



ایاتھا ۴۶ ،۹ سُورَةُ النَّازِعَاتِ مَكِّيَّةٌ ۸۱ رکوعاتھا ۲

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَ النَّازِعَاتِ غَرَقًا ۱ وَ النَّشِطَاتِ نَشْطًا ۲ وَ السَّابِقَاتِ سَبْقًا ۳
 فَالسَّابِقَاتِ سَبْقًا ۴ فَالْمُدَبِّرَاتِ أَمْرًا ۵ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۶
 تَتَّبِعُنَّهَا الرَّادِفَةُ ۷ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۸ أَبْصَارُهَا خَاشِعَةٌ ۹
 يَقُولُونَ ءَأِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ۱۰ ءِذَا كُنَّا
 عِظَامًا نَّخِرَةً ۱۱ قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ۱۲ فإِنَّمَا هِيَ
 زَجْرَةٌ وَاحِدَةٌ ۱۳ فَإِذَا هُمْ بِالسَّاهِرَةِ ۱۴

1. *By the oath of those angels who harshly extract souls...*
2. *...those who untie knots...*
3. *...those who swim along...*
4. *...who then swiftly race...*
5. *...and those who arrange the commands (of Allaah).*
6. *The day (shall certainly take place) when that which shakes shall shake...*
7. *...to be followed by that which will follow.*
8. *On that day, many hearts will be fluttering...*
9. *...with their gazes cast down.*
10. *They say, "Will we be returned to our former states..."*
11. *"...even after we have become decomposed bones?"*
12. *They say, "In that case the return shall be a tremendous loss."*
13. *It will be only a single blast...*
14. *...and they will all immediately be present for Reckoning.*

These verses speak about the advent of Qiyaamah. Allaah begins by taking oaths of several types of angels to assert that **"The day (shall certainly take place) when that which shakes shall shake."**

Allaah says, **"By the oath of those angels who harshly extract souls"**. The emphasis in this verse denotes that these angels mercilessly wrench the soul from every portion of the dying person's body, causing excruciating pain. Allaah then swears by those angels **"who untie knots"**. This refers to those angels who remove souls very gently from the body. Commentators state that the first group of angels extract the souls of the Kuffaar while the second group extract the souls of the Mu'mineen. Of course, there are times when Allaah causes the death of a Mu'min to be difficult so that he may earn an exalted status in the Hereafter.

The Ahadeeth mention that the soul of a Mu'min emerges from the body as easily as water emerges from a water-bag. On the other

hand, when a Kaafir has to leave this world for the Hereafter, dark-faced angels descend from the heavens. They carry with them sack cloth and appear before him as far as the eyes can see. Then the angel of death himself comes, sits by the head and says, "O foul soul! Emerge towards Allaah's anger!" The soul then disperses throughout the body in an attempt to escape. Thereafter the angel of death forcefully extracts the soul, just as wet wool wrapped around a skewer is forcefully removed. When the angel of death removes the soul, the other angels, without losing a split second, grab hold off the soul and wrap it in the sack cloth. ["Mishkaat" Pg. 142]

Allaah Ta'aala then takes an oath by those angels **"who swim along"**. Commentators state that this refers to the fluid and swift movement of the angels as they transport the soul of the Mu'min to the heavens. Thereafter, Allaah swears by the angels **"who then swiftly race"** off with the souls of people once Allaah instructs them where to take the souls. Once the decision is made and the instruction issued, the angels hasten to **"arrange the (fulfilment of the) commands (of Allaah)."**

The above oaths are taken to assert that **"The day (shall certainly take place) when that which shakes shall shake"**. This verse refers to the Day of Qiyaamah and **"that which shakes"** refers to the first blowing of the trumpet, which will violently shake everything. The first blowing of the trumpet will be **"be followed by that which will follow"** i.e. by the second blowing of the trumpet.

Describing the condition of people on the Day of Qiyaamah, Allaah says, **"On that day, many hearts will be fluttering with their gazes cast down."** Allaah then quotes what the Kuffaar used to say about Qiyaamah. They say, **"Will we be returned to our former states even after we have become decomposed bones?"** The Kuffaar regard the advent of Qiyaamah as something farfetched and cynically ask this question. They also say **"In that case the return shall be a tremendous loss."** The Kuffaar said that if Qiyaamah were to take place as Rasulullaah (sallallaahu-alayhi-wa-sallam) said, they would be ruined because they will then suffer the punishment for their rejection. However, this statement was also intended to mock the belief of Qiyaamah because the Kuffaar did not even have a vague belief that Qiyaamah could be a reality. If they did have the concern that they may have to suffer a loss, they would not have behaved as badly as they did.

Even if a dishonest person warns people not to go to a certain place because there is a large snake there, people would be very cautious to go there because they fear for their safety. If the Kuffaar during the time of Rasulullaah (sallallaahu-alayhi-wa-sallam) believed that the possibility of Qiyaamah could exist, they would have been foolish to make the claims they did when they knew Rasulullaah (sallallaahu-alayhi-wa-sallam) to be an honest person.

"It will be only a single blast and they will all immediately be present for Reckoning." Although the Kuffaar regarded the advent of Qiyaamah to be something farfetched and impossible, it is an extremely simple matter for Allaah. When Allaah issues the command, all it takes for people to be resurrected for Qiyaamah is a single blast of the trumpet and everyone will present themselves without delay.

هَلْ أَتَيْكَ حَدِيثُ مُوسَى ﴿١٥﴾ إِذْ نَادَيْهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ
 طُوًى ﴿١٦﴾ إِذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿١٧﴾ فَقُلْ هَلْ لَكَ إِلَى أَنْ
 تَزَكَّى ﴿١٨﴾ وَ أَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى ﴿١٩﴾ فَارِيءُ الْآيَةَ
 الْكُبْرَى ﴿٢٠﴾ فَكَذَّبَ وَعَصَى ﴿٢١﴾ ثُمَّ أَذْبَرَ يَسْعَى ﴿٢٢﴾ فَحَشَرَ
 فَنَادَى ﴿٢٣﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ
 وَالْأُولَى ﴿٢٥﴾ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى ﴿٢٦﴾

15. *Has the story of Moosa (A.S) reached you?*
16. *When his Rabb called him on the blessed valley of Tuwa.*
17. *"Go to Fir'oun for he has certainly transgressed."*
18. *"Tell him, 'Do you want to be purified?'"*
19. *"And should I guide you to your Rabb so that you may fear (Him)?"*
20. *So he showed him a great sign.*
21. *But he falsified and disobeyed.*
22. *Then he turned away and applied himself.*
23. *He gathered the people and proclaimed...*
24. *... "I am your highest Rabb!"*
25. *So Allaah seized him with the punishment of this world and the Hereafter.*
26. *There is certainly a lesson in this for the one who fears.*

Hadhrat Moosa (A.S) was from the Bani Israa'eel who lived in Egypt from the time of Hadhrat Yusuf (A.S). The Copts of Egypt greatly oppressed the Bani Israa'eel and made their lives miserable. It was during these trying times that Hadhrat Moosa (A.S) was born. Upon direction from Allaah Ta'aala, his mother placed him in a basket, which she put in the river. When the basket passed by Fir'oun's palace, Fir'oun's wife had it removed from the river. When she saw the child inside, she was overwhelmed with the child and beseeched Fir'oun to keep the child as a son in the palace. Consequently, Hadhrat Moosa (A.S) grew up in Fir'oun's palace. When he grew up, he killed a Copt by mistake when he tried to assist an Israa'eeli. When the news reached Fir'oun and his ministers, they decided to execute Hadhrat Moosa (A.S). Learning of their intention, Hadhrat Moosa (A.S) left Egypt and settled in Madyan where he married and tended the goats of his father-in-law for ten years.

He then decided to return to Egypt with his wife but lost the way. Eventually, he saw what appeared to be a fire in the distance. Thinking that he could get a brand of fire to keep his wife warm and find someone to direct him, Hadhrat Moosa (A.S) set out in the

direction of the "fire". When he reached the sacred valley of Tuwa where the "fire" was, Allaah addressed him and made him a prophet. Allaah asked him to throw down his staff, which Allaah made into a snake and Allaah also showed him that his hand could become a shining lamp by placing it beneath his arm. Allaah also commanded him to preach to Fir'oun and his people. It is with reference to this that Allaah says, **"Has the story of Moosa (A.S) reached you? When his Rabb called him on the blessed valley of Tuwa (He said to him) 'Go to Fir'oun for he has certainly transgressed. Tell him, 'Do you want to be purified? And should I guide you to your Rabb so that you may fear (Him)?'"**

Complying with Allaah's command, Hadhrat Moosa (A.S) left for Egypt where he was joined by his brother Haaron (A.S) whom Allaah had also made a prophet at Hadhrat Moosa (A.S)'s request. Entering Fir'oun's court, they warned him about Allaah's punishment if he did not desist from his evil ways. They told him, **"It has been revealed to us that punishment shall be for those who falsify and turn away."**¹ Hearing that Hadhrat Moosa (A.S) preached the divinity of Allaah, Fir'oun was extremely upset because he indoctrinated the people into believing that he was their god. He asked Hadhrat Moosa (A.S) a series of questions to intimidate him, but Hadhrat Moosa (A.S) answered the questions with great courage. Unable to win any ground from Hadhrat Moosa (A.S), Fir'oun finally said, **"If you take another as a deity besides myself, I shall definitely make you of the prisoners!'** Moosa (A.S) said, **'Even if I bring you a clear proof?'** Fir'oun said, **'Bring it if you are truthful.'** So Moosa (A.S) cast down his staff and it suddenly became a manifest serpent. And he withdrew his hand, which instantly turned white for all to see." [Surah Shu'araa (26), verses 29-33]

It is with reference to these miracles that Allaah says, **"So he [Hadhrat Moosa (A.S)] showed him (Fir'oun) a great sign."** However, instead of accepting, Fir'oun **"falsified and disobeyed."** Fir'oun then declared that Hadhrat Moosa (A.S) was a magician and arranged a contest between Hadhrat Moosa (A.S) and the magicians of the land. Not only did Hadhrat Moosa (A.S) defeat the magicians, but he made them all Mu'mineen. However, Fir'oun was still adamant not to accept and continued claiming his divinity. Allaah says that Fir'oun **"turned away and applied himself"** to find a way to stop the spread of Hadhrat Moosa (A.S)'s message. **"He gathered the people and proclaimed, 'I am your highest Rabb!'"** However, all his schemes failed and he was eventually drowned with his entire army. Allaah says, **"So Allaah seized him with the punishment of this world and the Hereafter."**

Allaah says about Fir'oun in Surah Hood², **"He will lead his people on the Day of Judgement and enter them into the Fire. It is an evil place indeed where they shall be entered."** About him and his army, Allaah says in Surah Qasas³, **"We set a curse after them in this world and on the Day of Qiyaamah, they shall be among the hateful."**

Allaah declares, **"There is certainly a lesson in this for the one who fears."** People who are concerned that they should not suffer the same plight because of disobedience will heed the lessons in this episode. However, those who are heedless of the warnings and who

¹ Surah TaaHaa (20), verse 48

² Surah 11, verse 98.

³ Surah 28, verse 42.

do not care to apply their intelligence will continue to disobey Allaah. Like Fir'oun and his people, they will also destroy themselves.

The details of Hadhrat Moosa (A.S)'s story is discussed in Surah Yunus [Surah 10, verses 75-92], Surah TaaHaa [Surah 20, verses 9-98], Surah Naml [Surah 27, verses 7-14], Surah Qasas [Surah 28, verses 3-50] and several other Surahs as well.

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ۖ رَفَعَ سَمَكَهَا فَسَوَّيَهَا
ۚ وَأَعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۖ وَالْأَرْضَ بَعْدَ ذَلِكَ
دَحَاهَا ۚ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۚ وَالْجِبَالَ أَرْسَاهَا
ۚ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ۚ

27. Are you more difficult to create or the sky? Allaah has created it...

28. ...elevated its roof, perfected it...

29. ...made its night dark and made its day manifest.

30. Thereafter, Allaah spread out the earth.

31. He extracted from the earth her water and fodder...

32. ...and firmly stationed the mountains.

33. All this for your benefit and for the benefit of your animals.

Further addressing those who reject the coming of Qiyaamah, Allaah asks, **"Are you more difficult to create or the sky?"** Because the sky is a much larger creation and contains so many phenomena, any person will understand that its creation should be more difficult than the creation of a man⁴. If Allaah has the power to create the sky, he certainly has the power to resurrect man on the Day of Qiyaamah. Not only did Allaah create the sky, Allaah also **"elevated its roof, perfected it, made its night dark and made its day manifest."** Allaah relates the night and day to the sky because it appears as if they extend from the sky.

After creating the sky, **"Allaah spread out the earth. He extracted from the earth her water and fodder and firmly stationed the mountains** (to stabilise the earth). **All this for your benefit and for the benefit of your animals."** It is therefore incumbent upon man to express gratitude to Allaah for all these bounties and to believe in the divine scriptures and whatever Allaah has revealed to His Ambiya (A.S). Refer to the commentaries of verses 9 to 12 of Surah HaaMeem Sajdah (Surah 41) for details about the sequence in which Allaah created the heavens and the earth.

⁴ This is based on the understanding of man in human terms. However, for Allaah, large and small things are equally easy to create.

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ﴿٣٣﴾ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ
 ﴿٣٤﴾ وَ بُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَىٰ ﴿٣٥﴾ فَأَمَّا مَنْ طَغَىٰ ﴿٣٦﴾ وَ أَثَرَ
 الْحَيٰوةِ الدُّنْيَا ﴿٣٧﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٨﴾ وَ أَمَّا مَنْ خَافَ
 مَقَامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٣٩﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ
 ﴿٤٠﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِلُهَا ﴿٤١﴾ فِيمَ أَنْتَ مِنْ
 ذِكْرِهَا ﴿٤٢﴾ إِلَىٰ رَبِّكَ مُنْتَهَىٰهَا ﴿٤٣﴾ إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَاهَا
 ﴿٤٤﴾ كَانَهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٥﴾

TRANSLATION:

34. So when the tremendous calamity befalls...

35. ...that day man will recall what he did...

36. ...and Jahannam will be manifest for those who look on.

37. As for the one who transgresses...

38. ...and who prefers the life of this world...

39. ...then Jahannam shall certainly be his abode.

40. As for the one who fears standing before his Rabb and who restrains himself from carnal passions...

41. ...then Jannah shall definitely be his abode.

42. They ask you about when Qiyaamah will take place.

43. What have you to tell about it?

44. To your Rabb belongs (the knowledge of) its term.

45. You are a warner only to him who fears it.

46. The day when they see it, it will seem as if they lived only an evening or a morning.

Referring to Qiyaamah, Allaah says, **“So when the tremendous calamity befalls, that day man will recall what he did and Jahannam will be manifest for those who look on.”** The Arabic word “taamma” (translated above as **“calamity”**) is derived from the word “tamma” which refers to something that rises above and overwhelms everything else. Qiyaamah is therefore referred to as “taamma” because it is a calamity that overwhelms all other calamities.

Hadhrat Hasan Basri (A.R) states that **“the tremendous calamity”** refers to the second blowing of the trumpet. When Qiyaamah takes place, every person will realise whether his deeds are good enough

to take him to Jannah or whether they are lacking. On that day there will be only two groups, as Allaah says in Surah Shura, **"A group shall be in Jannah, while another shall be in the Blaze."** [Surah 42, verse 7]

Allaah refers to these two groups individually. Speaking of those destined for Jahannam, Allaah says, **"As for the one who transgresses and who prefers the life of this world, then Jahannam shall certainly be his abode."** People generally cling to kufr and refuse to accept Islaam because they fear losing their wealth or positions. This displays their preference for this world over the Hereafter. It is for the same reason that Muslims also commit sins. Chasing after wealth, fame and position leads people to commit sins, to neglect their Fardh and Waajib obligations and to involve themselves in everything that violates Allaah's commands. On the other hand, when a person gives preference to the life Hereafter, he will be conscious about leading a life of piety and will stay far from sin.

Allaah then speaks about the second type of person when He says, **"As for the one who fears standing before his Rabb and who restrains himself from carnal passions, then Jannah shall definitely be his abode."** Whenever a person wants to do good and abstain from evil, his carnal self presents an obstacle. One's carnal self wants only pleasure and enjoyment and loves the world for this. It has no inclination for the Hereafter because its concern is only for the pleasures of this world. It will therefore spur a person on to commit sins and to lead a life of recklessness. Therefore, when a person gains control over his carnal self (his Nafs), he will be able to abstain from sin and will content himself with what is Halaal instead of Haraam. Such people will attain the high ranks of Jannah.

The person who fears standing for reckoning before Allaah will receive two gardens of Jannah, as Allaah says in Surah Rahmaan, **"The one who fears standing in the presence of his Rabb shall have two gardens."** [Surah 55, verse 46]

Hadhrat Jaabir (R.A) narrates that Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "I fear most for my Ummah that they follow the dictates of their Nafs and that they entertain lengthy hopes. The desires of the Nafs prevents one from the truth and lengthy hopes make one forget about the Aakhirah. This world is travelling and leaving while the Aakhirah is travelling and approaching. Each has its sons, so if you can avoid being a son of this world then do so. Today you are in the place of deeds (the world) where there is no reckoning and tomorrow you will be in the Aakhirah where there are no deeds (only reckoning)." ["Mishkaat" Pg. 444]

Addressing Rasulullaah (sallallaahu-alayhi-wa-sallam), Allaah says, **"They ask you about when Qiyaamah will take place."** The Kuffaar actually asked about Qiyaamah mockingly because they did not really want to know when it will occur. Allaah says to Rasulullaah (sallallaahu-alayhi-wa-sallam), **"What have you to tell about it?"** Rasulullaah (sallallaahu-alayhi-wa-sallam) could not inform them about when Qiyaamah will take place because he was not informed about its date. **"To your Rabb belongs (the knowledge of) its term."** Allaah says in Surah A'raaf, **"They ask you regarding Qiyaamah, when will it occur? Say, 'The knowledge of this is with my Rabb. Only He will manifest it on its time. It will be weighty on the heavens and the earth and will appear suddenly.'** They ask you as if you have perfect knowledge of it. Say, 'The knowledge of this is only with Allaah, but most people do not know.'" [Surah 7, verse 187]

Allaah says, **"You are a warner only to him who fears it."** Those who have no concern for Qiyaamah will not heed a thousand warnings of Qiyaamah. However, a single warning suffices for the one who is concerned about his plight in the Aakhirah.

Allaah concludes the Surah by saying, **"The day when they see it, it will seem as if they lived only an evening or a morning."** People persistently ask about the date of Qiyaamah as if they are looking forward to it. All they intend doing is to mock the belief. However, when they see Qiyaamah taking place before their very eyes, they will regret their ways and their lives of tens or even hundreds of years will seem even less than a day. The life which they thought would never end, will seem like only a dream.

