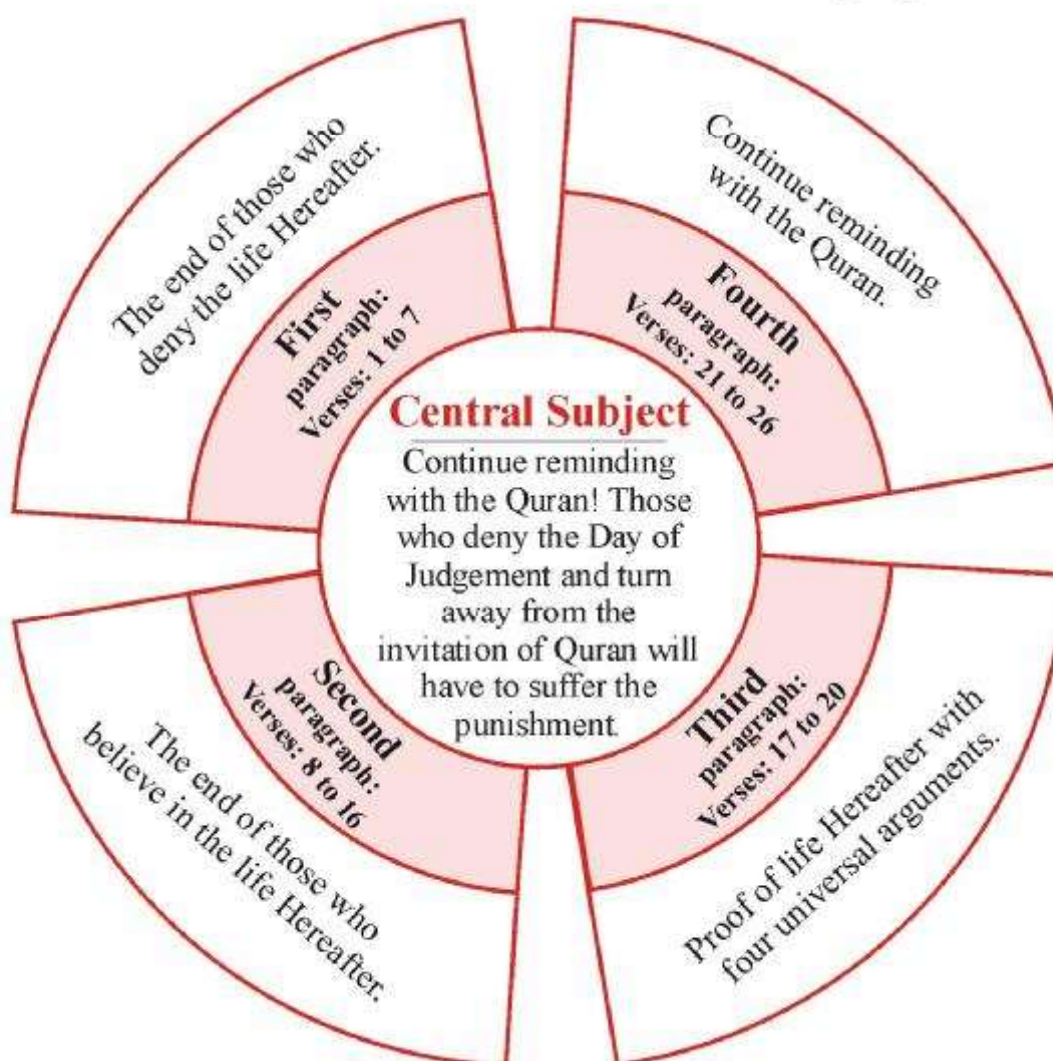


## Flow Chart of Macro-Structure of Soorah Al-Ghaashiyah

# 88 - Soorah Al-Ghaashiyah Makkan

Verses: 26

Paragraphs: 4



### • Period of revelation:

The very first verse of soorah Al-Ghaashiyah indicates that this soorah was revealed after the general proclamation of Islam during the second phase of prophet's stay in Makkah (4 to 5 prophet-hood).

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ﴾ “So keep on giving admonition, for you are an admonisher.” (Verse: 21)

### The excellences of soorah Al-Ghaashiyah

The Messenger (pbuh) of Allah used to recite soorah Al-A'laa in the first Rak'a (unit) of Fridays and Eids' prayers and soorah Al-Ghaashiyah in the second Rak'a (unit). (Saheeh Muslim, Hadeeth: 2,065)

It shows that this is the soorah which the prophet (pbuh) wanted people to memorise and he wished that its subject matter is remembered by everyone.

### The relationship of soorah Al-Ghaashiyah with the Book

- 1- Like the previous soorah (Al-A'laa), even in this soorah (Al-Ghaashiyah), the Messenger of Allah has been advised with the word ﴿فَذَكِّرْ﴾ "Fa Zakkir" to keep on reminding mankind.
- 2- The punishment of Allah which was called the "gigantic fire" in the previous soorah (Al-A'laa) is called the mighty punishment here. (Verse: 24)
- 3- In soorah Al-Ghaashiyah, the conditions of the people of Hell and the people of Paradise have been expressed in the following words: "On that Day some faces will be downcast." (Verse: 2) "While some faces on that Day shall be radiant." (Verse: 8) In the next soorah (Al-Fajr), there is the comparison between the satisfied soul and the dissatisfied soul.

### Important Key words and Subjects

The Messenger (pbuh) of Allah has been told clearly that he is only an admonisher. He can preach and advise people, but he is not a taskmaster over them. He is not required to force people to declare Tawheed and Islam. This is the subject of man's freedom of faith. People should be invited to Islam with love and sincerity and with convincing arguments.

### The Macro-structure of soorah Al-Ghaashiyah

Soorah Al-Ghaashiyah consists of four paragraphs.

- 1- **Verses: 1 to 7: In the first paragraph, the end in the Hereafter of those who deny the life Hereafter has been described.**

﴿هَلْ أَتَاكَ خَبْرُ الْغَاشِيَةِ﴾ "Has the news of the overshadowing event (of Resurrection) reached you?" (Verse: 1)

﴿وَجُودًا تَوْمَئِذٍ خَاشِعَةً﴾ “On that Day some faces shall be downcast.” (Verse: 2)

﴿عَامِلَةً تَأْوِيلَةً﴾ “In hard labour, worn out.” (Verse: 3)

﴿تَضَلُّ نَارًا أَحَامِيَةً﴾ “Scorching in the blazing fire.” (Verse: 4)

﴿تَسْقَى مِنْ عَيْنٍ آتِيَةٍ﴾ “Given to drink from a boiling fountain.” (Verse: 5)

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ﴾ “They shall have no food except bitter thorny fruit.”  
(Verse: 6)

﴿أَلَا يُسِينُونَ وَلَا يُغْنِي عَنْهُمْ مِنَ الْجُوعِ﴾ “Which will neither provide nourishment nor satisfy hunger.” (Verse: 7)

This soorah begins with a question. ﴿هَلْ آتَاكَ خَبْرُ الْعَاشِيَةِ؟﴾ “Has the news of over shadowing event reached you?” Right after it, the end of the deniers of the Hereafter has been told that disgrace will be marked on their faces. Worn out, they will enter the blazing fire where they will be given boiling water to drink and thorny bushes to eat.

## 2- Verses 8 to 16: In the second paragraph, the end in the Hereafter of those who believe in the life Hereafter has been described.

Those who live with a sense of accountability to Allah, their faces are fresh. They are pleased with their efforts. They will be in lofty gardens where they will not hear any loose talk. In the gardens they will have running springs, raised couches, wine goblets placed in front of them and cushions arranged on fine carpets for them.

﴿وَجُودًا تَوْمَئِذٍ مُبِينَةً﴾ “While some faces on that Day shall be radiant.” (Verse: 8)

﴿سَعِيدِينَ بِمَا رَابَعِينَ﴾ “Well pleased with their endeavours.” (Verse: 9)

﴿فِي جَنَّاتٍ عَالِيَةٍ﴾ “In a lofty garden.” (Verse: 10)

﴿أَلَّا تَسْمَعُ فِيهَا لَاغِيَةً﴾ “Therein, they shall hear no loose talk.” (Verse: 11)

﴿فِيهَا عَيْنٌ جَارِيَةٌ﴾ “Therein, they shall have running springs.” (Verse: 12)

﴿فِيهَا سُرُرٌ مَرْفُوعَةٌ﴾ “Therein, they shall be reclining on raised soft couches.”  
(Verse: 13)

﴿وَأَكْوَابُ مَوْضُوعَةٌ﴾ “With goblets placed before them.” (Verse: 14)

﴿وَتَمَارِقٌ مَضْفُوفَةٌ﴾ “Silky cushions arranged in order.” (Verse: 15)

﴿وَوِزَارٍ مَبْثُوثَةٌ﴾ “And fine carpets richly spread.” (Verse: 16)

**3- Verses: 17 to 20: In the third paragraph, the deniers of the Hereafter have been given arguments from the four universal signs.**

The deniers of life hereafter have been given arguments from four universal signs and Divine Power. They have been invited to think about these and accept the life Hereafter.

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾ “Do they not look at the camels, how they are created?” (Verse: 17)

﴿وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ﴾ “The Sky, how it is raised high?” (Verse: 18)

﴿وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ﴾ “The mountains, how they are firmly set?” (Verse: 19)

﴿وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ﴾ “And the earth, how it is spread out?” (Verse: 20)

**Four universal arguments to prove the Power and Wisdom of Allah:**

- (1) Think about the creation of camel (on which the economic and social life of Arabs depended).
- (2) Think about the loftiness of the sky that the One Who created it, how lofty He could be?
- (3) Think about the firmness of the mountains that the One Who set them firmly on the earth, how Powerful He could be?
- (4) Think about the earth that the One Who spread it, how Authoritative He could be.

Man should think in the light of these four arguments that the One Who created all these, is He not able to create the dead again and establish the court of Judgement? Is He not able to give reward and punishment to the people?

**4- Verses: 21 to 26: In the fourth and last paragraph, the Messenger (pbuh) of Allah has been ordered to admonish with the Quran and he has been given the consolation.**

The prophet (pbuh) has been addressed and told that his mission is only to remind and admonish. He has not been given the responsibility of forcing people to accept Islam. ﴿إِنَّمَا أَنْتَ مُذَكِّرٌ ۚ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ﴾ “You are an admonisher not a taskmaster over them.” (Verses: 21, 22) So those who are not prepared to listen to his advice, their affair is with Allah. Finally, they have to return to Allah and He will take their account. ﴿إِنَّ إِلَيْنَا إِيَابَهُمْ ۖ ثُمَّ إِنَّ عَلَيْنَا جِسَابَهُمْ﴾ “Surely, to Us is their return, then surely, it is for Us to take their account.” (Verses: 25, 26)

﴿فَدِّكُرْ! إِنَّمَا أَنْتَ مُذَكِّرٌ﴾ “So keep on giving admonition, for you are an admonisher.” (Verse: 21)

﴿لَسْتُ عَلَيْهِمْ مُصَيِّرٌ﴾ “Not a taskmaster over them.” (Verse: 22)

﴿إِلَّا مَنْ تَوَلَّى وَكَفَرَ﴾ “As for those who turn their backs and disbelieve.” (Verse: 23)

﴿فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ﴾ “Allah will punish them with the mighty punishment.”

(Verse: 24)

﴿إِنَّ إِلَيْنَا أِيَابُهُمْ﴾ “Surely, to Us is their return.” (Verse: 25)

﴿ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ﴾ “Then surely, it is for Us to take their account.” (Verse: 26)

### Central Subject

The admonition with the Quran should be continued. Those who reject the invitation of Quran and turn away and deny the life Hereafter will have to face the mighty punishment of Hell.

