

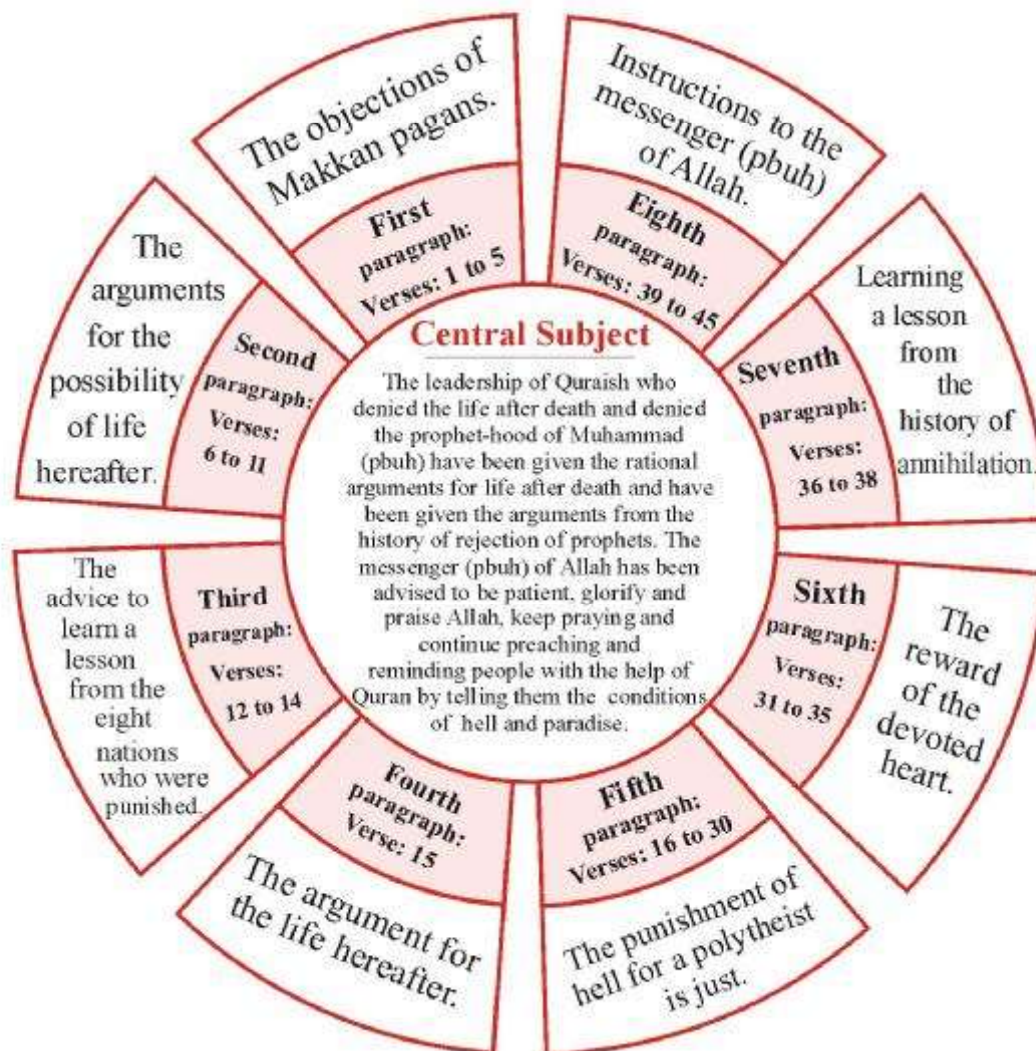
Flow Chart of Macro-Structure of Soorah Qaaf

50 - Soorah Qaaf

Makkan

Verses: 45

Paragraphs: 8



• Period of revelation:

Soorah Qaaf is a Makkan soorah which was, probably, revealed after the general proclamation of Islam and after the migration to Ethiopia in 5 prophet-hood. It was revealed during the period of admonition while the oppression had not yet started but there was uproar of rejection. This soorah resembles soorah Al-Mulk in its style and subject.

Excellences of soorah Qaaf

- 1- The messenger (pbuh) of Allah used to recite it during the Eidain (two Eids), Fridays and Maghrib prayers. Omar (R.A.) asked Abu Waaqid Allaithi (R.A.): 'Which soorah, the prophet (pbuh) used to recite during the Eid prayers?' He answered: ﴿كَانَ يَقْرَأُ فِيهِمَا بِقِيَامِ الْقُرْآنِ الْمَجِيدِ، وَاقْتَرَبَتِ السَّاعَةُ وَالنَّشَقُ الْقَمَرُ﴾
"He (pbuh) used to recite soorah Qaaf and soorah Al-Qamar."

(Saheeh Muslim, Hadeeth: 2,096)

- 2- The messenger (pbuh) of Allah used to recite it during the Fajr prayer quite often so that the people may learn it. Qatbah bin Maalik reports that he heard the prophet (pbuh) recite soorah Qaaf in Fajr prayer.

﴿سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ وَالنَّخْلَ بِأَسْقَابِ لَهَا طَلَعُ نَضِيدٍ﴾

(Saheeh Muslim, Hadeeth: 1,053)

- 3- Jaabir (R.A.) reports that the prophet (pbuh) used to recite soorah Qaaf and the like in Maghrib prayer.

﴿كَانَ يَقْرَأُ فِي الْمَغْرِبِ ﴿قِيَامِ الْقُرْآنِ﴾ وَنَحْوَهَا﴾

(Saheeh Muslim, Hadeeth: 1,056)

Relationship of soorah Qaaf with the Book

- 1- The previous three soorahs (Muhammad, Al-Fat-h and Al-Hujuraat) were Madeenan soorahs. From here onward (Qaaf), the next seven soorahs are Makkan soorahs. The subject of all these soorahs is the events of hereafter and the arguments for the life hereafter.
- 2- The commandment of Jihad in soorah Muhammad, the good news of the conquests in soorah Al-Fat-h and the rights of others in soorah Al-Hujuraat have been made conditional with the belief of life hereafter which is the subject of this soorah (Qaaf) and the soorahs coming after it.
- 3- In the next soorah (Az-Zaariyaat), the universal, earthly, heavenly, rational, textual, historical and personal arguments have been given to establish the belief of life hereafter.

The last group of soorahs

With soorah Qaaf begins the last group of soorahs out of the seven groups of soorahs of holy Quran. In other words it is the beginning of the last stage of holy Quran.

Important key words and subjects

Soorah Qaaf is an effective soorah according to its words, rhymes, style and comprehensiveness. The rational arguments of life hereafter have been provided in this soorah so that the devoted heart may be roused and man may become a devoted servant of Allah.

1- The objections of Makkan pagans against the holy Quran have been mentioned in this soorah:

(a) Why was the Quran revealed to Muhammad, a man from Quraish?

﴿أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ﴾ “A Warner from among themselves.” (Verse: 2)

(b) The Quranic invitation of life hereafter is beyond our understanding.

﴿ذَلِكَ رَجْعٌ بَعِيدٌ﴾ “Such a return is far from reason.” (Verse: 3)

2- Description of the characteristics of pagan leadership in soorah Qaaf:

The characteristics of the leadership of Makkan pagans have been described in this soorah.

(a) ﴿كَفَّارٍ﴾ This unbelieving leadership is very ungrateful. (Verse: 24)

(b) ﴿عَدُوِّ﴾ They are enemies of the Truth. (Verse: 24)

(c) ﴿مَنْعَا عِلْمٍ﴾ They forbid the good. (Verse: 25)

(d) ﴿مُعْتَدٍ﴾ They are transgressors. (Verse: 25)

(e) ﴿مُرِيْبٍ﴾ They are suspicious. (Verse: 25)

(f) They commit Shirk. ﴿الَّذِينَ جَعَلُوا مَعَ اللَّهِ آلِهَةً أُخَرَ﴾ “Who set up other gods besides Allah. (Verse: 26)

3- Description of the characteristics of the messenger (pbuh) of Allah and the Muslim leadership:

The characteristics of the messenger (pbuh) of Allah have been described in comparison with the pagan leadership in this soorah.

- (a) ﴿مُنذِرٌ﴾ He is a Warner. (Verse: 2)
- (b) ﴿مَذَّيَّرٌ﴾ He is an adviser. (Verse: 45)
- (c) ﴿جَبَّارٌ﴾ He is not the one who compels. (Verse: 45)

There is no compulsion in the preaching of religion.

4- Description of excellences of the companions of prophet (pbuh) in soorah Qaaf:

The excellences of the messenger (pbuh) of Allah and his companions have been described in this soorah.

- (a) ﴿مُتَّقِينَ﴾ They are pious. (Verse: 31)
- (b) ﴿أَوَابٌ﴾ They are penitent. They always turn to Allah. (Verse: 32)
- (c) ﴿حَفِیْظٌ﴾ They are faithful. They protect the limits of Allah and His rights and fulfil their duties. (Verse: 32)
- (d) ﴿خَاشِعٌ﴾ They fear the compassionate (Allah) without seeing Him. (Verse: 33)
- (e) ﴿قَلْبٍ مُّنِیْبٍ﴾ They have a devoted heart. (Verse: 33)
- (f) They are patient, they praise their Lord and glorify Him. (Verse: 40)
- (g) They are always busy in preaching and reminding with the Quran. (Verse: 45)

5- Meaningfulness of the use of ﴿عَبْدٌ مُّنِیْبٌ﴾ “Abdin Muneeb” (devoted person) and ﴿قَلْبٍ مُّنِیْبٍ﴾ “Qalbin Muneeb” (devoted heart) in soorah Qaaf:

The importance of the devoted heart has been highlighted in this soorah. In the universal arguments that exist in the heavens and the earth, there are lessons of insight and reminder for every devoted person who turns to Allah.

﴿تَبٰوَرَةٌ وَّذٰكُرٰی لِكُلِّ عَبْدٍ مُّنِیْبٍ﴾ “(All these things are) eye-openers and a reminder for every servant returning to Allah.” (Verse: 8)

There is good news of reward for those who believe in the promise of paradise and hell, protect the limits set by Allah, are afraid of the Compassionate, and turn to Allah with devoted hearts. ﴿مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ﴾ “Who feared the Compassionate (Allah) without seeing Him and will come before Him with a devoted heart.” (Verse: 33)

There is a reminding lesson in the events of annihilation of powerful nations, but only he can benefit from it who has a devoted heart, listens with full attention and is ready to understand. ﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾ “Surely, in this, there is a lesson for every person who has a heart, and can hear and witness.” (Verse: 37)

6- Arguments to establish the life hereafter in soorah Qaaf:

Four arguments for the establishment of life hereafter have been given in this soorah.

- (a) Allah has the complete knowledge of the earthly changes that take place in a corpse after its burial and He knows which element has gone where after the dead body has dissolved. ﴿قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ﴾ “We know all that the earth consumes of their bodies, and We have a Book which keeps records of everything.” (Verse: 4) The arguments have been given from Allah's Attributes of Power and Knowledge to prove the possibility of life hereafter.
- (b) The rational argument about the second creation and possibility of life hereafter has been given from the first creation that the One Who created man for the the first time out of nothing, how it can be thought about Him that He will not be able to revive the dead? ﴿أَفَعْيَبْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ﴾ “Were We fatigued with the first creation that they are in doubt about a new creation?” (Verse: 15)
- (c) Another rational and universal argument of life hereafter: The argument to revive the dead has been given from the rain which makes the barren land become lush green. ﴿وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجِ﴾ “Thereby giving new life to the dead land. That is how the resurrection will be (of the dead).” (Verse: 11)

7- Historical arguments in soorah Qaaf to prove the life after death:

The argument of possibility of life hereafter has been given from the lesson of reward and punishment provided by the history of annihilation of nations. These are the historical arguments.

- (a) The history says that eight nations denied like the Quraish and Allah's punishment came to them.

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ﴾

﴿وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ﴾

“Before, the people of Nooh and the dwellers of Ar-Rass denied (this truth) and so did Thamood, Aad, Pharaoh and the brethren of Loot, the dwellers of Al-Aikah and the people of Tubba'; all of them disbelieved their messengers and thus brought down upon them My threatened scourge.” (Verses: 12 14)

- (b) The history says that nations much stronger than the Quraish were annihilated. ﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا﴾ “How many generations, far stronger in power, have We destroyed before them.” (Verse: 36)

8- The arguments of possibility of life hereafter in soorah Qaaf:

The arguments of life hereafter: It has been proved to the leadership of Quraish who did not believe in the hereafter, that the dead will rise from their graves like the verdure grows during the spring season. They will hear a big trumpet and the Resurrection will be established and it is very easy for Allah.

- (a) ﴿وَأَخْبَيْنَا لَهُ بَلَدًا مَيِّتًا كَذَلِكَ الْخُرُوجُ﴾ “Thereby giving new life to the dead land. That is how the Resurrection will be (of the dead).” (Verse: 11)
- (b) ﴿يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ﴾ “The Day when the people will hear the mighty blast in reality; that will be the Day of coming forth (the dead will rise from their graves). (Verse: 42)
- (c) ﴿يَوْمَ نَشْفِقُ الْأَرْضَ عَنْهُمْ بَرَاءً أَدْلِكَ حَمْرٌ عَلَيْنَا يَسِيرٌ﴾ “On that Day when the earth shall split asunder and the people shall be rushing out of it; that gathering them together shall be quite easy for Us.” (Verse: 44)

9- Allah's Attribute of Knowledge has been explained in many ways in this soorah:

- (a) Allah has the knowledge of every part of the corpse even after the dead body has dissolved. ﴿قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ﴾ “We know all that the earth consumes of their bodies.” (Verse: 4)
- (b) As Allah is the Creator of human beings and their hearts, He knows the prompting of their hearts. He is closer to man than his jugular vein by His knowledge. There is no need of a source to convey your prayer to Allah. ﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَتَعَلَّمْ مَا تَوْسُوهُنَّ بِهٖ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾ “We created man, We know the prompting of his soul, and We are closer to him than his jugular vein.” (Verse: 16)
- (c) The messenger (pbuh) of Allah has been given the consolation that Allah is fully aware of the troubles given to him (pbuh) by the unbelievers. ﴿نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ﴾ “We know very well what these (unbelievers) say. You (O Muhammad) are not there to compel them to believe.” (Verse: 45)

Macro-structure of soorah Qaaf

Soorah Qaaf consists of eight (8) paragraphs.

1- Verses: 1 to 5: In the first paragraph, the objections of Makkan pagans consisting of their doubts and suspicions about the possibility of life after death have been answered.

Their first objection was that why the messenger (pbuh) of Allah is one of the Quraish? Their second objection was about the life hereafter that coming to life again after death is far from reason. This was answered from Allah's Attribute of Knowledge that he knows what is consumed of the corpses. The obstinacy and stubbornness of Makkan pagans have been highlighted that in spite of the arrival of the Truth based on reason, they are raising doubts and rejecting the Truth.

2- Verses: 6 to 11: The arguments of possibility of life hereafter have been provided in the second paragraph.

One of the rational arguments is that Allah Who revives the dead land and makes it lush green with the rain will raise the dead from their graves on the

Day of Resurrection. ﴿وَأَحْيَيْنَا بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ﴾ “Thereby giving new life to the dead land. That is how the resurrection will be (of the dead).” (Verse: 11)

3- Verses: 12 to 14: In the third paragraph, the annihilation of eight nations is mentioned for their crime of denial.

There is advice to learn a lesson from the history of annihilation of eight nations, accept Allah's Law of Reward and Punishment and believe in the life hereafter. Following are the nations who were annihilated:

Nation of prophet Nooh, people of Ar-Rass, people of Thamood, people of Aad, people of Pharaoh, people of Loot, people of Al-Aikah and people of Tubba'.

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّيْسِ وَثَمُودُ ﴿١٢﴾ وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾ وَأَصْحَابُ الْإِinkِ وَ قَوْمُ ثَمُودَ كُلِّ كَذَّابٍ ﴿١٤﴾ الرَّسُلَ فَحَقَّ وَعِيدِ﴾
(آيات: 12-14)

“Before, the people of Nooh and the dwellers of Ar-Rass denied (this truth) and so did Thamood, Aad, Pharaoh and the brethren of Loot, the dwellers of Al-Aikah and the people of Tubba'; all of them disbelieved their messengers and thus brought down upon them My threatened scourge.” (Verses: 12-14)

4- Verse: 15: The rational argument to prove the possibility of life hereafter has been given in the fourth paragraph.

The second rational argument: Allah Who had Power to create for the first time; can He not create for the second time? Then why are they doubtful about the second creation? ﴿أَفَعْيَيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ﴾ “Were We fatigued with the first creation that they are in doubt about a new creation?” (Verse: 15) The second creation has been proved by the first creation.

5- Verses: 16 to 30: In the fifth paragraph, a picture of the agony of death, the death itself, and the hell has been drawn and the polytheists and the unbelievers who opposed Islam have been threatened with the punishment of hell.

Allah is not unjust and the punishment of Shirk will be the hellfire exactly according to justice.

Allah is the Creator. He has complete knowledge. He knows the prompting of the heart. He is nearer than the jugular vein. His angels are recording

mankind's deeds. The agonies of death are real. The Day of Judgement is a reality. On that Day every person will be brought forward with two angels. One of them will drive towards judgement and the other will have the record. The veil of negligence will be removed and every ungrateful person who was enemy of the truth, committed Shirk, was rebellious and was caught in suspicions, will be thrown in hell. There, he will quarrel with Iblees but Iblees will absolve himself of the responsibility. The hell will be asked: "Are you full?" The hell will answer: "Are there any more?"

6- Verses: 31 to 35: In the sixth paragraph, there is the detail of the reward (in paradise) of the pious and God-fearing people who had devoted hearts.

The pious and penitent people who believed in the Unseen and had devoted hearts will be entered into paradise. They will have everything they desire and will be given even more.

7- Verses: 36 to 38: In the seventh paragraph, everyone who has got the heart and the ears has been advised to learn a lesson from the history of annihilation and the power of creation.

There is argument from history as well as from the Power of Allah. The Quraish have been threatened that they are nothing in comparison with the stronger nations ruined by Allah before them. They should learn a lesson from the Quran; but only those who have a heart can learn the lesson.

8- Verses: 39 to 45: In the eighth and last paragraph, the messenger of Allah has been advised to be patient on the allegations and distresses, and offer the prayers.

The picture of the Day of Resurrection has been drawn that they will hear the sound of a blast and will come out of their graves. It is very easy for Allah to establish the Resurrection, therefore, do not have any suspicions about it. The prophet (pbuh) was consoled and he was told that people cannot be compelled to accept the invitation of Islam. At the end, he was enjoined to continue reminding people with the help of Quran.

﴿قَدْ كُذِّبَ بِالْقُرْآنِ مَنْ يَخَافُ وَعِتِي﴾ "So admonish with this Quran (every such person) who fears My warning." (Verse: 45)

Central Subject

The leadership of Quraish who denied the life after death and denied the prophet-hood of Muhammad (pbuh) have been given the rational arguments for life after death and have been given the arguments from the history of rejection of prophets. The messenger (pbuh) of Allah has been advised to be patient, glorify and praise Allah, keep praying and continue preaching and reminding people with the help of Quran by telling them the conditions of paradise and hell.

