سُورَةُ ص
Saad
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The compilation of this work is an attempt to document the linguistic definitions of words and verbs and some tafseer commentary done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

Abu Ezra

سُورَةُ ص
attention to them, some very strange conclusions can be made regarding them.
Also, this surah has some very beautiful continuations of the things discussed in the previous surah, surah As–Saaf–faat.

Ayah 1

Muhsin Khan

Sad [These letters (Sad etc.) are one of the miracles of the Quran and none but Allah (Alone) knows their meanings]. By the Quran full of reminding.

is from the letters that come at the beginning of some surahs that are called [hurooful muqat–ta–aa3ti] which literally means the severed letters. We find that some surahs in the Quran begin with a different sequence of letters whether it is
one, two, three, four, or even five. The majority opinion amongst the Muslims is that ALLAH alone knows their meanings. However, with that said, some people have tried to give an explanation as to what they possibly could mean. Though these are all speculations, there is something that does hold some weight. The Prophet ﷺ was amongst educated Arab Jews and Christians who prided themselves on being educated. When the Prophet ﷺ recited these letters of the Arabic language it was baffling to the people. He ﷺ is supposed to be someone who is unable to read or write and now is he making mention of some of the names of the letters the Arabic Language consists of that are otherwise meaningless to someone who cannot read nor write the Arabic language. They knew that someone who knows these names has to be someone who can read or write and that fact of the matter was is that he was unlettered. So, this is a proof in of itself that He ﷺ was getting divine
inspiration and not speaking from His صلّى الله عليه و سلم own desires.

The fact that this surah begins with the letter ص reminds us of the previous surah, [Surah As-Saaf-faat] that began with an ayah where the letter ص came a number of times. Also, in this surah the mention of angels will be made just like in the previous surah.

**Ayah 2**

*Muhsin Khan*
Nay, those who desbelieve are in false pride and opposition.

[shiqaaqun] comes from the word شقُّ [shiq–qun] which means an existence of a separation between two things. Also, from this word comes the word إنشقاقُ [inshiqaqun] which is for something to be split open and ripped apart, like when ALLAH talks about the sky in the Quran.
The disbelievers are supposed to put two things together here. They are supposed to put the evidence of the Quran together with the right conclusion that Muhammad is in fact the messenger of ALLAH. However, ALLAH says they won’t do this.

**Ayah 3**

[Muhsin Khan]

How many a generation We have destroyed before them, and they cried out when there was no longer time for escape!

قَرْنٌ [qar’nun] means generations and towns. Its plural is قُرُونٌ [quroonun].

The disbelievers here are being described as calling out for help. However, is it not mentioned who they are calling on for help. This shows us that they are so desperate they are just calling out for anything or anyone to help.
[laata] is a word that is made up of the لا of negation and an extra taa [ت]. So, لا negates something at a specific time.

ALLAH is telling us there that these disbelievers are calling out for anyone to help them but this absolute the wrong time for them to be calling out for help and looking for refuge because the time for this has already passed and they had ample opportunities to ask for help before.

**Ayah 4**

Muhsin Khan

And they (Arab pagans) wonder that a warner (Prophet Muhammad SAW) has come to them from among themselves! And the disbelievers say: "This (Prophet Muhammad SAW) is a sorcerer, a liar.

The disbelievers find it strange that a warner, Muhammed صلى الله عليه و سلَّم is warning them and He is from amongst them. Usually a warner comes from the outside and brings news that nobody knows about. However, Muhammed صلَّى الله عليه و سلَّم didn’t go anywhere to get this news.
The fact that the disbelievers couldn’t offer an explanation of the Quran and where it was coming from, and their choice of the using the word سَاﺣِرٌ [saahirun] meaning magician, is an admission that they are testifying to the power of the Quran though they intended insults behind using this word.

كَذَّابٌ [kath-thaabun] is a perpetual liar, someone who lies over and over again. It comes from the verb كَذَب [kathaba] which means ‘to lie’.

The disbelievers accused the Prophet صَلَّى ﷺ عَلَيْهِ وَ سَلَّم of being someone who constantly lies though He was always known as the most truthful and trustworthy man.

When someone is a liar and they are caught in their lies, they usually change their audience and move on to fresh ears to go and spread their lies and deceive people. However, the Prophet صَلَّى ﷺ عَلَيْهِ وَ سَلَّم was accused of being a liar and yet He never changed His audience and remained calling His people to Islaam.
His صلى الله عليه وسلم remaining with His people despite their accusation disproved what they were accusing him of.

**Ayah 5**

"Has he made the aliha (gods) (all) into One Ilah (God - Allah). Verily, this is a curious thing!"

**Ayah 6**

And the leaders among them went about (saying): "Go on, and remain constant to your aliha (gods)! Verily, This is a thing designed (against you)!

[u3jaabun] meaning really strange. It is the hyperbolized noun of the word [a3jeebun]. It comes from the verb [a3jiba] to be strange.
The scene here is that the leaders of Makkah, and all different kinds of classes of people had stopped to listen to the Prophet صلى الله عليه وسلم recite Quran. When the leaders had enough they told the other classes of people to get lost and get out of the presence of the Prophet صلى الله عليه وسلم because they said He had an agenda or some secret behind what He was doing. So, these leaders used their authority to make the crowd that had gather around him disperse.

**Ayah 7**

"We have not heard (the like) of this among the people of these later days. This is nothing but an invention!

These leaders had the ‘know it all attitude’. If something came to them they didn’t hear before they considered it invalid.

إِخْتِلَاقٌ [ikh’tilaqun] is the creation of something that has no basis that you can go back to a rely on.

**Ayah 8**
"Has the Reminder been sent down to him (alone) from among us?"
Nay! but they are in doubt about My Reminder (this Quran)! Nay, but they have not tasted (My) Torment!

These people are mocking the fact that they are the elite of the Arabs and if revelation did come to someone, why wouldn’t it come to them. ALLAH is telling us that these people have reached a point in their evil ways of denial and mockery that the only thing that will set them straight is punishment.

Ayah 9

Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?

ALLAH is asking the question if they think just because they are the elite they should be entitled to receive revelation or dictate who revelation is giving to.
Ayah 10

Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!

Ayah 11

(As they denied Allah's Message) they will be a defeated host like the confederates of the old times (who were defeated).

ALLAH is saying here that these people are just some army that is destine to be defeated and destroyed just like those who had the same qualities as them from the people of the past.

Ayah 12

Before them (were many who) belied Messengers, the people of Nuh (Noah); and 'Ad; and Fir’au (Pharaoh) the man of stakes (with which he used to punish the people),
Here ALLAH mentioned some of those nations who were destined to be destroyed because of their transgressions against ALLAH and HIS messenger’s عليه السلام.

ذو الأُوْتَادٍ [thoo al-aw’taadi] is one who possesses massive mobilize armies. أُوْتَادٍ [aw-taadun] is the plural of وَتَدٌ [watadun] or وَتَدٌ [watidun] which means pegs. Like the pegs of tents. So, in this ayah fira’un is being described as having a lot of pegs which means that he had so many soldiers and armies and they would pitch their tents and to pitch tents you need to have pegs.

Ayah 13

And Thamud, and the people of Lout (Lot), and the dwellers of the wood; such were the confederates.

Ayah 14

إن كلما أصابت الرسل فحق عقاب

Muhsin Khan
Not one of them but belied the Messengers, therefore My Torment was justified,

**Ayah 15**

And these only wait for a single Saihah [shout (i.e. the blowing of the Trumpet by the angel Israfil Sarafil)] there will be no pause or ending thereto [till everything will perish except Allah (the only God full of Majesty, Bounty and Honour)].

[faawaqun] comes from the word [ifaqatun] which means recovery. So, when that large cry or sound hit them, they were destroyed to the point they couldn’t possible have recovered from that destruction.

**Ayah 16**

They say: "Our Lord! Hasten to us Qittana (i.e. our Record of good and bad deeds so that we see it) before the Day of Reckoning!"

[qit–tun] is debit, credit, end of the year audit where you see everything you owe. People that go to
restaurants or hotels say “put it on my tab.” And they keep racking up debt and then they find out what they owe in the end. These old elite members of Quraish were saying to ALLAH to rush their audit and show them before the day of judgement so they can see what they owe and how their doing. They did this of course in a mocking way.

**Ayah 17**

Be patient (O Muhammad SAW) of what they say, and remember Our slave Dawud (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allah).

Here ALLAH is showing us that the Prophet is upset with how these disbelievers are treating Him, so ALLAH tells Him to remain patient and to take His mind off of things, ALLAH told him to think about the story of Dawood. This makes the Prophet think about the gifts that were given to Dawood which in turn
makes Him reflect on the gifts that ALLAH bestowed on Him, and essentially gets His mind off of what the disbelievers are saying about him.

\[\text{أواب} \] is someone who constantly returns back to something and to constantly sing praises.

**Ayah 18**

\[
\text{إِنَّا سَحْرَبْنَا الْجَبَالَ مَعَهُ مَعْرِضًا لِّلْعَشِيَّةِ وَالْإِشْرَاقِ}
\]

*Muhsin Khan*

Verily, We made the mountains to glorify Our Praises with him [Dawud (David)] in the 'Ashi (i.e. after the mid-day till sunset) and Ishraq (i.e. after the sunrise till mid-day).

**Ayah 19**

\[
وَالْطَيْرَ مُحَشَّرَةً كُلُّ لَهُ مَوَافِكٌ}
\]

*Muhsin Khan*

And (so did) the birds assembled: all with him [Dawud (David)] did turn (to Allah i.e. glorified His Praises).

All the birds would flock to Dawood عليه السلام and all of them would join him in praising ALLAH.

**Ayah 20**

\[
وَشَدَّدَنَّهَا مَلكَتَكُمْ وَأَتَبَيِّنَّنَّهَا لِأَلْحَكَمَةِ وَفَصَّلْنَا لِلْخَطَابِ}
\]

*Muhsin Khan*
We made his kingdom strong and gave him Al-Hikmah (Prophethood, etc.) and sound judgement in speech and decision.

 fas’l al khitaabi] is decisive speech. There is a saying in Arabic:

 لَكُلِّ خِطَابٍ جَوَابٌ  

 This means, that for every statement or speech, there is a rebuttal or response to it. However, in the case of Dawood عليه السلام, there was no disputing after he made a decision in a matter.

Ayah 21

And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrab (a praying place or a private room.).

 tasaw–wara] is to scale a high wall. From it we get the word سُورُ [soorun] which is a huge tall outer wall of a city.
When they entered in upon Dawud (David), he was terrified of them, they said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.

These skilled warriors scaled this massive wall to get to Dawood this catches him off guard and causes him to be startled and be fearful. Usually if someone sneaks into the quarters of a king or president it is to kill them. However, they told him that he is not to worry because they are there for a problem they need resolved. Two parties from among them fell into a dispute about a matter and they want Dawood to judge between them. They urgently wanted this to be resolved and couldn’t wait to go through the legal system which would have taken a long time. This is why they broke into Dawood’s headquarters.
[faza’a3] is to be startled, rattled, shaken up. It is the type of fear that gets you off-track and you can’t think clearly.

[tush’tit] comes from the verb [ashat-ta] which is to put something off and or to give a verdict without thinking things through thoroughly.

Ayah 23

Verily, this my brother (in religion) has ninety nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

The poorer of the two brothers who are in the dispute tells Dawood عليه السلام that his brother has 99 sheep and
he only has one and despite that, his brother wants to take his sheep as well to make it an even 100!

**Ayah 24**

分割的文本

Muhsin Khan

[Dawud (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dawud (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance.

خَرَ رَاكِعًا [khar-ra raaki’a3n] means to go into the bowing position by putting pressure on your knees with your hands or to just fall on your knees.

**Ayah 25**

分割的文本

Muhsin Khan

So We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise).
[zul’fa] status/honor/nearness

[ma’aabun] is a place of return. It comes from the verb [aaba] which means ‘to keep coming back to something’. This is where the word [aw-waabun] comes from.

ALLAH forgave that rush to judgement that Dawood عليه السلام made in the case of the two brothers.

Ayah 26

ٍَﻣﺂب

[Image 24x313 to 55x334]

[Image 27x319 to 35x324]

[Image 35x317 to 44x322]

[Image 36x321 to 40x324]

[Image 40x337 to 46x340]

[Image 40x341 to 45x346]

[Image 48x343 to 55x348]

[Image 48x262 to 79x293]

[Image 49x336 to 55x339]

[Image 51x288 to 58x293]

[Image 57x325 to 73x344]

[Image 60x287 to 69x298]

[Image 66x344 to 73x349]

[Image 67x320 to 81x333]

[Image 71x293 to 78x299]

[Image 76x343 to 82x347]

[Image 81x269 to 90x274]

[Image 82x275 to 102x287]

[Image 85x320 to 116x345]

[87x667]ٌَﻣﺂب

[88x116]because they forgot the Day of Reckoning.

[88x134]wander astray from the Path of Allah (shall) have a severe torment,

[88x169]so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allah. Verily! Those who wander astray from the Path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning.

Muhsin Khan

O Dawud (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allah. Verily! Those who wander astray from the Path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning.
[khaleefatun] is someone who will leave a legacy behind, someone who will have one after the other follow him, someone who has been given a lot of responsibility in the land.

[hawa] is a whim, desire

[nasoo] is originally [nasiya] which means to forget/over look/neglect.

Ayah 27

And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!

[baatilun] falsehood. Its opposite is

[haq-qun] truth.
ALLAH tells us that the sky and the earth weren’t created without purpose. When the human being looks up and down and all around they should reflect and ponder over the miracles of ALLAH. How can someone disbelieve in ALLAH after seeing all these magnificent creations?

**Ayah 28**

أَمْ تَجِئُ الَّذِينَ آمَنُوا وَعَكَّلُوا الْصِّلَاحَاتِ كَالْمُفْسِدِينَ كَالْفُجُّارِ

**Ayah 29**

كَتَبَ أَرْضُهُ إِلَيْكَ مَبْرَكًا لَّيْدَ بِرَأْيِهِ ولَسْتَ نَذَرْكُمْ أَوْلِيَاءٍ
(This is) a Book (the Quran) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.

[***东西[***something that brings out more good than expected. Meaning if you stick to the Quran, more good will come to you than you even expect and has the power to increase goodness in your life. Also, this word means to bring out good from something that has the potential of goodness in it.

A person is supposed to use the Quran to bring out good in him/her by pondering and reflecting deep over its meanings.

**Ayah 30**

And to Dawud (David) We gave Sulaiman (Solomon). How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!

**Ayah 31**

Muhsin Khan
And to Dawud (David) We gave Sulaiman (Solomon). How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!
When there were displayed before him, in the afternoon, well trained horses of the highest breed [for Jihad (holy fighting in Allah's Cause)].

[al-a3shiy-yu] is the hours that are between Dhur prayer and Maghrib prayer.

[as-saafinaatu] is the plural of [saafinun] which is a really elite brand of horse that stands on three legs which signifies they are ready to go.

**Ayah 32**

[khayrun] is goodness. To the Arabs the first thing they thought of when they thought about goodness was horses. So, [khayrun] is also understood to mean horses like for example in Surah Al-Aa3diyaat.
Sulaymaan عليه السلام was checking all of his horses one by one and lost track of time and ended up missing the Asr prayer by accident. He was very upset that he missed this prayer.

تَوارَت [tawaarat] originally تَوَارَ [tawaara] to hide away.

**Ayah 33**

*Muhsin Khan*

Then he said "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display).

مَسْح [mas’hun] is to gently run your hand or something over something else.

ALLAH is telling us here the reason Sulaymaan عليه السلام accidentally missed his prayer. He checked every single horse before it went into battle and ran his hand over all of their necks and legs to make sure they were all strong and fit for the task at hand and to make sure his soldiers were riding the best of horses.

**Ayah 34**
And, indeed We did try Sulaiman (Solomon) and We placed on his throne Jasadan (a devil, so he lost his kingdom for a while) but he did return (to his throne and kingdom by the Grace of Allah and he did return) to Allah with obedience and in repentance.

[jasadun] is a body that is paralyzed and no longer moving. Like a body that is about to die. It is possible that it has some motion but is incapable of moving in general.

There are different variations to understanding this ayah. The one that seems most correct is that ALLAH paralyzed Sulaymaan ﷺ temporarily and threw him on his throne and he couldn’t do anything and was stuck in that state. Then He turned to ALALH in repentance. This was due to him missing a prayer. Though he did it by accident, ALLAH is teaching us that this action even though it was done by an accident is not acceptable to be done by someone with such a high status in the sight of ALLAH like a prophet.
Ayah 35

He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."

Ayah 36

So, We subjected to him the wind, it blew gently to his order whithersoever he willed,

[reehun] is used in the Quran when referring to those strong winds what bring destruction.

[riyaahun] which is its plural is used for winds that bring goodness.

[rukhaa’un] gently, softly, steadily.
From this we see that Sulaymaan عليه السلام was given control over the most fierce of winds like tornados, hurricanes etc.

**Ayah 37**

*And also the Shayatin (devils) from the jinns (including) every kind of builder and diver,*

**Ayah 38**

*Such things would make the evil jinn build and dive.*
And also others bound in fetters.

[as-faadun] are chains/shackles. Also, shackles that make the hands go up to the throat.

**Ayah 39**

[Saying of Allah to Sulaiman (Solomon)]: "This is Our gift, so spend you or withhold, no account will be asked."

We are seeing here how much trust ALLAH had in Sulaymaan.

**Ayah 40**

And verily, he enjoyed a near access to Us, and a good final return (Paradise).

We are seeing here that Sulaymaan and his father Dawood basically enjoyed the same position, status, and standing with ALLAH.
Ayah 41

And remember Our slave Ayub (Job), when he invoked his Lord (saying): "Verily! Shaitan (Satan) has touched me with distress (by losing my health) and torment (by losing my wealth)!

\[
\text{[nus'bun]} \text{ is exhaustion to the point where you can even stand up.}
\]

Ayoob was tested by ALLAH with a sickness of the skin that he felt so much pain from. His family tried to take care of him but it got to a point where they gave up on him and couldn’t do it anymore. Shaytaan came to his wife and suggested to her to go to him and convince him to do shirk in order to get cured from this horrible disease. Shaytaan came at that time because he knew that when someone is sick they are weak mentally and physically and they get desperate to try anything to get cured. However,
Ayoob عليه السلام didn’t fall into his trap. When his wife came to him with what shaytaan suggested to her, he verbally admonished her.

**Ayah 42**

*(Allah said to him): "Strike the ground with your foot: This is a spring of water to wash in, cool and a (refreshing) drink."*

ALLAH provides Ayoob عليه السلام with water to shower with and drink because the skin disease is on the outside but the real virus is on the inside so ALLAH purified him from the inside out.

**Ayah 43**

*(Muhsin Khan)*

And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

**Ayah 44**
"And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!

[DHIGH’THUN] is a bundle of straws so thick you can’t close your fist around it. It is used to sweep with. ALLAH tells Ayoob عليه السلام not to break his oath in this ayah. When he was mad at his wife for coming to him with what shaytaan suggested to her he made an oath to whip her 100 times out of anger. ALLAH tells him in this ayah to hit his wife once with this bundle and that will expiate for his oath.

[HANATHA] is to take a false oath. [HIN’THUN] is a false oath or a sin.

[HANATHA BIL YAMEENI] is to fall short in the requirements of fulfilling a pledge.
Ayoob عليه السلام took an oath when he was angry. Normally a slave of ALALH won’t be held accountable. However, due to Ayoob عليه السلام being a prophet, he is held at a higher standard than a normal human being and more is expected of him. So, this is why ALLAH revealed him how to expiate for this oath.

**Ayah 45**

And remember Our slaves, Ibrahim (Abraham), Ishaque (Isaac), and Ya'qub (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.

**Ayah 46**

Verily, We did choose them by granting them (a good thing, i.e.) the remembrance of the home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allah and to do good deeds for the Hereafter].
ALLAH says here that HE selected, cleansed, and purified these Prophets with a special quality which was the constant mentioning of the home in the hereafter.

**Ayah 47**

And they are with Us, verily, of the chosen and the best!

**Ayah 48**

And remember Isma'il (Ishmael), Al-Yasa'a (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

[al-yas’u3] came after Ayoob عليه السلام and was in Shaam. We don’t know much about just like we don’t know much about ذُو الْكِفْلِ

**Ayah 49**

وَذِكِّرُ إِسْمَعِيلَ وَالْيَسَعَ وَاِلْيَسَعُ وَاِذَا الْكِفْلُ وَكُلُّ مِنَ الْاَخْيَارِ

And remember Isma'il (Ishmael), Al-Yasa'a (Elisha), and Dhul-Kifl (Isaiah), all are among the best.
This is a Reminder, and verily, for the Muttaqun (pious and righteous persons - see V.2:2) is a good final return (Paradise),

**Ayah 50**

'Adn (Edn) Paradise (everlasting Gardens), whose doors will be open for them, [It is said (in Tafsir At-Tabari, Part 23, Page 174) that one can speak to the doors, just one tells it to open and close, and it will open or close as it is ordered].

[mufat-tahun] is to be wide open/to be held wide open. This comes from the verb [tafat-taha].

**Ayah 51**

Therein they will recline; therein they will call for fruits in abundance and drinks;

**Ayah 52**

...
And beside them will be chaste females (virgins) restraining their glances only for their husbands, (and) of equal ages.

َأَتْراب [at’raabun] same age, compatible in every sense of the word.

**Ayah 53**

*Muhsin Khan*

This it is what you (Al-Muttaqun - the pious) are promised for the Day of Reckoning!

**Ayah 54**

*Muhsin Khan*

(It will be said to them)! Verily, this is Our Provision which will never finish;

َنَفَاد [nafaadun] comes from the verb َنِفادَ [nafida] which is to run out, finish.

**Ayah 55**

*Muhsin Khan*
This is so! And for the Taghun (transgressors, disobedient to Allah and His Messenger - disbelievers in the Oneness of Allah, criminals, etc.), will be an evil final return (Fire),

Ayah 56

\( جَهَنْمَ \\
\text{Hell! Where they will burn, and worst (indeed) is that place to rest!} \)

Ayah 57

\( هَذَا فَلَيْدُ وَقُوَّةٌ حَمِيمٌ وَغَسَاقٌ \)

Muhsin Khan

This is so! Then let them taste it, a boiling fluid and dirty wound discharges.

[\text{hameemun}] is boiling hot water with the bubbles being large.

[\text{ghas-saaqun}] any bodily fluid that leaves the body like sweat, blood, puss, grease, oil etc.

Ayah 58

\( وَأَحْزَانٌ مِنْ شَكُّ الْأَزْوَاجِ \)

Muhsin Khan
And other torments of similar kind, all together!

All sorts of different kinds of these types of drink will be for these people.

Ayah 59

Muhsin Khan

This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!

An announcement is being made here that another group of people are going to be joining the people of Hell to make it feel even more overcrowded. The people who are already there don’t welcome them because they are going to just cause them to be even more uncomfortable than they already are.

[muq’tahamun] comes from the verb [iq’tahama] which is to jump quickly onto something or into something.

One may ask how it is these people would jump into the fire of Hell quickly. The answer is that they are
being pushed in by the angels who are driving them to Hell.

**Ayah 60**

قَالَ أُيُوبَلْ أَنْتُلَا مَرْحَبَةٌ بِكُو أَنْتَ قَدْ مَسَمَوْنِ لَنَا فِي نَارِ الْجَحِيمِ

*Muhsin Khan*

(The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!"

The group of people who joined the inhabitants of Hell heard them being told they weren’t welcome. They responded with the same statement and accused those who preceded them in the fire of being the ones to blame why they are there.

**Ayah 61**

قَالُوا أَرْبَيْنَى مِنْ قَدَّمَنَا أَنَا هَذَا أَفْزَعُدَا عَدَادًا لِّي ضَعِفَ لِمِنْ الصَّارِ"ِ

*Muhsin Khan*

They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"

**Ayah 62**

وَقَالُوا مَا لَنَا لَأَنْمَرْيَ رَجُلًا كَأَنَّهُمْ مِنَ الأَشْرَارِ
And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"

Conversations like this, is the Quran’s version of time travel. We are being informed about the exact events that will take place between these people in Hell.

If we read between the lines, we are being told that we are going to be apart of one of two conversations. Either we will be apart of the conversation that will be between the people of Paradise or Hell. It is up to us to pick which one we want to be apart of.

Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"

Verily, that is the very truth, the mutual dispute of the people of the Fire!
[takhaasumum] comes from the verb لِدَخَلَ [takhaasama] which is to debate or to argue viciously.

**Ayah 65**

"Qul: "Ani a-warn and there is no Ilah (God) except Allah (none has the right to be worshipped but Allah) the One, the Irresistible, the Dominant, The One who cannot be avoided, The undeniable."

Muhsin Khan
Say (O Muhammad SAW): "I am only a warner and there is no Ilah (God) except Allah (none has the right to be worshipped but Allah) the One, the Irresistible,


**Ayah 66**

"Rabb-ul-samawatwall-adarb wa-ma`anihi maa`-luisbirul-`azim.

Muhsin Khan
"The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving."

**Ayah 67**

"Qul: "Haa 'an-nabwwa 'azimi.

Muhsin Khan
Say: "That (this Quran) is a great news,

**Ayah 68**
Muhsin Khan
"From which you turn away!

Ayah 69

Muhsin Khan
"I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).

َََََُْْاﻟْﻤﻸ اﻷﻋﻠﻰ [al-mala’u al’a3la] are the highest angels.

Ayah 70

Muhsin Khan
"Only this has been inspired to me, that I am a plain warner."

Ayah 71

Muhsin Khan
(Remember) when your Lord said to the angels: "Truly, I am going to create man from clay".

Ayah 72
So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."

[saw–wa] to balance something/to put finishing touches on something/to refine something.

ALLAH created us and then did [tas’weeyatun] which the verbal noun of this verb ِسَوَى.

So the angels prostrated themselves, all of them:

The combination of ِسَوَى اَجْمَعُونَ is not used commonly and this tells us that all the angels with no exception prostrated to Aadam عليه السلام. So, ibless/shaytaan was definitely not from the angels. He was definitely from the jinn. Also, in surah al kahf it is explicitly mentioned that iblees was in fact from the jinn.
Ayah 74

**Muhsin Khan**

Except Iblis (Satan) he was proud and was one of the disbelievers.

 إلا لا [il-laα] means ‘except’. However, here it means ‘not so’.

So, ALLAH is saying that this prostration to Aadam عليه السلام was done by all of the angels but it was not done by Iblees.

Ayah 75

**Muhsin Khan**

(Allah) said: "O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"

Ayah 76
[Iblis (Satan)] said: "I am better than he, You created me from fire, and You created him from clay."

Iblees thinks that the human being is just made up of clay/dirt etc. He failed to realize that there is another major component to the creation of the human being with is the rooh. This is what separates us from the angels and jinn.

**Ayah 77**

(Allah) said: "Then get out from here, for verily, you are outcast.

[rajeemun] is like the word [mar’joomun] which is the one who is pelted.

**Ayah 78**

"And verily!, My Curse is on you till the Day of Recompense."
Ayah 79

[Iblis (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."

Ayah 80

(Allah) said: "Verily! You are of those allowed respite

Ayah 81

"Till the Day of the time appointed."

Ayah 82

[Iblis (Satan)] said: "By Your Might, then I will surely mislead them all,

Ayah 83

"Except Your chosen slaves amongst them (faithful, obedient, true believers of Islamic Monotheism)."
Ayah 84

(Allah) said: "The Truth is, and the Truth I say,

Ayah 85

That I will fill Hell with you [Iblis (Satan)] and those of them (mankind) that follow you, together."

Ayah 86

Say (O Muhammad SAW): "No wage do I ask of you for this (the Quran), nor am I one of the Mutakallifun (those who pretend and fabricate things which do not exist).

[mutakal-lifoona] are those who try to show things of themselves above their natural ability/ those who artificially try to do things that they can’t handle.

So, the Messenger صلی الله عليه و سلّم is being told to tell these disbelievers that He is not someone who is trying
really hard to make himself look like a messenger or make up this Quran.

**Ayah 87**

*Muhsin Khan*

"It (this Quran) is only a Reminder for all the 'Alamin (mankind and jinns).

**Ayah 88**

*Muhsin Khan*

"And you shall certainly know the truth of it after a while."