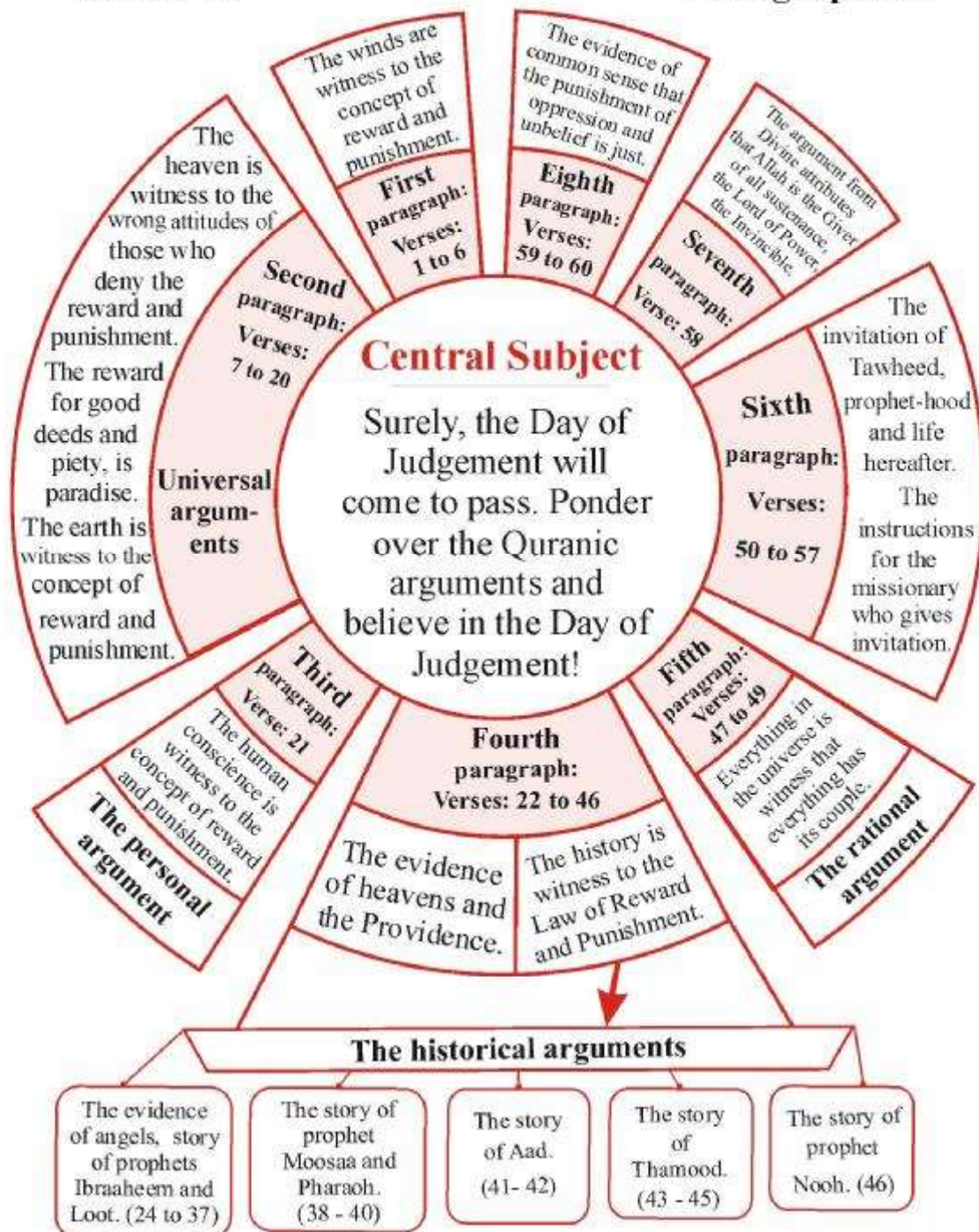


Flow Chart of Macro-Structure of Soorah Az-Zaariyaat

51-Soorah Az-Zaariyaat Makkan

Verses: 60

Paragraphs: 8



• Period of revelation:

Soorah Az-Zaariyaat was revealed after the general proclamation of Islam, during the second phase of prophet's stay in Makkah (4 to 5 prophet-hood). It was the period when the chiefs of Quraish were alleging that the messenger (pbuh) of Allah was a magician or a mad man. They were told that Pharaoh also alleged prophet Moosaa to be a magician. **(Verse: 39)** In fact, all the previous prophets were called magicians or mad men. **(verse: 52)**

Relationship of soorah Az-Zaariyaat with the Book

- 1- In the previous soorah (Qaaf), rational arguments were given to prove the Day of Judgement and the life hereafter. Here, in this soorah (Az-Zaariyaat), the possibility of life hereafter has been proved by universal, earthly, heavenly, personal, historical and rational arguments. It will not be unfair to say that basically this soorah consists of the arguments.
- 2- In the previous soorah (Qaaf), it was said: "So admonish with this Quran (every such person) who fears My warning." **(Verse: 45)** Here in soorah Az-Zaariyaat, the prophet (pbuh) has been ordered: "And keep on admonishing them, for admonition is beneficial to the true believers." **(Verse: 55)**

Important key words and subjects

1- Meaningfulness of the use of word آيات "Aayaat" (verses, signs) in soorah Az-Zaariyaat:

The word "Aayaat" (verses, signs) has been used to give the meanings of argument or evidence in this soorah. "In the earth, there are signs for the firm believers." **(Verse: 20)** There are signs of reward and punishment in the earth, for those who believe. This is the earthly and universal argument of the punishment of hereafter. The earth provides us with grains and fruits and it becomes our grave as well. The same earth swallows the people like Qaaroon.

2- Wonderful style of the verses beginning with the word ﴿وَفِي﴾**“Wa Fee” (and in) in soorah Az-Zaariyaat:**

Many verses in this soorah begin with the word ﴿وَفِي﴾ “Wa Fee”. It has been explained in verse 20; but in all the next verses, the detail has been omitted. It is necessary to understand this style of eloquence. “And in your own selves,” (Verse: 21) means “And in your own selves, there are signs for the firm believers.” This is the argument for reward and punishment from your own person.

“Wa fee Moosaa” ﴿وَفِي مُوسَى﴾ (And in the story of Moosaa, verse: 38) means that in the story of Moosaa there are signs for firm believers. This is the historical argument of reward and punishment.

“Wa fee Aadin” ﴿وَفِي عَادٍ﴾ (And in the story of Aad, verse: 41) means that in the story of Aad there are signs for the firm believers. This is the historical argument of reward and punishment.

“Wa fee Thamooda” ﴿وَفِي ثَمُودٍ﴾ (And in the story of Thamood, verse: 43) means that in the story of Thamood, there are signs for the firm believers. This is the historical argument for reward and punishment.

“Wa Qauma Noohin min Qablo” ﴿وَقَوْمَ نُوحٍ مِّن قَبْلٍ﴾ (And the people of Nooh before them, verse: 46) means that We destroyed the people of Nooh before them and in their story, there are signs for the firm believers. This is the historical argument for reward and punishment.

3- Meaningfulness of the use of word ﴿الْخَرَّاصُونَ﴾ “Al kharraasoon” (conjecturers) in soorah Az-Zaariyaat:

“Al-Kharraasoon” (conjecturers) means those pseudo-intellectuals who base their judgement on presumptions and conjectures about the life hereafter during every period and come up with wrong conclusions with their perverse logic. They will, surely, be ruined. ﴿قَوْلِ الْخَرَّاصُونَ﴾

(Woe to those who judge by conjecture.) (Verse: 10)

4- The argument of life hereafter from man's self:

﴿وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾ “And in your own selves; can you not see?” (Verse: 21)

There are arguments of reward and punishment in your own self for the firm believers. Can you not see? This is the personal argument of reward and punishment provided by man's own conscience.

The human conscience believes in virtue and vice; therefore, he should not have any hesitation in accepting the reward for the virtue and punishment for the vice.

5- The meaning of ﴿وَفِي مُوسَىٰ﴾ “Wa fee Moosaa” (And in the story of Moosaa) (Verse: 38):

In the story of struggle between prophet Moosaa and Pharaoh, there are arguments of reward and punishment for those who believe firmly. The descendants of Israa'eel were delivered as a reward and Pharaoh and his followers were drowned as a punishment.

6- The meaning of ﴿وَفِي عَادٍ﴾ “Wa fee Aadin” (And in the story of Aad.) (Verse: 41):

In the story of struggle between prophet Hood and his nation, the people of Aad, there are arguments of reward and punishment for the firm believers. Prophet Hood and his followers were saved as a reward and the people of Aad were destroyed by a severe wind as a punishment.

7- The meaning of ﴿وَفِي ثَمُودَ﴾ “Wa fee Thamooda” (And in the story of Thamood) (Verse: 43):

In the story of struggle between prophet Saleh and his nation, the people of Thamood, there are arguments of reward and punishment for the firm believers. Prophet Saleh and his believing companions were saved as a reward and the people of Thamood were destroyed by a thunderbolt as a punishment.

8- The meaning of ﴿وَقَوْمَ نُوحٍ مِّن قَبْلُ﴾ “Wa Qauma Noohin min Qablo” (And the people of Nooh before them) (Verse: 46):

Before the people of Aad and Thamood, the unbelieving nation of prophet Nooh was drowned by the flood, and prophet Nooh and his believing companions who were embarked in the Ark, were saved. In this true story, there are arguments of reward and punishment for the firm believers.

9- Meaning of the letter ﴿ف﴾ “Fa” in verse 50 of soorah Az-Zaariyaat:

“Rush towards Allah, surely, I am assigned by Him as a plain Warner to you all.” (Verse: 50) The letter ﴿ف﴾ “Fa” is very important in this verse. The letter ﴿ف﴾ “Fa” here means that you must turn to Allah in the light of the above mentioned arguments! I am only a plain Warner to you.

10- Invitation of Tawheed and prophet-hood in soorah Az-Zaariyaat:

“Do not set up another god besides Allah, surely, I am assigned by Him as a plain Warner to you all.” (Verse 51) There was demand to accept only the life hereafter before this verse. Now, there are two more demands to accept the Tawheed and the prophet-hood. It has also been told: “We have not created Jinns and mankind except to worship Me.” (Verse: 56) Allah has given the freedom of choice only to mankind and Jinns among His creation. He has created them to worship Him. The word “Ibaadah” has the meaning of obedience as well; therefore, the fourth demand, here, is that of worship and obedience.

11- Meaningfulness of the use of two Attributes of Allah, ﴿الرَّزَّاقِ﴾

“Ar-Razzaaq” (Giver of Sustenance) and ﴿ذُو الْقُوَّةِ الْمَتِينِ﴾ “Zul-Quwwatil Mateen” (Lord of Power, The Invincible) in soorah Az-Zaariyaat:

“Surely, it is Allah Who is the Giver of all sustenance, the Lord of Power, the Invincible.” (Verse: 58) In this verse, two of Allah's Attributes have been mentioned that He is the Giver of all sustenance and He is the Lord of Power and the Invincible. The Attribute of “Giver of sustenance” is the argument for reward and the Attribute of “Lord of power and invincible” is the argument for punishment.

Macro-structure of soorah Az-Zaariyaat

Soorah Az-Zaariyaat consists of nine (9) paragraphs.

1- Verses: 1 to 6: In the first paragraph, the universal arguments on the possibility of life hereafter have been given from the winds.

The winds that scatter the dust, surround the clouds and cause the rain, distribute mercy for some and punishment for some others. This is the proof that the Day of Judgement will, surely, come and there will be punishment and reward.

2- Verses: 7 to 20: In the second paragraph, there is comparison between the conjecturers and the pious people.

The conjectures of the pseudo-intellectuals about the Day of Judgement have been refuted through universal heavenly arguments and four of their wrong attitudes have been described.

They create unnecessary differences. They base their judgement on conjectures. They are careless and negligent. They ask about the Hour of Resurrection. (Verses: 8 to 14)

Four of the characteristics of the pious people have been described and they have been compared with the conjecturers. The pious people are righteous. They sleep less during the night. They seek forgiveness in the early hours of the morning. There is right of the beggars and the deprived people in their wealth. In other words they fulfil their duties towards Allah and their duties towards human beings. (Verses: 15 to 19)

3- Verse: 21: In the third paragraph, there is argument from man's own self about the possibility of the Day of Judgement.

The arguments have been given to convince Man about the possibility of the Day of Judgement and it has been told that human conscience is providing the argument for establishment of the Day of Judgement.

“And also in your own selves; can you not see?” (Verse: 21)

4- Verses: 22 to 23: In the fourth paragraph, there are universal and rational arguments of the life hereafter.

The universal and rational arguments have been given about the Day of Judgement and the polytheists and the deniers of life hereafter have been warned that the reward and punishment of the Day of Judgement is in the heavens as their sustenance is in the heavens. “In heaven is your sustenance and all that you are promised.” (Verse: 22) The common sense demands that the saying of the Creator of heavens and earth is true.

4 B- Verses: 24 to 46: In this sub paragraph, the historical arguments of reward and punishment have been presented.

On the Day of Judgement Allah will reward the righteous people and He will punish the criminals and transgressors and will send them to hell. History provides this lesson of reward and punishment that like this world, there will be reward and punishment in the life hereafter as well. In verses 24 to 30, prophet Ibraaheem was given the good news of a son by the angels in his old age. This was the argument for reward. This event took place in 2,100 B.C.

In verses 31 to 37, it was told that the same angels who gave the good news to prophet Ibraaheem went to prophet Loot in Jordan and gave him the bad news of annihilation of his nation. This was the argument for punishment.

In verses 38 to 40, the annihilation of Pharaoh and his armies is mentioned. He called prophet Moosaa a magician and a mad man. This event took place in 1,300 B.C. In the holy Quran the armies of Pharaoh are also called “Aal-e-Fir'aun” (the followers of Pharaoh).

In verses 41 to 42, the annihilation of the people of Aad with a blighting wind is mentioned. This happened in 3,000 B.C.

In verses 43 to 45, the annihilation of the people of Thamood with a thunderbolt is mentioned. It happened in 2,500.

In verse 46, the sinful nation of prophet Nooh is mentioned. Probably, it is the happening of 3,500 B.C.

5- Verses: 47 to 49: In the fifth paragraph, the rational argument of the life hereafter has been given.

The pair of earth is heaven. Everything in the universe has its couple. (Verse: 49) The couple of this world is the world hereafter which will definitely come. This is the demand of reason.

6- Verses: 50 to 57: In the sixth paragraph, the invitation of Tawheed and prophet-hood has been given and the Shirk has been forbidden.

It has been told that the prophets were sent as Warners but the people called them to be magicians and mad and rejected their invitation. (Verse: 52)

The preacher and the propagator has been given the instructions and the etiquettes of invitation have been described. (Verses: 54, 55) The purpose of creation of mankind and Jinns is only the worship of Allah. (Verse: 56) They are obliged to worship Allah and obey Him.

7- Verse: 58: In the seventh paragraph, the reward and punishment have been proved by two Attributes of Allah.

It has been told that the One Who is the Giver of sustenance and gives reward is also very Powerful and gives punishment as well. He has the Power to end this world and give reward and punishment. (Verse: 58)

8- Verses: 59 to 60: The rational argument has been presented in the last paragraph.

The human reason demands that the Day of Judgement must come to punish the wrong-doers and reward the righteous so that the ultimate justice is established.

Central subject

The reward and the punishment will surely, be given. "And surely, the Day of Judgement will come to pass." (Verse: 6) Hence, the universal, personal, historical and rational arguments should be pondered over and the life hereafter should be believed in. The messenger (pbuh) of Allah should be accepted as the true prophet and his invitation of Tawheed must be accepted as well.