

## سُورَةُ النَّازِعَاتِ

### Sūrah an Nazi'āt

#### (THOSE THAT DRAG FORTH)

Revealed at Makkah, it has two Sections and forty six Āyāt.

#### Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. By the angels who drag forth vehemently.
2. By the angels who release most gently.
3. By the angels who glide swimmingly.
4. And who then speed with foremost speed.
5. And who then manage the affair decreed.
6. A Day shall come when the quaking will quake.
7. And there will follow it the next blast.
8. Hearts that Day will be throbbing.
9. Their looks will be downcast.
10. They are saying: Shall we indeed be restored to our former state.
11. After we have become decayed bones?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّازِعَاتِ غَرْقًا ①

وَالنَّاطِقَاتِ نَشْطًا ②

وَالسَّيِّحَاتِ مَسْبَحًا ③

فَالسَّيِّقَاتِ مَسْبِقًا ④

فَالْمُدِيرَاتِ أَمْرًا ⑤

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ⑥

تَتَّبِعُهَا الرَّادِفَةُ ⑦

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ⑧

أَبْصَرُهَا خَشِيعَةٌ ⑨

يَقُولُونَ أَيْ نَا لَمَرْدُودُونَ فِي الْمَحَافِرِ ⑩

أَيْ ذَا كُنَّا عِظْمًا نَجْحَرَةً ⑪

12. They are saying: That indeed shall be a losing return?
13. In fact, it will be only a scaring shout.
14. And lo! They all shall appear on the surface.
15. Has there come to you the story of Mūsa?
16. Recall when your Rabb called to him in the holy vale of Ṭuwa.
17. Go you to the Pharaoh; verily he has waxed exorbitant.
18. Then say you: Would you be purified?
19. I shall guide you to your Rabb, so that you shall fear.
20. Then he showed him the great Sign.
21. Yet he belied and rebelled.
22. Then he turned back striving.
23. Then he gathered his people and cried aloud.
24. And he said: I am your Rabb, most high.
25. Thereupon Allah seized him with the chastisement of the Hereafter and the present.
26. Surely herein is a lesson for him who fears.

قَالُوا إِنَّكَ إِذَا كَرَرْتَ خَاسِرَةٌ ﴿١٢﴾

فَأِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾

فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

هَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٥﴾

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾

أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿١٧﴾

فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَنْ تَرْكَبَ ﴿١٨﴾

وَأَهْدِيكَ إِلَى رَبِّكَ فَانْحَسِبْ ﴿١٩﴾

فَأَرَاهُ الْآيَةَ الْكُبْرَى ﴿٢٠﴾

فَكَذَّبَ وَعَصَى ﴿٢١﴾

ثُمَّ أَدْبَرَ يَسْعَى ﴿٢٢﴾

فَحَشَرَ فَنَادَى ﴿٢٣﴾

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿٢٥﴾

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى ﴿٢٦﴾

## Secrets of Revelation

By the angels who drag out the disbeliever's Rūḥ. The angel of death drags it out from each hair and from the roots of each nail. This is so because Barzakh is unveiled before the dying, and the Rūḥ clings tighter to the body witnessing Allah's punishment. And by the angels, who take away the believer's Rūḥ comfortably. This means that right from the time of death, the believers' comfort and the infidel's pain commence, though not visible. The apparent state of the dying seldom depicts what is happening in the subtle world, exceptions apart. These Āyāt describe the spiritual situation that a believer and an infidel go through. With these Arwāḥ, the angels rush towards the heaven, to carry out the instructions issued and manage all affairs pertaining to each.

### Rūḥ

The above Āyāt have been interpreted in various ways, wherein Rūḥ is appropriately discussed. When the Four Elements combine, the soul is born, which is termed as Rūḥ by the physicians. But in fact Rūḥ is a Divine subtlety whose refulgence illuminates the soul just as a mirror facing the sun becomes sun in itself. Soul is the life for the body, and Rūḥ is the life for the soul. The author of Mu'arif al Qurān, with reference to Tafsīr-e-Mazharī, writes that death is caused by the separation of soul from the physical body, whence the Rūḥ of a believer moves to the *'Ilīyān*, whereas the soul stays in the grave. The requital is conferred upon the soul which also affects the Rūḥ.

But in my humble opinion, though the soul is surely illuminated by Rūḥ, yet the latter also has an everlasting connection with each cell of the body. Upon death when the constituents of the body disintegrate, the soul also ceases to exist. But the connection of Rūḥ persists with each and every cell while its particular facet responsible for temporal life is terminated from each cell of the body, harshly in case of the infidel and easily for the believer. It is the Rūḥ that maintains a link simultaneously with the grave as well as its station in the Ākhirah. Allah, however, knows best. The requital is with reference to the Rūḥ. Its deprivation from Allah's nearness brings agony to the body, and its absorption in Allah's Cognition ushers in comfort and rewards, whereby every cell of the physical body is affected wherever and howsoever it may be.

This grand system of life, death at the time ordained and the seizure of Arwāḥ, their stay in Barzakh and the determination of the stations there according to their status, are witness to the fact that the Day of Judgment will surely be. With the

first blowing of Trumpet, everything will be jolted, all life shall extinguish, the oceans will evaporate, the sun and the moon shall disintegrate and the heavens will explode. With the second blowing, all dead will be quickened to face the reckoning. So many hearts will sink in terror and so many eyes will cling to the earth in shame. The sinners will wail: "Woe that we are alive again after our bones had turned to dust! How shall we face the Reckoning? Woe, that its a time arduous!" But they will be totally helpless. Everything will now be in the Field of Reckoning. If they still deny all, let the episode of Prophet Mūsa<sup>AS</sup> be recollected. He was blessed with a dialogue with Allah in the sacred valley of Ṭuwā when after a farewell to Prophet Shu'aib<sup>AS</sup> he was on his way to Egypt along with his wife, children, servant and a flock goats. As night fell and it became cold, he saw a light and hastened to fetch the fire for warmth. As he reached the source of light, he discovered that it was in fact Divine Refulgence and he was blessed with a Dialogue. He was commanded to go to the rebellious Pharaoh, and to counsel him to cleanse himself of the filth of disbelief and evil. He could show him the way to Allah's Pleasure. He could make his bond with the Rabb so strong and intimate that he would think about Him before doing anything against His wishes.

### **Beneficence and Shaikh's Barakah**

This, in fact, is the kind of spiritual beneficence that a follower receives from his Prophet<sup>AS</sup>. His belief is purified and his conduct is reformed, and the feeling of being in Allah's Presence stays with him all the time. The same blessing should be available through an Accomplished Shaikh. The temporal affairs for everyone are however, being met by a System predetermined by Him.

As an evidence to his Prophethood, Prophet Mūsa<sup>AS</sup> had presented miracles but the Pharaoh blandly refuted and labelled him a liar and turned away from guidance. He thoroughly opposed him with all his might and announced his own providence to his people that he was superior to all other claimants if at all there were any. So Allah seized him. His monarchy and kingdom were snatched away and he was swallowed by the sea along with his entire army. They entered the punishing fire of Barzakh the moment they were drowned; and shall taste the real torment, much more severe, after the Reckoning. This whole incident is an eye-opener for those deluded by mundane riches and power, provided the hearts are alive to Allah's Splendour.

## Section 2

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| <p>27. Are you harder to create or the sky He has built?</p>  | <p>﴿٢٧﴾ وَأَنْتُمْ أَشَدُّ خَلْقًا أَوْ السَّمَاوَاتُ بِنْتِهَا</p>              |
| <p>28. He raised its height and perfected it.</p>   | <p>﴿٢٨﴾ رَفَعَ سَعْتَهَا فَسَوَّيْنَهَا</p>                                      |
| <p>29. And He has made its night dark and its sunshine bright.</p>                                    | <p>﴿٢٩﴾ وَأَعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا</p>                             |
| <p>30. And thereafter, he stretched out the earth.</p>  | <p>﴿٣٠﴾ وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا</p>                                   |
| <p>31. And He brought forth therefrom its water and its pasture.</p>                                  | <p>﴿٣١﴾ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا</p>                               |
| <p>32. And He set firm the mountains.</p>   | <p>﴿٣٢﴾ وَالْجِبَالَ أَرْسَاهَا</p>  |
| <p>33. A provision for you and your cattle.</p>   | <p>﴿٣٣﴾ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ</p>                                    |
| <p>34. Then when the Grand Calamity comes.</p>  | <p>﴿٣٤﴾ فَإِذَا جَاءَ نِبْأَ الطَّامَةِ الْكُبْرَى</p>                           |
| <p>35. The Day whereon man will remember what he had striven for.</p>                                 | <p>﴿٣٥﴾ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى</p>                            |
| <p>36. And the Hell will be made apparent to anyone who sees.</p>                                     | <p>﴿٣٦﴾ وَبُرُزَّتِ الْجَحِيمُ لِمَنْ بَرَى</p>                                  |
| <p>37. Then as for him who waxed exorbitant.</p>  | <p>﴿٣٧﴾ فَأَمَّا مَنْ طَغَى</p>  |
| <p>38. And who chose the life of this world.</p>  | <p>﴿٣٨﴾ وَءَاثَرَ الْحَيَاةِ الدُّنْيَا</p>                                      |
| <p>39. Verily the Hell shall be his resort.</p>   | <p>﴿٣٩﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى</p>                                   |
| <p>40. And as for him who dreaded standing before his Rabb, and restrained his soul from desires.</p> | <p>﴿٤٠﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ</p> |
| <p>41. Verily the Garden shall be his resort.</p>   | <p>﴿٤١﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى</p>                                   |

42. They question you regarding the Hour when will its arrival be?
43. By no reason are you concerned with the declaration thereof?
44. Unto your Rabb is the knowledge of the limit fixed thereof.
45. You are but a warner to him who fears it.
46. On the Day whereon they see it, it will appear to them as though they had not stayed save an evening or the morning.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾

فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿٤٣﴾

إِلَىٰ رَبِّكَ مُنْتَهَاهَا ﴿٤٤﴾

إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَاهَا ﴿٤٥﴾

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَسُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾

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### Secrets of Revelation

If they do not believe in the Resurrection and consider it unlikely, they must ponder over the world around them. Is it harder to resurrect man or to create heavens carrying unlimited creation. Not only is the sky flawlessly erected but also regulates the rising and setting of sun and the alternation of days and nights to sustain life. He spread out the earth, which despite its spherical shape, appears flat everywhere. It is adorned with rivers and greenery among other causes of life, and is pegged with gigantic mountains. Its provisions benefit man and the beast alike. All this proves His Omnipotence. He creates whenever He wants and whatever He wants. It is He Who will resurrect man. And when havoc breaks loose on the Day, everyone shall not only believe, but will also see whatever he had been doing. Hell will be brought forth in the Field of Reckoning for the repudiators to see and believe, a destination of the wicked and the disobedient who recklessly pursued carnal pleasures.

### Opposition of Islamic System

Every Prophet<sup>AS</sup> was raised with a set of beliefs and a code of life, wherein rights and duties of the people were spelled out. But <sup>لَمَّا</sup> captives of momentary pleasures opposed them; fearing to lose the unlawful benefits they snatched away by cheating others. Such were the culprits who died in waywardness so their abode is Hell. Contrary to them were those blessed with a firm belief in Ākhirah. Mindful

of facing Allah one Day, they opted for obedience and restrained their souls from unlawful pleasures and pursuits.

## The Soul

Three levels of restraining desires are spelled out in Islam. The first is to keep away from evil beliefs. The second is to refrain from sin when having the opportunity to do so purely out of Allah's fear. And the third level is to avoid the doubtful that might lead to sin. While it may be easier generally to restrain the soul from sin, it is outrightly impossible to get rid of the evils that penetrate the worships without following an accomplished Shaikh, for instance, vanity, pretence, and show off. For this one has to undergo rigorous striving and Tawajjuh of a Shaikh.

Two conditions for protection against Hell-Fire have been laid down here: (1) Faith in the Ākhirah and firm belief in al-Qayamah and (2) To restrain from disobeying Allah. These are the very traits that lead to Jannah, an eternal home indeed.

These naïve infidels instead ask when will al-Qayamah be and what benefits does it carry. All they need to know is that it will definitely come. The Holy Prophet's <sup>SAW</sup> mission is to inform them on the inevitability of that Day, leaving the rest to Allah. He may simply expound the sequel on various actions on that Day. Those who think it is remote, will consider it too early than expected when it will confront them. They would say that they did not stay in the world but for very small portion of a day.