

4/1/09

Tafseer Juz Amma : Surah Naazi'aat

1 → وَالنَّازِعَاتِ غَرْقًا

In interpreting Makkan Qur'an, what was going on in the head of mushrik Arabs.

Ya'lamu maa yaliju fil ardhi wa yakhruju minhaa: the disbeliever thinks Allah is speaking about the plants but the believers know it is also referring to us. Same statement: different audience.

Islaahi: Mushriks saw it as the winds. Majority opinion says it is the angels.

Other evidence that this ayah is referring to winds, Allah ta'ala says: tanzi'un naasa, the wind that snatched the people.

If this is referring to angels: they are pulling and ripping the souls of the disbelievers that want to stay in the body .

2 → وَالنَّاشِطَاتِ نَشْطًا

Nasht refers to undoing a knot without doing any effort, also when an animal wiggles itself out of a

Ma'ool mutlaq: angels that seemingly enter the body and take out the soul, no force necessary. And if referring to the winds, it refers to the smooth breeze that is pleasurable.

Two different winds: destruction and comfort.

3 → وَالسَّابِحَاتِ سَبْحًا

Sabh means to swim quickly in a smooth and rapid way. (not splashing around)

Angels: they are diving into the body of the person while looking for the soul.

Wind: clouds that are swimming in the air by means of the winds that are pushing them.

4 → فَالسَّابِقَاتِ سَبْقًا

Sabq: when one thing takes the lead over the other. Faa here means that it is connected with saabihaat; a process a then b.

Angels are racing back to take these souls to the judgment.

Winds: some clouds taking the leads over the others.

5 → فَالْمُدَبِّرَاتِ أَمْرًا

Tadbeer: includes the meanings of planning, organization and complete execution. Contrasts “adbara yas’aa” in this surah. Tadbeer is thorough planning. Allah ta’ala is swearing (again faa) that these are the ones that execute the command of Allah, diligently and in an organized fashion. Comes from dubr: to think about an action and take it back.

Angels: those who are assigned different commands

Winds: naashiraat and faariqaat, the winds distribute clouds in every direction. The wind also distrubes dust, pollen and the winds bring the clouds which carry rain. The winds sustain all that we need to live: plant life and rain. All part of an executed plan of Allah ta’ala which are executed by the winds.

Other words for planning in the Qur’an:

-kayd: a secret plan, a plan which you don’t want anyone to find out about, it wont be any good if it comes out in the open.

-makr: a plan that has to do with retaliation against the enemy. When ever Allah ta’ala uses this, it means retaliation because they took the first step and this is the reaction.

-heelah: a clever plan which the idea is to maximize ones benefit by breaking the law. (gifting a wife with wealth before giving zakah then take it back after)

The paragraphs in the Qur’an are seemingly organized, even in their rhyiming scheme. It is united phonetically.

Contrast in surah Naba: depiction of the skeptic, then speaking of the hereafter. This surah is reversed: hereafter first, then skeptic later. This is called X in Arabic literature.

6 → يَوْمَ تَرُجُفُ الرَّجِفَةُ

Rajf: rattling and shaking. In this ayah Allah ta’ala does not mention the earth, another ayah: yauma tarjufu al ardhu wal jibaal—as though they were that soft (salt in a salt shaker). Rajf is a highly uncomfortable motion and the state of the person affected by that motion.

Zalalah: to keep slipping

Raj': first movement

Maara: yauma tamooru as-samaa'u maura, when an animal is running fast or rapid motion and feels like an earthquake (simulation).

Raajifah: that which is meant to shake. The purpose of the heavens and earth is when it is going to be rattled, so much so it is the faa'il.

7 → تَتَّبِعُهَا الرَّادِفَةُ

Radf implies when you are riding a camel/horse and someone is behind you. (passenger). It will be followed by another movement, one successively following the other.

This raadifah refers to the second time the trumpet is blown. This is the tafseer of the text in surah Naba.

Radf literally implies to sit behind. Synonyms are called mudaradifaat.

Khalfah: when you following something chronologically

Radf: literally right behind

Talaa: to follow something carefully and repeatedly. Used for the sun and moon bc they follow a path repeatedly.

8 → قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

The first depiction of that day in this ayah.

By not putting al on quloob, it means some hearts particularly on that day.

Waajif: most translations will say petrified, terrified and scared. Words used for fear in the Qur'an:

Khawf: perceived danger (physical)

Khashyah: when you are afraid of the magnitude of something (greatness of something) idea of the Day of Judgment, losing your job.

Khushoo': fear that is manifested not only in your heart but it is shown on your face and limbs. This is the kind of fear that we should have in salah: our faces have this fear not just our hearts.

Taqwa: most common word, fear the consequence of one's actions. Wiqaayah: to protect. Taqwa is to protect yourself from the consequences of your own actions.

Hadthr: to escape something out of fear, meaning you are in proximity of it.

Ra'aa: to startle, show up out of nowhere. This is the kind of fear when Ibrahim alayhi salaam felt when the angels felt.

Awjasa: fear when you hear something, or heard some news that scared you. Also means to hide your fear within you, don't let the person or thing scaring you know that you are scared. Ibrahim was scared of the angels but he did not let them see his fear.

Wajl: wajilat quloobuhum, wajl is to have a fear that penetrates deep in your heart.

Rahb: fear mixed with love, fear that you are afraid that you will disappoint the one you love. The believers call upon Allah with rahb.

Ra'b: to be overwhelmed with fear that makes you lose your reason.

Ashfaqa: shafiqa alaa, to take care of someone. Asfaqa is that some harm that will come to them.

Wajf: it is a fear mixed with discomfort. Someone whose heart pounds so hard out of fear. Awjaftul Khayla, I made my heart race forward by making its heart race.

Esp on that day, Some hearts on that day will be beating out of their chests.

Sentence structure illustrates that these hearts are not scared, right now they have peace but on that day they will experience wajf.

Waajifah, ism faa'il, their hearts will start pounding and it will not come to rest. The terror will not subside.

9 → أَبْصَارُهَا خَاشِعَةٌ

Allah ta'ala depicts the DoJ by things that will happen or the reaction to the events of the DoJ.

The visions of those hearts—vision is directly connected to the heart, when you have emaan in your heart, you will get a reminder out of the winds, clouds, when you don't have emaan those will do no reminder for you.

Those eyes that did not see it in the dunya, will be khaashi'ah.

10 → يَقُولُونَ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ

Yaqoola: they say and will say

Iltifaa: transition, depicts irony. They say is it really the case that we are going to be returned to the original state. Fulaanan raj'a ila X – this person came back to where they started.

Mardood: radd refers to a kind of return where you weren't accepted and they sent you back. Our death wasn't acceptable enough, we have to be brought back to life?

Haafirah: mihfar is a shovel, hufr is a whole you dig. When you don't dig the ground, that's the way it's supposed to be, then you do all the work. This resurrection after death doesn't seem possible.

11 → أَلَا كُنَّا عِظَامًا نَّخِرَةً

Even at the time when our bones will have decayed?

Nakhirah: nakhr is when the bone is empty and the wind can pass through it and produces a smell.

12 → قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ

Qaaloo: said lesser in their frequency. In classical Arabic, past (one time thing) present (ongoing) and future serve different purposes. Ex: murder, manslaughter (by mistake) and homicide (on purpose). When Allah speaks about manslaughter He uses past tense (qatala) chances are he won't do it again, and homicide is present tense because they may do it again.

Karra: a return that is khaasirah, full of loss.

Karra: used for attack not just return. Karra wa farra: attacking and running away, a military strategy. This will be an attack against us that will damage us: they are saying this in a sarcastic tone but shows they entertained the idea and knew if they were judged they would be losers.

13 → فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ

Allah ends this discourse, in surah Naba: kala sayalamoona thumma kala saya'lamoona.

Zajrah: when a parent yells at their child, when it is loud and offensive to the one you are yelling out. Majnoonun wazdujir: he was yelled at so that he would not give da'wah anymore, sal Allahu alayhi wa sallam. Allah azza wa jal will scold them so that scolding will be enough. Some say it will be the second blowing.

14 → فَإِذَا هُمْ بِالسَّاهِرَةِ

Fa sababiyah, illustrates consequence.

Saahirah: sahr means your sleep has disappeared and used in reference to an open field also referred to as a mirage. Saahir used for a ground that is completely flat, nearly a white color as far as the eye can see.

One scholar: it is like losing your sleep after coming out of that grave (man ba'athana min marqadina), their sleep has been lost forever, no more partial death or escape.

15 → هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

Complete shift of subject, oaths in the beginning about the power of Allah azza wa jal. Winds are critical because the Arabs denied the aakhirah and the closest thing to seen to the unseen world is the wind. Allah illustrates His power and mercy by means of the wind. Allah does not need to make special arrangements for the kaafir to destroy him, just unleash the wind upon him. Then Allah spoke of the day; watch what you're saying, your hearts will be fearful that day. Then Allah turns back to judgment.

You are not the first skeptics, rebels and poke fun at the truth.

Turns the attention to the Messenger sal Allahu alayhi wa sallam, hal ataaka.

Imagine there is a teacher, section a, b, c and TA standing next to him. Sometimes student takes to a, c, b or sometimes the TA. Sometimes talks to b about a, sometimes telling his TA about the students. The true teacher has different audiences in different components of education, Allah ta'ala says: 'alamal Qur'an. Even though they are still listening, Allah ta'ala turns to the Messenger sal Allahu alayhi wa sallam.

Hadeeth: used for something that is manifest, used for something so old that its forgotten and when you are reminded it's like hearing for the first time, like new. You will feel like this is the first time you are hearing it because its so relevant to this discussion.

16 → إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

Nidaa: to call loudly, Allah called him with a forceful voice.

Taqdees: to speak about Allah that is appropriate of Allah. Muqadas can be a place for declaring the Perfection of Allah ta'ala, a "holy" place. The sanctified valley of Tuwaa.

Allah called him to the cave without realizing, here Allah reminds him that Musa was called to the valley of Musa.

17 → اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

Fa'tiya firawn in surah Taha, here, ithhab ilaa, ilaa here denotes get started on your mission right away.

The prophet sal Allahu alayhi wa sallam is supposed to go to Quraysh, just as Musa went to Firawn.

Tughyaan is used when you pour water in a pot and it spills over, when an ocean boils over. Firawn enslaved BI

The real problem of the Arabs is their love of rebellion; they don't want any limits put on them. (nowadays: carefree lifestyle) that was the crime of firawn before you.

18 → فَقُلْ هَلْ لَّكَ إِلَىٰ أَنْ تَزَكَّىٰ

Fa sababiyyah or takeediyyah(?)

Halaka maylun: any inclination at all that you want to cleanse yourself of the filth you are infested with? The messengers had the mission of tazkiyah, one of the core components of their mission. It is to take the flaws and cleanse oneself of them. The question that Musa asked Firawn is the same question for the Arabs: do you have any voice that tells you to become a better person? If there is, you have hope, if not there is no hope for you. Part of the da'wah is what goodness is inside the person (noorun alaa noor). Tazakaa originally is tatazaka, for brevity it is take one. Gramatically it means the same thing, but in the Qur'an it means separate things, so sensitive that even something this similar is different.

Ex:yatadabaroon vs yaddabaroo, yatadhakaroon vs yaddakaroon, (I saw a demonstration vs I saw a demo) When you keep it, it refers to something more complete. The worst rebellion of Firawn was that he did not see anything wrong with his tughyaan.

Halaka ilaa: powerful expression, illustrates the presence of goodness and one's desire to bring out that goodness. Last resort for Firawn: might be hope if you let your own conscious be the judge of the truth.

19 → وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ

Not a separate sentence, bc ahdiya is nasb, attached to the an in the ayah before.

Hidaayah:

Ahdiyaka ilaa: refers to knowledge, Musa will teach Firawn. Only appropriate for Musa alayhi salam to guide someone to the path, only Allah can guide along the path.

Ihdina siraata al mustaqeem: guide us to and along the straight path.

Rabbika: ruboobiyyah, key word here. Continuation of surah Naba: Rabbis Samawaati wal ardhi.

Khasyah: fear of something huge. Relevant for Firawn because he does not think there is anything greater than himself.

Fa sababiyyah: as a result, you will be in fear. True knowledge leads to fear. War raasikhoona fil 'ilm, mature in knowledge, they are explained further in last verses of Imran: they are begging Allah ta'ala and are terrified. If you have that knowledge, then you will be afraid.

20 → فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ

Kubraa: fem equivalent of akbar. Firawn was terrified of all the signs but he was terrified most of the staff becoming a snake.

21 → فَكَذَّبَ وَعَصَىٰ

Katthaba: usually there is an object (kathaba bi moosa, bi aayah, mentioning maf'ool with a bi بٍ). Lied against who? It is implied that he belied all of them: against Musa, against the signs Musa showed him, then he lied against his own conscious which was telling him that was the truth. Those who propogate lies against the Prophet sal allahu alayhi wa sallam have no good in them.

Asaa: isyaan is to disobey and refuse something that is good. Refuses something they know to be good. Perfectly appropriate for Firawn because he did not have any inclination to purify himself so when he sees something good he refuses it.

Fisq: to abandon a path that was good. Someone who walked the good path and then abandoned it.

Fujoor: lit to tear something wide open. Not only disobeys but is proud of his disobedience and shameless in their sins and relentless in their disbelief.

In the context of the surah, what is the taktheeb: a inna la mardoodoona, a itha kuna ethaman nakirah, tilka itha karratun khaasirah—this is their taktheeb.

Allah tells us more about firawn and in return more about the Quraysh.

22 → نُمَّ أَدْبَرَ يَسْعَىٰ

Sa'ee: to pace, faster than walking, slower than running. Walking to and fro, pacing back and forth. Illustrates that Firawn was restless.

Idbaar: lesser than tadbeer, tried to plan something but did not think about it enough, if was given more thought it would have been tadbeer. Calling Musa crazy didn't work, calling him a magician didn't work, homeland security threat did not work; he was improvising to try and dismantle the da'wah of Ibrahim alayhi salam.

23 → فَحَشَرَ فَنَادَىٰ

Hashara vs jama'a: hashara is to herd, used for animals. On the DoJ, wild animals will be herded together. Firawn herded people together like animals, because they were listening to the message of Musa.

Then he called out to them:

24 → فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ

The claim that he is the rabb of the land was already known, but this shows the da'wah was becoming so strong that he needed to gather the people and tell them.

Supremacy illustrates that there is someone in competition with you; he felt a threat to his power. Musa introduces the real Rabb to Firawn in surah 26.

The shirk of the Quraysh was their allegiance to their tradition.

25 → فَأَخَذَهُ اللَّهُ نَكَالَ الْأَخْرَةِ وَالْأُولَىٰ

Nakaal: used for an anklet or bracelet that was tied to a wall, and chains for prisoners that were tied together; chain that either restricts or forces your movement. It would be a deterrent when people would see the chains of the prisoners. Before someone was executed they were put in these chains.

Allah took Firawn and made a nakaal out of him.

When Firawn saw the believers, he said I will make an example out of you, but Allah says here that He will make an example out of him. Allah is telling the Quraysh to take a warning, and the Messenger sal Allahu alayhi wa sallam is being told

Issuing a deadly threat to the kaafir and a consolation for the Prophet alayhi salaatu wa salaam.

26 → إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ

‘ibra comes from ‘uboor, when you want to cross a river, ‘abrun nahr: ship crosses the water. ‘abrun ayn, means when you cry, the tear crossed your eye. ‘abra means a person who becomes so sad...

In the account of Musa and Firawn, there is enough reason to shed tears. There is enough of a clue for you to cross the water to truth.

Khashya: the only one who can cross the water to truth.

Passages in this surah:

-Naaziaat

-yauma tarjufu ar raajifah

-hal ataaka hadeethu musaa

Now it's the fourth paragraph:

27 → أَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا

Rhyme scheme changes because it is a new discourse and subject matter.

Shaded: used in the sense of difficulty, are you tougher to build or the sky.

In surah Naba, the earth was first then the sky (arda mehaada, then sab'an shedaada) reserve is used here.

Binaa: when one piece meshes into the other. The sky is a seamless construction.

Samaa: samuw, whatever lies above you. Not just the sky, but everything above: planets, galaxies, stars.

28 → رَفَعَ سَمَكَهَا فَسَوَّاهَا

Samk: top of something. Saamik: the highest part of the hoof of the camel. In construction, you can tell a building is tall by looking at the highest point. Allah ta'ala elevated the sky so much that we cannot even see it: hal taraa min futoor. It is an endless thing.

Fasawaaha: leveled it to perfection, taswiyah is to mold to perfection.

29 → وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا

Allah ta'ala speaks about the night in many ways, each with its own concentration. Ex: wal layli itha 'as'as, the chokehold of the night takes over, and starts leaving and the morning gets a chance to breathe (tanafas). Ghasaq, when the dark of the night settles it.

Aghtasha: when things become confused, vision becomes blurry. He made the night exceptionally dark that it is hard for you to see.

Duhaa: time when it is brightest.

Aghtasha: night so dark where you could not see truth from falsehood. Duhaa: things so clear. Figurative to wahy: confusion like the night and out of that night He brought clarity and clearest of that day.

30 → وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

Dahaa: dahwah was used for the egg of an ostrich; udhiyah is the place where the ostrich uses its egg. Dahaa yadhoo dahwun means to smooth and level out. Reminder to the kaafir: they will end up in the saahirah, when you see clear land, remember that land.

31 → أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا

Mar'aa: ism tharf makaan, noun used to allude to a place. Ra'a is used for pasture land where you grow produce for your animals and yourself.

32 → وَالْجِبَالَ أَرْسَاهَا

Irsaa means to put an anchor down in a large ship. The mountains are like anchors, cannot just demolish, they are fixed constructions. Irsaa is also used for pegging. Will come up again in this surah.

33 → مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

Provisions for you to use. Tamat'u means to use and enjoy. Mataa alone is just to use. Mataa is used for the rag you use to wash your dishes: dunya, you use it but not really enjoy it. The one who disbelieves in the akhirah is the one addicted to the dunya.

34 → فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ

Final passage of this surah.

Jaa'at vs atat: jaa'aa is more severe, used for bigger things (grand arrival) ithaa, all of a sudden.

Taam is used for something to be completely full, tam ul bi'r: when the well is filled with dirt.

Taammah overwhelming calamity in any direction you turn too: the greatest most complete calamity.

35 → يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ

Yatadhakaru, he will remember thoroughly, stop at every last memory and reflect. Complete recollection of what you did is implied by yatadhakaru.

Sa'aa: everything the human used to rush and race will be remembered. The kuffar in this surah, their crime is their speech yet Allah is seeing through this speech and mentions the motives for this speech; the sa'i behind this speech.

Another ayah: Li yadhakaroo: at least get some reminder from this Qur'an.

36 → وَبُرَّرَتْ الْجَحِيمُ لِمَن يَرَىٰ

Tabreez: to pull something out and put it in front of someone; in front of li man yaraa.

The complaint of the skeptics is that they could not visualize the resurrection, they will see it eventually.

Jahma is used when a lion is staring at you with hungry eyes. It is one of the names of hell-fire. Also used when a blaze is so intense that it looks like it will pounce on you. Enraged hell-fire, they will have to look at it with rage.

37 → فَأَمَّا مَنْ طَغَىٰ

The one who resorted to tughyaan in this dunya. Musa was sent to firawn because taghaa. Parallel is brought now, man: whoever engages in rebellion.

38 → وَأَثَرَ الْحَيَاةِ الدُّنْيَا

Aathara: preference

The source of rebellion is preferring worldly life. Has nothing to do with disbelieving the aakhirah, the problem is preference and giving more weight to one.

39 → فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ

Ewaa': to find some place to seek refuge from danger. That jaheem will be their place to find refuge; this is the sarcasm of Allah azza wa jal.

40 → وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ

Musa was giving an offer to Firawn, but the believer has a stronger fear of that manifest thing, which is captured by the use of khawf. This person did not fear their lord, but the standing of their lord.

Maqaam: tharf zamaan: fearing that place and time. As a result of that fear, he prevented the nafs against hawaa.

Allah uses an-nafs here, not nafsahu, it's like there is another person inside you (nafs is ammaara bis soo) Allah wants us to see that nafs as an enemy, not even possessive. It is like an external enemy inside of you.

Hawaa: vain, pathetic, empty desires, that seem so powerful at the moment but them subsides as it leaves.

41 → فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

Ewaa': the believers refuge and place of safety. This surah is not about disbelief and belief in the hereafter but it is preference of the dunya over the aakhirah. This root problem can be an issue for Muslims too when they prefer the dunya.

42 → يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا

Final passage of this surah:

Ayyaana mursaaaha: when is it going to be pegged. Now they are seeing sarcastically. The mountains are secure, but when is this idea going to anchor itself.

43 → فِيمَ أَنْتَ مِنْ ذِكْرَاهَا

Allah quotes their audacity then turns to the Prophet sal Allahu alayhi wa sallam: in what capacity will you make mention of the hour.

He has to talk about the hour in a particular capacity: it is coming, get ready for it.

44 → إِلَىٰ رَبِّكَ مُنْتَهَاهَا

Only to your Rabb, ilaa: ikhtisaas, will the final and complete knowledge will it be returned.

Intihaa: conclusion of something. Only to Allah belongs the very beginning and very end of aakhirah.

45 → إِمَّا أَنْتَ مُنْذِرٌ مَّنْ يَخْشَاهَا

Allah specifies the capacity of the message: a warner

Recurring theme of this surah: khashya.

46 → كَانَهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبِتُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

They will remember this world:

Ashiy: when the sun starts setting to maghrib time.

Duhaa: the early morning to noon.

That is as far as they remember, just in reference to that Hour.

Connection btwn beginning and end of this surah:

Beginning Allah spoke about the day: raajifah, tatbahu ar raadifah, then at the end yasalooka an is saa'ah.