

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# ALI 473: Reviewing Quranic Sūras

Please have a copy of the Holy Quran with translation with you

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Muslims find it difficult to study the Holy Quran, its contents and the rich literature of Quranic tafsīr. These weekly online sessions will review of Surat al-Shu'ara also known as *sura Taa Seen Meem*. Sessions will include essential info on the sūras, simple meaning of Quranic verses, discussion select verses, historical context, and relevant Hadiths on the verses.

Schedule A: Wed Nov 7 & 3 Mondays from Nov 12 – 26, 2018, from 8:30 – 9:30 pm NY time.

Schd B: Tuesdays 11 – 12 noon, NY time Nov 6 -27, 2018

## What do we mean by Reviewing Sūras?

What do we mean by Reviewing Quranic Sūras?

Intro to the sūra, fadhīlat of reciting, asbāb al-nuzūl and a quick look at select verses and their simple apparent meanings. We will not go into tafsīr. We may do some tadabbur, i.e. over the verses. The objective is to have a general idea about a sūra such that we pray that one will form a deep interest and look into tafāsīr and deep meanings of the content of the sūra.

## Cluster of Sūras

Scholars of Quranic sciences have grouped sūras into different categories, giving names to these groups. Here are some of the popular clusters of sūras joined together on account of qualities found within a group.

**Makki & Madani** sūras are the most popular cluster of sūras.

**Hawamim** – seven chapters from Gahfir (No. 40) to al-Ahqāf (No. 46), which all begin with *Hā Mīm*

**Musabbihāt** – refers to seven chapters that begin with glorification (tasbīh). Q: *Find these sūras in the Quran.*

**Hāmidāt** – refers to five chapters that begin with praise (tamhīd). Q: *Find these sūras in the Quran.*

**Mu‘awwidhatayn** – refers to two chapters where refuge is sought with Allah (a’udhubillāh). Q: *Find these sūras in the Quran.*

# Answers to questions from last class

- 86 are Makki sūras & 28 are Madani sūras
- Musabbihat are seven: Al-Israa (17), Al-Hadid (57), Al-Hashr (59), Al-Saff (61), Al-Jumu'ah (62), Al-Taghabun (64) and Al-A'laa (87)
- Hamidat are five sūras: Al-Fatiha (1), Al-An'am (6), Al-Kahf (18), Sabaa' (34), and Al-Fatir (35)
- The two Āyat: *Verily in that there is a sign, but most of them do not believe. And verily, your Lord certainly is He, the Mighty, the Merciful* appear 8 times; at the end section 1 & then at the end of the discussion every prophet.

## Sūrat Al-Shu‘arā’: Brief info on the sūra

- It consist of 227 āyāt; next to al-Baqarah which has the largest number of āyāt. Allāmah Tabātabā’ī says that it is one of the early chapters (al-‘atāiq) that was revealed in Makkah since it includes the verse *And warn your nearest relations* (26:214).
- In four verses at the end of this Surah, faithful poets have been admired while the poets who compose some vain poems have been reproached, and that is why this holy Surah has been entitled Shu‘ara’, and its other name is *Ta Sin Mim*.
- The sūra contains discussions on seven Prophets: Mūsā, Ibrahim, Nūh, Hūd, Lūt, Sālih, and Shu‘ayb (Jethro), as well as the stubbornness of the people against them.

## Sūrat Al-Shu‘arā’: Main topics

S.V. Mir Ahmed Ali in his translation and commentary to the Quran gives following titles to sections of this sūra:

1. Qur’an the Book Manifest (Āyat 1 – 9)
2. Moses and Aaron sent toward Pharaoh (Āyat 10 – 33)
3. Pharaoh’s Sorcerers embrace the Truth (Āyat 34 – 51)
4. Moses rescues the Children of Israel (Āyat 52 – 68)
5. Abraham exhorts Azar to discard idolatry (Ayat 69 – 104)
6. Noah exhorts people to worship only True God (Āyat 105 -122)
7. Hūd exhorts people to guard selves against evil (Āyat 123 – 140)
8. Saleh preaches righteousness to the Thamūd (Āyat 141 – 159)
9. Lot admonishes his people (Āyat 160 – 175)
10. Shu’aib’s mission to the dwellers of the Forest (Āyat 176 – 191)
11. The Spirit Faithful, descended with thee Quran (Āyat 192 – 227)

## Sūrat Al-Shu‘arā’: Cause of Revelation

• إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾

*Verily in that there is a sign, but most of them do not believe. And verily, your Lord certainly is He, the Mighty, the Merciful.*

These been repeated several times in order to sooth the Prophet of Islam (s) and to tell him not to be afraid of the pertinacity of the people of Mecca since all prophets had encountered some people like them.

For historical events are the best means for strengthening the believers’ spirits, promoting the insight, tolerance, and a planning for struggling against the enemies’ threats in the future.

Q: How many times & where do these ayats appear in the sūra?

## Sūrat Al-Shu‘arā’: 1 – 5 (Sec 1a)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \* طسم ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾  
لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ﴿٣﴾ إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ  
السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٤﴾ وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِّنَ  
الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾

In the name of Allah, the All-beneficent, the All-merciful. *Ta, Seen, Meem.*

(1) These are the signs of the Manifest Book. (2) You are liable to imperil your life [out of distress] that they will not have faith. (3) If We wish We will send down to them a sign from the sky before which their heads will remain bowed in humility. (4) There does not come to them any new reminder from the All-beneficent but that they disregard it. (5)



## Sūrat Al-Shu‘arā’: 6 – 9 (Sec 1b)

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٦﴾ أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ  
كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ  
أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾

They have already denied [the truth], but soon there will come to them the news of what they have been deriding. (6) Have they not regarded the earth, how many of every splendid kind [of vegetation] We have caused to grow in it? (7) There is indeed a sign in that; but most of them do not have faith. (8) Indeed your Lord is the All-mighty, the All-merciful. (9)

## Sūrat Al-Shu‘arā’: 10 – 14 (Sec 2a)

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ ۗ أَلَا يَتَّقُونَ  
﴿١١﴾ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ  
لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾ وَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾

When your Lord called out to Moses: [saying,] ‘Go to those wrongdoing people, (10) the people of Pharaoh. Will they not be wary [of Allah]?’ (11) He said, ‘My Lord! I fear they will impugn me, (12) and I will become upset and my tongue will fail me. So send for Aaron [to join me]. (13) Besides, they have a charge against me, and I fear they will kill me.’ (14)

## Sūrat Al-Shu‘arā’: 15 – 19 (Sec 2b)

قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا ۖ إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾ فَآتِيَا فِرْعَوْنَ فَقُولَا  
إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾ أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٧﴾ قَالَ  
أَلَمْ نُرَبِّكُمْ فِيْنَا وَلِيدًا وَلَبِثْتَ فِيْنَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾ وَفَعَلْتَ فَعَلَتَكَ  
الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾

He said, ‘Certainly not! Let both of you go with Our signs: We will indeed be with you, hearing [everything]. (15) So approach Pharaoh and say, “We are indeed envoys of the Lord of the worlds (16) that you let the Children of Israel leave with us.” ’ (17) He [i.e. Pharaoh] said, ‘Did we not rear you as a child among us, and did you not stay with us for years of your life? (18) Then you committed that deed of yours, and you are an ingrate.’ (19)

## Sūrat Al-Shu‘arā’: 20 – 24 (Sec 2c)

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ  
لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ  
عَبَدتَّ بَنِي إِسْرَائِيلَ ﴿٢٢﴾ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ  
رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ إِنَّكُمْ مُوقِنِينَ ﴿٢٤﴾

He said, ‘I did that when I was astray. (20) So I fled from you, as I was afraid of you. Then my Lord gave me sound judgement and made me one of the apostles. (21) That you have enslaved the Children of Israel—is that the favor with which you reproach me?’ (22) He said, ‘And what is “the Lord of all the worlds?”’ (23) He said, ‘The Lord of the heavens and the earth and whatever is between them,—should you have conviction.’ (24)

## Sūrat Al-Shu‘arā’: 25 – 33 (Sec 2d)

قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ  
رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۗ  
إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾ قَالَ لَئِنِ اتَّخَذَتِ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾  
قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣٠﴾ قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾  
فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٣٣﴾

He (Pharaoh) said to those who were around him, ‘Don’t you hear?!’ (25)

He said, ‘Your Lord, and the Lord of your forefathers!’ (26) He said,  
‘Indeed your messenger, who has been sent to you, is surely crazy!’ (27)

He said, ‘The Lord of the east and the west and whatever is between  
them—should you exercise your reason.’ (28) He said, ‘If you take up  
any god other than me, I will surely make you a prisoner!’ (29) He said,  
‘What if I bring you something [as an] unmistakable [proof]?’ (30) He  
said, ‘Then bring it, should you be truthful.’ (31) Thereat he threw down  
his staff, and behold, it was a manifest python. (32) Then he drew out his  
hand, and behold, it was white and bright to the onlookers. (33)

## Sūrat Al-Shu‘arā’: 34 – 40 (Sec 3a)

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ  
بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ  
﴿٣٦﴾ يَا تُؤُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾ فَجُمِعَ السَّحَرَةُ لِمِيقَاتٍ يَوْمٍ مَّعْلُومٍ  
﴿٣٨﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾ لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمْ  
الْغَالِبِينَ ﴿٤٠﴾

He said to the elite [who stood] around him, ‘This is indeed an expert magician (34) who seeks to expel you from your land with his magic. So what do you advise?’ (35) They said, ‘Put him and his brother off for a while, and send heralds to the cities (36) to bring you every expert magician.’ (37) So the magicians were gathered for the tryst of a known day, (38) and the people were told: ‘Will you all gather?!’ (39) ‘Maybe we will follow the magicians, if they are victors!’ (40) Tbtb: make the magicians more industrious & serious in efforts.

## Sūrat Al-Shu‘arā’: 41 – 45 (Sec 3b)

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّا لَنَا أَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾  
قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ ﴿٤٢﴾ قَالَ لَهُم مُّوسَى أَلْقُوا مَا أَنْتُمْ  
مُلْقُونَ ﴿٤٣﴾ فَأَلْقَوْا حِبَاهُمْ وَعَصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ  
الْغَالِبُونَ ﴿٤٤﴾ فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾

So when the magicians came, they said to Pharaoh, ‘Shall we have a reward if we were to be the victors?’ (41) He said, ‘Of course; and you will be among members of my inner circle.’ (42) Moses said to them, ‘Throw down whatever you have to throw!’ (43) So they threw down their sticks and ropes, and said, ‘By the might of Pharaoh, we shall surely be victorious!’ (44) Thereat Moses threw down his staff, and behold, it was swallowing what they had faked. (45)

Tbtb: they say ‘if we were victorious’ to get more reward from Pharaoh.  
*Talqifu* = to swallow hurriedly. Magic is *ifk* ‘cause it involves transforming from the original form to imaginal form.

## Sūrat Al-Shu‘arā’: 46 – 51 (Sec 3c)

فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ ﴿٤٦﴾ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾ رَبِّ مُوسَى  
وَهَارُونَ ﴿٤٨﴾ قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۗ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ  
السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۗ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلَافٍ وَلَا تُصَلِّبُنَا  
أَجْمَعِينَ ﴿٤٩﴾ قَالُوا لَا ضَيْرَ ۗ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿٥٠﴾ إِنَّا نَطْمَعُ أَنْ  
يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾

Thereat the magicians fell down prostrating. (46) They said, ‘We believe in the Lord of all the worlds, (47) the Lord of Moses and Aaron.’ (48) He [i.e. Pharaoh] said, ‘Do you profess faith in Him before I should permit you? He is indeed your chief who has taught you magic! Soon you will know! I will cut off your hands and feet from opposite sides, and I will crucify you all.’ (49) They said, ‘[There is] no harm [in that]! Indeed, we shall return to our Lord. (50) Indeed we hope our Lord will forgive us our offences for being the first to believe.’ (51)



# Commentary & notes

Tabataba'i: the magicians were puzzled & frightened by the amazing signs they saw; so lost control of themselves & fell down in sajda to God – i.e. they lost control of themselves. Lord of Musa & Harun indicates their belief in messengership in addition to monotheism.

*Your chief who taught you* is a false allegation against Musa by Fi'awn.

*From opposite sides* = cutting the right arm & the left leg or vice versa.

*Our Lord will forgive us* = they were eager to meet their Lord. The Lord also forgives those who open the way to the right path.

HK: Saying that they believe in the Lord of the worlds, the Lord believed by Musa and Harun. This shows that they were there when Musa was debating with Pharaoh. Their response shows that they had the spark of hidaya – so intense that they are ready to face Pharaoh's wrath. They also have the belief in the Hereafter of returning to the Lord. Before that they seek forgiveness of their Lord.

## Sūrat Al-Shu‘arā’: 52 -59 (Sec 4a)

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُّتَّبِعُونَ ﴿٥٢﴾ فَأَرْسَلْنَا فِرْعَوْنَ  
فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٣﴾ إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾  
وَإِنَّهُمْ لَنَا لَغَائِظُونَ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ حَادِرُونَ ﴿٥٦﴾ فَأَخْرَجْنَاهُمْ  
مِّنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾ كَذَٰلِكَ  
وَأَوْرَثْنَاهَا بِنِي إِسْرَائِيلَ ﴿٥٩﴾

Then We revealed to Moses, [saying], ‘Set out with My servants at night, for you will be pursued.’ (52) Then Pharaoh sent heralds to the cities, (53) [proclaiming:] ‘These are indeed a small band. (54) They have aroused our wrath, (55) and we are alert and fully prepared.’ (56) So We took them out of gardens and springs, (57) and [made them leave behind] treasures and stately homes. (58) So it was; and We bequeathed them to the Children of Israel. (59)

## Sūrat Al-Shu‘arā’: 62 – 63 (Sec 4b)

فَأَتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾ فَلَمَّا تَرَاءَى الْجُمُعَانَ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرِكُونَ  
﴿٦١﴾ قَالَ كَلَّا ۗ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اضْرِبْ  
بِعَصَاكَ الْبَحْرَ ۗ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾

Then they pursued them at sunrise. (60) When the two hosts sighted each other, the companions of Moses said, ‘Indeed we have been caught up.’ (61) He said, ‘Certainly not! Indeed my Lord is with me. He will guide me.’ (62) Thereupon We revealed to Moses: ‘Strike the sea with your staff!’ Whereupon it parted, and each part was as if it were a great mountain. (63)

Comments: Banū Israel were scared of being caught up, but Musa (a) was fully confident after having witnessed the miraculous victory over the magicians. He says “the Lord is with me and soon will He guide me.” Staff of Musa!

## Sūrat Al-Shu‘arā’: 64 – 68 (Sec 4d)

وَأَزَلْنَا ثُمَّ الْآخِرِينَ ﴿٦٤﴾ وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ  
أَغْرَقْنَا الْآخِرِينَ ﴿٦٦﴾ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ  
﴿٦٧﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾

There, We brought the others near, (64) and We delivered Moses and all those who were with him. (65) Then We drowned the rest. (66) There is indeed a sign in that, but most of them do not have faith. (67) Indeed your Lord is the All-mighty, the All-merciful. (68)

Comments: *al-akharin* refer to Pharaoh & his army; they were brought nearer to Musa & his people- this was a Divine trap to drown them. In the stories of the past prophets there are Divine signs for us to derive lessons, and so are the verses of the Holy Quran.

# Commentary

Ayat 69 -104 refers to Ibrahim's *naba'*, i.e. an important account. That was when he stood up for God's unity as per his pure and unadulterated *fitrah* (innate or primary nature, inner disposition) while his people unanimously worshiping idols. Hence, he dissociated himself from them, defended the truth, and there happened what happened to him. In this story there is a sign but most of his people did not believe in him, as mentioned at the end of this set of verses.

The purpose is to narrate (*utlu*) to the Arab polytheists, particularly to the Quraysh, for he was their forefather who stood up to spread monotheism & establish true religion. None of the at his time believed in *la ilaaha illa Allah*, but he aided Allah and Allah aided him until tawhid was established in the Holy Land and Hijaz [i.e. the Levant & Arabian Peninsula]. The mushrikīn of Mecca should learn from this & dissociate themselves from idolatry jus as Ibrahim dissociated himself from idolatry, from his father & father's community. (Tabātabā'ī, *Al-Mizān*, 30:49)

## Sūrat Al-Shu‘arā’:69 – 74 (Sec 5a)

وَآتِلْ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا نَعْبُدُ  
أَصْنَامًا فَنَنْظِلُ لَهَا عَآكِفِينَ ﴿٧١﴾ قَالَ هَلْ يَسْمَعُونَكُمُ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ  
يَنْفَعُونَكُمُ أَوْ يَضُرُّونَ ﴿٧٣﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾

Relate to them the account of Abraham (69) when he said to his father and his people, ‘What is it that you are worshiping?!’ (70) They said, ‘We worship idols, and are constant in our devotion to them.’ (71) He said, ‘Do they hear you when you call them? (72) Or do they bring you any benefit, or cause you any harm?’ (73) They said, ‘Indeed, we found our fathers doing likewise.’ (74)

# Commentary

Ibrahim had a separate argument with his father and his community per sūra 6 & other verses. *What do you worship?* Is asking about the reality & essence of their gods, so he can argue. It was right after he left his camp & entered his father's community. "We continuously adhere to these gods for their own sake." we call upon God, hoping that He knows & hears; but do idols hear? Also we worship God so as to gain good and for protection against evil & harm; but can the idols benefit or harm? Instead of saying 'no,' they took recourse to argument that they were simple followers, without understanding the reality of the rituals.

## Sūrat Al-Shu‘arā’: 75 – 82 (Sec 5b)

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِي  
إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَالَّذِي هُوَ يُطْعِمُنِي  
وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾  
وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾

He said, ‘Have you regarded what you have been worshipping, (75) you and your ancestors? (76) They are indeed enemies to me, but the Lord of all the worlds, (77) who created me, it is He who guides me, (78) and provides me with food and drink, (79) and when I get sick, it is He who cures me; (80) who will make me die, then He will bring me to life, (81) and who, I hope, will forgive me my faults on the Day of Retribution.’ (82)



# Commentary

“You have no proof of worshiping idols except blind following; so this worship is completely false, void & baseless.” therefore they are my enemies because worshipping them is only a harm to my religion and a detriment to my soul; he does respect this practice merely because it has a long history. But the Lord of the worlds is not an enemy to me. Then he describes the attributes of the Lord.

Creation and direction of affairs are inseparable. *Yahidini* = showing the way to both worldly and otherworldly benefits; present tense, i.e. an ongoing & continuous act. Guidance is a greatest blessing after creation. The blessings of food, drink & healing refer to all material bounties, and they are most important of other bounties. Ibrahim ascribes sickness to himself, because his point is to list God’s bounties while sickness is a loss of bounty. He repeats *alladhi* (He Who) shows that each of this bounty is the proof of the Lord Who directs the affairs.

# Commentary – con't.

What is meant by 'mistake' is not transgressing God's authoritative commands. Mistakes of people like Ibrahim is when times he was not fully engaged in the pure remembrance of God due to the necessities of the life such as sleeping, eating and drinking – even though from other angel, these are also acts of obedience.

Also, mistakes and sins have their own degrees according to a servant's level of servitude as it is said, *hasanaat al-abrar sayyi'aat al-muqarribeen* – the good deeds of the pious are evil deeds for the intimates.

## Sūrat Al-Shu‘arā’: 83 – 89 (Sec 5c)

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾ وَاجْعَل لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ  
﴿٨٤﴾ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾ وَاعْفُرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ  
﴿٨٦﴾ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ  
أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

My Lord! Grant me [unerring] judgement, and unite me with the Righteous. (83) Confer on me a worthy repute among the posterity, (84) and make me one of the heirs to the paradise of bliss. (85) Forgive my father, for he is one of those who are astray. (86) Do not disgrace me on the day that they will be resurrected, (87) the day when neither wealth nor children will avail, (88) except him who comes to Allah with a sound heart,’ (89)

# Commentary - 1

After mentioning the bounties of Allah, Nabi Ibrahim turns to asking for his needs. So switches from third person to second person. He addresses to Him as ‘My Lord’ – perhaps to arouse God’s mercy to answer his call. *Hukm* rendered as judgment means having an accurate understanding & opinion in terms of beliefs & what is right to do, as well as acting according to it. *Hukman* is indefinite form to show exaltation & emphasis. *Salihien* are those who have good essence and not only the doers of good deeds. Thus it has a full potential to receive God’s mercy and every good felicity that it can receive, without being mixed with false belief or evil act that would corrupt it. So we can say that Ibrahim is asking: My Lord! Grant me judgment and bring to fruition its effect, which is essential goodness. In 2:130 Allah says: *And who will [ever] renounce Ibrahim’s creed except one who fools himself? We certainly chose him in the [present] world, and in the Hereafter he will indeed be among the Righteous (al-salihien).*

# Commentary

Ibrahim prays to be: *one of the heirs to the paradise of bliss*. See 23:10 where certain believers *shall inherit paradise and will remain in it [forever]*. ‘Inherit’ may indicate that believers gain it without difficulty or it is their destiny. Of course attaining requires purification from sins & struggle in the world. Imam al-Sajjad (a): *Be aware that whoever is eager for Paradise hastens to do good and shuns sensual desires* (Tuhaf, p. 281). See Q 9:114 where Ibrahim broke relation with Azar when it became clear to him that Azar was an enemy of God (عَدُوُّ اللَّهِ). We need Allah’s support on the Day of Resurrection from dreadful events. In Q 6:94 we read: *Certainly you have come to Us alone, just as We created you the first time, and left behind whatever We had bestowed on you*. Sound heart is a soul that is free from the flaw of iniquity (zūlm), including polytheism and sins. In Q 20:111 it says: *All faces shall be humbled before the Living One, the All-sustainer, and he will fail who bears [the onus of] of wrongdoing*. Have a look at the work titled *Qalb-e Saleem* at <https://www.al-islam.org/qalbe-saleem-immaculate-conscience-ayatullah-sayyid-abdul-husayn-dastghaib-shirazi>

## Sūrat Al-Shu‘arā’: 90 -95 (Sec 5d)

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾ وَبُرِزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ  
تَعْبُدُونَ ﴿٩٢﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿٩٣﴾ فَكَبُّوا فِيهَا  
هُمْ وَالْغَاوُونَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾

And paradise will be brought near for the Godwary, (90) and hell will be brought into view for the perverse, (91) and they shall be told: ‘Where is that which you used to worship (92) besides Allah? Do they help you, or do they help each other?’ (93) Then they will be cast into it on their faces— they and the perverse, (94) and the hosts of Iblis all together. (95) Tabātabā’ī” It will become evident to idol worshippers that they went astray in worshiping other than God. *Kabkabuhu* means he threw him down on his face over again and again

## Sūrat Al-Shu‘arā’: 96 – 104 (Sec 5e)

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُمْ  
بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾ فَمَا لَنَا مِنْ شَافِعِينَ  
﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ  
﴿١٠٢﴾ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ هُوَ  
الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾

They will say, as they wrangle in it [together], (96) ‘By Allah, we had indeed been in manifest error (97) when we equated you with the Lord of all the worlds! (98) No one led us astray except the guilty. (99) Now we have no intercessors, (100) nor do we have any sympathetic friend. (101) Had there been another turn for us, we would be among the faithful.’ (102) There is indeed a sign in that; but most of them do not have faith. (103) Indeed your Lord is the All-mighty, the All-merciful.

# Commentary

The deviators and the devil quarrel with one another. They also confess to their error when they say: *By Allah, we had indeed been in manifest error* (26: 97). In 26: 98 *we equated you with the Lord of all the worlds!* The *You* could refer to (i) the idols they used to worship, (ii) the idols and the devils and (iii) the idols, the devils and the chief leaders of the deviation whom they used to follow.

Contrast to the environment of Paradise, which is entirely full of safety and peace, the Hell is always full of blame, enmity and curse. The polytheists, infidels, and some criminals, will not enjoy intercession as they lacked Faith and righteous deeds. The Holy Prophet (S) said: *‘In the Hereafter, the Qur’an, the believer’s family, the Prophet, and Abl-ul-Bayt (as) will intercede. (Kanzul Ummal).* Imam Sadiq (a): *“On that Day, a believer may intercede for his family (members).” (Majma’ul Bayan )* *By Allah! On the Hereafter Day, we will intercede for the (true) followers in such a way that the deviated ones will protest. (Al-Mizan)* All quoted in *ECoLHQ*.





# Commentary

Story of another Ulul ‘azm (Resolute) Prophet. *Kadhdhabat* is in fem. Because *qawm* means *jama’ah*. Nuh appears 43 times in HQ. Nabi Ibrahim was from the shi’ah of Nūh (37:83). When Allah sends salam to Nūh, He says: سَلَامٌ عَلٰى نُوحٍ فِي الْعَالَمِيْنَ (37:79). Although the people only rejected Nuh, but the Āyat says they rejected “the messengers” – since all messengers are from God & have the basic message from all them is same. Use of “brother” also applies to Hūd, Sālih & Lūt – to show that they did not intend to have any priority over their people and their call had love & sincerity. Nūh was Amin because they knew of his honesty & descent quality. Vv. show that being in awe of Allah (taqwā) and obeying the Messenger are interlinked, and obeying him is obeying Allah. Not asking for any reward because he has no worldly interest – he sincerely wants good for them. Nūh repeats obey me: because I’m trustworthy & do not ask for any reward. His response to why he cannot separate the ‘lowest’ because they were believers. They were slaves, the poor and those who had menial jobs. See Q 71:21 about people following the elite.

## Sūrat Al-Shu‘arā’: 114 – 122 (Sec 6b)

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾ إِنَّ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾ قَالُوا لَئِن لَّمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ  
مِنَ الْمَرْجُومِينَ ﴿١١٦﴾ قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي  
وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾ فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِكِ الْمَشْحُونِ ﴿١١٩﴾ ثُمَّ أَغْرَقْنَا  
بَعْدَ الْبَاقِينَ ﴿١٢٠﴾ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ  
الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾

I will not drive away the faithful. (114) I am just a manifest warner.’  
(115) They said, ‘Noah, if you do not desist, you will certainly be  
one of the stoned [to death].’ (116) He said, ‘My Lord! Indeed my  
people have impugned me. (117) So judge conclusively between me  
and them, and deliver me and the faithful who are with me.’ (118)  
Thereupon We delivered him and those who were with him in the  
laden ark. (119) Then We drowned the rest. (120) There is indeed a  
sign in that; but most of them do not have faith. (121) Indeed your  
Lord is the All-mighty, the All-merciful. (122)

# Commentary - 1

Judge the 'low people' based on their present sincere faith and righteous deeds, and not the past actions. His mission is to invite them to Monotheism and carry out his duty humbly for all seekers of truth. The wealthy had as asked Nuh to repel the poor & servants. In the next slide see how Allah instructs the Holy Prophet (s) to deal with people.

Like tyrants they resort to threat. The use of *minal marjumin* shows that it was common for them to stone their opponents. See how Nuh addresses the Lord: ***Verily my people have belied me*** without complaining. He pleads Allah to judge between him & them and deliver him & believing followers from their mean attitude. The story of the deliverance of Noah and his followers, while their opponents and disbelievers were drowned, is an example for Allah's way of helping the right and defeating wrong.

## Commentary - 2

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾

18:28 Content yourself with the company of those who supplicate their Lord morning and evening, desiring His Face, and do not lose sight of them, desiring the glitter of the life of this world. And do not obey him whose heart We have made oblivious to Our remembrance, and who follows his own desires, and whose conduct is [mere] profligacy.

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