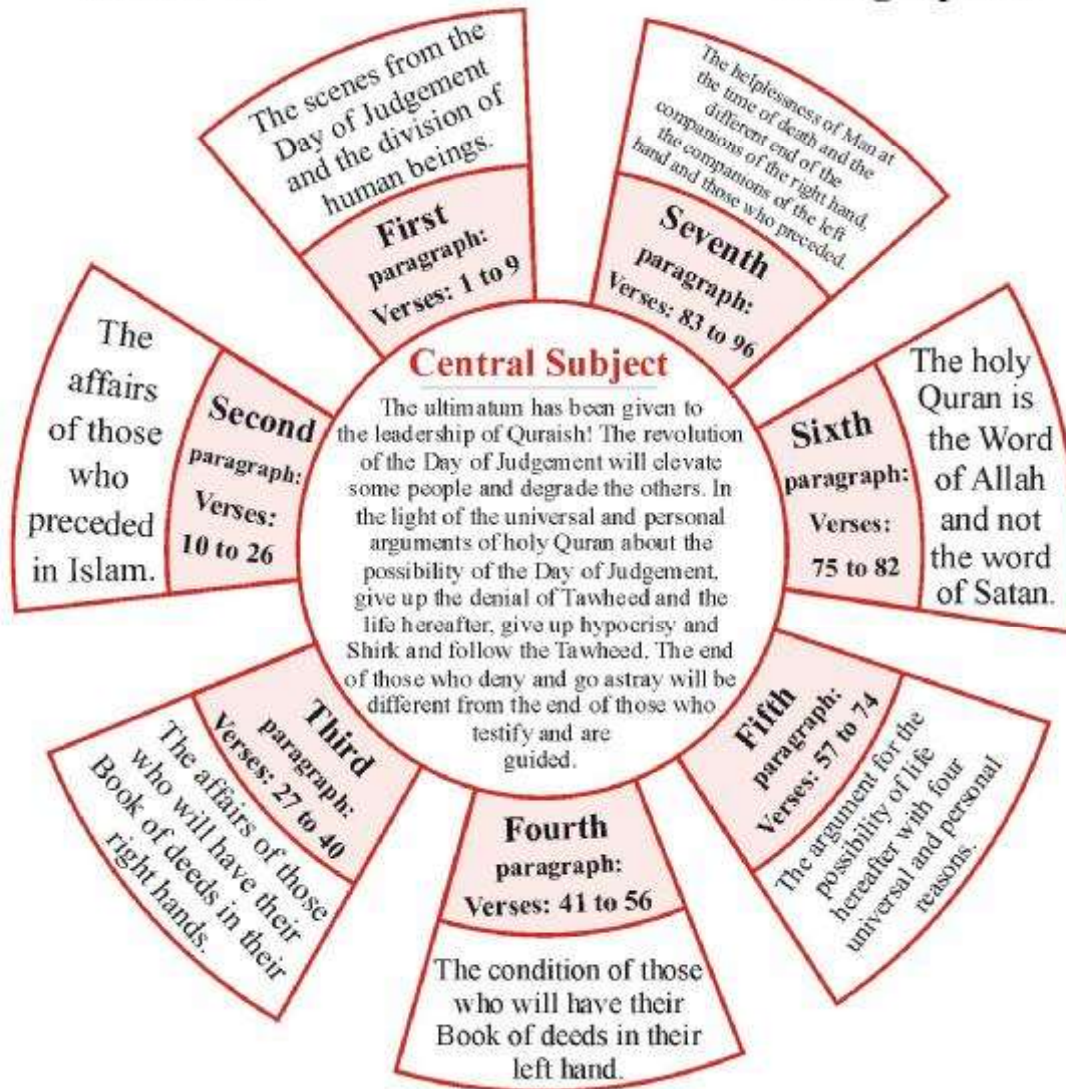


Flow Chart of Macro-Structure of Soorah Al-Waaqi'ah

56-Soorah Al-Waaqi'ah Makkan

Verses: 96

Paragraphs: 7



• Period of revelation:

Soorah Al-Waaqi'ah had been revealed before Omar's (R.A.) acceptance of Islam. It was revealed after the revelation of soorah Taa-Haa and the migration to Ethiopia (Rajab, 5 prophet hood), and before Omar's Islam, probably in 5 prophet-hood.

The excellences of soorah Al-Waaqi'ah

Like soorah Hood, soorah Al-Waaqi'ah is also one of those soorahs which made the messenger (pbuh) of Allah grow old.

The prophet (pbuh) said: **شَيَّبَتْنِي هُوْدٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّرَ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ**

“Soorahs Hood, Al-Waaqi'ah, Al-Mursalaat, An-Nabaa', and At-Takweer made me grow old.”
(Jaame' Tirmizi, Hadeeth: 3,297)

Relationship of soorah Al-Waaqi'ah with the Book

- 1- In soorah Ar-Rahmaan, there was contention in an interrogative way with those who testify and those who deny, through the repeated verse indicating Allah's Attributes of Majesty and Honour. Here, in soorah Al-Waaqi'ah, the two kinds of people who testify - those who are the foremost and those who are on the right hand - and their reward has been described. Likewise the deniers, have also been informed of their end.
- 2- In the previous soorah the words **﴿تَكْذِبَان﴾** “Tukazz-e-baan” (you two will deny) and here, the words **﴿الْمُكْذِبُونَ﴾** “Al-Mukazz-e-boon” (those who deny) have been used.

Important key words and subjects

1- Use of the words **﴿الْمُكْذِبُونَ الضَّالُّون﴾** “Al-Mokazzeboon Ad-Dhaaloon” (deny and go astray) twice in soorah Al-Waaqi'ah:

In this soorah the words **﴿الْمُكْذِبُونَ الضَّالُّون﴾** (those who deny and go astray) have been used twice for those who will have their book of deeds in their left hands. (Verses: 51, 92) Opposite to them are those who testify and are rightly guided.

2- The Glorification of Allah has been ordered twice in soorah Al-Waaqi'ah:

The demand for pure Tawheed has been made twice in this soorah, in verses 74 and 96 in the following words: “Therefore, glorify the name of your Lord, Who is the Greatest.” Glorification of Allah means to confess that Allah is unblemished and to express that He is above every kind of weakness and flaw.

Macro-structure of soorah Al-Waaqi'ah

Soorah Al-Waaqi'ah consists of seven (7) paragraphs.

1- Verses: 1 to 9: In the first paragraph, the scenes of the Day of Judgement have been described and it has been told that people will be divided in three groups on that Day.

The companions of the left hand, the companions of the right hand and those who are the foremost. Two of them will go to paradise and one will go to hell.

The verse: "Then some shall be abased and some exalted," (3) instils this fact in mind that the calamity of the Day of Judgement will prove elevating for some people and will raise their status while it will prove degrading for some others and they will be humiliated and disgraced.

2- Verses: 10 to 26: In the second paragraph, the status of those who are the foremost in the hereafter, is described.

They will be served with pure wine in the paradise where they will have chaste wives. They will not hear any absurd or obscene talk there and no one will commit any sin. This will be the reward for their good deeds.

3- Verses: 27 to 40: The bounties enjoyed by the companions of the right hand in the life hereafter are mentioned in the third paragraph.

There will be plenty of them from amongst the former and the latter. They will be entertained with fruit gardens and blessings of many kinds. Their wives will be made virgins.

4- Verses: 41 to 56: The crimes of the companions of left hand have been enumerated in the fourth paragraph.

They used to insist on committing Shirk. "They persisted in heinous sin (Shirk). (Verse: 46) They had a prosperous and comfortable life. They denied the life hereafter and went astray. Their evil end in the life hereafter has been mentioned that they will be given "Zaqqoom"(Cactus) to eat and boiling water to drink with which they will try to quench their thirst.

5- Verses: 57 to 74: In the fifth paragraph, four arguments from the universe and Man's self have been presented to prove the possibility of life hereafter.

(a) The semen that you discharge: Are you its creator or Allah? The argument from Man's self has been provided by this question. The purpose of the

next three questions is to provide the universal arguments of Allah's Power and Providence.

- (b) The seed that you sow in the ground: Do you cause it to grow or Allah causes it to grow?
- (c) The water that you drink: Do you send it down or Allah sends it down?
- (d) The fire that you kindle: Did you cause the tree to grow (to provide fire) or Allah caused it to grow?

6- Verses: 83 to 96: In the seventh and last paragraph, the picture of Man's helplessness at the time of death has been drawn.

The end of the companions of right hand, the companions of left hand and those who are the foremost will be different on the Day of Judgement. The prophet (pbuh) has been advised to glorify Allah.

Central subject

The Quraish have been given the warning that the revolution of the Day of Judgment will elevate some people and debase some others. The end of those who denied and went astray will be different from the end of those who testified and were rightly guided. Ponder over the Quranic arguments from the universe and from Man's self about the possibility of life hereafter, give up denying the Tawheed, life hereafter, hypocrisy and Shirk; and follow Tawheed!

