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SURAH AN NAZIAT (AYAH 6-11)

Ayah 1-5 are about the angels and their jobs.

**AYAH 6**

The root word رجفة means shaking with strength, as if it is shivering. It is different from زلزلة; that is an earthquake.

**Cream of Tafseer (زبدة التفسير)**

This is about the first blow of the trumpet (النفخة الأولى).

**As Saa’di (السعدى)**

It is to establish the day of judgement (قيام الساعة).

**Ibn Kathir (ابن كثير)**

Ibn Abbas (RA) said this is the first blowing of the trumpet. (قال ابن عباس هما النفختان الأولى)

**AYAH 7**

The root word of ردفة is انبعث means following, something that comes after, at the back of something, The first blowing of the trumpet gives a feeling of shaking. It is followed by the second blowing of the trumpet. The Qur’an mentions about the blowing of the trumpet in different ways. There is a period of 40 between the two blowing of the trumpet, the second one follows the first one. We do not know whether it is 40 days, months, years, etc. The first one follows the second.

**As Saa’di (السعدى)**

This is another blow which follows the first one (الرجفة الأخرى التي تردفها وتأتي تلوها).

**Ibn Kathir (ابن كثير)**

Everything will shake and perish because of the sound of the blowing of the horn.

Ubayy bin Ka’b (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, “The Rajifah (i.e., the first Blowing of the Trumpet which will shake the whole universe and thus cause all life to cease) has come, followed by Ar-Radifah (i.e., the second Blowing of the Trumpet which will restore life and thus mark the Resurrection Day). Death has approached with all that it comprises. Death has approached with all that it comprises.” A man said, “O Messenger of Allah “What if I made all my supplications invoking Allah to send blessings upon you?” He said, “Then Allah will free you of all your worries in this world and in the hereafter.”
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This hadith tells us to remember Allah and it refers to the blowing of the trumpet as if it has already occurred for us to know that it is so close- we cannot be heedless of it. Even death and all that comes with it has already come- we need to wake up and use every means to prepare for it- it is so close to all of us. Don’t delay the good deeds, if you take a moment to think about it, you will see that you will not do it. When the thought comes to do a good deed, just do it.

This hadith also gives us a treasure- when we make all our dua sending blessings upon the Prophet(ﷺ), Allah will be sufficient for us from all our worries regarding the duniya and the akhirah. This is higher degree, instead of asking specifically for our needs, just send blessings upon the Prophet(ﷺ), it will suffice all our needs in this world and the next.

**EQUATION OF LIFE**

- Live as you wish, for indeed you are dead
- Love whom you wish, for indeed you will be separated from it
- Do as you wish, for indeed you will be recompensed for it
- And know that the honor of a believer lies in the night prayer and his pride lies in being self-sufficient from the people.

This hadith teaches us that anything except our deeds will be discontinued, so don’t attach to anything else. The honour of the Muslim is in standing in prayer in front of Allah, honour is when and how you are with people. Our life actually revolves around these- whom we love and what we do. Don’t attach to anybody except Allah, not wanting anything from anybody even feelings. Also, when you have no expectations from people, they will love you.

You can live your whole life around this hadith.

**AYAH 8**

In this ayah, Allah describes the heart on the day of judgement. It is an اسم فعل. The word واجفة means disturbed, thumping, palpitation, shaking- it is all out of fear.
The heart is disturbed, shaking out of fear, by the intensity of what it sees and hears. Ibn Abbas said it means afraid (قال ابن عباس يعني خائفة).

If the heart is afraid, it pumps more and it will be disturbed out of fear. Our heart is central in our life. Allah wants our heart to submit to him. It is the place of ibaadah (worship)- to fear and love him, to submit to him. In life, if the heart is not worshipping Allah, it will be divided and on the day of judgement, out of fear it will shake. May Allah protect us all. Ameen.

The believers are afraid in life that their deeds will be rejected, of their sins. If a person is not using his heart for what its created for then on the day of judgement the heart will, by force, have that fear.

After mentioning about the description of the heart, the eyes have been described.

The word خشوع means humiliation, submission. The word ابصر is plural of بصر- meaning eyesight.

The eyesight humiliated and so much down because the heart is dominated, owned by fear (قد أذن لهم الفزع، وغلب عليهم التأسف). The heart is overwhelmed and overtaken by terror, regret and grief. The heart is extremely afraid and the eyes will be very humiliated, so much terrified.

It is the eyesight of those whose hearts are mentioned in the previous ayah (أصحابها). They have strong connection and not separated, both experiencing the horrors of the day of judgement.

Now in life we have a choice- we need to use our eyes to worship Allah and to guard it from the boundaries of Allah. On the day of judgement we have no choice- this is what will happen to our eyes and heart- overwhelmed by the terrors on that day.
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The root word is [ٌّرد] meaning to return. The word [حافرة] means a hole in the ground, like a grave.

As Saa’di (السعدى)
This is the disbeliever of the duniya said this out of denial (التكذيب وجه على الدنيا في الكفار).

Ibn Kathir (ابن كثير)
The mushrikeen of Quraysh said this and anybody else who said the same thing out of denial of resurrection (معاد إنكار في بقولهم في إنكار المعاد). They are denying they will be resurrected after they have been buried in their graves. (يُبْسَتُون وقوع البعث بعد المصير إلى الحافرة، وهي القبور). They don't believe in Allah and are judging by their minds. They are simply asking without really wanting an answer.

AYAH 11

The root word is [عظم] meaning bones. It is referring to bones and the root meaning shows it is something great. Our bones are a great and special creation- it gives us posture and we are able to walk because of it.

The word [نخرة] means crumbled (متفتتة), scattered, as if there are holes, decayed. The disbelievers are asking, after we have been decayed how will we come back to life. They do not really want an answer but they are just asking out of denial.

As Saa’di (السعدى)
Decayed and scattered (بالية فتائنا) scattered into pieces.

Ibn Kathir (ابن كثير)
Their body will be scattered and so will their bones (تنزق أجسادهم وتفتت عظامهم).

AYAH 10

The word [راجفة] appears only in this surah. But it appears in the form of ترجف in other ayat in the Qur’an.

The word [راجفة] in the Qur’an

On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out and flowing down. (Surah Al Muzzamil 73:14)

The earth and mountains will shake on the Day of judgement and the mountains will be like sand.
The wordを入れる

THE WORD قلوب in the Qur’an (not all Ayat are mentioned)

هو الذي أنزل السكينة في قلوب المؤمنين ليبردوا ويعمّاهم وله جنوب السماوات والأرض: وكان الله علیما حكیما

He it is Who sent down As-Sakinah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise. (Surah Al Fath 48:4)

Allah gave tranquility in heart of believers, and then they increase in faith. This is about the good heart.

سيقول لك المخلوقون من الأعراب شغفنا أو عقولنا أو أهلونا فاستغفرننا. يقولون بالسنتهم ما ليس في قلوبهم. علم فهم

Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit? Nay, but Allah is Ever All-Aware of what you do. (Surah Al Fath 48:11)

This is about the hypocrites. They say something which is not in their heart.

بل ظنتتم أن لن ينتقل الرسول والمؤمنون إلى أهلهم أبداً ورَبِينَ زِنَ في قلوبكم وظنتما ظن السوء وكنتما فوماً بوراً

"Nay, but you thought that the Messenger (SAW) and the believers would never return to their families; and that was made fair-seeming in their hearts, and you did think an evil thought and you became a useless people going for destruction." (Surah Al Fath 48:12)

This ayah is also about the hypocrites- they think the believers will never return to their families and they feel happy about it. They think all evil thoughts.

لقد رضى الله عن المؤمنين إذ يباععونك تحت الشجرة فعلم ما في قلوبهم. فأنزل السكينة عليهم وأثابهم فتحاً فرباء

Indeed, Allah was pleased with the believers when they gave their Bai’a (pledge) to you (O Muhammad SAW) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory, (Surah Al Fath 48:18)

Allah سبحانه وتعالى knew what is in the heart of the believers- He sent tranquility upon them.

إذ جعل الذين كفروا في قلوبهم حمیة جناحیة فانزل الله السكينة على رسوله وعلى المؤمنین وراهم كلمة النقویة وكانوا أحری بهما وأهلهما وكان الله بكل شيء علیما

When those who disbelieve had put in their hearts pride and haughtiness the pride and haughtiness of the time of ignorance, then Allah sent down His Sakinah (calmness and tranquillity) upon His Messenger (SAW) and upon the believers, and made stick to the word of piety (i.e. none has the right to be worshipped but Allah), and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything. (Surah Al Fath 48:26)

This is about the heart of the disbelievers and of the believers. He sends tranquility upon the believers.
And warn them (O Muhammad SAW) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zalimun (polytheists and wrong-doers, etc.), who could be given heed to.

يَعْلَمُ قَلَبَكَ الْأَعْنَابُ وَمَا تُخْفِي الصُّدُورُ
Allah knows the fraud of the eyes, and all that the breasts conceal. (Surah Ghafir 40:18,19)

The heart of the unbelievers will go up to their throats out of fear on the day of judgement. Allah سبحانه وتعالى knows what their heart and eyes conceal. The word صدر is general, قلب is more specific. Shaithan whispers in the chest, he cannot go to the heart, but only around it.

**THE WORD في القرآن**

خاشعة

With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised! (Surah Al Ma‘arij 70:44)

This is about the eyes of the disbelievers in the akhirah.

وَمَنِ اتَّبَعَ أَنْثُكَ أَنْثَى الْأَرْضِ خَاشِعَةً فَإِنَّهُمَا آتَيْنَاهُمَا عَلَيْهَا اِلْيَمَانَ وَزَرَبَتْ إِنَّ الدَّوَارَ يَكُونُ أَحْيَاهَا لَحُيَّةً عَلَيْهَا كُلٌّ شَيْءٌ قَبِيرٌ
And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things. (Surah Fussilat 41:39)

This is about the earth.

خاشعة

Their eyes will be cast down, ignominy will cover them; they used to be called to prostrate (offer prayers), while they were healthy and good (in the life of the world, but they did not). (Surah Al Qalam 68:43)

This is also about the eyes of the disbeliever.

فَاسْتَجِبْنَا لَهُ وَوَهِبْنَا لَهُ يَتِي وَأَصْلَحْنَا لَهُ رَوْحَةً إِنَّهُمَا كَانَ يُسَارِعُونَ فِي الْخَيْبَاتِ وَيَدْعُونَ رَبَّهُ وَرَهَبَا، وَكَانُوا لَنَا خَاطِئِينَ
So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us. (Surah Al Anbiya 21:90)

This is about Zakariya عليه السلام and his wife.
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Allah سُبْحَانَهُ وَتَعَالَى specifically described the eyes of the disbelievers in the akhirah.

And you will see them brought forward to it (Hell) made humble by disgrace , (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the Zalimu[n i.e. Al-Kafirun (disbelievers in Allah, in His Oneness and in His Messenger SAW , polytheists, wrong-doers, etc.)] will be in a lasting torment. (Surah Ash Shuraa 42:45)

This is how the believers are in the duniya in their salah.

Those who offer their Salat (prayers) with all solemnity and full submissiveness. (Surah Al Mu’minoon 23:2)

In the duniya خشوع is praised; Allah سُبْحَانَهُ وَتَعَالَى gives them security in the akhirah.

In akhirah خشوع is disparaged. They do not have security in the akhirah.