**Surah burooj part 2**

**Ayah 8**

الْحَمِيدِ الْعَزِيزِ بِاللَّـهِ يُؤْمِنُوا أَن إِلَّا مِنْهُمْ نَقَمُوا وَمَا A couple of points that I didn’t mention of the subtelity of the wording that should be of notice insha ALLAH before we continue. The word نَقَمُوا in the Arabic language is in past tense i.e ماضئ فعل but يؤمنؤا ان is مضارع فعل i.e present tense so when they took revenge or when they had detest for the muslims that verb is in the past tense but when ALLAH says what were they so detestful about that they believe, the believing part was in the present tense . Now these tense differences are really important sometimes in appreciating the subtlety of the Quran’s text. When u say they believed (past tense) that means they committed the act of believing , they said اللهالا لااله but when you say they believe(present tense) يومنون then al الآستمرار على يدل مضارع the present tense alludes to continuity that they held onto their belief.So this passage is illustrating that the thing that led to the detest of these believers is that even under tough circumstances they did not let their eeman being compromised. So there is a big difference between saying “بِاللَّـهِ آمنوا أَن إِلَّا مِنْهُمْ نَقَمُوا وَمَا “ but it does not say that, it says “بِاللَّـهِ يؤمنؤا ان إِلَّا مِنْهُمْ نَقَمُوا وَمَا , مضارع is used. SO they held onto their eeman even under tough circumstances. That’s one subtlety just by the use of present tense.The other thing is in contrast to this, another scenario of oppression is mentioned elsewhere in the quran. Allah says بِاللَّـهِ آمَنَّا أَنْ إِلَّا مِنَّا تَنقِمُونَ هَلْ, the otherway around “are you avenging against us?””Are you holding things against us?”” Are you showing us hatred that we have believed in Allah, so the avenging is in the present tense and the belief is in the past tense, the other way around from this what does that mean that there is another group of oppressors who so much as if they hear you believed, you haven’t even shown commitment to your belief, nothing.. they just found out that you believe, that much is enough for them to continually oppress you, to continually show you hatred. So the two different scenarios, this one is those committed to eeman and the other inshaALLAH I’ll pull out the ayah for you in the surah. This one those who are commited to eeman , the other one those who are committed to oppression against the believers, subtlety in the text.

the other thing in the very beginning of the surah that I failed to mention, Allah says الْمَوْعُودِ وَالْيَوْمِ Al is mentioned , but then Allah says دٍ وَمَشْهُو وَشَاهِدٍ, there is no alif laam i.e there is no والمشهود والشاهد.Now the AL does it make it singular because the promised day ,The day of judgement is one day that’s the Promised day but how many kinds of witnesses and how many different kinds of things that are to be witnessed. There are multitudes of them, so the AL would limit it to one thing.But دٍ وَمَشْهُو وَشَاهِدٍ opens the scope of the interpretation of the text. So let’s continue inshaALLAH from where we left off.

**Ayah 9** شَهِيدٌ شَيْءٍ كُلِّ  عَلَىٰ وَاللَّـهُ وَالْأَرْضِ السَّمَاوَاتِ مُلْكُ لَهُ الَّذِي

**Ayah 10** وَالْمُؤْمِنَاتِالْمُؤْمِنِينَافَتَنُوالَّذِينَإِنَّ  first of all the use of word إِنَّ you know إِنَّ is certainly that is in common English translation we say إِنَّ means certainly, but إِنَّ in classical Arabic . one of its main function is what we call شك إزالة (to remove doubt) what that alludes to that there is a group of people in regard to what it is about to mention, they don’t really believe it is going to happen and they are the ones, the skeptics are the ones being talked to here. So it is the criminals who are engaged in this crime and who don’t think it is going to happen, they are being talked to. The other group that is being talked to (by the way this ayah is about the oppression against the muslims )so when the believers being oppressed sometimes the doubt comes in “where is ALLAH’s help”, “Why is this happening to me?” right , so doubt comes in and you have to kill that doubt. How is that doubt killed? فَتَنُوا الَّذِينَ إِنَّ there is no doubt those who put into test.

فتن in Arabic or فتنة literally means “to place gold inside a large caldron and to smelter it until it gets cleansed, purified. So what it refers to is a painful process of purification. فتنة is a situation where you are put to the test. basically your feet are placed in the fire literally and you are tested how committed you are to eeman. فتنة is always used and pretty much consistently used in the quran when the test is something that will take you away from islam. Either somebody is oppressing you to try to get you off from islam or there is a temptation in your life, a distraction in your life that is taking you away from your mission in islam. So fitna is something that tests your commitments to deen whether it is through fear, or is through temptations, it is through greed or something else. In this case it is through oppression that the oppressor is trying to get rid off the person’s Islam by means of his fear tactics.

وَالْمُؤْمِنَاتِ الْمُؤْمِنِينَ فَتَنُوا الَّذِينَ إِنَّ : no doubt those who are put to test or put into difficulties the believing men and women. Now why are women mentioned separately, they are been highlighted here even though later on they are not highlighted.. آمنوا الَّذِينَ إِنَّ it is altogether but they have been separated because when you oppress a group then who is the most to be oppressed,who are the easiest to be oppressed, the women. So it has been highlighted that even they came under the scrutiny of oppression. وَالْمُؤْمِنَاتِ الْمُؤْمِنِينَ فَتَنُوا الَّذِينَ إِنَّ

يَتُوبُوا لَمْ ثُمَّ.. now the ثُمَّ is really important here, ثُمَّ doesn’t just mean thereafter, ثُمَّ is longer period of time. So imagine somebody committed this crime and they lived for another forty years, so in those 40 years they didn’t make tawba. You know Ok you did the crime and then you lived a long time to be able to find the time to regret what you did a long time ago and make tawba.but they lived their entire life after having committed these crimes against the muslims, against the believers and never found ending themselves that they should make tawba. يَتُوبُوا لَمْ ثُمَّ.. they have spent their entire life without making tawba.

The other thing I should have been mentioned is the use of the word al وَالْمُؤْمِنَاتِ الْمُؤْمِنِينَ.not . آمنوا الَّذِينَ or آمنا ألتى ok . The verbal form is that to use the nominal forms the nouns form for the believers were used.now the difference between noun and verb has come up before in our series but basically a verb is temporary and a noun is permanent. The muslims who go through the trials, oppression of others and are still remain committed to eeman, they deserve not the verb but noun because they are permanent in their eeman so the permanent form of language is used وَالْمُؤْمِنَاتِ المؤمنون .. this shows ثبات in their eeman that آمنوا الَّذِينَ the فعل is not used, the اسم is used , the فاعل اسم is used for both men and women .may ALLAH make us from the المؤمنون . and وَالْمُؤْمِنَاتِ amen.The other thing you should note in the quran when Allah speaks of Al mominoon in the quran, the phrase المؤمنون ; the believers is completely different from when he speaks about آمنوا الَّذِينَ (those who believed),completely different. Allah (awj) never never never criticizes المؤمنون but He does criticizes آمنوا الَّذِينَ , sometimes He scolds them e.g لكم ما آمنوا الَّذِينَ يايها (those of you who believe what’s wrong with you), تفعلون لا ما تقولون لما آمنوا الَّذِينَ يايها ( o ye who believe why do you say what you don’t do) so those who claim to believe those who have just become muslims,this is the verbal form , those who are commited to eeman these are the the المؤمنون , Allah says about the المؤمنون أفلح قد they have already attained success, the people who have attained firmness in their eeman they have already got success. Allah doesnot say آمنوا لَّذِينَا أفلح قد, he says المؤمنون أفلح قد. These are the المؤمنون who go through these trials. When you look at people going through oppression you think how these poor people (how sad for them) but you know they have greatest gift of all. Allah has declared them what المؤمنون that’s the greatest gift of all eeman. What bigger gift is there. Everybody else thinks them in oppression ,seeing a ditch in the fire , they are seeing paradise, their doubts have been removed.. يَتُوبُوا لَمْ ثُمَّ.. people who put them in difficulty then they did not make tawba فَلَهُمْ ف is really imp . in order to appreciate its importance , skip to the next ayah

جَنَّاتٌ لَهُمْ الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ إِنَّ not فَلَهُمْ but the previous ayah says …فَلَهُمْ يَتُوبُوا لَمْ ثُمَّ.. وَالْمُؤْمِنَاتِ الْمُؤْمِنِينَ

ا افَتَنُو الَّذِينَ إِنَّ …. فَلَهُمْ there is ف here but there is no ف mentioned in the case of believers we will understand why in a moment.

Let’s first just briefly translate it.. جَهَنَّمَ عَذَابُ فَلَهُمْ then only for them there is a torture of جَهَنَّمَ.. جَهَنَّمَ is non Arabic word, it came from فارسى into Arabic language, the original word is جهنام which means torture chamber that’s where it came from originally . so جَهَنَّمَ is a proper name of hellfire and it is the umbrella term, it includes all the punishments of the fire. Different kinds of drinks,and the tortures and the beatings and the fire flame all of it is included in جَهَنَّمَ but then Allah didn’t just say there is a punishment of جَهَنَّمَ Allah specifically mentioned الْحَرِيقِ عَذَابُ وَلَهُمْ and it is these people only they who will have the punishment of الْحَرِيقِ. حرق in Arabic is to set something on fire. Now there is a difference between burning and being set on fire. something got burned like u know you put a bread on stove and you leave it to toast and it got burnt. Does it get set on fire? No it was not set on fire but if you put a cloth on the flame does it get set on fire. Now which do you think is worse ., getting burnt or being set on fire. Being set on fire. الْحَرِيقِ that which sets on fire. these people are not just being thrown in the fire to be burnt but they are being set on fire.There is a flame coming off their skin that is what is being described here الْحَرِيقِ عَذَابُ. Why is this appropriate punishment for them? What did they do? They set the believers on fire. Remember الْأُخْدُودِ أَصْحَابُ .. الْوَقُودِ ذَاتِ النَّارِ …they did that . what is the fuel here? What get sets on fire the gas or the coal or the wood., that gets sets on fire.you are not the one sets on fire , you are the one burning from it.but here they have been turned into the fuel. they are the ones in الْحَرِيقِ which sets things on fire.. May Allah protect us from the fire. Now in another surah we found (84:24)أَلِيمٍ بِعَذَابٍ هُمْ فَبَشِّرْ in the previous surah. In another place we found another kind of فتنة, these people were doing fitna to us. Allah says (51:13)يُفْتَنُونَ النَّارِ عَلَى هُمْ يَوْمَ.the day on which they will be tested on fire.what that means is how much tolerance do you have ..you have so much tolerance to watch believers burnt. You have the stomach to watch believers being tortured and it didn’t fades you. You didn’t have to think about it . it was just a verb (فعل) for you. Let’s see how much tolerance you have for fire. النَّارِ عَلَى هُمْ أَصْبَرَ فَمَا,.how much tolerance do they have against the flame.so Allah says يُفْتَنُونَ النَّارِ عَلَى هُمْ يَوْمَ.

Now let’s understand this ف. You can understand it in simple English as “therefore” or as a result of that then. This happens therefore this happened meaning their payment for doing what they did is this.

**Ayah 11**

Now when you come to the believers, what do you find.those who believe and did righteous deeds “no therefore” you know why no matter how much we believe, no matter how much righteous deeds we do,we don’t earn jannah. It’s not the result of our good deeds.why do we get jannah ,a mercy from Allah. There is no ف. The punishment is the result of the crime but the rewards are not simply the result of our good deeds. Allah has to give a lot of rahma, Allah changes our سيأت into حسنات, cover our sins. He does so much more for us so if there was ف it would be what you have earned. i did exactly enough to earn jannah. Nobody does enough to earn jannah. on top of Allah taking one good deed multiplying it by 10, multiplying one انفاق, one penny by 700. He multiplies all of our good deeds, you know one jamaa’a prayer multiplies by 27. Everything is multiplied even then it was not enough.So Allah doesnot put ف there because we don’t earn the paradise. it is a gift from ALLAH. It’s a mercy from Allah. ف is what you deserved, what you earned as a consequence. So no doubt those who believed and did righteous deeds only they have جَنَّاتٌ gardens. The thing you should know, you know الْأَنْهَارُ تَحْتِهَا مِن تَجْرِي جَنَّاتٌ tajri comes up over and over and over and over again in the quran. You read in translations gardens underneath which rivers flow, you read this translation before. There is so much more going on here.first of all جَنَّاتٌ is the plural of جنة. جنة means a lush garden. A garden in which you don’t see dirt you only see green. Everywhere you see like a bed of flowers. You don’t see a patch of dirt anywhere completely covered. جنة comes from the same root word as the word جنين., the womb is covered جن which is veiled from our eyes., that which is covered.so جنة it is covered completely with beauty and lush garden and you don’t own one property you own multiple properties. Now human beings whether you live in America, Indonesia , Australia, Africa u know all over the world an average person with a small salary, they work their entire life. What do they want in the end. What are they saving money for? You ask anyone in the world anyone in the religion does not matter from where he comes from . what do they want? A home. And everybody who likes a home whether you want it to buy or not but when you drive by a house that has a really nice front yard and a big back yard and a property and beautiful trees covering and their shades, you slow the car down and you say WOW! That is nice. “Home and garden magazine “take care of your yard”. That’s not just the American dream that is the human dream. Allah gives us what we really really really want and young people they say o man I don’t want a yard, I want to get an apartment. When they turn 40 or 50 guess what they want , they want a yard too. Even people living in a mid town hanged little orchard of flowers from their windows in their 40th floor because there is a desire to see garden, there is a desire to see green. Allah is giving us what we want.Then on top of that what you want is a water side view, you look at your window you should see waterfall property which is the most expensive property, when you have water view and the ultimately expensive property , imagine you look outside your window and there is a waterfall. Wouldn’t that be amazing ? ok I am going to buy this place.right because that is what we see outside.Rich people what they do is they simulate it.So what they do , they get a pool and they have a sprinkler thing so it looks like a water fall because there is a human desire to see waterflowing. Allah didn’t just say الْأَنْهَارُ تَحْتِهَا not just rivers but الْأَنْهَارُ تَحْتِهَا مِن تَجْرِي rivers are flowing and مِن here illustrates origin, so imagine this house on a hill and all around it are gardens everyside . All of it has a backyard and there is no front yard.All of it is a garden.at the Bottom of this hill is what a river flowing but the river is not just flowing it is starting from there تَحْتِهَا مِن from the bottom of the these gardens is the beginning of the water fall in the garden. Can you even imagine this scene. You see something like that and like a resort or like a mexotic place where people go for vacations some laces like Colorado or things like that , we say wow! That is gorgeous, that is beautiful., الْأَنْهَارُ تَحْتِهَا مِن and Allah here didn’t mention here the nature of water. This is a part of subtlety of the quran. In surah tawba Allah says الْأَنْهَارُ تَحْتِهَا مِن تَجْرِي جَنَّاتٌ, there is no مِن and then you find in surah Muhammad مَّاءٍ مِّن أَنْهَارٌ فِيهَا, the rivers full of water but then he says آسِنٍ غَيْرِ it doesn’t go stale.so how come Allah didn’t mention going stale here. When water flows is there even any concern of going stale? No, but there in surah Muhammad Allah didn’t mention water flowing , he just says rivers full of water but he didn’t mention flow so he adds they do not go stale. subhanaALLAh , subtlety in language. when some thing needs to be said , it is said and when something does not need to be said , it is not said.SubhanALLAH , so here we find الْأَنْهَارُ تَحْتِهَا مِن تَجْرِي, لْأَنْهَارُ also multiple rivers, so it is not one waterfall turning into river it is multiples. Have u ever seen a scene where there is multiple waterfalls, water gushing from different sides.it is just an incredible thing you see your eyes get caught.you know you lose track of every thing else and you don’t know what’s going on and you just stare at that.People do this like the Japanese culture that they make little gardens at their backyards and water flowing simulate water falls. Human nature! So Allah gives us what we really want.and at the end of all of these He says الْكَبِيرُ الْفَوْزُ..that infact is the ultimate or the great success.In the quran when الْفَوْزُ is used , it is used with three adjectives 1. الْعَظِيمُ الْفَوْزُ (great success) 2. الْمُبِينُ الْفَوْزُ clear success) 3. الْكَبِيرُ الْفَوْزُ (huge success). This is huge success over here.out of these the greatest of all three is الْعَظِيمُ الْفَوْزُ great success , where ever it is mentioned more and more about jannat is told. (58:22) عَنْهُ وَرَضُوا عَنْهُمْ اللَّـهُ رَضِيَ فِيهَا خَالِدِينَ.. they will live in it forever . is that mentioned here ? no. Then Allah will be pleased with them and they are pleased with Allah, that is not mentioned here. When the additional things besides the garden are mentioned الْعَظِيمُ الْفَوْزُ –great success.when a little bit less is mentioned like here الْكَبِيرُ الْفَوْزُ - still huge success.but then when the least is mentioned رَحِمَهُ فَقَدْ يَوْمَئِذٍ عَنْهُ يُصْرَفْ مَّن..(6:16) the guy who have got a turned away from hellfire, the guy who earned Allah’s mercy. Allah didn’t even say what mercy .. no jannat no house, nothing . it is just said he got mercy from ALLAH there he says الْمُبِينُ الْفَوْزُ atleast even that is clear success. So there are degrees of success.and here is a second degree and the degree above this where Allah mentions , they will dwell there in forever, Allah will be pleased with them, He adds more and He gives us a more graphic detail of His favours to the believers. This by the way compliments what we saw at the end of the previous surah.. (84:25) مَمْنُونٍ غَيْرُ أَجْرٌ لَهُمْ الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ إِلَّا. In the previous surah we found that the believers who do righteous deeds they will have rewards without any discontinuity, they will have an endless rewards- a continuous reward. So here though we understand in this surah we are talking about the believers that are going through a tougher trial than the one mentioned in the previous surah. These are the believers that are being oppressed.

Now Allah swt does what is called “التفات”. In order to understand this subject which is absolutely absolutely critical to understand in the quran especially for western audiences. I will give you a scenario ., ok.. Imagine there is a teacher and there is a teacher’s assistant so there are two people at the front. A teacher and teacher’s assistant and there are three segments of your audience, student group A, student group B and student group C. Sometimes the teacher is talking to group A, sometimes the teacher is talking to group B, sometimes he is talking to group C, sometimes he is talking to his assistant. Sometimes he is yelling at A, sometimes the teacher is really mad at A and he talks to B and says you know A has really messed up , you better not do that. he turns his face away from A and talks to B or he is disappointed with all of them and he turns towards his assistant and says that I don’t know what these people are doing you understand. The teacher , his audience is not one group, it is multiple groups. Now Allah says الْقُرْآنَ عَلَّمَ He taught quran He is in the role of what – a teacher. Who is His audience? Who are the students –humanity.but humanity is not one group. It’s the believers, it’s the strong believers,weak believers,it’s the disbelievers, it’s the messenger of Allah sws.- multiple audiences.

Now when Allah spoke in the previous ayaat, He was talking to the believers who are being tortured and He says don’t worry those who oppress you, there will be justice..and those who continue to believe even if they were being oppressed just don’t think of the fire in front of you, think of a nice garden I am going to get for you, think about the rivers that are going to flow and that is success.and the believers does not even see a ditch full of flame infront of them.what will they see.. ultimate success.Allah changes the way He sees but the messenger sws of Allah is the shepherd of the ummah, he is the father of the ummah. he is worried that his ummah is being tortured, he is worried that oppressors are oppressing these people.he is still worried. He knows that jannah is for them. He is telling them إصبرؤا, he is telling them to have sabr but he is still feeling pain about his ummah goes through pain.so Allah now turns away from the discourse of believers and disbelievers. He turns to messenger sws and gives him counsel. He says

**Ayah 12**

لَشَدِيدٌ رَبِّكَ بَطْشَ إِنَّ - there is no doubt that the seizing ., بَطْشَ means seizing or to grab somebody you are stronger than and you grab them in a way that no matter how much they try to muscle out and you don’t let go of them and you keep squeezing them. This is called بَطْشَ .Allah says the بَطْشَthe seizing, the grabbing of your lord is intense. شدة in the Arabic language الوثاق فشد e.g.,Allah says. شدة means to tie some shadd literally means to tie something up and to knot over and over and keep pulling as hard as you can.. this is شدة. Allah says the seizing of your lord is extremely tight and intense., it is extremely tight. This is Allah’s illustration to the messenger of Allah sws that he is incredibly powerful when he comes to take revenge against the oppressors.Now put yourself in that scene who is in a position of power at that time., the oppressors-the quraish.they are oppressing the muslims and you know what you see is them grabbing the muslims, them grabbing the believers . that is what you are seeing in front of your eyes.that’s what the messenger sees.but the messenger is being told to see, to visualize what nobody accept those who believe in the unseen can see. What is he told to see? Not just that the disbelievers are in بَطْشَbut who’s بَطْشَ.the بَطْشَ of your lord your rabb is intense . and

Allah didn’t say الله بَطْشَ إِنَّ he says رَبِّكَبَطْشَ your lord, your rabb. Rab is المنعم who gives favours who takes care of you, who has complete control over you, who is your master, so this is part of your master’s planning. He has complete control. Relax! When the time for that grabbing comes it will be there.now Allah swt speaks about the previous nation e.g, جَبَّارِينَ بَطَشْتُم بَطَشْتُم وَإِذَا when you go and grab other nation you take over their land and stuff, you are very oppressive , when you do so.but جَبَّارِis not as strong as shaded and their verb was used and here Allah’s بَطْشَ اسم is used. It’s stronger. لَشَدِيدٌ رَبِّكَ بَطْشَ . so first the messenger was told that Allah has the power to take a revenge even now. Don’t think that Allah is not watching. Don’t think that Allah does not know what is going on with the believers

Ayah 13

وَيُعِيدُ يُبْدِئُ هُوَ إِنَّهُ.don’t have any doubt , it is infact He , HE is the one (twice He) and third time with theyubdio ya three He’s. He is the one, He is the one, He is the one, who initiated the first time around. He created them the first time around so these people think that Allah has created these believers who just died, they are finished. no! وَيُعِيدُ -He will bring them back.and these kuffar who think that they have a free rein on the earth .He brought them around the first time He will give them death and he will bring them around the second time وَيُعِيدُ يُبْدِئُ هُوَ إِنَّهُ.

Ayah 14

الْوَدُودُ الْغَفُورُ وَهُوَ very powerful.now Allah is basically addressing everybody.He turned to his messenger but now He is addressing to everybody. And He that same Allah whose seizing is strong who will bring you back the way He brought you back the first time that same Allah gives two of his names.what are the two names Al Ghafoor al wadood. This surah unlike the previous surah is about recognizing aakhira through Allah’s names and through Allah’s power. You know if you believe in a God but then you say there is an injustice on the earth, there is tyranny on the earth. How can God let this happen. How do you fix that belief that what kind of God do I believe in that let all of these horrible things happen.you must know 1.His seizing is intense , don’t think He is not going to seize, don’t think He is not going to bring you back. وَيُعِيدُ يُبْدِئُ هُوَ إِنَّهُ and those who are being oppressed may be this is the means by which they will be forgiven الْغَفُورُ وَهُوَ., may be their oppression was a ticket to their paradise even sickness is forgiveness for us.What the speak of oppression at the hands of non muslims who only oppress because the people believe. So this is one maghfira and the other covering and forgiveness from Allah swt is the door to tawba is still open for you the disbelievers. If you just stop torturing the muslims now turned around and say الله الا اله لا Allah is still ghafoor.The only people who earned hellfire were summa lam yatubu , they didn’t make tawba, then Allah give them hellfire. Allah didn’t just say they hurt the believers therefore they got hell fire, No, he said they hurt the believers, they cause them fitna, then they didn’t make tawbah, then they got hell fire so the maghfirah of Allah the door to Allah is still open you can still come through. But not just that لْغَفُورُا..Now المحب; the one who loves. Al wadood who loves intensely, who loves passionately, who loves with great flame , a flaming love and an engulfing love. This word here is really important because the surah is about oppression, the believers being oppressed and you the first thing you lose sight of it is God’s love when you are being oppressed. When you go through a difficult time, then the thing that creeps up in your mind is God doesn’t love me , He loves others.He does not love me . When your father e.g, doesn’t give you money,he gives your other brother money. What are you thinking in your head. My dad doesnot love me as much as him.He gets favoured more. What did the brothers of yusuf a.s think (12:8)مِنَّا أَبِينَا إِلَىٰ أَحَبُّ. He is more beloved to our father but forget about the father, we are talking about the lord of the worlds.when you start having hard times in your life and things that crop up in many people’s minds that god does not love me. Allah doesn’t just say He loves, He says that He loves intensely. He forgives and on top of that He loves intensely. الْوَدُودُ الْغَفُورُ وَهُوَ, so this is His love.but then you know when somebody shows you extreme love, someone you had not known, somebody you didn’t acknowledge you became their friend and they show you extreme love. You appreciate it when you realize there is really high class their way above your grade some one of really high profile then you realize how lucky you are to get their love. So Allah doesnot even tell us that He is the one who loves extremely but He says next who is He

**Ayah 15**

الْمَجِيدُ الْعَرْشِ ذُو – He is the possessor of noble, glorified الْعَرْشِ.He is not just anyone that loves. He is the possessor of the الْعَرْشِ –the highest possible nobility that is the one who is willing to forgive you and love you. So what it brings to the heart of believers is this honor . Allah loves me and now I can handle any problem because I am earning the love of الْمَجِيدُ الْعَرْشِ ذُو of His love , subhanahu wataala. This surah is about oppression الْبُرُوجِ ذَاتِ وَالسَّمَاءِ this al wadood الْمَجِيدُ الْعَرْشِ ذُو . ذُو is possessing . and الْوَقُودِ ذَاتِ النَّارِ this is the style of surah- the fire possessing fuel, the sky possessing the stellers, these forts. the lord possessing the الْعَرْشِ.possession is the theme that run across this surah. So الْمَجِيدُ الْعَرْشِ ذُو.the word الْمَجِيدُ is a very powerful word in Arabic language.it means to be great in terms of nobility and class,to be incredibly honourable. ومجاد مجد يمجد مجد in Arabic it is used for camels that reach high paster like مجادل ابل when a camel reaches a paster, this is called مجد .in other words , now it is worthy of that high caliber paster. الْمَجِيدُ is someone who is always at a high caliber, there are high nobility.Now Allah swt has mentioned his name الْمَجِيدُ الْعَرْشِ ذُو and then lets us know you don’t put conditions on Allah, you don’t decide when Allah helps when Allah doesnot help.Why is Allah doing this, why is Allah doing that.I think Allah should do this. Why does Allah not help the muslims right away. What does He says next

Ayah 16

يُرِيدُ لِّمَا فَعَّالٌ subhanallah He does over and over and over and over again. فَعَّالٌ means this is from اسم مبالغه, it has تكرار in it, repetition in it. He does over and over and over again whatever He wants. you cannot put a curb on Allah’s intent. يُرِيدُ لِّمَا فَعَّالٌ as much as He intents as much as He loves you. know that you cannot put condition on Allah. We can beg Allah but in the end we should know that يُرِيدُ لِّمَا فَعَّالٌ despite His intense love, despite that He is that high above us from that nobility. A part of that nobility He does whatever he wills, whatever He intents. InshaALLAH at another time we will have a discussion on difference between إراده and مشيت’.two different words for intent in the quran, we have already read اللَّـهُ يَشَاءَ أَن إِلَّا تَشَاءُونَ وَمَا(76:30) it’s the مشيت’ of ALLAH. Here there is إراده of Allah , there is a difference between إراده and مشيت’ of Allah we will discuss it another time InshaALLAH. Let’s move forward quickly and finish it up.

Ayah 17

الْجُنُودِ حَدِيثُ أَتَاكَ هَلْ. few words here أَتَاكَ again ka here is to the messenger of Allah sws.Did the news of the armies come to you.you here is Muhammad sws but when the messenger recite these ayaats , He knows he is being talked to,but you have to understand. When the quran is being recited who is listening in Makkah non muslims so when they hear had the news of armies come to you, who were they thinking about?- themselves.Quran addresses multiples perspectives at the same time.The messenger is being addressed by Allah but now the messenger is addressing kuffar –multiple addresses are taking place at the same time.When you say the news of armies has come to you, you know what happens, it causes an alert. Like you go to an Arab tribe who are always worried about the tax and you go and say that hey by the way did the news of army come to you? What’s going to happen? What army! Somebody is coming.it catches attention, so actually ayah stops to get the attention and not these armies..

Ayah 18

وَثَمُودَ فِرْعَوْنَ..previous armies but it grabs the attention first.it grabs the attention of even the disbelievers. Did the news of armies come to you?The other thing here is the word حَدِيثُ - حَدِيثُ is used for new speech. Hadasa-a new event, a new occurrence but we know فِرْعَوْنَ and وَثَمُودَ is not new news. It is old news but when you forget about the old news and it is though as you hear it, it sounds like a new information then it is called حَدِيثُ. Is this new to you now? الْجُنُودِ حَدِيثُ أَتَاكَ هَلْ. there are different words for armies in Arabic, there is جيش, عسكر, there is جند, but جيش and عسكر can be full of civilian volunteers that grab a pitch fork and joined the army too ( a----------) but jund is well organized, paid, armed to the teeth kind of army, so when He says الْجُنُودِ حَدِيثُ, He is talking about powerful armies. Now already there is some mention of powerful armies twice. one … الْبُرُوجِ ذَاتِ وَالسَّمَاءِ, then the الْأُخْدُودِ أَصْحَابُ –of course they had power over those who they oppressed.now here, did the news of the armies come to you? Whose armies? Two are highlighted. These are the two oppressive nations that are highlighted in most of the quran فِرْعَوْنَ and ثَمُودَ, the armies that belong to فِرْعَوْنَ and the army that belong to ثَمُودَ. Now فِرْعَوْنَ as you guys know., الْأَوْتَادِ ذِي وَفِرْعَوْنَ., you can call فِرْعَوْنَ the possessor of camps literally of tents.why , because when you look out of the palace you would see an ocean of tents and who is in the tents?the encamped armies , that’s how they would travel.so here besides فِرْعَوْنَ we also find samood who use to have a very powerful army also . they were very powerful in construction,Allah uses different words for how He destroyed فِرْعَوْنَ or ثَمُودَ, army. صيحة, صاعقه, زلزلة, رجفة etc were used in the quran to show the destruction of the armies.These two nations are important because the Arab already knew about them.They knew about فِرْعَوْنَ and they also knew about ثَمُودَ.Literally they used to pass by the ruins of ثَمُودَ. So they knew about what happens to ثَمُودَ.They knew that they are very powerful people because they saw even their remains were massive.even the ruins of remains are incredible architecture.so they knew from what they see that ثَمُودَ was a powerful nation.Now Allah addresses them and actually put the kuffars in their place. You are oppressing these sahaba, you think you are powerful,what are you compared to فِرْعَوْنَ and samood.didn’t their news come to you already?How I dealt with them.Allah destroyed فِرْعَوْنَ with water.Allah destroyed samood with a loud sound.no special arrangements were to be made, no army needed to be assembled, no extra military material were needed to be gathered, no special approval.just the amr of Allah water and صيحة, رجفة – just an earth quake. That is enough for Allah swt to destroy them, who are you? you have no monuments,you have no castles,you have no massive armies,you are bunch of bedouin arabs living in the middle of the desert. Who do you think you are?

الْجُنُودِ حَدِيثُ أَتَاكَ هَلْ? وَثَمُودَ فِرْعَوْنَ.and even after knowing how pathetic you are compared to the nation who Allah has alredy destroyed.Then Allah turns away from them . these people are not even worth talking to.Allah turns back to His messenger(sws) and says

**Ayah 19**

تَكْذِيبٍ فِي كَفَرُوا الَّذِينَ بَلِ..rather those who disbelieve they are immersed, they are drowned in an attempts to lie against you. تَكْذِيبٍ – to lie against.Now another place the مصدر of كِذَّابً is used i.e كِذَّابًا بِآيَاتِنَا وَكَذَّبُوا..the reason is that كِذَّابً is a stronger word and if you read the ayah of surah naba – a stronger context.and so كِذَّابً the stronger part is used.this is the subtlety of the quran.the choice of words has to go with the context.so تَكْذِيبٍ فِي كَفَرُوا الَّذِينَ بَلِ, previous ayah says, (84:22)يُكَذِّبُونَ كَفَرُوا الَّذِينَ بَلِ in the previous surah rather those who disbelieve deliberately lie against the messenger(sws), they deliberately lie against the truth. Here we found they are drowned in تَكْذِيبٍ, they are drowned in “فِي” تَكْذِيبٍ like خُسْرٍ لَفِي الْإِنسَانَ إِنَّ “فِي” خُسْرٍ”in loss”.They are in the state of lying against the messenger(sws). What it means is they are immersed in this state, they are drenched in it, they are stuck in it, they are not coming out now.So the fact that you give them this message and it does not affect them is not because there is something wrong in the message, it is not because you did not do a good job, it is because they are already drowned. You are trying to give them air but they are already under water. There is no point. تَكْذِيبٍ فِي كَفَرُوا الَّذِينَ بَلِ, so they are already drowned in this attitude of lying against the truth .what does Allah says, Allah says

**Ayah 20**

مُّحِيطٌ وَرَائِهِم مِن وَاللَّـهُ..And Allah ,as far as ALLAh is concerned, from all around them وَرَاء means in front and from behind it. It is from الاضداد اسم the words in Arabic are opposites. They themselves mean opposite at the same time.Allah when it comes to be in front of them and behind them or all around them He is مُّحِيطٌ, He encompassed them entirely. They have engulfed themselves in lying against the truth and Allah has engulfed them.. مُّحِيطٌ وَرَائِهِم مِن وَاللَّـهُ so there is two ةاحاط there is التكذيب احاطة means تَكْذِيبٍ فِي and then Allah is مُّحِيطٌ over them. subhanAllah . مُّحِيطٌ وَرَائِهِم مِن وَاللَّـهُ. Similar wording was used in the previous surah Allahu aalamo (84:23)يُوعُونَ بِمَا أَعْلَمُ وَاللَّـهُ allah knows best about what they beg, what deeds they bag for themselves.Now that phrasing was used in the previous surah, now we come to the end of surah ..Allah says.

**Ayah 21**

مَّجِيدٌ قُرْآنٌ هُوَ بَلْ.rather I allude to this already. The fact that they are not accepting Islam is not that they are not impressed or because there is something wrong in the message.What is wrong, they are immersed in تَكْذِيبٍ. So their lying against the quran, their rejecting the quran, their walking away from it, ridiculing it, and oppressing the muslims will never take away the from the nobility of the quran. مَّجِيدٌ قُرْآنٌ هُوَ بَلْ,It is going to remain noble, glorified and what else was مَّجِيدٌ before this. Remember الْمَجِيدُ الْعَرْشِ ذُو. مَّجِيدٌ was mentioned there too. It comes from the same source.so the quran is مَّجِيدٌ just like the Lord whose spoken is مَّجِيدٌ,so their lying against Quran is not going to take away its nobility. It is very noble, don’t think that the quran is not enough for them and this is a very important lesson in dawah. We should never think that quran is not enough for dawah. It is enough , it is مَّجِيدٌ, it’s noble. What more noble speech will you find? What more will you find to give somebody, when you want to bring them to the truth.what was the dawah of the messenger sws it was quran. He is giving the people quran.quran is enough. Don’t think it is not impressive , I don’t know what this ayah means .i don’t know in a nutshell we can share the quran with people مَّجِيدٌ قُرْآنٌ هُوَ بَلْ,and this is not some low speech that somebody came up with. where is it?

Ayah 22

مَّحْفُوظٍ لَوْحٍ فِي .. It is in the tablet that is protected.so now the thing that you should notice is that the believers were given the counsel that Allah (awj) has strength. But the protection was not given to the believers , it was given to whom “ the quran”. Because once the believers understand their mission, they will understand that their mission was never ever going to fail because the source of that mission and message is the book of Allah and the book of Allah is what “مَّحْفُوظٍ” مَّحْفُوظٍ لَوْحٍ فِي. They can’t touch that. They can harm you , they can harm you all they want to. They cannot harm Allah’s book. مَّجِيدٌ قُرْآنٌ هُوَ بَلْ مَّحْفُوظٍ لَوْحٍ فِي”. That’s the incredible way in which Allah (awj) mentions the nobility and the power of the quran in this surah and it is the means of strength. The crucks of the surah is the quran is the means of strength for an ummah that is oppressed when they believe in Allah and they are only oppressed because they believe. Where do they find their strength?With quran.This quran is protected.They hold on to it and they will find the strength and they will find Allah’s (awj) support with them. The last thing I will tell you and now we are done inshaALlah is from the style of this surah.you know in tajweed even in tajweed it has divine signs messenger of Allah sws has taught us.And in tajweed you have style and the content come together like nowhere else in any other literature.have you ever heard the concept of قلقلة ب د ق etc etc, .listen to these ayahs .. وَيُعِيدُ يُبْدِئُ هُوَ إِنَّهُ …. الْوَدُودُ الْغَفُورُ وَهُوَ. You see a د, there is قلقلة right.. الْمَجِيدُ الْعَرْشِ ذُو,, يُرِيدُ لِّمَا فَعَّالٌ..now the idea of قلقلة is that you made a little bit of sound as though the word didn’t end.. الْمَجِيدُ . it didn’t stop there , it went on..But when there is no قلقلة the word stops . now keep listening. الْجُنُودِ حَدِيثُ أَتَاكَ هَلْ.. وَثَمُودَ فِرْعَوْنَ, تَكْذِيبٍ فِي كَفَرُوا الَّذِينَ بَلِ. مُّحِيطٌ وَرَائِهِم مِن وَاللَّـهُ.. ط again قلقلة.. مَّجِيدٌ قُرْآنٌ هُوَ بَلْ.. but when speech came to an end, the surah has come to an end so the قلقلة has come to an end,, مَّحْفُوظٍ لَوْحٍ فِي,,even the syllable stops,there is no more قلقلة, there is no more bouncing of the letters because the discourse has come to an end. So just like the discourse came to an end , the style of pronounciation came to an end, it was discontinued subhanALLAH. So this is the fusion in the quran of the way of pronounciation and even the content , how they are homogenous, how they go hand in hand.SubhanALLAh

May Allah give us the correct understanding of His book , last thing I should have mentioned is our tradition that how the beginning of surah is connected to the end of surah . In the beginning of the surah, we found الْأُخْدُودِ أَصْحَابُ قُتِلَ,, الْوَقُودِ ذَاتِ النَّارِ, is hum alaiha قُعُودٌ عَلَيْهَا هُمْ إِذْ etc etc., شُهُودٌ بِالْمُؤْمِنِينَ يَفْعَلُونَ مَا عَلَىٰ وَهُمْ. We found the oppression of believers. At the end , we found the source of strength of believers. What is the source of their strength.. مَّجِيدٌ قُرْآنٌ هُوَ بَلْ.. مَّحْفُوظٍ لَوْحٍ فِي that’s how the surah comes together. It teaches us that lesson .may Allah give us strength through the Quran and may Allah make us to hold on this deen no matter what the circumstances.. barakallahu li walakum……………. wasalam o alaikm wr wb