which refers to status amongst the people; so they are concerned about being elite and being among high social status نَدِيًّا . Here, مَكَانٌ is used, which means where do you stand, in terms of morals and ethics. So He SWTAs uses a more befitting word. And He says جَنْدًا which is like the infantry, which are the legs of the military. So Allah doesn't talk about being elite and influential, he talks about the support system. In Dunya, companions of the Prophet were primarily the weak, women, slaves, children. Look what they went through. Look what Bilal went through, being dragged in the streets by horses, being left on the burning sand with a boulder on his chest. When he would yell in pain, they would say all you have to do is leave Islam and no more. And he would respond by say أَحَدًا أَحَدٌ , which was his choice of words because that is what made them most angry. Imagine level of Iman of Sumayya and the Family of Yasir. Khabbab, dragged across burning coals.
- Prophet (S) said to look for me in three places on Day of Judgment: 1) where the scales will be weighed, 2) at the Siraat motivating and encouraging the believers, and 3) and at the fountain of الْكَوْثَرُ so when you start to feel thirst, I will serve you sweet, eternally quenching water from Jannah that will be given to you in cups by his own hands. That is the support system that we want to have. The Kuffar, they will see what weak support system they had.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتِ الصَّالِحَاتِ خَيْرٌ عِنْدَ رَبِّكَ

ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٧٦﴾

- ويزيد الله = Allah is increasing and will continue to increase
- الذين اهتدوا = those were working on guidance trying to get it, following the guidance
- هدى = Allah increases them in guidance. Not just in spiritual affairs, but Dunya affairs as well. Following Islam helps you be a better friend, husband, neighbor, businessman, etc. Allah says in Surah Taghabun, ayah 11, ومن يؤمن بالله يهد قلبه . So now you are riding the Hidayah train. Everything taken care of, you just have to stay on the train. Don't get off at the next stop to see the apparently shiny thing, but it was just a piece of metal that was shining in the sun, or a mirage. Prophet (S) says الدنيا حلوة خضرة . The Dunya is sweet and green. Green in that time is our equivalent of being shiny, sparkly, and bling bling. Once you get to that, you want something more shinier.
- والباقيات الصالحات = and good deeds. Grammarians say these are both are صفة and the موصوف is omitted. When that is done, what it is signifying is that the description is what is defining that thing. The موصوف that is hidden is أعمال . So here, deeds are defined by being everlasting and good. Just like if you were to say "that is a nice car" focus is car, but if you say, "man, that is NICE!" its like you are defining it as nice.
- ما عندكم ينفد وما عند الله باق = better with your Lord in reward. ما عندكم ينفد وما عند الله باق . Just like saying Subhan Allah gives you a tree in Jannah, a tree that if a rider were to ride in its shade for 100 years he would still be in it. A tree in Jannah... that is lasting. The only regret from the people of Jannah will be the moments they didn't spend in worship of Allah.
- من عمل صالحا من ذكرا أو أنثى وهو مؤمن فلننجينه حياة . وهو مؤمن فلننجينه حياة . You keep worshipping Allah until He loves you, and when He loves you, He tells Jibril to love you, who tells angels to love you, and people are earth are filled with your love as a result. So you will have a good life in this world as well, contentment and tranquility. مَرَدٌ literally means a place of return. So here could mean the place they will go back, which is Jannah because that is our original place.
- Earlier Allah said وننجي الذين اتقوا . To have Taqwa... now Allah is raising the bar... telling you to keep following the guidance, to keep climbing those steps. And if you do, that is better for you, you keep getting closer to Allah.

﴿٧٧﴾ أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا

- أفرايت = The ف is 'in conclusion, then, therefore'. Have you seen? Really, it translates better to something like 'Can you believe/imagine this?' A tone of shock and bewilderment at their disbelief,

how is that possible, how self-absorbed can you be that you see all these signs and the Quran and don't believe??

- الذي كفر بآياتنا = those who disbelieve in our signs
- وقال لأتينا مالا وولدا = And he said, 'Most definitely I will be given wealth and children' ... so can you imagine someone like this who says this and disbelieves?
- Khabbab gave a loan to a disbeliever named عاص بن وائل. عاص said I am not going to pay your loan back until you leave the Deen of the Prophet (S). Khabbab was enraged and said 'I am not going to leave the company of the Prophet until you die and are resurrected.' (because Aas disbelieves in resurrection, so impossible that he will leave deen). So Aas said fine, since you are so sure I will be resurrected, I will pay you back when I am resurrected. He was a wealthy person, so he said لأتينا مالا وولدا. So even if there is a resurrection, I am kicking it in this world, so I am going to be given wealth and children there too. Khabbab narrated this to the Prophet (S), to which he (S) recited these ayat.

أَطَّلَعَ الْغَيْبَ أَمْ أَتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾

- Is he able to peak into the unseen?
- اطلع = to peak over something
- Or has he taken with Al-Rahman an agreement?
 - Again, Rahman mentioned. Mentioned a total of 16 times. A theme of the surah is mercy. Allah gave Zakaria a child as a mercy from Him in the beginning of the surah.
- What makes this person so irrationally confident? Allah is clearly and openly mocking these people.

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾

- Allah responds to the previous ayah. One of attributes of Quran is that it is self clarifying. Often, when Kuffar mock the believers, Allah mocks them back, and then outright clarifies and states what will be their end.
- كَلَّا = absolutely not.
- سنكتب ما يقول = very soon we will write what he says. Everything he says is written. In Surah Kahaf, Allah says فترى المجرمين مشفقين مما فيه ويقولون يا ويلتنا مال هذا الكتاب لا يغادر صغيرة ولا كبيرة إلا أحصاها .

- ونمذله من العذاب مدًا = Will be given an extension in hell fire of the worst form of punishment. Just like earlier it mentioned Allah gave them an extension of time in Dunya to come back (which some people like Abu Sufyan took advantage of and became Muslim after years of fighting against Islam).

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

- We will inherit what he says (meaning what he is bragging about – his wealth, when he dies, Allah does with it what He wants).
- ويأتينا فردا - Other thing he was bragging about was his children, how he had such a great support system. Well on Day of Judgment, he will come alone. He will even be running from his family. يوم يفتر المرأ من أخيه. وأمه وأبيه. وصاحبته وبنيه .

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾

- Switches tense to past. Previous few ayahs were present. Is explaining why they are in the situation in Akhira that they are in.
- اتخذوا = they took
- من دون الله = other than Allah
- آلهة = other deities
- ليكونوا لهم عزًا = so that the gods for them can be a source of power. That is why they committed shirk. They can find dominance in society based on these false gods. They wanted power, influence, and control by using that system to control people.

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

- كلاً = absolutely not.
- سيكفرون بعبادتهم = they (the false Gods) will disbelieve in their worship. In Ayah in 75, we said they had a very weak support system. Here is explanation. The same idols they worshipped will completely disown and disassociate themselves from their worship. Used سيكفرون versus ستكفر for the false gods to symbolize the fact that stone idols and the like, and even people like Isa (AS) himself, will disassociate themselves from what they did and said about them.

- ويكونون عليهم ضداً = they will be in opposition to them, be against them, testify against them. Just like Isa will testify against the Christians as is mentioned in the end of Surah Maa'idah.

﴿٨٣﴾ أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوۡزُؤُهُمۡ أَزًّا

- Somewhat of a new passage here... same basic discourse but switching gears slightly. Giving console to the Prophet (S). People, when giving Da'wah, come across those who can cause you to lose hope in humanity. Of course the Prophet wouldn't lose hope in people, but it's a lesson for us.
- ألم تر = haven't you ever reflected, thought about
- أنا = most definitely we
- أرسلنا الشياطين = we have sent the shayateen, both from human and jinn
- أرسل الرجل الكلب على الصيد. = upon the Kuffar. This is a figure of speech in Arabic. the man sent the dog upon the prey. That is what this is referring to here... like when you tell a dog, go sic them. Here, Allah let the shayateen loose upon the Kuffar. So Allah is letting the Prophet (S) know, when these people are so messed up when you are talking to them, like Abu Lahab and Abu Jahl, these people are like that because Shaitan is just owning them.
- تَوۡزُؤُهُمۡ أَزًّا = shaking them up. Instigate, push them to do bad things. Constantly giving them bad idea after bad idea. And these people are so rotten that they follow every bad idea. So just like the Prophet (S) takes refuge from Shaitan, do the same with these people as well. But don't assume the vast majority to be like these people, because they are not. Most people are like an open book. But these few are the play things of Shaitan. We don't write people off (case in point: Abu Sufyan converting after 20+ years of Da'wah), but some people, if they are so wicked and you can't make any leeway with them, you can leave them and work on others. Don't lose hope in humanity because of them. أَزًّا is مفعول مطلق adding emphasis.

﴿٨٤﴾ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمۡ عَدًّا

- Don't rush the judgment on them. You do your job oh Muhammad (S) by giving the message, and We will do ours.
- We are counting for them very precisely, every little thing. Meaning everything they are doing is being recorded. So in this there is also consolation... don't think we are going to let them off the hook. Another sign of mercy from Allah to the Prophet (S).

- و عَدَا = again adding emphasis, adding exclamation marks. It is مفعول مطلق . Ayah from Surah Kahaf, وجدوا ما عملوا حاضرا .

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾

- Allah mentions الرحمن 16 times in this Surah. But how is mercy manifested in the surah? Here is another way... showing what will happen to the believers who went through so many difficulties because of their Iman.
- On the day we will gather those who were Allah conscious (had Taqwa) to Al-Rahman in the form of delegations.
- وفدا = in delegations. مفعول حال . A type of honoring to the believers. Like when heads of state send delegations to one another. Also, earlier, it said the Kuffar will come فردا individually. Whereas believers, the Muttaqeen, come in groups. Human nature to find honor and dignity in rolling deep.

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾

- ونسوق المجرمين = we will drive the criminals. ساق يسوق = to drive, like herding the cattle.
- إلى جهنم = they will be driven/herded to the gates of the Hell fire.
- وِرْدًا = to go to the boundary of something, taken to the boundary of Hell, where they will be thrown in. Same word that is used to take an animal to a watering hole.
- In Ayah 85, when talking about the Muttaqeen, said نحشر = we will gather. For the Mujrimoon in this ayah, said نسوق . Image being painted here is like that of prisoners in line, in shackles, one after another in single file being led to hell. Whereas for the believers, image is like families walking in the park together. ساق يسوق was also used in Surah Zumar regarding the believers, but there, it is used مجازا and the قرينة is that it is talking about the people of paradise, that itself is the قرينة.

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

- Broad statement addressing both groups that were talked about previously

- They will not have the ability to intercede (to intercede for others or others intercede for them) except for those who has taken with Allah an oath/come to an agreement with Allah.
- Come to agreement with Allah = referring to **أوفوا بعهدي أوف بعهدكم** keep your duty to Allah and He will keep his promise to you.
- **الشفاعة** - Intercession = when one comes and intercedes on your behalf. Doesn't guarantee intercession will be accepted. Allah is the Ultimate Judge. No one can come in and say, excuse me, this person is with me, he is free to go to Paradise. Intercession is when one begs to Allah on behalf of someone to pardon someone and admit them to Jannah. A humble recommendation on one's behalf.
- **شفاعة** is something that is a reality in our religion. Who is granted this honor to intercede on behalf of others? It is given to one as a sign of honor, dignity, and respect to that person; that you are in such good standing with Allah that you are being allowed to give a recommendation for someone in the Court of Allah. Different from Dunya perspective in that the one receiving the recommendation is honored for getting a recommendation from a "high, elite" person. Whereas in Akhira, it is more of an honor for the one given permission to make intercession for another.
- Main intercession of the Prophet (S) is when he will make Sujud for a long time, praising Allah with words that have never been used before. Allah will then tell the Prophet (S) to stand up and will accept his intercession to begin the Judgment. Look at humility of Prophet, in Sijda, when interceding. He will be first to intercede – an honoring to him. Some scholars have said Allah has already decreed for certain people that they will be forgiven, yet allows the intercession to occur regardless, more as an honor to the one giving the intercession.
- Problem with some Muslims is they get lax in their practice of religion because they are depending on intercession. They say I do not need to worry about it, I got hookups.

﴿ ٨٨ ﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا

- **وقالوا** = And they said (referring back to disbelievers)
- **اتخذ الرحمن ولدا** = Al-Rahman has taken a child.
- At this point, the discourse of the Surah is being summarized. So implicating the Jews – **وقالت اليهود** – the Christians for taking Isa as a child of Allah, the Pagans of Arabs who said Allah took daughters, all are being called out here. **ولدا** in classical Arabic could refer to boy or girl.

﴿ ٨٩ ﴾ لَقَدْ جِئْتُمْ شَيْئًا إِذَا

- **لقد** = most definitely (two levels of emphasis: **ل** and **قد**)

- جئتم = brought. جاء is more heavy than أتى as mentioned earlier.
- شيئاً إذا = a thing that is so inappropriate that it demands a response from someone. That is what إذا means. So say someone raises voice in the masjid, may not be called out. But say someone knocks out another in the masjid, then that would incite a strong response, a reaction. The latter is إذا. And Allah is telling them this Himself.
- Earlier ayahs said لا يملكون , and also said وقالوا ... so third person. Here, second person جئتم . When addressing in third person, it's like I am so disappointed with you I can't even look at you right now. So you mention this and that, and as things are piling up, someone did this, and they did that, then it is like you turn them and say “You! How could you do this?!”

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾

- تكاد السماوات = the sky almost... you guys are doing something so evil and inciting that the other creations of Allah are infuriated by it. Ibn Abbas said “all of the creation of Allah are fearful and appalled at the action of Shirk, and there is only one type of creation that is so oblivious and ignorant to do such a thing, and that is the Humans/Jinn.”
- يتفطر منه = rip apart because of what they say
- تنشق الأرض = earth split open
- وتخر الجبال هداً = mountains collapse and come crashing down, هداً as an explosion. The creation of Allah is so infuriated at their actions.
- Allah tells us in Surah Anbiyaa, ayah 44 . وإن من شيء إلا يسبح بحمده ولو كان لا تفقهون تسبيحهم . So these are creations that are obedient to Allah and who glorify Him.
- Heavens, earth, and mountains are what are mentioned here. In end of Surah Ahzaab, Allah says إنا . So غرضنا الأمانة على السماوات والأرض والجبال فأبين أن يحملنها وأشفقن منها وحملها الإنسان إنه كان ظلوماً جهولاً . So when Human beings abuse this trust, the heavens, earth, and mountains are so upset with them, how can they squander such a trust, and throw it away and disregard it? These same creation which has been made subservient to us. هو الذي جعل لكم الأرض ذلولا . والجبال أوتادا , etc. Yet we don't see the sky tearing open and the like... why? Because Allah did not allow them to, but on Day of Judgment, they will be given permission.

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾

- أن تفسيريّة = أن that is explaining
- دعوا للرحمن ولدا = they call a child with Al-Rahman

﴿٩٢﴾ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا

- More clarification here for two reasons: 1) This is Iman 101. When we are teaching people basics of Iman, talk it out with people, explain the basics. 2) Does not leave any room for doubt. When Allah taught us about Salah, most of it was left through the teachings of the Prophet (S). But when it comes to basic Iman, it is explicitly laid out. Even Fiqh, left general. When the Prophet (S) was advising Muadh, he asked him what will you judge by? Quran. What if not found therein? Sunnah. If not, then draw principles from the two and make judgment. So principles here. But with basic Iman, laid explicitly in Qur'an and Sunnah.
- وما ينبغي = it is not appropriate at all, completely inappropriate
- للرحمن أن يتخذ ولدا = that Al-Rahman would take a child. What are needs for children? Could be want for companionship, emotional satisfaction – like Zakaria (AS) said رب لا تجعلني فردا . Or could be to inherit from him, his life work – like Zakaria (AS) يرثني ويرث من آل يعقوب . Allah is far above all such needs. Allah is الصمد , الغني .

﴿٩٣﴾ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا

- إن كل من في السماوات والأرض = not a single person exists in the heaven and the earth... i.e. each and every single person in the heavens and earth... ما is for both people and non-people. But من is specifically for ذالعقول
- إلاءاتي الرحمن عبدا = except that they will have to come (إلاءاتي اسم فاعل adding emphasis that they will surely come) to Al-Rahman as a slave. Some will be pleased to be presented before Allah as slaves of Allah, because that is how they spent their lives. But others did not want to be slaves in this world, but they will be on the Day of Judgment.
- كل من = each and every single person. Refutes idea that Uzair or Isa or Angels are children of Allah. Everyone will come as a slave of Allah.

لَقَدْ أَحْصَيْنَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾

- لقد = most definitely, no doubt
- أحصاهم = fully taking account and rounding everyone up. Fully rounded up, like each person accounted for, in proper order, etc.
- وعدهم عداً = and each and every thing they did was accounted for. فمن يعمل مثقال ذرة خيراً يره. ومن يعمل مثقال ذرة شراً يره .

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٩٥﴾

- وكلهم = each and every one of them
- آتية = will come to Him. In the noun form, not verb. Emphasizing that each person will be there.
- يوم القيامة = on the day of resurrection
- فرداً = individually. But earlier we said that the believers will come in groups. Yes, they will come in groups, but at one time or another, everyone will stand before Allah alone. So could be addressing the bad people, or could be addressing everyone.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾

- Those who believe and do righteous deeds. See, it is easy to claim belief. But you have to back it up with deeds. When you take time out from your day and pray to Allah, that shows you are living your faith. So the Promise of Allah is for those who this is their foundation, إيمان and أعمال صالحة . Surah Asr describes this, as does many other ayat.
- الصالحات = a صفة, adjective. The noun it describes, the محذوف is موصوف, is omitted. We discussed this before when talking about الباقيات الصالحات . So when this is done, the adjective becomes the standard of that item. So good deeds is the standard. أعمال is what would have been there as the موصوف. But أعمال is جمع مكسر غير عاقل so you would expect صالحة as the صفة. It is allowed to do صالحات , the plural feminine, is allowed but is abnormal. So this is a red flag... it catches your

attention. Books of Balgha say that use of **صالحات** indicates that it is few in number, it doesn't take a whole lot. They may not accomplish a whole lot. So someone who has Iman, who tried their best, but maybe only accomplished a little. For such people...

- **سيجعل لهم الرحمن ودا** = Allah will make for them unconditional, unparalleled love. Ayah doesn't specify anything about this love. Left in **نكرة** common form. Prophet told this in beginning of Da'wah... stick to what you are doing and you will receive love like no other. Love from Allah. And the Israa' and Mi'raaj was a great sign of this love, such a miracle, such nearness to Allah that he (S) experienced that no others experienced. **سُمِّدَنِي فَتَدَلِّي** Surah Al-Najm, he (S) drew close and closer. The other hadith that was mentioned before also, when Allah loves someone, He tells Jibril (AS) I love him so love him, then Jibril (AS) tells the other angels, Allah loves so and so, and I do, you do as well. The acceptance is placed for him in the earth. Trees and rocks would say Salam to the Prophet, clouds would provide shade to him, such love to him. And love also is given to those who have **إيمان** and work righteous deeds.
- Last time in the surah where **الرحمن** is mentioned in this surah. Some Mufasssireen refer to this surah as the surah of mercy **رحمة**. Mentioned more in this surah than any other surah in Quran. What are some lessons?
 - Zakaria being given child
 - Maryam being taken care of
 - Isa being born and taken care of
 - Ibrahim struggled with father, but blessed with household of prophets
 - Familial relations of Ishaq, Yaqub, Ismail, etc.
 - Angels apologize to the Prophet for not being able to come at will
 - Surah began **ذكر رحمة ربك عبده زكريا** and ends with **سيجعل لهم الرحمن ودا**.
 - Even in ayahs about the punishment of the Kuffar, Allah describes Himself as **الرحمن**. Shows to those who took the mercy of Allah too far, like the Christians, who deluded themselves and opened up all doors of sin, thinking Allah will just pardon them. Even Jews, who said **لن تمسنا النار إلا أياما معدودات**. Even Mushrikoon, who took idols as dignitaries on their behalf to get Allah's mercy. So they had all these misconceptions. But Allah mentions quality of **الرحمن** in middle of ayah that is very tough on the Kuffar and His punishment. Well, 1) it is a mercy from Allah that He mentions His punishment, so people will know. If you said, "be careful, or else..." and leave it open, people will call a bluff and won't take heed. So everything is laid out. 2) Surah Qalam, ayah 35, **أفنجعل المسلمين كالمجرمين**. The fact that He punishes

people is a mercy to those who earned His mercy. It would be ظلم upon those who did good and believed if the others get the same reward. Allah's justice is a manifestation of His mercy.

- سيجعل لهم الرحمنُ the doer of the verb is Al-Rahman. So Allah will provide for them love. He will take care of it. Your responsibility is simple, believe and do good deeds. مُدَاهَنَةٌ is a scary thing, to compromise and give in to people... Sura Qalam: وَذُوالِوَتُدْهِنُ فَيُدْهِنُونَ .

فَإِنَّمَا يَسِّرُنَا لِبَلْسَانِكَ لِيُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ﴿٩٧﴾

- Definitely, no doubt about the fact, we have facilitated it for you. The "يسرناه" is referring to the Qur'an. Qur'an is not explicitly mentioned before it. But it is very clear that this is what is talking about. ضمير بلا مرجع ظاهراً . Unanimous agreement. Part of Qur'anic eloquence.
- يسرناه = doesn't mean make easy... it means to facilitate something. It means easy, but don't take it to mean lightly. Facilitates might be a better translation. To understand the Quran, it takes a lot of work.
- بلسانك = Facilitated it for you by means of your tongue... meaning, it is in your language and in the language of the people you are addressing. Also, when Arabs would say لسان, they would not just be referring to the language, but also the lingo of the people, the relevance of the message.
- لتبشّر به المتقين = why has it been facilitated? So that you can give good news, congratulate, life the spirits, motivate, inspire, the Muttaqeen.
- وتنذر به قوما لدا = and warn by means of it people who are confrontational and argumentative. First Allah says motivate the believers, then warn those who are hard headed and argumentative. So steps of Da'wah is motivate and inspire, and if that doesn't work, warn them. And إنذار is to warn people out of concern for them. Prophet (S) met Walid ibn Walid, the brother of Khalid ibn Walid, at treaty of Aqabah, after he has fought against Islam for like 17 years, and asks him how Khalid is doing. Walid was surprised and asked why are you asking about him? He (S) said, he is intelligent, so I am surprised he has not accepted the truth of Islam. Walid wrote a letter to him and tells him the Prophet thinks highly of you, why don't you reconsider. Later he became Muslim. Ikrimah ibn Abu Jahl was a staunch enemy of Muslims. His father killed in Badr. At Fat'h Mekkah, he ran away. Wife told Prophet he ran away. Prophet said I have no ill will to him. Said if you promise protection, he I will bring him back. So He said yeah. So she brought him back. And when he was coming, the Prophet (S) told the Sahaba, the son of Abu Jahl is coming now, no one should talk bad about his father. He later died shaheed in battle.

- Didn't the Prophet (S) also come after some people, punish some people, etc.? Yes, but he showed 20+ years of love and affection to them as well, and key figures from enemies he would embrace and take them in. When we live up to that standard, we can talk about condemning people.
- لُدَّا = argumentative. Allah said لتندربه . So the primary tool of Da'wah is the Qur'an. A huge tragedy is nowadays our Da'wah is everything but the Qur'an. This is being emphasized to the Prophet (S) himself. Ayah 113, Surah طه, Allah says, وكذلك أنزلناه قرآنًا عربيًّا وصرّفنا فيه من الوعيد لعلهم يتقون أو يحدث لهم ذكرا

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ

رِكْرًا ﴿٩٨﴾

- At the end of the day, you keep doing your job, and We will take care of them.
- وكم أهلكننا = and how many have We destroyed
- قبلهم من قرن = before them from generations
- هل تحس منهم من أحد = do you feel, perceive anything about any one of them? Answer is no, and that is the point. They were wiped off the earth. If the Qur'an didn't mention them, we would not have known they existed.
- أو تسمع لهم ركرًا = Or do you even hear a light little sound for them? ركرًا is a light little sound. Some lexicons mention that this word could refer to the buzzing of a bee. Kind of like what we would call in our culture, crickets chirping. There is nothing, as if they did not even exist.

Conclusion:

Coherence of the Surah:

- Tying together beginning and end of the Surah
 - Beginning: ذكر رحمة ربك عبده زكريا . Mercy upon one of Allah's select slaves. Surah then consistently mentions the mercy of Allah upon people (Zakaria, Maryam, Ibrahim, Musa, all those who follow guidance, upon the Prophet (S), etc.) and refers to Himself as الرحمن more than in any other surah. Ends with mercy of Allah upon all those who believe and do righteous deeds... إن الذين آمنوا وعملوا الصالحات سيجعل لهم الرحمن ودا .
- End of Maryam and into Taha

- End of Maryam: **فإنما يسرناه بلسانك** = we have facilitated the Quran upon you... Beginning of Taha, **ما أنزلنا عليك القرآن لتشقا** We did not send the Quran upon you so that your life would become difficult.