

Suratun Naazi'aat

# Tafseer e Arshadi

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## **Disclaimer:**

This English work has been prepared by students with the intention of helping other students. In fact, it is based on an original Urdu book written by Dr. Shaikh Arshad Basheer Madani.

Dr. Shaikh Arshad Basheer Madani has not personally reviewed this English work word for word. Therefore, if you face any difficulty or confusion, please refer to the original Urdu book.

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## **The Tafsir of Surah An-Naziat is presented in 11 parts.**

### **Part 1**

This part presents an overview of the Surah, highlighting its connection to the previous and next Surahs. It also describes the Surah's thematic style and objectives.

### **Part 2**

Translation of the Qur'an's meanings, with verse-by-verse explanation.

### **Part 3**

First subsection of Part 3: Collection of words from Kitab al-Siraj.

Second subsection of Part 3: Collection of words by Arshad Bashir Madni.

This part focuses on words, analyzing the identification of nouns (singular or plural) and verbs (past or present). This process helps in deep reflection within the Qur'an's depths.

### **Part 4**

Collecting those Qur'anic verses related to the theme or title.

This part shows how we can benefit from understanding through other Qur'anic verses related to the theme or title.

### **Part 5**

Tafsir bil-Qur'an.

### **Part 6**

First subsection: Those Hadiths collected by Arshad Bashir Madni.

Second subsection: Those Hadiths found in Tafsirs.

### **Part 7**

Tafsir bil-Hadith.

Parts 8 and 9

Sayings of the Sahabah and Tabi'in along with Tafsir bil-Ra'y al-Mahmud.

Sayings of the Sahabah and Tabi'in (some sayings) from five famous Tafsirs, along with Tafsir bil-Ra'y Mahmud, have been compiled.

Note: These two parts (8 and 9) have been combined in one place because when collecting the sayings, some were found based on Tafsir bil-Ra'y Mahmud.

Part 10

Authentic points from Arabic Tafsir.

Part 11

Lessons derived from the Surah.

General information.

3 assignments for male and female students.

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# Part 1 - Brief Introduction to the Surah

**An-Naazi-aat**

**Those Who Pull Out**

**79. Surah An-Naziat**

**Place of Revelation: Mecca**

**A Attribute of Angels**

**Brief Introduction to the Surah**

We will begin by viewing the Surah as a whole, understanding how it connects to the Surahs before and after it. We will also discuss its main objectives and introduce the Surah's different parts (units) so that a clear picture of its structure and message can be presented.

**Some Objectives**

- Scene of the soul's extraction, questions of the Quraysh disbelievers about the Hereafter, then their answers.
- In Surah An-Naba, the Day of Judgment is mentioned and arguments are made using legislative and cosmic verses; in this Surah, the word "Qiyamah" is not specifically used but answers are given to the Quraysh disbelievers' questions related to Qiyamah. The historical example of what happened to Pharaoh is told, and cosmic verses are used to mention blessings to encourage reflection. (Historical and observational style adopted for explanation)
- Cause of denial: rebellion (arrogance) and cause of salvation: control over desires (وَنَهَىٰ النَّفْسُ عَنِ الْهَوْىٰ)
- This Surah also mentions the Day of Judgment and its events.
- Mention of the end of the criminals and reward for the pious.
- The story of Moses—peace be upon him—and Pharaoh is mentioned, who was claiming divinity with arrogance; what was

his end? This will be the end of every arrogant person and one who turns away from the truth.

## **Surah An-Naziat: Themes, Structure, and Mutual Connections of Its Parts**

Surah An-Naziat is a Makki Surah focused on its effective style and basic aspects of faith such as Tawhid, resurrection, reckoning, and Allah's Oneness. Its structure is distinguished by its continuous flow and mutual connections between its parts, forming a coherent framework to convey a clear message. Below is an analysis of the connections between the Surah's parts and their context:

### **1. Oath by An-Nazi'at and Description of the Resurrection (Verses 1-14):**

- Verses 1-5: The Surah begins with an oath by *النَّازِعَاتِ* (angels) and their role related to death and seizing souls. This oath draws attention to the majesty of creation and divine powers ruling the universe, preparing the reader to reflect on Allah's greatness.
- Verses 6-14: After the oath, the verses describe the Day of Resurrection, the blowing of the Trumpet, and the state of humans that day (hearts will be trembling and eyes will be downcast). Then, criticism is made of the disbelievers' denial of the Resurrection, confirming that Allah is able to resurrect them just as He created them the first time.
- Connection: The initial oath strengthens belief in Allah's power and paves the way for the description of the Resurrection, emphasizing that the One who creates life and death is fully capable of resurrecting.

### **2. Incident of Moses and Pharaoh (Verses 15-26):**

- Verses 15-19: Allah Almighty mentions sending Moses—peace be upon him—to Pharaoh and commanding him to remind him of Allah.

- Verses 20-26: These verses state that Moses—peace be upon him—presented clear signs before Pharaoh, but Pharaoh responded with denial and arrogance, resulting in his destruction.
- Connection: This incident is presented as a historical example explaining Allah's law of destroying oppressors and aiding His messengers. It connects to the previous description that the One who creates and revives is capable of punishing the arrogant on the Day of Resurrection.

### 3. Signs of Allah's Power in Creation (Verses 27-33):

- Verses 27-30: The verses shift to Allah's power in creation, such as building the heavens, raising them, and perfecting them.
- Verses 31-33: Then comes the mention of the earth, its spreading, water reservoirs, pastures, and resources for life.
- Connection: The discussion of the creation of heavens and earth links to Allah's power over resurrection. The One who created the universe with such precision is certainly capable of resurrecting the dead.

### 4. Warnings of the Hereafter (Verses 34-46):

- Verses 34-41: These verses describe scenes of the Resurrection, including the division of people: the wretched who will be in torment and the fortunate who will be in eternal blessings.
- Verses 42-46: The Surah ends with the disbelievers' questions about the time of the Resurrection, emphasizing that its knowledge is only with Allah and it will certainly occur.
- Connection: This warning concludes all previous discussions and highlights the importance of preparing for faith and the Hereafter.

## Summary

The Surah is interconnected in such a way that each part supports and strengthens the other:

1. Oath and description of the Resurrection: Prepares the reader to reflect on humanity's destiny.
2. Incident of Moses and Pharaoh: Presents a practical example of the end of oppressors.
3. Signs of Allah's power in creation: Proves Allah's complete power over the Resurrection.
4. Scenes and warnings of the Hereafter: Strengthens faith in the Resurrection and invites preparation for the Hereafter.

Through this arrangement, the Surah delivers a comprehensive message that encourages reflection, faith in Allah, and preparation for the Hereafter.

## Part 2 - Translation of Summary

In this part, we will examine each verse separately and present the translation of the Qur'an's meanings. Insha'Allah, each verse will be explained in a simple manner so that its meaning becomes clear and comprehensible.

### Verse 1: وَالنَّازِعَاتِ غَرْقًا

#### Translation:

"By oath of those (angels) who pull out with force."

#### Explanation:

This verse refers to those angels who extract the souls of disbelievers from their bodies at the time of death with great force. The word **نَازِعَاتِ** (those who pull out) indicates their strength and intensity.

### Verse 2: وَالنَّاشرِطَاتِ نَشْطًا

#### Translation:

"And those who extract with ease."

#### Explanation:

Here, the angels are described as extracting the souls of believers gently and easily. The word **نَاشرِطَاتِ** indicates this gentleness and ease, like untying a knot.

### Verse 3: وَالسَّابِحَاتِ سَبْحًا

#### Translation:

"And those who glide swimmingly."

#### Explanation:

This refers to angels who move swiftly and easily in the heavens, fulfilling Allah's commands as if swimming through water.

## فَالسَّابِقَاتِ سَبَقًا Verse 4:

**Translation:**

"Then those who are foremost taking charge."

**Explanation:**

Angels hasten ahead of one another in executing Allah's commands without delay. This shows their eagerness and speed.

## فَالْمُدِيرَاتِ أَمْرًا Verse 5:

**Translation:**

"And those who arrange matters."

**Explanation:**

Angels manage the affairs of creation by Allah's command, such as providing sustenance and protection.

## يَوْمَ تَرْجُفُ الرَّاجِفَةُ Verse 6:

**Translation:**

"The Day when the quake will convulse."

**Explanation:**

This verse describes the first stage of the trumpet blow by Angel Israfil that will shake the entire universe and mark the onset of the Resurrection.

## تَتَبَعُهَا الرَّادِفَةُ Verse 7:

**Translation:**

"Followed by a second blast."

**Explanation:**

At the second trumpet blow, all creation will rise from their graves.

## قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ Verse 8:

Translation:

"Hearts on that Day will tremble."

Explanation:

This depicts the fear and panic that will dominate the hearts of the disbelievers on the Day of Judgment.

Verse 9: أَبْصَارُهَا حَاسِعَةٌ

Translation:

"Their eyes humbled."

Explanation:

Their eyes will be lowered with humility and shame as they realize their sins and arrogance.

Verse 10: يَقُولُونَ أَئِنَّا لَمَرْدُوْنَ فِي الْحَافِرَةِ

Translation:

"They will say, 'Are we really going to be returned to our former state?'"

Explanation:

The disbelievers mockingly question the possibility of resurrection.

Verse 11: أَئِنَّا كُنَّا عِظَامًا نَخِرَةً

Translation:

"When we have become decayed bones?"

Explanation:

They express doubt about resurrection by arguing that once their bodies turn to bones, life cannot return.

Verse 12: قَالُوا تِلْكَ إِذَا كَرَّةٌ حَاسِرَةٌ

Translation:

"They will say, 'That would be a return with loss.'"

**Explanation:**

The disbelievers sarcastically claim that resurrection would be a harmful and futile return.

Verse 13: فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ

**Translation:**

"But it will only be one shout."

**Explanation:**

Allah states that bringing about Resurrection is very easy, requiring only one command or trumpet blast.

Verse 14: فَإِذَا هُمْ بِالسَّاهِرَةِ

**Translation:**

"Then they will be resurrected in an instant."

**Explanation:**

After the second trumpet blast, people will rise from their graves fully conscious and present in the gathering place for judgment.

Verse 15: هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

**Translation:**

"Has the story of Moses reached you?" [jang](#)

**Explanation:**

Allah reminds Prophet Muhammad ﷺ and listeners of Moses' event to reflect on his mission and Allah's power. [roznamasahara](#)

Verse 16: إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُورِي

**Translation:**

"When his Lord called him in the sacred valley of Tuwa." [wikipedia](#)

### **Explanation:**

This refers to when Allah spoke to Moses in Tuwa valley and commanded him to go to Pharaoh.[jang](#)

Verse 17: اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى:

### **Translation:**

"Go to Pharaoh, indeed he has transgressed."[dawateislami](#)

### **Explanation:**

Allah orders Moses to confront Pharaoh, who exceeded limits in arrogance and oppression.[roznamasahara](#)

Verse 18: فَقُلْ هَلْ لَكَ إِلَى أَنْ تَرْكَى:

### **Translation:**

"And say, 'Do you desire that you be purified?'"[irfan-ul-quran](#)

### **Explanation:**

Moses invites Pharaoh to abandon arrogance and disbelief, purify through faith in Allah.[erfan](#)

Verse 19: وَأَهْدِيْكَ إِلَى رَبِّكَ فَتَخْشَى:

### **Translation:**

"And I will guide you to your Lord so you may fear [Him]."[irfan-ul-quran](#)

### **Explanation:**

Moses offers guidance to Allah, hoping Pharaoh fears Him and repents.[erfan](#)

Verse 20: فَأَرَاهُ الْأَيْةَ الْكُبْرَى:

### **Translation:**

"Then he showed him the great sign."

**Explanation:**

Moses displayed miracles like staff turning to snake, proving his prophethood.youtube

فَكَذَّبَ وَعَصَى: Verse 21

**Translation:**

"But he denied and disobeyed."

**Explanation:**

Despite miracles, Pharaoh rejected the message and persisted in rebellion.

ثُمَّ أَدْبَرَ يَسْعَى: Verse 22

**Translation:**

"Then he turned back, striving."

**Explanation:**

Pharaoh turned away arrogantly, actively opposing the truth.

فَحَشَرَ فَنَادَى: Verse 23

**Translation:**

"Then he gathered [his people] and called out."

**Explanation:**

Pharaoh assembled his people to assert superiority and divinity.

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى: Verse 24

**Translation:**

"And said, 'I am your most exalted lord.'"

**Explanation:**

Pharaoh falsely claimed greatest lordship, misleading his nation.

فَلَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى: Verse 25:

**Translation:**

"So Allah seized him with exemplary punishment in this world and the Hereafter."

**Explanation:**

Pharaoh punished in both worlds for arrogance and tyranny.

إِنَّ فِي ذَلِكَ لَعْبَرَةً لِمَنْ يَخْشَى: Verse 26:

**Translation:**

"Indeed in that is a lesson for whoever fears."

**Explanation:**

Pharaoh's story warns those who fear Allah.

أَلَّا تُمْ أَشْدُ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا: Verse 27:

**Translation:**

"Is your creation harder or the heaven? He constructed it."

**Explanation:**

Allah challenges disbelievers: creating humans harder or perfect heaven?

رَفَعَ سَمْكَهَا فَسَوَّاهَا: Verse 28:

**Translation:**

"He raised its ceiling and proportioned it."

**Explanation:**

Allah elevated and balanced the sky flawlessly.

وَأَعْطَشَ لَيْلَهَا وَأَخْرَجَ نُصُحاً: Verse 29:

**Translation:**

"And He darkened its night and extracted its brightness."

**Explanation:**

Allah alternates night's darkness and day's light.

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَّاَهَا:

**Translation:**

"And after that He spread the earth."

**Explanation:**

After sky, Allah made earth habitable.

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا:

**Translation:**

"He extracted from it its water and its pasture."

**Explanation:**

Allah brought forth rivers, springs, vegetation for sustenance.

وَالْجِبَالَ أَرْسَاهَا:

**Translation:**

"And anchored the mountains."

**Explanation:**

Mountains stabilize earth, provide resources.

مَتَاعًا لَكُمْ وَلَا نَعَمِكُمْ:

**Translation:**

"As provision for you and your grazing livestock."

**Explanation:**

These blessings for humans and animals show Allah's mercy.

فَإِذَا جَاءَتِ الطَّامِةُ الْكُبْرَىٰ: Verse 34:

**Translation:**

"Then when there comes the Deafening Blast."

**Explanation:**

"The greatest calamity" refers to Judgment Day's ultimate catastrophe.

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ: Verse 35:

**Translation:**

"That Day a person will remember what he strove for."

**Explanation:**

On Judgment Day, everyone recalls worldly deeds and their reality.

وَبُرَّزَتِ الْجَحِيمُ لِمَنْ يَرَىٰ: Verse 36:

**Translation:**

"And Hellfire will be brought forth for all to see."

**Explanation:**

Hell will be presented before everyone so its reality and severity become evident to all.

فَأَمَّا مَنْ طَغَىٰ: Verse 37:

**Translation:**

"Then as for he who transgressed."

**Explanation:**

This refers to those who rejected Allah's commands and persisted in sin and arrogance.

وَآثَرَ الْحَيَاةَ الدُّنْيَا: Verse 38:

**Translation:**

"And preferred the worldly life."

**Explanation:**

These are people who prioritized worldly pleasures and desires over the Hereafter and obedience to Allah.

Verse 39: فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى

**Translation:**

"Then indeed, Hellfire will be his abode."

**Explanation:**

For such people, Hell will be their final destination as a result of their deeds.

Verse 40: وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى

**Translation:**

"But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination."

**Explanation:**

This describes those who feared standing before Allah and controlled their base desires.

Verse 41: فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

**Translation:**

"Then indeed, Paradise will be his abode."

**Explanation:**

For such people, Paradise will be their eternal home as reward for their piety and self-control.

Verse 42: يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا

### **Translation:**

"They ask you about the Hour: when is its arrival?"

### **Explanation:**

Disbelievers mockingly question the Prophet ﷺ about the timing of the Resurrection, doubting its occurrence.

Verse 43: **فِيمَ أَنْتَ مِنْ ذِكْرَاهَا:**

### **Translation:**

"In what [position] are you that you should mention it?"

### **Explanation:**

Allah states that knowledge of the Hour's timing is not with the Prophet ﷺ but solely with Allah.

Verse 44: **إِلَى رَبِّكَ مُنْتَهَا هَا:**

### **Translation:**

"Its time is only in the knowledge of your Lord."

### **Explanation:**

The final knowledge of the Hour rests only with Allah; no one else has access to it.

Verse 45: **إِنَّمَا أَنْتَ مُنْذِرٌ مِنْ يَخْشَا هَا:**

### **Translation:**

"You are only a warner for those who fear it."

### **Explanation:**

The Prophet's ﷺ role is to warn people, especially those who fear Allah and care about the Hereafter.

Verse 46: **كَانُهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ صُحَّاهَا:**

**Translation:**

"As if they, on the Day they see it, had not remained [in the world] except for an afternoon or its morning thereof."

**Explanation:**

When people witness the Hour, worldly life will seem extremely brief, like just one evening or morning.

## Part 10 - Authentic Points from Arabic Tafsirs

### Part 1 – Brief and Non-Detailed Tafsir from Sahabah and Tabi'in Sayings

#### Surah An-Naziat

Allah Almighty's command (وَالنَّازِعَاتِ غَرْقًا):

- Masruq: والنَّازِعَاتِ refers to angels.
- Mujahid: والنَّازِعَاتِ غَرْقًا said: death.

Allah Almighty's command (وَالنَّاشرِطَاتِ نَشْطًا):

- Mujahid: والنَّاشرِطَاتِ refers to death.

Allah Almighty's command (وَالسَّابِحَاتِ سَبَحًا):

- Qatadah: والسَّابِحَاتِ سَبَحًا said: these are stars.

Allah Almighty's command (فَالسَّابِقَاتِ سَبَقًا):

- Mujahid: فالسَّابِقَاتِ سَبَقا said: death.
- Qatadah: فالسَّابِقَاتِ سَبَقا said: these are stars.

Allah Almighty's command (فَالْمُدَبِّرَاتِ أَمْرًا):

- Qatadah: فَالْمُدَبِّرَاتِ refers to angels.

Allah Almighty's command (يَوْمَ تَرْجُفُ الرَّاجِفَةُ ٦) (تَتَبَعَهَا الرَّادِفَةُ):

Tirmidhi narrated: Hunad narrated to us hadith, and Qubaysah from Sufyan, they from Abdullah bin Muhammad bin Aqil, he from Tufail bin Abi bin Ka'b, he from his father: The Messenger of Allah ﷺ when two-thirds of the night passed, would stand and say: "O people! Remember Allah, remember Allah, Rajifah has come, after it Radifah will come, death has come with its hardships, death has come with its hardships." Abu said: I said: O Messenger of Allah! I send much durood upon you,

so what portion of my dua should I allocate for you? He said: As much as you want. I said: A quarter? He said: As much as you want, more is better. I said: Half? He said: As much as you want, more is better. I said: Two-thirds? He said: As much as you want, more is better. I said: All durood for you? He said: Then your worries will be sufficed and your sins forgiven.

- Ibn Abbas: تَتَّبَعُهَا الرَّادِفَةُ first trumpet blow. And second trumpet blow.
- Qatadah: يَوْمَ تَرْجَفُ الرَّاجِفَةُ تَتَّبَعُهَا الرَّادِفَةُ both trumpet blows, first kills everything, second brings everything to life.

Allah Almighty's command (قُلُوبُ يَوْمَئِذٍ وَاجْفَةٌ):

- Ibn Abbas: وَاجْفَةٌ terrified with fear.

Allah Almighty's command (أَبْصَارُهَا حَاسِعَةٌ):

- Qatadah: خَاسِعَةٌ humiliated.

Allah Almighty's command (يَقُولُونَ أَئِنَّا لَمَرْدُوْنَ فِي الْحَافِرَةِ):

- Mujahid: الْحَافِرَةُ the earth, meaning they say: will we be recreated?
- Ibn Abbas: الْحَافِرَةُ life.

Allah Almighty's command (أَئِذَا كُنَّا عِظَامًا نَخْرَةً):

- Mujahid: نَخْرَةٌ decayed.

Allah Almighty's command (فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ):

- Mujahid: زَجْرَةٌ one shout.

Allah Almighty's command (فَإِذَا هُمْ بِالسَّاهِرَةِ):

- Qatadah: بِالسَّاهِرَةِ meaning they will emerge from graves onto earth, and Sahirah means earth.

(إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوَى): Allah Almighty's command

- Mujahid: طوى name of the valley.

(فَأَرَاهُ الْأَيَّةَ الْكُبْرَى): Allah Almighty's command

- Qatadah: الآية الكبرى his staff and his hand.

(ثُمَّ أَدْبَرَ يَسْعَى): Allah Almighty's command

- Mujahid: ثم أدبر يسعى runs in corruption, like "and they hasten in the earth in corruption."

(فَلَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى): Allah Almighty's command

- Qatadah: نkal الآخرة والأولى punishment of world and Hereafter.

(أَنْتُمْ أَشَدُّ خُلُقًا أَمِ السَّمَاءُ بَنَاهَا): Allah Almighty's command

- Sheikh Atiyah Salam (complete book Adwa' al-Bayan): The answer is clear that creation of sky is greater than humans, as Allah said: (creation of heavens and earth is greater than creation of humans, but most people do not know). And human weakness is expressed: (Are they harder or what We created? We created them from sticky clay)
- Allah Almighty's command (رَفَعَ سَمْكَهَا فَسَوَّاهَا):
  - Mujahid: رفع سمكها فسوها raised its structure without pillars.
  - Ibn Abbas: رفع سمكها فسوها its building.
- Allah Almighty's command (وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا):
  - Ibn Abbas: وأغطش ليلها made its night black.
  - Mujahid: وأخرج ضحاها extracted its light.
- Allah Almighty's command (وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا):
  - Ibn Abbas: Allah first mentioned earth's creation before sky, then sky before earth, because Allah created earth and its sustenance without spreading it, then made seven heavens,

والأرض بعد ذلك دحها  
then spread the earth—this is the meaning of دحها.

- Qatadah: دحها spread it.
- Allah Almighty's command (وَالْجِبَالَ أَرْسَاهَا):
  - Qatadah: والجبال أرساها made them firm so earth doesn't shake with its inhabitants.
- Allah Almighty's command (فَإِذَا جَاءَتِ الطَّامِةُ الْكُبْرَى):
  - Ibn Abbas: الطامة الكبرى one of Judgment Day's names; Allah made it great and warned His servants of it.
  - Mujahid: فأما من طغى one who disobeyed.
- Allah Almighty's command (يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا):  
Bukhari narrated: Ahmad bin Muqdam narrated hadith to us, Al-Fudail bin Sulaiman from Abu Hazim, he from Sahl bin Sa'd: I saw Messenger of Allah ﷺ gesture with middle finger and adjacent one: "I and the Hour have been sent like this."  
Tabari said: Ya'qub bin Ibrahim narrated, Sufyan bin Uyaynah from Az-Zuhri, he from Urwah, he from Aisha: Continuous questions to Prophet ﷺ about Hour until Allah revealed this verse (فِيمَ أَنْتَ عَنْ ذِكْرِهَا إِلَى رَبِّكَ مُنْتَهَا).  
See Surah Al-A'raf verse 187.
- Allah Almighty's command (فِيمَ أَنْتَ مِنْ ذِكْرِهَا (٤٣) إِلَى رَبِّكَ مُنْتَهَا):  
يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا فِيمَ أَنْتَ مِنْ ( )
  - Ibn Kathir: Allah says ( ذِكْرِهَا إِلَى رَبِّكَ مُنْتَهَا), its knowledge not with you nor any creation, but with Allah who knows its time; (heavy in heavens and earth, comes suddenly... knowledge only with Allah). Here Jibril asked Prophet ﷺ about Hour's time, he said: "The one asked knows no more than the asker."
  - Mujahid: فِيمَ أَنْتَ مِنْ ذِكْرِهَا mentioning the Hour.
- Allah Almighty's command (كَانُوكُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبِثُوا إِلَّا عَشِيَّةً أَوْ ضُحَّاهَا):
  - Qatadah: كأنهم يوم يرونها لم يلبثوا إلا عشية أو ضحاهما when they see Hereafter, worldly life feels very short.

(Sahih Bukhari 8/560 - Kitab al-Tafsir - Surah An-Naziat, verse, Hadith 4936)

(Tafsir 30/49), Bazzaar narrated in Musnad (Kashf al-Astar Hadith 2279), Hakim in Mustadrak 2/513 via Ibn Uyaynah, Hakim: sahih, Dhahabi agreed. Haythami: Bazzaar narrated, narrators sahih (Majma' az-Zawa'id 7/133). Mursal from Urwah, but connected chains from many huffaz and thiqah. Witness hadith of Tariq bin Shihab, Nasa'i narrated (Tafsir 2/490 Hadith 665) hasan chain, Ibn Kathir: chains jayyid qawi (Tafsir 2/432).

## Part 2: Authentic Points from Arabic Tafsirs

### Part 2: Detailed Tafsir

Tafsir al-Tabari, Ibn Abi Hatim, Al-Baghawi, Tafsir al-Qurtubi, Ibn Kathir, and modern tafsirs like Tafsir as-Sa'di, along with Ibn Kathir's summarized points titled "Al-Misbah al-Munir," benefit from other commentaries on Ibn Kathir (explanation by Sheikh al-Rajihi, Sheikh Khalid as-Subt, Sheikh Muqbil's takhrij, Sheikh Hawini, and Hakmat Bashir's research on Tafsir Ibn Kathir). Similarly, research of Ibn Taymiyyah, Ibn Qayyim, and Ibn al-Jawzi has been considered, and guidance from Tafsir Adwa' al-Bayan, Fath al-Qadir by ash-Shawkani, Tafsir by Sheikh Nawab Siddiq Hasan Khan, and Tafsir by Sheikh Ibn Uthaymeen has been incorporated into Urdu format. Alhamdulillah, this helps understand both traditional and modern perspectives Insha'Allah. Additionally, the concise summary of Tafsir Ahsan al-Bayan in Urdu is very beneficial, based on authentic and approved opinions; these points have been included at the end.

This Surah, سورة النازعات, is among the Makki Surahs. It is also called "Al-Tammah" and "As-Sahirah," but its famous name is "An-Naziat" and also "Wal-Naziat." Its central theme is the resurrection (Hashr wa Nashr), Allah's power over it, and refuting those who deny this belief. It also mentions Prophet Moses (peace be upon him): "أَذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ " طَغَى" [An-Naziat: 17]. This mention—Allah knows best—is a warning for those denying the message of resurrection, like the disbelievers to whom Prophet Muhammad ﷺ was sent. They are warned of Allah's wrath and punishment, as happened to Pharaoh in this world and the

Hereafter. Thus, the Surah's main subject is the Day of Judgment and resurrection.

Ibn Mas'ud, Ibn Abbas, Masruq, Sa'id bin Jubayr, Abu Saleh, Abu adh-Duha, and Suddi said that "والنَّازِعَاتُ غَرْقًا" refers to angels who take the souls of the children of Adam. Some souls are extracted with force and intense pulling, while others are taken easily, like untying a knot, as indicated in "وَالنَّاשِطَاتُ نَشْطًا." This is the view of Ibn Abbas.

## **Tafsir al-Qurtubi: Surah An-Naziāt, Verse 34 Meaning**

**Verse:** فَإِذَا جَاءَتِ الطَّامِةُ الْكُبْرَى

### **Explanation:**

Al-Qurtubi states that "فَإِذَا جَاءَتِ الطَّامِةُ الْكُبْرَى" means "that is, the great severe calamity," referring to the second trumpet blast (nafkhah) associated with resurrection (ba'ath). This is according to one narration from Ibn Abbas, and it is the preferred view of Hasan.

Ibn Abbas and Dahrak (may Allah have mercy on them) interpret it as the Day of Judgment (Qiyamah). It is called Tammat because it will overpower everything, overshadow all else due to its terror, turning everything upside down.

Their sayings include: "جَرَى الْوَادِي فَطَمَ عَلَى الْقَرِىٰ"—when a valley floods, it sweeps away small villages.

According to Mubarrad, in Arabic "طَامِة" refers to a calamity too severe to bear. It is mostly derived from "طَمَ الْفَرْسَ طَمِيمًا" (when a horse runs at full speed) and "طَمَ الْمَاءَ" (when water overflows a canal). Another view derives it from "طَمَ الْسَّيْلَ الرَّكِيَّةَ"—flood covering and burying a well. "الْطَّمَ" means burial and overwhelming.

Qasim bin Walid al-Hamdani said: "الْطَّامِةُ الْكُبْرَى" is the time when people of Paradise are sent to Paradise and people of Hell to Hell. Mujahid holds the same view.

Sufyan said: The moment when people of Hell are handed over to angels. It means the calamity that exceeds limits and becomes extremely great.

### **Poetry cited:**

ان بعض الحب يعمى ويصم  
وكذلك البغض أدهى وأظم

(Extreme love blinds and deafens, and similarly hatred is more harmful and overwhelming.)

End of Tafsir al-Qurtubi excerpt.

### **Tafsir on "والنáz'ات غرقاً" – Consensus of Sahabah and Tabi'in**

The interpretation that it refers to angels is the majority view among scholars. Some mention it generally as angels taking souls, while others specify the first phrase for disbelievers' souls (harsh extraction) and the second for believers' souls (gentle extraction). This is a linguistic distinction. Ibn al-Qayyim (rahimahullah) explained that in Arabic, "naz'a" means pulling something forcibly, like snatching an object from someone's hand.

#### **"والنáz'ات غرقاً" (Angels pulling forcibly):**

Commentators state this verse refers to angels extracting disbelievers' souls with extreme harshness. Disbelievers' souls permeate every body part; angels pull them like wet wool from thorns, as the Prophet ﷺ described. Souls are extracted from extremities (e.g., toe nails). Most commentators view the first verse for disbelievers and the second ("والناشطات") for believers to avoid repetition. Linguistically, "naz'a" means intense pulling, like drawing a bow to full extent.

### **Consensus of Scholars**

Ancient and modern commentators largely agree that the first five verses swear by angels' various actions:

- مفعول (object, soul) is omitted in "والنازعات", "والنافذات", "والسبحانات", etc.

Ibn al-Qayyim explained emphasis is on actions, not objects. Allah highlights action intensity ("forcibly pulling") rather than just soul extraction.

## Ibn al-Qayyim's Argument

Ibn al-Qayyim stated the sequence points to angels' tasks: Verse 5 ("فالمدبرات أمرًا") unanimously about angels, so prior verses connect similarly. The "fa" (then) links actions:

- Forcible pulling → disbelievers' souls
- Gentle extraction → believers' souls
- Swift gliding → carrying souls
- Racing ahead → to reward/punishment
- Managing affairs → arranging recompense

## Arabic Literary Example

Arabic poets say: "Merciful king, brave soldier, lion of the battlefield"—conjunction particles (harf atf) are sometimes present, sometimes omitted in attributes. Similarly, Surah Al-A'la has سُبْحَانَ رَبِّكَ الْأَعْلَى " (without conjunction) and الَّذِي خَلَقَ فَسَوَى " (with conjunction), illustrating angels' various attributive actions.

## Summary of Ibn al-Qayyim's Tafsir

Ibn al-Qayyim (rahimahullah) compiled other tafsirs, explaining that varying interpretations are examples, not definitive. This approach is correct and reasonable, but the primary meaning concerns angels.

## Ibn al-Qayyim's Argument

He stated: "النَّازِعُ عَنْ" derives from "naz'a," meaning pulling something forcibly. It also means separating or inclining toward something. This term applies to entities that intentionally move toward or away from something.

## Application to Angels

Ibn al-Qayyim said: "This description most appropriately applies to angels." Using "most appropriate," he clarified it is not absolute but angels best fit this attribute.

### Details:

- Angels' power is complete; verse context fits perfectly. They extract souls or move purposefully with full force.
- Human souls also have this trait, drawn to Lord at death.
- Stars move horizon to horizon, a form of "naz'a" (pulling).

## Breadth of "Naz'a"

Ibn al-Qayyim: "Naz'a is forceful movement, whether by angels, human souls, stars, or others. Divine decree pulls souls, bow pulls arrow, angels obey commands, horses pull reins—all signs of Allah, Creator of these entities, places, and powers."

## Conclusions

- Ibn al-Qayyim did not reject other tafsirs but viewed them as examples of "naz'a's" broad concept.
- They are not contradictory but reflect interpretive diversity.
- He insisted angels most deserve this description.

## Imam Ibn Jarir's View

Imam Ibn Jarir at-Tabari (rahimahullah): "Allah did not specify one interpretation, so all meanings possible. Preferring one without evidence is incorrect." Ibn al-Qayyim's method is more precise, treating them as illustrative explanations.

## Conclusion

Ibn al-Qayyim's discussions uncommon in standard tafsirs. Even his soul-related statements advance traditional views.

## Summary of Commentators' Views

Most commentators—rejecting some opinions—discuss soul's body permeation and extraction. Ibn al-Qayyim described soul's motion, return to Lord, journey as "soul attributes," not limited explanation. This comprehensive view recurs in his writings.

Allah's command "وَالنَّازِعَاتِ غَرْقًا"—Ibn al-Qayyim (rahimahullah) gathered that this applies to any entity performing such actions. He referenced other Quranic oaths like "قسم ہے باپ کی اور اس کی اولاد کی" (Al-Balad: 3), "قسم ہے زمانے کی" (Al-Fajr: 1), and "قسم ہے فجر کی" (Al-Asr: 1) as similar examples of emphasis.

Regarding "والناشطات", Ibn Uthaymeen explained that these angels give glad tidings of Paradise to the soul at death. Allah says, "الذين تتوفاهم" [An-Nahl: 32]. At death, angels say, "ادخلوا الملائكة طيبين يقولون سلام عليكم الجنۃ بما کنتم تعملون", bringing glad tidings, making the soul joyful and easy to extract. The Prophet ﷺ said, "Whoever loves to meet Allah, Allah loves to meet him, and whoever dislikes to meet Allah, Allah dislikes to meet him." Aisha (RA) asked, "We all dislike death." The Prophet ﷺ responded that the believer likes death when given the glad tidings, making the separation easy, but the disbeliever dislikes it due to fear and

their soul disperses in the body, like wet wool pulled harshly from thorns, causing pain; this allegory is well known among hunters.

Regarding "وَالسَّابِحَاتِ سَبِّحًا" (those gliding swiftly), Ibn Mas'ud (RA) said these are angels. Similar views come from Ali (RA), Mujahid, Sa'id bin Jubayr, and Abu Saleh.

About "فَالسَّابِقَاتِ سَبِّقًا" (those racing ahead), Ali (RA), Masruq, Mujahid, Abu Saleh, and Hasan Basri (RA) stated that this refers to angels as well.

The attribute "وَالسَّابِحَاتِ" (those traveling swiftly) also pertains to angels who swiftly traverse the universe obeying Allah's commands. Some scholars suggest angels enter bodies to extract souls like divers underwater, though this is unseen knowledge known only to Allah. Generally, scholars agree angels swiftly descend from the heavens with Allah's commands, as noted by Mujahid and Abu Saleh.

Regarding "فَالْمُدَبِّرَاتِ أَمْرًا" (those managing affairs), Ali (RA), Mujahid, 'Ata, Abu Saleh, Hasan Basri, Qatadah, Rabi' bin Anas, and Sudhi say these are angels. Hasan Basri added they manage affairs from heaven to earth by Allah's command. Ibn al-Qayyim, Sama'lani, and Ibn 'Atiyyah confirm consensus on this. Ibn 'Atiyyah noted no dissenting opinion exists, indicating the phrase refers specifically to angels acting by Allah's command.

## Conclusion: Ibn al-Qayyim's Perspective

Ibn al-Qayyim (rahimahullah) holds that these verses describe angels' various actions and attributes, clarifying their role in Allah's cosmic order. He accepts other interpretations as examples but deems angels the most fitting embodiment of these qualities.

## Response to the Oath (Maqsam bih)

Allah swears by five entities: "النَّازِعُاتُ" (forcibly pulling), "النَّاطِقَاتُ" (gently extracting), "السَّابِقَاتُ" (swiftly gliding), "الرَّاهِنَاتُ" (racing ahead), and "الْمُدْرِنَاتُ" (managing affairs). Oaths are taken only on significant matters, so what is the implied response (jawab al-qasam)?

## **Scholars' Views on the Oath's Response**

Some scholars say the response is omitted (mahdhuf), understood as "you will surely be resurrected." This aligns with the Surah's theme of resurrection's reality. Disbelievers deny it, so Allah swears by angels who extract souls, manage affairs, and execute commands, affirming resurrection's inevitability. Al-Farra explained listeners grasp this obvious conclusion. Context supports it, as later verses ask: "Will we be resurrected as decayed bones?" (An-Naziat: 10-11).

### **Ibn al-Qayyim's View**

In "At-Tibyan fi Aqsam al-Qur'an," Ibn al-Qayyim notes the response is not explicitly stated. The oath emphasizes the matters' importance without needing elaboration. He states: "The response is omitted but inferred from context, pointing to resurrection, proving the Messenger's truth and Quran's authenticity—or emphasizing the theme." Further: "Focus is on oath-takers, not response clarification. These oaths contain their own response, needing no statement."

### **Ibn al-Qayyim's Elaboration**

"Since oath-takers point to the intended matter (resurrection), no explicit response needed—unlike mere omission. Consider!" He adds: "Those saying Allah swore by these as His servants' Lord with omitted response may be correct in understanding, but not explanation. Swearing by them truly affirms Allah's Lordship, Oneness, Knowledge, Power, and Wisdom. Ponder!"

# Conclusion: Ibn al-Qayyim's Perspective on Oath Response

Ibn al-Qayyim (rahimahullah) holds no need to assume explicit response "you will surely be resurrected." The matters mentioned in the oath clarify the intent, reaching listeners' hearts without elaboration, reflecting deep insight into Surah's context and Allah's wisdom.

## Ibn al-Qayyim's Explanation

He explained listeners naturally grasp hidden meanings upon hearing oaths, especially highlighted great matters like "النَّازِعَاتُ" (forcibly pulling), "النَّاשِطَاتُ" (gently extracting), etc. Context points to Allah's power and majesty, particularly resurrecting the dead.

## Verse: "The Day the Quaking One Quakes"

"Rajf" means shaking or trembling. "يَوْمَ تَرْجُفُ الرَّاجِفَةُ" refers to thunderous blast shaking everything like thunder. "تَتَبَعَّهَا الرَّادِفَةُ" means trumpet's first and second blows. Second called "Radifah" as it follows first, like Allah's saying: "هَمَتْ عَلَيْهِمْ مُلَائِكَةً فَيُؤْمَدُونَ يَدْوُفُونَ عَذَابًا أَلِيمًا" but "mardifin" means groups following one another (Al-Anfal: 9). First blow "Rajfah" (shaking sound), second "Radifah" (following sound). Ibn Kathir noted Ibn Abbas (RA) said these are first and second blows, same as Mujahid and others. Mujahid linked first to Surah Al-Muzzammil 14 ("earth and mountains shake"), second to Al-Haqqah 14 ("earth and mountains lifted then pulverized"). This differs from majority assigning first to Rajfah, second to Radifah.

## Context of "The Day the Quaking One Quakes"

Phrase connects to oath response, like "you will be resurrected that day when Quaking One quakes," or omitted verb "remember that day." Second common for time description.

## Verse: "Hearts That Day Will Tremble"

Ibn Abbas (RA) explained "قُلُوبٌ يَوْمَئِذٍ وَاجْفَةٌ" as hearts trembling in fear. Mujahid and Qatadah agree. "Wajifah" describes heart in fear and anxiety. "Wajif" heart shakes, trembles, panics. Majority scholars affirm. Hearts overwhelmed by extreme fear, unease, panic, nearly dislodging. Judgment Day's terror deeply disturbs.

"أَبْصَارُهَا حَاسِعَةٌ" (An-Naziat: 9) refers to people's eyes, humbled and humiliated by terrifying scenes seen.

## Vision Impairment in Extreme Fear

In extreme fear and panic, human vision weakens severely, losing gaze control. Eyes fixate in one direction, termed "شَاحِصٌ" (staring fixedly), unable to focus due to terror. Verse "رَاغَتِ الْأَبْصَارُ وَالْقُلُوبُ حَتَّى الْخَاجِرِ" (Al-Ahzab: 10) depicts this; "رَاغَتِ" means involuntary fixation.

## Verse: "Will We Truly Return to Our First State?"

Addresses Quraysh disbelievers mocking resurrection. Mujahid interprets "الحَافِرَة" as graves (return to earth), from "حَفَرَ" (digging), like "returned to his dug place/original state." Idiom: "Halimah reverted to old habit." Means: "Will we return post-death?" Arabic "حَافِرَة" denotes origin/beginning; Arabs say "return to footprints."

## Resurrection Clarification

Ibn Jarir: Disbelievers asked, "Revived in first state?" Literal, affirmed by Ibn Abbas, Qatadah, Sudhi. Compatible with graves interpretation; interconnected. Thus: "Revived as decayed bones?"

## Verse: "When We Become Decayed Bones"

"إِذَا كُنَّا عِظَامًا نَّخْرَةً" readings "nakirah" (rotten), "nakhrah" (hollow). Ibn Abbas, Mujahid, Qatadah: rotted/weak bones air passes through. Disbelievers mock revival.

## Verse: "That Would Be Great Loss"

Muhammad bin Ka'b: Quraysh said resurrection means loss. Mocked "بَلِّي إِنَّهُمْ رَبُّهُمْ بِالْخَاسِرِينَ" (An-Naziat: 12); belief causes harm. Ibn Jarir: "يَوْمَ النَّعَابِنَ" as "ghabnah" (deceptive deal). Judgment (At-Taghabun: 9), deeds' results.

## Verse: "It Will Be But a Single Shout"

"فَإِنَّمَا هِيَ رَجْرَةٌ وَاحِدَةٌ" means resurrection occurs easily by Allah's single command. Some link to second trumpet (Radifah). One shout or trumpet blast revives all humanity. Allah says: "فَإِنَّمَا هُمْ بِالسَّاهِرَةِ" (An-Naziat: 13-14)—on that day, Israfil blows trumpet, all past/present stand before Lord, as: "وَنَادَيْنَا فِيهَا يَسْمِ اللَّهِ رَبِّنَا وَرَبِّ الْعَالَمِينَ" "إِنَّمَا أَمْرُنَا" (Bani Isra'il: 25, brief stay); "مَا أَمْوَالُكُمْ وَلَا بُنُونَ" while. Related: "وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَكُنْ" (Al-Qamar: 50, like blink); "إِذَا تَمَيَّزَ الْقَلْبُ" "أَمْرُ السَّاعَةِ إِلَّا كَلْمَحُ الْبَصَرِ" (An-Nahl: 77, faster than blink).

## Verse: "Suddenly They Will Be on the Surface"

Ibn Abbas (RA) interprets "السَّاهِرَةِ" as earth's surface, per Sa'id bin Jubayr, Qatadah, Abu Saleh. Others like Ikrimah, Hasan Basri, Dahhak, Ibn Zaid mean face/surface. Mujahid adds: from depths to level plain. All converge: single shout, all stand alive on surface. Arabs call earth "سَاهِرَةٌ" as wakefulness place (sleep/wake). Some: named by inhabitants' traits (wake/sleep).

## Incident of Moses (AS) and Its Relevance

Verse (هَلْ أَتَكَ حَدِيثُ مُوسَى) (An-Naziat: 15) addresses Prophet ﷺ to draw attention, gain lesson. Divine teaching of unseen knowledge Allah alone holds. Warns Ummah to reflect, learn.

"وَلَقَدْ نَادَنَا رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُورِي" (An-Naziat: 16) refers to moment Allah directly addressed Moses (AS). "الْوَادِ الْمُقَدَّسِ" is pure, blessed place. Allah's name "الْقُدُوسُ" (free from defects) highlights sanctity.

## Allah's Command to Moses

"اَدْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى" (An-Naziat: 17)—go to Pharaoh, rebellious. Effort to guide: "قَالَ الَّذِينَ لَيْ اَنْ اَزْكِيَكَ اَوْلَى اَرَاهُ سَبِيلَ الرَّبِّكَ فَتَنَّقِي" (18-19), purify to show Lord's path, fear Him. Pharaoh denied great sign (staff, glowing hand per most), boasted "اَنَا رَبُّكُمُ الْاَعْلَى" (24). Allah punished worldly (drowning), Hereafter (Hell).

## Connection to Surah's Theme

Moses-Pharaoh story warns Quraysh disbelievers. Like Pharaoh rejecting signs, destroyed, they deserve punishment for denying resurrection. Exemplifies rejectors' fate.

## Sacred Valley Explanation

"الْقُدُوسُ" "الْوَادِ الْمُقَدَّسِ" pure, blessed. "Taqdis" means purification. "past purity; "present/future security. "طُورِي" valley name (Ibn Abbas, Mujahid).

## Pharaoh's Rebellion and Punishment

After arrogance, drowned worldly, Hell eternally. Lesson for God-fearers (25) "فَخَدَهُ اللَّهُ نَكَالُ الْآخِرَةِ وَالْأُولَى". punishment both worlds (Hell/drowning). Ibn Kathir, Qatadah, Hasan: Hereafter/worldly. Others:

- First/last claims ("no god but me," "greatest lord")—Ibn Jarir, Ibn Abbas, Mujahid.
- Lifelong/death penalty.
- "Last" Hereafter, "first" worldly.

## **Quranic Concept of Purification (Tazkiyah)**

Purify soul from shirk/sins, adorn faith/good deeds. "فَدْ أَفْلَحَ مَنْ زَكَّاهَا" (Ash-Shams: 9). "Takhliyah" (remove impurities), "Tahliyah" (add virtues). Prophet's ﷺ mission included tazkiyah (Al-Jumu'ah: 2).

## **Pharaoh's Rebellion and Punishment**

Allah commanded: "أَرَاهُ سَبِيلَ الْرِّبُّكَ فَتَنَقَّى" (An-Naziat: 19)—guide to Lord's worship for humble heart. Despite great sign "إِيَّهُ مِنْ رِّبِّكَ" (20)—staff/glowing hand per most—Pharaoh denied, disobeyed. His denial, pride, summoning magicians vs. Moses show persistent rebellion. Ibn Jarir: busy inviting Allah's disobedience/wrath, nullifying miracles.

## **Allah's Punishment**

"فَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى" (25)—warning for tyrants. "Hereafter/worldly": Hell/drowning (Ibn Kathir, Qatadah, Hasan Basri). Other views:

- First/last claims: "مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ" (Al-Qasas: 38), "أَنَا رَبُّكُمُ الْأَعْلَى" (24)—Ibn Jarir, Ibn Abbas, Mujahid.
- Lifelong/death penalty.
- Last Hereafter (Hell), first worldly (drowning).

## **Sacred Valley and Allah's Attributes**

Ibn Jarir: "الْوَادِ الْمُقَدَّسِ" pure/blessed place. Taqdis: purification. past purity (defect-free); "السَّلَامُ" present/future security. Some divide temporally. "طَوَّى" valley name (majority).

## Lesson for the God-Fearing

"إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى"—only Allah-fearers benefit from signs/advice; fear-absent won't believe despite evidence. Resurrection knowledge hidden (no worldly benefit), kept by Allah alone (Tafsir as-Sa'di).

## Allah's Argument Against Resurrection Deniers

Allah states: "أَلَّا نَنْعَلُ أَشَدُّ خَلْقَ أَمِ السَّمَاوَاتِ بَنَاهَا" (An-Naziat: 27)—Is your creation harder or the heaven He built? This proves Allah's power to resurrect the dead, as heavens' creation—with vastness and complexity—exceeds humans'.

## Supporting Evidence from Quran

- "أَلْخُلُقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خُلُقِ النَّاسِ" (Ghafir: 57)—Heavens/earth creation greater than humans.
- "أَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بِلَىٰ وَهُوَ الْخَلَقُ" "الْعَلِيمُ" (Yasin: 81)—Creator of heavens/earth can recreate them; He is Knowing Creator.

These verses refute deniers by logical proof: initial creation implies resurrection capability.

Allah presents the creation of the heavens as a sign of His power:

- "He raised its canopy and proportioned it" (An-Naziat: 28) refers to the heaven's height and its firm structure.
- "He darkened its night and extracted its brightness" (An-Naziat: 29) emphasizes the alternation of night and day. Ibn Jarir explained that the heaven was made perfectly, without any defect.

## Earth's Preparation

"And the earth after that He spread" (An-Nazi'at: 30) means making the earth habitable. According to Ibn Abbas, the earth was created before the heaven, but its spreading happened after the heaven's construction. This includes earth's resources such as:

- "He brought forth from it its water and its pasture" (An-Nazi'at: 31) springs and vegetation.
- "And the mountains He set firmly" (An-Nazi'at: 32) to stabilize the earth.
- All this was made "as provision for you and your grazing livestock" (An-Nazi'at: 33), for human and animal benefit until the Day of Judgment.

## **The Greatest Catastrophe**

"Then when the Greatest Catastrophe comes" (An-Nazi'at: 34) refers to the Day of Judgment, called "Al-Tamma'tu al-Kubra" because it overshadows all events. Ibn Abbas (RA) said it is called "Tamah" because it engulfs every calamity, and "Kubra" (greatest) highlights its terror. It is associated with the second trumpet blast (nafkhah), signaling the resurrection of all humanity.

## **Results of the Greatest Catastrophe**

On the Day of Judgment, people will be divided into two groups.

Transgressor and disobedient:

"And as for he who transgressed and preferred the life of this world, then indeed Hell will be his refuge" (An-Nazi'at: 37-39). These are those who denied the truth and preferred worldly pleasures over obedience to Allah.

Pious and God-fearing:

"And as for he who feared standing before his Lord and restrained

himself from evil desire, then indeed Paradise will be his refuge" (An-Nazi'at: 40-41). These are those who, out of fear of Allah, avoided sins.

### Explanation of the great catastrophe

According to some scholars, the implied answer of the verse "So when the great catastrophe comes" is: "on that day every person will witness his deeds" or "the people of Paradise will enter Paradise and the people of Hell will enter Hell." The Day of Judgment is when everything will be revealed, and everyone will receive their outcome.

### The day of remembrance and reckoning

"The day when man will remember his efforts" (An-Nazi'at: 35) refers to the day when every person will recall his good or bad deeds, as stated: "On that day, man will remember, but what benefit will that remembrance be?" (Al-Fajr: 23). The word "endeavor" (Sa'y) means whether a person strove in obedience or in disobedience, like Pharaoh "ran in rebellion" (An-Nazi'at: 22-23).

### Hell being exposed

"And Hell will be brought forth for all to see" (An-Nazi'at: 36) means Hell will be exposed, a terrifying sight for everyone. This confirms the verse: "Every one of you will pass by it; this is an irrevocable decree of your Lord" (Maryam: 71). The horror of Hell is described by its flames and chains, each chain being dragged by 70,000 angels.

### Two outcomes

#### End of the rebellious:

These are the people who rejected Allah's commands and preferred the world. Their abode will be Hell, where "Zaqqum" (a bitter tree) will be their food and "Hamim" (boiling water) will be their drink.

From Tafsir Ibn 'Uthaymeen:

- "And preferred the life of this world" means he gave preference to the world over obedience to Allah; for example, if the call to Fajr is given and he prefers sleep over the prayer, or if he is told to

remember Allah he prefers useless talk over the remembrance of Allah, and so on.

- Transgression: that a person does not worship Allah.
- There are many lessons in the story of Musa; if someone were to gather this story from the verses of every surah and extract lessons from it, that would be very good.
- A person attains Paradise even before death (as glad tidings) when the time of death comes and the angels invite the soul to come out: “O tranquil soul! Come out to the pleasure of Allah,” and the soul is given the glad tidings of Paradise.
- You should, as much as you can, frequently make istighfar, because istighfar is deliverance from every grief and a way out of every hardship.
- I advise you to remain mindful of Allah’s watchfulness, to make abundant istighfar, and to keep taking account of your soul, so that if death comes suddenly we are prepared; I ask Allah that He grant us a good ending. (Tafseer Ibn Kaseer)
- The reward of the righteous:  
These are the ones who, out of fear of Allah, restrained their souls from sins. Their Hereafter is Paradise, where they will receive eternal blessings. These verses urge a person to prepare for that tremendous Day, so that he reflects on his deeds and turns back towards Allah’s pleasure.
- Fear of Allah  
“And as for he who feared standing before his Lord” (An-Nazi’at: 40) refers to fear of appearing before Allah and of His reckoning, which motivates a person towards repentance, reform, and self-restraint in this world. According to some scholars like Mujahid, this fear arises already in this world. It is the conscious awareness that Allah is watching at all times, which prevents a person from committing sins. Ibn Kathir explained that this fear in the world spurs a person to repent and to prepare for the reckoning. Ibn al-Qayyim said: “Fear of standing before Allah, the awareness that He is watching, His power and His Lordship, all create humility in the heart. The more a person maintains this awareness, the more

Allah's greatness and awe grow in his heart." This fear is connected to the concept of ihsan, as the Prophet ﷺ said: "Worship Allah as if you see Him, and if you cannot attain that, then know that He sees you."

- The Resurrection and its knowledge

"They ask you about the Hour: when will it be established?" (An-Nazi'at: 42) means that the disbelievers would repeatedly ask the Prophet ﷺ about the exact time of the Resurrection. These questions were of two types:

- Mockery and denial:

The disbelievers would ask about the Resurrection in order to mock it and deny it, as in: "Those who do not believe in it seek to hasten it" (Ash-Shura: 18).

### Serious seeking:

The believers used to ask about it out of concern and preparation. An example of this is Jibreel's (peace be upon him) question to the Prophet ﷺ: "When will the Hour come?" He ﷺ said: "The one being asked knows no more about it than the one asking." In the verse it is said: "What concern is it of yours to mention it? To your Lord belongs its final knowledge" (An-Nazi'at: 43–44). That is, the knowledge of the Resurrection lies only with Allah; even the Prophet ﷺ does not know its time.

### The temporary nature of the world

"The Day they see it, it will be as if they had not remained (in the world) except for one evening or its morning" (An-Nazi'at: 46).

Ibn 'Abbas explained that "ashiyyah" refers to the time from midday to sunset, and "duha" refers to the time from sunrise to midday.

This feeling shows that, compared to the Hereafter, worldly life is extremely short and insignificant, and therefore a person should hasten to prepare for that Day.

A few points from Fath al-Qadeer and Ahsan al-Bayan:

1. “Naza” means to pull violently; “gharqan” (while submerged). This is a characteristic of the angels who take out souls: the angels take the souls of the disbelievers with extreme severity, penetrating deep inside the body.
2. “Nasht” means to untie a knot; that is, the angels take out the souls of the believers with ease, as if a knot were gently opened.
3. “Sabḥ” means to swim; the angels move within the human body to extract the soul like one who swims in the depths of the sea to bring out a pearl, or it means they descend from the heaven with Allah’s command with great speed.
4. These angels hasten to convey Allah’s revelation to the prophets so that Satan gets no knowledge of it, or they work with great speed in taking the souls of the believers towards Paradise.
5. That is, they manage the tasks that Allah entrusts to them; the real Planner is Allah, but when Allah, according to His perfect wisdom, carries out tasks through the angels, they are also called planners (managers).
6. This is the first blowing of the Trumpet, which is called the blowing of annihilation; through it the whole universe will tremble and shake, and everything will perish.
7. This will be the second blowing, by which all people will come to life and emerge from their graves. This second blowing will occur forty years after the first.
8. “Hafirah” refers to the first state. It is the statement of the deniers of the Resurrection: will we really be brought back to life as we were before we died?
9. This refers to the time when Musa (peace be upon him), on his return from Madyan in search of fire, reached Mount Tur, and there, from

behind a tree, Allah Almighty spoke to Musa (peace be upon him), as detailed at the beginning of Surah Ta-Ha.

10. That is, he not only refused faith and obedience, but also spread corruption in the land and strove to oppose Musa (peace be upon him); thus he gathered the magicians and made them confront Musa (peace be upon him) in order to prove him a liar.

11. That is, Allah seized him in such a way that He made him a lesson and sign in this world for those who come later, and the punishment of the Day of Resurrection that he will receive there is in addition to this.

12. Or it is consolation for the Prophet (peace and blessings be upon him) and a warning for the disbelievers of Makkah that if they do not take a lesson from the events of the previous peoples, their end can also be like that of Pharaoh.

13. This is an address to the disbelievers of Makkah, and the purpose is warning: the One who can create such great heavens and their wonders, for Him creating you again is not more difficult than creating the heavens.

14. That is, when will the Resurrection occur and be established? Just as a ship reaches its final destination and anchors there, likewise, what is the exact time when the Resurrection will take place?

15. That is, your task is only to warn, not to give news of the unseen, among which is the knowledge of the Resurrection, which Allah has not given to anyone.

## Part 11 - (The important lessons of Surah An-Nazi‘at)

### Lessons to be learned from surah

In the end, we will discuss the lessons to be learned from each Surah. These lessons—more than 4,000 in number—are practical in nature and help in implementing the teachings of the Quran in our daily lives. These lessons are taken from the book “Ahdaf wa Asbaq-e-Quran” by Arshad Basheer Madni.

Some of the topics of Surah An-Nazi‘at:

- The establishment of the Resurrection, its terrors, and the pitiable state of the polytheists on that Day (1–14).
- The story of Musa (peace be upon him) with Pharaoh and the end of Pharaoh (15–26).
- Manifestations of the divine power (27–33).
- The occurrence of the Resurrection and the abode of the disbelievers (34–39).
- The abode of the pious (40–41).
- The time of the coming of the Resurrection is known only to Allah (42–46).

Some of the lessons of Surah An-Nazi‘at:

- It is a warning for the polytheists who, due to arrogance and turning away, are rejecting the Prophet.
- Allah the Exalted is stating that these disbelievers of Quraysh are quite weak; He has already destroyed individuals and nations more powerful than them.
- The time of the Resurrection is known to Allah; the Prophet is only one who warns about it.
- For reward and punishment, the coming of the Day of Recompense is a necessary matter.

- When a human goes astray, he even surpasses Iblis and the jinn; despite his immense disbelief, Iblis said “My Lord, give me respite,” whereas Pharaoh said, “I am your most high lord.”
- When a human becomes good and righteous, he attains the rank of “the best of creation,” that is, a status even higher than the angels, because Adam—by Allah’s permission—was one at whom the angels were commanded to prostrate.
- Objections regarding the Resurrection have been answered. In 12 verses the example of Pharaoh is given for explanation. After that, in 7 verses there is mention of blessings, and in 12 verses the reasons for denial, the rebellion of the soul, and the forbidding of the soul from desires; questions related to all these matters have been answered.
- Swearing by created beings is something specific to Allah the Exalted; Allah swears by whichever of His creations He wills, but for the creation it is not permissible to swear by anyone other than Allah, because an oath is an act of worship, and worship should be only for Allah.
- The belief of resurrection after death has been established.
- The terrors of the Resurrection are mentioned: it begins with the blowing of the Trumpet, and after that the remaining horrors will occur one after another.
- Through the stories of the prophets, the Prophet ﷺ has been consoled, and the nations of those prophets have also been mentioned so that lessons may be drawn from their states.
- On the Day of Resurrection, the recompense for the believers is Paradise, and the recompense for the disbeliever is Hell, which is a very evil abode.
- The knowledge of the Resurrection is only with Allah; neither any close angel nor any prophet has knowledge of it, and it is one of the keys of the unseen.
- No matter how great life may seem, in comparison to the Hereafter it is extremely short and small.
- Arrogance is a part of the nature of the disbelievers.

## Connection / subtleties of Tafsir:

- It has been explained by both historical examples and observable examples; in the same verses there is mention of both cosmic signs and legal (shar‘i) signs.

### Verses and hadith:

Verse: 46 – “The Day they see it, it will be as if they had not remained except for one evening or its morning” (An-Nazi‘at: 46).

Translation: The Day they see it, it will seem as though they had stayed (in the world) only for the last part of the day or its first part.

### Hadith 1 (Muslim 987)

Narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said:

“There is no owner of gold or silver who does not pay its due right, but when the Day of Resurrection comes, plates of fire will be made for him, and they will be heated in the Fire of Hell, then his sides, his forehead and his back will be branded with them. Whenever they cool down, they will be reheated for him, on a Day whose length is fifty thousand years, until judgment is passed among the slaves; then he will be shown his path, either to Paradise or to Hell.”

### Hadith 2 (Tirmidhi 2457)

Narrated from At-Tufayl ibn Ubayy ibn Ka‘b, from his father, who said: When two-thirds of the night had passed, the Messenger of Allah (peace and blessings be upon him) would get up and say: “O people, remember Allah, remember Allah! The convulsion has come, followed by what will come after it. Death has come with all that it contains; death has come with all that it contains.”

Ubayy said: I said: O Messenger of Allah, I frequently send prayers upon you, so how much of my supplication should I devote to sending

prayers upon you? He said: "Whatever you wish." I said: A quarter? He said: "Whatever you wish, and if you increase, it will be better for you." I said: A half? He said: "Whatever you wish, and if you increase, it will be better for you." I said: Two-thirds? He said: "Whatever you wish, and if you increase, it will be better for you." I said: Shall I devote all of my supplication to sending prayers upon you? He said: "Then your worries will be taken care of, and your sins will be forgiven."

Hadith 3 (Bukhari 4936)

Sahl ibn Sa‘d (may Allah be pleased with him) narrated: I saw the Messenger of Allah (peace and blessings be upon him) holding up his two fingers, the middle finger and the one next to the thumb, and saying: "I have been sent, and the Hour is like these two," meaning that the time between my mission and the Hour is as close as the distance between these two fingers.

Closing paragraph (Urdu explanation):

Through these eleven parts, the aim of this series is to connect us to the Qur'an in a meaningful way. It combines traditional knowledge with modern insight, helping us to reflect on its timeless message. This journey is designed to motivate us, educate us, and bring us closer to Allah.

# Assignments for children (age: 8–12 years) and for adults

## Assignments for children (age: 8–12 years)

### 1. Memorization task:

- Memorize the first 10 verses of Surah An-Nazi‘at.
- Practice reciting them with tajweed.

### 2. Key vocabulary:

Learn the meanings of these words from the Surah:

- Naza‘aat (نَازِعَاتٍ): Those who pull out the souls violently.
- Nashitaat (نَاطِسَاتٍ): Those who draw out the souls gently.
- Saabihaat (سَابِحَاتٍ): Those who “swim”/move swiftly in obedience.
- Raajifah (رَاجِفَةٌ): The quake/the first jolt.
- Raadifah (رَادِفَةٌ): The second (blast of the Trumpet).

### 3. Understanding questions:

- What is the central theme of Surah An-Nazi‘at?
- In the Surah, who are the “Naza‘aat” and “Nashitaat”?

### 4. Activity:

- Understanding tectonic plates
- Activity: Draw a diagram of tectonic plates and label it.

### 5. Discussion:

- Talk to your parents or teacher about:
- What is the importance of remembering the Hereafter in our daily lives?

## Assignments for adults (higher-level understanding)

- Earthquake magnitude levels

1. Study and reflection:

- Read the full Surah An-Nazi‘at with translation and tafsir.
- Write a comparative review (200 words) on the two groups of souls mentioned in verses 1–5.

2. Critical questions:

- How does Allah use examples of natural phenomena (such as earthquakes and stars) to remind us of the Day of Resurrection?
- What lesson about arrogance can be learned from the story of Musa and Pharaoh (verses 15–26)?

3. Research assignment:

- a) Earthquakes and the Richter scale

### Activity:

- Draw a bar graph of the magnitudes of five earthquakes (examples: 5.0, 6.0, 7.0, 8.0, 9.0).
- Label the intensity levels on the graph (mild, moderate, severe, catastrophic).
- [See the graph below.]

### Questions:

- Why is the Richter scale important?
- What does a higher number on the scale mean? (Hint: Each whole number step on the Richter scale represents a big increase in wave size and energy released.)

- b) Creative activity

### Experiment: Build a simple earthquake model:

- Use blocks or toys to build small “buildings”.

- Gently shake the surface (a mild earthquake) and then shake it more strongly (a severe earthquake).

M: What happens to the buildings in a mild and a severe earthquake?  
How can buildings be made safer?

S: Extra questions:

- What is the largest earthquake ever recorded so far, and where did it occur? (Hint: Magnitude 9.5, Valdivia/Great Chilean earthquake, Chile, 1960. )
- What safety measures should be followed during an earthquake? (For example: Drop, Cover, Hold On; stay away from windows; follow your local safety plan.)

Objective:

- To understand the concepts of Tawhid (Oneness of Allah), Risalah (Prophethood), and the Hereafter.
- How is Tawhid presented in Surah An-Nazi‘at?
- Compare the description of the Day of Judgement in Surah An-Nazi‘at with Surah Al-Qari‘ah and Surah Az-Zalzalah.

#### 4. Practical implementation:

Write a plan for preparing for the Hereafter in the light of the lessons taken from this Surah:

- Strengthening faith.
- Increasing righteous deeds.
- Avoiding arrogance and disobedience.

#### 5. Group discussion:

Share insights gained from the Surah at home or in a group.  
Discuss accountability and the reality of the Day of Judgement.

Educational guidance:

For children: use simple stories and interactive quizzes.

For adults: include tafsir videos or lectures by reliable scholars.

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