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In the document,

- 1) "SAW" stands for the Arabic phrase which means "May Allah send blessings and peace upon him (said for Rasool Allah/ the last Messenger of Allah/ Muhammad)".
- 2) SWT stands for "subhana hu wa ta'ala" which is an Arabic phrase that means, "The most glorified, the most high".

Surah Naba Part 1

Auzubillahe Minas shaitanur Rajeem. bismillahir Rahmanir Rahim

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

78:1
to top
Transliteration
AAamma yatasaaloon

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

78:2
to top
Transliteration
AAani annaba-i alAAatheem

عَنِ النَّبِیِّ الْعَظِیْمِ ﴿٢﴾

78:3
to top
Transliteration
Allathee hum feehi mukhtalifoon

الَّذِیْ هُمْ فِیْهِ مُخْتَلِفُونَ ﴿٣﴾

78:4
to top
Transliteration
Kalla sayaAAalamoon

كَلَّا سَعَّامُونَ ﴿٤﴾

78:5
to top

قُرْ كَلَّا سَعَّامُونَ ﴿٥﴾

Amma yata sa aloon Anin naba il azeem Allazee hum feehee muqhtalifoon. Kalla sa yalamoon Summa kalla sa yalamoon (Quran 78: 1-5).

Assalam alaikum warahmatullahe wa barakatuhu.

In Sha Allah Ta'ala the intent of this series of Duroos is to cover as much of Juz Amma as possible. My intention for picking this particular section of the Qur'an is that, I think it would be the most beneficial and most relevant to the average Muslim In Sha Allah Ta'ala. That's because it's the most commonly memorized and the most commonly recited portion.

Just a few things in the introduction as to how are we going to go about this Tafseer. I would recommend you all to study a Tafseer on your own as a complement to this. At least one Tafseer. Tafseer Ibn Katheer Rahimaullah is available in English. So I would recommend you guys read that, as much as is possible for you In Sha Allah o Ta'ala. Then this series would complement what you have already studied or researched.

Some Introductory Comments: (Cohesion in Quran and the meaning of the word Surah)

One of the fundamental purpose of this series is to illustrate how every surah of the Quran is a cohesive argument, how its unified and its subject matter presented in a coherent fashion. When you study every ayah in great depth and detail (which is great of course), you sometimes end up losing sight of the bigger picture. How is everything connected in the Quran for instance? How is it all part of one discourse?

You understand that this was originally recited without any Tafseer. This was recited to an audience and there was no explanation. They were just hearing the words, one aayah after another. Meccan Quran in particular, was recited predominantly to a non believing audience. Whereas the believers can stop at every Aayah, ask questions from the people of knowledge and learn more and more about the Aayah, the initial audience of the Meccan Quran (the disbelievers) did not go through any such thing. Juz Amma' is a great example of the Meccan Quran. So here, in shA Allah Ta'ala, we are going to try expose some of the clarity of thought and the organization of ideas presented in each and every Surah.

One of the most common mistranslation, in my opinion, of surah is, "Chapter" (Wallahoaalam). Every surah is typically called a chapter in the Quran. You know a chapter is basically one fundamental lesson. It teaches you one fundamental lesson, one central idea. A Surah however, can have many varying ideas. The closest English translation for a Surah could be " A course of study". So every surah is an independent study in and in of itself, even though each of these studies are connected to other studies in the Quran. So for example Surat ul Baqra is connected to surat Al Imran so on and so forth. They are inter-related in many ways.

Why is a Surah not a chapter? There are many reasons, one of which is that it covers more than one topic. Another one is that a chapter has a chronological or numerical sequence. So you have chapter one, then two, then three, four and so on. If you learn something in chapter four, you don't have to repeat it in chapter five. And if there is a need to repeat it, the author will say, "go refer back to chapter four". But in the Quran, Allah repeats things a lot. It's not like a book chapter but entirely different from that.

Another reason we call it an independent entity is that in the Quran, for example in suratul Nur, Allah calls the surah, a "Kitab" i.e "A Book". So He gives it a term that is used for an independent entity.

In linguistics, the word surah, is derived from "the outer walls of the city". In ancient cities, they didn't have any borders or welcome signs to mark boundaries for cities. Rather, it was these outer walls that you had to go through. This was their security means. Inside the city (those outer walls), there's a lot going on. There's commerce taking place, residential areas, military, government etc. All these different things are happening but somehow they are all connected to make one city. So that's the idea behind a Surah as well. There is a lot going on inside a surah but somehow it's all organized and connected.

Another thing that needs to be highlighted, is the relationship of the beginning of a surah with it's ending. This cohesion is a consistent feature of the Quran. Every surah's beginning is somehow connected to it's ending. Also, there is a cohesion between the last thing you will read about in the previous surah, and the first thing you will read about in the next surah. In other words, the conclusion of one Surah is linked to the introduction of the next.

Juz Amma' Begins:

Surat Naba is the 78th surah of the Quran. The surah before it, surat al Mursalat (Surah number 77) mentioned two groups.

Surat Al-Mursalāt (The Emissaries) - سورة المرسلات

TEXT SIZE



This is a portion of the entire surah. View [more context](#) or the [entire surah](#).

77:41

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إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ
إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ

Transliteration

Inna almuttaqeena fee thilalinwaAAuyoon

Sahih International

Indeed, the righteous will be among shades and springs

"Inna almuttaqeena fee thilalinwaAAuyoon". The people of taqwa have been mentioned and you will find in Juz Amma' also, towards the conclusion, the mention of the people of taqwa again. Also in surat ul al mursalat, the people who are referred to over and over again i.e The Fundamental theme of suratul al mursalat (the surah before), is



This is a portion of the entire surah. View [more context](#) or the [entire surah](#)

77:15

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وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

Transliteration

Waylun yawma-ithin lilmukaththibeen

Sahih International

Woe, that Day, to the deniers.

"Waylun yawma-ithin lilmukaththibeen"

This is the often repeated aayah of suratul mursalat, in which "almukazzibin" are being highlighted. These are the people who delivered the lie against the truth. They didn't just lie, they lied against the people who speak the truth. They accused them of wrong and propagated falsehood. These were the Mukazzibin.

Ayah 1

Now surah Naba begins with the phrase, "Ammayatasa aloon". "What are they asking of from one another?" is a common, simple and easy translation of "Ammayata sa aloon". So let's talk a little bit about of "ta'sa'U" also so we understand the connection of Surah Naba with the previous one, i.e surah number 77.

There are three opinions about the word, "Yata sa aloon".

- 1) One opinion is : "Yas aloo ba'aduhum ba'ada" i.e, "yata sa aloon" means they are asking one another. It is a discourse taking place between the disbelievers. They are asking amongst themselves.
- 2) According to the second opinion, it is a depiction of the believers being asked by disbelievers.
- 3) And the third position is that both the believers and the disbelievers are asking the Messenger of Allah SAW.

The first position is the one considered most authentic and has been supported in the text with other evidence. It refers to the fact that this is a discussion taking place amongst the kuffar themselves. We must understand however, that in language, when we discuss something amongst ourselves and ask questions from each other, it can be done for one of the two reasons. Either because we are curious or else, in order to undermine or wage sarcasm at someone else.

For example, just picture this scenario; The messenger of Allah (SAW) presents these phenomenal truths about the afterlife. The oceans boiling over or the dead being raised back to life etc. As a means of

undermining and making him insane, it is said, "you know what he is talking about"? :No, do YOU know what he is talking about"? This is a means of trying to insult him. So the previous surah talked about those who do Takzeeb, "Waylun yawma-ithin lilmukaththibeen" and one of the most effective ways of doing Takzeeb is to mock or to undermine the statements of another person by means of sarcastic questions amongst yourselves . So they were saying, "Come on! really? Are we going to come back to life? Is that what he is really saying? The mountains are going to sail away? We will come out of our graves like locusts? What is he talking about?" This is a tone of undermining that we even know of in language today.

Now let's understand and appreciate this. Allah is the one who responds to all this in Surah Naba. Apart from the Messenger SAW and the believers who were giving dawah, Allah is also listening to their conversation. And now Allah is giving his reaction in these ayaat. So in the beginning of this Surah, we learn that Allah has taken offense to their sarcasm or their way of speaking about the Akhirah. So Allah says, "Amma yatasa aloon".

Surat Al-'Isrā' (The Night Journey) - سورة الإسراء

TEXT SIZE



This is a portion of the entire surah. View [more context](#), or the [entire surah](#).

17:49

to top

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أَلَيْسَ لَنَا مَبْعُوثُونَ خَلْقًا جَدِيدًا

Transliteration

Waqaloo a-itha kunnaAAithaman warufatan a-innalambAAoothoona khalqan jadeeda

Sahih International

And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"

At other places in the Quran, we find, "a-itha kunnaAAithaman warufatan a-innalambAAoothoona khalqan jadeeda? ("When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?)" . We are gonna wither away in our graves. We are gonna be raised again in new creation all together?? These are the questions they were asking.

Surat Al-Muddaththir (The Cloaked One) - سورة المدثر

TEXT SIZE



This is a portion of the entire surah. View [more context](#), or the [entire surah](#).

74:30

to top

عَلَيْهَا تِسْعَةَ عَشَرَ

عَلَيْهَا تِسْعَةَ عَشَرَ

Transliteration

AAalayha tisAAata AAashar

Sahih International

Over it are nineteen [angels].

When Allah ajjwajal said "AAalayha tisAAata AAashar" ? (On the hellfire there are 19 guardians of angels). Nineteen of them are appointed. One of them got up and said, well they are just 19. I can take on that many. I can handle that much. It shouldn't be that big. These were the kind of questions and criticisms they were poking the Messenger (SAW) with.

Ayah 2

Allah responds, "Amma yata saa aloon. anna bi al azeem (Qur'an 78:1-2)" (Are they really asking about the Annabaulazeem?). "Annaba" in Arabic means 'news'. But there is another word in Arabic as well for news which is 'Khabr'. **What's the difference between Naba and Khabr?** The first one is that naba is a greater kind of news, a more important one. We don't use naba for just anything. Saying that, "the store would close at 1 o'clock" is Khabr, not Naba. Declaring somebody winning the election or the announcement of a state of war would be considered Naba.

Khabr is used in the Quran twice (in the same context both times). When Musa AS is in the desert, it's dark and he sees a light from the distance, he tells his family that he might get some khabr from there. He says, "Maybe I will bring you some kind of news". He doesn't know what the news is going to be, so he uses the word Khabr.

Surat Al-'An`ām (The Cattle) - سورة الأنعام

TEXT SIZE



This is a portion of the entire surah. View [more context](#) or the [entire surah](#).

6:5

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فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا
بِهِ يَسْتَهْزِئُونَ

Transliteration

Faqad kaththaboo bilhaqqilamma jaahum fasawfa ya/teehim anbao makanoo bihi yastahzi-
oon

Sahih International

For they had denied the truth when it came to them, but there is going to reach them the news
of what they used to ridicule.



This is a portion of the entire surah. View [more context](#) or the [entire surah](#).

64:5

to top

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ



أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ

Transliteration

Alam ya/tikum nabao allatheena kafaroomin qablu fathaqoo wabala amrihim walahum
AAathabunaleem

Sahih International

Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment.

But when Allah speaks of the nations that are destroyed in the past, Allah speaks of "Ambau ma kano bi hi yas tah zi oon" or "naba ul azeena kafaroo". So this is the first difference between Naba and Khabr.

The second thing is that Naba necessarily has some benefit for the person receiving it and it demands reaction. When somebody hears a naba, they would change something about themselves. For example, "a fire in the building" is a kind of news that will trigger some reaction by the person who heard it. So this is another difference between Naba and Khabr.

Finally, the linguists argue that Naba has zuhoor in it i.e Naba is a material event, not just an abstract idea. Something physical, something tangible, something a person can see or touch. So when Allah speaks of the next life and resurrection as naba, He is referring to its tangible nature. There are other religions who assert that the afterlife is just a spiritual idea and not something tangible. By the use of the word naba in the Qur'an, we know that it's something physical and not just a state of mind. It means that the Jannah is an actual place and not just a figment of one's imagination or some place that just exists in their mind.

"Anninnaba ilazeem". Naba indicated that the news was enormous in itself and then Allah adds azeem to it which strengthens the fact even further. (Is it true that they are actually asking one other in this sarcastic tone about this enormous event? about that enormous news that is supposed to lead them to some kind of action? and yet instead of leading them to an action, its leading them to make this kind of ridicule as far as this news.) And then Allah adds another rhetorical question. (All of these are rhetorical questions so far).

Ayah 3

"Allazi hum feehi mukhtalifun (Qur'an 78:3)". "Allazi", in grammar, is called ism sila, or ism mosool rather. "Hum fihi mukhtalifun", in grammar, is called "sila tul mosool" Basically this next complete Aayah, aayah no.3, is an adjective of the word, An Naba. The first adjective is Al Azeem and the second adjective is "Allazi hum fihi mukhtalifun" i.e (core translation) "that which they are themselves in disagreement with". (Amongst themselves they are in disagreement in regards to this news). The aayah is structured in the Ismiya form i.e the nominal form which, in its benefit, implies that it is something that they are doing all the time.

Allah azwaajal here, didn't say "Allazina hum fiha yakhtalifun". Rather, He says "Aalazina hum fihi mukhtalifun". A noun is permanent whereas the verb is temporary. So the noun usage here indicates that it's going on constantly. Then the word Fihi, which is a prepositional phrase, is positioned between "hum" and "mukhtalifun". Instead of saying, "Allazina hum mukhtalifuna fihi", which is a norm in Arabic, Allah says "Allazina hum fihi mukhtalifun". This basically illustrates a shock in the tone. (Is it really about THAT that they are disagreeing amongst themselves?)

Now the word ikhtilaf - a little bit about it and then we will move forward In shaAlla o ta'ala.

The word Ikhtilaf indicates two things. (1) It indicates a manifest disagreement which implies that they are actually, physically disagreeing amongst each other. Not only were they being sarcastic about the Akhirah, but they had their own theories too. Some of them had an idea that no, they would not be brought back to life. Others would say that they were all going to heaven. Then there were some who would say something like "oh Allah has created so many huge things; the heavens, the earth, stars etc. How is he going to be busy with every little thing I did every single day? Who's going to keep track of all that? It's not gonna be like that. He is going to let us go. He is going to let things slide." Then, some believed that (ma'azAllah) "Allah has angels as His daughters and they would take care of us. They will put in good words for us. So even if we are messed up, we are going to be alright. We are not going to be in this kind of trouble that he's talking about. He will be mad at people who didn't have the intermediaries. The people who couldn't afford the good word for it".

This false idea even exists today in life. Even if you are not too good at your job, but you are good friends with the manager, then you are hoping that the manager will keep you hired even if the boss is complaining. That's the idea, the mentality. I don't have to face the consequences of my actions, somebody else will deal with it for me because I know I got connections higher up. This really is the basis of shirk. You don't want to be responsible for your own actions and you put an intermediary in between. That's really the psychology of shirk.

Now the second meaning of Ikhtilaaf is to have a discord or friction within one's own self. What this implies is that they didn't just disagree with each other but within themselves as well, they had uncertainties. Sometimes they would think one way and other times; the other way. They were not adamant that "no no no for sure, there's no afterlife" or "for sure we are going to be saved". They were not sure either. So even within themselves there was a disagreement taking place. And that's what Allah depicts with these words.

Ayah 4-5

Then He says "kalla sa ya lamoon. summa kalla sa yalamoon (Qur'an 78:4-5)". This has been repeated often times. It is argued that this repetition takes place only for the purpose of mubalagha which, in English, means "to emphasize something". The old English translation of "kallaa saya lamoon. summa kalla sayalamoon" is, "Nay they are going to soon find out". Then again "Nay they are soon going to find out". This is how it's commonly translated. But let's first explore the word "kalla" and then we will move on to the word's repetition.

Kalla, according to grammarians mostly from Basra means "to stop". Putting in that context, they are running their mouth and all of a sudden Allah says "stop! You are going to find that out very soon". That's one opinion of what Kalla is.

The second opinion is the one which is stronger from the language point of view. It says that the meaning of kalla depends on the placement of the word in the sentence. If you say kalla and you pause, and then you say saya'alamoon, it means something. But if you say "kalla saya'alamoon" together, then it means something else.

1) If you say kalla and you pause and you "saya'alamoon", it produces the meaning "STOP/ stop your nonsense/ stop this ridiculous argument/ All of you be quiet". "They are about to find out (Saya'alamoon)".

2) On the other hand, if you don't stop at kalla, which is the context of this ayah, (i.e there is no waqf in the ayah), then the meaning of kalla is associated with "haqqan". It produces the meaning, "TRULY you are going to find out". In English, for example, we say, "Oh NO man, I am going to be in real trouble". It produces the meaning that "I am TRULY going to be in trouble". The word "no" is being used only to emphasize or to hyperbolize the statement. That's how its used in classical Arabic also.

So here "Kalla saya'alamun" means, "no! the reality is, soon they are going to find out". "Summa kalla saya'alamun", "No! again the reality is, very soon they are going to find out". The "sa" is short for "saufa". It shows that whatever is coming is very close. Allah makes sure that we understand that it's close by the scene here. At the end of the surah, "inna anzarna kum azaaban kareeba" is again a warning that the punishment is close.

About repetition of the words "kalla saya'alamun"

One argument is that this is "takrar lil mubghalga" i.e repetition in order to hyperbolize. We do this in our daily speech these days as well. For instance, in order to really intensify their words, someone says twice: "I am gonna get you, I am gonna get you man" or "wait, wait!". These are just two examples where we repeat the same words in order to hyperbolize. The idea in language generally, and in classical Arabic specifically, is that when you repeat something twice, it illustrates anger, tension, friction or some similar strong emotion.

The other opinion is the one which actually a lot of the mufasssiroon have agreed to, fits here more and is consistent with the arguments in the rest of the Qur'an as well. In Qur'an, warnings are of three kinds (NAK mentioned two in this audio, the second and the third. But in another lecture i.e Surah Yaseen Pt

10, he mentions three warnings. So we mention all three of them here lest any confusion arises). These are (1) destruction of a nation (2) resurrection/judgment day (3) hellfire. One leading to the other. But the two predominant warnings are resurrection i.e (Arabic) al-Qiyamah, and hellfire i.e (Arabic) an-naar. There is a lot of description in the Quran about both; the resurrection day and the hellfire. So it is believed that the first "kalla saya'alamun" refers to the first one that should be seen i.e resurrection and the second " summa kalla saya'alamun" refers to the second warning i.e the hellfire. So it means to say, "You are going to realize how wrong you were and how obnoxious you were in the way you were talking about the akhirah. You truly realize this first when you face Qiyamah and the second time when you face the hell fire. These are the two places where you really get to know".

The final comment on "kalla saya'alamun" or "summa kalla saya'alamun":

There is an axiom, "whoever dies, his Qiyamah has already started". He doesn't have to wait until all the signs of the hour appear or until all the generations have passed and the sun rises from the west etc. Rather, his case is done and he has already seen what's coming. For example, Ali RA used to say, " The people are sleeping and when they die, it's when they wake up". This means to say that when a person dies, that's when he really finds out. (eg they will find out the consequences of the words they were uttering" .This, here, completes the first passage of the surah.

The Qura'nic Rhyme Scheme

One of the elements of Quranic studies is the Quran's rhyme scheme. In the beginning of this Surah, we notice that everything seems to rhyme except the second ayah which is "AAani annaba-i alAAatheem (Qur'an 78:2)". When we study the grammar of this ayah, we find that it is connected to the next ayah (no 3) and they both form one sentence i.e ". "AAani annaba-i alAAatheem(Qur'an 78:2)" and "Allathe hum feehi mukhtalifoon(Qur'an 78:3)" is one sentence together. So this is one of the remarkable features of the Quran that in most of the cases, the rhyme scheme actually indicates the beginning or ending of a paragraph. Reading off from the beginning of the Surah, we notice another rhyme change at "Alam najAAali al-arda mihada (Qur'an 78:6)". When we study the subject matter, we find that it's a different subject altogether (compared to what was being talked about just before this ayah). It is still somehow connected to the previous subject though and will be tied back together again.

Ayah 6

Now let's understand the word "mihad". Allah says "Alam najAAali al-arda mihada (Quran 78:6) (English: Have We not made the earth a resting place?)". Another word related with mihad is "al-mahad" which translates to "a baby's comfortable cradle" or even "a mother's womb". Allah says (which roughly means), "Didn't we make the earth a place where you may be comfortable?" Mihad is also used in classical Arabic for a bed. So it's a place where you rest. The place where you find peace and tranquility.

So Allah talks about his favors now. But what was does that have to do with resurrection? Also, What does it have to do with their criticism? You see, by and large, the criticism was about the resurrection or signs of akhirah that were being talked about. All this stuff that sounded too monumental. Nobody has ever seen anything like that happening. The criticism was, what kind of God is capable of all of these

things ? Now, human beings are well aware of the things they themselves are capable of producing. For instance, we are capable of making a bed, building a house etc. So this part of the Surah is actually about a comparison between Allah's creation and what a human being is capable of manufacturing. We are made to realize and compare what we make with Allah's creations.

Ayah 7

"Waljibala awtada" (Qur'an 78:7)". Allah says didn't we make the mountains / install the mountains as pegs. In another Surah, Allah says, "WafirAAawna thee al-awtad (Quran 89:10)". Firaun was known by his pegs because his thousands and thousands of soldiers would march and camp out. When the soldiers camp out, what do they do? They set up these pegs or these tents. It is a feature of classical Arabic that you call something by it's most essential component. For example, a warrior can be referred to as "a sword". Similarly, a tent is also called a peg in classical Arabic because that is it's most important component. If you don't have the peg, the tent is gone.

So what are the kind of tents that Allah is able to pitch? What comparison do you have with your imagination to what Allah is capable of?

Ayah 8

"Wakhalaqnakum azwaja" (Qur'an 78:8). "And we created all of you in the state of pairs". You didn't pair yourselves. You didn't create women. Man didn't create woman. Woman didn't create man. This is not your own manufacture. This is being given to you. You are not even capable over your own creation. You are not even capable of creating a spouse for yourself.

So you have been created in two different genders. And this is again the creative power of Allah. Even the kaafir who is listening knows that he has been created in pairs and that he isn't capable of that creation.

Ayah 9

Then Allah says "WajaAAalna nawmakum subata (Qur'an 78:9)". "na'wm" is deep sleep. Allah says in Ayatul kursi "la ta/khuthuhusinaton wala nawm (Qur'an 2:255)". Sina is slumber or drowsiness whereas na'wm is deep sleep. So Allah says he made your deep sleep a "subata" which refers to something that cuts you off or is a means of perfect rest for you. For example, "sabata sha'ara" is a phrase in Arabic which means "the person cut off the lock of his hair". Similarly, "Sabata sayyirah" refers to the cutting of a string. So, "subaat" literally means that which cuts off. Allah speaks of night as something that cuts you off. What does it cut you off from? First of all it cuts your body off from your soul. Your soul departs from your body. Then it cuts you off from your daily affairs i.e your work, business, daily concerns, tasks, your family etc. You are cut off from everything in life as soon as you hit deep sleep. You are almost dead to the world. You don't exist for those few hours. Nothing you do matters at that point because you are not relevant to the world when you are asleep. You are cut off. And this is actually very important because it is foreshadowing what Allah will talk about in the next few ayaat (the resurrection day).

One of the most essential features of the resurrection day is that all human beings will be cut off. They will be cut off from one another. In Surah Baqarah, Allah says "wataqattaAAat bihimu al-asbab (Quran 2:166)". All of their relationships will be chopped off. Also, "Yawma yafirru almaro min akheeh. Waommihi waabeeh. Wasahibatihi wabaneeh (Quran 80:34-36)". (English: "On the Day a man will flee from his brother. And his mother and his father. And his wife and his children"). We find a similar passage in surah mairaj (Quran 70:10-13). So this is the kind of cutting off that will be permanent and it will be mentioned a little bit later on in the Surah. But we experience something similar every single day. We can't even help our sleep. No matter how much we try, we cannot avoid it. In the end we will be overpowered by it and this is the power Allah has on even the one who disbelieves. Even the one who denies Allah. Even the one who doesn't believe in the Hereafter. The flow of argument or the logic here is that, you are so adamant in disbelieving in the Hereafter because you think it's so impossible. Here are the powers Allah has on you, manifest in the creations around you. Are you in denial of those powers? And you think the one who created all of these things, the one who has so much control on your body, doesn't have the power to create life again?

Ayah 10

"WajaAAalna allayla libasa (Quran 78:10)". And we made the night, a means of garment. Night is being called a garment here because of the idea that it covers us up. It takes over us like a blanket. And the garment is something that we hide underneath. This is similar to people hiding in the night for the purpose of crimes, for instance. Crime, ambush, robbery; these are the things associated with the night. The other thing illustrated here is that it is a libaas ; a cloth that is put on us that we don't have the power to take off. We are not capable of getting rid of the night. We can turn the light on in this room, but that wouldn't get us rid of the night. The night overcomes everyone. Like the day overcomes everyone. So Allah made the night manifest over you, another means by which the creation of Allah overpowers all the creations on the earth.

Ayah 11

"WajaAAalna annaharamaAAasha (Qur'an 78:11)". "And made the day for livelihood". The word Ma'ash could be "zarf zaman" (a noun depicting time or space; time in this ayah) or it could be an infinitive (which is called a masdar). It's explanation will come later on.

"and we made the bright day / morning time / day time, a means of livelihood / a time of livelihood". These are the two implications of Ma'ash. That the day time is the means by which people earn their income, and this is particularly true in the desert because there are very few patches of desert where there's actually farmland. Those are the critical aspects of desert life because that's where the food for the entire region is coming from. And that food will not grow until it gets what? Sunlight. So the day time is the means by which life is delivered. Then, this is also the time in which business takes place and most work takes place. Even in today's most modern of times, the stock market opens up in the morning and closes at night. The normal / average job for people is the one with morning shifts only. So morning/daytime is a means of livelihood (ma'ash) for us by Allah SWT.

Ayah 12

"Wabanayna fawqakum sabAAan shidada" (Qur'an 78:12) (English: And constructed above you seven strong [heavens]). In all previous ayaat, there was some direct/indirect implication for the human beings. The night, a means of garment for the human being. The day, a means of earning livelihood for the human beings. So it always comes back to us, our powerlessness and how dependent we are over other creations of Allah SWT.

Now in this ayah, Allah didn't just say "Wabanayna sabAAan shidada". (We constructed seven intense skies / seven intense powerful flawless heavens). Rather, He (SWT) added "Fauqaqum", We constructed "**above you**", these Seven Heavens. The word "bina" gives the idea of construction and once again, a comparison to human ability is being made. Human beings construct things too. But what comparison does it have with the constructions of Allah SWT?; that's what we are made to think here. The idea of the whole argument is to put us in our place. To make human beings realize that they don't deserve to be talking about the Hereafter like this.

Ayah 13

"WajaAAalna sirajan wahhaja" (Qur'an 78:13). "Siraj", in Arabic, implies anything that emits light or anything that is lit. But in the Quran, it is consistently used to refer to the sun. Then "wahaja" is used with it in this ayah which is called an ism mubhalgha in grammar. Wahaj is actually from "wahaja/yahaju/wahjun". The basic meaning was, "something that is brilliant and blazing" and then the word "wahaj" hyperbalises so that now, it means, "an incredibly brilliant blazing lamp". Allah says, we have installed it for you. Now compare it with fire on earth or the most powerful chandeliers you can produce? So, it is once again, an illustration of the powerlessness of the human beings and the incomparable creative power of Allah SWT.

Ayah 14

"Waanzalna mina almuAAsiratimaan sajjaja (Qur'an 78:14)" is a very beautiful aayah of the creative power of Allah. He says, "And We sent down, from the rain clouds, pouring water". "A'asara" in Arabic (or "I'isar" - the masdar) means to squeeze. According to some, it refers to the winds. The winds blow and they literally squeeze the clouds and then the clouds drip what? Rain. So that's one image being presented. The winds end up squeezing the clouds. I'isar is used in classic Arabic for the cloth that is drenched and is twisted so that it squeezes and through it, the water comes out. It is also used for clouds that are full of water, that can't hold anymore and end up dripping. So these are the two implications ; we sent water by means of "the mu'sirat" i.e (1) by means of the clouds that gets squeezed by winds or, (2) the clouds that are drenched in water.

"Sajj" means literally overflowed or heavy/profused kind of rain or flooding. So Allah brings to us the realization of His intense kind of water supply that human beings can't compare to. Infact, water is the means by which human beings are overpowered either by the overflow of it or by the lack of it. When Allah doesn't send it, it can result in death/ famine. And when Allah sends too much of it, it can again result in death and destruction (due to flooding). Allah is again illustrating his power over the human being.

Ayah 15

And now you will find a change in tone of the mercy of Allah describing his favors upon human beings. "Linukhrija bihi habban wanabata (Qur'an 78:15)". (English: That We may bring forth thereby grain and vegetation). "Habban" is used for all kinds of grain, wheat or crop. Nabat is used for all kinds of grass or vegetation. (So, collectively, it refers to all kinds of basic needs to sustenance of this earth). The earth totally depends on plant life. We need it for our sustenance or whatever else we consume needs plants for their sustenance.

Ayah 16

"Wajannatin alfafa (Qur'an 78:16)". Jannat refers to specifically lush gardens. There are different opinions about the word alfaf. One argument is that it is the plural of lafif, which means "something wrapped around". So the picture depicted is of gardens where trees, branches or plants are intertwined among each other. They are so intricately connected to each other. It seems they are tangled among each other. Plants are so close together and so lush that you can't tell where one ends and the other begins. That is the imagery being presented with "Wajannatin alfafa".

The first para was about the denial of the Hereafter from the disbelievers. The second one explained the creative power of Allah and compared it to human ability/ inability. Now we are returned to the problem from the first para. (Now that the human beings have been put in their place, Allah talks about that which you were asking about or being sarcastic about.)

Ayah 17

Allah says "Inna yawma alfasli kana meeqata (Qur'an 78:17). "Fasl" literally means to take two things that are together, and to separate them so much that they are clearly apart from one another. This is one of the descriptions of the Day of Judgment, ulema comment, that it's called the day of separation or the day of clear distinction. For one, on that day, truth will be separated from falsehood while in this duniya, people say some truth and mix it with some falsehood. This is what the mushrikoon did. They didn't say that they didn't believe in Allah, they would rather say that we believe in Him but in other things too. So the people who do bad, try to satisfy their conscience by doing some good too. They mix good with evil or truth with falsehood. But on that day, when all of which will be separated; a person will be separated from his falsehood; a worshiper from his false gods and the hopes that he placed in them; a tyrant will be separated from his power. All of these things that are together now, will be separated on that day. Allah speaks in Baqarah about followers being separated from their leaders. "Ith tabarraa allatheenaittubiAAoo mina allatheena ittabaAAoo.. (Qur'an 2:166) (English: when those who have been followed disassociate themselves from those who followed [them]). "The celebrities or the "cool" kids being followed in school will have nothing to do with their fan base on that day. They will walk away from that and would want nothing to do with it. Sometimes, the elders indulge in haraam just in order to keep up with family traditions. On that day, none of this will matter. Your uncle, your grandfather or your cousin for whom you wanted to show your face or engage in Ribaa, engage in some haraam business or have that inappropriate gathering; they won't care for you on that day. They will

walk away, walk right off. Perhaps the most graphic depiction of that fasl that Allah describes is that, on that day the mother will be separated from her child. May Allah save us on that day. Ameen

Meeqat is called "zarf zaman" and it implies that the day of separation/ parting/ clear distinction between two things has already been appointed . This time is bound to come, and it is fixed. The hour has to strike. Most of the things that Allah spoke about (the creation of pairs, growing of plants, the sun, the night and the day), all are somehow related to a fixed timing. Similarly, this life has also its zauj and it's paired with the next life which has a fixed time too. It's analogous to the change of a season, change of afternoon into the evening, evening into the night, the night to the morning. We are headed towards that direction whether we like it or not. "Ya ayyuha al-insanuinnaka kadihun ila rabbika kadhafamulaqeeh. English: O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it (Quran 84:6)". Every minute, every second, is an advancement in our journey towards our Lord. Whether we realize it or not, the conveyor belts are in motion and we are moving forward towards Him. May Allah save us from humiliation on that day. Ameen