



SÛRAH AL-WAQ'IA

ARABIC TEXT
ENGLISH TRANSLATION
&
COMMENTARY OF SELECTED VERSES

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سورة الواقعة Al-Waqa'ia

The Great Event
(Revealed before Hijrah)

This is the last of the group of seven chapters which begin with chapter 50 (-Qâf ق) until its closing. The Holy Qur'ân generally deals with the continuation of arguments pertaining to the Divine Revelation, the prophethood of the great Messenger of Islam, the Divine reality of the Holy Book of Allâh, and the Truth about the Hereafter. These seven chapters were revealed at Makkah, more or less at the same time, in the early years of the Holy Prophet's (pbuh) ministry and Prophethood.

The central theme of this Sûrah is the nature of the Hereafter, for three different classes of people. The first phase of the group of seven chapters beginning with chapter 50, are very similar in tone and tenor and all shed light on the bright and glorious future of Qur'ânic teachings, foretelling many of the greatly important events that shall come to pass in this world and in the Hereafter. The fulfilment of prophecies in this world will bear testimony to the truthfulness of the other prophecies about the life to come. For example, when the prophecy about the repudiation of idolatry will see its fulfilment in this life, our attention is naturally drawn to the

inescapable conclusion that the Resurrection is also an undeniable fact and reality.

The Sûrah open with a firm and emphatic declaration that the great and inevitable Event, which was foretold in the preceding Sûrah, will most surely come to pass, and when it comes to pass it will shake the earth to its core, and mountains shall be shattered, causing a new world to emerge from the ashes of the previous one. Further, as a result of this Great Event, people will become sorted out into three groups:

(a) The fortunate ones who will enjoy God's special nearness and love.

(b) The true and righteous believers who will receive handsome rewards for their virtuous deeds and noble intentions.

(c) The unfortunate disbelievers, the guilty ones, who will be punished for their sinful deeds and evil intentions.

The Sûrah provides a graphic description of the Divine Blessings and Favours in store for the first two classes, following with a description of the punishment to be meted out to the deniers of the Divine Message. Next it advances the argument of the creation of human and of his development from a seminal drop into a full-fledged human being, to prove his second birth after death. Towards its close the Sûrah reverts to the subject with which it had begun, and explains that the great reformation to which it refers in its opening verses will be brought about by the true understanding and applications of

the teachings of the Holy Qur'an, which is indubitably the revealed Word of God, and which is protected and guarded like a precious treasure. The Holy Qur'ân is also a well preserved treasure in the sense that only those believers who are pure of heart and lead righteous lives can have access to the spiritual treasures which this Holy Writ contains.

The Sûrah may also signify that the ideals and principles embodied in the Holy Qur'ân are inscribed in the book of nature, i.e. they are in complete harmony with natural laws. Like the laws of nature they are immutable and unalterable and cannot be defied with impunity. Or it may signify that the Holy Qur'ân is preserved in the nature which God has bestowed upon humans. *'So pay your whole-hearted attention to (the cause of) faith as one devoted (to pure faith), turning away from all that is false. (And follow) the Faith of Allâh (-Islam) to suit the requirements of which He has made the nature of humankind. There can be no change in the nature (of creation) which Allâh has made. That is the right and most perfect Faith, yet most people do not know (it)'* (al-Quran 30:30).

Human nature is based upon fundamental truths and has been endowed with the faculty to arrive at right judgement and conclusion. A person who honestly calls human nature into action can easily recognize the truth of the Holy Qur'ân.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾

1. (*Beware of the time*) when the inevitable (and the promised) Event shall come to pass.

56:1 Al Waqa'a الْوَاقِعَةُ: The "Inevitable Event" referred to in the verse is the Final Resurrection. It also signify total annihilation of idolatry from Arabia and complete defeat and discomfiture of the idolatrous Quraish. Note that the Holy Qur'an speaks of the *Hour* or the *Event* not only as signifying the Resurrection, but also very frequently as signifying the doom of its opponents. That doom was, in fact, a foretaste of what they would suffer in the life after death; this is made clear in verse 3.

لَيْسَ لَوْقَعَتِهَا كَاذِبَةٌ ﴿٢﴾

2. *There is no denying its coming to pass.*

56:2 Kâdhibatun كَاذِبَةٌ: The word is fem. act. part. from كذب and means, one who tells a lie. It is used here as مصدر to impart emphasis to its meaning (Jarir). The verse means that nothing can avert that great event.

خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾

3. (This event shall be) lowering (the status of some and) exalting (that of others).

56:3 The verse means that the "Inevitable Event" referred to in the preceding verse will bring about a great revolution in the lives of people. A new world will come into being, the high and the mighty will be laid low and the despised and down-trodden will be exalted. Elsewhere speaking about the object of Moses's advent the Qur'an says:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ

وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾

وَنُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ

وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾

And We chose to confer favour upon those who had been rendered weak in the land and to make them leaders and to bestow a kingdom upon them, thus make them inheritors (of Our blessings).

And (We chose) to establish them with all powers in the country and to visit Pharaoh and Hâmân and their hordes with that (power and supremacy) which they dreaded from those (Israelites rendered weak by them). (28:5-6).

إِذَا رُجَّتِ الْأَرْضُ رَجًّا (٤)

4. (This will take place) when the earth shall be shaken with a violent shaking

56:4 Rûjat رُجَّتِ: It means, shall be shaken. *Rûjah* رجه means, he put it in motion or in a state of commotion or agitation; he put it in a state of violent motion; or convulsion or made it to shake, quake or quiver. *Raj albab* رج الباب means, he shook the door violently (Lane & Agrab).

وَبُسَّتِ الْجِبَالُ بَسًّا (٥)

فَكَانَتْ هَبَاءً مُنْبَثًّا (٦) وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً (٧)

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ (٨) وَأَصْحَابُ الْمَشْأَمَةِ مَا

أَصْحَابُ الْمَشْأَمَةِ (٩)

5. And the mountains shall be completely shattered,

6. So that they shall all be reduced to particles of dust scattered about.

7. And (at that time) you shall be (sorted out into) three distinct categories,

8. (First) those that are blessed. How (lucky) the blessed will be!

9. And (then) those that are wretched, how (miserable) the condition of the wretched will be!

56:5 Bûssati بُسَّتِ: Shall be shattered. *بس* بسه means he crumbled it. *بست الجبال بساً* means, the mountains shall be crumbled with a vehement crumbling like flour

and levelled to earth and reduced to powder and scattered in the wind (Lane). The crumbling of the mountains signifies the fall of great opponents, and their high ranking leaders.

Jabâlû جَبَالُ: It means a mountain, as well as the lord or chief.

وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾

أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾ فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾ ثُلَّةٌ مِّنَ

الْأُولَىٰ ﴿١٣﴾ وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾

عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾

10. And (third) those that are foremost (in faith).

They are by all means the foremost (in the Hereafter).

11. It is they who have (really) achieved nearness (to their Lord).

12. (They shall abide) in Gardens of bliss.

13. A large party of them (will hail) from the early (believers);

14. While a few (of them will hail) from the later ones.

15. (They will be in the Garden seated) on couches inlaid (with gold and precious jewels).

16. (They will be) reclining thereupon (and sitting) face to face.

56:10 Al-Sâbiqûn السَّابِقُونَ: “The foremost”. The word is repeated twice to give force and dignity, and to indicate that the foremost are the leaders on the

earth as well as in the Hereafter, as they were the foremost in accepting and practicing the Faith. Those foremost in doing good are foremost in reaping their reward. Gifts given to Sâbiqûn سابقون mentioned in this chapter closely resemble those gifts that have been mentioned in verses of Ch.10:Verse 26 and Ch. 55: Verse 46-61.

يُطَوِّفُونَ عَلَيْهِمْ وَلَدَانِ مُخَلَّدُونَ ﴿١٧﴾

بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَعِينٍ ﴿١٨﴾ لَا يُصَدِّغُونَ عَنْهَا وَلَا

يُنْزِفُونَ ﴿١٩﴾ وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ ﴿٢٠﴾

وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ ﴿٢١﴾ وَخَوْرٍ عَيْنٍ ﴿٢٢﴾

كَأَمْثَالِ اللَّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾

17. (Their) young sons will go round about them, who will remain as young as ever,

18. Carrying goblets and (shining) beakers and cups (full) of pure and clean drink

19. They will get no headache (or giddiness) from their (drinks), nor will they be inebriated and talk nonsense.

20. And (carrying) such fruits as they choose,

21. And (with) flesh of birds exactly to their taste.

22. *And (there will be present) fair houris with lovely large eyes.*
 23. *(Chaste) like pearls, well-guarded and well preserved.*
 24. *(Such shall be) the reward of their (good) deeds.*
 25. *There they shall hear no idle-talk, no sinful speech.*

56:17 Wildân وَلَدَان: Their own sons; in the sense of *aulâd-u-hum* أَوْلَادُهُمْ, (as clarified by *Shaukânî*, and *Baidzawî*). The subject matter is also mentioned in 76:19 where we read their “sons of perpetual bloom shall go around them” and in the verse 52:24 the word *ghilmân* غِلْمَان (-the sons) is used instead of *wildân* to express the same meaning.

Mukhallidûn مَخْلَدٌ also means one who is grey-haired. Those who accepted the Holy Prophet ^{pbuh} in the earlier stages of his mission, and had to make greater sacrifices, had a greater reward; but there were others who waited until Islam was established in the land and made less sacrifices.

Khallada means he remained or continued forever.

Mukhalladûn signifies that never become decrepit, or never altering in age, because there is no decay in the life after death.

Hûr حُور: As regards to the word *Hûr* حُور in its feminine connotation a number of commentators understood it as signifying the righteous and spiritually purified among women. This word *Hûr* حُور can apply to the righteous and spiritually purified of both sexes i.e. male and female.

Hawarii حواری: it means person of pure and unsullied character; true and sincere friend or helper. (*Dictionary of the Holy Quran by Abdul Mannan Omar*)

إِلَّا قِيْلًا سَلَامًا سَلَامًا ﴿٢٦﴾

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾

26. But (all that they hear on all sides will be) good
and pure words (of salutation)

'Peace be, peace be.'

27. Those that are blessed, how (lucky)
the blessed will be!

56:26 Salâmun سَلَامًا: This description of the paradise in early revelation does not differ from that of later revelation. After various blessings are enumerated, their true nature is depicted in one word, Peace. Peace in this world, and Peace in the Hereafter, such is the message of Islam.

The Heaven as conceived and promised to Muslims by the Quran would be a place of spiritual bliss where no sin, vain or idle talk, or lying will find access (78:35). All the blessings of Paradise would find their culmination and consummation in peace—complete peace of the mind and soul. And there could be no greater blessing than peace of mind. The Paradise promised to a Muslim has been designated as the "abode of peace" in the Quran (6:127); the highest stage of spiritual development to which a

believer can rise is that of the "soul at peace" (89:27) and the greatest gift which the dwellers of Paradise will receive from God will be "peace" (36:58), because God Himself is the Author of peace, the Most Perfect, Bestower of peaceful Security (59:23). Such is the sublime Quranic conception of Paradise.

فِي سِدْرٍ مَّخْضُودٍ (٢٨)

وَطَلْحٍ مَّنْضُودٍ (٢٩) وَظِلٍّ مَّمْدُودٍ (٣٠) وَمَاءٍ

مَسْكُوبٍ (٣١) وَفَاكِهَةٍ كَثِيرَةٍ (٣٢)

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ (٣٣)

28. *They shall abide amidst (the land of thornless) Sidrah (- Lote tree, a symbol of bliss);*

29. *And (in the Garden of) clustered bananas;*

30. *And (in) extended shades;*

31. *And (near) water falling from heights;*

32. *And (amidst) abundant fruit;*

33. *(The season of) which is not limited, and (they are) never forbidden.*

56:28 Sidrah سِدْرَة: While describing the blessings of Paradise, special mention is made of Sidrah سِدْرَة – a thornless lote-tree – side by side with those of a garden of clustered banana trees. This is to signify something beyond the farthest end of human knowledge (cf. 53:14-16). The Sidrah tree grows in

a dry desert and the clustered banana trees need plenty of water.

Makhdzdhin مَخْضُودٍ: means, a tree having its thorns removed, a thorn less tree. The word also means, a tree having the branches bent by reason of the abundance of its fruit (*Lane & Aqrab*).

وَفُرُشٍ مَّرْفُوعَةٍ (٣٤)

إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً (٣٥) فَجَعَلْنَاهُنَّ أَبْكَارًا (٣٦)

34. And (they will have) noble spouses.

35. Verily, We have made them excellent and have raised them into a special new creation;

36. And have made them (spouses) virgins, pure and undefiled.

56:34 Fûrûshin فُرُشٍ: Meaning spouses. *Farâsh فراش* is the plural which means, a thing spread on the ground for one to sit upon; a bed; a man's wife; a woman's husband; The word *Farâsh فراش* also means, the nest of a bird; a house, etc. (*Lane & Aqrab*). In order to complete their happiness and peace of mind, the believers will have for their companions pure, beautiful spouses of noble descent and high dignity. In the next life the believers will have these things conformably to the spiritual conditions obtaining there.

عُرُبًا أَتَرَأَبَا (٣٧)

الْأَصْحَابِ الْيَمِينِ (٣٨) ثَلَاثَةٌ مِنَ الْأَوَّلِينَ (٣٩) وَثَلَاثَةٌ مِنَ
الْآخِرِينَ (٤٠) وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ (٤١) فِي
سَمُومٍ وَحَمِيمٍ (٤٢) وَظِلٍّ مِنْ يَحْمُومٍ (٤٣) لَا بَارِدٍ وَلَا
كَرِيمٍ (٤٤) إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ (٤٥) وَكَانُوا يُصِرُّونَ
عَلَى الْحِنثِ الْعَظِيمِ (٤٦) وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا
وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ (٤٧) أَوْ آبَاؤُنَا الْأَوَّلُونَ (٤٨) قُلْ إِنَّ
الْأَوَّلِينَ وَالْآخِرِينَ (٤٩) لَمَجْمُوعُونَ إِلَى مِيقَاتٍ يَوْمٍ مَعْلُومٍ (٥٠)
ثُمَّ إِنَّكُمْ أَهْلُهَا الضَّالُّونَ الْمُكَذِّبُونَ (٥١) لَا كَلُونَ مِنْ شَجَرٍ مِنْ
زُقُومٍ (٥٢) فَمَا لِيُون مِنْهَا الْبُطُونَ (٥٣) فَشَارِبُونَ عَلَيْهِ مِنَ
الْحَمِيمِ (٥٤) فَشَارِبُونَ شُرْبَ الْهَيْمِ (٥٥) هَذَا نُزْلُهُمْ يَوْمَ
الدِّينِ (٥٦) نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ (٥٧) أَفَرَأَيْتُمْ مَا
كُفِّرُوا (٥٨) أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ (٥٩) نَحْنُ قَدَرْنَا
بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ (٦٠)

37. They are the loving ones (of their husbands),

suiting to their ages and matching them in every respect.

38. (They are meant) for the blessed ones.

39. (This group will consist of) a large party from the earlier people (of Islam);

40. And a large party from the later ones.

41. But as for those that are wretched, how (sad) will be the plight of those that are wretched!

42. (They shall dwell) in the midst of (painfully) scorching winds and scalding water;

43. And (under) the shadow of black smoke,

44. (Which is) neither cool (to refresh) nor honourable nor of any good to please at all.

45. They, of course, lived a life of ease and abundance before this (in the present world).

46. But (they) persisted in extreme sinfulness.

47. And they were wont to say, 'Is it that when we are dead and reduced to dust and bones we shall then be raised to life (again)?'

48. 'And is it that our fathers of yore (shall also be raised to a new life with us)?'

49. Say, 'Most surely, the earlier people and the later ones

50. 'Shall all be gathered together at the fixed time of an appointed day.

51. 'Then, O you that have gone astray and cried lies (to the truth)!

52. 'You will certainly eat of Zaqqûm-tree (a symbol of agony),

53. 'And will fill your bellies with it.

54. 'Then you shall drink over it boiling water;

55. *Lapping it down like the lapping of the camels that suffer from insatiable thirst.*
56. *This will be their (of the wretched ones) entertainment on the Day of Requital.*
57. *It is We Who have created you (the first time), why do you not then realise the reality (of the Resurrection).*
58. *Have you given thought to (the sperm drop, your life-germ) that you emit?*
59. *Is it you that create it yourselves, or are We the Creator (of it)?*
60. *It is We that have ordained death for all of you. And We cannot be stopped from (it),*

56:37 Atrâba أَتْرَابًا: In these verses the description of Paradise with words such as *Abkâra* أَبْكَار, 'Urubâ عُرْبًا and *Atrâba* أَتْرَابًا are objected to by non-Muslims and those who are weak in their faith. They bring these words in connection with female *houris* and virgins who are waiting for the believers in Paradise. Ignorance of the classical Arabic language and expression is the cause of this widespread assumption. This objection ignores what the Holy Qur'ân says at other places while describing the Paradise. These words describe the utmost beauty of the Paradise. Verses 13:35; 47:15; 57:12 and others clearly convey that the description given for Paradise is only symbolic, and the fact remains that "no soul knows what comfort lies hidden from them in the form of a joy for the eyes as a reward for their righteous deeds" (32:17); and again, "Wing your

ways to the protection of your Lord and to Paradise whose expanse is as vast as the heaven and the earth” (3:133; 57:21), in other words no one can conceive the reality and vastness of the Paradise.

It is noteworthy that the blessings granted to the righteous are first spoken of as shades, water, fruits and resting-places; and then, as it were to dispel all doubts as to what these blessings of the next life are, it is said in v. 35, *We have created them a new creation*. These words settle conclusively that, whatever these blessings are, whether shades or trees or water or fruits, they are all the fruits of deeds, which have been made *to grow into a new growth*.

Thus *abkar*, plural of *bikr*, means a *virgin*, and also *an action that has not been preceded by its like* (LL). Similarly, *atrab*, or *equals in age*, as already shown in 38:52a, signifies that the growth of those blessings begins with the growth of spiritual life in humans.

The words *Abkâra* أَبْكَارًا, ‘*Urubâ* عُرُبًا and *Atrâba* أَثْرَابًا in verses 36-37 are metaphors of beauty. Allegory and metaphor cannot form the basis of our literal belief, system, and the one, who bases his faith on figurative statements, forsaking the basic principles, goes astray and causes others to fall away from the right path. Persons skilled in the use of languages know well that figures of speech and metaphors are the ornament of a language. They make expression very powerful and are especially useful as here, when the ones addressed do not have

the capabilities to grasp the nature of a different realm. Furthermore, Metaphors enhance the rhetorical dignity of a book, no matter whether it is the word of God or that of a mortal.

عَلَى أَنْ نُبَيِّلَ أَمْثَالَكُمْ وَنُشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾

61. *From replacing you with beings similar to you, (or from) evolving you into a form which is unknown to you (at present).*

62. *And you certainly know of the first evolution. Then, why do you not reflect?*

63. *Have you ever given thought to that which you sow?*

64. *Is it you that cause it grow or is it We Who are the Growers?*

56:61: It is the humans Resurrection that is spoken of here. The present state will be changed, we are told, and humans will be made to grow into a new creation, which they do not know. Clearly it is not the material body of this life, but a new body which grows out of the deeds of men.

- لَوْ نَشَاءُ جَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾
 إِنَّا لَمَعْرُوْنٌ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾
 أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾
 أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٦٩﴾
 لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾
 أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾
 أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٧٢﴾

65. If We (so) pleased We could reduce it to chaff
 (before it is ripe and ready to be harvested). And then
 you would remain lamenting and talking bitterly;

66. (And saying,) 'Surely, we have been left indebted,

67. 'Rather we have been left with nothing (indeed we
 are finished).'

68. Have you ever given thought to the water that you
 drink?

69. Is it you who bring it down from the clouds, or is it
 We Who rain it?

70. If We (so) pleased We could make it brackish. Then
 why do you not give thanks?

71. Have you given thought to the fire which you
 kindle?

72. Is it you who produce the tree for (kindling) it (into
 fire) or is it We the producer (of it)?

56:65 Tafakkahûn تَفَكَّهُونَ: you would keep lamenting) is derived from فكه which means, he was or became cheerful, happy or free from straightness; jocose or was given to jesting and to laughing. منه means, he wondered at it; he repented, grieved, lamented or regretted (*Lane & Aqrab*).

Hûtamâ حُطَامًا: It means broken pieces. It is derived from حطم. They say حطمه i.e. he broke it into pieces, he crushed it. حطام means, what is broken in pieces of dry things; fragments of eggs. حطام الدنيا means, the perishable goods of this world (*Lane & Aqrab*).

نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَمَتَاعًا لِّلْمُقْوِينَ (٧٣)

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٧٤)

73. We have made it a source of admonition (for the people)

and a means to live upon for the needy and the wayfarer.

74. Glorify, therefore, the name of your Lord, the Incomparably Great.

56:73 The last word *Maqwîn* مُقْوِينَ of the verse is the active particle of the noun *muqw* مُقْو that is derived from the verb *qawaya* قَوَّى and means it became deserted and desolate. The nouns *qawa* قَوَا and *qiwa* قِوَا are derived from the same root signify desert, wilderness or wasteland, as well as hunger or

starvation. Hence, *Maqwîn* الْمُقَوِّينَ denotes those who are hungry as well as those who are lost or wandering in deserted places. Thus the word refers to the needy and the wayfarer, that is, those who are lonely, unfortunate and confused and who are hungry for spiritual guidance.

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ (٧٥)

وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ (٧٦)

75. *As to me, I swear by the places and times of the revelation of the portions of the Qur'an;*

76. *And behold! it is a mighty oath, if you only care to know;*

56:75 Nûjûm نُجُوم: Meaning stars is the plural of *Janam* جنم which among other things means, a portion of the Qur'an (*Raghib*). See also 53:1.

إِنَّهُ لَقُرْآنٌ كَرِيمٌ (٧٧) فِي كِتَابٍ مَكْنُونٍ (٧٨)

77. *That this is most surely a Holy Qur'an (bestowing bounteous blessings of God),*

78. *In a Book well preserved (in all its purity).*

56:77-78 Verses 77 and 78 contain statements regarding the Qur'an. According to verse 77, it is bounteous. The word *Karîm* كَرِيم used here about the Holy Qur'an means *generous, liberal, noble or honoured* (Lane); and you say of land

as *karumât*, meaning *it yielded increase of its seed-produce* (Lane). And *karam* كَرَّمَ (the root-word, inf.) means, when used about the Divine Being (and the same is true of His Word and His Prophet^{pbuh}), *ihsân* and *in`âm*, i.e., *doing of good or conferring of benefit* (Raghib). The Holy Qur`ân is called *Karîm* on account of the benefit which it brought to humanity, and hence can be rendered as **bounteous or bountiful**.

Verse 78 speaks of it as being protected, by which is meant not only that it will be protected against all attempts to destroy it, but also that it will be protected in all its purity in writing.

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (٧٩)

تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ (٨٠) أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ

مُدْهِنُونَ (٨١) وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ (٨٢)

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ (٨٣) وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ (٨٤) وَنَحْنُ

أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ (٨٥)

79. No one can achieve true insight into it except those who are purified (by leading righteous lives).

80. (It is) a revelation from the Lord of the worlds.

81. Is it this (Divine) discourse that you are the deniers of?

82. And do you make the denial of it your lot?

83. *Why, then, when the soul (of the dying person) reaches the throat,*

84. *And you are at that time looking on (helplessly),*

85. *And (when) We are nearer to him than you, though you do not see.*

56:79 This shows that an understanding of the Qur'an is granted only to those who are pure in heart. It also shows that the Qur'an should not be touched by one who is impure. Hence the companions were forbidden to carry the Qur'an to an enemy's country (Bukhari 56:129). Both the verses and this report further show that the Qur'an existed in a written form from the beginning, otherwise such injunctions as not to travel with it to the enemy's country would have been meaningless.

The verse is commonly understood that only those who are clean (have clean hands or limbs) should touch this Book. Two words in this verse need attention. *Massa* مَسُّ means to come close, or to touch. In the case of "touching" the Holy Qur'ân it would also mean to come close to its true understanding. Then there is the word *tahara* طَهَّر that means purification or cleanliness. There are outer aspects of purification and inner aspects of purification. Many who are dedicated to inviting people to Allâh's religion emphasize mainly to the outer rules of Divine Law and ignore the requirements relating to inner purification. The inner purification is the purification of our heart and soul, which is achieved through *taqwa* – the deeds of

righteousness achieved by following the prescribed Divine Laws. While reading the words of Allâh from the Holy Book, the servant is in intimate closeness to his Lord. When the servant desires to engage in intimate conversation with his Lord, it is incumbent on him to come close to his Lord in a purified state.

The more purified, the more prepared he is to understand the the true and real Message of the Holy Qur'ân. The Divine Rule stated in this verse is that no one can achieve true insight into the Divine Words except those who are purified by leading righteous lives.

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ

نَعِيمٍ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَامٌ لَكَ مِنْ

أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ

الضَّالِّينَ ﴿٩٢﴾ فَتُزِلُّ مِنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةٌ جَحِيمٍ ﴿٩٤﴾

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

86. Why, then, if you are not governed by any authority and are not to be requited,

87. You do not bring it (- the soul) back (to the body of the dying person), if you are truthful (in your claim of being independent of the supreme authority)?

-
88. *And if he (the departed person) belongs to those who have attained nearness (to God and are His chosen ones),*
89. *Then (he will have) happiness, comfort and plenty and Garden of Bliss.*
90. *And if he (- the departed person) belongs to the blessed people,*
91. *Then (it will be said to him,) 'Peace be upon you ever, (O you) of the blessed people!'*
92. *But if he belongs to those who deny the truth and are steeped in error,*
93. *Then (he will be offered) boiling water for an entertainment,*
94. *And burning in Hell.*
95. *Verily, this (fact) is a perfect certainty (not merely a certainty by inference or sight),*
96. *Therefore glorify the name of your Lord, the Incomparably Great.*

56:86 Sale, a non-Mulsim scholar, and others translate *Ghaira madînîna* غَيْرَ مَدِينِينَ as "not held under authority", as meaning not to be rewarded or not to be judged, and call the passage obscure. But *madînîn* means *mamlûkîn* مَمْلُوكِينَ, i.e., *held under authority* (Lane). The meaning is that, if you are your own masters and not subject to the authority of a Higher Power, then why can you not resist death when it comes to you?



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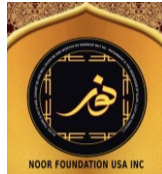
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