

SURATULWAAQI`A (56)

The *Suratulwaaqi`a* is the thematic culmination of the entire argument for Resurrection and Judgement beginning with the Surah *Qaaf* through the *Suraturrahmaan*.

The Surah, in its first six verses, covers the Doomsday, the Resurrection, and the Judgement. The seventh verse divides all men in three classes specified in the eighth, ninth, and tenth verses. The Surah, then, proceeds to give an image of the reward of the excelling from the eleventh verse to the twenty-sixth verse as sensuously as human speech can bear. Similarly, the Surah pictures the reward of the companions of the right __ the fortunate __ from the twenty-seventh verse to the fortieth verse. Then, the Surah proceeds to portray the plight of the companions of the left __ the unfortunate __ from the forty-first verse to the forty-fourth verse. The Surah, then, proceeds, from the forty-fifth verse to the forty-eighth verse, to give reasons why they shall be treated in such a way. From the forty-ninth verse up to the fifty-fifth verse, the Messenger has been told to reply to the Makkan polytheists in plain terms what all of them shall have on the Day appointed for their accountability. The fifty-sixth verse asserts that their first "entertainment" shall be as shown from the fifty-second verse to the fifty-fifth verse.

The Surah, then, from the fifty-seventh verse to the seventy-fourth verse, proceeds to argue for Allah's oneness and His omnipotence to create, cause death, and resurrect human beings when He wills. The Surah takes up four matters of their daily experience and addresses the Makkan polytheists, or for the matter, all the erring human beings __ the semen that they ejaculate into the wombs, the seeds that they sow, the water that they drink, and the fire that they strike. Who is the creator of all of them? Certainly, it is Allah Who is free from all the imperfections which they allege to Him. He shall, then, resurrect and judge all the human beings when He wills. Such is the message that the *Quraan* gives to all. The Surah, then, in the seventy-fifth verse, presents Allah swearing by the orbits of the stars voyaging in space. The seventy-sixth verse terms it a great oath affirming that the *Quraan* is free from all their allegations, being revealed from the *Rabb* of all the worlds in the cosmos. The next two verses further rebuke the polytheists for taking the *Quraan* __ their spiritual sustenance __ lightly and repudiating it. The seventy-fifth verse is similar to the seventh verse of the *Suratudqaariyaat* in that the former affirms that the *Quraan* is Allah's sublime Word while the latter affirms that Resurrection and Judgement shall come to pass. In both the verses, the space and orbits of the stars have been quoted as the evidence of what has been affirmed. The space, with trillions of stars voyaging in it, with each star orbiting in complete loneliness, as pointed out by Sir James Jeans and referred to in the *Suratudqaariyaat* is, indeed, past human comprehension and imagination. In the fifty-seventh verse of the Surah *Ghaafir*, the *Quraan* affirms that creating the cosmos is far harder than creating man. The creation of such a cosmos presupposes the Being with volition, wisdom, omniscience, and omnipotence. The entire cosmos is characterized by submission to a single sovereign authority.

But the cosmos is without volition. It has been so designed as to be serviceable to man who, along with jinn, has been invested with volition. Unlike the cosmos, in his volitional sphere, he is free to choose what he likes. Hence, it is his moral sphere and it must have a moral law which must be objective, characterized by equity, balance, and good faith. Hence, man must be held accountable for his volitional sphere because he does not live by instincts alone. He lives by his mind which must control his instincts judiciously. How far and how much he exercises his mind in his volitional sphere must be determined in the case of all men. The *Quraan* has been revealed to guide man in his volitional sphere so that he may choose aright and prosper in this world. Hence, the *Quraan* asserts that man's volitional sphere shall be judged on the Day of Judgement. If he exercises his will aright, he shall be rewarded. But, if he exercises it wrongly, he shall be punished. It is absolute justice and the ends of such justice shall be met on the Judgement Day. Besides, if man is mortal, how can the cosmos made serviceable to him be not subject to decay and change? Hence the Doomsday shall entirely change the cosmos bringing about the Resurrection in the afterworld, with all the human beings standing before Allah for the accountability of their actions — the Last Judgement. Heaven or Hell shall, then, be apportioned according to their deserts. The space, the orbits, the stars, conforming to physical laws, testify to the fact that man must, also, conform with the moral law given by their Creator in the *Quraan* for man who, being volitional, must be held accountable for his actions on the Judgement Day.

The Surah, finally, proceeds to assert, from the eighty-third verse to the ninety-fourth verse, that the warning of the *Quraan* and its message of reward and punishment to be apportioned soon after death is beyond doubt. Addressing disbelievers directly, the Surah asserts Allah's omnipotence in causing death and apportioning reward to the excelling in performance and the companions of the right side and punishment to the misguided, belying and denying the *Quraan*. The Surah is rounded off by the forthright assertion that all the above disclosures are certain truth. If the Makkan polytheists do not accept them, they are free to perish. The Messenger shall not be held responsible for their repudiation. He must, therefore, declare Allah free from all the imperfections and continue seeking strength in prayer.

SURATULWAAQI'A

In the name of ALLAH, the Most Gracious, the Most Merciful

1. When the (inevitable) Event visits,
2. There will be no denying of its visiting.
3. It will lower (the high) and raise (the low).
4. When the Earth is convulsed with a (violent) convulsion,
5. And mountains are ground into powder,
6. They will, then, turn into dust scattered (in the atmosphere)
7. And all of you (human beings) shall be (divided into) three classes.
8. Hence, the people blessed ___ how (fortunate) the people blessed will be!
9. And the people unfortunate ___ how (unfortunate) the people unfortunate will be!
10. And the excelling (the first, the foremost, and the best in performance in the world shall be) the excelling (the first, the foremost, and the highest in rewards in the afterworld).
11. Such (people) shall be the close (to Allah),
12. Among the gardens of bliss.

سُورَةُ الْوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- ١ إِذَا وَقَعَتِ الْوَاقِعَةُ
- ٢ لَيْسَ لَوْعِنَهَا كَاذِبَةٌ
- ٣ خَافِضَةٌ رَافِعَةٌ
- ٤ إِذَا رُجَّتِ الْأَرْضُ رَجًا
- ٥ وَبُسَّتِ الْجِبَالُ بَسًا
- ٦ فَكَانَتْ هَبَاءً مُتْبِنًا
- ٧ وَكُنتُمْ أَزْوَاجًا ثَلَاثَةٌ
- ٨ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ
- ٩ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ
- ١٠ وَالسَّيِّقُونَ السَّيِّقُونَ
- ١١ أُولَئِكَ الْمُقَرَّبُونَ
- ١٢ فِي جَنَّاتِ النَّعِيمِ

13. A great multitude from the first (ages of all the messengers and prophets).
14. And a small number from the last (the ages following those of the messengers and prophets __ all of them will be)
15. (Sitting) on thrones set with gems.
16. Reclining (against pillows) on them, facing one another.
17. Eternal youths shall be waiting on them,
18. With cups and jugs and goblets filled with flowing wine.
19. They will neither have a headache from it nor lose their senses.
20. And (eternal youths shall wait on them with) fruit from which they will choose (freely).
21. And fowl (the meat of birds) from which (they will take) what they desire.
22. And (they shall have) houris black and wide-eyed,
23. Like pearls lying concealed,
24. As a reward for what they have been doing (in the world).
25. They shall neither hear, in them (those gardens), any idle speech nor any offensive language.
26. Except the speech (salutations), "Peace, peace."

ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿١٣﴾

وَقَلِيلٌ مِنَ الْآخِرِينَ ﴿١٤﴾

عَلَى سُرُرٍ مَوْضُونَةٍ ﴿١٥﴾

مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ﴿١٧﴾

بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَعِينٍ ﴿١٨﴾

لَا يَصْذَعُونَ عَلَيْهَا لَا يَنْزِفُونَ ﴿١٩﴾

وَفَكَهْلُهُمْ مِمَّا يَنْخَرِطُونَ ﴿٢٠﴾

وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ ﴿٢١﴾

وَحُورٌ عِينٌ ﴿٢٢﴾

كَأَمْثَلِ الذُّرَىٰ أَلَمْ يَكُونُوا ﴿٢٣﴾

جَزَاءً يَمَّا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾

إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾

27. And the people blessed — how (fortunate) the people blessed (venerated, enjoying the bliss of the heaven), will be!

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٧٧﴾

28. (Living) among the thornless lote trees,

فِي سِدْرٍ مَّخْضُودٍ ﴿٧٨﴾

29. And banana trees set (planted) in order (one after another),

وَطَلِحٍ مُنْضُودٍ ﴿٧٩﴾

30. And shade spreading (far and wide),

وِظَلٍ مَّمْدُودٍ ﴿٨٠﴾

31. And water pouring out (of springs),

وَمَاءٍ مَّسْكُوبٍ ﴿٨١﴾

32. And fruit in abundance,

وَفَنَكِهِمْ كَثِيرَةٍ ﴿٨٢﴾

33. Neither beyond reach nor forbidden,

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٨٣﴾

34. And beds raised high.

وَفُرُشٍ مَّرْفُوعَةٍ ﴿٨٤﴾

35. We will create them (their wives) into a new creation,

إِنَّا أَنشَأْنَهُنَّ إِنْسَاءً ﴿٨٥﴾

36. And hence, We will turn them into virgins,

فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٨٦﴾

37. Loving (their husbands), matching them in ages,

عُرُبًا أَتْرَابًا ﴿٨٧﴾

38. For the people blessed.

لِأَصْحَابِ الْيَمِينِ ﴿٨٨﴾

SECTION 2

39. A great multitude from the first ages (of the messengers and prophets).

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿٨٩﴾

40. And a great multitude from the last (the ages following those of the messengers and prophets).

وَنُفْلَةٌ مِّنَ الْآخِرِينَ ﴿٩٠﴾

41. And the people unblessed (accursed) __ how (unfortunate) the people unfortunate will be!

وَأَصْحَابُ السَّمَاءِ مَا أَصْحَابُ السَّمَاءِ ﴿٥١﴾

42. (They will be) through *simoom* (a hot dry violent dust laden wind) and boiling water,

فِي سَمُومٍ وَجَحِيمٍ ﴿٥٢﴾

43. And the shade of black smoke,

وَطَلٍّ مِنْ يَحْمُومٍ ﴿٥٣﴾

44. Neither cool nor kindly (pleasant).

لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٥٤﴾

45. They were, before such (a plight), opulent, luxurious, and led to committing excesses (in the world).

إِنَّمَا كَانُوا أَقْبَلَ ذَلِكَ مُتْرَفِينَ ﴿٥٥﴾

46. And they used to persist in the terrible sin (polytheism).

وَكَانُوا يُصِرُّونَ عَلَى الْحَنِثِ الْعَظِيمِ ﴿٥٦﴾

47. And they used to say, "When we die and turn into dust and (crumbling) bones, shall we be resurrected (raised from the dead)?"

وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَبْعُوثُونَ ﴿٥٧﴾

48. And, (also), our forefathers of old?"

أَوَآبَاءُنَا الْأَوَّلُونَ ﴿٥٨﴾

49. (Q Messenger)! Say, "Indeed, (all those) preceding and following (you),

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٥٩﴾

50. All of them (shall be assembled) according to a time-table on an appointed Day (known to Allah alone).

لَمَجْمُوعُونَ إِلَى مِيعَتٍ يَوْمَ مَعْلُومٍ ﴿٦٠﴾

51. Then, all of you __ O the misguided, the belying and denying! __

ثُمَّ إِنَّكُمْ أَنتُمُ الْكَافِرُونَ ﴿٦١﴾

52. Are going to eat (the exceedingly bitter fruit) of a tree, *zaqqoom*, (in the Hell).

لَا يَكُونُ مِنْ شَجَرٍ مِنْ زُقُومٍ ﴿٦٢﴾

53. Hence, you are going to fill your stomachs with it (its fruit).

فَالثَّوْنِ مِنْهَا الْبَطُونُ ﴿٥٣﴾

54. And then, over and above it, you are going to drink from the boiling water,

فَشَرِبُونَ عَلَيْهِ مِنَ الْمَعِيمِ ﴿٥٤﴾

55. Going to drink (like) the drinking of camels affected by unquenchable thirst."

فَشَرِبُونَ شُرْبَ الْهَيْمِ ﴿٥٥﴾

56. Such will be their "hospitality" on the Day of Judgement.

هَذَا نَزَلْنَاهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

57. We have created you and hence, why do you not, accept (the Resurrection and Judgement) as true?

فَنَحْنُ خَلَقْنَكُمْ فَلَوْلَا تَصَدِّقُونَ ﴿٥٧﴾

58. Do you, then, consider (the semen) which you ejaculate (into the wombs)?

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾

59. Do you create it (a child from one of the spermatozoa in the semen ejaculated into the womb) or We are the Creator?

أَمْ أَنْتُمْ خَالِقُونَهُ ۚ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾

60. We have ordained death among you and We cannot be prevented from exercising the upper hand (dominance)

فَنَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾

61. Over replacing (you) with (people) like you and resurrecting you into what you do not know (in the afterworld).

عَلَىٰ أَنْ يُبَدَّلَ أَمْنَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾

62. And you, certainly, know (your) first growth, (from birth to progressive development) — why do you, not, then, bear in mind?

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾

63. Do you, then, consider what you sow?

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾

64. Do you grow it or We are the grower (of the seeds into plants)?
65. If We, (so), will, We can turn it into fragments of chaff and then, you will be left repenting / wondering.
66. (You will, then, say), "We have been overburdened with debt.
67. On the contrary, We have been deprived" (of all production).
68. Do you, then, consider the water that you drink?
69. Do you bring it down from the clouds or We are the bringer?
70. If We, (so), will, We can turn it bitter and hence, why do you not thank (Us)?
71. Do you, then, consider the fire that you strike (ignite by rubbing)?
72. Do you grow its tree or We are the grower?
73. We have made it (a source of) admonition and (an object of) comfort for the travellers (in the desert).
74. Hence, you must declare the name of your *Rabb*, the Supreme Being, free from imperfections.

SECTION 3

75. Hence, no! (What you think is wrong.) I swear by the orbits of the stars.

أَأَنْتُمْ تَرْزَعُونَهُ ۖ أَمْ نَحْنُ الزَّارِعُونَ ﴿١٤﴾

لَوْ شَاءَ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿١٥﴾

إِنَّا لَمَعْرُومُونَ ﴿١٦﴾

بَلْ نَحْنُ مَحْرُومُونَ ﴿١٧﴾

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿١٨﴾

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿١٩﴾

لَوْ شَاءَ لَجَعَلْنَاهُ آجًا فَلَوْلَا تَشْكُرُونَ ﴿٢٠﴾

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٢١﴾

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٢٢﴾

نَحْنُ جَعَلْنَاهَا نَذِيرًا لِّلْمُتَّقِينَ ﴿٢٣﴾

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٢٤﴾

فَلَا أَفْسِدُ يَوْمَ قِيَامِ النُّجُومِ ﴿٢٥﴾

76. And it is, certainly, a great oath if only you knew!

وَإِنَّهُ لَفَسْعٌ لِّوَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

77. Indeed, it is the sublime *Quraan* __

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾

78. (Inscribed) in a book kept concealed.

فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾

79. None touches it but the purified (angels) __

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

80. A revelation, portion by portion, from the *Rabb* of all the worlds in the cosmos.

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾

81. Do you, then, disbelieve in this Word (the *Quraan* __ Allah's expressed or manifested mind or will),

أَفِيْهَذَا الْحَدِيثِ أَنْتُمْ مُّدْهِنُونَ ﴿٨١﴾

82. And treat your (spiritual) sustenance (the *Quraan*) in such a way that you belie and deny (it)?

وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ ﴿٨٢﴾

83. Why do you, not, then, (help him) when (life) reaches the throat (of a dying man)?

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾

84. And, at that time, you (keep) looking (at him helplessly),

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾

85. Though We are closer to him (the dying man) than you (are), but you do not observe (Us).

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾

86. Hence, why do you not __ if you (think that you) are uncontrolled (by Allah) __

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

87. Take it (his life) back, if you are truthful?

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

88. Hence, as for (a dying man), if he belongs to the close to (Allah, that is, the excelling in performance),

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾

89. (He shall have) joy and the aroma (of enjoying delicacies) and a garden of bliss.

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾

90. And as for (a dying man), if he belongs to the people blessed (venerated, enjoying the bliss of heaven),

وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾

91. Then, (he shall be greeted with words), "Peace be on you (for) you belong to the people blessed."

فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

92. And as for (a dying man), if he belongs to the belying and denying, the misguided,

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الصَّالِينَ ﴿٩٢﴾

93. He shall, then, have the "hospitality" of the boiling water

فَزُلْزِلْ مِنْ جَحِيمٍ ﴿٩٣﴾

94. And entering into the blazing fire (of the Hell).

وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾

95. Indeed, this (all that has been stated above) is certain (indisputable) truth.

إِنَّ هَذَا لَهُ حَقُّ الْيَقِينِ ﴿٩٥﴾

96. Hence, you must declare the name of your *Rabb*, the Supreme Being, free from imperfections.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾