



025-Surah Al Furqaan

Verses 29-34

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
أَنْزَلَ	عَلَيْنَا	الْمَلَائِكَةُ	أَوْ	فَرَى	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

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 تَشَقُّ السَّمَاءُ بِالْغَمِيمِ وَنُزِّلَ					
and (will be) sent down		with the clouds	the heavens	will split open	And (the) Day
الْمَلَائِكَةُ تَنْزِيلًا ۝۲۵ الْمَلِكُ يَوْمَئِذٍ الْحَقُّ					
(will be) truly,	that Day	The Sovereignty,	25	descending,	the Angels,
لِلرَّحْمَنِ 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					
'O I wish!	he will say,	his hands,	[on]	the wrongdoer	will bite And (the) Day
أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ۝۲۷ يَوَيْلَتَى لَيْتَنِي لَمْ					
not	I wish	O woe to me!	27	a way,	the Messenger with I had taken

hands saying, 'O I wish! I had taken with the Messenger a way.

أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَوَيْلَ لَّيْتَنِي لَمْ

not I wish O woe to me! 27 a way. the Messenger with I had taken

28. O woe to me! I wish I had not taken that one as a friend.

أَتَّخَذُ فَلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ

from he led me astray Verily, 28 (as) a friend. that one I had taken

29. Verily, he led me astray from the Reminder after it had come to me. And over

الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ

the Shaitaan And is it (had) come to me. [when] after the Reminder

to man, a deserter.`

30. And the Messenger will say, `O my Lord Indeed, my people treated this Quran as a forsaken thing.`

31. And thus We have made for every Prophet an enemy among the criminals. But sufficient is your Lord as a Guide and Helper.

32. And those who disbelieve say, `Why was the Quran not revealed to him all at once?` Thus (it is revealed in parts) that We may strengthen thereby your heart, and We have recited it with distinct recitation.

33. And they do not come to you with an example

لِّلْإِنْسَانِ خَذُولًا ﴿٢٩﴾ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ	Indeed,	`O my Lord!	the Messenger,	And said	29	a deserter.`	to the man
قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾ وَكَذَلِكَ	And thus	30	(as) a forsaken thing.`	the Quran	this	took	my people
جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ	But sufficient is	the criminals.	among	an enemy,	Prophet	for every	We have made
بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾ وَقَالَ الَّذِينَ كَفَرُوا	disbelieve,	those who	And said	31	and a Helper.	(as) a Guide	your Lord,
لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ	Thus,	all at once?`	the Quran	to him	was revealed	`Why not	
لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ	and We have recited it	your heart,	thereby	that We may strengthen			
تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا	but	with an example	they come to you	And not	32	(with distinct) recitation.	

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!

How can one distinguish between his friends?

There are some friends who boost your faith (imaan).

Then there are some friends whom we do not meet frequently but when we need them we seek their advice and they are always there.

The third category is of those whom when one meets they back bite and gossip. They give you negative thoughts and make you depressed.

One should be very careful about one's friend as one is on the Deen of his friend and also a person is known from the company he keeps.

Friends can be compared to trees. Some give shade, some give fruit (are beneficial), some benefit in this world, and some benefit in both worlds and then there are some who neither give shade nor fruit they are like thorny bushes.

Always remember that a friend who has the quality mentioned in Al Furqaan, is not actually your friend.

verse 29

فَلَا نَا خَلِيلًا ﴿٢٩﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٣٠﴾ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي

Such a friend is extremely dangerous.

Any friend who takes you away from Qur'an is not good. One example is when one is learning Qur'an and a friend sends us a message on phone and distracts us. Shaytan also distracts us while we are praying.

One needs full concentration for work. Any kind of distraction spoils the work.

فَلَا نَا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۚ وَكَانَ
الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي

The word dhikr has many meanings.

It means

- Advice,
- Remembrance,
- Salaah (prayer),
- Qur'aan.

If we do not work honestly we fail to get full benefit from our work.

People around us, such as friends, colleagues, companions become a fitnah (trail) for us. It is due to the love of some people we go astray.

Sometime we are so impressed with other people that we start following them instead of Allah's commands.

الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٦﴾ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي
اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٢٧﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ

Allah tells how His Messenger and Prophet Muhammad will say: "O my Lord! Verily, my people deserted this Qur'an."

The idolators would not listen to the Qur'an, as Allah says:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ

And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of it."
(41:26)

My people here means "Quraish".

One the day of Judgement Prophet Muhammad (pbuh) will give evidence in favor of some and give evidence against some. The first people against whom he (pbuh) will give evidence will be his own nation, the Quraish, as they were the first ones whom he (pbuh) invited to Islam.

فَلَا نَا خَلِيلًا ﴿٢٩﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٣٠﴾ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣١﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ

- Mahjuraa. (ha, jim, ra). If the root is hijr it means to desert and if it is hujr, it means to make fun of, or useless speech.
- A general meaning of verse 30, is that the Prophet (pbuh) will give evidence against all those people who have deserted Qur'an.
- Qur'an will also give evidence in favor or against people in the hereafter.
“Al Qur'an hujjatun laka aw alayka”. (Hadith)
 In another hadith we learn that Sawm and Qur'an will intercede for those who fast and recite Qur'an.
- If you have read what is in verses 29 and 30 and then you ignore it and keep yourself busy in less important things, that is also “mahjura”.

الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٤﴾ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي
اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٢٥﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ

- ✓ How do people “desert” Qur'an?
There are different levels of “deserting” Qur'an.
1. There are the disbelievers who do not believe that Qur'an is a book from Allah.
 2. Then there are some who believe but they ignore it. They say that it is too sacred to be opened and learned.
 3. When the Prophet (pbuh) would recite Qur'an to them, they would talk nonsense or speak about something else, so that they would not hear it. This is a form of forsaking it and rejecting it, and not believing in it is the same as forsaking it, and not pondering its meanings and trying to understand it is the same as forsaking it, and not acting upon it and following its commandments and heeding its prohibitions is the same as forsaking it, and turning away from it in favor of poetry or other words or songs or idle talk or some other way is the same as forsaking it.
 4. People fail to take it as Furqaan (distinguisher between right and wrong).

اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣١﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ
عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣٢﴾ وَقَالَ الَّذِينَ
كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ
فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٣﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ

✓ Why do people harm prophets of Allah?

Prophets are Allah's favorite creations.

This is because Allah has given everyone free choice. When the prophets convey Allah's message to people they have the choice to accept it or not. The criminals have used this freedom from Allah to torture Allah's prophets in every age.

Wa kafa bi rabikaa....Allah is sufficient against the propaganda of the criminals.

This was revealed to strengthen the Prophet's (pbuh) heart and to tell him that the enmity of the opposition will not harm him.

Jumla means "as a whole" , at one time.

Verses 31-32

عَدُوًّا مِّنَ الْمُجْرِمِينَ ۖ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾ وَقَالَ الَّذِينَ
كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْءَانُ جُمْلَةً وَاحِدَةً كَذَّابٌ لَّنُبَيِّنَ بِهِ
فُؤَادَكَ ۖ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ

Allah tells us about the many objections raised by the disbelievers, their stubbornness, and how they spoke of things which were none of their concern. They said: "Why is not the Qur'an revealed to him all at once!" meaning, why was this Qur'an, which was revealed to him, not sent down all at one time, as the previous Books, the Tawrah, Injil, Zabur and other Divine Books. **Allah answered them, telling them that it was revealed in stages over twenty-three years, according to events and circumstances, and whatever rulings were needed, in order to strengthen the hearts of the believers, as He says:**

وَقُرْءَانًا فَرَقْنَاهُ

And (it is) a Qur'an which We have divided (into parts)... (17:106)

distinct recitation.

33. And they do not come to you with an example except that We bring you the truth and the best explanation.

34. Those who will be gathered to Hell on their faces, those are the worst in position and most astray from the way.

35. And verily We

نَزَّيْلًا					
وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا					
but	with an example	they come to you	And not	32	(with distinct) recitation.
جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا					
Those who	33	explanation.	and (the) best	the truth,	We bring you
يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرُّ					
(are the) worst	those	Hell,	to	their faces	on will be gathered
مَكَانًا وَأَضَلُّ سَبِيلًا					
Musa	We gave	And verily,	34	(from the) way.	and most astray (in) position

عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًّا وَنَصِيرًا ﴿١٠٦﴾ وَقَالَ الَّذِينَ
كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْءَانُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ
فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿١٠٧﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ

- The disbelievers wanted to prove from this objection that Qur'an was not from Allah. It was written by Prophet Muhammad (pbuh) in bits and pieces.
- Fuada. (fa hamza daal). It means to barbecue meat. This word has heat and intensity. So when a person's emotions are mentioned this word is used for heart. The other word used for heart is "qalb". Here "fuada" word is used to tell the Prophet (pbuh) that at times when his heart is sad, disturbed because of what people are saying Allah brings a verse to bring peace to his heart.
- The word "rattala" (ra ta laam). It means to do something in an organized manner. For Qur'an it means to read Qur'an slowly.
To have order and beauty in speech (kalaam). (Imam Razi)
It also means to read with a good voice.

وَقُرْءَانًا فَرَقْنَاهُ

And (it is) a Qur'an which We have divided (into parts)... (17:106)

فَوَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٣﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ
وَأَحْسَنَ تَفْسِيرًا ﴿٣٤﴾ الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ
أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٥﴾ وَلَقَدْ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ

Tafseer. (fa seen ra). It means to explain something. To expose something that has been covered. To remove the lid from something.

Verse 33. They do not say anything in an attempt to oppose the truth, but We respond to them with the truth of that same matter, more clearly and more eloquently than anything they say.

Who are the “aladheena” in verse 34? These are those who criticize and object Qur'an. Today it is a fashion to criticize and question Qur'an. Many say that Qur'an is backward.

In the Sahih, it is reported from Anas that a man said,
"O Messenger of Allah, how will the disbeliever be gathered on his face on the Day of Resurrection?" The Prophet said:
The One Who caused him to walk on his two feet is able to make him walk on his face on the Day of Resurrection.

Why the face? It was the face they used to criticize in the world!

فَوَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٣﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ
وَأَحْسَنَ تَفْسِيرًا ﴿٣٤﴾ الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ
أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٥﴾ وَلَقَدْ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ

Verse 34.

Adulla is ism tafdeel. Meaning extremely misguided. One who was misguided in the world and will be put in the worst place “shurrum mekaana” in the hereafter.

Sabeela means madhab, lifestyle that one follows.

سُورَةُ الْفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلَا نَا خَلِيلًا ﴿٢٥﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ
الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٦﴾ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي
اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٢٧﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ

عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٢١﴾ وَقَالَ الَّذِينَ
كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ
فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٢٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ
وَأَحْسَنَ تَفْسِيرًا ﴿٢٣﴾ الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ
أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٢٤﴾ وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ
وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٢٥﴾ فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ

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.*