Surah An-Naziat سُوۡرَةُ النَّازعَات

Part 2

In the Name of Allah the Most Gracious the Most Merciful

**هَلۡ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ١٥ إِذۡ نَادَىٰهُ رَبُّهُۥ بِٱلۡوَادِ ٱلۡمُقَدَّسِ طُوًى ١٦ ٱذۡهَبۡ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥطَغَىٰ ١٧ فَقُلۡ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ١٨وَأَهۡدِيَكَ إِلَىٰ رَبِّكَ فَتَخۡشَىٰ ١٩ فَأَرَىٰهُ ٱلۡأٓيَةَ ٱلۡكُبۡرَىٰ فَكَذَّبَ وَعَصَىٰ ٢١ثُمَّ أَدۡبَرَ يَسۡعَىٰ ٢٢فَحَشَرَ فَنَادَىٰ ٢٣ فَقَالَ أَنَا۠ رَبُّكُمُ ٱلۡأَعۡلَىٰ ٢٤فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلۡأٓخِرَةِ وَٱلۡأُولَىٰٓ ٢٥ إِنَّ فِي ذَٰلِكَ لَعِبۡرَةٗ لِّمَن يَخۡشَىٰٓ ٢٦**

The Aayat I just recited, I recited that selection on purpose even though we done some of them already just to highlight again the rhyme scheme of the ending phonetics **ٱلۡكُبۡرَىٰ** ,**فَتَخۡشَىٰ** **تَزَكَّىٰ**، **مُوسَىٰٓ**،**طُوًى، طَغَىٰ**، .Notice the “یٰ” at the end of them, that even phonetically illustrates that they are the part of the same paragraph it’s the same discussion continuing its connected somehow when we go beyond them, there will be another series of syllables at the ends of Aayat that will illustrates that there is another grouping of Aayat together that they go together it’s like a formulation of paragraph. This is the component of Quran’s discourse, the organization of Quranic discourse that is very difficult to communicate in translation this component of it ok anyhow, so we were in the midst of a discourse where the Messenger of Allah, ﷺwas told

هَلۡ اَتٰٮكَ حَدِيۡثُ مُوۡسٰى‌ۘ‏﴿﻿15﴾

Has there come to you the narrative about Musa? 15

Didn’t the discourse or didn’t the news of Musa (as though is all new again) come to you already when his Lord call onto him in the valley of At Tuwa and he told him

اِذۡهَبۡ اِلٰى فِرۡعَوۡنَ اِنَّهٗ طَغٰى﴿﻿۱۷﻿﴾

now notice in other places in Quran you are going to find a lot more detail about what happened when he went to Tuwa, you will even find detail how he got there when he saw the fire and you know he is gona go there perhaps to get direction etc. so why no details here why so short here see the thing is in the Quran the purpose is not telling the story that’s not the purpose, only the part of the story is cited only that part which fits in with the discourse that precedes and the discourse that will follow so the stories are repeated Musa Alayhi salaam is mentioned over several over seventy different places in the Quran why? Not because we don’t know the story one time we heard it, the point is only to cite that component of his legacy that will be relevant to the discussion at hand to the Surah at hand to the discourse at hand and that’s what happening here so none of the details that are irrelevant to this discussion eventually only the things that are particularly have to do with this discussion are mentioned. This is part of the gravity of speech in the Quran this is also part of the meticulous organization of ideas in the Qurans discourse any how

**فَقُلۡ هَلۡ لَّكَ اِلٰٓى اَنۡ تَزَكّٰى ۙ‏﴿﻿۱۸﻿﴾**

And say (to him,) ‘Would you like to purify yourself, (18)

This is the Aayah we left of on “Than say to him, when you go to him (as a result of his rebellion) say to him. ف again ‘sababiya’ also its called ف تاکید which connects the two things together. Do you not see?

In yourself any inclination any bit of inclination that you may want to purify yourself cleanse yourself of your flaws.

وَاَهۡدِيَكَ اِلٰى رَبِّكَ فَتَخۡشٰى‌ۚ‏﴿﻿۱۹﻿﴾

And that I should guide you to your Lord, so that you fear (Him)?’”

And do you not see in yourself any inclination whatsoever that I may guide you, is connected and how do I know that it’s not a separate sentence altogether. You see the Fatah on **وَأَهْدِيَ** normally its **أَهْدِي** it’s مرفوع state in grammar it’s called, that **أَهْدِيَ** means its منصوب because of ان in the previous Aayah **اَنۡ تَزَكّٰى.**

There is one thing really important that I forgot to mention about the previous aayah that is really important. You see the word **تَزَكّٰى** in Arabic (by the way guys you should have a mushaf in front of you so you should follow) تزکی originally is تَتَزَکٰی its proverbaty you can take two ت out of it and make it one like Allah says وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا Actually you can also say وَلَا تَتَفَرَّقُوا originally there is two تthere similarly there is two ت here تتزکٰی but the brief version of it is **تَزَكّٰى** and actually even though grammatically it means the same thing you know in the معقول تتزکی، او تزکی it means the same thing but, in the Quran it means two different things the Quran language is so sensitive that even words that are this similar we cannot pass them off as ohh it means same asتتزکی it actually is separate e.g., in the Quran you will find **يَتَدَبَّرُونَ** multiple syllables ی،ت،د than you will find **يَدَّبَّرُوا**, **لِيَدَّبَّرُوا** آيَاتِهِ there is ادغام,there is fusion of the syllables. You will find  **يَتَذَكَّرُونَ** ,than you will find **يَذَّكَّرُونَ**,fusion, so there is to make the matter simple in English you say something like “ I saw a demo” or you say “ I saw a demonstration” you know the brief version of the word in a much more sophisticated form in Arabic you can actually take a syllable in the beginning of the word and remove it because its redundant now when you keep it, it eludes to a more complete context and when you take it away it’s a more partial context in other words the word **تَزَكَّىٰ** here is “do you find not even a little bit of inclination to purify even anything of your character” if its تتزکٰی ,it’s more complete refined everything about your character but not a thing about your character do I see that you want to change you are very happy with the way you are and the ultimate “طغیان” that some of the ullamah mentioned under this ayah is e.g, in Tafseer Midrak we found that his worst rebellion was that he saw nothing wrong in his rebellion there was no guilt, there was not even an inclination that I am doing something wrong and this was فرعونیہ this is really the Firaunic state of mind any how this is being illustrated because the mushrikoon are turning into this that Mohammad ﷺ he is talking to them they are turning into Firaun, all of them because they find in them no inclination to even consider the goodness of that they know to be true that’s deep inside of them.

**وَاَهۡدِيَكَ اِلٰى رَبِّكَ** “And then that I may guide you towards your Lord”

Now you see the word **هِدَايَ** in the Quran it is used in multiple ways, in the فاتحہ we find

**اهْدِنَا** الصِّرَاطَ الْمُسْتَقِيمَ

All of you know this by heart but we don’t find **اهْدِنَا** **إِلَىٰ** الصِّرَاطَ الْمُسْتَقِيمَ

here you find **وَأَهْدِيَكَ** **إِلَىٰ** رَبِّكَ فَتَخْشَىٰ

there is no  **إِلَىٰ**in فاتحہ and there is a difference actually the closer to literary interpretation of

**اهْدِنَا** الصِّرَاطَ الْمُسْتَقِيمَ is “guide us to and along the straight path”. The most common translation we find is “guide us to the straight path” that would have been correct and complete if the Arabic was

**اهْدِنَا** **إِلَىٰ** الصِّرَاطَ الْمُسْتَقِيمَ but there is no **إِلَىٰ** in the فاتحہ so the meaning it becomes حال also right in all of the prepositions are understood when you remove a preposition so the meaning is “guide us to and along the straight path” in other words the path is there when you say ‘Guide to’ that means knowledge by the way when you use the preposition “to” like if I say guide me to the airport what you gonna give me you gonna give me a map you gonna give me directions right u gonna give me knowledge but when I say guide me to and along than it’s not just knowledge it’s also support I’ll sit in the car with you will come with you right here Musa (Alayhi Salaam) is illustrating **وَاَهۡدِيَكَ اِلٰى رَبِّكَ** “ill guide you to your lord” meaning let me teach you let me at least tell you, what this illustrates is that he doesn’t even want to hear it plus it is only appropriate for Musa Alayhi salaam to guide someone to or to give them knowledge of because in the end guiding someone along the path who is the only one who can do that? that is exclusive to Allah so its appropriately used **إِلَىٰ** than **إِلَىٰ** رَبِّكَ .This is actually a fundamental term in this Surah, ***Rububiyyah*,** رب, “ill guide you to your Rab” why? You will find a little bit further down what is Firaun gonna say أَنَا **رَبُّكُمُ** الْأَعْلَىI am your supreme Rab and it is actually the concept of Rububiyyah that is the heart of the belief in Aakhira we have to connect these two things together the key term you know in reference to Allah we don’t find Allah here we don’t find

**وَاَهۡدِيَكَ اِلٰى اللہ** or **وَاَهۡدِيَكَ اِلٰى الرحمٰن .**We found “الرحمٰن” in سورۃ النبا, here the key word we find is Rub and actually it’s the continuation of the end of سورۃ نبا where we read

**رَبِّ** السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَٰنِ now here that same Rubb is actually showing mercy even to Firoon and he is not closing the door on him until he closes the door on himself وَاَهۡدِيَكَ اِلٰى رَبِّكَ فَتَخۡشٰى‌ۚ

‘Then you may find any inclination to fear for yourself’ remember **خَشْيَة** we talked about before, a fear of something magnanimous, a fear of something huge if I give you knowledge of it and you are able to internalize any of it you will realize how insignificant you are and in comparison how enormous your Lord is it will put you in a state of **خَشْيَة** that word is perfectly relevant, specifically for Firaun because he doesn’t think of anything grandeur than who? Himself! so that specific word of fear the kind of fear that is of something greater than yourself that’s the specific word you use for fear **خَشْيَة** Not **خَوْف** not any other kind of fear  **فَتَخْشَى** the other thing that is very beautiful a lesson in this is وَاَهۡدِيَكَ اِلٰى رَبِّكَ ‌ۚ “ill guide you or don’t you even find any inclination or any permission in yourself to let me guide you to your Lord or give you knowledge of the fact of your Lord” and if you had that knowledge than what would necessarily happen “ف”as a result ‘fa sababiyah’, **تَخْشَى** as a result you would be overwhelmed with fear you will be in fear of something greater than yourself what we learn from this is true knowledge leads to what? It leads to fear true knowledge leads to fear this is why we find وَالرَّاسِخُونَ فِي الْعِلْمِ the people mature in knowledge Allah calls them  أُولُو **الْأَلْبَابِ** Right the people of pure intellect اٰلِ عِمرٰن these are the truly knowledgeable mature in knowledge those same  أُولُو **الْأَلْبَابِ** at the end of Al Imran they are explained further you want to know more about them لَأَيَـٰتٍ۬ لِّأُوْلِى ٱلۡأَلۡبَـٰبِ 190-200 and in that passage you will find these people of knowledge they are afraid, actually they are begging Allah SWT وَتَوَفَّنَا مَعَ ٱلۡأَبۡرَارِ ,

 وَلَا تُخۡزِنَا يَوۡمَ ٱلۡقِيَـٰمَةِ‌ۗ give us what you promise your messengers, don’t humiliate us on the day of resurrection they are terrified that’s how the people of knowledge are described so if you have that knowledge the first consequence of that knowledge would be you would be afraid **فَتَخْشَى** and by the way again remember we are being told of Musa(Alayhi Salaam) and Firaun(la’ anahullah) but what we are really talking about actually is Mohamad ﷺ and the Quraish that’s what is really going on this is a parallel not a story they are parallel to this situation from that situation .

فَأَرَٮٰهُ ٱلۡأَيَةَ ٱلۡكُبۡرَىٰ (﻿٢٠﻿)

 And he showed him the tremendous token. (20)

then in order to find that goodness inside of him a little bit of help from the outside Allah says “then he showed him (meaning Musa Alayhi Salaam showed him) **الْآيَةَ** الْكُبْرَىٰ the ultimate sign “the huge”. **كُبْرَىٰ** Is the feminine equivalent of**أَكْبَرْ** when we say Allah Akbar the feminine of**أَكْبَرْ** is **كُبْرَىٰ**, like احسن is حسنیٰ ok and these are from the superlative افضل التفضیل is called in Arabic. So the ultimate sign now we know Musa Alayhi Salaam was given many signs but we know that Firaun was terrified of all the signs most, of the staff turning into a snake how do we know he was terrified of that the most because when he hired those magicians that he sent out his recruiters what did they train to compete with, the hand? They didn’t compete with the lit hand they didn’t compete with the locus or the nine signs when they came to compete what did they throw?

حِبَالُهُمْ وَعِصِيُّهُمْ (20:66:5)they threw their ropes and theirs rods to simulate or to compete with that which terrified him the most. So Allah Azzawajal said “he showed him the ultimate signs the greatest sign’ and then as a result by the way for Firaun the greatest sign was the staff turning into a snake but the parallel again is in Muhammad’s ﷺ time, with the Quraish what’s the sign that he is showing them, it is Quran itself that Muhammad ﷺ showed the Quraish over the course of years the miraculous eloquence the mesmerizing power of this Quran, the relentless power of this Quran that’s the **الْآيَةَ** الْكُبْرَىٰ for them.'الکتاب الاکبر' The greatest book so now as a result even after seeing that miracle because there was nothing inside of him that wanted to return to good what did he do instead

**فَكَذَّبَ وَعَصَىٰ (﻿٢١﻿)**

**But he denied and disobeyed, (21)**

2 things Allah mentions in this Aayat **فَكَذَّبَ** then as a result he did **تَكْذِيب** now usually **كَذَّبَ** there is usually مفعول بِہِan object كَذَّبَ بِآيَاتِهِ (10:17:9) there is no object mentioned all is mentioned is he lied against, now when you say he lied against you are expecting lied against who? Lied against the sign lied against the Musa lied against his own conscience when you want to say he lied against all of those things you leave out the object so all of them are implied as the object that’s the tool in Arabic so **فَكَذَّبَ** he lied against Musa Alayhi Salaam propagated against Musa Alayhi Salaam he lied against the sign that Musa Alayhi Salaam showed him calling the sign magic, calling it a lie, calling it a trickery than he lied against his own conscience which deep inside him was telling him that it was the truth so all of them is included by Allah not mentioning a مفعول بِہِ with a بَ

**فَكَذَّبَ بِ** something. So **كَذَّبَ**that’s the first thing, by the way this is the same thing that the Quraish were doing when they see the ultimate sign they response in those of them who have any inkling of truth in them it doesn’t lead them to this but the one that’s finds nothing in them of goodness it results them not only to lying to themselves or lying against the book that is not the truth they actually propagate lie against Rasul Allah ﷺ so those who propagate lies against the Messenger ﷺ we learn from this from default is that they have no inkling of goodness in them those who propagate lies against the Messenger of Allah ﷺ ۔ وَعَصَىٰ and then in addition he did**عِصْيَان**  that’s the verb that’s used now **عَصَا** means “to disobey” there are 3 kinds of disobedience talked about in the Quran we should know about them. The word **عَصَا** is also to refuse or to disobey but more specifically it is to disobey or to refuse to do something that you know to be good that’s what **عِصْيَان**  is used when you know it’s good when you know it’s not a bad thing and you still refuse that is when the word **عِصْيَان**  is used this is perfectly appropriate here specifically because we already talked about him not having even a slightest inclination inside of him  فَقُلۡ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ (﻿١٨﻿) right there is not even a little bit of inclination to purify any bit of himself no goodness left so when he sees something good he disobeys he refuses to accept it. Another kind of disobedience is mentioned in the Quran is **فِسْق** corruption commonly translated corruption literally means to abandon a path that was good to begin with so someone who has **فِسْق** is someone who was good and then went the wrong way or who walked the good path and then abandon and the one who keep abandoning it in fiqh we also call him a **فَاسِق** he keeps disobeying Allah keeps going the wrong way despite knowing the right way. Then another kind of wrong doing or disobedience is called **فُجُور** from **فَجَر** and it literally means to tear something wide open this is the kind of **فَاسِق** who does not only disobey but is proud of his disobedience and is open about his disobedience and disobeys in the worst kind of ways so this is a **فَاجِر** you know the complaint of نوحؑ

وَلَا يَلِدُوا إِلَّا **فَاجِرًا** كَفَّارًا(71:27:10) They will give birth to no one except **فَاجِر** they will be audacious shameless in the way they do sins and they will be relentless in their disbelief so **فَاجِر** that’s the third kind. **عَصَا** specifically the one who refuses to do something they know to be good this is **عِصْيَان** .

Now **فَكَذَّبَ وَعَصَىٰ**  this is what Firaun did but in the context of this Surah what is **تَكْذِيب** what are the kuffars lying against you see their **تَكْذِيب** was manifest when they said ( أَءِنَّا لَمَرۡدُودُونَ فِى ٱلۡحَافِرَةِ (﻿١٠ In this surah are we going to return to old state again back to the old way back to normal is that what’s gonna happen then they lied again أَءِذَا كُنَّا عِظَـٰمً۬ا نَّخِرَةً۬ (﻿١١﻿) We are going to reduce to decayed bones then they did **تَكْذِيب** again they lied again when they said تِلۡكَ إِذً۬ا كَرَّةٌ خَاسِرَةٌ۬ (﻿١٢﻿) That’s going to be a really terrible kind of attack on us in the return how horrible is that going to be and they were being sarcastic when they said these things this is their **تَكْذِيب** now Allah tells us more about Firaun and through him tells us more about the state of the Quraish.

 ثُمَّ أَدۡبَرَ يَسۡعَىٰ (﻿٢٢﻿)

Then turned he away in haste, (22)

Then he turned away what this means is that he is pacing back and forth **سَعْي**in Arabic is not really to run it is a state faster than walking but slower than running to pace you know when we say pace quickly pace so the image here that is illustrated is Firoon is up in his castle somewhere the Dawa of Musa has awed and completely vowed even his ministers and is spreading far and wide and the message can’t be stopped the more he tries to put it down the more is gets if you study the dialogue between Musa and Firaun you find the more Firaun tries to put it down the more mesmerizing Musa Alayhi Salaam becomes for the audience and so the situation goes from bad to worse to worse to worse for Firaun his propaganda to shut this thing down was not working so what’s he doing he is sitting in his cabinet up in his office pacing back and forth what this illustrates is that he is restless and he is trying to figure out what to do next and you know we talked about the word تدبیر before فَٱلۡمُدَبِّرَٲتِ أَمۡرً۬ا (﻿٥﻿) this is ادبار and ادبار is actually lesser than تدبیر it’s is to try to plan something but try to put it together too quickly so quickly you haven’t given it enough thought had you given it enough thought it could have been تدبیر So this is just him turning back and forth to come up with something and we know he is the victim of this because when Musa Alayhi Salaam first comes to him he calls him مجنون he calls him crazy he calls him possessed a couple of seconds later he calls him ساحر Magician than a couple of seconds later he says يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ (7:110:3) He wants to expel you from your land well the crazy thing didn’t work people are still listening let’s call him a magician the magician thing is not working either so let’s just try to scare people by telling them that he is a threat to homeland security he is going to kick you out of your land that’s the reason you should fear him right and then when none of this work إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ (20:71:9) He is the biggest of you guys who taught you magic one line after another but he is kind of trying to improvise because he is running out of things to dismantle the message of the dawah of Musa so  ثُمَّ أَدۡبَرَ يَسۡعَىٰ Than Allah illustrates to us the desperation he had

**فَحَشَرَ فَنَادَىٰ (﻿٢٣﻿)**

Then gathered he and summoned (23)

You know**جَمَعَ**  in Arabic is “to gather” **حَشَرَ** is also “to gather” in translation at least but the difference between **حَشَرَ** and **جَمَعَ** is**حَشَرَ** is to herd like you do it for animals ok and you know like on the day of judgment Allah says on the day of judgment وَإِذَا الْوُحُوشُ **حُشِرَتْ** wild animals are going to be herded together typically when you think of being herded together you think of cows and sheep that’s what you can herd so he herded people to gather like animals why? Because the people are in their homes they are listening to the message they are discussing it, thinking about it now he needs to bring them all together force them all together stand in front of them and then reiterate the belief they supposed to have the official policy of the state the official religion of the country right so **فَحَشَرَ** first he gather them forcefully we learn this from the word **حَشَرَ** then he called out to them what did he call out to them

فَقَالَ أَنَا۟ رَبُّكُمُ ٱلۡأَعۡلَىٰ (﻿٢٤﻿)

And proclaimed: "I (Pharaoh) am your Lord the Highest."

He made a call as he said أَنَا۟ رَبُّكُمُ ٱلۡأَعۡلَىٰ I’m your supreme lord now the thing is this was already known the claim that he is the rabb supposedly of the land was something already known this was something that the soldiers were reiterate but the fact that the dawa was getting so strong that he felt the need to gather people and then remind them that he is their lord but not just their Lord أَنَا۟ رَبُّكُمُ not just that he said أَنَا۟ رَبُّكُمُ ٱلۡأَعۡلَىٰ I am your supreme lord now supremacy illustrates that there is somebody else claiming to be a Lord and now it seems to be that I am in competition with that Lord I’m the higher one أَنَا۟ رَبُّكُمُ ٱلۡأَعۡلَىٰ he felt the desperate need to say this to his people why because as you read in another places Musa Alayhi Salaam comes to him the first thing Musa says to him إِنِّي رَسُولٌ مِنْ **رَبِّ** الْعَالَمِينَ (7:104:7) The lord of the worlds he tries to wash it off Musa says  فَوَهَبَ لِي **رَبِّي** حُكْمًا (26:21:7) my lord granted me firmness and made me from the messengers mentions lord again his lord lords of the world’s then he comes back again and Firaun said وَمَا **رَبُّ** الْعَالَمِينَ (26:23:4)  Musa said **رَبُّ** السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ again he said Rab of the heavens and the earth and whatever lies between then he tries to distract him again Musa doesn’t gets off course he said **رَبُّ** الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا Lord of the east and the west and whatever is between them, then Firaun tries to dismantle that and tries to come up with something else Musa Alayhi Salaam comes back again and says رَبُّكُمْ **وَرَبُّ** آبَائِكُمُ الْأَوَّلِينَ Your Lord and the Lord of your earliest forefathers Rabb Rabb Rabb Musa Alayhi Salaam is not letting go of the fact that you need to be introduced to the real Rabb right so now he is threatened because there is this another Rabb is now being believed in and people are getting impressed with the dawah of Musa so he has to come out and say i am your supreme Rabb, now this was his shirk the shirk of the Quraish was allegiance to their traditions it wasn’t the same exact thing as firoon but the net result is the same the net result is it’s either your false gods your tradition is your god that you can’t abandon their allegiance or Firaun himself he claims to be the god himself anyway أَنَا رَبُّكُمُ الْأَعْلَى this is his ultimate cry.

One passage at least we should go through that illustrates this ندا of firoon **وَنَادَىٰ** فِرْعَوْنُ it’s in a different surah that we found and Firaun made a call into his nation فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ (43:51:1) He called his nation saying “my nation isn’t it true that I have the dominion the sovereignty the kingship of Egypt at my disposal”  وَهَـٰذِهِ ٱلۡأَنۡهَـٰرُ تَجۡرِى مِن تَحۡتِىٓ‌ۖ “And these rivers they flow at my feet they flow underneath me”  أَفَلَا تُبۡصِرُونَ and why don’t you see?.Now the fact that he had to say why you don’t see illustrates that they are seeing something else it’s something else that they see that they are impressed with,

أَمۡ أَنَا۟ خَيۡرٌ۬ مِّنۡ هَـٰذَا ٱلَّذِى هُوَ مَهِينٌ۬  “Am I not better than this humiliated one this lower race” and then he says وَلَا يَكَادُ يُبِينُ  “And sometimes he can’t even speak clearly” he can’t even articulate himself refereeing to the stutter of Musa Alayhi Salaam so now this dialogue of Firaun actually you would think it’s an illustration of his arrogance and his power but at the same time actually it is an illustration of his weakness its actually an illustration that ideologically what he has to say has become hollow that he has to start doing this kind of propaganda in public he never felt the need to go and talk to the people and suede them to his side anybody looks him the eye he just kill him that was the kind of fear that was raging in the hearts of people but when the dawah spread the fear is subsiding and now there is a knowledge of a real Lord and Musa Alayhi Salaam as an alternative form of leadership so there is a political shift in the land and he needs to come and give a public address a national inaugural address and remind the people hey look at me I am still the king here the rivers are still at my feet سبحان اللہ so this is فَحَشَرَ فَنَادَىٰ (﻿٢٣﻿) فَقَالَ أَنَا۟ رَبُّكُمُ ٱلۡأَعۡلَىٰ (﻿٢٤﻿) . Then Allah reminds the Messenger ﷺ

فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلۡأَخِرَةِ وَٱلۡأُولَىٰٓ (﻿٢٥﻿)

So Allah seized him (and made him) an example for the after (life) and for the former. (25)

then Allah took him seized him and made **نَكَال** out of him, now **نَكَال** actually in Arabic is use for an anklet or a bracelet, in ancient prisons was tied to a wall you know the chain and then the anklet so you cannot move it was also use for chains that the prisoners have to gather so when the guards move them they all are force to move they can’t stay in one place so it’s an anklet that either restrict your movement or forces your movement when your movement is not on your own right this is **نَكَالَ** And this was used as a means to show others when they were come or pass by they would see these prisoners so they would be deterred that we rather not break the law otherwise we are gonna end up like this so than **نَكَالَ** was as a means of injecting fear into a population this was how it was done and also before somebody was executed they will put a **نَكَالَ** they would put on these chains so this was a mean of actually terrifying the masses of people to not stand up against the status quo this was a mean by which that was done. Allah says that he took Firaun and He made a **نَكَالَ** out of him now that’s interestingly ironic because he basically made a deterrent out of him don’t be like him because he is the worst kind of example for

 الْآخِرَةِ وَالْأُولَىٰ And he is a worst kind of example for the last of people that walked this earth and the earliest also means a worst case in terms of the hereafter and also in this life but the thing is if you look at Firaun discourse and his anger when he saw people believe you what he said to them he said im gonna made an example out of you im gonna cut your hands and your feet from opposite sides he was the one who was saying I am going to make an example out of you. Here Allah says, Allah took him and made an example out of him for even the last ones to come so by this Allah Azzawajal is saying that Quraish who were skeptical and loosely talking about the hereafter look take the warning people much more powerful before you have been dealt with already and by this very thing the Messenger ﷺ is being told don’t worry about even if they disbelieve Allah has dealt with far worse already Allah SWT is on your side you just keep doing what you doing 2 things at the same time issuing a deadly threat to the kafir the one denying the hereafter and issuing a consolation and a support to the Messenger ﷺ.

إِنَّ فِى ذَٲلِكَ لَعِبۡرَةً۬ لِّمَن يَخۡشَىٰٓ (﻿٢٦﻿)

Lo! herein is indeed a lesson for him who feareth. (26)

In all of that there is **عِبْرَة**. **عِبْرَة** is a very interesting word in Arabic you know commonly it is translated as ‘a lesson and a warning’ but **عِبْرَة** come from عبور to cross water like if you want to cross a river this is عبور

عَبْرًا النَھْرَfor example is a place like a dock on the river where the ship goes straight and straight across the water that’s عَبْرًا النَھْرَ . عَبْرَالْعَیْن Is used in Arabic when you shed a tear meaning the tear has crossed the lines of your eye and comes out now this is how the word **عِبْرَة** is used when it says about a person عَبَرَ it means he is so sad he is brought to a point of tear by using إِنَّ فِي ذَٰلِكَ **لَعِبْرَةً** In the account especially in the account of Firaun and Musa Alayhi Salaam in that account especially in it there is no doubt about it there enough reason for one to shed tears out of sadness if they realize their state of affairs there is enough for that and then there is crossing water analogy how that applies here there is enough of a clue in there for you to cross the waters from falsehood into now truth  **لَعِبْرَةً**. لِمَنْ يَخْشَىٰ But again there is one condition the only people who be able to cross this is the only people who feel sadness and realize that they are on the wrong side of things are the people who will have what in them fear  لِمَنْ يَخْشَىٰ who has the ability to feel fear still they have some fear of consequences of something larger then themselves now after this discourse there are multiple paragraph in the surah I want you to be aware of the division of the discussions the first one was the passage of وَٱلنَّـٰزِعَـٰتِ that was the first passage the second passage then when Allah SWT starts speaking about the day of judgment يَوۡمَ تَرۡجُفُ ٱلرَّاجِفَةُ  and so forth that was the next then there was هَلۡ أَتَٮٰكَ حَدِيثُ مُوسَىٰٓ the discourse of Musa Alayhi Salaam that was the third paragraph you could say now the fourth paragraph and its style is also different.

ءَأَنتُمۡ أَشَدُّ خَلۡقًا أَمِ ٱلسَّمَآءُ‌ۚ بَنَٮٰهَا (﻿٢٧﻿)

Are ye the harder to create, or is the heaven that He built? (27)

رَفَعَ سَمۡكَهَا فَسَوَّٮٰهَا (﻿٢٨﻿) وَأَغۡطَشَ لَيۡلَهَا وَأَخۡرَجَ ضُحَٮٰهَا (﻿٢٩﻿) did you hear something right وَٱلۡأَرۡضَ بَعۡدَ ذَٲلِكَ دَحَٮٰهَآ (﻿٣٠﻿) you see the rhymes keep returning because it’s a new passage it’s a new discourse even from what we were studying the subject matter will appreciate that. Here Allah says ‘are you more severe a construction a creation are you more powerful or more difficult’ **شَدِيد** also is used in sense of difficulty in other words are you more difficult or severe or intense in terms of being created or is the sky are you tougher to build or the sky ءَأَنتُمۡ أَشَدُّ خَلۡقًا أَمِ ٱلسَّمَآءُ‌ۚ  when you go to Surah An- Naba we found the earth first and the sky second  أَلَمۡ نَجۡعَلِ ٱلۡأَرۡضَ مِهَـٰدً۬ا (﻿٦﻿)وَٱلۡجِبَالَ أَوۡتَادً۬ا (﻿٧﻿) وَخَلَقۡنَـٰكُمۡ أَزۡوَٲجً۬ا (﻿٨﻿) And then after wards وَبَنَيۡنَا فَوۡقَكُمۡ سَبۡعً۬ا شِدَادً۬ا (﻿١٢﻿) there was the earth and then the sky what we say is that there is a reversal from Surah Naba and Surah Naziat so now the reverse is used Allah Azzawajal speaks of the sky and then what’s he gonna speak of? The Earth He is going to reverse the sequence ok so He says ‘are you more intense in construction or the sky’ بَنَٮٰهَا he built it now بِنَاء is to build something when one piece of it meshes into the other a building is called بِنَاء because one brick meshes into the other or one wall meshes into the other so Allah is illustrating that the sky is seamless construction when one thing falls into the next **سَمَآء** also comes from the original word **س م و** which actually means whatever lies above you so don’t just think of **سَمَآء** in Arabic as the sky its everything above the planets the stars the moon galaxies all of it is consider **سَمَآء** in sha Allah when we get to the passages when we compare the phrase **السَّمَاوَاتِ** in the Quran with **سَمَآء** then we will see the difference more clearly but for now just know that **سَمَآء** is everything above everything not just the sky so is that which is above tougher to create these galaxies and universes Allah Azzawajal created is that tougher or your creation your peony creation he constructed that he put that together seamlessly. رَفَعَ سَمۡكَهَا  He elevated its roof **سَمْك** is actually a top of something for example السّنام سامک is actually used for the higher hooks of a camel the humps of the camel higher one is سامک right so the highest part of it. Allah says that He elevated the highest parts of the sky now the thing is that in construction you can tell the building is really tall by looking at the highest point of it Allah Azzawajal says the he elevated the canopy or the roof of the sky to the point that even we can’t see it that’s how intense the construction of the sky is in another place

 هَلْ تَرَىٰ مِنْ **فُطُورٍ(67:3:18)** do you see any crack any end to it even so for us it’s the endless thing and Allah illustrates how endless it is for us by saying that He is the one who elevated its roof رَفَعَ **سَمْكَهَا**.  فَسَوَّاهَا And then he balance it straightens it out leveled to perfection that’s what it actually means to all of these things to balance, to level to actually mold to perfection.

وَأَغۡطَشَ لَيۡلَهَا وَأَخۡرَجَ ضُحَٮٰهَا (﻿٢٩﻿)

And He made dark the night thereof, and He brought forth the morn thereof. (29)

This is actually one of my point of curiosity in the Quran, Allah Azzawajal speaks about the night in many ways many different words are used for the darkness of the night each one of them has its own connotation many of them are concentrated in Juzz Amma many of them are put together in Juzz Amma here we have for example وَاللَّيْلِ إِذَا **عَسْعَسَ**. **عَسْعَسَ** is referred to when the night the chokehold of the night as soon as it starts taking over and also when the choke hold of the night starts leaving and the morning gets a chance to breathe (81:18:1)**وَالصُّبْحِ** إِذَا تَنَفَّسَ When the morning gets the chance to breathe take a breath.  **وَسَق**

**وَاللَّيْلِ** وَمَا وَسَقَ(84:17:1) For example this is the dark of a night settling in with the blue of the night is completely gone black left وَسَقَ Then **وَأَغْطَشَ** Which is used here وَأَغْطَشَ **لَيْلَهَا** This is the darkness of the night highlighting the difficulty with which one can see things becomes blurry things becomes confused with one another you can’t see if its two people or one person right you can’t see if it’s a truck or a motorcycle you can’t tell so this is when vision becomes blurry that is what’s is illustrating in وَأَغْطَشَ **لَيْلَهَا** “He made the night exceptionally dark for it to be hard for you to see in it.”  وَأَخۡرَجَ ضُحَٮٰهَا And he brought out of it that very dark night when you couldn’t see anything **ضُحًى.** **ضُحًى** is the time of the morning when it’s the brightest when it is clear easiest to see so Allah contrasts two things he made the night so dark you couldn’t tell truth from false hood figuratively speaking and then He brought a day when there is absolute clarity one thing from the other there is no confusion left this is actually in between the line of reference to revelation there was night so bad when you were picking god this god and that god this idol versus that idol was all confusing to you people what’s gonna happen when we die are we going to die or come back yeah we will come back we all go to heaven none of us will go to heaven there is no heaven all this confusion it was like the night and now out of that night he has brought out this clarity  وَأَخْرَجَ **ضُحَاهَا** He has brought out the clearest of that day.

وَٱلۡأَرۡضَ بَعۡدَ ذَٲلِكَ دَحَٮٰهَآ (﻿٣٠﻿)

And after that He spread the earth, (30)

And the earth there after He made it smooth in its surface now **دَحَىٰ** Is an interesting word some people have tried to give a parallel from the point of view of Islam and science in this aayah I’m not a big fan personally of Islam and science yet I’m not convinced entirely because I think we have to be true to the language and we shouldn’t bend the meaning to fit science in it if it’s there it’s there fine but we shouldn’t twist the meanings and abandon the additional classical meaning and say ayat means this and now the scientific phenomena fits with the aaya anyway I’ll tell you what the classical meaning is. The word**دَحَىٰ** Is used “دَحوَ” For the an egg of an Ostrich “اُدحِیَ” actually was used for the place where the Ostrich lays its egg so some have used that to say that because there is some implication of something oval or round and Allah speaks about the earth and how he make **دَحَىٰ** he made it oval or round in shape that’s the equation some have used anyhow what we do know in the classical sense دَحَّ،یَدْحُ،دَحْواً means to smoothen and to spread out so what Allah is illustrating here is after the sky and its magnificent creation and how Allah made the sky a means of delivering the darkest night you can’t see and also the brightest morning where you could see everything also noticed the powerful creation of the earth and how wildly its spread وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا and perhaps it is also a reminder to the kaffir who has been listening to the surah where Allah said فَإِذَا هُم بِٱلسَّاهِرَةِ (﻿١٤﻿) They are going to end up in the flat clear land Allah said look he made it clear so when you see clear land you should remember that land where you will be landing eventually anyway.

أَخۡرَجَ مِنۡہَا مَآءَهَا وَمَرۡعَٮٰهَا (﻿٣١﻿)

 And produced therefrom the water thereof and the pasture thereof, (31)

He drew out from its water that’s the easy word **مَرْعَا** is little bit of difficult word here **مَرْعَىٰ** Is actually

اسم ظرف مکان it’s a noun use to allude to a place, space **رَٰعِ** is use for pasturing and it’s also use for pasture land like grazing land like fields and fields of farm and grass and stuff where you grow produce for animals for your cattle and also for yourself so Allah says basically first he made the earth flat smooth and expand it then he drew from it water and also these pasture lands these places where you can pasture and these times when you can pasture.

وَٱلۡجِبَالَ أَرۡسَٮٰهَا (﻿٣٢﻿)

And He made fast the hills, (32)

and he created the mountains he drew out mountains and**أِرْسَىٰ**in Arabic usually means to draw to put an anchor down on a large ship that is **أِرْسَىٰ** So He says He put mountains like they are anchored into the ground they are anchored deep into the ground the idea being you just cannot pluck and move them they are not like any building that you can demolish but they are fixed construction that are very difficult very tough in their construction also **أِرْسَىٰ** was use for pegging to peg something into the ground this word actually will come up again in the surah interesting correlation of terms from beginning to end here Allah says

مَتَـٰعً۬ا لَّكُمۡ وَلِأَنۡعَـٰمِكُمۡ (﻿٣٣﻿)

A provision for you and for your cattle. (33)

so after speaking little bit about the earth little bit about the sky than little about the earth than at the end of it Allah said all of this **مَتَاعًا** لَكُمْ this is provisions for you to use**مَتَٰع**. **تَمَتَّعَ** actually means to use and enjoy but **مَتَٰع** alone is just to use in the ancient Arabic **مَتَٰع** was used for example for the scrub that you used to wash your dishes with its not something you enjoy but it is definitely something you use so Dunya is been defined here as something to use but not necessarily to enjoy and that’s the word is highly appropriate because the real problem of the one who denies aakhira is they are too addicted to enjoying Dunya Allah wants to use Dunya but not necessarily to indulge yourselves in its enjoyment there is a higher purpose for which you were created.

**مَتَاعًا** لَكُمْ وَلِأَنْعَامِكُمْ Provisions for you, these things for you to use for yourselves these produce to use for yourselves and also for your cattle.

**فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلۡكُبۡرَىٰ (﻿٣٤﻿)**

But when the great disaster cometh, (34)

So this is the final passage of this surah, then finally when **جَاءَتْ** first of all for those of you who speak a little bit of Arabic**أَتَتْ**  and **جَاءَتْ** Both mean came but one of them has more severity **جَاءَ** is more severe than **أَتَا** **جَاءَ** is use for larger more bigger things and **أَتَا** easy arrival **جَاءَ** Is grand arrival so this is grand already because of this word **جَاءَ**. **إِذَا** mean all of a sudden here then when all of a sudden what comes what makes this grand entrance all of a sudden  الطَّامَّةُ الْكُبْرَىٰ. **طَمَّ** is use in Arabic for something to be completely full and

For example طَمَّا البَئر. Actually is when a guy take dirt and fills up the well all the way that it is completely full of dirt that’s **طَمَّ**. الطَّامَّةُ is a calamity that is so full and so overwhelming from every direction there is no escape from it it’s an overwhelming calamity completely full of trouble any direction you turn to so when this ٱلطَّآمَّةُ ٱلۡكُبۡرَىٰ the ultimate the most greatest complete calamity all of a sudden arrives makes its grand entrance then on that day

**يَوۡمَ يَتَذَكَّرُ ٱلۡإِنسَـٰنُ مَا سَعَىٰ (﻿٣٥﻿)**

The day when man will call to mind his (whole) endeavor, (35)

What interesting here are a few words first thing **يَتَذَكَّرُ** we said there is ادغام when we used abbreviated words like , يَوۡمَ یَذَّکَّرُ ٱلۡإِنسَـٰنُ، یَذَّکَّرُ But Allah said يَوۡمَ يَتَذَكَّرُ ٱلۡإِنسَـٰنُWhich means he will remember thoroughly everything he will stop at every last memory and reflect man I messed up here I messed up here the complete recollection of everything you did is captured in the word **يَتَذَكَّرُ** the day on which the human being will thoroughly remember every last thing that he work towards everything that he rush towards you remember we found Firaun ثُمَّ أَدۡبَرَ يَسۡعَىٰ (﻿٢٢﻿) right in the very same surah he would turn around and rush and pace Allah says that everything that a human being use to rush towards, to pace towards so its connecting that term to here he was pacing towards keeping his rule other human being pace towards in keeping their Dunya their wealth to walk away from the religion and to pursue a life of pleasure these are the things he will remember but you know the things the audacity of the kaffir that is mentioned earlier on in this surah is he say things یَقُولُونَ، قَالو Their crime in this surah if you look at the kuffar that are mentioned in the surah is their speech their skeptical of the hereafter but Allah is seeing through their speech and saying that actually the speech is the result of the things you want to run towards that’s why you talking like this so then you will remember not just to speech but the motives for the speech the سَعَى that was behind the speech the effort that you use to make you will find in the Quran for example

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا(17:41:2) We have manipulated the message and presented in varying ways in this Quran so they may remember at least a little bit لِيَذَّكَّرُوا see Allah didn’t say لِيَتَذَّكَّرُوا so they may remember the whole thing and at least they will get some reminder from it at some point they will remember these will get something out of it لِيَذَّكَّرُوا

**وَبُرِّزَتِ ٱلۡجَحِيمُ لِمَن يَرَىٰ (﻿٣٦﻿)**

And hell will stand forth visible to him who seeth, (36)

And the hellfire will be brought forward **بُرِّزَ** or **بَرَّزَ تَبْریز،** is used to pull something out and put in front of someone.بُرِّزَتِ ٱلۡجَحِيمُ Hellfire would be brought out and put in front of someone in front of who لِمَنْ يَرَىٰ put in front of the one who wishes to see who wants to see. You know why this is so powerful because if you look at the complains of the skeptics they said ohh I can’t visualize when bones are going to be resurrected again when we are going to be brought back to our original state and now you want to see you know what we will show you eventually وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَىٰ and the entire **جَحِيمُ**. **جَحَم** Actually is a very powerful word in Arabic **جَحَمَ** Is used when a lion is staring at you with hungry eyes that’s the word **جَحَمَ** and that’s one of the name of the hell fire it’s also used when a blaze is so intense it looks almost like its staring at you like it’s about to pounce on you that’s one of the name of the hell fire so this enraged hell fire بُرِّزَتِ الْجَحِيمُ will be brought forward for anyone to look at meaning they will have to look at the rage of it and its looking at them with rage and they are looking at it with rage so they are looking with يَرَىٰ the hell fire is looking with the word **جَحِيمُ** So Subhan Allah.

**فَأَمَّا مَن طَغَىٰ (﻿٣٧﻿)**

Then, as for him who rebelled (37)

Then as for the one who still rebelled meaning In this Dunya who resorted to rebellion the word **طَغَىٰ** Is really interesting here because what was the message of Musa Alayhi Salaam to Firaun why was he sent

اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ he had rebelled now parallel has been brought to life that wasn’t just a story as far as you guys are concerned anyone not just Firaun **فَأَمَّا مَن** whoever engages in rebellion

**وَءَاثَرَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا (﻿٣٨﻿)**

And chose the life of the world, (38)

and gave preference **ءَاثَرَ** it’s used in a good way too **وَيُؤْثِرُونَ** عَلَىٰ أَنْفُسِهِمْ (59:9:18) right they give preference to others even at the expense of their own self here Allah says **وَءَاثَرَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا** This person gave preference to worldly life to closer life ,to inferior life so the real rebellion the source of rebellion has been mentioned here this preferring worldly life its giving preference to worldly life it has nothing even to do with disbelieving in the Aakhira that’s not even the problem the problem is preference you gave preference you gave more weight to this you gave more priority to this that’s the real rebellion that’s mentioned Subhan Allah.

**فَإِنَّ ٱلۡجَحِيمَ هِىَ ٱلۡمَأۡوَىٰ (﻿٣٩﻿)**

Lo! hell will be his home. (39)

Then that **جَحِيم** that was brought out that is going to be it in fact alone will be **الْمَأْوَىٰ**. **الْمَأْوَىٰ** comes from اِئوَیٰ in Arabic which is to find some place to seek refuge and hide from danger but wait a second we just said that **جَحِيم** is this blazing fire like a roaring lion staring at you with the eyes on the gawk of death and Allah says that **جَحِيم** will be your place to find refuge this is Allah’s sarcasm you see they began with sarcasm تِلۡكَ إِذً۬ا كَرَّةٌ خَاسِرَةٌ۬ (﻿١٢﻿) Right they spoke like this about Allah SWT in the Aakhira now Allah is speaking them with sarcasm you want to find refuge that’s gonna be your refuge that blazing that enraged flame. May Allah protect us from the Hellfire.

وَأَمَّا مَنۡ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفۡسَ عَنِ ٱلۡهَوَىٰ (﻿٤٠﻿)

But as for him who feared to stand before his Lord and restrained his soul from lust, (40)

as for the one who feared standing before their Lord the one who had fear of standing before their Lord remind yourself Musa Alayhi Salaam was giving an offer to Firaun وَأَهۡدِيَكَ إِلَىٰ رَبِّكَ فَتَخۡشَىٰ (﻿١٩﻿) Ill guide you to your Lord you will get some knowledge, you will gain some fear but the believer has even stronger fear as though of a manifest thing and that manifest fear is captured in the word **خَوْف**. وَأَمَّا مَنۡ خَافَ مَقَامَ رَبِّهِۦ As for the one who feared even standing in front of their Lord he didn’t fear their Lord he fear the standing itself زمان and مکاں which means we fear that place and we fear that time when we have to stand in front of our Lord and as a result of that fear that fear of consequence وَنَهَى ٱلنَّفۡسَ عَنِ ٱلۡهَوَىٰ he prevented the ٱلنَّفۡسَ by the way what is beautiful here is Allah didn’t say وَنَهَا ٱلنَّفۡسَهُ he prevented his own self his self himself he didn’t say that he says ٱلنَّفۡسَ It’s almost as though Allah want you to make a conflict within yourself against yourself as though you are fighting somebody else. It’s like there is another person inside you that is calling to the hellfire إِنَّ **النَّفْسَ** لَأَمَّارَةٌ بِالسُّوءِ there is a nafs inside you commanding you to do evil and Allah wantس you to see that nafs as an enemy so He doesn’t even give it possessive **نَفْسَهُ** he for bided his own self because you know when you say I forbade myself you are talking about yourself Allah wants you to think of it as an external entity inside that He wants you to fight نَهَى ٱلنَّفۡسَ عَنِ ٱلۡهَوَىٰ he thought that nafs is inside of him but not really him don’t think that that’s you that’s a challenge to you inside of you that you have to defeatعَنِ ٱلۡهَوَىٰ From vain pathetic desire, from empty desire that seem so powerful at the moment but when it subsides its nothing there that’s هَوَىٰ.

فَإِنَّ ٱلۡجَحِيمَ هِىَ ٱلۡمَأۡوَىٰ (﻿٣٩﻿)

Lo! the Garden will be his home. (41)

Then for such person the paradise is his place of finding refuge that’s his place of getting safety from danger Subhan Allah two **مَأۡوَىٰ** mentioned the hell fire and then the paradise. May Allah make us of the people of paradise. Please keep in mind this Surah is not about belief and disbelief in the hereafter there are other passages that deals with that this Surah is about preference of the hereafter versus preference of Dunya which is the root cause of someone who disbelieve in the hereafter its attacking the root of the problem and this root problem can be a disease for a Muslim too. The Muslim that falls into Dunya and forgets the aakhira and they don’t give preference even though they claim to believe in it or when its talked about they talk about it casually come on Allah is merciful relax Allah is Rahman Raheem why do you have to go to مَـٰلِكِ يَوۡمِ ٱلدِّينِ  Just keep at ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

 فِيمَ أَنتَ مِن ذِكۡرَٮٰهَآ (﻿٤٣﻿) يَسۡـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرۡسَٮٰهَا (﻿٤٢﻿)

They ask thee of the Hour: when will it come to port? (42) Why (ask they)? What hast thou to tell thereof? (43)

Actually this is the final passage يَسۡـَٔلُونَكَ عَنِ ٱلسَّاعَةِ they ask you about the hour أَيَّانَ مُرۡسَٮٰهَا When is it going to be pegged? you know وَٱلۡجِبَالَ أَرۡسَٮٰهَا same root same word now they are speaking sarcastically they are saying we see the mountains are pegged they are secure but this idea of the hour approaching and everything falling apart what is this idea really come and situate itself, pegged itself and anchor itself

أَيَّانَ مُرۡسَٮٰهَا .فِيمَ أَنتَ مِن ذِكۡرَٮٰهَآ Allah puts this to Messenger ﷺ Allah quotes their audacity and then turns to the Messengerﷺ and says فِيمَ أَنتَ مِن ذِكۡرَٮٰهَآ Which means what place do you have in what capacity are you going to make mention of the hour now think about this question carefully in what capacity are you to make mention of the hour now is the Messenger talked about the hour absolutely but in a particular capacity not in the capacity of when is it what date what time of the day not in that capacity in the capacity that its coming get ready for it that’s his capacity so فِيمَ أَنتَ مِن ذِكۡرَٮٰهَآ Allah poses the question to the messenger reminding him and them in what capacity are you going to speaking about it and then Allah says who has the full knowledge of it.

إِلَىٰ رَبِّكَ مُنتَہَٮٰهَآ (﻿٤٤﻿)

Unto thy Lord belongeth (knowledge of) the term thereof. (44)

Only to your Lord إِلَىٰ رَبِّكَ is اختصاص because its taqdeem of it earlier so only to your Lord will the final and complete knowledge of it will return it is not in possession of anyone else مُنتَہَ comes from اِنْتِہا which is the conclusion of something this also implies that only to your Lord is the possession the owner ship of the very beginning of the events of aakhira to the very end of the events of aakhira all is in complete possession of your Lord now remember the previous statement was فِيمَ أَنتَ مِن ذِكۡرَٮٰهَآ In what capacity are you going to mention of it now Allah specifies what capacity is the messenger’s capacity to speak about the hereafter he says

**إِنَّمَآ أَنتَ مُنذِرُ مَن يَخۡشَٮٰهَا (﻿٤٥﻿)**

Thou art but a warner unto him who feareth it. (45)

You are nothing more than a warner to the one who actually will gain some fear out of this the recurring themes in this surah **خَشْيَة**،

,وَأَهۡدِيَكَ إِلَىٰ رَبِّكَ فَتَخۡشَىٰ , لِّمَن يَخۡشَىٰٓ (﻿٢٦﻿) Again then here again إِنَّمَآ أَنتَ مُنذِرُ مَن يَخۡشَٮٰهَا who will have a fear of a larger thing than this coming you are only a warner to the one who will gain fear of it eventually somehow they will have some fear instilled into them

**كَأَنَّہُمۡ يَوۡمَ يَرَوۡنَہَا لَمۡ يَلۡبَثُوٓاْ إِلَّا عَشِيَّةً أَوۡ ضُحَٮٰهَا (﻿٤٦﻿)**

On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof. (46)

**كَأَنَّہُمۡ يَوۡمَ يَرَوۡنَہَا**

On the day on which they will see it they will see that fire they will see it, they will the Hour arrive it will be as though **لَمۡ يَلۡبَثُوٓاْ إِلَّا عَشِيَّةً أَوۡ ضُحَٮٰهَا** they will remember this world and they will say we didn’t stay in this worldly life عَشِيَّةً. **عَشِيَّةً** means the time when the sun starts setting meaning it goes from its peak to noon for setting the Maghrib time that span is **عَشِيَّةً.** **ضُحَیٰ** Is the early morning Fajr time all the way to noon so they are going to say we didn’t stay in this worldly life maybe one afternoon or one early afternoon one morning to afternoon that’s as far as we remember in comparison to just this day, this hour ٱلسَّاعَةِ When they see this hour their life will seem like one afternoon in comparison Subhan Allah **كَأَنَّہُمۡ يَوۡمَ يَرَوۡنَہَا** the final thing will mention how the begging of this surah is connected to the end of this surah because that’s the recurring study we are doing also in the begging Allah spoke of the dayتَتۡبَعُهَا ٱلرَّادِفَةُ (﻿٧﻿) يَوۡمَ تَرۡجُفُ ٱلرَّاجِفَةُ (﻿٦﻿)

The day on which the rattling is going to occur which is supposed to rattle it is designed for rattling and then follow up by another the first trumpet and the second trumpet at the end again يَسۡـَٔلُونَكَ عَنِ ٱلسَّاعَةِ they ask you about the hour so it began with the mention of the hour it concludes with the mention of the hour time of subject together making it one cohesive discussion.