

Surah Shams

We are beginning with the 9th ayah of surah Shams

قد افلح من زكها

Previously in same series of surahs we read

قد افلح من تزكى

و ذكر اسم ربه فصل

A few words of reminder as far as the vocabulary is concerned.

The word “ Qad” in the Arabic language is used for two reasons; one to illustrate the statement that is already the case, for example if you say “Qad Kharaja” that means “he already left”, so whatever is about to be stated is already the case.

Another implication of the word ‘Qad’ in Arabic language is certitude, absolute certainty.

So it sort of like the function of ‘Inna’, that many of you are familiar with certainly.

So two of the implications are there : certainty and already.

Now, ‘Aflaha’. Aflaha is translated commonly ‘he succeeded’. But there are multiple words in the language as used in the Quran for ‘success’ ‘Fa’aza’, ‘Aflaha’, right! ‘Najaha’ also, so which word - since all of them are translated as success- there is an ambiguity between which one we actually want to appreciate at which occasion.

The word ‘Aflaha’ comes from word ‘flah’ and ‘flah is the word used in Arabic language really for a farmer that is about to reap harvest. In other words when a farmer is you know tilling the soil and doing all this work, he has no idea if its going to be a good year or bad year, but at the end of all that labour when its time for crop season, he is called ‘Fallah’. That’s what the farmer is called and thats where the word ‘Aflaha’ comes from. In other words, they retain success, but the success just doesn’t come to them, it came after a long duration of labour. And usually when ‘Aflaha’ is used we are going to find some kind of effort mentioned after it, because you are not just gonna find ‘Aflaha’. ‘flah’ just doesn’t come like that, there are some efforts that just had to be made. So what are these efforts? Let’s look forward in sha Allah!

قد افلح من زكها

“The one who engage in purifying it thoroughly has already attains success”.

What is ‘it’ in purifying it? It is ‘Nafs’ that’s been talked about previously when Allah says,

وَ نَفْسٍ وَمَا سَوَّاهَا

فَالهَمَّهَا فَجُورَهَا وَ تَقْوَاهَا

قَدْ افلَحَ مَنْ زَكَّاهَا

So the one engaged in purifying it and cleansing it has already attained success. The activity of cleansing oneself, Allah calls it success. Not the one who has pure Nafs, that may never happen. You- You and I may be engaged in the activity of purifying ourselves

our entire lives but we never get a fully pure Nafs but the one sincerely engaged in this activity- Allah calls that activity itself a success. He calls that activity itself a success. Then another nuance in this ayah that is a comparison between an ayah we saw before

قد افلح من تزكى

translation for that one would have been 'then one purifying himself would have or the one who cleanses himself has already attain success'.

And this is a very similar translation 'Zakkaha' but there's the word 'Tazakka' was used, from 'Tafa'ul' in Arabic 'Tazakki'. But here is 'Zakkaha' which comes from the 'Masdar' 'Tazkia' (تزكية), its from 'Bab e Taf'eel' and these are two different pattern in Arabic morphology and the benefit of the pattern is in English language - or English grammar at least we say transitive or intransitive, I know it sound very technical, I'll simplify in a second.

When you say 'Tazakka' it refers to yourself-to cleanse yourself for example if I say I bathed - I bathed, of course it means myself, but if I say I helped then it doesn't necessarily means myself, you think I helped someone else. So verbs in any language are transitive or intransitive what that means that the verb seems to be effecting myself or verb seems to be effecting somebody else. When its effecting myself its called intransitive, when it effects somebody else its called transitive. In Arabic the transitive, the one effects others is called "متعدى" and the one effects yourself is called "لازم". 'Lazim' and 'Mut'ady' in Arabic grammar, okay!

The reason I mention is that in previous mention of 'Qad Aflaha man tazakka' there is لزوم

its intransitive effecting himself but then here its transitive - he purified but its not himself- he purified it, he purified it. So the 'it' the 'nafs' is mentioned as an entity outside of yourself, it is not mentioned as you, it is mentioned something almost as though it is outside of you. And you have to think of your 'nafs' separately from yourself. And this is a subtle reality that is alluded to in a number of places in the Quran for example,

(ARABIC)

'The one who feared standing before their Lord and forbade the nafs from desire', Allah doesn't say, "forbade his nafs from desire", He says "forbade THE nafs", as though as it is not even a part of you. So when it comes to the corruption of the nafs, you take it as a enemy inside of you that you have to fight so its almost you separated yourself from this nafs. Subhan Allah! Its a profound profound statement that is made!

The word 'Zakka' or 'Tazkia' means to cleanse or purify, and obviously you don't clean something that is already clean, you clean something that is dirty so the implication here is the human being realizes when Allah gave him a clear understanding and inspiration to recognize 'Fujuraha wa Taqwaha', right, *The rebellion of it and the means to protect it*, the human being realizes they haven't been entirely clean their whole life, so they have to engage in the act of cleansing themselves. So this concern of self-purification, this concern of becoming a better human being, a cleaner human being, to cleanse your nafs from filth and this filth, these are 'Batinah' in other words, they are hidden problems, may be your problem is anger, may be your problem is jealousy, may be your problem is lying, may be your problem is cheating, may be your problem is 'Ghافل',

may be you are obsessed with entertainment, may be its shamelessness- you don't guard your eyes, may be its your tongue- you don't hold your tongue, you say whatever comes in your mouth. These are all means by which you get nafs dirtier and dirtier and dirtier. And the person now who... the one who attains success is the one who is engaged in the act of cleansing it.

'Qad Aflaha man Tazakka'

"The one engaged in this act has already attained true success"

May Allah make us of them.

On the other hand is the opposite extreme disease Allah mentions when He says at one place,

"Rather it is Allah who cleanses whoever He wants"

So here Allah is saying we have to clean ourselves and then He says He cleanse whoever He wants. What's the balance between these two things? The understanding we have is that none of us, none of us can actually purify ourselves. All we can do is try to purify ourselves. When we make the sincere effort of trying, who will actually grant us the purity - it is Allah *azzu ajal*. Okay it is Allah *azzu ajal*. But we have to take the first step and try. That is the way we balance these two statements.

On the other hand also is the person who assume they have already attained purity, they don't need to be purified, they are already pure. And this is a serious problem because in some areas of the Muslim community we assume that this one person has attained purity already. So we should go to them to make dua for us, do whatever it is- religious council not because of their knowledge [but] because they are pure, they are pure like I am not pure but they are pure.

Allah *azzu ajalsays*, - and by the way these people who call others to you know ask them to somehow spiritually elevate them etc. they consider themselves pure, they consider themselves pure. Rather Allah says,

"Do not declare yourself pure".

He lets us know don't declare yourself pure. This idea of self-righteousness, having attain a certain level of Iman or whatever is out of the question for us. We assume Iman for each other, but we never assume Iman for who? Ourselves, Subhan Allah!

For anybody else you don't say, "Man he got such weak Iman. You don't say that. You say he has the best Iman, better Iman than I do. But for yourself, you never ever assume that you cleanse yourself or you have attained certain kind of level. Allah does not give us that stature. Subhan Allah!

So He says, you know

'Qad Aflaha man Tazakka'

By the way who is the best of the one who purifies himself? Its the Messenger of Allah *sallallahu alehe wassallam*. The idea is already mentioned in previous surah,

"Wa anta hillum bi hadha albalad"

The reference to the most pure has already been mentioned in previous surah.

When the Messenger of Allah *sallallahu alehe wassallam* used to recite this ayah, there are several narrations that he would make a dua.

I'm going to recite to you not all of the versions but the longest version of them,

“O, Allah I seek Your refuge from a heart that refuses to fear (that feels no fear), and I seek Your refuge from a nafs a conscience that is never fulfill (meaning its always running after more things, its never tranquil its never satisfied), and I seek Your refuge from a prayer that is not going to be answered (meaning you are asking Allah azzu ajal and it wont be answered). O’Allah grant my nafs (the same thing my conscience), grant it its protection.

You know “ *Falhmaha Fujuraha wa Taqwaha*” and the Messenger of Allah *sallallahu alehe wassallam* is asking , “*Grant my nafs its taqwa. Grant it its gift of wanting to protect itself. And ‘Zakiha’ and cleanse it purify it, You are the best - You are in the best position to cleanse it or purify it.*”

Now “*Khairu man zakkaha*” means You are the best but You are not the only entity involved. Who has to engage in this activity first? We aren - but you are at the best position to actually cleanse it.

So Allah didn’t just -- the Messenger of Allah *sallallahu alehe wassallam* didn’t just say You are the only One, but he said You are the best in cleansing. In other words he put responsibility on our side too.

“You are its protective and protecting friend (meaning you are the friend, you are on the side of the nafs, Subhan Allah!)

Now the parallel between sun and the nafs - remember we talked about this in the beginning of the surah - the sun, Allah gave the nafs such bright ability to cleanse itself. He put that inclination inside itself. But it come to a point like night when its over-covered with darkness and when nafs is clean it doesn’t just benefit itself but the light goes to others “*WaShamse wa Dhuhaha*” the light spreads out. And not only that, in the darkest time, the sun can still benefit what? The moon and the light comes out so even at the toughest time it benefits especially in the time of fitnah and darkness you’ll benefit from a clean nafs because it will be like the moon that brights - that shines bright even in the middle of darkness. That is the parallel that Al Biqahi *raheem ullah aleh* draws between the beginning oath and the trials of the nafs.

And then read the next profound statement,

“Wa qad Khaba man dassaha”

Khaba is Arabic is a really interesting word. It means when you are running after something and you fail to get it. And you really really want to get something and you got it and it was other than something that you wanted, like you didn’t get what you wanted, like your kids at Eid or something. Right! They get it and that’s not what I wanted, it was something else. This is the word *Khaba*. It comes from the root letter Kha, Ya and Ba. It includes the meaning of dissatisfaction, frustrations, failure. Right. All of these meanings are introduced in the word *Khaba*.

The Arabs have an expression, “*man Haba Khaba*”. “ Whoever gets afraid is gonna misout, is gonna be disappointed.” Meaning if you are gonna take the initiative go for it. Don’t hod back ‘cause if you do you are gonna be disappointed.

Similarly, we find the tafseer of Ibn-e-Abbas radhi Allah ta’ala unhu, that when Quran says “*Wa qad Khaba man dassaha*”

(We haven’t discuss the word *Dassaha*)

'The one who throws it into the dust and covers it up and buries it in dust and completely disregard it.' "It" - the nafs. Who completely disregard the good potential of the nafs. The goodness that Allah gave to the nafs. The one who completely disregards it is setting himself up for major frustrations or major disappointment. They think they are running after something they want. When they get it, they are going to realize it's not what they want anymore. So that's the word 'Khaba' and that's the word 'Dassaha'.

Now we find,

"Khasira man adilaha wa aghwaha" (?)

'The one who has misled it and deluded it and confused it, has only given himself utter loss'.

Qaala Ahli Lugha,

The word '*dassaha*' *dassa* with an *alif*, in the end and these morphology is made actually from the root 'Dal seen and seen' so its *dassasa*, *yudassisu*, *tadsees*. but because the repetition of syllables, sometimes in Arabic morphology you confuse them together or replace it with a vowel so *dassasa* becomes *dassa*. So when this replacement happens what creates it is called *Mubalagha*. In other words it hyperbolized.

So it's the one who completely and utterly disregarded his nafs, completely and utterly killed his conscience - if you will in modern English. They did not listen to the inner voice of their conscience. They completely put it one with the dust. And to put something in dust in Arabic means it has no value for it. To have no value for whatsoever.

In the previous surah we found how a person put their nafs in dust when we read,

"Fala qtahamal 'aqabah, Wa maaa adraaka mal'aqabah"

'Why doesn't he and how come he didn't climb up the high incline, how come he didn't go the higher road,'

remember the road we talk about. Similarly in previous surah we found this nafs, this diseased nafs, when he puts himself in the dust, he doesn't think anybody else care either, he doesn't care about his nafs who else is gonna ask him about it anyway.

"Ayahsabu al-lany yaqadira 'alaihi ahad" in the previous surah.

Does he assume nobody sees him? Does he see nobody saw him? nobody has control over him or will have control over him.

So " Qad Aflaha mad dassaha"

This is the state of the one who gets that imbalance and the only concern in their nafs is pleasures and greed and wealth, just worldly things and there is no concern of the other world that balances like the night and day are balanced or sun and moon are balanced here in the beginning of the surah how the nafs itself is created in balance.

It is created in balance because Allah says

Wa nafsiniw wa maa sawwaahaa

"Now this person has lost their balance altogether"

Now that Allah has mentioned this imbalance of the nafs and the one who humiliated himself, the subject almost immediately switches, and it switches to a nation not a person but to a nation. We are learning here- a nation, a corrupt nation is made up of what - corrupt individuals. So when you say this nation has gone bad, what is the first step of fixing this nation? Fixing the individual. When you talk about the 'Ummah' has so many problems, or this nation has so many problem or has gone so corrupt. Then you can overwhelm yourself by talking about the larger problems of society. And when somebody says, you know I think the solution lies with individual change. Change within our own family, change within our own neighborhood. You say I don't know man what you are talking about, let's talk about the big political picture. Right so we get so obsessed about the big problems that we forget sometimes that the root of the solution is in the individual not in the collective.

The work of the Messenger PBUH from a political science point of view is amazing, unprecedented in human history. No one accomplished in that time, a kind of social, political, economic change that the messenger cause PBUH.

Do you know what the real change he brought in, is not politics, is not sociology and not economics. Its the change he brought to individuals.

In Surah al Fatah when Allah guaranteed the victory of Messenger PBUH, at the end He did not talk about the huge monuments or the expanse of the muslim civilization. You know what He talked about as great accomplishment of prophet salla lahu alehe wassalam? The Sahaba! That they are cleansed, they are given the analogy of plants that are put in the ground, they come out and they become strong and firm.

That's the analogy of Sahaba. When they came out it was weak then they got firm and can stand on their own and finally they became mature. This is the maturity of the companions of Prophet pbuh under his training. So his real contribution is producing human beings that were concerned with cleansing themselves.

The previous surah found us a reciting

**Wallazeena kafaroo bi aayaatinaa hum as-haabul Mash'amah
Alaihim naarum mu'sadah**

that was at the conclusion of the previous surah.

"Those who lie against Our miraculous signs will have the curse, they are the people of the ultimate curse,

and they have this lid of fire placed upon them."

So they have fire and its covered over them.

But now we are gonna find what's gonna happen in this dunya. That was the punish in the Akhirah, this surah will be about the punishment in this dunya. Because the kafir would have heard the previous surah and say I will deal with it then.

"They see it very far away."They see that very far away.

So Allah mentioned that no the punishment will not just be over there, its also going to be here.

So the surah goes on,

Kazzabat Samoodu bi taghwaahaaa,

" Samood lied against" (and now I'm gonna leave a blank) lied against blank as a result of their rebellion.

" Samood lied against _____ as a result of their rebellion."

The blank here is 'Rasoolahum'

Kazzabat Samoodu Rasoolahum bi taghwaahaaa,

The people of Samood lied against their messenger Saleh alehe salam because of their rebellion. But 'Rasoolahum' is not mentioned. It is not mentioned because it is understood. It is understood because Allah now has turned toward the messenger pbuh and He is talking to him, saying they lied to. When you talk to a messenger and you tell him they lied against, he understands they lied against a messenger. So this ayah in itself a consolation for messenger pbuh, if these Quresh are lying against you, this is not the first time, Samood lied against also. Lied against meaning, lied against messengers also.

Why did they lie against the messenger?

'Bi Taghwaha'. This is the key word in this surah. Remember the center of this surah is explaining the inner nafs and its inclinations. Allah says the reason they rebel is because of their rebellion. Where did this rebellion exist? Inside their Nafs. Inside their Nafs. So the reason they rebelled against the messenger and the reason they refuse to obey, is not that they were in doubt or they weren't sure of the messenger or there wasn't enough truth given to them, they didn't have enough information. Information and knowledge all of that can be put aside if your nafs is corrupt. You have all the knowledge in the world, you still go astray if your nafs is corrupt.

So this nation went corrupt not because of the lack of knowledge, because they saw with their own eyes the She-camel come out of the boulder. They saw with their own eyes the one She-camel drinking the entire water that takes their entire herd to drink. They saw this with their own eyes so they clearly did see a miracle. Nothing missing in their conviction, but what was corrupt anyways? The nafs! And that's why Taghwa is mentioned.

Allah didn't just say they lied. They lied against their messenger because of their rebellion. Because of their Tughian. Tagha yathu - exceeding rebellion.

Now, why Samood? The previous surah told us : Fir'own, A'ad, Sumood was mentioned too. 'Irama Zatil l'mad' came up. Now this time just Sumood, just Sumood.

And the reason for that is the closest, the most knowledgeable -the Arabs were most knowledgeable of Sumood. They knew the history of Sumood more than the history of anyone else. Actually there are multiple multiple Asha'ar - poetry, excerpts of poetry in Arabic literature that are talking about Sumood even before Islam, and how they were destroyed.

And actually when they would give example of a corrupt leader in their poetry, they would make reference in another one of their poem they said,

people who follow Qidar (name of a leader of sumood) his name was Qidar, people would follow hi like they use to follow Qidar, who led them to destruction.

Right, so they make this kind of poetry often about Qidar and other leaders of Sumood because they knew that nation was destroyed due to corruption.

So even though Allah is talking to His messenger pbuh, who obviously is audience in addition? The Quresh!

And who is the closest, most recent and the most well known example of punishment coming in this world for them is Sumood! So that's why the word Sumood or the nation of Samood is mentioned.

Izim ba'asa ashqaahaa

We already learned, the one who puts his nafs in the dust is set up for frustration. The most unfortunate person who doesn't take advantage of amazing nafs that is balanced inside him.

Now Allah gives us example of a horrible nafs in history, who did this act.

So Allah says,

'When he rose all on his own" meaning he took initiative, Ba'asa means to rise, Izim ba'asa to rise all on your own. He took initiative for himself.

Ashqaha - the worst, the most unfortunate, the most wretched, the most wicked, the most corrupt of them when he got up on his own. In other words, their leader - when Saleh alehe salam said that the she-camel (Naqatullah) will have the drink one day, you will have the next day, it will be half, right. They said we can't stand this, this is not gonna work. So they went to complain to their leaders but the leaders were kind of reluctant to take actions, they were kind of afraid, but one of them gets up and he was like, I can handle it. And I am gonna take this on. Well he gets up - and some has given his name. His name is unnecessary. Actually his name should be forgotten, cause Allah makes his name forgotten, some mufasssiroon say.

Anyhow, so he gets up and he says I will take care of this problem. And he goes and we'll learn from this surah thta he has a little posy too, following his also. Anyways he goes and slaughter or attempts to slaughter the she-camel.

And the way they slaughter is the word 'Aqaru" which we are gonna read later on. What that mean is that he didn't kill it right away. He kills it so it died a slow, painful death.

In other word, he was not being rebellious, he was being rebellious in the worst, worst possible fashion - making a statement, which is the word fujoor in the beginning of the surah.

فَالهَمَّهَا فَجُورَهَا وَتَقَوُّهَا

And since he is the worst of them, he did the worst possible thing. Notice, the one who will do such sort a thing obviously has no fear for consequences, right! What's gonna happen! What are they gonna do to me! Who's gonna stop me? That sort of attitude, which is already been highlighted in the previous sruah generally. Allah said,

Ayahsabu al-lany yaqadira 'alaihahad

Has he assumed no one will have control over him.

So,

Faqala lahum Rasoolul laahi naaqatal laahi wa suqyaahaa

Then the messenger of Allah says especially to them (lahum is Muqaddam means brought earlier) specially to them means the ones who had the intention of attacking

the she-camel. The messenger Saleh AS caught them in the act - watch out, don't do this. And how did he say it to them- **Naqatallahi**

Now Allah didn't say Saleh, right. He said **Faqaala lahum Rasoolul laahi**

Why did he say Rasoolul laahi, because who is listening? The Quresh are listening.

They may not care about Saleh but who will they care about? What message still resonates? The phrase Rasool Allah, because it applies to Saleh AS then and it applies to Muhammad sallallahu Alehe wassalam now. They are learning here that this is not just a story, this is a message for now. They were destroyed, you are being threatened. They are destroyed and their destruction is a threat for you Quresh.

Now **Naqatallahi**, the fatha on Naqata makes it Mansoob, the Nasb state in Arabic grammar. And there are 16 reasons that a noun can be a mansoob.

One of them is Tahdheer. What it means, I give you an example, the fatha at the end. In simple English, if I say for example to my wife that make sure the doors are locked and windows. But I wanna say, make sure the doors are locked and don't forget the windows. If I wanna emphasize on Windows I'll put fatha on it. Okay.

In other words, I am emphasizing it over everything else. Watch out, watch out for that one thing. For e.g there's a car outside in the parking lot- there's a car and there's a child running outside. I wanna tell the child there's a car, watch out, watch out!

You know what I'm gonna say, *AssayyaraTA. Look out for the car.*

That's how its used in the hadith. The messenger of Allah pbuh, warned us about speaking inappropriately about the companions. He said, **Allaha, Allaha fi Ashabi** watch out for Allah, beware of Allah when it comes to talking about my companions.

How did he say ot? Allaha Allaha, you see fatha at the end? Thahdeer. That's warning.

NaqataAllah- watch out, that is the she-camel of Allah! If naqatAllah was being said, he just said the she-camel of Allah. NaqatAllaah- beware of she-camel of Allah! Don't touch it! So he is going out of his way- Saleh AS- to warn them. They don't realize the consequence of what they are going to do. Remember the one who is going to put his nafs down is setting himself for disappointment. Right. They are running after something but when they get it, they will realize it was a bad idea. That's what is being explained to us here with a practical example. The general lesson was given, now the example is given.

So **aaqatal laahi wa suqyaahaa** meaning the she-camel of Allah and its place of drink, meaning its time of drink and place of drink. Watch out! Don't violate either of these things. You better realize how serious this crime is gonna be.

But do we find these people took this warning seriously?

Fakazzaboohu

Then they lied against him. Now 'him' is mentioned, meaning Saleh AS is mentioned.

fa'aqarooahaa

So two crimes here. Allah didn't just say 'Fa'aqrooha', they slaughter. Aqara is actually the practice is to stab the camel a little. You know the camel has two sets of knees. To chop the bottom parts of its limbs off so it becomes immobile and bleeding away to death. That was the practice of Aqr, okay.

Also the Arabic literature says the dog which is ready to bite you to the point that you are ready to bleed called 'Alkalb al aqoor.' So the same word is used.

Anyway, Allah just did not tell us that that was the crime they did, that they attack the She-camel. That was bad enough, before that He said,

Fakazzaboohu

They lied against the messenger, they lied against him and they attacked the she-camel.

What the Quresh are being told is you are already criminal. This Surah, according to many mufasiroon suggests that Allah had pre-knowledge already that they are ready to attack the messenger pbuh. They are going to attack soon. But before even attacking, have they already been criminals? Like that's not gonna be their first crime. What is their first crime? Lying against the messenger pbuh. You are already engaged in a crime. And you are going even worse in your fujoor in this crime.

.Fakazzaboohu fa'aqaroohaa

They lied against him and therefore, painfully and mercilessly slaughtered it, meaning the camel.

fadamdama 'alaihim Rabbuhum bizambihim fasaw waahaa

fadamdama in Arabic is to destroy but to pound someone or something in the ground so much that they become one with the ground. That they become immersed in the ground. We don't see that. We have never seen something like that. You see something like that may be in cartoons, like when a robot smashes something in the ground, there's a hole in the ground that goes inside - that's damdama. To crush until it become completely immersed into the ground.

So that Allah azzu ajal did to them. He completely crushed them and pounded them. Their Lord pounded them, their Master pounded them. And the word Allah is not used, Rabbuhum is used, to suggest that He had control over them all along. He is their Rubb all along, but He let them have their stretch to see if they come back and if not then the punishment is always there.

fadamdama 'alaihim Rabbuhum

then He said,

bizambihim

because of what, they lied because of their rebellion. They got crushed completely because of 'bizambihim'.

Zam in Arabic means sin. But the Quran uses about 10 different words for sin.

Zamb specifically comes from Zanb which is the tail of an animal Okay.

A tail of an animal is in itself isn't bad. It's consequences are bad, what comes out of it is bad, right. So Zamb is used for any kind of sin for example it can be used for something very very small or can also be used for something very big. For example, Musa alehe salam said, " They have a crime against me". What was the crime that Musa (AS) had done? Killed him. It's a big crime, right. Zamb is used there.

Zamb is also used where something that should have made you ashamed, that led you to embarrassment. That's also zamb because the tail is a place of embarrassment.

You know there were entire tribe, when they made poetry about them they would say,

'we are like the nose of the lion' the nose is the place of pride. And the other tribe who wanna diss them were like, 'no you are more like the tail. To humiliating them. Now, the idea here is they did something that they should themselves be ashamed of. That's what the zamb is capturing here. Something that their nafs should have spotted already. Because for zamb, you don't need fatwa for, you can tell yourself its a zamb.

bizambihim fasaw waahaa

Then He made all of them and the town flat. Fasawa like nafs, remember its balanced and flat and evened out. So He made the town evened out. And the word here, balance and harmony is appropriate because these corrupt people has created chaos and disorder in society and this is Allah's way of restoring order again.

So fasaw wahaa, He balance and created harmony and evened them out again. And literally also they were even - one with the ground. You wouldn't even know there was a town here. Flat Land. The remains of their bodies just immersed and sunk into the ground - the way Allah azzu ajal crushed them.

By the way - damdama - according to Ibn-e-Manzoor, he say, is the punishment from La mafarraha minha- no escape from it. There's no escape from it.

Of course this is the punishment in dunya Allah is talking about. Its connected with the punishment Allah mentioned in the previous surah, from which also there is no escape because Allah didn't just say, 'Alehim Nar'.

He says, 'Alehim Narun Mo'sada'.

That covers over them, there is no escape.

So this is the punishment in dunya from which there is no escape and the previous surah has a punishment from Akhirah from which there is no escape.

And finally Allah azzu ajal mentioned,

Wa laa yakhaafu'uqbaahaa

And He (meaning Allah, that's the majority opinion)

And Allah does not fear it's consequence.

The consequence of having destroyed them. He does not fear its consequence. Let's appreciate it a little bit more insha Allahu Ta'ala.

The surah has been talking about somebody who doesn't fear consequences.

The person's nafs become corrupt. He doesn't care about anything and he can do something as heinous as attempting to lie against messengers and kill the She-camel, that he can defy the miracles of Allah that he can see from his own eyes. Even that's not enough for him. Because he doesn't think anything's gonna happen. Nothing's gonna happen. Allah says, No you are not the one who shouldn't worry that who's gonna come after you. The only one who is that free of worry is who? Allah Himself! When He does, there's no fear or concern of what people are gonna say. what they are gonna think.

What if someday, thousands of years later, there will be a philosophy class and a professor will say, what kind of God is this that destroys nations? He doesn't fear it! He is not afraid of your comments. He executes justice. We try to justify God to the philosophy professor, or to the missionary who comes to our door and say, your God is a God of punishment, our God is a God of mercy. Right! He doesn't fear it!

laa yakhaafu'uqbaahaa

He does not fear it's consequence. In other word, in the words of people and neither it's consequence meaning when you do something like that, somebody will retaliate against you. Who is going to retaliate against Allah?

Wa laa yakhaafu'uqbaahaa

Minority opinion about this ayah is that its referring to Al ashqi - Al Ashqa, the worst person, and he does not fear the consequences of the punishment. But because of the distance between that statement and this, linguistically it doesn't make sense, it doesn't add up. That's why most of the mufasiroon stuck with that tafseer,

walaa yakhaafu'uqbaahaa

He does not fear it's A'aqibaah.

Finally just a little bit about the word 'Uqbaah'. The typical word is 'A'aqibaah'. But Allah uses Uqbaaha but other places He uses A'aqibaah, A'aqibaahu lilmutaqeen.

Uqbaah is the Mubaligha form of A'aqibaah. Even if there's an enormous consequence, He is not afraid of it. The biggest, worst kind of consequence you imagined is not enough to make Allah azzu ajal afraid, whatever punishment He is going to decide. And this last statement as far as our Nafs is concerned, we should remember.

You know little bit of advice insha Allahu ta'aala and then we close.

We start thinking, Allah is not going to take me yet. I have so much more to do and He knows that. Right. You start thinking, I've got time because of course He knows I am taking care of a family, I got my degree left and I've got things - unfinished business. He knows I'm a good person, I'm not going anytime yet.

He does not fear what He takes! You are worried about consequences, of what might happen, He is not!

Even the Muslims start thinking the world will stop running when they will go.

Who's gonna feed my family, who's gonna take care of the bills, who's gonna do this, who's gonna do that? Right.

The disbelievers are gonna scare you by saying to buy the home insurance or buy life insurance, right. That will take care of your family. That will take care of your needs.

But you know the believer realizes that what your family is eating right now is not because of you. Its because He is providing. And they will be provided for, their Rizq has already been written and when you come and when you go has already been written. When you are gone, they will be provided for. The world will move on. Your name may be mentioned sometime but just life continue, life continues.

So the one who acknowledges the humility of this nafs and seeks to cleanse, realizes true dependence of Allah azzu ajal and realizes the power of Allah that when He makes the plan, none of our plans matter.

walaa yakhaafu'uqbaahaa.

This is the absolute planning of Allah azzu ajal.

May Allah azzu ajal show all of us mercy and make us of those who understand and learn from His book, ameen! Barak Allah Feekum! Asslam Alekum wa rahmatullah wa barakatuh!

Bismillah ArRahman Araheem