

اقْرَأْ بِاسْمِ رَبِّكَ

RECITE IN THE NAME OF YOUR LORD

All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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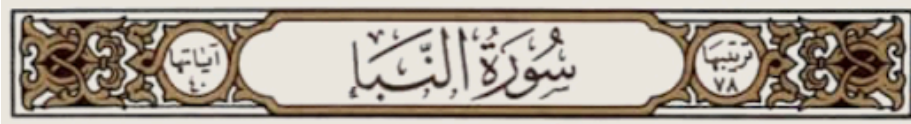
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INTRODUCTION

- Out of Allah's wisdom He does not leave matters open but always brings them to an end in the best way. He brought back Surah An Naba to us now to learn it in the way He opened for us.
- The surah began with the questioning and mockery of the disbelievers. They made fun of the Prophet (ﷺ) when he told them about being brought back to life.

- Then instead of replying with what will happen on the Day, Allah (سبحانه وتعالى) reminded them of signs of what happens in the duniya. All of these are evidence of resurrection. Every matter needs closure and has to come to an end - this is wisdom.
- Allah (سبحانه وتعالى) calls the Last Day (يوم الفصل) which is the Day of distinction between truth and falsehood.

SURAH AN NABA



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾
 كَلَّا سَيَعْمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾
 وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾
 وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا
 فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَاجًا ﴿١٣﴾ وَأَنْزَلْنَا
 مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ
 أَلْفَافًا ﴿١٦﴾ إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ
 فَنَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾ وَسُيِّرَتِ
 الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِلطَّاغِيْنَ
 مَثَابًا ﴿٢٢﴾ لِبِئْسَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾
 إِلَّا أَحْمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَاءً وَفِاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا
 لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾ وَكُلُّ شَيْءٍ
 أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

- The names of Allah are mentioned in the second section about the Day of Judgement. The names Ar Rabb (The Nurturer, The Reformer) and Ar Rahman (The Entirely Merciful) are mentioned. Allah (سبحانه وتعالى) nurtures us with mercy to push away evil and bring goodness.
- The disbelievers are clearly denying the Day of Judgement and this implies denying His Ability. We see the kindness of Allah in how He gives them evidence from what they are see around them from this world. He tells them about the plants and pairs all of which are means for life. This is hikmah - matters need to come to an end and cannot remain mixed.

SURAH AN NABA 17

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا

Indeed, the Day of Judgement is an appointed time -

- (مِيقَاتًا) is an appointed time. The great news is not about 'when' but what we prepared for it. How will we go to meet Allah (سبحانه وتعالى) on that Day? This is the Day where there will be no injustice.
- Even the lady who harmed a cat has to enter the hellfire in order to be purified. So what about one who harms his family or those close to him? This is the Day of distinction.

SURAH AN NABA 18

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

The Day the Horn is blown and you will come forth in multitudes

- Earlier Allah (سبحانه وتعالى) told us He created us in pairs and this gives us comfort. It is not

comfort to be in crowds. When Allah (سبحانه) gives us anything with ease, why do we not take it then? Two is company and three is a crowd.

- Everything will come back in multitudes on that Day. Humans, jinn, angels and even the animals.
- At the first blowing of the Trumpet, everyone will die except those who Allah (سبحانه وتعالى) wills. Then the second blowing will be the time of reuniting of body with soul and resurrection.

SURAH AN NABA 19

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا

And the heaven is opened and will become
gateways

- Earlier Allah (سبحانه وتعالى) told us the clouds were squeezed to bring out lots of rain. Then

on that Day the skies will open and become pathway for angels as they descend and come down.

- Now Allah (سبحانه وتعالى) tells us that He brings down rain for us to believe in Him.
- Allah (سبحانه وتعالى) has also assigned angels to bring down the rain. Though Allah (سبحانه وتعالى) is All-Able to do everything, yet He entrusted them with tasks.

SURAH AN NABA 20

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا

And the mountains are removed and will be
[but] a mirage.

- Earlier mountains were described as pegs and we need to remain stable. It would be very difficult to sleep in one place and wake up in another. We need stability.

- Then on that Day the clouds will be fleeting like the clouds. They will be like a mirage.
- The disbelievers were occupied with mocking this Day instead of looking at something good and working on themselves to become better.
- In the end, they have to see these major signs.

SURAH AN NABA 21

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Indeed, Hell has been lying in wait

- The scene then moves from the changes in the universe to the hellfire.
- Who is the the fire prepared, flaming and blazing in preparation for?

SURAH AN NABA 22

لِلطَّاغِيْنَ مَأْبَا

For the transgressors, a place of return,

- The description of winners and losers are different in different surahs based on the theme of the surah.
- Here the losers are (طَّاغِيْنَ) those who transgressed. They crossed and exceeded boundaries with their disbelief, mockery, speech, putting down the Prophet (ﷺ) when he told them Allah (سبحانه وتعالى) would bring them back to life.
- (مَأْبَأ) is the one we return to find comfort. But the fire becomes their (مَأْبَأ) in end for what they did.

SURAH AN NABA 23

لَّابِثِينَ فِيهَا أَحْقَابًا

In which they will remain for ages [unending].

- They are in the fire for ages.

SURAH AN NABA 24

لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا

They will not taste therein [any] coolness or drink

- Backbiting is like eating the flesh of one's brother - there is a taste to this. Similarly they got a taste in life by putting others down and mocking them. But in the end they will not taste any coolness or delight.

SURAH AN NABA 25

إِلَّا حَمِيمًا وَغَسَّاقًا

Except scalding water and [foul] purulence -

- This scalding water burns through faces and cuts through intestines.

SEEK REFUGE FROM THE FIRE

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتِ الْجَنَّةُ اللَّهُمَّ ادْخِلْهُ الْجَنَّةَ . وَمَنْ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتِ النَّارُ اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ "

Anas bin Malik narrated that the Messenger of Allah (ﷺ) said: "Whoever asks Allah (سبحانه وتعالى) Paradise three times, Paradise says: 'O Allah, admit him into Paradise', and whoever seeks refuge from the Fire three times, the Fire says: 'O

Allah, save him from the Fire.'"¹

- The fire of this world is not like the fire of the hereafter.
- These ayat bring out feelings of returning to Allah (سبحانه وتعالى). We want to believe in Him, hope from Him, surely He will take care of the one who takes refuge in Him.

¹ Jami` at-Tirmidhi 2572

- This feelings being back to retune to Alalh, to ask Him. Reuse we believe in Him, hope in Him Who will take care of the one who takes refuge in Him
- (غَسَّاقًا) is different kinds of discharge.

SURAH AN NABA 26

جَزَاءٌ وَّفَاقًا

An appropriate recompense.

- The recompense is in line with the deed committed - whether good or evil.
- Allah (سبحانه وتعالى) did not wrong them but they wronged themselves. Allah (سبحانه وتعالى) showed them His signs day in and day out. What they face is the result of their own denial.

SURAH AN NABA 27

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا

Indeed, they were not expecting an account

- They did not want to be accounted. But lack of accounting negates wisdom. We see accounting now in the form of performance reviews at companies. If they can accept these worldly rules, why is it difficult to accept this from our Creator? Nothing from the unseen is strange or far away. We can relate to them with what we face now.

SURAH AN NABA 28

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا

And denied Our verses with [emphatic] denial.

- Repetition shows there is absolute, clear lying.

SURAH AN NABA 29

وَكُلِّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

But all things We have enumerated in writing.

- Everything from good and evil has been enumerated. If a person harmed another by his talk, all the thoughts, feelings, planning behind is all accounted. They are all known and written.

SURAH AL KAHF 49

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا
مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا
عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And

they will find what they did present [before them]. And your Lord does injustice to no one.

- The criminals are in fear of this book. No one likes this to see these minute details of their bad deeds.

SURAH AN NABA 30

فَذُوقُوا فَلَنْ نَّزِيدَكُمْ إِلَّا عَذَابًا

"So taste [the penalty], and never will We increase you except in torment."

- The mufasssireen say this ayah shows that the intensity of torment of fire is increasing. We seek refuge in Allah (سبحانه وتعالى) from the fire. May Allah protect us, our families, offspring and loved ones from the fire. Ameen.
- It is from the mercy of Allah that all these details are not unknown to us. He makes

matter clear to us so we can use our mind and hearts to choose what is good for us.

SURAH AN NABA 31

إِنَّ لِلْمُتَّقِينَ مَفَازًا

Indeed, for the righteous is attainment -

- Then comes the transition to the mutaqeen. They are those who stayed within their boundaries unlike those who transgressed.
- The real winning is to be saved from the fire.

SURAH AAL IMRAAN 185

فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ

So he who is drawn away from the Fire and admitted to Paradise has attained [his desire].

- Taqwa is put a barrier between us and the punishment of Allah by doing what He commanded and staying away from what He prohibited.

- What is taqwa? Imagine a person walking through a minefield. How would he walk? He would be very cautious. He would wear the right equipment, careful with every step as he could lose a limb or his life with one wrong step. Taqwa is to be cautious. The companions described taqwa as one walking through a thorny path. This is consciousness of Allah. The mutaqee does not want to cross his boundaries with Allah.
- These boundaries have been set by Allah (سبحانه وتعالى). This does not mean that he does not make mistakes but even if he does, he quickly returns back to Allah.

SURAH AAL IMRAAN 135

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ
 فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا
 فَعَلُوا وَهُمْ يَعْلَمُونَ

And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah ? - and [who] do not persist in what they have done while they know.

- The start of winning is to be saved from the fire. Some companions asked about how to attain paradise while others asked how to be saved from the fire. True winning is to never go to the fire. To enter hell for purification even if for a while is not like never entering it.
- Where do the mutaqeen enter?

SURAH AN NABA 32

حَدَائِقَ وَأَعْنَابًا

Gardens and grapevines

- We may hear gardens and form an image in our minds but paradise is beyond our imaginations.

PARADISE- BEYOND OUR IMAGINATION

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. " يَقُولُ
اللَّهُ عَزَّ وَجَلَّ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ
سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ " .

Gardens and grapevines

- The trunk of the trees in paradise are made of gold. There is a tree called 'Tooba' whose shade is so long that a rider can ride under it for hundred years. There is no comparison to

anything we see now but we see it with the eyes of faith.

SURAH AN NABA 33

وَكَوَاعِبَ أَتْرَابًا

And full-breasted [companions] of equal age

- The delight of any great, beautiful place cannot be complete except with companions. To have beautiful companions is part of the delight.
- A wrong image may be presented when displaying these kind of women now in life but this delight is pure in paradise.
- The environment in this life may not be pure but every part of delight in paradise is pure.
- We cannot deny that women with beautiful bodies are attractive. Men are attracted to

them and women also long to be youthful in their appearance.

- These women are also (أَثْرَابًا) meaning they are of equal age which is thirty-three. Notice that this is also ayah 33 in the surah.
- Equal age also shows they do not feel any competition or jealousy between each other.

SURAH AN NABA 34

وَكَأْسًا دِهَاقًا

And a full cup.

- The mutaqeen have full cups. Having full cups may bring a wrong image in our minds now as the environment may not be good but this is not the case in paradise where everything is pure.

- Drinking intoxicants now can make a person lose his senses now. But the drinks in paradise have no intoxication or inappropriateness associated with them.

SURAH AN NABA 35

لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا

No ill speech will they hear therein or any falsehood -

- Now if there is a gathering with women and drinks the speech can become very aggressive. There is no purity in this environment.
- In jannah, every part of delight is pure. Even if they are with women and drinking, there is no vain talk, lies, aggressiveness or drunkenness. No one can say anything hurtful that can put off the delight. There is no bad talk.

- Sometimes we can go for a trip all excited and one word can put us off.

SURAH AN NABA 36

جَزَاءٌ مِّن رَّبِّكَ عَطَاءٌ حِسَابًا

[As] reward from your Lord, [a generous] gift
[made due by] account,

- This is all by the favor of Allah (سبحانه وتعالى). The mutaqee saw people enjoying in life but he did not cross his boundaries because he knew the real delight was in paradise. Allah (سبحانه) gave his something better, pure and good.

SURAH AN NABA 37

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا

[From] the Lord of the heavens and the earth
and whatever is between them, the Most

Merciful. They possess not from Him [authority for] speech.

- After elaborating on the punishment of hellfire and the delights of paradise, the scene now turns to Allah. The delight in paradise is out of the mercy of Allah towards the believers.
- The disbelievers will also see the mercy of their Rabb and feel Allah (سبحانه وتعالى) dealt with them with mercy and they cut themselves off from his mercy.

SURAH AN NABA 38

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ

الرَّحْمَنُ وَقَالَ صَوَابًا

The Day that the Spirit and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct.

- The angels, including the angel Jibreel (عليه السلام) has to see this. The disbelievers denied the resurrection and what came to the Prophet (ﷺ). They have to see the angels who witnessed and wrote what they did in life.
- There will be no more lies. No one can speak except the one Allah (سبحانه وتعالى) gives permission to speak.

SURAH AN NABA 39

ذُكِّىَ الْيَوْمِ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا

That is the True Day; so he who wills may take to his Lord a [way of] return.

- We do not want to take the fire as our return but to take our Rabb as our final return.

SURAH AN NABA 40

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ

الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth and the disbeliever will say, "Oh, I wish that I were dust!"

- The disbeliever will see the absolute justice of Allah even between the animals.
- Allah (سبحانه وتعالى) will bring two rams, one which has killed the other. So the one who was killed in this life will attack his killer and then they will both become dust. This is the justice of Allah. The disbeliever witnesses this and wishes to become dust and not be accounted for what he did in life.

- The surah began with commotion, talk and mockery but ends with the hereafter which silences everyone.
- If a person is mocking and then he sees the reality then he will wish to become dust.
- May Allah (سبحانه وتعالى) protect us from mocking or putting down others. But instead speak words of truth that are pleasing to Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) grants pure delights in paradise in the end.

SUPPLICATION TO BE SUFFICED

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

*Allaahumma-k-finee bi ḥalaalika 'an ḥaraamika,
wa aghninee bi faḍlika 'amman siwaak*

O Allah, make what is lawful enough for me, as opposed to what is unlawful, and spare me by Your grace of the need for others.²

MAY ALLAH MAKE THE QUR'AN THE SPRING OF OUR HEARTS. AMEEN.

² At-Tirmidhi No# 3563

REFERENCES

1. تفسير الشيخ السعدي - TAFSEER SHEIKH AS SA'ADY



ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/recite-in-the-name-of-your-lord>

TO REQUEST ACCESS TO THE RECORDING: <https://markazalsalam.com/recordings-notes>

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>