

اَقْرَأْ 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

اقْرَأْ بِاسْمِ رَبِّكَ

RECITE IN THE NAME OF YOUR LORD

17 JANUARY 2024 | 05 RAJAB 1444 | CLASS #43

INTRODUCTION

SUPPLICATION TO BE GRATEFUL

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ ، وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ

*Allaahumma a'innee 'alaa dhikrika, wa
shukrika, wa husni 'ibaadatik*

"O Allah, help me to remember You, to thank
You, and to worship You in the best of
manners."¹

- This final juz extracts feelings for the akhirah now while we are in this life.

¹ Abu Dawud No# 1522

- Allah (سبحانه وتعالى) will not gather two fears in the heart of His slave. The one who feels afraid and knows the greatness of that Day now, will have security later.
- This life is temporary and fleeting - what remains is the Face of Allah, full of Majesty and Honor.

SURAH AN NAZIAT

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّازِعَاتِ غَرْاقًا ۝١ وَالنَّشِيطَاتِ ذُشَطًا ۝٢ وَالسَّيِّحَاتِ سَبْحًا ۝٣ فَالسَّيِّدَاتِ سَبَقًا ۝٤ فَالْمُدَبِّرَاتِ أَمْرًا ۝٥ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝٦ تَتَّبِعُهَا الرَّادِفَةُ ۝٧ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝٨ أَبْصَرُهَا خَشِيعَةٌ ۝٩ يَقُولُونَ أَيْنَا لَمَرْدُودُونَ فِي الْحَافِرَةِ ۝١٠ أَيْنَا ذَا كُنَّا عِظْمًا نَخْرَةً ۝١١ قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ۝١٢ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝١٣ فَإِذَا هُم بِالسَّاهِرَةِ ۝١٤ هَلْ أُنثِيَكَ حَدِيثُ مُوسَى ۝١٥ إِذْ نَادَاهُ رَبُّهُ بِاللَّوَادِقِ الْمُقَدَّسِ طُوًى ۝١٦ أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ۝١٧ فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَن تَزكى ۝١٨ وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخشى ۝١٩ فَأَرِنَهُ آيَةَ الْكُبْرَى ۝٢٠ فَكذَّبَ وَعَصَى ۝٢١ ثُمَّ أَذْبَرَ سَعْيَ ۝٢٢ فَحَشَرَ فَنَادَى ۝٢٣ فَقَالَ أَنَارُبِّكُمْ الْأَعْلَى ۝٢٤ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ۝٢٥ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَخشى ۝٢٦ أَن تَمَّ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنُنَا ۝٢٧ رَفَعَ سَمَكَهَا فَسَوَّيْنَاهَا ۝٢٨ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۝٢٩ وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ۝٣٠ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۝٣١ وَالْجِبَالَ أَرْسَاهَا ۝٣٢ مَنعًا لَكُمْ وَلِنَعْمِكُمْ ۝٣٣ فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ۝٣٤ يَوْمَ يَتَذَكَّرُ الْإِنسَانُ مَا سَعَى ۝٣٥ وَبُرْزَتِ الْجَحِيمُ لِمَن بَرى ۝٣٦ فَأَمَّا مَنْ طَغَى ۝٣٧ وَءَاثَرَ الْحَيَاةَ الدُّنْيَا ۝٣٨ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ۝٣٩ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ ۝٤٠ وَنَهَى النَّفْسَ عَنِ الْهَوَى ۝٤١ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ۝٤٢ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۝٤٣ فِيمَ أَنْتَ مِنْ ذِكْرِنَهَا ۝٤٤ إِلَى رَبِّكَ مُنْتَهَاهَا ۝٤٥ إِنَّمَا أَنْتَ مُنذِرٌ مَن يَخشىهَا ۝٤٦ كَانَتْهُمْ يَوْمَ بَرُونَهَا لَمْ يَلْبَسُوا إِلَّا عَشِيَّةً أَو ضُحَاهَا ۝٤٦

- Surah An Naziat tells us that matters need to be extracted to help us more on in life. We don't want to reach the end and be extracted from desires, but to have feelings for Allah (سبحانه وتعالى) and have khashya now.
- The one who is deep in desires and temptations does not feel he has to face any consequences or that he will face a recompense. And this is from the tricks of the shaithan. We need this push and fear to awaken our hearts.
- When they are trying to resuscitate someone, they shock him to 'jump start' his heart. This is all to bring back life again.
- Out of the mercy of Allah (سبحانه وتعالى), He does not show us the operations of the angels. We do not see them coming to remove souls,

bring rain, clouds, vegetation, or blow soul in wombs. If we saw these, we would not be able to handle them. These matters are unseen to us.

- Allah (سبحانه وتعالى) begins the surah with the actions of the angels all of which are heavy actions. They are active, swimming into the skies and hastening to implement His command. They are handling the affairs by the permission of Allah (سبحانه وتعالى).
- Then Allah (سبحانه وتعالى) takes us to the story of Firawn and Musa (عليه السلام). Firawn is transgressing, yet Allah (سبحانه وتعالى) continues to give him more and more. There is gentleness even in the way Musa (عليه السلام) addresses him.

- Instead of taking in the reminder, Firawn went to extreme transgression.
- And this is a lesson for anyone who has khashya - fear with knowledge.
- People may read history books but they do not really move the hearts. They take lessons from history only to benefit from the sense on not wanting to lose their position or have a share of this world. But do they learn from history to not lose a share of themselves and their soul?
- Past stories are a way to learn from the past in order to build the present and future in the hereafter. Future is not only our near future but the eternal future in the akhirah.
- Everything in life is a crossover. We crossover from one day to another, one decree to the

next until the ultimate crossover from this life to the next, to cross over the siraat to paradise.

- If a person comes on TV and claims 'I am lord' there may be those who mock him while others believe him. This is a real test and may Allah (سبحانه وتعالى) protect us and always make us believers.

SUPPLICATION TO SEE THE TRUTH

اللهم أرنا الحق حقاً وارزقنا اتباعه، وأرنا الباطل باطلاً وارزقنا اجتنابه

- Allah, show us the truth as the truth and make us to follow it and show is falsehood as falsehood and make us to abstain from it
- We don't want the hearts to become blind and not see the truth anymore.

- All of the people followed Firawn and drowned in the end.
- Fear of Allah (سبحانه وتعالى) comes from Divine Knowledge.
- Now Allah (سبحانه وتعالى) takes us back to the universal signs. If a person is still denying resurrection, that he will come back to life and does not learn from the past nations - then look at what is around.

SURAH AN NAZIAT 27

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا

Are you a more difficult creation or is the heaven? Allah constructed it.

- This has no relation with one's personal life, or people of the past. Just look around - these are signs that no one has hands to interfere in them.

- Allah (سبحانه وتعالى) built seven skies and this shows us His greatness. We have great signs in front of us to see day in and out. There is not a day we miss looking at the skies. These are huge signs yet a person is not believing?
- We may enter a building and be amazed by it's construction, but what about the sky Allah (سبحانه وتعالى) has constructed above our heads? How many times do we look at it? We don't have to travel far to look at it.
- The more the human is exposed, the more he sees the great ayat of Allah (سبحانه وتعالى).
- We are limited in what we see and understand. Some people have ability and expertise to understand what details mean. But even in the details, we go beyond the creation and look at the Creator.

- The experts mention that even if the distance between the earth and the sun was less by a millimeter, things will go out of hand and there would be chaos. Allah (سبحانه وتعالى) has made these operations hidden to us and easy for us.
- These are miracles that even experts are baffled by and they keep discovering more.
- We submit to Allah (سبحانه وتعالى) and stop denying the truth.
- Allah (سبحانه وتعالى) is in-charge of every single atom everywhere- in the galaxies and the heavens.

SURAH AN NAZIAT 28

رَفَعَ سَمَكَمَهَا فَسَوَّاهَا

He raised its ceiling and proportioned it.

- Everything is in balance and in proportion. There is a precise measure in how Allah (سبحانه) (وتعالى) has lifted the skies.
- We imagine the sky as the ceiling of earth, but what is the ceiling of the sky? The elements of the sky are vast - we just surrender to Allah (سبحانه وتعالى).
- Nimrud claimed to give life and death by releasing or ordering the execution of a person. So then Ibrahim (عليه السلام) directed him to the sky, to the rising of the sun. No one can control and operate the sky.

SURAH AN NAZIAT 29

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا

And He darkened its night and extracted its
brightness.

- Allah (سبحانه وتعالى) darkened the night in the sky and extracted light from the sky. There is perfection and greatness in this, even if we have not discovered the intricacies of this transition.
- There are those who believe and take the sun as god. But we believe in Allah (سبحانه وتعالى) Who is the Creator of everything and operates everything.
- It baffles the experts that we do not have light all the time with the amount of lights there are in the galaxy around. But Allah (سبحانه وتعالى) is the One Who brings us the darkness of the night - this is His great power and ability.

SURAH AN NAZIAT 30, 31

30.

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

And after that He spread the earth.

31.

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا

,He extracted from it its water and its pasture

- The earth is described in many ways depending on the context of the surah. Here it is all about extraction. The word (دَحَاهَا) refers to when matter become oval - like an ostrich egg. The earth has roundedness in shape.
- He spread it, gave life on it to grow plants and to eat from it.
- He set rivers mountains, hills, seas, ways and paths on it.
- He made it easy to live on earth.
- If the earth was rocky, people would die of hunger and thirst. We would not have access

to plants. We see how Allah (سبحانه وتعالى) placed us on earth to live in ease.

- We could not live if we were constantly being shaken. We would not be able to worship and do matters with ease.
- When we see how the earth is and how Allah (سبحانه وتعالى) is handling everything in the universe, we see ourselves and how small we are. How can this weak creation think he can go against and rival Allah (سبحانه وتعالى), the Great Creator? How can he deny, challenge Him or say anything wrong about Him?

SURAH AN NAZIAT 32

وَالْجِبَالِ أَرْسَاهَا

And the mountains He set firmly

- Allah (سبحانه وتعالى) gave us mountains to give firmness to the earth. Without mountains, the earth would be constantly shaking. What is below the mountains are far greater than what is above it. We see the compassion of Allah (سبحانه وتعالى) in how He gives us stability in life.
- The way to pass through any instability in life, from any kind of turbulence, whispers from the self or shaithan is by holding on to Allah (سبحانه وتعالى) alone. If He has made the earth stable with mountains, will He not give us stability as well when we are smaller than mountains?
- We did not estimate Him with just estimation and we did not worship Him as He deserves to be worshipped.

SURAH AN NAZIAT 33

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

As provision for you and your grazing livestock.

- The word (مَتَاعًا) is not only about food. It is a temporary delight. It is for us and for our livestock.
- Allah (سبحانه وتعالى) made the earth easy to live on and the mountains to keep it firm. We are also not afraid the skies will fall over us but we can be afraid of man-made buildings falling over us.
- The way we eat is very different from how livestock eat. This is a reminder that Allah (سبحانه وتعالى) has honored us as humans so we be grateful.

- Livestock eat, drink and mate. This is the cycle of the animals. Allah (سبحانه وتعالى) shows us this to not be like them. We are greater than that.
- They eat but they do not think how matters came to being. They are limited. Humans are not limited. Allah (سبحانه وتعالى) gave us a mind to remember Him and a heart to have feelings for Him.
- Allah (سبحانه وتعالى) tells us to look at our food. He takes care of all the needs of the heavens and the earth. He made the rain fall and the plants to grow to make all this provision reach us.
- Allah (سبحانه وتعالى) is pleased with the one who praises Him after he eats and drinks. There are innumerable operations behind the scenes

before the food and drink reaches us. Every ingredient comes from different places. We also have variety in our food now. For instance, one chocolate is mixed with other ingredients.

- We do not want to be like the one who eats and does not praise Allah. Like the cattle, but even more misguided as the human has more means to be guided.

SURAH AL A'RAF 179

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

Those are like livestock; rather, they are more astray. It is they who are the heedless.

- May Allah (سبحانه وتعالى) protect us from heedlessness.

- (مَتَاءًا) is something fleeting and temporary.

Allah (سبحانه وتعالى) tells us not to get attached to this as it will go. Use the blessings Allah (سبحانه وتعالى) has given you to pass over to the akhirah and to see Allah (سبحانه وتعالى) so we can reach the level of ihsaan (excellence).

BE IN THIS WORLD LIKE A TRAVELLER

"كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ."

'Be in this world as if you were a stranger or a traveler.'²

- A traveller is one who seeks to pass over back home. This is a reminder to not get attached as we don't want to get extracted out.
- Then Allah (سبحانه وتعالى) takes us to the final scene. If a person is still not seeing the

² Sahih al-Bukhari 6416

Greatness of Allah, then Allah (سبحانه وتعالى) tells us about the Day.

SURAH AN NAZIAT 34

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ

But when there comes the greatest
Overwhelming Calamity -

- The Day of Judgement has many names. Anything with many names shows the greatness of the matter.
- To Allah (سبحانه وتعالى) belongs the Most Beautiful Names and this shows us His Greatness.
- The Day of Judgment also has many names:
 1. The Day of Assembly - التغابن
 2. The Deafening Blast - الصاخة

3. The Overwhelming Calamity - الطامة

4. The Overwhelming [event] - الغاشية

5. The Striking Calamity - القارعة

- Every name is a description in the context of the surah. For instance, (الغاشية) is like ghashwa, as if there is stitching yet see-through slightly.
- Here the Day is (الطامة) - it covers the mind. It is a calamity so big that overtakes every part of our minds.
- This calamity overpowers any calamity we faced in the past. Previously Allah (سبحانه وتعالى) spoke of universal signs they see. But now He talks about that Day when everyone will forget the temporary delights. They will forget anything they went through in life. This Overwhelming Calamity overpowers all.

- What will happen in that time?

SURAH AN NAZIAT 35

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى

The Day when man will remember that for
which he strove,

- Now this person will remember. The word (يَتَذَكَّرُ) shows more intensity and detail. He will remember specific detailed matters in life. He will remember the time he chose to sleep instead of praying. He will remember the time he chose vain talk instead of going to the Qur'an. He will remember these moments in details.
- He will have the flash of the movie of his life in front of him.

- One big scene to another big scene is very overwhelming. May Allah (سبحانه وتعالى) protect us all and grant us wellbeing.

SURAH AN NAZIAT 36

وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَىٰ

And Hellfire will be exposed for [all] those who see -

- The word (وَبُرِّزَتِ) shows hellfire will be very apparent, open and blasting. These are very big scenes.
- Where will we go in that time?
- We believe in the greatness of Allah (سبحانه وتعالى), in the Last Day and we want to take the path that will protect us.

SURAH AAL IMRAAN 185

فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

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

- When the believer is placed in the grave, a window will be opened for him for him to see his place in the fire, had he disobeyed. Everything in this world is a glimpse of what is in the hereafter. The believer will see this and then the window will be closed. Then a window will be opened for him showing him his place in paradise. It's nice smell and breeze will come to him. He says, Ya Rabb, make it come.
- On the other hand, the disbeliever will also see his place in paradise, had he believed. It will be shut for him because he disbelieved. He will also see his place in the hellfire and wish the Hour would never come.

SURAH AN NAZIAT 37

فَأَمَّا مَنْ طَغَىٰ

So as for he who transgressed

- Allah (سبحانه وتعالى) makes the two paths clear. Guidance is two kinds. The is guidance of clarity and guidance to action. Everyone will be shown the two ways. He will be shown what is right and wrong and then the person will choose himself. We are responsible for our choices. And we will be treated according to our choices.
- Allah (سبحانه وتعالى) hates killing, disobedience but why does it happen? Because the person himself made the choice. May Allah (سبحانه وتعالى) protect us from ever choosing the path

of misguidance. Allah (سبحانه وتعالى) makes the two paths clear to all.

- This person transgressed, denied and disbelieved in the greatness of Allah.
- Then what did he do?

SURAH AN NAZIAT 38

وَأَثَرَ الْحَيَاةِ الدُّنْيَا

And preferred the life of the world,

- The word (أَثَرَ) is like old artifacts that a person holds on to. This is what he holds on to. We want (الباقيات الصالحات) - this is what remains forever. This is the remembrance of Allah, and anything for the Face of Allah.
- We do not want to hold on to the duniya thinking it will remain. This person chose striving for duniya over striving for the akhirah, he

chose to give his time to the delights of this duniya over the akhirah.

- This does not mean to forget our share of the duniya.

SURAH AL QASAS 77

وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا

and [yet], do not forget your share of the world.

- We use the duniya for the akhirah. We do not neglect it, otherwise we cannot reach the akhirah. We have to use all the blessings from our wealth, family and health as a bridge to reach the akhirah. But not to sink into the duniya.
- What is the result?

SURAH AN NAZIAT 39

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى

Then indeed, Hellfire will be [his] refuge.

- The word (الْجَحِيمَ) is more intense. No place wants to take him, expect (الْجَحِيمَ). So it becomes his (الْمَأْوَى).
- Anyone who only faced calamities in life but was dipped once in jannah - when he is asked, 'did you see any calamity in life?'. He will say nothing.
- Whereas the one who was full of richness, ease and desire in life - when he is dipped in hellfire and asked, 'did you see goodness?'. He will say no.
- The delights of this life are all temporary.
- What is the opposite of transgressing and preferring the temporary delights in this world?

SURAH AN NAZIAT 40

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ

But as for he who feared the position of his Lord
and prevented the soul from [unlawful]
inclination,

- This person feared his position in front of his Lord. His Lord is the One Who showed him the path in life, Who gave him blessings to nurture him so he can reach and stand in front of Allah.
- He prohibited his nafs from his desire. This is beyond saying he had taqwa. What pushes one towards taqwa? A feeling towards Allah (سبحانه وتعالى). What is this feeling? To fear his position in front of Allah (سبحانه وتعالى).
- This is a praised fear to stop the nafs from its desires. If one stops his nafs from desires, he

will be pushed towards good. We don't want to do good but still follow desire.

- What made this person stop from going to a wrong place, saying wrong words, doing wrong deeds? This fear.
- This is to worship Allah (سبحانه وتعالى) as if one sees Allah (سبحانه وتعالى) and if he cannot, he knows that Allah (سبحانه وتعالى) sees him.
- To see Allah (سبحانه وتعالى) is to see His mercy and this makes us merciful. To see Allah (سبحانه وتعالى) loves beauty so we show beauty in our talk, actions.
- If we cannot reach this level, at least we stop ourselves from hurting others, doing bad or going on the path.

SURAH AN NAZIAT 41

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

Then indeed, Paradise will be [his] refuge.

- So then paradise becomes his place of refuge. Paradise is pure and it is the Pure Land. Purity is by having taqwa - stopping oneself from following desires. He overcame his desires so paradise took him in.

SURAH AR RAHMAN 46

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

But for he who has feared the position of his Lord are two gardens -

- This is the beauty - He is Ar Rahman, yet there is fear. It is Ar Rahman Who rose over the Throne.

- No one can have these qualities of awe and greatness along with the qualities of comfort and care except Allah.
- We cannot deal with someone who we are afraid of, yet want to hug. Or even one who is very kind but yet are afraid. These feelings of fear and comfort together can only be with Allah (سبحانه وتعالى) alone.
- Even after all these signs, past stories, greatness of creation, of paradise and hellfire a person is still denying and mocking instead of humbling himself.

SURAH AN NAZIAT 42, 43

42.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا

They ask you, [O Muhammad], about the Hour:
when is its arrival?

43.

فِيمَ أَنْتَ مِنْ ذِكْرَاهَا

In what [position] are you that you should mention it?

- He asks out of mockery. Unlike the believer. For instance the bedouin who asked when is the Hour and the Prophet (ﷺ) asked him ‘what have you prepared for it?. The hadith highlighted deep feelings for Allah (سبحانه) and the Prophet (ﷺ).
- The questioning in this ayah is out of denial and mockery.
- When the Hour will take place is from the knowledge of the unseen that only Allah (سبحانه وتعالى) knows. It will be of no benefit to us to know this information. It is in our benefit for this information to be hidden.

- If we knew when it will happen, we will stop, lose hope, procrastinate and a person will end up not doing anything.
- The benefit is in not knowing, in struggling now, to believe and work for it.

SURAH AN NAZIAT 44

إِلَىٰ رَبِّكَ مُنتَهَاهَا

To your Lord is its finality.

- In the end we will return to our Lord, Who created us, took care of us and nurtured us.

SURAH AN NAZIAT 45

إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ يَّخْشَاهَا

You are only a warner for those who fear it.

- Khashya is fearing Allah with knowledge. The Prophet (ﷺ) said that he has the most khashya of Allah as he had the most

knowledge of Allah. He said that if we knew what he knew, we would cry much and laugh a little. He also said that if we could hear what he could hear, only he could hear what was in the graves.

- To know how Allah (سبحانه وتعالى) takes care of us in every step of our way, when we see our life before and after guidance is like light and day.
- We were sinking in misguidance and Allah (سبحانه وتعالى) opened much for us in the short time of guidance.
- The Prophet (ﷺ) lived for 40 years before prophethood but 23 years is what it took to turn their lives around. An entire nation, region and spread from East and West was only out

of belief in Allah (سبحانه وتعالى) and guidance from Him.

- When we are on guidance, He will bless our time and our lives. But if one is on misguidance, surely there is much waste. When we return back to Allah (سبحانه وتعالى), everything gets caught up and more.
- May Allah (سبحانه وتعالى) help us always connect with Him.

SURAH AN NAZIAT 46

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof.

- Then they will get up from their graves and see that their whole lives were just (عَشِيَّةً) - meaning the time from dhuhr time to magrib.

- Or (ضُحَاهَا) which is from the rising of the sun to midday. Life is so short.
- The moments we are far from Allah (سُبْحَانَهُ وَتَعَالَى) are wasted moments. But He blesses and keeps the moments we are connected to Him. Everything we do remains even after death.
- May Allah (سُبْحَانَهُ وَتَعَالَى) make us ever-appreciative and ever-patient.
- Sometimes when we ask the elderly, they remember their days of youth as if it was yesterday. Time goes very fast, just to show us that this duniya is very short. But it will be very lively, ever-lasting and ongoing when we are sincere to Allah and following the way of the

Prophet (ﷺ). This is what makes our lives ongoing.

- May Allah (سبحانه وتعالى) bless everyone, our time, make us mubarakeen, so we see more goodness in the grave, on the Day and when we stand in front of Allah (سبحانه وتعالى). So it becomes something without hisaab that remains.

MAY ALLAH GRANT US SOUND HEARTS CONNECTED TO HIM. AMEEN.

REFERENCES

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



ADDITIONAL RESOURCES

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

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