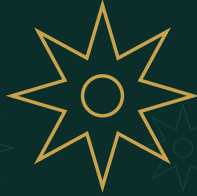


SURAH AS A STORY



Surah An-Nazi'at

Those Who Pull Out

The complete journey — the angels, the tyrant, and the trembling hearts —
told the way a loving elder shares it with a child



Surah No. 79 • 46 Ayahs • Meccan

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The Surah at a Glance

Wan-naazi'aati gharqaa

1. By those who pull out with violence,

Wan-naashitaati nashtaa

2. and those who draw out gently,

*Quloobuny-yawma'izinw-waajifah. Absaaruhaa
khaashi'ah*

8-9. Hearts, that Day, will tremble; their eyes humbled.

Izhab ilaa Fir'awna innahoo taghaa

17. Go to Firaun — indeed, he has transgressed.

Faqul hal laka ilaaa an tazakkaa

18. And say: would you (be willing) to purify yourself?

*Wa ammaa man khaafa maqaama Rabbihee wa
nahan-nafsa 'anil-hawaa. Fa-innal-Jannata
hiyal-ma'waa*

40-41. But as for he who feared standing before his Lord
and restrained the soul from desire — then Paradise
will be the refuge.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
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Five Oaths at the Moment of Death

Beta, this surah opens with five oaths, and the majority of the scholars of tafseer explain them as describing the ANGELS OF DEATH at work — which makes this one of the most sobering openings in the Quran.

'WAN-NAZI'ATI GHARQA — by those who PULL OUT with violence, drowning-deep' — the angels drawing out the soul of the sinner from the deepest parts of his body, harshly, unwillingly.

'WAN-NASHITATI NASHTA — and by those who DRAW OUT GENTLY' — the soul of the believer, released the way a knot is gently loosened, like a drop of water slipping from the mouth of a waterskin.

Beta, feel the contrast held in these two ayahs, one after the other. The same event — death — arrives in two completely different ways, and the difference is not decided at that moment; it is decided by a lifetime. The Prophet ﷺ described how the soul of the believer is called up with words of welcome, and how the soul of



the wicked scatters and clings and is dragged out.
Everyone will taste death, beta — but not everyone will
taste it the same way.

'WAS-SABIHATI SABHA — and by those who GLIDE,
SWIMMING' — the angels moving through the heavens
as swimmers move through water; 'FAS-SABIQATI
SABQA — and those who RACE, EACH OTHER, forward'
— hurrying to carry out Allah's command;
'FAL-MUDABBIRATI AMRA — and those who
ARRANGE the matter' — the angels appointed over the
affairs of creation, executing what their Lord decrees.

Beta, notice what this opening establishes before a
single argument is made: an entire unseen workforce is
in constant, obedient motion around us — pulling,
releasing, gliding, racing, arranging — while we walk
around imagining ourselves to be in charge of our own
schedules.

Hearts That Tremble



Then the surah names the Day: 'YAWMA TARJUFUR-RAJIFAH — the Day the QUAKING one will quake — TATBA'UHAR-RADIFAH — followed by the SUBSEQUENT one.' Two blasts, beta — the first that destroys everything, the second that raises everything.

And then a description of human beings on that Day, in just seven words of Arabic — and it is unforgettable: 'QULOOBUN YAWMA'IZIN WAJIFAH — HEARTS, that Day, will be TREMBLING — ABSARUHA KHASHI'AH — their EYES humbled, lowered.'

Beta, the Quran does not describe their clothes, their status, or their surroundings. It goes straight to the two things that cannot lie: the heartbeat and the eyes. The heart pounding with dread, the eyes cast down, unable to look up. Every arrogant gaze in history — the boss who never looked at his workers, the tyrant who stared people into silence — lowered.

And what were those same people saying in this world? 'YAQOOLONA A-INNA LA-MARDOODOONA



FIL-HAFIRAH — they say: will we really be returned to our original state — A-IZA KUNNA 'IZAMAN NAKHIRAH — even when we are DECAYED, CRUMBLING BONES? QALOO TILKA IZAN KARRATUN KHASIRAH — they say: THAT would then be a losing return!' They said it as a joke, beta — 'oh sure, that'll be a great comeback' — mocking the very idea.

And Allah's reply is stunningly short: 'FA-INNAMA HIYA ZAJRATUN WAHIDAH — then it will be only ONE SHOUT — FA-IZA HUM BIS-SAHIRAH — and at once they will be awake on the surface of the earth.'

Beta, they imagined the resurrection as some vast, complicated impossibility. Allah says: one shout. That is all. The thing they thought too hard for Allah takes less effort than the thing you do when you wake a sleeping child.

Go to Firaun

And now the surah turns to a story — and asks the Prophet ﷺ gently: 'HAL ATAKA HADEETHU MOOSA —



has there come to you the story of MUSA?'

Beta, the story is placed here for a reason: the mockers of Makkah were behaving exactly like Firaun, so Allah shows them the ending of the last man who behaved that way.

'IZ NADAHU RABBUHU BIL-WADIL-MUQADDASI TUWA — when his Lord called him in the sacred valley of Tuwa: IZHAB ILA FIR'AWNA INNAHU TAGHA — GO TO FIRAUN; indeed, he has TRANSGRESSED.'

And then, beta, comes an ayah that should be printed in the heart of everyone who ever tries to correct another human being: 'FA-QUL HAL LAKA ILA AN TAZAKKA — and say to him: WOULD YOU (BE WILLING) TO PURIFY YOURSELF? — WA AHDIYAKA ILA RABBIKA FA-TAKHSHA — and let me GUIDE you to your Lord, so you would fear Him?'

Look at this. Firaun was the worst tyrant in human history — a man who enslaved a nation, murdered infants, and claimed divinity. And Allah instructs His



prophet to approach him with a QUESTION, softly, as an invitation: would you like to become pure? Would you be willing? (And elsewhere Allah tells Musa and Harun: 'speak to him with GENTLE speech, that perhaps he may be reminded or fear.')

Beta, if that is how Firaun was to be addressed, then what excuse do we have for the harshness with which we correct our own children, our spouses, our juniors, our brothers who have slipped? Gentleness is not weakness in dawah; it is the method Allah Himself prescribed for the hardest case in history.

'FA-ARAHUL-AYATAL-KUBRA — so he showed him the GREAT SIGN. FA-KAZZABA WA 'ASA — but he DENIED and DISOBEYED. THUMMA ADBARA YAS'A — then he turned his back, striving (against it). FA-HASHARA FA-NADA — and he gathered (his people) and called out — FA-QALA ANA RABBUKUMUL-A'LA — and said: I AM YOUR LORD, THE MOST HIGH!'



'FA-AKHAZAHULLAHU NAKALAL-AKHIRATI
WAL-OOLA — so Allah SEIZED him with the
punishment of the LAST word and the FIRST' —
drowned in this world, punished in the next. 'INNA FEE
ZALIKA LA-'IBRATAN LI-MAN YAKHSHA — indeed, in
that is a LESSON for whoever FEARS.'

Beta, note the last phrase: a lesson for WHOEVER
FEARS. The same history is available to everyone; only
the heart that has some fear in it actually learns from it.

Are You Harder to Create, or the Sky?

The surah then returns to the deniers of resurrection
with a challenge of pure logic: 'A-ANTUM ASHADDU
KHALQAN AMIS-SAMA' — are YOU a more difficult
creation, or the SKY? BANAHA — He CONSTRUCTED it.
RAFA'A SAMKAHA FA-SAWWAHA — He raised its
ceiling and PROPORTIONED it. WA AGHTASHA
LAYLAHA WA AKHRAJA DUHAHA — and He darkened
its night and brought out its morning brightness.'



Beta, the argument is devastating in its simplicity: look up. That vast structure above you — galaxies, distances beyond measure, a system of night and day running for millions of years without a technician — was built by Allah. And you, a creature of a few kilograms who fits in a single bed, think your re-creation is difficult for Him?

'WAL-ARDA BA'DA ZALIKHA DAHAHA — and the earth, after that, He SPREAD IT OUT — AKHRAJA MINHA MA'AHAN WA MAR'AHAN — He brought forth from it its WATER and its PASTURE — WAL-JIBALA ARSAHA — and the mountains He set FIRM.' And then the purpose: 'MATA'AN LAKUM WA LI-AN'AMIKUM — as PROVISION for YOU and for your GRAZING ANIMALS.'

Beta, notice the mercy in that last line: the pasture was not made only for humans. Allah mentions the animals' food alongside ours. This universe is a household in which every creature has been assigned a plate.

The Two Questions of Judgement



Then: 'FA-IZA JA'ATIT-TAMMATUL-KUBRA — so when the GREATEST OVERWHELMING CALAMITY comes — YAWMA YATAZAKKARUL-INSANU MA SA'A — the Day man will REMEMBER what he STROVE FOR — WA BURRIZATIL-JAHEEMU LI-MAN YARA — and Hellfire will be BROUGHT FORTH for whoever sees.'

Beta, 'the Day man will remember what he strove for' — on that Day, memory returns with perfect clarity. Every hour we now spend and forget will be replayed, and we will finally see what we were actually working for all those years.

And then Allah divides all of humanity with two short descriptions — beta, this is the heart of the surah, so hold it carefully:

'FA-AMMA MAN TAGHA — as for the one who TRANSGRESSED — WA ATHARAL-HAYATAD-DUNYA — and PREFERRED the life of this world — FA-INNAL-JAHEEMA HIYAL-MA'WA — then indeed, Hellfire will be his REFUGE.'



'WA AMMA MAN KHAFA MAQAMA RABBIHI — but as for the one who FEARED THE STANDING BEFORE HIS LORD — WA NAHAN-NAFSA 'ANIL-HAWA — and RESTRAINED THE SOUL FROM DESIRE — FA-INNAL-JANNATA HIYAL-MA'WA — then indeed, Paradise will be his REFUGE.'

Beta, look at how precisely the second man is described — it is a complete formula for a saved life, in two clauses. FIRST: 'khafa maqama Rabbih' — he FEARED the standing before his Lord. Not fear of poverty, not fear of people's opinions — fear of one moment: standing before Allah. SECOND: 'nahan-nafsa 'anil-hawa' — he RESTRAINED his soul from desire. Notice, beta: it does not say he had no desires. It says he HELD THEM BACK. The struggle itself is the qualification.

That is the whole religion in one sentence: a heart that remembers the standing, and a hand that holds the soul back from what it craves. And notice the beautiful word used for both destinations: 'ma'wa' — refuge, shelter,



the place you finally come home to. Both men are seeking shelter; each finds what he built.

Only a Warner

The surah closes with the question the mockers kept throwing: 'YAS'ALOONAKA 'ANIS-SA'ATI AYYANA MURSAHA — they ask you about the HOUR: WHEN is its arrival?'

And Allah's answer puts every self-proclaimed knower of the unseen in his place: 'FEEMA ANTA MIN ZIKRAHA — in what position are YOU to mention it? ILA RABBIKA MUNTAHAHA — to your LORD is its FINALITY.'

Beta, the Messenger of Allah ﷺ himself — the best of creation, who received revelation — is told: this knowledge is not yours to give. So when someone today claims to know dates, futures and hidden things, you already know the answer.



'INNAMA ANTA MUNZIRU MAN YAKHSHAHA — you are only a WARNER for those who FEAR it.' Beta, the warning is available to all, but it only lands in a heart that has room for fear.

And the final ayah, beautiful and quietly shattering:
'KA-ANNAHUM YAWMA YARAWNAHA LAM YALBATHOO ILLA 'ASHIYYATAN AW DUHAHA — it will be, on the Day they see it, as though they had NOT REMAINED (in the world) except for an EVENING or its MORNING.'

Beta, that is how your whole life will feel when it is over: one evening, or one morning. Seventy years, eighty years — school, career, marriage, children, retirement — compressed into the feeling of a single afternoon that passed while you were busy. Everything you delayed 'for later' will have belonged to that one short afternoon.

So the surah that opened with the angels pulling souls out of bodies ends by telling us how brief the whole visit was. Live, beta, like a person who knows it is an



afternoon — and who wants to be shaded by the right ma'wa when the evening comes.

What This Surah Teaches Us

1. Death arrives in two ways — dragged out or gently drawn — and which one is decided by a lifetime, not by the final moment.
2. An unseen workforce of angels is in constant obedient motion around us; we are far less in charge than we imagine.
3. Resurrection costs Allah one shout — never measure His power by your imagination.
4. Correct people the way Allah told Musa to address Firaun: with a gentle question — 'would you like to purify yourself?'
5. Look up before you doubt: the One who built and proportioned the sky will not find your re-creation difficult.



6. Memorise the formula of the saved: fear the standing before your Lord, and restrain the soul from desire — the struggle itself is the qualification.

7. Your entire life will feel like one evening or one morning — stop postponing what belongs to it.

Ya Allah, make our souls of those drawn out gently, grant us fear of standing before You and strength to restrain our desires, and make Jannah our ma'wa. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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