بِسۡمِ ٱللهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

وَٱلنَّـٰزِعَـٰتِ غَرۡقً۬ا (﻿١﻿) وَٱلنَّـٰشِطَـٰتِ نَشۡطً۬ا (﻿٢﻿) وَٱلسَّـٰبِحَـٰتِ سَبۡحً۬ا (﻿٣﻿) فَٱلسَّـٰبِقَـٰتِ سَبۡقً۬ا (﻿٤﻿)فَٱلۡمُدَبِّرَٲتِأَمۡرً۬ا (﻿٥﻿) يَوۡمَ تَرۡجُفُ ٱلرَّاجِفَةُ (﻿٦﻿) تَتۡبَعُهَا ٱلرَّادِفَةُ (﻿٧﻿) قُلُوبٌ۬ يَوۡمَٮِٕذٍ۬ وَاجِفَةٌ (﻿٨﻿) أَبۡصَـٰرُهَا خَـٰشِعَةٌ۬ (﻿٩﻿) يَقُولُونَ أَءِنَّا لَمَرۡدُودُونَ فِى ٱلۡحَافِرَةِ (﻿١٠﻿) أَءِذَا كُنَّا عِظَـٰمً۬ا نَّخِرَةً۬ (﻿١١﻿) قَالُواْ تِلۡكَ إِذً۬ا كَرَّةٌ خَاسِرَةٌ۬ (﻿١٢﻿) فَإِنَّمَا هِىَ زَجۡرَةٌ۬ وَٲحِدَةٌ۬ (﻿١٣﻿) فَإِذَا هُم بِٱلسَّاهِرَةِ

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence 2. By those (angels) who gently take out (the souls of the believers) 3. And by those that swim along (i.e. angels or planets in their orbits, etc.) 4. And by those that press forward as in a race (i.e. the angels or stars or the horses, etc.).5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account) 6. On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die) 7. The second blowing of the Trumpet follows it (and everybody will be raised up) 8. (Some) hearts that Day will shake with fear and anxiety 9. Their eyes cast down 10. They say: "Shall we indeed be returned to (our) former state of life? 11. "Even after we are crumbled bones?" 12. They say: "It would in that case, be a return with loss! 13. But only, it will be a single Zajrah (shout) 14. When, behold, they find themselves over the earth alive after their death

Assalamualaikum Warahmathullahi wabarakaathuh

Insha Allahu tha’ala we are beginning our study of Surah An-Naziat today. It’s a Makki Soorah, just like Soorah An-Naba, the Soorah before it. We will first try relate the conclusion of Soorah An Naba’ with the introduction to Soorah An-Naziat.

**Relation with Surah Naba:**

Towards the end of Soorah An Naba’, Allah AzzawaJal said:

*Yawma Yaqūmu Ar-Rūĥu Wa Al-Malā'ikatu Şaffāan ۖ Lā Yatakallamūna 'Illā Man 'Adhina Lahu Ar-Raĥmānu Wa Qāla Şawābāan*

*Dhālika Al-Yawmu Al-Ĥaqqu (Quran: 78/38-39)*

In the conclusion of Soorah An-Naba’, there is a reference over and over again to the Last Day. Right after the introductory comments of this Soorah are done, we go back to the Last Day again.

*Yawma Tarjufu Ar-RājifahuۖTatba`uhā Ar-RādifahuۖQulūbun Yawma'idhin Wājifahunۖ (*again Yaum*)ۖAbşāruhā Khāshi`ahunۖ (Quran: 78/6-9)*

When we get to these Aayath, In sha Allah, we’ll see the commentary on them. But, it seems like it’s a continuation with a small lapse, a continuation of that Final Day. So this is how the conclusion of the previous Surah is tied to the introduction of this Soorah.

**About the Aksaam (oaths):**

Now in the beginning of this Surah (Surah Naziat: number 79) there are a series of oaths, *Aksaam*, and this is a dedicated subject in the Quran, *Al Aksaam fil Quran Al Hakeem*; Allah AzzawaJal swears by things. So before we talk about these oaths particularly, we need to understand some fundamental things about *Aksaam (*the oaths) in the Quran.

From among the *thaabi’oon* and the earliest of scholars, there has been commentary on the function and the wisdom of the oaths in the Quran. And one of the most common opinions has been that when Allah swears by something, it is something sacred, something powerful, or something awe inspiring. So for instance, Allah AzzawaJal swears by the sun: *Wa Ash-Shamsi Wa Đuĥāhā (Quran: 91:1)*, or by the moon*: Wa Al-Qamari 'Idhā Talāhā (Quran: 91:2)* , or by the morning: *Wa As-Subahi'Idhā Asfar (Quran: 74:34)*, or by the bright morning*: Wa Ađ-Đuĥá (Quran: 93:1)*, or by the night*: Wa Al-Layli 'Idhā Sajá (Quran: 93:2)*,; you know these famous oaths in the Quran, or: *Wa Al-`Aşri (Quran: 103:1)*. These are some of the many cases of oaths in the Quran.

One of the opinions of the *thabi’oon* has been that these oaths have to do with something sacred. But that in of itself is not enough. There is more to know about the oaths than just that they are speaking of something sacred or honoured by Allah AzzawaJal. Actually a contrary opinion also exists. In his book, “*Al-Mu’in fi Al-Aksam fil Al-Quran”*, Ibn Al-Qayyim (rahimahu Allah) dedicated himself just to the study of oaths in the Quran. According to him, just saying that the oaths are sacred is not enough. Because for example, we have: *Wa At-Tīni Wa Az-Zaytūni (Quran: 95:1), Wa Ţūri Sīnīna (Quran: 95:2)*, *Wa Hadhā Al-Baladi Al-'Amīni (Quran: 95:3)*,  *as* the oaths in one Soorah and *Wa Ash-Shamsi Wa Đuĥāhā (Quran: 91:1), Wa Al-Qamari 'Idhā Talāhā (Quran: 91:2)* as oaths in another Soorah. If the only thing to know is that they are sacred, then you could take the ones from here and put them there; and take the ones from there and put them here: what difference does that make?? There necessarily has to be more to it than that.

So he argues that actually the fundamental thing to know is not the sanctity of the object that is being sworn by; but rather how it connects to the rest of the Soorah. So when an oath is taken, it’s an introduction, a powerful means of introducing a topic that is coming in the rest of the Soorah. And that’s really how the entire precedent of the Soorah is set.

One of the biggest example or the easiest to understand would be: *Lā 'Uqsimu Biyawmi Al-Qiyāmah Wa Lā 'Uqsimu Bin-Nafsi Al-Lawwāmahi (Quran: 75:1-2)*. Allah AzzawaJal swears by two things here: He swears by the Day of Resurrection and the blame worthy self. When you study Soorah *Al Qiyamah*: you will find only two things: you will find the mention of *Al-Qiyamah* and you will find the mention of the blame-worthy self: *Kallā Bal Tuĥibbūna Al-`Ājilaha, Wa Tadharūna Al-'Ākhiraha (Quran: 75:20-21)*. The only two things you’ll find in the entire Soorah have been mentioned in the introductory oaths.

Another thing worthy of knowing: when do we use an oath in our daily speech? In ancient times, it was used when; (1) the audience being spoken to does not believe in what’s being said. For example, when you speak to someone: you say to them: I was at this place yesterday; they don’t believe you, so you say: I swear I was there yesterday. You had to swear by something to make yourself believable. Even the *mushrikoon* would swear by other things. He would swear by his child or by his tribe or by his family or by his health. So it’s a means of giving testimony, which is why even in contemporary society, people take an oath or they swear before they testify in court. They have to swear that they are telling the truth. This is one function of the oaths.

(2) Another function of oaths is that it is an illustration of anger. Because the one who swears, is someone who is not being taken seriously or what they have to say isn’t being given its full due, so they are brought to a point where they have to swear. In common language nowadays, we say to each other: Man, I swear to you, you better stop. When do we say this? It’s when the other person is annoying us. Another example can be of two friends in an argument and one of them may say: I swear I’m going to kill you if you do this; or if you don’t do this. So, they don’t really mean it but it’s an expression of anger.

In Quran, sometimes the oath is an expression of anger. Other times, it is used to show that the idea coming forward is not being taken seriously by most people. Whatever Allah is about to present, people are taking it lightly. So to give it importance and to make them realize its magnitude, Allah AzzawaJal swears. So this is the second reason.

*Note: Swearing in the modern sense is actually to use profanity, to use foul language. Here, we mean it in the sense of the ancient English: to take an oath, by something.*

Then finally, the oath as a consistent component of the Quran is necessarily an introduction, or precursor to arguments that are coming in that Soorah, and that’s what we are going to see here, InshAllahu Ta’ala.

**Ayah 1:**

For the very beginning oath we have *An-Nāzi`āt*:

*Wa An-Nāzi`āti Gharqāan*. (Quran: 79:1)

Allah swear by An-Naazi’, comes from Naz’e’, which means to yank something out violently or to pull something out with full force. Allah swears by the ones that pull out. *Gharqā*: having dived in. *Gharq*, here is *Maf’ool muthlaq*. The grammatical term is called *Maf’ool muthlaq min ghairi lafdhihi.* Meaning the word *Gharqan* is used to emphasize the act of pulling out without using the same root. Instead of saying *Wa An-Nāzi`āti Nāz’ā*, its *Wa An-Nāzi`āti Gharqāa*. And the idea is that, whatever Allah is swearing by; these are some creatures or some objects that dive deep in, yank whatever is deep inside and pull it out. The vast majority of the *mufassiroon*in believe that this refers to angels. Baghwi reports on behalf of Ibn Abbas Radhi Allahu anhu that all of the oaths of Surah Naziat that have *`āt* at the end, are referring to angels. This has become a popular opinion among the *mufassiroon*.

The second opinion is that these are the *An-Nujoom* (the stars). For example, Hassan Al-Basri rahimuhu Allah holds this opinion. Stars that are being yanked out of the sky, or that are falling, which was from the experience of the Arabs when they would see a comet or something like that: that they would comment on that: that this is *Najm*: that this is yanked out of the sky. The opinion about angels is the more popular one however.

There is a third opinion as well. Let’s discuss that and then tie all of them together, InshaAllahu Ta’ala. We have to understand this thing that sometimes in the Qur’an; the text is open for thought. First we should be honest and know that that is the case. Allah did not spell out specifically that these are angels. The second thing to know is: when there are a variety of opinions especially in the first generation (of scholars); that in itself is an illustration that this was open for thought. That in itself is a proof that this is not something *mutlaq*, it’s not absolute, it’s not that one opinion would be correct and everything else *kufr; NO there CAN be differing opinions about it*.

So you’ll find in the history of the *mufassiroon*, arguments that make one opinion stronger or weaker compared to another. So even though these opinions exist, there are opinions among the later *u’lama* that critique them and try to weigh, not just by popularity, but by what other supporting evidence is there to see what opinion is the strongest.

One such opinion is that *An-Nāzi`āt* refers to the winds. The *alif tha* at the end has been used consistently in the Quran in other places with strong linguistic evidence that it’s also winds: Al-Mursalāti (Wa Al-Mursalāti `Urfāan *(Quran: 77:1)*, Ath`Zhari`āt (*Quran: 51:1)*, Al-Jaari`āt (*Quran: 51:3)*. There are many instances where the language and the context suggest that they are in fact referring to the winds.

For example Islahi rahimahuAllah has the opinion that this is winds. The first criticism that he offers is this: *An-Nāzi`āt* is the feminine plural: it’s called *Jama Mu’annas Salim*, the *alif tha* at the end represents feminine plural form. Allah AzzawaJal, in the Quran, speaks against attributing femininity to the angels. Allah says: إِنَـٰثًاٱلۡمَلَـٰٓٮِٕكَةِمِنَ وَٱتَّخَذَ ‌*waththakhdha min al mala-ikathi inatha (Qur’an 17:40)*? Has your lord taken daughters? Or from the angels, has he taken these feminine creatures? So there’s a criticism in the Quran about taking angels as daughters.

The second issue that he brings up is, when Allah does speak about the angels in the Quran, what we find consistently is *Jama Muzakkar Salim (male plural for angels).* We find *munzaleen, musawwimeen, murdafeen etc.* So you have these words that are all masculine in nature. When the plurality of the angels is mentioned, we find the masculine consistently in the Quran.

Another case is that even when Allah AzzawaJal does say something like *Qalathil malaaika*: (for those of you who know a little bit of Arabic, *Qaalath* is feminine), it’s not because of femininity, but rather because of the grammar rule which is; *jamm thakseer* (a certain category of plurals) in Arabic, are used in the feminine singular form. But if you reverse the phrase, you don’t say *almalaaikathu qulna*, you say *almalaaikathu qaaloo*. i.e. using the masculine form again. So that’s how it’s found in the Quran and this is the literary criticism presented by Islahi rahimahuAllah.

Another criticism that’s tied together with this is that if you study the *ahaadeeth*, you will find that the soul leaves from the toe. Gharqan however, refers to the soul going into the body. Also, the depictions in the *ahaadeeth* show that the angels are not entering the body but rather pulling the soul out of the body. So he presents this as the criticism of this position. Also, that it’s not explicitly mentioned anywhere else.

So we have both opinions now. Majority of the ulema agree that this is angels, but there also exists a pretty strong position that it’s not. It may be something else. So how do we reconcile these two?

This actually has to do with the versatility and the comprehensive nature of the message of the Quran. We have to understand first and foremost that Makkan Quran is talking to disbelievers. It’s the *kalam* that’s coming out of the mouth of *RasooluAllah (SallaAllahualihiwasallam*,) that the angel has revealed to him, but the vast majority of the audience are people that don’t believe him. And when they hear these words, they are not going to come to him and say ‘give me *tafseer* of *Naaziat’*, ‘what is your opinion of what this means? They are not going to do that. They hear this and they walk away. They take it at face value. So one of the most important considerations in interpreting Makkan Quran is the context that could be understood by the *mushrik* Arab. How did he understand these words? How is he processing this information? And that is what takes precedence, understanding the methodology of da’awah in the Quran.

This doesn’t nullify other opinions. It may have relevance for Muslims in a more spiritual sense, but still it has some relevance to the mushrik as well even if in a shallow sense. Angel’s won’t probably be the first thing that comes to the mushrik’s mind and neither would a mushrik struggle to understand the Qur’an in deep meaning. But the Quran was very relevant da’awah to the *mushrik*. It was directly talking to him. And this is what baffled them as well, that it was speaking to them in clear and clarifying Arabic speech*, bi lisaanin arabiyan mubeenan* (Qur’an 28:34).

So, one more example of this, to just wrap this subject up, inshaAllah, Allah AzzawaJal says:*Ya’lamu ma yaliju fil ardi wama yakhruju minha (34:2) (*He knows what enters into the earth and what comes out of the earth). When the *mushrik* hears that, he’s thinking of the rain going into the earth and the plant coming out of the earth. This is as far as his imagination goes. But when the believer hears that there’s more going on, there’s deeper knowledge. And the deeper knowledge is: no, we will also go into the earth and we will also be coming out of the earth. So it’s the same statement but people understand it at different depths. So these are not contradictory statements, they may just be understood differently by people of different levels. Different audiences are appreciating things differently.

So the summary of all arguments: the mushrik probably interpreted it as the winds. But we keep the interpretation of the angels also valid.

Finally the evidence that is suggested among some scholars that, وَٱلنَّـٰزِعَـٰتِ غَرۡقً۬ا *Wa An-Nāzi`āti Gharqāa* is referring to the winds is, Allah AzzawaJal says*: inna arsalana ‘alaihim reehan sarsaran fi yaumi nnahsi musthamir (Qur’an 54:19), thenzi’ un-nasa (Qur’an 54:20)*: the word *thenzi’u (*to snatch and yank out and pull out) has been used for *reeh* (for wind) in the Qur’an. *Thenzi’u* has the same root letters as naziat. So this has been used as further supporting evidence that it refers to the winds.

So if it is winds, then it means that Allah is swearing by hurricanes or tornado winds that yank trees out of their roots, or buildings out of their foundations, like its digging deep into the ground and pulling them up, plucking them up right away. On the other hand, if this is referring to angels, it’s the angels that are diving deep into the body, pulling and ripping the soul out that wants to stay inside. This is the soul of the kaafir.

**Ayah 2**

وَٱلنَّـٰشِطَـٰتِ نَشۡطً۬ا *Wa An-Nāshiţāti Nashţāa*.

*Nasht* in the Arabic language refers to undoing a knot without making any effort. *Nasht* is also used when you have a loose knot and you kind of leave the animal and it wiggles a little bit and gets undone by itself without any effort; this is also where *nashata* is used. So if it’s referring to the angels, it’s referring to angels that seamlessly enter the body and take out the soul. It’s a very smooth process like the undoing of a loose knot, no force necessary to apply. And if it’s referring to the winds, it’s referring to smooth breeze: the breeze that is a source of calm and peace and even pleasure, on the face of the one experiencing it. So two contradictory kinds of wind, if this is wind: the winds that are a means of destruction (first ayah), and then winds that are a means of comfort, and a means of even relaxation, of course especially in desert life (second ayah).

**Ayah 3**

Then Allah AzzawaJal says: وَٱلسَّـٰبِحَـٰتِ سَبۡحً۬ا*Wa As-Sābiĥāti Sabĥāa*

*Sabh* means to swim quickly, or to swim in a rapid smooth way: swimming can be either very smooth or it can also be with all the splashing and rigor. Sabh is swimming smoothly. So, according to ulema, if it refers to angels then this perhaps is referring to the angels seamlessly diving inside the body of the person, looking for the soul and pulling it out. If this is the wind, these are the clouds that are swimming in the air, floating by means of the winds that are pushing them.

And then, finally,فَٱلسَّـٰبِقَـٰتِ سَبۡقً۬ا*Fālssābiqāti Sabqāa*.

The word *sabaq* is actually in the reference to race. When one thing is taking the lead over the other, this is *Fālssābiqāti*. The *Fa* here shows that it is connected to *Wa As-Sābiĥāt.* So, *Wa As-Sābiĥāti Sabĥāa… Fālssābiqāti Sabqāa,* are together. The others are separated and we already knew they were opposites. *Wa An-Nāzi`āti Gharqāa…Wa An-Nāshiţāti Nashţāa* were two very different kinds of winds (or very different kind of angel situations). So they are separated by a *waw*. But *Wa As-Sābiĥāti Sabĥāa… Fālssābiqāti Sabqāa*, is necessarily a process: a. *Wa As-Sābiĥāti Sabĥāa,* and thenb. *Fālssābiqāti Sabqāa.* So the angels are racing back, taking these souls for their judgment. Also from the view of the Arab, he would see the cloud: some of the cloud would be moving faster and taking a lead over the others.

**Ayah 4**

And then, finally,فَٱلۡمُدَبِّرَٲتِأَمۡرً۬ا *Fālmudabbirāti'Amrāa*.

This is a very powerful statement and should be understood according to both interpretations i.e. the wind and the angels. First of all let’s look at the word *thadbeer*. The word *mudabbiraath* is an *ism faa’il* from the word *thadbeer*. *Thadbeer* includes the meaning of planning, organization along with complete execution of a matter. It’s similar and has contrast with another word that will come in this Soorah, where Allah says: *Thumma'AdbaraYas*`*á (*It’s a similar word but it’s a different structure- creating a different meaning). For now, it’s important to understand that *thadbeer* is thorough planning, thorough organization and thorough execution of a plan. So Allah is swearing by the ones that execute the command of Allah, *'Amrā*. *‘Amrāan* being the command *maf’ool bihi*. Allah swears by those who execute the command of Allah, diligently in an organized fashion. If this is referring to the angels, it is the angels that are assigned different tasks by Allah AzzawaJal and they do a diligent, organized job of executing those commands. If it’s referring to the winds, then it’s the winds that carry out the command of Allah, distributing clouds/ rain, dust and pollen. In Soorah al-Mursalat also, we find *Wa An-Nāshirāti NashrA (Qur’an 77:3), Fālfāriqāti Farqāa (Qur’an 77:4)*, There also we find the mention of winds in terms of their role of distributing clouds in every direction. In fact winds are the means by which life is sustained on the earth. Everything we need for life on the earth is through plant life, and plant life can’t be sustained without pollen, which we know is now delivered by wind. Also, the rain pouring clouds are also delivered by the wind the rain from the sky and plant life can’t exist without rain. So Allah has an organized plan of delivering these clouds and that plan is executed by means of the wind: some places won’t get any; some places will be dried up and become places of death and famine; other places will be flooded with water, other places will turn into lush gardens; all part of an executed plan from Allah Subhanahu Wa Tha’ala.

**Other words used for Planning in the Qur’an:**

There are also other words used for planning in the Qur’an and we should know about them as well. So, we used the word *thadbeer*: *mudabbiraath*. Then, we find the word kayd also. Like Allah says: *fa inkaanalakum kaydun fa keedoon (Qur’an 77:39)*. Also, we find *wa kadhalika kidna li yousuf (Qur’an 12:76)*. What’s the difference between *thadbeer* which is planning, and *kayd* which is also planning? *Kayd* is actually a secret plan. The fundamental element in *kayd* is secrecy. So, it’s a plan which you don’t want anybody else to find out about because part of exposing it will be to spoil the plan. It won’t be any good if it comes out in the open.

Another word used for planning is *makr*. And *makr* has an element of conflict in it: a plan that necessarily has to do with retaliation against an enemy. And when Allah is used with *makr*: e.g. *wa makaru makar Allahu wallahu khair ul-maakireen (Qur’an 3:54)*: it’s only used in the retaliatory sense: meaning whenever Allah mentions Himself planning against an opposing force, it’s always mentioned that the other party took the first step. They did *makr* first. So, *wa makaru*, first and then *makar Allahu wallahu khair ul-maakireen*. We don’t usually normally typically use *makr* with Allah Subhanahuwa tha’ala unless in that reaction, to the *makr* that was done by the wrong doer to begin with.

Then finally, we have another word *heela*: like *wal wildaan la yasthathi’oona heelathan (Qur’an 4:98)* . *Heela* is a clever plan, the idea of which is to maximise one’s benefit or minimise one’s harm without breaking the law, but by somehow manipulating or working around the system. So accountants are really good at *heela* for example during tax season. Some of the scholars spoke about the *heela* in the ancient times: in the times of Islamic rule, the person would give all of their wealth as a gift to their wife right before *zakah* season, and then they would make the wife gift it back to them after the *zakah* season is done. So, this was working around the law. This was the kind of *heela* that was done in earlier times.

Anyhow, so these are different kinds of plans Allah AzzawaJal specifically mentions. *Fālmudabbirāti'Amrāa* is used in this ayah*.* The word “thadbeer (singular of mudabbirat)” includes planning, organization, execution, diligence and actually means taking a step back before you take an action: because it comes from Dubr, which is the back of something. It is to turn back from the affair, think it through and then come back and execute it. That’s the interpretation of the word thadbeer.

**Ayah 5:**

Now that Allah AzzawaJal has taken an oath by these few things i.e. *Wa An-Nāzi`āti Gharqāa*, by those who dive deep in and yank out; *Wa An-Nāshiţāti Nashţāa*, those who sail smoothly like the undoing of a knot; *then Wa As-Sābiĥāti Sabĥāa…Fālssābiqāti Sabqāa*: those who swim or float effortlessly/seamlessly; those who race against one another diligently; and then finally those that plan or execute the affair with thorough planning. After all of these oaths, Allah Azzawajal moves on to another subject. As discussed last time as well (refer to Surah Naba tafseer transcript), the subject matters of the Quran are organized incredibly in the sense of their rhyme scheme as well. So the first few were oaths in the Quran and they all rhyme. So if you recite them, you will hear the rhyme scheme:

*Wa An-Nāzi`āti Gharqāa*

*Wa An-Nāshiţāti Nashţāa*

*Wa As-Sābiĥāti Sabĥāa*

*Fālssābiqāti Sabqāa*

*Fālmudabbirāti'Amrāa*

Now, if you look at the next few *aayaath*, you’ll just hear it even. Even if you don’t read *tafsir* you’ll hear it:

*Yawma Tarjufu Ar-Rājifah*

*Tatba`uhā Ar-Rādifah*

*Qulūbun Yawma'idhin Wājifah*

There is a rhyme scheme now because it’s a united subject. So even phonetically it’s united Subhana Allah. Before we move on, you should also understand that when an oath is taken, you want to say something after that e.g. “I swear by X, *I’m gonna do this*”.

The ‘I’m gonna do this’ part is actually *hadf* here. The *mahdoof* here, is not mentioned. The reason it’s not mentioned is because this is a part of a series of Soorahs where it has already been mentioned before. And it forces us to look at the *tafsir* of this Soorah in soorahs that are similar to it. So for instance: you find*: Wa Al-Mursalāti `Urfāa…Fāl`āşifāti `Aşfāa…Wa An-Nāshirāti Nashrāa…Fālfāriqāti Farqāa… Fālmulqiyāti Dhikrāa… `Udhrāan 'Aw Nudhrāa…* and then, *jawab al-qasam*:*'Innamā Tū`adūna Lawāqi`un (Qur’an 77:1-7)*. All of those oaths were taken for what conclusion? :‘No doubt about it, whatever you have been promised, is bound to occur’. That conclusion is understood here (in surah naziat) because it’s part of that chain of discourse. It’s understood that when they hear these oaths, the next thing to expect is resurrection. But Allah AzzawaJal doesn’t spell it out (in surah naziat) and this has the following benefits.

One of the benefits is that it forces you to look at other texts in the Quran. Another benefit is that the person who hears these oaths is expecting to hear what they are about i.e. they are in anticipation of what is to come. But Allah doesn’t give them what they were expecting, so they keep on listening. They still haven’t figured out what exactly is this thing about.

Now Allah AzzawaJal speaks about the depiction of the day of resurrection. Here, before continuing, understand a contrast with Soorah An- Naba’. In Soorah An- Naba’s beginning, we had `*Amma Yatasā'alūna Ani An-Naba'i Al-`Ažīmi … Al-Ladhī Hum Fīhi Mukhtalifūna (Quran 78:1-3)*. There was a depiction of scepticism. They are asking each other: what is this, when is this going to happen? And Allah threatens them they will soon find out. And then He starts talking about the hereafter. So He spoke of the sceptic first, and the hereafter second. In this Soorah, He reverses the sequence. Here He mentions the hereafter first, and He will mention the sceptic later: *Yaqūlūna 'A'innā Lamardūdūna Fī Al-Ĥāfirahi (Qur’an 79:10)*: that’s later. So there is a reversal. This is a mechanism called *al- laf wa an-naksh ‘ala al-‘aqs*: that you fold something up and then you unfold it in its reflexion or in the opposite, in Arabic literature E.g. if you put an object before the mirror, they are exactly the same except that they are organized opposite? You lift your right hand; the mirror is lifting the left hand, etc. So that’s the idea here. The flip of ideas of Surah Naba are presented in Surah Naziat.

**Ayah 6**

يَوۡمَ تَرۡجُفُ ٱلرَّاجِفَةُ*Yawma Tarjufu Ar-Rājifahu*

Rajaf, in Arabic, is related to some other words and we’ll discuss some of those. The first thing to note is: *rajaf* is related to rattling or shaking. There are a bunch of words in the Quran for this, and it’s important to highlight the differences between synonyms from the Qur’an as it gives clarity to one particular text over the other.

One of the other words synonymous to rajaf in th Qur’an is *zalzala: iza zulzilathil ardu zilzaalaha (Qur’an 99:1)*. The origin of that word is from *zalla*, which means when someone’s feet slip; and *zalzala,* because of the repetition of the phonetics, actually alludes to repetition meaning that someone’s feet keep on slipping (repeatedly). That happens during an earth quake. That’s why it’s called *zalzala*, because ones feet keep on tripping up. So that’s one.

The other is *rajj*: *itha rujjathil ardu raja (Qur’an 56:4)*. Allah AzzawaJal speaks about *rajj*. And this is actually an initial jerk: like something was stationary and all of a sudden it was put into motion. This is *rajj*. According to ulema, this is the first moment of the experience of an earthquake, *rajj*: very beginning of the experience of the earthquake. Then we have *maara*, *yauma thamooru as-samaa-u Maura (Qur’an 52:9)*. This is actually used when you’re, for example, riding a horse or running really fast or for example, a large animal passes by you while you are running fast and it simulates the feeling of an earthquake. It’s not really an earthquake but everything is shaking because of the rapid motion; that is called *maara*.

Finally we come to the word that’s used in this ayah; Allah says, *Yawma Tarjufu Ar-Rājifahu*. That which is meant to rattle, *rajifah*, the rattling one, will eventually rattle. Here, Allah AzzawaJal did not mention the earth. In another place in the Quran, Allah says *yauma tharjufu ul ardu wa al-jibaal wa kaanath al-jibaalukatheebanmaheela (Qur’an 73:14)*.; the day on which the land, the earth, and the mount are going to rattle: they are going to shake and vibrate as though they were sand dunes*.* When you shake a pile of sand, it keeps tripping over and falling off, as though they were that soft. That’s how the earth is going to shake that Allah describes. Imagine salt in a salt shaker; that’s the image that Allah presents here.

But there He said the earth and the mountains are going to shake. . Here he says: *Yawma Tarjufu Ar-Rājifahu. Ar-Rājifahu* means that which is meant to shake. What this illustrates is the purpose of the creation of the heavens and the earth; its final destination is the point where it’s going to shake and be rattled. This is its destiny and it can’t be avoided. So much so that it’s called *Ar-Rājifahu*. So much so that the fa’il in this ayah isn’t ardh or jibaal, that it’s *Ar-Rājifahu* itself. So, it’s a profound declaration in the Quran about the reality of that shaking. One final comment about the word rajaf; it’s a highly uncomfortable motion and it actually doesn’t just depict the motion itself, it depicts the state of the one who is affected by that motion. That they are in a state of discomfort and disarray.

**Ayah 8:**

تَتۡبَعُهَا ٱلرَّادِفَةُ *Tatba`uhā Ar-Rādifahu*

It will be followed by a *raadifah*. *Radf* in Arabic implies the one sitting behind you when you’re riding a camel or a horse. The ones riding behind you are *raadif*. Nowadays, people sitting in the back seat of your car are *raadif*. They are following right along: where ever you go, they go; they are on the same ride. So Allah AzzawaJal mentions that it will be followed by another vibration, another jerking, another violent movement: one successively following the other. One meant to follow the other.

Another noteworthy point here is that, there is the tafsir of the pervious text in the next Soorah. In the previous Soorah we read, *wa nufikha fi al-soor*, and it’s being opened up here again. The trumpet will be blown twice. The first one: *Yawma Tarjufu Ar-Rājifahu*. Then the second one:*Tatba`uhā Ar-Rādifahu*. So there is a long gap between them but they are one to succeed the other one: one comes so necessarily the other is on its way. A lot of the *u’lama* are pretty much in agreement on this opinion.

*Radf,*  literally implies “to sit behind”, and when words come one after another, if they are very close to each other in meaning but they are not exactly the same, but they’re still very close, they are called *mutharaadiff*. So synonyms in Arabic are called *mutharaadifaath* for example: because they are very close to one another. Other words that speak of following in the Quran are *khalfa*. *Khalfa* actually refers to following something chronologically. Something came and then thereafter something else came. That’s *khalf*. *Radf* implies something is literally situated right behind and moving along with. Then we have *thala*, which is to follow something carefully and repeatedly. For example, it’s used for the sun and the moon as the two follow a path repeatedly.

**Ayah 9**

قُلُوبٌ۬ يَوۡمَٮِٕذٍ۬ وَاجِفَةٌ *Qulūbun Yawma'idhin Wājifah*

Allah says, the earth will violently shake when the first trumpet is blown, and then it will be shaken another time following that. It would at the second shaking that the dead will be raised. The first one was for death, and the second one is for resurrection. So now Allah depicts the time of this resurrection. He says *Qulūbun Yawma'idhin Wājifah*. Hearts on that day: and actually *quloobun*, by mentioning it first and not putting the *Al* on it (which is normally the case in *jumla ismiyya*), an interesting nuanced meaning is generated. Some hearts on that day: some hearts particularly on that day: will experience what Allah depicts as *Wājifah*. Here it’s critical for you to appreciate the depth of the words in Arabic, so although it’s a long list but I still want to go through atleast some of it.

One of my agendas in these *duroos* is to try to highlight how incomplete translations are. Even my own translation: how incomplete it is! Because how deep the words go and how intricate the meanings are connected to one another. And we have to be careful in coming to conclusions about tafaseer of Quran.

Allah AzzawaJal speaks about the word *Wājif* and most translations will translate it into “petrified, horrified”/ any words associated with fear. Now here are some words in the Quran that are used for fear. Just so we know how they are different.

1. One of the words used for fear is *khauf*; it’s a very famous word: la *khaufun ‘alaihim wa la hum yahzanoon (Qur’an 2:38)*.. *Khauf* is used for a perceived danger. When you actually perceive a physical danger, then the word used is *khauf*.
2. Another word is *khashya*: *wala thakthulu awlaadakum khashyatha imla (Qur’an 17:31)*. *Khashya* is used when you are afraid of the magnitude of something. Specifically out of the magnitude of whatever is coming that is scaring you: that is *khashya*. *Khauf* is more of a physical danger, while *khashya* is the greatness of something. The magnitude/implications of losing one’s job, or the magnitude or just the idea of the day of judgement, will lead you to *khashya*, for instance.
3. Then there is the word, *khushoo’*, which we also use for Salah. This is a fear that manifests not only in your heart but it actually takes hold of your face and your limb. This fear shows on your face and your limb: an overpowering and instilling kind of fear and this is the kind of fear we are supposed to have in Salah. Khushoo is supposed to actually show on our faces as well and not just our hearts. *khushoo’* comes out of the heart and starts affecting other limbs of the body.
4. Then there is the word *taqwa*, which is very common, *ithaqayathaqi*, this is actually to fear the consequences of one’s actions, to fear not something dangerous, but the consequences of what I’m doing myself. This is actually called *taqwa*. It comes from *wiqaya* which is to protect. And *taqwa* literally means to protect yourself from the consequences of your own future actions. That’s how it’s understood in the literary sense.
5. Then there is *hadhr*, like *hadhar* al-maut: out of fear of death. Again the translation will say *hadhr* means fear: but *hadar* is actually, “to try to escape something or to be very careful of something out of its fear”. You see something scary and you try to escape it, this is *hadhar*. That specific kind of fear which means you are in proximity of the thing that is dangerous/ or the thing you are trying to get away form.
6. Then there is *raa’a*: to startle someone. When you jump up on somebody or you show up out of nowhere or the person was just reading and they unexpectedly heard the door open, the initial reaction is *ra’aa*: the fear is immediate but then it subsides immediately. This is the kind of fear that Ibrahim AS first felt when the angels came; the fear came but then departed from him. This is *raa’a*.
7. Then there is *awjasa*. It comes from *wajs* and this is actually a fear when you hear something. You hear something that scares you: some news or some event you overheard and it scared you. That is *awjas*. Also, it means to actually hide your fears within you, you don’t let the person/thing know that you are actually scared of it. *Naqarahum wa awjasa minhum kheefa (Qur’an 11:70)*. This is actually spoken about Ibrahim AS; he saw the angels, he didn’t recognize them, he didn’t know who these guys were, so he was kind of scared but he didn’t let them see that he was scared. *Awjasa* is used here to depict that he didn’t let them feel that he was scared.
8. Then there is *waja’*: *itha zukira Allah wajihath quloobuhum*. Now *waja’* is to have a fear that penetrates deep into your heart, a fear that penetrates into the very depths of your heart.
9. *Rahb* is a fear that is actually mixed with love. So it’s a kind of fear you have, of disappointing the one you love. When you’re afraid of disappointing the person that you love, then *rahb* is used. Allah AzzawaJal speaks for example of believers saying *yad’oonana ra’ban rahban (Qur’an 21:90)*. They call on us with inclination: they are inclined towards their lord and they are also afraid of disappointing Allah SubhanahuWa Tha’ala.
10. Then finally: *ra’ab*: actually to be overwhelmed with intense fear. This is: *waqatha fi quloobihim ru’ba (Qur’an 33:26)*: also *ru’b* comes from this. To have overwhelming terrified fear of someone that makes you lose your reason.
11. Then *ashfaqa*: this is a kind of fear all of us have: it’s actually related to the word *shafiqa ‘ala*, to have *shafqa* over someone is to take care of them, to be concerned with their well-being etc. Ashfaqa means that you’re afraid that some harm will come to them. The one you’re taking care of, you’re also scared that some harm might come their way.
12. Of all of these finally, we come to the word *wajaf*, which is the word used in this Surah: *Qulūbun Yawma'idhin Wājifah*. What is special about this kind of fear? It’s a fear mixed with discomfort. Infact, it is illustrated that the one feeling wajf has his heart pounding so hard they can feel it, out of fear. That’s when *wajaf* is used. And this is also used when you strike your horse, and its heart starts pounding and it races forward; so you say awjafthul khaila: I made my horse race forward by making its heart race. So that’s the kind of fear that Allah depicts on that day.

When that second shaking will occur: some hearts will be beating out of their chests. That’s the illustration here. *Qulūbun Yawma'idhin Wājifah*. The language/sentence structure here also illustrates that these hearts are not scared in this world. Right now they are at peace. They have no discomfort at all. But these are the very same hearts, especially on that day: *Yawma’idhin:* they are going to experience this wajifa. Then also, wajifah is an ism fa’il, it’s a nominal form, illustrating the fact that the hearts will not come to rest. In this world, sometimes when your heart starts pounding, a few minutes later it comes to rest, it calms down. The choice of the word in the ayah illustrates that the heart will start pounding and it won’t come to rest. It’ll continuously keep pounding. The terror won’t subside.

**Ayah 10**

Then Allah says something beautiful, again depicting the terror of that day.

أَبۡصَـٰرُهَا خَـٰشِعَةٌ۬*'Abşāruhā Khāshi`ah*

Sometimes Allah depicts the terror of that day by things that are going to happen on that day like the sun and the moon’s collision, and other big things. Sometimes he depicts the terror of that day by depicting the terror of the people: not scary things that are happening but rather the humans’ reaction to those things. So this is a Soorah that highlights more, the reaction to the events of the day of judgement of this person.

Allah says *'Abşāruhā Khāshi`ahun*: the visions of those hearts: the ayah refers to the vision of the hearts, not the people because it’s not *absaruhum*, its *absaruha*. What this tells us is that the vision is directly connected to the heart. That’s a very important reality to understand. What you see and how you perceive it is directly affected by what you have in your heart. When you have *iman* in your heart, what you see will be a reminder for you. When you feel the wind or when you see the sun or the clouds, you get a reminder out of it. When you don’t have *iman* in your heart, those same eyes will do nothing for you. So now, on that day, people will not see except from a believing heart because now *iman* is *haq-ul-yaqeen* and *ayn ul-yaqeen*. They’ve seen it. Now those eyes that are now connected to the hearts will be petrified: what’s going to happen to those eyes? *Khāshi`ah*. They will be overpowered, overwhelmed, humbled. Their muscles will be relaxed. These eyes will be overwhelmed by the fear that is going to be presented before them. Now this was the state of these ‘some’ hearts: that don’t feel any fear now but they will fear this terrifying day then.

**Ayah 11**

Now immediately there is an *ilthifa* i.e. a transition. This transition illustrates irony.

يَقُولُونَ أَءِنَّا لَمَرۡدُودُونَ فِى ٱلۡحَافِرَةِ *Yaqūlūna 'A'innā Lamardūdūna Fī Al-Ĥāfirahi*

Rough translation: they ask, “Is it really the case that we’re going to be returned to the original state?” We’re going to come back to life as we are now? “Hafirah” actually translates to the phrase, ‘Right back where we started’. For example, if somebody says in Arabic: *fulaanun raja’ailahaafiratihi* or *fi hafiratihi*: this expression of ancient Arabic illustrates that some person came back right where they started. So when they hear this whole thing about us coming back to life, our hearts pounding, the first reaction they have is: oh come on is this where we are going to come back? Right to this again?

The word *mardood: 'A'innā Lamardūdūna*: are we really going to be returned? But this *radd*: refers to a kind of return, when you go somewhere and you weren’t accepted and you were returned. Like you tried to cross the border and they didn’t accept your paper work and they sent you back. This is *radd*. So they are saying we are going to be rejected and sent back like this? Our death wasn’t acceptable enough, now we have to be brought back to life? This is a means of sarcasm of the disbeliever. Then He says al-*haafira*. *Alhafira* is literally from *hufr*, which is a ditch in the ground that you dig. *Mihfar* is actually a shovel. That’s how it’s used. So understand this imagery of classical Arabic: when you don’t dig the ground the way it’s supposed to be, and so, after all the effort, you are asked to bring it back exactly where it used to be: back to normal again. So they’re saying, “come on! Our graves are dug, we’re set the way we are, we’re not going come out of this now. It’s done deal. ’*Innā Lamardūdūna Fī Al-Ĥāfirahi*. This resurrection after death doesn’t seem like it’s a very possible prospect.”

**Ayah 12**

﻿أَءِذَا كُنَّا عِظَـٰمً۬انَّخِرَةً *A'idhā Kunnā `Ižāmāan Nakhirah*

It may also be possible that I don’t breath anymore but my muscles are intact and so somebody will revive then. I still might believe it that way but you’re talking about the time *'A'idhā Kunnā `IžāmāanNakhirahan*: i.e at the time when our bones will have been decayed to the point nakhir. *Nakhir* means that the bone will be empty on the inside after decay; all that’s left is a shell and an air passage through it that produces a smelly kind of experience. When we are reduced to that much decay, you’re saying we are going to be raised again?*'A'idhāKunnā `Ižāmāan Nakhirahan*

**Ayah 12**

﻿ قَالُواْ تِلۡكَ إِذً۬ا كَرَّةٌ خَاسِرَةٌ*Qālū Tilka 'Idhāan Karratun Khāsirah*

In ayah 11, *Yaqūlūna 'A'innā Lamardūdūna; Yaqūlūna* is the present tense: they say and they will say. But here, *Qalu* is past tense. This illustrates that this statement, that we are about to read about, was only made once or twice. It’s lesser in its frequency. Nowadays: when you hear of the past tense you think of the past; and when you hear present tense, you think of the present. In classical Arabic, these tenses had other different functions rather than just timelines. They actually served the function of depicting something as either a onetime thing (past tense) or a continuous thing (present tense). For instance, a murder can either be accidental (manslaughter) or intentional (homicide). When Allah speaks of manslaughter (killing somebody by mistake), He says: *wa man qathala mu’minan khatha an (Qur’an 4:92)*. Whoever killed (past tense) a believer by mistake. When He speaks about killing on purpose, He says: *wa man yakthul mu’minan mutha’ammidan (Qur’an 4:93*) whoever kills a believer on purpose. So what’s the difference? The one who kills on purpose might do it again. There is going to be continuity and may have done it before, so the present tense is more appropriate. But the one who killed by mistake, chances are he’s not going to do it again. He is not going to come back in a few weeks and say: guess what I made another mistake. That’s not likely. So *qathala* is used.

Here, in this ayah (12), *qaaloo* illustrates that some of them actually gave this some thought. It illustrates that even though they said this in a sarcastic tone, some of them did reach the conclusion: if there is the slightest possibility that what you’re saying is the truth: that we will be revived from death again, then they made the statement, “*Tilka 'Idhāan Karratun Khāsirahun*”

Then this is going to be a *karra* *khasirah*: A return full of loss. It’s going to be a terrible return. The word *karra* literally doesn’t just mean return. In Arabic, it’s also used for attack. One of the military strategies of the Arabs was called *karra wa farra*. What that means is you attack, and you run away. Then you attack later and then you run away. This was a military strategy. So *karra* here not is just to return but it also includes the meaning of an attack that’s going to cause a lot of damage. Now they’re saying this in a sarcastic tone, but it actually illustrates that at least they entertained the idea. At least once, somebody entertained the idea that if this does happen we will be in very big trouble.

**Ayah 13**

Now Allah ends all this discourse. In Soorah An-Naba’ the way Allah ended it was: *Kallā Saya`lamūna… Thumma Kallā Saya`lamūna (Qur’an 78:4-5)*. Allah ended it: ‘No, not at all! They are going to find out’. We have read about those *ayaat*. Now Allah ends this discourse in another way. There He yelled at them directly saying they will find out. Here He says:

 فَإِنَّمَا هِىَ زَجۡرَةٌ۬ وَٲحِدَة*Fa'innamā Hiya Zajratun Wāĥidahun*

*Zajara* really nowadays when a parent is yelling at their child, this is *zajara*. There are different kinds of yelling but when it’s very loud and offensive to the one you’re yelling at, then *zajr* is used. It’s used against the Messenger sallaAllahu alaihiwasallam: *wa qaloo majnoonun wa az-zdujir (Qur’an 54:9)*. That they said he is insane, and he was yelled at in order to make him run away. As if they started howling at him and cussing at him: ma’a zallaAllah, so that he would run off and not give *da’awa* anymore. In this ayah of surah naziat, *zajara* is used literally to depict the meaning that Allah AzzawaJal will basically scold them and that scolding will be enough. Some ulema have commented that this *zajara* is the blowing of the second trumpet. That in itself is a scolding, that’s all it’s going to take. *Zajratun Wāĥidahun*.

**Ayah 14**

۬ فَإِذَا هُم بِٱلسَّاهِرَةِ *Fa'idhā Hum Bis-Sāhirahi*

Fa used in the beginning of the ayah is *fa-sababiya*, it illustrates consequence i.ee it produces the meaning “then as a result”. *idhā*: all of a sudden, *Hum Bis-Sāhirah*: they are going to be displaced.

*Sahr* literally means that your sleep has disappeared. You can’t sleep anymore. It was used to in reference to an open field. So the Arab imagined as travelling in an open field: open as far as the eye can see. He’s got nowhere to rest. So he sticks his bag on the ground and he lies down. But since he can see far in the distance, he’s worried that if he goes to sleep, somebody will see him from a distance, come, rob him and run off. So he loses his sleep because he’s not hidden. He’s too exposed. So *sahr* is used to refer to an open field, but also in the sense of losing one’s sleep because the two things are related to the Arab experience. So now Allah speaks: they will be in this place where they will lose their sleep and also, it will be an open field.

Here are some comments that the *u’lama* have made:

1. We talked about the open field. It’s also referred to as a mirage. Someone is travelling in the desert and they see a mirage which appears to them as water. So being extremely exhausted out of desert travelling, when you’re almost in your sleep, you see a possibility of water in front of you. This sudden image of hope makes your sleep disappear. Now you can’t sleep because there is a goal in front of you. So some of them have commented *saahira* is used for this reason.
2. Others have said, this is actually the field or the opening: and *saahir* literally is a kind of ground that is pale and crusty, its one colour, almost white and completely flat, open as far as the eye can see. This is a *saahira*.
3. And some have commented this is actually the field and the land in which all human beings will be gathered for resurrection. So *Fa'idhā Hum Bis-Sāhirah* would then mean: “Immediately they will be at the location of *as*-*Sāhirah”*.

In *tafsir* Haqqani we find one additional comment on this *aayah*. He says this is like losing your sleep coming out of the grave. As soon as the trumpet is blown, you will come out of your grave and lose your sleep forever. In Soorah Yaseen, Allah says: “*man ba’thana min marqadina*. Who has raised us from this place of sleep *(Qur’an 36:52)*?” So now their sleep is gone forever. The sleep has been lost forever. Because once the Day of Judgement arrives and the paradise and hell fire are displayed, there’s no more sleep. There’s no more partial death. There’s no escape: from either the pleasures or the tortures.

**Ayah 15**

*Hal 'aTāka Ĥadīthu Mūsá*

Now, in this ayah there is a complete shift of subject.

**A brief recap first**: In the beginning there were a few oaths regarding the power of Allah subhana Huwa tha’ala, especially in regards to the winds. The winds are critical because they are closest thing to the unseen in this seen world. We can experience the wind but not see it. Also, Allah illustrates His power of destruction and His mercy by means of the wind. Some winds destroy entire towns, other are the means by which entire life on the earth is sustained. So basically the idea is Allah doesn’t need to make special arrangements for the kafir, to bring some special military arrangement for their punishment. All Allah needs to do is unleash his wind. That’s enough for him. So whose power are you questioning? That’s the idea of winds being used as an oath.

Then after that, Allah AzzawaJal started talking about the day itself. First, the kafir’s sarcasm (ayah 10-12) and then the day’s description itself (ayah 12-13).

Now Allah turns his attention to his Messenger, sallaAllahu alaihi wasallam. *Hal 'aTā ka Ĥadīthu Mūsá*: did the news of Musa come to you, oh Muhammed, sallaAllahu alaihi wasallam. This *ilthifaat*, what this illustrates is: imagine there is an audience in front of us. Here there are three different audiences, the believers, the disbelievers and the Messenger himself sallaAllahu alaihi wasallam. Imagine there is a teacher in an auditorium and there’s section A, section B, Section C and there is the TA standing next to him. Sometimes the teacher is talking to A, sometimes he’s talking to B, sometimes he’s talking to C and sometimes he’s talking to the TA. So, for example, he’s talking to B and he says to B: you know you guys should be more like A. So he’s not talking to A but he’s talking about them, even though everybody’s listening. Sometimes he’s telling his TA: don’t worry about them, I know they are getting rowdy now but you should relax, we’ll get them under control. In other words, an instructor has different audiences in different scenarios of education. Allah says about Quran, ‘*allam al*-*Quran*: He taught the Quran. These are components of teaching, that you are talking to a student but if they are being bad listeners, you turn your attention to others. These people were seen poking fun in the previous ayah and now, Allah turns to Musa AS and starts talking to him instead. Even though they are still listening, they learn now that Allah is no longer addressing them. He’s tired of talking to them pretty much in this discourse. So He turns to the Messenger sallaAllahu alaihi wasallam and says: *Hal 'aTā ka Ĥadīthu Mūsá*. Here, Allah doesn’t use *khabar* or naba’ (in place of hadith) or any other word. The word, “Hadith” is used for something that is manifest. It’s also used for something old and forgotten that when you are reminded of it, it sounds like its new: altogether new. And the power of that word here is when Allah says: did the hadith of Musa come to you. In other words, roughly translated: did the news of Musa come to you? You are being reminded of this legacy and you will feel like this is the first time you are hearing it. That’s how relevant it is to this discussion. That’s why the word hadith is used.

**Ayah 16**

*'Idh Nādāhu Rabbuhu Bil-Wādi Al-Muqaddasi Ţūáan*

(When his lord called him with a tremendous voice in the sanctified valley)

*Nida* in Arabic is to call someone loudly. *Thaqdees* is to speak of Allah in a way that is appropriate of Allah. And to remove from Allah any attributions that are not appropriate to Him. *Muqaddas* can be a place that is specified for declaring the perfection of Allah. A place that is specially arranged, specially designed to exalt Allah subhanaHuwa Tha’ala. In simple English words, it’s a sanctified place.

So *Bil-Wādi Al-Muqaddas*: in the sanctified valley of thu’a. Already there is a parallel. Allah is talking to His Messenger sallaAllahu alaihiwasallam, who had been called by Allah in the cave of Hira (at the time of first revelation). Here He reminds him, Musa AS was called to the valley of thu’a, also for revelation. And then the revelation was given,

**Ayah 17**

*idh/hab 'Ilá Fir`awna 'Innahu Ţaghá*

Now, in other places we find *fa’ithya* firaun. Go approach Firaun all the way. Here it says *idhhab 'Ilá*: go ‘to’: head in that direction meaning, get started on your mission. The *ila* here illustrates: “just get started on this mission right away”. Musa AS was to go to firaun but the ayat are being revealed to the Messenger Muhammad SAW, hinting him that he (SAW) is to go to Quraish/ to the disbelievers.

 Now, why was he to go to Firaun? *'Innahu Ţaghá*: There is no doubt that he has engaged in an act of rebellion. *Tughyaan* is used in Arabic when for example, you have a pot and you fill water in, and you put too much in and it starts spilling out, this is *tughyaan*. *Tughyaan* is also used for oceans when they start boiling over, like a flood. So there are limits set on a human being of the things they can do and say, when they cross those limits, they have engaged in *tughyaan*.

Firaun has done *tughyaan* in two ways that we’ve learnt of in Quran. First, he declared himself as the *rabb* and second, he enslaved *bani*-Israel. When Musa AS came to him, he said : I*nna rasool ur-rabbil aalameen… an arsil ma’a ala bani Israel*. These are the two great acts of rebellion of Firaun. So Allah instructs Musa AS to go to Firaun and says about him that he has rebelled. What this actually illustrates is that the Quraish are being told indirectly that, “your problem is not disbelief in the hereafter or being sceptical about it. Rather, it is love of rebellion or not wanting any limits put on you. You don’t want to be told you can do this you can’t do this, you can’t live like this, you can’t live like this. These are putting limits on you and you love your free lifestyle”. Nowadays we call it freedom. We love our freedom or a carefree lifestyle. This is what you are really in love with and that was the crime of Firaun as well.

**Ayah 18**

*Faqul Hal Laka 'Ilá 'An Tazakká*

This statement is very powerful, *Hal Laka 'Ilá 'An Tazakká*

First understand this: *hall laka maylun* : do you have any inclination inside you at all , to cleanse yourself of the filth that you are infested with? Do you have any voice or reason inside you that wants to make you a better person? The mission of the Messengers was, *yathloo alaihim aayaathi… wa yuzakkihim wa u’allimuhum al-‘akitaaba wa al- hikmah (Qur’an 3:164): tazkiya*- purification was one of the core components of the work of the messengers. T*azkiya* means purification. It is to take the elements of one’s personality that are flaws, that are evil, that are rebellious, and to cleanse one of them.

So the question Musa AS asks Firaun is the same question that is now to be put to the people who fear or who don’t fear the hereafter. The real question is do you find any voice or reason, any conscience deep buried inside yourself that tells you that you should become a better person? Is that little bit of voice still alive? If yes, then there is hope for you. But if that voice is gone, then there is nothing left in you. There’s nothing left making *da’wah* to. So it’s not only that my message is convincing; and my message has good reason. *Da’wah* doesn’t just depend upon the convincing power of the message and the d’aee but also on the goodness present inside the recipient. There has to be something inside you for the two lights to come together, *noorun ala noor (Qur’am 24:35)*.

*Hal Laka 'Ilá* is a very powerful expression in Arabic, in that it illustrates not just the presence of goodness, but one’s desire to bring out that goodness. So Musa is not questioning the goodness. Allah has put goodness inside of every human being; it’s their denial of it that’s being questioned. Musa AS is asking Firuan, “do you have any desire left in you to let that goodness flourish. I’ve given you all the *da’awa* I could, and you’ve rebelled beyond all reason, but there still might be hope for you, if you will let your own conscience be the better judge of the truth.”

*Subhanaka Allahumma wa bihamdik, ash hadu an la ilaha illa antha asthagfiruka wa athoobu ilaik*.