

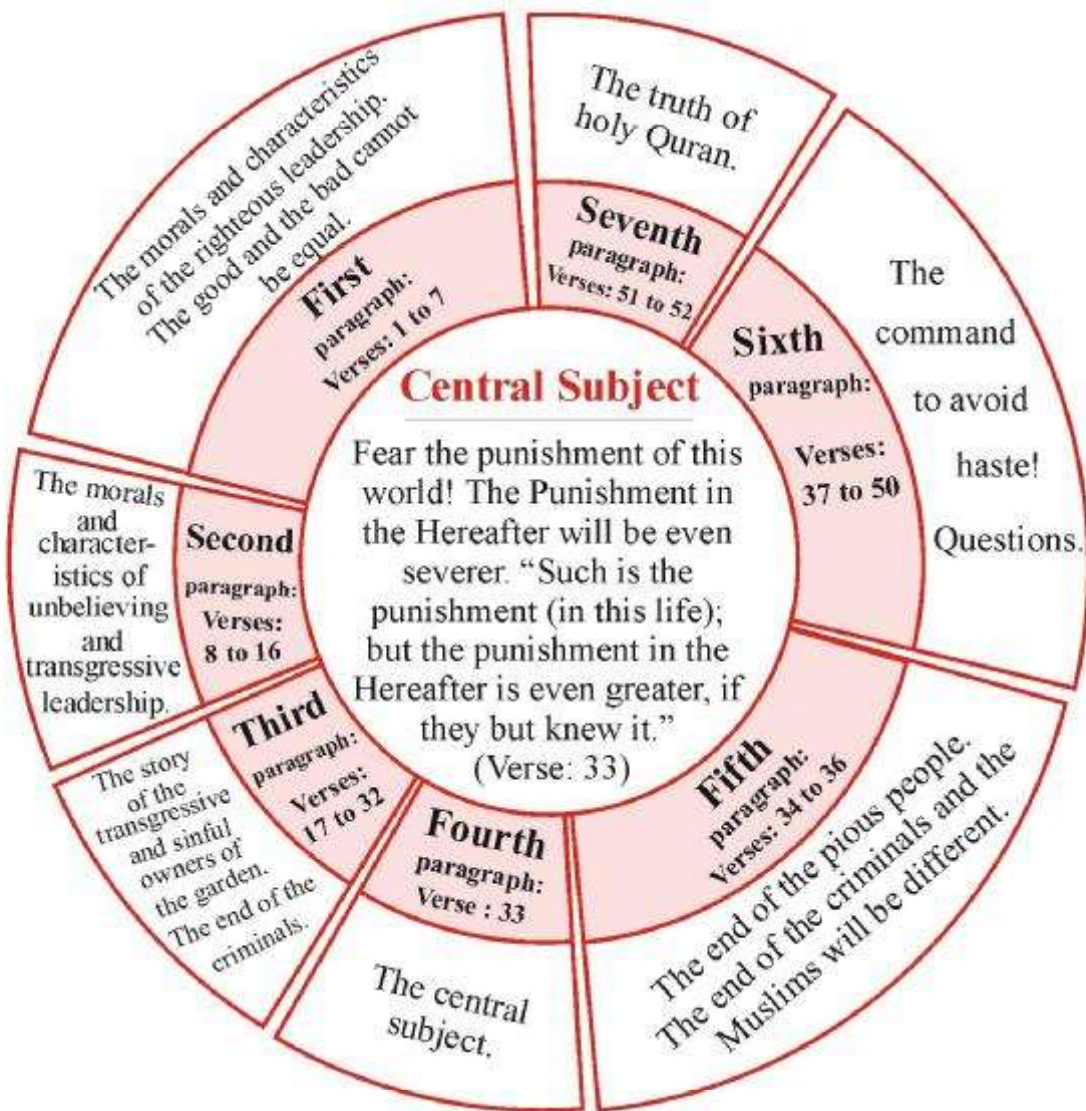
Flow Chart of Macro-Structure of Soorah Al-Qalam

68-Soorah Al-Qalam

Makkan

Verses: 52

Paragraphs: 7



• Period of revelation:

Soorah Al-Qalam was revealed after the general proclamation of Islam and migration to Ethiopia (Rajab, 5 prophet-hood), probably near the end of 5 prophet-hood when the enmity was at its peak and the Messenger (pbuh) of Allah was alleged to be a mad man or under a spell.

Verses 10 to 15 were, probably, revealed about a pagan leader named Akhnas bin Shareeq Thaqqi. In this part, the characteristics of unbelieving leadership have been enumerated and their obedience has been forbidden.

﴿سَنَسِيْبُهُ عَلَى الْحَرْطُوْمِ﴾ “Soon We shall brand him on the snout,” (Verse: 16) is probably about the famous leader of Quraish, Waleed bin Mugheerah Makhzoomi.

The relationship of soorah Al-Qalam with the Book

- 1- In soorah Al-Mulk, the summary of the invitation of Islam was given. Here, in soorah Al-Qalam, the obedience of the leadership who rejected that invitation is forbidden. (Verse: 8) In soorah Al-Mulk, the Makkan pagans said that the Messenger (pbuh) of Allah was in great error. Here in soorah Al-Qalam they said that he was mad. The worldly punishment given to the stingy owners of the garden is mentioned in this soorah.
- 2- In the next soorah Al-Haaqqah, the picture of the punishment of the Day of Judgement has been drawn and then the worldly punishment given to the peoples of Aad, Thamood, Loot, Nooh and Pharaoh has been mentioned. In both the soorah, the Quraish have been frightened of the worldly punishment.
- 3- The human reason has been asked the question: “Can the end of the Muslims (those who obey) and the criminals (those who disobey) be the same? Are the Muslim leaders and the unbelieving leaders equal?”

Important Key words and Subjects

The word ﴿مَجْنُوْنٌ﴾ “Majnoon” (mad) has been used twice in this soorah in the beginning and at the end. (Verses: 2, 51) It means that this soorah was revealed during the period when the Messenger (pbuh) of Allah was alleged to be mad.

The Macro-Structure of soorah Al-Qalam

This soorah consists of seven (7) paragraphs.

1- Verses: 1 to 7: The characteristics of righteous leadership have been described in the first paragraph.

The Messenger of Allah is neither mad nor charmed. He is on the highest degree of morality. ﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ “You are of the highest noble character.” (Verse: 4) The good and the bad cannot be equal. Soon it will be known: who is right and who is wrong.

2- Verses: 8 to 16: In the second paragraph, the morals and character of the unbelieving and sinful leadership of Quraish who denied the invitation of the Messenger (pbuh) of Allah have been described.

The messenger (pbuh) of Allah has been advised not to succumb to the deniers. They wish you to yield a bit so that they may yield as well. ﴿وَكُلُوا لَوْ تُدْعُوهن فَيُذْهِبْنَ﴾ “The desire you to compromise a little, so they too will compromise.” (Verse: 9) However, there can be no bargaining in the matter of creed. The Muslims have been ordered not to yield to the leader who swears too much, is mean, makes mischief and slanders others, opposes good, is transgressor and sinful, is wicked and oppressor and above all he is ignoble by Birth. He is arrogant and proud because of wealth and children. ﴿ذَا مَالٍ وَبَنِينَ﴾ (Verse: 14) When Our revelations are recited to him, he says: ﴿أَسَاطِيرُ الْأَوَّلِينَ﴾ “These are nothing but the tales of the ancients.” (Verse: 15)

3- Verses 17 to 32: In the third paragraph, the story of the transgressive and sinful owners of the garden has been described in front of the ungrateful leadership of Quraish.

The Quraish are also being tested like the owners of the garden. The worldly punishment has been used as an argument for the reward and punishment in the Hereafter. The owners of the garden were purely materialistic and stingy. They did not want to give anything to the poor from their harvest. They realised their mistake after the destruction of their garden.

- 4- Verse: 33: The central subject of this soorah has been described in the fourth paragraph.**

﴿كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْأَخِيرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ﴾ “Such is the punishment (in this life); but the punishment in the Hereafter is even greater, if they but knew it.” (Verse:33)

- 5- Verses: 34 to 36: In the fifth paragraph, the end of the pious people has been described and it has been proved that the end of the criminals (those who disobey) and the Muslims (those who obey) will be different.**

In order to prove the reward and punishment of Hereafter, a rational argument has been presented in the form of a question.

﴿أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ۗ مَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾ “Shall We treat the Muslims as We treat the criminals? What is the matter with you? What kind of judgement do you make?” (Verses: 35, 36)

- 6- Verses: 37 to 50: In the sixth paragraph, the Quraish have been asked some stinging questions.**

The Messenger of Allah has been consoled and he has been ordered to avoid haste. O prophet! Leave to me those who reject this revelation. I will deal with them. I shall put up with them for a while. My plan is fool proof. There is no flaw in it. So wait with patience for the judgement of your Lord and be not like the companion of the fish (prophet Yoonus)!

- 7- Verses: 51 to 52: The Quraish have been told the truth of holy Quran in the seventh and last paragraph.**

If the deniers would listen to the Quran and ponder over it, they will find out that it is not the word of a mad man; rather it is the reminder for the whole mankind from the Lord of worlds.

Central Subject

The punishment of rejecting the Messenger (pbuh) of Allah and the holy Quran is affliction in this world and in the Hereafter. The punishment of the Hereafter will be severer than the punishment of this world.

﴿كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْأَخِيرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ﴾ “Such is the punishment (in this life); but the punishment in the Hereafter is even greater, if they but knew it.”

(Verse: 33)

The end of the righteous (Muslims) and the criminals (unbelievers) will surely be different in the Hereafter.