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ESCHATOLOGY: Between the fury of Mahathir baying for French blood and the calm of Erdogan for infidels bathed in Sri Lankan blood ...

1 message

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Between the fury of Mahathir baying for **French blood** and the calm of Erdogan for infidels bathed in **Sri Lankan blood** are ears deaf to the **Al-Naba** of **Al-Qiyamah**. This is my *takfir* against the *kafirs* of the Kaaba. (October 31, 2020)

Al Naba: The Great News



Concerning what are they disputing?
Concerning the **Great News**. [5889]
About which they cannot agree.
Verily, they shall soon (come to) know!
Verily, verily they shall soon (come to) know!

surah 78:1-5 Al Naba' (The Great News)

"5889. **Great News**: usually understood to mean the News or Message of the Resurrection."

Abdullah Yusuf Ali, *The Holy Qur'n*
Amana Corporation, 1989.

Sayyid Abul Ala Maududi
Tafhim al-Qur'n - The Meaning of the Qur'n

78. Surah An Naba (The News)

Name

The Surah derived its name from the word *an-Naba* in the second verse. This is not only a name but also a title of its subject matter, for *Naba* implies the news of Resurrection and Hereafter and the whole *Surah* is devoted to the same theme.

Period of Revelation

As we have explained in the introduction to *Surah Al-Mursalat*, the theme of all the *Surahs*, from *Al-Qiyamah* to *An-Naziat*, closely resembles one another's, and all these seem to have been revealed in the earliest period at Makkah.

Theme and Subject Matter

Its theme also is the same as of *Surah Al-Mursalat*, i. e. to affirm the Resurrection and Hereafter, and to warn the people of the consequences of acknowledging or disacknowledging it.

www.englishtafsir.com/Quran/78/index.html

Web August 30, 2012

"Surah al-Naba' (78) 'The Announcement'

This surah has been named *al-Naba'*, and also *Amma*, on account of the prominence within it of the words *al-naba'*, meaning 'the announcement', and *amma*, meaning 'about what'. While the previous surah (al-Mursalat) concluded by mentioning the resurrection and by warning those who deny it, this surah opens on the same theme."

www.imamshirazi.com/

Chapter 78 : Surah Al-Naba

Date of Revelation and Context

"The Surah is entitled Al-Naba' because it deals with subjects of exceptional importance i.e., certainty of Resurrection, predominance of the Qur'n over all other revealed Scriptures, and of Islam over all other Faiths. The Day of Decision, i.e., the day when this Quranic claim will become an established fact, is mentioned twice in the preceding Surah and is repeated here. According to Muslim Commentators the Surah was revealed very early in the Holy Prophet's ministry at Mecca. Noldeke agrees with this Muslim scholarly opinion. It opens with enumerating the great Divine gifts bestowed upon man, and directs his attention to the implied suggestions that he has been placed upon this earth to serve a certain object and his life here is the seed-bed of an eternal future and it will be followed by a Day of Reckoning.

The Surah then gives a brief but an awe-inspiring picture of that Day, and a graphic description of the heavenly blessings that await the righteous and of the terrible punishment which will be meted out to the rejectors of Truth in this life and in the next."

www.alquran-karim.com/alNaba.html

"The Surah derived its name from the word *an-Naba* in the second verse. This is not only a name but also a title of its subject matter, for *Naba* implies the news of Resurrection and Hereafter and the whole Surah is devoted to the same theme."

www.islamcity.com

Aaani-*nnaba-i al 'atheem*

Concerning the Great News,

Then Allah continues: "Are they really asking about *naba' ul adheem*?" *An Naba* means "news." There are two words in Arabic for news: *naba'* and *khabr*. What is the difference? First of all, *naba'* is a greater kind of news. If the store closes at seven, that is *khabr*. If someone won the election or a war started, that would be *naba'*.

khabr is used twice in the Qur'an; both in the same context. When Musa 'alay his salaam is with his family in the dark and he sees a light from a distance, he tells them, "Maybe I'll get some *khabr* from there." He doesn't know what the news will be. When Allah speaks of nations that were destroyed in the past, Allah speaks of the *naba'* - news - of those who came before.

The second difference is that *naba'* always has some benefit for the person receiving it.

naba' demands a reaction/action. When you hear it, it demands that you change something about yourself. For example, if you get the *naba'* of a fire in the building, it demands that you get out and also let others know that they should get out.

Finally, *naba'* has *bahool* in it, as the linguists argue. What that means is that it is a manifest event. There are abstract ideas and actual physical events. *naba'* is a tangible thing. When Allah speaks of the resurrection as *naba'*, He is referring to its tangible nature. Some religions believe that the afterlife is just spiritual. We know that the *akhirah* [hereafter] is physical and real; it is not a state of mind. Jannah and Naar are actual places; they are not figments of the imagination.

"Are they really asking about this enormous *naba'*?" Even though *naba'* is already something important and big - the word *adheem* is still added as an adjective. Allah is asking them, in that sarcastic nature, are they really asking about this enormous event. And instead of preparing for it, they are ridiculing it.

<http://www.linguisticmiracle.com/tafsir/naba>

Web (September 23, 2014)

The Tafsir of Surah An-Naba'

1. *"What are they asking (one another)?"*

2. *"About the Great News."*

The disbelievers question the occurrence of the Day of Reckoning. Allah (subhanahu wa ta'ala) describes this Day as the one that brings Great News. Ibn Kathir (The eminent scholar of Tafsir) said that most likely this News refers to the Resurrection, based upon the fact that Allah (subhanahu wa ta'ala) says about it in the next ayah (verse):

3. *"About which they are in disagreement."*

Mankind are divided to believers and disbelievers regarding the occurrence of this Day. Allah (subhanahu wa ta'ala) warns those who deny it, saying:

4. *"Nay, they will come to know!"*

5. *"Nay, again, they will come to know!"*

An emphasised and a confirmed warning for those who deny this Day that they will certainly come to know that the Day of Resurrection is true. Allah shows His abilities to produce the Signs of this Day and He tells about its magnitude in the following verses so that the people contemplate and realise that Allah, Who is able to bring about these Signs, is All-Able to bring life to the Dead as well as Resurrection. Allah (subhanahu wa ta'ala) tells mankind about many aspects of His Ability and Power to create what He wishes.

<http://sunnahonline.com/library/the-majestic-quran/435-tasfir-of-chapter-078-surah-an-naba-the-great-news>

Web (September 23, 2014)

Sura Nabaa 78:1-5

In the Name of Allah. the Beneficent. the Merciful.

1. *"O what do they ask (one another)?"*

2. *"Of the Great News,"*

3. *"That in which they differ."*

4. *"Nay! they shall soon (come to) know,"*

5. *"Nay indeed! they shall soon (come to) know."*

Commentary: The Great News!

In the first verse, it astonishingly questions: "O what do they ask (one another)?" Then, without expecting them to reply, the Qur'n answers: "Of the Great News."

"That in which they differ."

For the meaning of / naba'-in-'azim /, the commentators have put forth different ideas. Some of them say it means: 'the Day of Resurrection' while some others have meant it as 'the revelation of the Holy Qur'n' and still others have said it means: 'The whole Islamic Principles'. In some narrations it has been commented on to mean 'vicegerency and guardianship'; which will be dealt with later.

Paying careful attention to all verses of the Sura, especially to some points in the following verses and specifically to the sentence: "Verily The Day of Sorting out is (a day) appointed", which has come after mentioning some Signs of Allah's Power in the heavens and on the Earth, and also paying attention to the fact that the most intensive opposition of the Unbelievers was about the existence of 'Resurrection'; all in all most commentators approve of the first idea, that is, in the sense of 'Resurrection' for the phrase / naba'-in-'azim /.

As Raqib says in his book, *Mufradat*, the term /naba'/ means: ' great news which is useful and man is acquainted with it or has a strong conviction to it; and these three things are the conditions of /naba'/.

Therefore, the term /'zim / 'great' is more emphatic and, on the whole, indicates that this news, about which some were doubtful, has been a known fact, great and full of importance, and therefore, its most appropriate meaning is 'Resurrection'.

www.al-islam.org/enlightening/16.htm

Web August 31, 2012

"Belief in the Day of Resurrection gives meaning and purpose to our brief stay in this transient world. It is the believer's goal to win the Pleasure of His Lord by worshiping Him alone, fulfilling His Commands and refraining from His Prohibition during his worldly life-span. On the Day of Judgment, his fate will be decided in accordance with his record of deeds; he who fulfills his obligations will be rewarded with eternal bliss in Paradise, and he, who fails to be a believer will be doomed to eternal Hell-Fire.

Those who reject the idea of being brought back to life are unable to understand the reality of this life and are ever confused about what lies beyond death. In their bewilderment, they concoct mysterious stories about what, if anything, happens to the soul after death.

Those who reject resurrection also cannot explain why certain things happen like, birth and death, why some people suffer while others commit the most heinous crimes against humanity and go unpunished?

Such uncertainty in belief causes misery in life. Self indulgence overwhelms man and he races against time to achieve physical pleasures - by hook or by crook - for fear that his time will come to an end before he can enjoy life's pleasures. Destructive behavior and immoral attitudes take the lead because disbelief in resurrection makes following any moral principle worthless. Man becomes inconsiderate of his fellow men. Consequently, the whole society suffers from chaos,greed,transgressions and intolerance. O believer in resurrection focuses on his ultimate goal and does not let trivial pleasures of the world distract him. He is always satisfied with little provision and his soul is free from cravings and greed because he knows that what is in store for him in the Hereafter is much more than this world can offer. The Prophet said, "The world is a prison for the believer and a paradise for the disbeliever." [Saheeh Muslim]

A believer's certainty of faith provides him with all the answers he needs to live a serene life; he understands the purpose of life and death, struggle and trial.

He is solicitous in his attitude and behavior with others and refrains from any sort of transgression. It does not upset him if he does not receive his due in this world or is treated unjustly because he is well-aware that this world is not the final place for judgment, rewards and punishments. He is certain that the time will come for all matters to be settled justly and that time is the Day of Judgement. Reckoning thus brings comfort and solace to the heart of a believer,and peace and tranquility to society as a whole."

The Day of Resurrection in light of soorah an-naba

Shawana A. Aziz, Quran Sunnah Educational Programs, pp. i-ii

Al-Qiyamah: A Cosmic Eschatological Event

"As for the Day of Resurrection (yawm al-qiyamah), one must distinguish here between the individual experience of eschatological realities and the eschatological events concerning the whole of humanity. Usually the Day of Resurrection or Yawm al-qiyamah refers in fact not to the death of the individual but to the final end of present humanity not the eschatological experience which every individual must understand at the moment of his or her death, but that of the world of the present humanity itself. The Islamic teachings reserve the term al-qiyamah for cosmic eschatological event crowned by the resurrection of creation as well as the resurrection of the individual. More specifically these sources distinguish between the greater resurrection, al-qiyamat al kubra which is that of the cosmos followed by the resurrection of the whole of humanity and the individual death and resurrection al-qiyamat al-sughra which the soul undergoes following upon the event of death. What takes place between the death of the individual and the resurrection of the whole of humanity has been debated by various schools of Islamic thought and cannot be discussed in this work because it involves very complicated theological and philosophical issues.

The Qur'n also refers to eschatological events which concern the whole of humanity. As already mentioned Islam believes that this world in which we live is not eternal. It has a beginning and an end after which Allah will create other worlds. For He is always the Creator, al-khaliq. But this present world was created with a definite beginning and will have a definite end marked by eschatological events. According to traditional sources, these events involve, first of all, the appearance of a figure whose name is Muhammad al-Mahdi. This appearance is anticipated on the basis of the hadith of the Prophet who said that where oppression and iniquity cover the earth "A member of my tribe shall appear whose name will be the same as mine." Therefore, throughout the centuries, Muslims, both Sunni and Shi'ite, have believed that a figure will appear one day who will be the Mahdi, the Guided One, who will destroy iniquity, reestablish the rule of Islam and bring back justice and peace to the world. His rule, however, will be fairly short and it will followed by the return of Christ.

Islam and Christianity share the same vision concerning the second coming of Christ because Christians also believe in his return. Moreover, the Muslims also accept, as do the Christians, that Christ's return will occur in Jerusalem and that this city will be the place where final eschatological events will take place. Islam in contrast to Christianity, however, sees the function of the Mahdi and Christ as being associated with each other and their coming as part of the same major eschatological events. While the Mahdi will rule for some years on earth, the coming of Christ will coincide with the termination of the present history of mankind and of time as we ordinarily experience it. Historical time comes to an end and is followed by the Day Resurrection, the final judgment of all human beings, the weighing of the good and evil acts, the determination of the inhabitants of heaven, purgatory and hell and the coming to end of the history of the cosmos. These very complicated events have been described in Islam in such a way that no man, no matter what claims he makes, can predict exactly when the Hour will arrive. In fact, there is a hadith of the Prophet which says that all those who predict the time of the coming of the Hour are liars. Nevertheless, all Muslims believe that the Hour will come, that is, there is an end to human history, that Allah intervenes finally like lightning upon the stage of ordinary time/space consciousness, that there is the final death and resurrection of humanity and that there is an accounting for all that men have done in this world.

Most of the details of these teachings are usually put aside in every day life by ordinary Muslims who are not given to meditating and thinking about them. It is for theologians, philosophers and other authorities in the religious sciences to deal with their ultimate significance. But as their consequences are concerned, they are meant for all Muslims to think about them. First of all, we all die whether we are illiterate or great religious scholars, kings or beggars; therefore, the reality of death and what happens to the human soul after death are the concern of every human being. Not only every Muslim, but every human being whether Muslim, Christian, Jew or other thinks naturally of his or her end. The consequences of the eschatological teachings of Islam are there for the benefit of all Muslims and they have been thought about by all types of people and in very different forms ranging all the way from popular stories and old wives' tales to the most scholarly and intellectual expositions in which these realities have been presented in metaphysical and theological terms."

www.lankarani.org/
Web (July 15, 2001)



“And even in Koran, Muhammed Sahib says that all the Heavens lie at the **Lotus Feet of The Mother**. Among them, among Muslims there are **Sufis** who are realized souls and also accepted in the society. The other day I met something in Paris, a **very high person** in the Islamic world and he accepted Sahaja Yoga. He said it is described in Koran that there has to be Qiyamah, the Resurrection - we believe in Resurrection.

Also it is for Christians or Hindus, everybody, they have to be resurrected to a higher state. It is just for money and power are some people, who are trying to mislead others, keeping them away from **Resurrection**. I must say they are committing the greatest sin against the Holy Ghost... There is a very big chapter on **Resurrection**, but the fundamentalists don't want to look at it. They believe their religion is the best. But what would it has done to anyone? It is so much misinterpreted... so much **misinterpreted**.”

THE MOTHER: Messiah-Paraclete-Ruh-Devi
Public Program, Brussels, Belgium — 1 July 1993