



025-Surah Al Furqaan

Verses 21-28

Class notes

Our Objective

To be able to understand what Qur'an is saying in Arabic.

How to use these notes.

- ✓ Memorize word for word meanings of each word.
- ✓ Try to understand what the verse is saying.
- ✓ Read notes.
- ✓ Recite the verses in Arabic on the last slide.
Inshaa Allah you will see the difference.

21. And those who do not expect the meeting with Us say, 'Why are Angels not sent down to us, or why do we (not) see our Lord?' Indeed, they have become arrogant concerning themselves and become insolent with great insolence.

وَقَالَ	الَّذِينَ	لَا	يَرْجُونَ	لِقَاءَنَا	لَوْلَا
And said	those who	(do) not	expect	(the) meeting with Us,	'Why not
أَنْزِلَ	عَلَيْنَا	الْمَلَائِكَةُ	أَوْ	نَرَى	رَبَّنَا
are sent down	to us	the Angels	or	we see	our Lord?'
أَسْتَكْبَرُوا	فِي	أَنْفُسِهِمْ	وَعَتَوْا	عُتُوًّا	
they have become arrogant	within	themselves	and (become) insolent	(with) insolence	

22. The Day they see the Angels, no glad tidings will there be that Day for the criminals, and they will say, '(All glad tidings are behind) a forbidden partition.'

كَبِيرًا	يَوْمَ	يَرَوْنَ	الْمَلَائِكَةَ	لَا	بُشْرَى	يَوْمَئِذٍ
great.	(The) Day	they see	the Angels,	no	glad tidings	(will be) that Day
لِلْمُجْرِمِينَ	وَيَقُولُونَ	حِجْرًا	مُحْجُورًا			
for the criminals,	and they will say,	'A partition	forbidden.'	22		

23. And We will proceed to whatever deeds they did, and We will make them as dust dispersed.

وَقَدِمْنَا	إِلَى	مَا	عَمِلُوا	مِنْ	عَمَلٍ	
And We will proceed	to	whatever	they did	of	(the) deed(s),	
فَجَعَلْنَاهُ	هَبَاءً	مَنْثُورًا		أَصْحَابُ	الْجَنَّةِ	
and We will make them	(as) dust	dispersed.	23	(The) companions	(of) Paradise,	

24. The companions of

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِيْٓ اَنْفُسِهِمْ وَعَتَوْا عُتُوًا كَبِيْرًا ﴿٢١﴾ يَوْمَ يَرَوْنَ

V21- Allah describes how stubborn the disbelievers were in their disbelief when they said: “Why are not the angels sent down to us”, meaning, ‘so that we may see them with our own eyes and they may tell us that Muhammad is the Messenger of Allah.’

It was not only the disbelievers in Mecca but earlier Bani Israel had also made such demands from Prophet Musa (pbuh).

Intelligent people they think that they are very special and act arrogantly

عُتُوًا كَبِيْرًا (٢١) - ‘utu’u is the kind of transgression that takes place because of arrogance.

And Allah says:

وَلَوْ اَنَّآ نَزَّلْنٰ اِلَيْهِمُ الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتٰى

And even if We had sent down unto them angels, and the dead had spoken unto them... (6:111)

رَبَّنَا لَقَدْ أَصْطَكَبْرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٢١﴾ يَوْمَ يَرَوْنَ
الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا
مَّحْجُورًا ﴿٢٢﴾ وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً

means, when they do see the angels, it will not be a good day for them, for on that day there will be no good news for them.

This is also confirmed at the time when they are dying, when the angels bring them the tidings of Hell and the wrath of the Compeller, and when the disbeliever's soul is being taken out, the angels say to it,

"Come out, O evil soul from an evil body, come out to fierce hot wind and boiling water, and the shadow of black smoke."

hijrun mahjura

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ
وُجُوهُهُمْ وَأَلْبُسُهُمْ

And if you could see when the angels take
away the souls of those who disbelieve;
they smite their faces and their backs..."
(8:50)

... وَلَوْ تَرَىٰ إِذْ الظَّالِمُونَ فِي ثَمَرَاتِ الْمَوْتِ
وَالْمَلَائِكَةُ بَاسِطُوا إِلَيْهِمْ ...

And if you could but see when the
wrongdoers are in the agonies of death,
while the angels are stretching forth their
hands.

that is, to beat them:

...أُخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ
تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ
تَسْتَكْبِرُونَ

(saying): "Deliver your souls! This day you
shall be recompensed with the torment of
degradation because of what you used to
utter against Allah other than the truth.
And you used to reject His Ayat with
disrespect!" (6: 93)

Hence in this Ayah Allah says:

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ ...

On the Day they will see the angels -- no good
news will there be for the criminals,

hijrun mahjura

- ✓ The word Hujur is from hijr. Hijr means a rock, something that is hard to break.
- ✓ Hujur is something that is solid and separates one thing from the other.
- ✓ Hijr means a place that has a wall of rocks around it.
- ✓ The basic meaning of Al-Hijr is preventing or prohibition, hence the word is used in the phrase "Hajara Al-Qadi `Ala Fulan" (or, "The judge prohibited so and so.") when he forbids him to dispose of his wealth in cases of bankruptcy, folly, being underage, etc.
- ✓ The name of Al-Hijr (the low semicircular wall near the Ka`bah) is also derived from this root, because it prevents people from Tawaf inside it, since they have to go behind it.
- ✓ The mind is also called Al-Hijr, because it prevents a person from indulging in things that do not befit him.

hijrun mahjura

- ✓ Ibn Jarir recorded that Ibn Jurayj said that, this referred to the words of the idolators. “Hijrun mahjura” On the Day they will see the angels, means, they will seek refuge from the angels. This is because when disaster and hardship struck, the Arabs would say Hijrun Mahjura.
- ✓ Samood were Ashab ul Hijr. They used to make homes from stones.
- ✓ Hujrah also means a room as it confines you.
- ✓ Hijr is also used in Surah Anaam where it means forbidden.
- ✓ Hijr literally means to stop, refuge, barrier forbidden.

مَّحْجُورًا ﴿٢٢﴾ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً
مَّنْثُورًا ﴿٢٣﴾ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ

➤ **What is the meaning of “qa di ma” (verse 23)?**

It means to proceed, to pay attention.

➤ **Which deeds will be “ha baa um manthoora” (verse 23)?**

Allah tells us that the deeds which these idolators thought would bring them salvation will be of no avail to them, because they were not in accordance with the Shariah or Laws of Allah, whether in terms of sincere intention or in terms of following the Laws set out by Allah. Every deed that is neither sincere nor in accordance with the Laws of Allah is futile, and the deeds of the disbelievers are either one or the other, or they may include both, in which case they are even less likely to be accepted.

Some good deeds of the Arabs in those days:

- Hospitable. They used to burn fire ways where they thought travelers might pass by. They did this so that the travelers would not lose their way in the dark.
- They used to take care of their relatives.
- They used to help the needy. The pact of “hulf ul fuzul” was made to help the needy.

Habaa

- ✓ "The rays of the sun when they pass through a small aperture."
- ✓ Al-Hasan Al-Basri said, "This refers to the rays coming through a small window, and if anyone tries to grasp them, he cannot."
- ✓ "Haba' refers to the dust raised by animals."
- ✓ "Have you not seen dry trees when they are blown by the wind? This refers to those leaves."
- ✓ "Ashes or dust when it is stirred up by the wind."
- ✓ In conclusion, all of these views are pointing out that the deeds of the disbelievers will be like some worthless scattered thing, and will be of no avail to them whatsoever.

As Allah says:

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ

The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously. (14:18)

deeds they did, and We will make them as dust dispersed.

24. The companions of Paradise, that Day, will be in a better abode and a better resting-place.

25. And the Day the heavens will be split open with the clouds, and the Angels will be sent down descending (in ranks).

26. True Sovereignty, that Day, will be for the Most Gracious. And it will be a difficult Day for the disbelievers.

27. And the Day the wrongdoer will bite his hands saying, 'O I wish! I had taken with the Messenger a way.

فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ۝۲۳ أَصْحَابُ الْجَنَّةِ					
(of) Paradise,	(The) companions	23	dispersed.	(as) dust	and We will make them
يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ۝۲۴					
24	resting-place.	and a better	abode,	(will be) a better	that Day,
وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ ۝۲۵					
and (will be) sent down	with the clouds	the heavens	will split open	And (the) Day	
الْمَلَائِكَةُ تَنْزِيلًا ۝۲۶					
(will be) truly,	that Day	The Sovereignty,	25	descending.	the Angels,
لِلرَّحْمَنِ ۝۲۷ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا					
difficult.	the disbelievers	for	a Day	And (it will) be	for the Most Gracious.
وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي ۝۲۸					
'O I wish!	he will say,	his hands,	[on]	the wrongdoer	will bite
And (the) Day	26				
أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ۝۲۹					
not	I wish	O woe to me!	27	a way.	the Messenger
with	I had taken				

مَنْشُورًا ﴿٢٤﴾ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ
مَقِيلًا ﴿٢٥﴾ وَيَوْمَ تَشَقُّقُ السَّمَاءُ بِالْغَمَمِ يَنْزِلُ الْمَلَائِكَةُ

- Mustaqurrun. The root is qaaf ra ra. It is ism dharf makaan.
- Maqeela. This word can be ism dharf makaan or ism dharf zamaan. It can either mean time for rest or place for rest.
- The people of Jannah will not be scared on the day of Judgement. They will be at peace.
- According a hadith the time in which the people of Jannah will be sent to Jannah will be equal to the time they took to pray one obligatory Salaah on Earth.

مَنْشُورًا ﴿٢٤﴾ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ
مَقِيلًا ﴿٢٥﴾ وَيَوْمَ تَشَقُّقُ السَّمَاءُ بِالْغَمَمِ وَنُزِلَ الْمَلَكُ

Sa`id bin Jubayr said:

"Allah will finish the Judgement halfway through the Day, and the people of Paradise will take their mid day rest in Paradise and the people of Hell in Hell. Allah says, (The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose)."

Ikrimah said,

"I know the time when the people of Paradise will enter Paradise and the people of Hell will enter Hell. It is the time which in this world is the time when the late forenoon starts and people go back to their families to take a siesta. The people of Hell will go to Hell, but the people of Paradise will be taken to Paradise and will have their siesta in Paradise, and they will be fed the liver of a whale and they will all eat their fill.

This is what Allah says, (The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose).

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ...

The sovereignty on that Day will be the true (sovereignty) of the Most Gracious,

This is like the Ayah,

لَمَنْ الْمَلِكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

Whose is the kingdom this Day: It is Allah's, the One, the Irresistible! (40:16)

Mujahid said,

This is as Allah says:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ

Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels. (2:210)

In the Sahih it says:

أَنَّ اللَّهَ تَعَالَى يَطْوِي السَّمَوَاتِ يَمِينِهِ، وَيَأْخُذُ الْأَرْضِينَ بِيَمِينِهِ الْآخَرَى، ثُمَّ يَقُولُ:

أَنَا الْمَلِكُ أَنَا الدَّيَّانُ، أَيْنَ مُلُوكُ الْأَرْضِ ؟

أَيْنَ الْجَبَّارُونَ ؟ أَيْنَ الْمُتَكَبِّرُونَ ؟

Allah, may He be exalted, will fold up the heavens in His Right Hand, and will take the earths in His other Hand, then He will say:

"I am the Sovereign, I am the Judge.

Where are the kings of the earth?

Where are the tyrants Where are the arrogant?"

مَقِيلًا ﴿٢١﴾ وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْغَمَمِ وَنُزِلَ الْمَلَائِكَةُ
تَنْزِيلًا ﴿٢٢﴾ الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى

- Yauma here means the day of Judgement.
- Here Allah tells us about the terror of the Day of Resurrection and the tremendous events that will happen, including the splitting of heavens when they are pierced by the clouds, that is the shadow of the magnificent light which dazzles all sight. The angels of heaven will come down on that Day and surround all creatures at the place of gathering, then the Lord, may He be blessed and exalted, will come to pass judgement.
- Allah (swt) mentions how the sky will split in
 1. Surah Inshiqaaq,
 2. Surah Al Haaqah verse 16 and in
 3. Ar Rahman verse 37 too.

مَقِيلًا ﴿٢١﴾ وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْغَمَمِ وَنُزِلَ الْمَلَائِكَةُ
تَنْزِيلًا ﴿٢٢﴾ الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى

The verse says the sky will split open “**bilghamaam**”, with clouds.

What does this mean?

The scholars give some explanations. One meaning of

Bi is because. Bilghamaam may mean that a day when the sky will split because of clouds. That a cloud will come and tear the sky.

Bi is also “ba-haaliyah”. It can mean that the sky will tear into pieces like the clouds.

Bi also means to be together. It can mean that the sky and clouds will burst into pieces.

Bi also has the meaning of u’n in it. (According to Imam Qurtubi) Then it means that the sky will split and a cloud will decent. There will be angels in that clouds as mentioned in Al Baqarah verse 210 that angels will come to Earth.

**bi has 17 meanings in Arabic.*

تَنْزِيلًا ۝ أَلَمْ لِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى
الْكَافِرِينَ عَسِيرًا ۝ وَيَوْمَ يَعْضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ

This is like the Ayah,

Whose is the kingdom this Day: It is Allah's, the One, the Irresistible! (40:16)

In the Sahih it says:

Allah, may He be exalted, will fold up the heavens in His Right Hand, and will take the earths in His other Hand, then He will say:

"I am the Sovereign, I am the Judge.

Where are the kings of the earth?

Where are the tyrants Where are the arrogant?"

The vesrse says it will be very difficult, because it will be the Day of justice and the decisive judgement, as Allah says:

Truly, that Day will be a hard Day -- Far from easy for the disbelievers! (74:9-10)

Day of Resurrection will be a hard day for the disbelievers.

الْكَافِرِينَ عَسِيرًا ﴿٦٦﴾ وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ
يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٦٧﴾ يَكْوِيلَتْنِي لَيْتَنِي لَمْ أَتَّخِذْ

Ya ‘addu. Its root is ayn daad daad. It means to cut.

It is especially used when speaking of cutting living things. This word will not be used when one wants to say that he is cutting or biting meat. But it is used here for a wrongdoer who will bite his fingers.

Here Allah tells us of the regret felt by the wrongdoer who rejected the path of the Messenger and what he brought from Allah of clear truth concerning which there is no doubt, and followed another path. When the Day of Resurrection comes, he will feel regret but his regret will avail him nothing, and he will bite on his hands in sorrow and grief.

In Ahzaab Allah says: On the Day when their faces will be turned over in the Fire, (33:66)

The word “layta” is harf mushabbah bil fayl. It means to wish for something.

يَلِيَّتَنِي أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَوَيْلَتَى لِيَتَنِي لَمَ أَتَّخِذْ
فَلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ
الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي

meaning, the one among the propagators of misguidance who diverted him from true guidance and led him to follow the path of misguidance, whether this refers to Umayyah bin Khalaf or his brother Ubayy bin Khalaf, or to someone else.

A person is on the Deen of his friend.

“Khazula” is from khazal which means to desert someone. Not to help someone when he is in need.

We already know how Shaytan deceives us. (Al Baqarah, verse 22).

Uqba ibn Abu Mu'ayt

Uqba ibn Abu Mu'ayt (عقبة بن أبو معيط) (died 624) was a member of the Quraish tribe.

Uqba assaulted Muhammad because he was preaching monotheism. He also constantly ridiculed Muhammad when the latter was preaching in Mecca. On one occasion, Uqba spat on Muhammad's face at the incitement of his friend Ubay bin Khalaf. According to the Quranic verses 25-29, Al Furqan were revealed at that moment to Muhammad regarding Uqba and Ubay.

Uqbah was executed on the order of the Prophet (pbuh) by Asim bin Thaabit after the Battle of Badr.

Ponder !

Keep in mind that these verses were not only for the people of that time. They are for us too. Just like **Uqba ibn Abu Mu'ayt** we too try to make our friends happy. We sometime skip salaah in the company of our friends.

There are only two ways to make friends. Either one should try to influence others or be influenced by others. So friendships is not an easy thing as it plays an important role in one's life. It can either increase or decrease one's imaan.

There are two kinds of relationships. Relatives and friends. One cannot choose relatives but one can choose friends.

Think!

When is it that the friends don't like you?

Is it when you don't follow them or agree with them?

Ponder !

There are three types of 'friends'...

Those that are necessary like nourishment and you cannot live without them;

those that are like medicine and are beneficial, so you need them sometimes;

and finally, those that are like a sickness and you do not need them at all!

The Prophet (sallAllaahu 'alayhi wa sallam) was reportedly asked: "Which of our companions are best?" He (sallAllaahu 'alayhi wa sallam) replied:

"One whose appearance reminds you of God, and whose speech increases you in knowledge, and whose actions remind you of the hereafter."

(al-Muhasibi)

سُورَةُ الْفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِيْٓ أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿١﴾ يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰٓى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢﴾ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا ﴿٣﴾ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٤﴾ وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ يُنْزِلُ الْمَلٰٓئِكَةُ

مَقِيلًا ﴿٢٤﴾ وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ وَنُزِلَ الْمَلَكُ
تَنْزِيلًا ﴿٢٥﴾ الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى
الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾ وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ
يَلِّيتَنِي أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَوَيْلَتَى لِيَتَنَّى لَمْ أَتَّخِذْ
فُلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ
الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
[البقرة: 127]

*May Allah forgive me if I have made any mistakes or have given
any false information.*