

## **Surah Naba part 2: Transcribed by Sister Aminath Rushdi**

Link to transcript of Surah Naba part 1: <http://www.nakcollection.com/video-lectures/surah-naba-tafsir-part-01-word-to-word-transcript-juz-amma-series>

Link to audio of this transcript:

[http://www.nakcollection.com/uploads/7/7/7/4/7774039/078\\_naba\\_a.mp3](http://www.nakcollection.com/uploads/7/7/7/4/7774039/078_naba_a.mp3)

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".

### **Transcript Begins:**

*Auoodhubillaahi minashshaytaanirrajeem.*

*Inna yawmal faşli kaana meeqaataa (78:17)*

*Yawma yunfakhu fişşoori fata'toona afwaajaa (78:18)*

*Wa futiḥatissamaau fakaanat abwaabaa (78:19)*

*Wa suyyiratil jibaalu fakaanat saraabaa (78:20)*

*Rabbishrahly şadry wayassirly amry waḥlul 'uqdatammillisaani yafqahoo qawly.*

*Wal ḥamdu lillah. Waşşalaatu wassalaamu 'alaa rasoolillah. Thumma 'ammaa b'ad.*

### **Ayah 17**

This is Ayah number 17 of Surah Naba'. *Inna yawmal faşli kaana meeqaataa (78:17)*. No doubt the Day of separation has already been appointed and it had been a Day with a fixed time. *Meeqaat* in Arabic is *zarf zamaan* which means an appropriated or fixed time for something that can't be moved.

### **Ayah 18**

Allah says '*Yawma yunfakhu fişşoori fata'toona afwaajaa' (78:18)*. Now that the introduction has been made to that Day, the rest of the Ayaat would mostly be depicting the events of that Day. Allah 'Azza wa Jal begins by saying, '*yawma yunfakhu fişşoor'* - the Day on which it will be blown. *Yunfakhu* (comes from *nafkhun*) and *fişşoor* means that the breath will be blown into the *şoor*. *Soor* is commonly translated as the trumpet but literally, *aşşoor* in Arabic means, "the horn"; literally either the horn of an animal or the horn that is blown into. *Fata'toona afwaajaa*. *Ta'toon* is in *f'il al ḥaaḍir* which is in second person. All of you will come forward in multitudes or in armies. So here, we find Allah 'Azza wa Jal turning towards the kuffaar and talking *to* them. Not *about* them.

The Surah began '*amma yatasaa 'aloon (78:1)*, not *tata saa aloon*. *They* are asking one another. It was third person, but now Allah is talking *to* them. In other words, in the beginning, Allah was expressing His disgust with them by not even addressing them directly. He was talking *about* them. This is called

*tab'eed* in Arabic; to distance oneself from the one you are not happy with. But then, there is a tool in Arabic to illustrate your anger at the one, by first not talking to them directly, and then eventually turning to them and hitting them by surprise.

This is what we do in the classroom. For example, the teacher is teaching the class and one of the student fails the test. So the teacher walks in and says, 'some people didn't do very good on their exam'. Now everybody is kind of nervous but they are not sure if it's them and in the middle of his yelling at the students, all of a sudden he points at Abdullah and says, 'you, by the way...' You know what happens to Abdullah? He is caught off guard all of a sudden.

This is a consistent tool in the Qur'an in the way Allah executes a threat. For example Allah 'Azza wa Jal says 'Wa qaaluttakhadha arraḥmaanu waladan' (19:88) - They said Allah has taken a son. Then immediately, 'laqqad ji'tum shay'an 'iddan' (19:89) - You have come forward with a monstrous statement. A monstrosity you've put forward. All of a sudden 'you'. From 'they said', to 'you'. They said but you've done this. So there's this transition from *ghaib* (from third person) to *ḥaadir* (the second person). The same thing happens in this Surah.

*Fata'toona afwaajaa*. One of the benefits of the word *atá ya'tee* in Arabic is that it doesn't just mean to come. Like *jaa'a yajeeu* it means to come. But *atá* means to come and it also means to submit. *Ataynaa ṭaa'w'an* (41:11) - The heavens and the earth said to Allah, we come in submission (submitting/obeying completely). So, *fata'toona afwaajaa*. You will submit yourselves in multitudes. Not only will you come forward in multitudes, you will give yourselves up in multitudes. This is to show the contrast between how you are now (in rebellion) and how you will be then (coming in multitudes altogether in submission to Allah).

## Ayah 19

*Wa futiḥatissamaau fakaanat abwaabaa* (78:19). When Allah az zawwajal was explaining His power, He said, 'wa banaynaa fawqakum sab'an shidaadaa' (78:12). There's *ijma* (unanimous opinion) that this is referring to the skies because of *sab'a* there. It says that Allah constructed over you seven intense, powerful constructions (seven heavens). Now those same heavens Allah has the power to destroy; now He says about them, *Wa futiḥatissamaau fakaanat abwaabaa* (78:19). (Then the sky will be opened up, the sky will be torn open, ripped open literally *fakaanat abwaabaa*; then it is as though it was doors.) Allah has the power to destroy those skies. And this is from the *balaaghah* of the Quran.

What does it mean that the sky will be like doors? This has to do with the *f'il* that was used with the *samaawaat* before- *banayna*. *Al- binaa'*: to construct. In construction, what is the most loose part of the construction? That's the door. That's the one that opens and closes a lot. If you want to break something in the house, what's the first thing that's going to break or get damaged? That's the door, because it hinges and it moves constantly. The windows are not in as common use as the door. The door is the weakest part of the construction. When somebody attacks your house, they don't attack the wall, they attack the door. So Allah 'Azza wa Jal speaks of this magnificent construction and says it will look like the whole thing is the weakest construction- the door. *Fakaanat abwaaba*. It will look like opening and closing doors.

When describing the current situation of the sky, Allah says- *hal tara min fuṭoor* (67:3) - do you see any crack anywhere? Allah challenges you to find. *Thummarji'il baṣara karratayni yanqalib 'ilaykal baṣaru*

*khaasi'an wa huwa haseer (67:4)*. You keep looking until your eyes will get tired and you won't find any cracks. But describing its situation on the Day of Judgment, Allah says '*Wa futihatissamaau fakaanat abwaabaa' (78:19)*. (the exact opposite) .This is what's going to happen to the sky. It will look like opening and closing doors.

## Ayah 20

In a previous ayah, Allah said '*wal jibaala awtaadaa' (78:7)*. He mentions the mounts in this same Surah and compares them with the tents that human beings manufacture. Now He speaks of those same mountains when He says '*wa suyyiratil jibaalu fakanatsaraba' (78:20)*. *Suyyirat* is of course in *mabny 'alá al majhool bil f'il maady* it's in the past tense in the passive voice. *Suyyiratil jibaal* is used for something that moves easily. Nowadays you would use *tasyr* for a ball rolling on the ground i.e moving easily by itself without the need of any external force. This is the word used for when you are casually walking around without any effort. If you're running, that's a little different. But if you are just casually moving, this is *tasyr*. Allah says that the mountains will be moving with ease. They will just be rolling around/ Floating around, with casual ease. The last thing you would associate with movement- not to mention casual movement is the mountain. But Allah says, '*wa suyyiratil jibaal'* and then He adds, '*fakaanat saraaba'*. This has multiple effects. First of all, *saraab* means a mirage. A mirage floats in the air. The mountains will turn into a mirage or will have the effect of floating in the air. Also, a mirage has no reality, you keep following a mirage but it's just deception in the end. So the mountains will be turned to nothing. But actually this also depicts what the human eye will see; when the human eye will see the mountains moving they're not going to believe it. What are they going to think? It's going to appear to them as though this is a mirage. 'This can't really be happening'. *Fakaanat saraabaa*.

We read two warnings earlier in this Surah; *kalla saya'lamoona (78:4)* and *thumma kalla saya'lamoona (78:5)*. The first one was for the Day of Judgment- that is *inna yawmal faşli kaana meeqaataa (78:17)*, *yawma yunfakhu fişşoori fata'toona afwaajaa (78:18)*, *wa futihatissamaau fakaanat abwaabaa (78:19)*, *wa suyyiratil jibaalu fakaanat saraabaa (78:20)*. All of this was the first *kalla saya'lamoona (78:4)* - *al Qiyaamah. Yawmul faşl*.

## Ayah 21

What's the second *kalla saya'lamoona (78:5)* - soon they are going to find out again? This is *Jahannam*. This is the second time they are going to find out. So *Qiyaamah* and then *an-Naar*. Now we find the next depiction; *Inna jahannama kaanat mirşadaa (78:21)* - No doubt the hellfire has always been waiting in ambush. *Mirşaad* - there's another word that's related to it- *marşad*. This comes from *raşada* in Arabic - *raşada yarşudu* (like *naşara yanşuru*) - this refers to the one who is trying to ambush. Like in Surah Tawba we find ...*waq'udoo lahum kulla marşad... (9:5)*- sit there waiting for them in any place you can find to try to ambush them. Meaning a place you hide where you want to try and attack somebody. That's *marşad*. *Mirşaad* - which is a different word - is a place ideal for ambush. It's designed with the only intent to hide and attack the enemy. Allah describes the hellfire as a place that has been hiding and waiting to attack. That's how it has been described. *Kaanat mirşadaa*. And also, we find Hassan al-Basri rahimahullah using this Ayah to explain *wa imminkum illaa waariduhaa... (19:71)*; Allah 'Azza wa Jal says - there is no one from you at all except that they will go over it, they will pass over it. *as-siraat* is the bridge that we are going to pass over on the Day of judgment. So even the people of Jannah will get to experience; at least witness (see) what they have escaped from. So now, *inna jahannama kaanat*

*mirsaadaa (78:21)*. It's waiting to ambush. Now for the believers, they will be able to pass by but for the disbelievers, it will ambush them and grab them. So *Inna jahannama kaanat mirsaadaa (78:21)*.

## Ayah 22

Then, who is it in ambush for? *Liṭṭaaghyna ma'aabaa (78:22)*. It is in ambush for *aṭ-ṭaaghyn*. Allah didn't say here al-kaafireen or al-mushrikeen – so many other words could have been used; *Az-zaalimyn, al-faasiqyn*. But *aṭ-ṭaaghyn* is used here specifically. Because this is not talking about the kufr which is on the outside. What's on the inside? - It's *ṭughyaan*. It's rebellion. 'I want to do what I want to do'. Sometimes, there are philosophy majors/professors who don't acknowledge God or Islam, not because they have some intellectual arguments but only because they have a rebellion inside—they want to live their life according to their own choice. They don't want to accept a higher authority. In other words, they want to rebel against any higher authority. That's the root of this whole problem. It isn't really that they are curious about *an-naba'ul 'azeem*. It began *'amma yatasaa 'aloon (78:1) 'aninnaba'il 'azeem (78:2)*. Why are they asking? Not because they are curious but because of their *ṭughyaan*/ their rebellion. So Allah says the hellfire is waiting in ambush for the rebellious. And then He says *ma'aabaa* - a place that they will have to keep going back to. Meaning they are going to try escape and it keeps sucking them back in. *Liṭṭaaghyna ma'aabaa (78:22)*. A place where you come back to rest. You can't get away from it. May Allah 'Azza wa Jal protect us from His hellfire. The word *ma'aab* is a *maṣdar* and it's also a *zarf* which means it's a place of staying and it's also stay itself. This is how it has been defined.

## Ayah 23

*Laabithyna fyhaa aḥqaabaa (78:23)*. This is a very important Ayah. In which there is some confusion which we will clarify in shA Allah. *Labitha, yalbathu, labthun, labaathun, labaathatun*- these words are used to stay somewhere a very long time. So *aṭ-ṭaaghyn sayakoonu laabithyn* they are going to be staying there for a very, very long period of time and then that long period of time has been given a quantity. This is *aḥqaaba*. *Aḥqaaba* is the plural of *ḥaqb*. Regarding the meaning of *ḥaqb* there are many opinions but the most popular one is the one of Ali radiallahu anhu that a *ḥaqb* is 80 years, every day of which is a 1000 years. Qatadah radiallahu anhu has a different opinion. Regardless, even if it is 80 years and every day is 1000 years, is that infinite or finite? In the end that's finite, right? So it lead some *mufassiroon* to argue, (and this has been negated thoroughly), that the hellfire in the end will end. It won't be there the whole time. But actually Hassan al-Basri rahimahullah commented that Allah didn't say *ḥaqban*, he said *aḥqaaban*. *Ḥaqban* would have been one set of 80 years, every day of which is a 1000 years. But Allah said *aḥqaaban* which means they are multiple and the *tafsyr* of this is coming in the next Ayah. When we put the two together.

So he says the *jam'u* (the plural) illustrates that there is no end to it. When you finish one *ḥaqb*, what happens? The next *ḥaqb* begins. And when you finish the second one the next one begins and so on. So it's an endless series of plurals, actually illustrating hopelessness. The kaafir will think 'I have spent an entire *ḥaqb* maybe I'm done now'; but as soon as that false hope takes over him, the next *ḥaqb* begins. And so it is actually a means of torture that Allah 'Azza wa Jal mentioned *ḥaqb*- a means of psychological torture. The word *abadan*- which Allah uses for hellfire at other places in the Qur'an means forever.

Again I give you the example of a child. When a child is put in detention for 10 minutes, but the teacher actually knows it is 20 minutes. He is so hopeful with those 10 minutes. When he gets to that 10<sup>th</sup> minute and he is told there's another 10 minutes, those 10 minutes don't seem like 10 minutes. They

seem like hours and hours and hours. They seem like forever. That's the psychological torture of a prisoner. That they are being given at least the hope that the *ḥaqb* is over, yet another one is about to begin. And how do we know this? The proof of it is in the text itself. Allah 'Azza wa Jal says, '*fadhooqoo falan nazydakum illaa 'adhaabaa'* (78:30). Allah says - "then taste, We will not increase in it for you except anything but punishment". That's actually the toughest or the harshest Ayah against the people of hellfire in the entire Quran. When we get to it we will talk about it.

#### **Ayah 24**

Now we speak of the two kinds of torture that Allah highlights in this Surah. *Laa yadhooqoona fyhaa bardan wa laa sharaaban* (78:24) - They will not get to taste in it neither coolness *wa laa sharaaban* nor any kind of drink. You know Allah speaks in the Quran of the least, least, least punishment in the hellfire when He says '*wala'in massathum nafhatummin 'adhaabi rabbik...'* (21:46) - even if a little whiff of the punishment of your Lord touched them- the word He used was *nafḥa*. In Arabic there is the word *nafḥa* with *noon* and *lafḥa* with *laam* (*noon and laam are arabic alphabets*). *Lafḥa* is a warm breeze and *nafḥa* with *noon* is a cool breeze. So Allah says even if the coolest breeze of hellfire touched them, even that would be so hot, ... *layaqoolunna yaa waylanaa innaa kunnaa zaalimyn* (21:46). - They will cry out over and over again, "Destruction has fallen upon us! we have been the wrong doers". "We had been continuously the wrongdoers". So here Allah says they will taste no such thing as coolness. *Wa laa sharaabaa*: and nor any drink. Notice that in desert life, there are two things that a person especially looks forward (or aspires) towards. Those two things are coolness and something to drink! These are the joys of desert life. The expression in the Arabic language, *qurrata 'aynuhoo*- his eyes became cool - is used when one passes through the desert, it's so hot that their eyes are burning and finally the sand storm is over. The heat is gone, then you say 'my eyes became cool'. That's the same expression that Allah uses in the Qur'an for our spouses and our children. ... *Rabbana hablana min azwaajina wa dhurriyyathinaa qurrata 'a'yun...* (25:74)- The coolness of our eyes. So coolness in Arabic culture, is a great pleasure. Allah takes that pleasure away and the pleasure of any sort of drink as well. *Wa laa sharaaban*- nor any kind of drink.

#### **Ayah 25**

Then He adds two more things. *Illaa ḥameeman wa ghassaaqan* (78:25). And these two things are in response to *bardan wa laa sharaaban*. Instead of having coolness, they would have boiling water poured over them. So instead of getting cooler, they are getting scorched and instead of getting a pleasant drink, they are being given pus or infected blood. (*wa ghassaaqan*); *Ghassaaq* is pus or infected blood of other companions of hellfire that are being tortured and are bleeding. Boiling water and their pus, that's the only thing they will get to drink. May Allah protect us from the hellfire. At hearing this, you would expect any disbeliever to say, 'man! Your religion has got a lot of torture. This is some serious stuff. This is pretty intense. Do these people really deserve this?' Look at the next words.

#### **Ayah 26**

*Jazaa'an wifaaqaa* (78:26). *Jazaa'* means payback. And *jazaa'* in it already includes the meaning of you get what you worked for. It's already complete. But then Allah adds the word *wifaaq*. *Wifaaq* is the maṣḍar of *waafaqa*. Now the idea, sometimes the maṣḍar (the infinitive) is used in the place of an '*ism faa'il*'. So what we were expecting were the words *jazaa'an muwafiqun*. That's what we would expect in normal Arabic. When you say *wifaaq*, what that illustrates is there could be no more suited, perfectly

placed, appropriate punishment than this. Exactly down to the last ounce, this is exactly what they deserve. Not a bit more, not a bit less. *Jazaa'an wifaaqaa (78:26)*. It will come to the kaafirs' mind, 'what is it that I have done that is so bad that I deserve this?' And Allah is saying, perfectly this much! This is exactly what you deserve. There is no exaggerated punishment, there is no torture, there is no oppression. This is justice. This is exactly what you deserve.

### **Ayah 27**

*Innahum kaanoo laa yarjoona hisaabaa (78:27)*. No doubt, these are the people who had no hopes in *hisaab*- in accountability. The wording here is very careful. Allah 'Azza wa Jal did not speak of - these people were *expecting*. *Yatawaqqa'oona*-They had *tawaqqu'* of *hisaab*- They were *expecting*- No. They didn't *hope* for *hisaab*. There's a difference. When you don't *expect* something, it means you didn't have any idea. When you don't *hope* for it, it means you heard about it, you knew it's coming- or you had a feeling it's coming but you were very hopeful that it probably won't. They let their false hopes delude them.

This is what Allah says, '*...wa yulhihimul 'amal...*' (15:3)- Let their false hopes delude them. Their false hopes were, 'hopefully this *hisaab*, this accountability- all of my deeds being put in front of me, hopefully this will not happen'. We find this attitude today even among some Muslims. When they are reminded about accountability; that we will have to answer to Allah about the things we say, the things we do, the way we treat one another, the kinds of money we earn or spend etc, they say, "'c'mon you are depressing me...I don't want to talk about this... let's talk about something else". Their hopes are being challenged. So they want to stay in their false hopes. This happened to the people of the book before us. '*...Thilka amaaniyyuhum...*' (2:111), Allah says - These were their wishful thoughts. So here again *innahum kaanoo laa yarjoona hisaabaa (78:27)*. This was their first crime. This crime was on the inside. In their heart, they were not hoping for any kind of recompense. But then that false hope led them to do something on the outside. (next ayah)

### **Ayah 28**

*Wa kadhdhaboo bi aayaatinaa kidhdhaabaa (78:28)*. So there is the inside of the kaafir and the outside of the kaafir in two Ayaat. The inside of the kaafir is *innahum kaanoo laa yarjoona hisaabaa (78:27)*. The outside is *wa kadhdhaboo bi aayaatinaa kidhdhaabaa (78:28)* - They lied against Our Ayaat. This means many things; First of all, they lied themselves. Second, they lied against the miraculous Ayaat of Allah. They lied against Allah's miraculous revelation. They lied against His miraculous signs. The Ayaat of Allah are of two kinds; Ayaat Kawniyya and Ayaat Quraaniyyah. Ayaat Kawniyya ; the mountains, the earth, your own spouses (the fact that we are created in pairs), the night in which we cannot avoid our sleep etc. These are the Ayaat in our existence. Ayaat Quraaniyyah are the Ayaat of the Qur'an. This person refuses to reflect on either of them. So now, *wa kadhdhaboo bi aayaatinaa kidhdhaabaa (78:28)*.

By the way, the word *kidhdhaab* is a *maşdar* and another *maşdar* (another infinitive) that is associated with it is *takdhyb*. *Balilladheena kafaroo fy takdhyb (85:19)*. Here we find though, *kidhdhaab*. The difference between them is *kidhdhaab* is worse than *takdhyb*. If you look at the context of this Surah versus that Surah, the people described here are much worse. So this word is used here instead. Anyway, *wa kadhdhaboo bi aayaatinaa kidhdhaabaa (78:28)* - They profusely and continuously lied against Our Ayaat. It includes lying against the Messengers, lying against the Truth, lying against someone or belying someone that is speaking the truth. You know, when you try to character

assassinate someone when they are telling the truth- this is also *takdhyb*. You are not denying what they are saying but you insult them instead. And this is what many of the kuffaar did against the Messengers alayhimussalaam. They didn't have any arguments in response to the Truth so they would insult the Messengers instead (in the hope that doing so would end the argument).

### Ayah 29

Then Allah says, '*wakulla shay'in ahşaynaahu kitaaba'* (78:29). This is against their false hopes as they were hoping there won't be any *hisaab*. Speaking of *hisaab* Allah says, '*wakulla shay'in ahşaynaahu kitaaba'* (78:29) - And when it comes to each and every thing - *Kulla shay'* is *maf'ool bihi* and its *muqaddam* is brought earlier for *ta'ajjub* (for shock); Don't be surprised, each and every last thing We have completely encompassed. *Ahşaynaa*. *Ihşaa*, in modern Arabic, means to count. Like *'adada* is also to count. But there is a difference between *'ad* and *ihşaa*. The difference is, *ihşaa* is to count something, to protect it, archive it and to save it with complete protection over it. The accountant can count and do the books but then the books could get burnt or the hard drive could crash or something. But *ihşaa* is not only the counting it also includes protection. Allah says, '*wakulla shay'in ahşaynaahu kitaaba'* - We counted it and protected al-'add wal hifd aylan both at the same time. *Kitaabaa* in a record, in a written document.

### Ayah 30

"*Fadhūqū Falan Nazīdakum 'Illā 'Adhābāan*" (78:30) - According to scholars, this is the harshest Ayah about '*adhaab*', found in the Qur'an. Every time they try to get out of the punishment, they are entered into one that is worse than the one they came out of. *Fadhooqoo*, Allah says - then go ahead and taste. Now if you look at the Ayah before; '*... kadhdhaboo bi aayaatinaa kidhdhaabaa'* (78:28) - they lied against. It was in third person. It was *ba'eed* (far away). All of a sudden *fadhooqoo* - then as a result, all of you taste. This is *you*. Not *they* but *you*. Again this is coming closer. The principle here is *al iltifaat shaahid alaa shiddatil ghadab*, meaning this transition from third person to second person illustrates how intense the anger of Allah is that He is actually having this spoken to them.

Another notable point is that, Allah 'Azza wa Jal did not say *faqaala rabbuhum lahum* - their Lord said to them, *aw qaalallaahu lahum* - Allah said to them, *Aw yaqoolullah* - Allah will say to them. Allah does not mention His Name next to the people of hellfire. In many other places in the Qur'an, you will find *qyla* - it was said to them, or it will be said to them.

Allah does not even turn towards them. *...Walaayukallimuhumullah walaayanzurū 'ilayhim yawmal qiyaamati walaayuzakkyhim...* (3:77) Allah says in this ayah - Allah will not talk to them directly. Even at some other places in the Qur'an, we learn that on the Day of Resurrection, Allah will not address them directly. This is part of their punishment that Allah will not even turn towards them. May Allah protect us from the hellfire.

*Fadhooqoo falan nazydakum illaa 'adhaabaa* (78:30) - Then go ahead and taste, We are not going to increase you in anything except further punishment. *Falan nazydakum illaa 'adhaabaa*. What will they be begging for? They will be begging for some *bard*. Some *sharaab*. Some coolness. A little bit of relief. A little bit of drink. But Allah says the only thing that will be increased for you is further punishment worse than the one that was there before.

### Ayah 31

Now the pages have been turned. In this Surah, there are two *mukhaatabayn* (there are two audiences); there is the *kuffaar* and there is also the *muttaqeen*. And when Allah speaks *about* the *muttaqeen*, He is also speaking *to* them. He is giving them counsel even while talking about them, and which the *kuffar* get to hear as well. So we have to understand how the two audiences are being dealt with, in order to appreciate what is being said. Allah turns to the *muttaqeen* and talking about them He says, '*inna lil muttaqeena mafaazaa*' (78:31). It is only for the people of *taqwa*. Not even *mu'mineen* here. Not *inna lilladheena 'aamanoo*. But *inna lil muttaqeen*. The people of *taqwa*. Why? Let's analyze.

In the context of these Ayaat, *at-taqwa* refers to two things. Commonly it is translated as fear. Fear of Allah – *taqwallah*. But this is not entirely correct. That's *khawfullah*. Like *inne akhaafullaaha*, we heard when *Iblees* said, '*...inne akhaafullaaha rabbal 'aalameen...*' (59:16). *Taqwa* here, refers to the precautions we take as a result of fear. The things we do because we are afraid. So when we lock the doors of our house at night, we are exercising *taqwa*. When we go for Hajj and make sure that the passport is safe and that we have enough cash etc, we take these precautions- it's *taqwa* '*...watazawwadoo fa'inna khayrazzaadittaqwa...*' (2:197). So *taqwa* is to take precaution. Literally. Allah 'Azza wa Jal tells us *fattaqunnaar* -Take precaution against the fire. Do things that will ensure that you don't end up burning. This is *taqwa*. So to be careful/ cautious, to be aware or take an action due to the fear of landing in trouble- this is *taqwa*.

So, *taqwa* is more than a feeling. *Taqwa* is a feeling that results in some kind of action. You do something to change or to protect yourself. To help yourself. This is *taqwa*. So now, *inna lil muttaqeena* - those people who engaged in *taqwa*, who had the fear, who were afraid as a result of what they just heard and it translated into action. What do they have for them? Only for them *mafaazan*. *Mafaaz* could be *maşdar* and *zarf*. What that means is, they will have success and they will have the place of success and they have an appointed time where they will enjoy this success. All three meanings in one word. *Mafaaz*, once again, will mean it is only for the people of *taqwa* that there will be success, there will be the place of success. *Mafaaz* is *zarf makaan*; the place of success – being, *Jannah*. And *mafaaz* is also *zarf zaman* i.e the time of success; meaning the believers have to be patient. It's coming. It's not there right now but it's guaranteed that it also has a time.

### Ayah 32

*Hadaa'iq wa'a'naabaa* (78:32). Then Allah describes that- at least the 'place part' of it- and gives a *badl* for it. *Hadaaiq*- gardens. *Hadeeqa* is an interesting word in Arabic. It refers to a garden that has a high fence like a tall wall or a high fence around it so it's a private kind of garden. Nobody has access to it except the owner. So this is *hadeeqa* as opposed to *Jannah*. It's a little bit different. And then also *hadaaiq*- one of the words that's related to it is *hadaqa* which literally refers to the pupil of the eye because it is surrounded by beautiful colour. So it is a garden surrounded by beauty. That's one of the implications of this garden. So *hadaaiq*- multiple gardens *wa'a'naabaa* - and grapes. So this is a food that has drink in it already. So two things in one.

### Ayah 33

*Wakawaa'iba atraaba* (78:33). *Kawaa'ib* is the plural of *kaa'ib*. *Kaa'ib* is a gorgeous or really beautiful young woman. And they are being described as *atraaba* - that there will be multiple of them for the believers; the *hooor* and the *atraab* means that they will be equal in age or they will be the right companions, the most compatible ones.

### Ayah 34

Then Allah says, '*Waka'san dihaaqa*' (78:34). And *ka's* in Arabic now means a cup or a glass. In classical Arabic, *ka's* was only used when the glass is full of wine or some expensive drink. That's the only time they would use *ka's*. Otherwise they would use other words for a glass. So here we find *ka'san dihaaqa* meaning these glasses will be full of expensive or exotic kinds of drinks. And then *dihaaqa* - sparkling and splashing. Meaning the colour of the drinks would be exotic and it will be splashing like a party taking place.

### Ayah 35

Then Allah says, '*laayasma'oona fyhaa laghwan walaa kidhdhaabaa*' (78:35). They will not hear in that - *fyhaa* meaning in those gardens they will not get to hear *laghwan walaa kidhdhaabaa*. *Laghw* means useless talk and *kidhdhaab* is when someone lies against someone else. Why does Allah mention these two things?

In the beginning of the Surah there was '*amma yatasaa'aloona*' (78:1), '*aninnaba'il'aazem*' (78:2) '*alladhyhum fyhi mukhtalifoon*' (78:3). This was *laghw*. They were making useless talk about the *Akhirah*. Allah tells the believers that they won't have to hear any of this when they enter the gardens. '*...Walatasma'unna minlladhyna'oothul kitaaba min qablikum wa minnalladhyna ashtrakoo adhan kathyraa...*' (3:186). in this Dunya - in '*Aali 'Imran*' Allah says - you will get to hear a lot of painful things. You will have to endure a lot of painful words from the kuffaar. Even the Messengers were told *faşbir şabran jamyla* (70:5). Just have *şabr*. Beautiful *şabr* in this life. *Waşbir 'alaa maa yaqooluna wahjurhum hajran jamyla* (73:10) - Be patient over what they are saying. Here Allah is telling us don't worry about it, when you get there you won't have to hear any such nonsense. *laayasma'oona fyhaa laghwan. Walaa kidhdhaabaa*. And the other thing they get, the believers who are working for the Deen, you know what they hear all the time? They hear *kidhdhaab*. They hear *kidhdhaab* in the media they hear *takdhyb* when people lie against the Messengers and spread false rumors about them and insult them. They hear things about the Book of Allah swt. These are all *kidhdhaab*. These are painful things that the believer hears so Allah says they won't be tortured with these kinds of words anymore. *Laayasma'oona fyhaa laghwan walaa kidhdhaabaa* (78:35).

### Ayah 36

*'Jazaa'an mirrabbik 'aṭaa'an hisaabān'* (78:36). And all of these beautiful depictions, first Allah says, '*jazaa'an mirrabbik...*'. Now, when it came to the kuffaar Allah says, '*jazaa'an wifaaqaa*' (78:26) and He stopped. *Wifaaq* means exact. Not more not less but rather, exact. Allah did not say *wifaaq* for *Jannah*. Why? Because He will not just give to ahl-jannah what they deserve but actually more than that. So He says, '*jazaa'an mirrabbik 'aṭaa'an hisaabān'* (78:36). The use of the word *Rabb* in this ayah is also beautiful; *Rabb al sayyid wal murabbee wal murshid wal mu'tee* - The One Who gives, The One Who takes care of, The One Who provides, The One Who nourishes, The One Who creates; All of these positive terms or connotations are included inside the word *Rabb*. It's a merciful word. *Rabb* was not used when the people of hellfire were mentioned. There, Allah didn't say *jazaa'an wifaaqaa mirrabbihim!* There's no mention of the *Rabb* because there's no mention of mercy next to them. Here, Allah mentions His mercy. *Mirrab*. But He didn't just say from the Lord or rabbissamaawaat - it's ... *mirrabbika* - from your Lord O Muhammad S.A.W. and we know when Allah speaks to His Messenger

S.A.W, those are the most merciful places in the Quran. So another degree of mercy has been added because Allah did not just say *Rabb*, He said *Rabbika*. Your Lord, O Muhammad S.A.W.

Then He adds two more very beautiful words. We already know there is going to be more because He did not say *wifaaq*. But He adds even more on top of that, He says *'aṭaa'an*. *'Aṭaa'* is when you give someone something that they don't deserve; a grant, a gift, this is *'aṭaa'*. Like *'innaa 'a'aṭayaaka al kawthar'* (108:1). To give someone is one thing. To *shower* someone with gifts is *'i'taa*. So Allah says first of all *'aṭaa'an* - they will be showered with gifts. Then He says *ḥisaaban*. *Hisaaban* is not the same as used in Urdu Language. *Aḥsibtu fulaan* in old Arabic used to mean 'I gave someone so much that they had to say: "no more, I don't need any more, I don't want any more I have enough"'. That point they reach when they say *ḥisaaban*. So Allah says He will give so much to the believer, he will reach the stage where he would have to say, 'no more ya Allah. I have enough'. So, *'jazaa'an mirrabbika 'aṭaa'an'* - and then - *'ḥisaaban'* (78:36). May Allah make us worthy of this.

### **Ayah 37**

Now begins the conclusion of the Surah. Here it was *jazaa'an mirrabbik* and then *Rabb* has been given another attribute. This is the same Lord and this is why *Rabb* is *majroor* here (*rabbi*) because it is the adjective of *rabbika*. *Rabbissamaawaati wal'arḍi wamaa baynahumarraḥmaan...* (78:37) - the Lord of the heavens and the earth and whatever is between them. *Ar-raḥmaani*. Again that same Lord happens to be The Excessively Merciful.

Some things you should know about *ar-Raḥman* as opposed to *ar-Raḥeem* that are very important in the *siyaaq* (in the context) of this Surah. The word *ar-Raḥman* is different from *ar-Raḥeem* because *ar-Raḥeem* is called an *'ism ṣifah mushabbaha*. If we say about a person that he is *raheem*, it means he is a merciful person but it doesn't necessarily imply that he is always merciful or that he is engaged in the act of mercy at that specific moment. It rather means that generally the guy is a nice or merciful one. When Allah speaks of a mercy that He is engaged in right at the moment, He doesn't use *Raḥeem*, He uses *ar-Raḥman*. So when there is a specific mercy mentioned, then *ar-Raḥman* is mentioned. *Raḥeem* is general. It's potential mercy. Allah is always merciful but when there is a special occasion of mercy, then Allah doesn't just say *ar-Raḥeem*, He says *ar-Raḥman*. So *ar-Raḥman* is used here because this special mercy is being given to the believers on the Day of Resurrection. They are being given this special- *jazaa'an mirrabbik*- and on top of that what is the *raḥma* of Allah? *'aṭaa'an* and *ḥisaaban*. That's why *ar-Raḥman* is perfectly suited here. *Raheem* is used for continuity i.e continued mercy whereas *Raḥman* is used for abundance of mercy and at the specific instant.

So after listening to this Surah, when a disbeliever might be thinking that he is too messed up and has no hope left, Allah mentions His Name with him too implying that even this person may have hope in the mercy of Allah. The Exceedingly Merciful.

...*Laa yamlikoona minhu khiṭaaba* (78:37) - They will have no control, no ability, no power whatsoever in terms of addressing Him or making their case with even a word in their favour. *Laa yamlikoona minhu khiṭaaba*. This is the case of the *kuffaar*.

### **Ayah 38**

Then Allah says, *'Yawma yaqoomurrooḥu walmalaa'ika...'* (78:38). About *ar-Rooḥ*, there is almost *'ijmaa'* even though there is not entirely *'ijmaa'* but almost *'ijmaa'* of *mufassiroon*, that it refers to

Jibryl alayhissalaam every time it is mentioned in the Quran except for one or two places. But here, there is an even stronger 'ijmaa' that it is in fact Jibryl alayhissalaam. So ar-Rooḥ represents Jibryl AS where as malaika represents other angels in this ayah.

What's interesting is that at other places in the Quran, we find the reverse sequence. '*Tanazzalul malaa'ikatu warrooḥu...*' (97:4) *Ta'rujul malaa'ikatu warrooḥu 'ilayhi fy yawmin kaana miqdaaruhoo khamsyna alfa sanah* (70:4). So usually angels are mentioned first and then ar-rooḥ. Here we find the *Rooḥ* first and then the Angels. There is a reversal in the sequence. Why? One of the scholars<sup>1</sup> of *balaaghah* commented on this; that whenever you find movement i.e a lot of movement is mentioned in the ayah, then angels would be mentioned first since they are associated with going up and down and constant movement. But when you find responsibility, then who has the most responsibility among the Angels? It is Jibryl alayhissalaam, so he is mentioned first. So here this is the place of the utmost responsibility, standing before Allah on Resurrection Day so Jibryl alayhissalaam has been mentioned first. *Yawma yaqoomurrooḥu walmalaa'ika...* (78:38).

There is another implication to this as well. One of their theories of the mushrikoon about akhirah was that, "Angels are the daughters of Allah and we worship angels so they would save us on the day of judgement". ma'aadhallah. And who is the greatest of the Angels? Ar-Rooḥ. Allah says even ar-Rooḥ will be standing and all of the Angels will be standing in front of Allah S.W.T., ṣaffan - standing in straight rows. Laa yatakallamoon - they won't be uttering a word. So in the previous ayah, the kafir was denied the right of having to speak in-front of Allah and now, their other hope of Angels as intercessors is also severed off when Allah says that even angels won't be able to speak without Allah's permission, on that day. Laa yatakallamoon - they won't be able to utter a single word - illaa man adhinalahurraḥamaan - except for the one who the Most Merciful has given the permission (Who the Exceedingly Merciful Allah 'Azza wa Jal; ar-Raḥmaan will give permission). Wa qaala ṣawaabaa - and even if he does speak, he will say that which is true or that which is upright. An important point to note here is that Allah didn't say, 'wa yaqoolu ṣawaaba' even though He says yawma yaqoomurrooḥu. Laa yatakallamoona. (Muḍaari' (present tense) in both, Present tense). But for this, He goes back to past tense. This illustrates that even when someone does speak on the Day of Judgment, it won't be long. It will be very very brief.

### Ayah 39

Now, *dhaalikal yawmul ḥaaqq...* (78:39). There are three grammatical ways to look at *dhaalikal yawmul ḥaaqq*; The first way is, *dhaalika is muḥtada'* and *al-yawmul ḥaaqq is khabr*. What that would mean is - that is the True Day. The translation would be that is the True Day. The second way of looking at it is *dhaalikal yawm al ḥaaqq* - That Day is the truth. So *dhaalikal yawm* is the *muḥtada'* and *al ḥaaqq* is the *khabr*. And the third way is - there is a *hadjf* here -, *i'lamoo haadhaa* or *i'lamoo huwa dhaalika yawmul ḥaaqq* -, that 'you should know that in fact know that *this* is *that* Day' ( that certain Day that is coming).

But the *raajih* i.e. the closest to correct opinion which has been endorsed by the majority of the mufasssiroon is *dhaalikal yawm is muḥtada'* and *al ḥaaqq is khabr*. In other words, that Day is in fact the ultimate Truth. Usually the predicate, (the latter part of an Arabic sentence) doesn't have 'al'. So,

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<sup>1</sup> Name of the scholar has been mentioned in the audio by Brother NAK but was not clearly understood ; neither by the transcriber nor the reviewer.

*dhaalikal yawma haqqun* is normal. But if you put 'al' on it, it becomes; "there is no truth like that Day. That Day is the ultimate, ultimate Truth". So this is what's being said here.

*Faman shaa'attakhadha 'ilaa rabbihee ma'aabaa (78:39)* - Then whoever wants, let him find *ma'aab* towards his Lord. Let him hold on. *'Ittakhadha* means to hold on to something. Not just to hold, but to hold on to it. So whoever wants, let him hold on to a path that will lead him towards his Lord. Now *ma'aab* was used already in this Surah when Allah 'Azza wa Jal spoke about *Jahannam* being *ma'aab* in ayah number 22. But now He is speaking about another *ma'aab* -You want a place of return towards your Lord. That should be your goal in this life. May Allah make us of those who hold on to that *ma'aab*. So whoever wants, let him find a refuge, find a place of return towards their Lord.

#### **Ayah 40**

In conclusion of this Surah, Allah 'Azza wa Jal says, *'In naa anzar naakum azaaban qareebaiy-yauma yan zurul marr-u maa qaddamat yadaahu wa ya qoolul-kaafiru yaa lai tanee kuntu turaaba' (78:40)*. Allah did not just say *'andharnaakum'* which means "We have warned you". But rather, *Innaa andharnaakum* means - it is no doubt it is *We* Who have warned you. Not anyone else. This use of *inna- yadunoo 'alaa ghayril faa'il* i.e. it alludes to another than the *faa'il*. The kaafir thinks 'Muhammad (S.A.W) is warning us'. Allah is telling him no, it is in fact *We*, no doubt *We* Who is warning you. Don't think these are warnings of a man. These are warnings from the Lord of the worlds - *Innaa andharnaakum 'adhaaban qareeban* - of a punishment that is near'. *Another ayah of the Qur'an says: 'innahum yarawnahoo ba'eedan (70:6) wanaaru qareeban (70:7)* -(Translation: they see it very far away. We see it very close).

In *kalla saya'lamoona (78:4)*, *thumma kalla saya'lamoona (78:5)*, the 'sa' was for closeness. The conclusion is also about closeness. *...Yawma yan zurul mar'u maa qaddamat yadaahu ... (78:40)* - the Day on which every single individual person will see whatever their hands sent forward. This is an expression in the Quran commonly misunderstood. In simple English, even someone born and raised speaking English will say 'whatever their hands sent forward' doesn't make sense. So it requires a little bit of explanation. What it means is, most of our actions are done by what? Our hands. And when our hands do an action where does it go? It gets recorded and then it gets sent forward. So the idea is whatever you've done is basically already been archived and sent on record and it will be brought out of those archives and displayed before you on a Day that is coming ahead. So it has been sent ahead and when you get to that Day, then it will be shown to you. That's the idea behind *qaddamat yadaahu*. So every person will see what both his hands sent forward.

*...Wa yaqoolul kaafir ... (78:40)* - and as a result, the disbeliever will say on that Day: *'yaa laytany kuntu turaaba' (78:40)*. Really, there are no words in English that depict the power of *yaa laytany*. This is one of the problems of translation, that in modern language we are much less articulate than in ancient languages. In older English it got translated into 'woe is me'. But in contemporary English when you say 'woe is me' nobody really takes you seriously (it is not easily understandable or comprehensible). So we can't really use that anymore. In situations like this in modern language, usually a person is speechless.

*Yaa laytany* - the closest thing in our times, is a person who is so sad, scared and overwhelmed that they don't have any words. When you are speechless and dumbfounded. This is *yaa laytany*. This is a person going 'ohhhh, ohhhh'. All they are doing is sighing. All they are doing is screaming. But in Arabic, there's a word even for that speechless occasion i.e the phrase *yaa laytany* - Destruction has fallen unto

me (or upon me). But the person who the destruction has fallen upon won't be able to say these words. The way Allah is describing is the emotion that is going to be of that person.

*Kuntu turaaba (78:40)* - If only, If only I had been reduced to nothing but dust. So before this comes, this arrogant kaafir is walking around in arrogance thinking that he has no accountability- *innahum kaanoo laa yarjoona hisaabaa (78:27)*. And on that Day he is hoping he was nothing,/ hoping that he could be reduced to dust. Dust, in Arabic tradition is also associated with humiliation. So to 'put dust on someone' or to 'kick dust in someone's face', these are expressions of humiliating someone. So the last thing a person wants is to be associated with is dust. This kaafir, when he faces Allah 'Azza wa Jal on that day, he is wishing he was that humiliated/ he was like dust/ he was reduced to nothing.

### **Conclusion (Relation of beginning of Surah with it's end)**

Now finally in sha allahu ta aalaa, we are going to conclude by correlating the beginning of the Surah with it's end (very briefly). These are notes taken from shaykh qaadir salih<sup>2</sup> who has done remarkable work on the cohesion of Surahs.

*'Amma yatasaa 'aloon (78:1)*, in the beginning - what are they asking each other about? So the kuffaar were adamant and arrogant and in disregard of the reality of the hereafter so they are casually talking to each other and at the end what's their state? *Laa yatakallamoon... (78:38)*, *Laa yamlikoona minhu khiṭāaba (78:37)*. They have no ability to speak whatsoever. So right now let them run their mouths and then a time will come when their mouths will be silenced. So there is correlation from beginning to end.

Then Allah says, *'alladhyhum fyhi mukhtalifoon' (78:3)* - They have disagreement. Vehement disagreement. (kuffar's thinking: 'I think nothing's going to happen in the hereafter, I think we are going to be raised but we are all going to go to heaven, or we will all be some souls or spirits'). They have these false ideas but on that Day, there is only one opinion that will come forward -The right one. *Wa qaala ṣawaabaa (78:38)* - he will speak the right thing. If anybody speaks on that day, they will be saying the right thing.

Finally Allah warned them, *'thumma kalla saya'lamoon' (78:5)* - No, no, they will soon find out the consequences of their speech. And at the end, once they know the consequences of their speech, what will they be saying instead? *'Yaa laytany kuntu turaabaa' (78:40)*. That's the consequence. If they knew, if they had only realized the burden of those words.

*Subhanaka Allahumma wabihamdik. nash hadu allaailaaha illaa anta nasthaghfiruka wa nathoobu ilayk.*

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<sup>2</sup> This is the name that we understood from the audio. It's spoken at minute 44:16 - 44:20. You may kindly recheck if you are interested. We are not 100% sure about the correctness of this.