81:12

81:13

81:14

Couple of things that slipped my mind that should have been mentioned in the previous session about the ayah, the ayah we have already covered.No.1 in the previous surah we found an interesting word of the words that Allah uses for the people who are running away He says ‘wasahibatihi wa banihi’ He didn’t say ‘wa uladihi’ He says baneen .Now baneen in classical usage is specific to sons, it doesn’t include daughters for example Allah says ‘afaa isfaha raboqum baneena’

Typically in Arabic a plural jama muzakar salim (masculine plural) is inclusive of the feminine except for some word where it’s exclusively masculine. It’s an exclusive thing. So Baneen is one of those things; sons only and this was used because on the day of recurration the audience is the kafir and who does it ,loves his sons and the love of the sons is illustrated also in his embarrassment over daughters that is coming out in this surah so there is continuation of that but there is a thing which i am eluded to that i didn’t get to talk to you about that there are two pregnancies mentioned in this surah that ‘eesharr’ is mentioned ,10 old month she camel is mentioned. The baby girl that was born and was buried alive and you know; these things decent human beings have value of more for what? For a child, right. But look how skepible these kuffar have become. First Allah talked about the things that would scare them, then He talked about the things they would love the most and then they would loose love of it all of a sudden right. And of those things the first thing He mentioned was Al Esharr that was not even their children not even their daughters and when it comes to the child he is willing to bury it.

When it comes to Essharr its source of pride, dignity, glorification.So its construct is the messed up mentality of kafir, it’s looking deep in its psyche. The other thing that happens here is Quran and dawah. The early dawah of Muhammad (SAW) is something that is not talking about what happens after the world ends and after all of this, after we are gone. And that not talking about way, way back in the old genereations, it’s talking about the problems of that society .So even though on the day of judgement this child is being asked what crime, she was killed for? When the audience ,the kafir audience ,the criminal audience hears this, they are not thinking about that time, they are thinking about right then, and there so the Quran starts tackling social evils of that society and the other thing to be mentioned from the dawah point of view is this; in the aspect of dawah that was overlooked, that is the messenger, all of them ,they came and pointed out the evils of that nation to them and told them that this deen is not just good for their ahkira but it’s good for them because they are oppressive and they are even wronging themselves in the things that are going right, so the part of dawah in our context is all the problems ,you know, this is the side note, but all of the problems that we consider are the problems of Muslim community are actually Americans problems.

You think we have problem of youth, we have American Problem of youth. Our children are watching something that’s an American problem, that’s not a Muslim problem. It’s a problem for everybody, right. So it’s a universal kind of thing so if you are against Riba, well this society is victimized by Riba.There are vast majority of people who have lost their everything because of Riba and they are living horrible lives. I would never, you know, decade ago or may even five or six years ago, you would see commercials on TV like infomercials late at night .These children in Somalia and these hungry parts of the world and we should send food to them ......dollar a day have seen commercials,now about families living in Arkansa and living in New York city and feed the children .In America !for God sake.SubhanAllah.....that the point..This is what Riba has done to this country, right so when you tackle an evil it’s not us vs. them kind of thing.

Allah (Azzawajall) speaks in behalf of this child who is obviously a child of a mushrik or a kafir family. She’s not a............and this evil exists among us. This is not a Muslim problem. This is that society’s problem and He is tackling for them and addressing for them. And this is part of what Islam gives its universal uplift you know.Unlike other group, when a group comes together and make a call then they typically make a call for their own rights. We deserve this, we deserve that, we need more liberties, we need more respect.You know.Our voice should count...etc,etc.us,us,us,us.If you look at the dawah of Quran first of all its about akhira,fix yourself ,right, it’s not about you not me right; first of all, and second even the issues that are mentioned here ,there is no surah that is dedicated to the oppression of sahaba ,how bad it is you know ,or the kuffar need to stop.They are mentioned then even then have sabr and then move on. The worst tortuosity,you know, Syedana Yasir(RA) and his family being killed ,tortured and killed and what are the words Rasool Allah(SAW) he is telling them ‘isbero ya yasir’ have sabr o family of Yasir,right. Khabab bin Ard (RA)comes to RasoolAllah(SAW) he’s coaled, basically he is barbecued, his skin is peeled off, melted off,his back. He comes complaining and RasoolAllah (SAW) says you are rushing to it. There are people who before had worst time, why there is a larger call.

This is why even in the ayah’ kun tm akhrijat linnass’ it’s not minn nass its ill nass, the people right. There is better nation raised for people not from people, right.If you say best nation from best for them what makes best is that we are concerned for them, right.Its a completely different mentality. So that is actually even illustrated in Meccan dawah. Allah speaks of the most vicious of the kuffar but He speaks on behalf of the mazloom.The one who is killed, the one who is oppressed, so He speaks about the rights of the muskeen, even in Meccan Quran there is rights of muskeen.

There are people who are being cheated in business. Waylol [lil'muṭaffifīna](http://corpus.quran.com/qurandictionary.jsp?q=Tff#(83:1:2)) these are social ethical, moral problems. These people have, these are the people of nobody speaks on their behalf. There is no customer service department. You can’t return someone for a refund. When you get cheated out of business especially you come from a richer tribe you better beat it..You gonna get killed.

Allah speaks on their behalf and this is actually the power of dawh of Islam. That is He stands by those who are victimized by injustice, stand for justice.qoomo illahishihada stand for the sake of Allah being witness for the sake of justice. Anyhow so that was one side comment, there are 2 things;the 2 kinds of pregnancies the vicious nature of this demented kaffar and on the other hand, the idea that the social justice ,not just things about metaphysics of hereafter and of previous nations but even now these are issues that you need to tackle otherwise you will be in serious trouble then.

Now the surah takes the shift. The rest of the ayah is the conclusion of the rest ;when there is a conclusion there is a ‘faa’.The faa necessarily connects whatever statements that are coming to the statements that are coming before. So that discourse that have just ended with [ʿ alimat](http://corpus.quran.com/qurandictionary.jsp?q=Elm#(81:14:1)) [nafsun](http://corpus.quran.com/qurandictionary.jsp?q=nfs#(81:14:2)) mā [aḥḍarat](http://corpus.quran.com/qurandictionary.jsp?q=HDr#(81:14:4)) which is the conclusion of the entire half. The entire first passage concludes in this statement [ʿalimat](http://corpus.quran.com/qurandictionary.jsp?q=Elm#(81:14:1)) [nafsun](http://corpus.quran.com/qurandictionary.jsp?q=nfs#(81:14:2)) mā [aḥḍarat](http://corpus.quran.com/qurandictionary.jsp?q=HDr#(81:14:4)) .Every person already knows very, very well and then as a result these are the actions, by the way.

Now we are going from the world of actions into the world of believes because actions are rooted in what? The believes. And the Quran illustrates it over and over again. Firstly He mentioned beliefs and actions and then He mentioned actions and belief because this is a cycle between ammal and emaan.

Actions and faith; what you belief will lead you to certain kinds of actions and when you take a certain kind of action it certify your belief and then it will lead you to different kinds of actions. This is cycle between amaan and amal.So now something about, before we get in to the next passage is something about the thought process of the kuffar.

They thought certain things were bad only like a daughter, its bad misfortune for the family. This wasn’t the only thing. They had weird superstitious kinds of beliefs in many cases including stars. And this is not what is limited to them even now you have like astrology and these sorts of things like combri and these sorts of things. So they have entire industry running like the criminal industry in the world like you know drug, prostitution etc, etc.

It’s an actual industry and unfortunately now days it’s most important and most powerful in the Muslim world. When you go to the palmist and they tell you about the fortune or they look at the stars or whatever else so this is a common shirk act, this is satanic practice really. That is the common practice unfortunately in Muslim world but even have this in US. When we talk about financial executive and...Stuff.

Anyways, Quraish they had this thing about the stars, you know, the stars they twinkle they are brighter and then faded away and then brighter and then faded away, you know off and on kind of thing starts. And they would think that stars are trying to tell them something when they do that, they are talking to us and they would see a shooting star like a midair or something especially in English its shooting star ;they would sat this is the sign of something.

So some of the people who didn’t have anything for themselves they said I belong to some special group who have access to these shayteen who go into the heavens and they found out what these stars are telling us and this is a pretty serious thing that has to do with the security of you and your family and in order to find out more call to 800 number on 1995..

Basically it was a business, the idea was you come to us ,we will give you a classified information that we get from secure source that shaitaan ,the devils to whom we can talk to ,that these are the kahin ,the mind reader ,we get the information from them and shall be delivered to you. And people would go to them, you know when women not having a boy or a girl or shall we attack that tribe or not, shall I kill my cousin, am i going...etc, etc.

And they would jumble they would mumble up words and make it seem as if a connection is going on....and also naa...i got it. You need to this or that or other. This is the game they would play. Now Allah swears by the stars, understand that mushrik culture in that culture there was a lot to do with these superstitious beliefs and omens and one of the allegations against the Messenger (saw) was that he was a kahin, he is a mind reader too. He also gets some stuff from the stars. He gets some devils and shaitan from the stars who tell them to do what he is doing. So only that you know. Muhammad (SAW) is asking to question your country as opposed to the kahin; does he get paid for this? And he would tell you most of the time that you wanna hear.

What has come in this surah is that mushrik wants to hear, no it’s exact opposite. So now Allah refers to what is their apparent source of knowledge which is these stars and He says fa la .This la’a here is not connected to Auksemoo .It is connected to what came before, based on all this ..Not at all. And this La is basically shut up all of you .Just be quiet, Listen to what is being said.

[Uq’simu](http://corpus.quran.com/qurandictionary.jsp?q=qsm#(81:15:2)) I swear by Allah al-khunas. Khunas is the plural of khanis. Khanis in Arabic is anyone who is going on a path and suddenly takes a turn and hides behind a bush and you cant see them anymore and they are avoiding contact with you and then they are seen again and then unseen .Right so they would say where a sign has appeared is a sign for them. So by Allah calling them Al khunas, He says if they appear they also disappear.

Allah controls their appearance and their disappearance falā [uq'simu](http://corpus.quran.com/qurandictionary.jsp?q=qsm#(81:15:2)) [bil-khunasi](http://corpus.quran.com/qurandictionary.jsp?q=xns#(81:15:3)) .Allah is swearing by something and when Allah swears by something it’s a conclusion.’ Jawab e qasam’

So ‘jawab e asam ‘is coming InshAllah. [Al-jawāri](http://corpus.quran.com/qurandictionary.jsp?q=jry#(81:16:1)) [l-kunasi](http://corpus.quran.com/qurandictionary.jsp?q=kns#(81:16:2)) .There is no wa or fa in the middle so its the continuation of the previous.

Al-jawār comes from jara or joran a star which goes off its place like a shooting star. And this comes from kinaas.It is hiding place for deer like deer is running and running and all of a sudden where it’s gone, it disappears. So deer has a place inside the bushes where it comes virtually invisible. What it illustrates is a very beautiful analogy is that a shooting star, what happens all of a sudden ,a brief moment of shooting and it disappears.

[al-jawāri](http://corpus.quran.com/qurandictionary.jsp?q=jry#(81:16:1)) [-kunasi](http://corpus.quran.com/qurandictionary.jsp?q=kns#(81:16:2)) these were the things which were associated with their superstitions and Allah starts by swearing by them, illustrating its control over them and also what’s interesting in the Quran is islahi comments by Shakyh Shukani that they belief that jinn get information from the stars.

But we learned shihab e saqib for example ;when the jinn tries to steal information from the malika ,what happened stars were shot on them.So what do you think is the source of information is actually these devils being beaten in the sky,right.This is how secure the information is. This is exact opposite of what you belief falā [uq'simu](http://corpus.quran.com/qurandictionary.jsp?q=qsm#(81:15:2)) [bil-khunasi](http://corpus.quran.com/qurandictionary.jsp?q=xns#(81:15:3)) [al-jawāri](http://corpus.quran.com/qurandictionary.jsp?q=jry#(81:16:1)) [l-kunasi](http://corpus.quran.com/qurandictionary.jsp?q=kns#(81:16:2)).

And then He says [wa-al-layli](http://corpus.quran.com/qurandictionary.jsp?q=lyl#(81:17:1)) [idhā](http://corpus.quran.com/qurandictionary.jsp?q=%3Ci*aA#(81:17:2)) [asʿasa](http://corpus.quran.com/qurandictionary.jsp?q=EsEs#(81:17:3)) .He swears by another powerful thing- The night as it starts to darken and dwindle your vision and this is used from asan abad words which mean there opposite.

So [asʿasa](http://corpus.quran.com/qurandictionary.jsp?q=EsEs#(81:17:3)) is the word used for the word when the evening is ending and when the night is starting because these are the times when the visions are blurry.

[Wa-al-layli](http://corpus.quran.com/qurandictionary.jsp?q=lyl#(81:17:1)) [idhā](http://corpus.quran.com/qurandictionary.jsp?q=%3Ci*aA#(81:17:2)) meaning at that time you don’t see the stars .Where your information goes then? Allah swears by the time, He controls how much we see these stars. He controls by night and then [wal-ṣub'ḥi](http://corpus.quran.com/qurandictionary.jsp?q=SbH#(81:18:1)) He swears by the morning when it gets to take the breath. When it gets to take the breath of relaxation so the night is choking and the day gets to breath ,what happens to the stars; they are invisible they are gone ,they are completely gone. So this is what Allah controls what you get to see and what you don’t get to see; whether the stars are shooting or not, when it’s the day time you have no idea. So the information you are getting is all whim it’s all under Allah’s control but what you assuming you have, is nothing.

Now Allah mentions the right source of knowledge inna [laqawlu](http://corpus.quran.com/qurandictionary.jsp?q=qwl#(81:19:2)) [rasūlin](http://corpus.quran.com/qurandictionary.jsp?q=rsl#(81:19:3)) [karīmin](http://corpus.quran.com/qurandictionary.jsp?q=krm#(81:19:4)) .There is no doubt that this is the word of noble messenger. Here the noble messenger kareem from karima yakroma kareem refers to the nobility, honour and it refers to Jib reel (AS).

Couple of things that i have mentioned here that are very beautiful. First of all Allah didnot say innaho la kalamo rasoolin kareem. Kalama is the word for speech.Qaaol is another word for speech but kalaam is used with Allah.

In surah Tauba we read haata yasma aa kalaamAllah until he gets to hear the kalaam of Allah.So kalaam is literally is what is said from the source.Qaol is what is uttered by the tongue. You can have a qaol that is not your kaalam.When you have a kalaam it’s your own. When you have a qaol it’s not your, you are just saying it.

For example; Qala, qala Rasool Allah (SAW) He said, the Messenger of Allah (SAW) said. So on one side this isn’t his kalaam, whose kalaam is it? It’s the Messenger (SAW) kalaam but this is this person’s qaul, we are taking his word for what the Messenger said. So its verbatim, this person is verbatim delivering something. In other words, these aren’t the words of jib reel .These are the words of Allah.

That’s why its kalaam .Kalaam is the word used for Allah, Kallam ul Allah but is the qaul of messenger by not just calling inna ho la qaolo jibreel, He says inna ho la qaulo Rasool. First of all ,first understand why not Jibreel ?why Rasool? Because he is delievering something ,a messenger deliverers something, what he delivers? A message. The message in what? The word itself so he is gonna very precise with his words. Because unlike the shaitaan,the devil or on which the kahin relies on which everyone already realizes the guy a devil so there is no nobility associated with it. The first attribute is that this messenger is what kareem, is noble so it is part of his nobility that he will deliver this word, this speech with all honesty. This is the first thing about this verse. Understand that in the previous surah Allah talked about the integrity of revelation .Keraamin barara that was the integrity of the revelation. But that is only one part of risala ,risala is the revelation that is the recipient of the revelation and is the means by which revelation is delivered and one of them is fortified in the previous surah .Sufoo fim mukarama that’s being defended in the previous surah .

Now Allah is defending what –the means by which revelation comes and in this surah He will also defend the Messenger (SAW) when He says wala shahibo kum b majnoon .

So there are three things the message, the messenger and the delievery.The previous surah defends the message. This surah defends the Messenger (SAW). So inna ho la qaolo rasool .The word Rasool is from fawool which is mubalag, verbalized form in Arabic language.

The one who deliverers something and is basically professional as he deliverers he is constantly engaged in that. Liqwatin is possession. The deliver is in possession with great might, great strength. Now the weakness of shaitan was illustrated when they were shoot ,they had no defence, they had to run ,they had to find hiding places to sit and try to listen . wa inna qunna naqudo maqaaida lissam (surah jinn) They used to sit and try to hear something and then they used to get ‘Shihab e saqib’ thrown against them but on the other hand here he himself is so mighty so nobody is going to steal something from him but Allah then mentioned where he gets this stuff from ‘innda zil arshsh majeed’. Right by the arsh the word arsh in Arabic mean arasha yaarisho to build a wooden roof in older times ok and roof is extremely expensive ,commodity in the desert ,its not like now wooden ,why not concrete ,why not rock but comparing to the society where these woods are becoming ‘arsh al bait’roof of the house.

Makeen is very interesting word. In Arabic the roots of the words they have to interplay with all of derivatives of words and they all come together very beautifully, very poetically, and very pictureously.

Ma-ka-na means to live somewhere.Makan is a place.’Kawan’ is existence to be located, to exist. Now makeen is someone who lives somewhere permentantly but also makkana or nanqeen in Arabic means to give someone high status and from ancient times to now ,ownership of a home or having a place to live inner itself is a symbol of what? Of status. It is a symbol of status. You know the higher your profile labour is, the higher your status is in dunya right. Allah speaks of this messenger Jibreel (AS) and He says ‘zil arshil makeen’, right by the processor of the throne he is situated and he got high, high status, where he is situated and his status. Then He says ‘Mutaain ‘,he is all obeyed.Mutaa from kaoon another very interesting word in Arabic. The word Taa-aa means one thing to celebrate also volunteers for something.

Whoever volunteers and put in their own good will they are going to fast an extra couple of days, stay after fajr 3 or days over then it is good for them so Taa-aa is used for volunteering out of your own will. you know Allah mentions this Mutaain this attribute which is a ism mafwol an objective noun for jibreel .AS illustrating that he is followed but followed lovingly. People who follow him has got a very tight nit army of angels that obey his every command and its basically you know in our expression when somebody commands like general commands like the soldiers are followers –with pleasure. So somebody follows with pleasure is Muttain.So he is followed with pleasure is called Mutaa So he is followed with his titled army. When he deliverers his message there is also a security team all of his followers that follow his entire.

In dunya terms ,lets understand this in dunya terms you know when a highly classified document or a highly classified piece of information or technology or something like that is being delivered what has to happen, does any security person gets to take it deliver .No. You will have to have high ranking officials that have access to this thing and then and then put it into a car and then secure it, they would have to have a team of security. And these are the people on whom you have to put background check on and you would have to have certain security clearance before .You can go on this journey to deliver to package and he comes from the highest, highest sources. This package, this even happens now –that’s what being taught to us. This is a rightly classified piece of information. This revelation is coming from a very high source and the one who is delievering it is coming from a highest rank and he has got owner of security. Maatain saama amen is followed over them and here in the Arabic language is 2 things: number one; its warq makan ,it’s kind of noun used to describe a place so over there even right by the arsh he has huge followers ,followers of Jibreel(AS)

Another use of samma is very interesting that it is used right before the adjective to empower that adjective or highlight that adjective, overall other adjectives are mentioned.

So when from samma what we guys are talking about is the station of Jibreel (AS) .The other is of all the adjectives mentioned of Jibreel(AS).The one which is highlighted of most of which one Ameen. Mutaain samma ameen especially, that is he is trustworthy, why it is the most important ,you can have a security clearance ,high profile deliver but if that deliver has bad intention , he goes to the wrong place ,can he have alternative-so this person. that’s the most important ingredient out of all of this ;his security reasons, his trustworthiness,right.So Allah mentions samma amen ,he is incredibly trustworthy ,he delivers this message from the high heavens to this man Muhammad(SAW).He is the most trustworthy of this job and he is delievering in secure way. So this ayah is defending what? The delivery of the message. Those Karaamin Barara that were referring in the previous surah, now of them in the support of Jibreel (AS) when he brings the message down.

Wamā [ṣāḥibukum](http://corpus.quran.com/qurandictionary.jsp?q=SHb#(81:22:2)) [bimajnūnin](http://corpus.quran.com/qurandictionary.jsp?q=jnn#(81:22:3)) and your companion –now there is a sudden shift. Allah now is talking to the Kuffar. On the day of Judgement He won’t be talking to them. bi-ayyi [dhanbin](http://corpus.quran.com/qurandictionary.jsp?q=*nb#(81:9:2)) [qutilat](http://corpus.quran.com/qurandictionary.jsp?q=qtl#(81:9:3)) What crime she was killed for? [L-mawūdatu](http://corpus.quran.com/qurandictionary.jsp?q=wAd#(81:8:2)) [su-ilat](http://corpus.quran.com/qurandictionary.jsp?q=sAl#(81:8:3)) not alwaibo suelat or suaila so the killer is not being questioned, the killed one is being questioned. But now Allah turns to the Kuffar that even now you have chance. He is giving an opportunity. Before we turn to this ayah just know that Allah, study Surah al Najm, Surah Najm has explicitly tells how Jibreel came into contact with Hazrat Muhammad (SAW) and how that delievering took place the first time. So that basically is the tafseer of this Surah part over here. Anyhow ‘wama sahiboqum bmajnoon’the one in your company is not insane at all. There are a couple of things that deserve our intention. The first one is ‘sahib’ Allah didn’t say ‘wama Muhammad b majnoon. Muhammad (SAW) is not insane; right.wama ha za rasool li bimajnoon means two things in Arabic.The one who accompanies you in place and also in time; this illustrates that he lives among you, you know where he lives physically also .It means he’s being among you for a long time. He has been in your company for a long period of time and this is a way to someone.

One you lived close to them and you spent a lot of time with them. These are the two things. Now for example in Masjid, you know somebody. You spend time with them, you don’t live close to them, and do you know them? Do you know them? No they will be completely different person when they go home, when he lives in your neighbour, then you really know them that’s called sahib time and space both things. So he is being among your next for a very long time, so you already know very, very well that he is not insane, he is not a mind reader, he is not interested in these petty things and the best attribute you give to him is that you come up to him. This is your sahib, so you know very well that he is not insane. Wamā [ṣāḥibukum](http://corpus.quran.com/qurandictionary.jsp?q=SHb#(81:22:2)) [bimajnūnin](http://corpus.quran.com/qurandictionary.jsp?q=jnn#(81:22:3)) so the other thing about him that you know about other word.

Jannah in Arabic means to cover someone up, literally to cover something up and to climb over. The jannah is called jannah because it covers the dirt with lush greenery and lush garden, one thing covering the other. Jinn because his eyes are covered from seen. Jannen, the womb of a mother because her body is covered from inside. Majnoon has two interpretations; one his intellect has been over shattered, his rationale, his sense of reasoning has been covered so he can’t make sense is part of insane. The other interpretation is that the one who is passed by a jinn and the the two implications; the intellect is unshattered by the two, they are going to combine the two .So Allah says; wama sahibu kum bimajnoon, he is not possessed by a jinn. Also implies he is not getting information from what? from jinn. He is not inspired by a jinn rather than Jibreel(AS) who deliverers then to Allah and no doubt he saw him in clearest part of horizon.Aufuq literally means a corner .So the Fa arises where the earth and the sky meets from there the clearest part he (SAW) saw angel jibreel. This is describing his experience as a seen thing and he is not insane he actually saw this happen. So keeping this in mind he is taking information from the mind reader and the mind reader says i saw things that you can’t see, right.So they say we get information from the unseen which we will give it you if you pay and that’s the idea. Allah choose another construct between the pathetic mind reader and these majnoon people and the global message says ‘Wa ma ho wa b quoli bizaneen. He is not .The word is close to the word baheel; miser. Baneen is someone cheap in information like you know a chef who don’t like to share his recepi,or like the pepsi ,they don’t want to give the recipe, for the soda ,something like that these are baneen. When you hide information, financial analyst you need a financial advice, he says ok, i will give you two minutes that costs 100 dollars an hour or an accountant. These are the people who hold back information until they get what they want. He says in the terms of unseen even though it is seen; for him, because he saw the angel ,especially when he comes to the unseen he is not being cheap with me, he is not holding back something. Let me tell you something that will benefit you after you pay me. He is giving all his stuff away to you and has no alternative agenda. Compare this to what you are calling him. All those people who called that you are just like a kahin, they are all interested in some sort of agenda, they want something out of you, he is zaneen.Biqool ul Quran and this is the final conclusion.

In the end, this is not the world of curse devil at all. not at all. You know rajam literally means marjoon that is so cursed and has such lack of the people whenever they see him ,they do what they through things at him, that’s how much anger this person deserves, This is the world rajeem ,The word shaitaan has two origins; there is a disagreement between the ulama about the origin of word. I will share both meanings with you .In my opinion, i was talking to Abdul Rao Zaman, one of my heros in United States, may Allah protect him. He is an Imam of a Masjid in Jersey and has authority of Tafseer. He said that the word that can be interpreted from different roots, this is the illustration of Allah (SWT) that how much he owes his language that we think of all the different possibilities and they connect and Allah who is the creator of the language pick a word that can go both ways and puts both in one word and this is the power of Allah’s control over language. Anyhow, sha-ta-na means being far away from the truth, the one who is extremely far away from the truth. On the other hand it can be from sah-ta which means to be indulged in claims of rage so the one who is extremely angry, who is extremely frustrated,engulfed,scorched so faalaan then so that illustrates on one hand ,shaitaan is telling something that is fartherest from truth; hats number one. Number two that is humiliation before Adam (AS) has bruged him so much all the thing he does until now as a result. So this is not the word of unusual shaitaan.

Fainna where are you all going, this by the way in my opinion is the centre of the Surah. This is the heart of this Surah, the heart of this Surah is just a question .You remember the previous two Surahs were the Kuffar asking questions ,they were asking questions, they were posing some casual kinds of statements about akhira.Now Allah is asking questions faaina tazhaboon ,after knowing all of this where are you going ,where are you going, where are you running to? You have this world of corrupt knowledge and you have the world of most authentic ,secure ,priceless information ,where are you headind?Fainna?

And in the end ,why don’t you know in the other inna howa illa zikr rullialamin ,you go this way or that way is the tafseer of those which came before amma ma saaa,the who didn’t care, go where ever you want he feels he is free of need that was in the previous surah.Now faa ianaa tazhaboon where are you people heading and then He says in howa illa zikrul illalamieen.In the previous Surah He said kala innaha tazira ,No,no,no this is nothing but a powerful reminder. This is nothing but a powerful zikra.Allalameen for the world, this is the reminder for the world, this illustrates what of two things, you can go off, there are other people who will take care.Allalameen,it does not need you. In the previous Surah the message was exalted among the arrogance of the Quarish.Now they are being told, you wanna take it or not that’s your problem. This is the reminder for all of the world, for all of the nations of the world. This is not asamawa ti wal arz.Alalameen is referred to zulaaql, the creatures of intellect; humanbeings, jinn, angels they are included in alalameen but not mountains and trees and those kinds of things. so in Quran when alameen is used you will find that information, so the nations of the world, nations of the jinns,nations of the angels. This is the reminder for all of these creations especially the human beings; primarily and the jinn.

Lima shaa this li is the badl of the li in the previous ayah. The way that we understand this in Arabic is ‘illa zikr rul ilalameen’ it is connected together; this is nothing but a reminder for among you. The one who intends ,who wants to say inshALLAH,whoever wants among you to be upright, to be straight, there is a beautiful imaginary in this ayah that i will try to share with you.

This word like seerat e mustaqeem originated from the word qaama yaqoom, to stand.Astakeem the one who wants to stand-up straight. Allah says this is the reminder for all those who wants to stand up straight and you know when we want to recite this reminder, standup straight in Salah,even the imaginary is illustrated in the language of this ayah right.Anyhow,the one whoever makes his intention to set him straight and by the way istakama is to stand up vertically ok,to stand up vertically, not to lie down but to stand up straight. This is why sirat e mustaqeem .It is not like this left to right or headed backward or foward but its headed upwards, so the one of walks this path is elevated in darajaat because it is headed upwards away from this change towards the akhira .

So there is imaginary in the fatiha.so In the previous surah there as a similar offer faman shaa za ka raa whoever wants can make mention .So its again complementary whats already being illustrated in even more powerful language here. So something about the mashiya which is very, very beautiful that will help us conclude this surah the word sha-ayeen-laam is from the word shayun and you must have heard the word shayun means a thing.

Another word in Arabic for intend is irada, irada yuredu iradan the one difference between irada and sayun .Shaa a comes from shayun which means concrete intention just like you know shayun is something abstract, something physical when your plans are so strong. You are going to do this, it is as concrete as a shaye ;a thing itself ,that’s a strong intend.

Iradatan can be your head, cannot be something manifest, you don’t even plan that thing ,that’s the kind of person who says ;Yeah it should become better ; i planned to start praying or I should be studing or i made the intention to workout, makes the intention I should start studing a little bit more ,your intention there and after 10 years ;yeah,yeah ,I must change.

It may be irada but its not mashiya, it’s not concrete. So Allah speaks to the person who are concrete in their intention; may be a thought cross their mind, some irada was there but they didn’t manifest .But the people who want to set themselves straight, who will get this reminder from this Quran then the one who truly have mashiya they made the intention coming from shaye but even in the end your concrete intention, your mashiya is dependent no matter how strong or weak our intention is, it’s not the be all end off. Allah says what concrete intention you gonna make on your own, anyway except what Allah wants, what intentions Allah has made for you, right so you make the intention.

And this part of the summary, one of the summaries of Quran, Allah illustrates the balance between the divine will and the human effort in the whole Quran. The balance between divine will and human effort was mentioned first in this wama ta sah aaoona whose intentions are mentioned? First yours. You do your part, you make your intention, and make it concrete, you start taking the first step, Allah will make thousand steps easy for you. You think, you gonna do this on your own .you will fail. But you think Allah will do everything for you, you have to take the first step and then put your trust in Allah (SWT).So there is a believer what we owe to Allah and when Allah’s help will come. When you don’t understand this balance there are two imbalances: on one hand someone thinks they can do everything on there on .they are independent. And the other person who does not do anything and do what Allah will do it for me. Whenever Allah want i will become good. Allah wanted for me so it happened, He didn’t wanted for me so it happened, He didn’t wanted for me so it didn’t happen.No,you didn’t want it so Allah didn’t want it for you.

The word, this word rabbobiya is associated constantly with hadayah, with guidance, so what you gonna want when your God doesn’t want it.

So finally, how we started the surah and how it concludes. It begin with something of the enormous manifestation of divine will right. It is by divine will that mountains will start floating around, just casually walking around. and the sun will be wrapped up, the stars will collapse and they will lose their texture and the sky will peel like the skin of the camel. All of those things are the manifestations of the divine will so what is our will compared to the will of the kafr.What intention you gonna make compared to the will of Allah. This hardship is illustrated in the beginning of the surah.

Another beautiful comparison over here. The beginning says what’s gonna happen in the world and end, when you have heard all of this it just ends with a little question.Fainna?where are you heading ? After hearing all of this what’s your conclusion, where are you heading?

So Islam wants what it demands from a person is that in the world we just not live in this abstract idea, hearing interesting philosophical concepts .We will be never ever think about implementing in our life. Islam is demanding action, if you find something, you find a truth in it, you don’t just say oh that’s interesting and walk away no, no,no, where are you heading? Where are you going? This is something that is suppose to demand a change from you so its necessarily calling people from thought to action. And other balance it related about divine will and human effort and the other action is between thought and action .So the beginning is thought and the conclusion is action.

SubhANALLAH!

May Allah give us corrects and bestow understanding upon us.