

# Surah Haqqah (سورة الحاقة) - the Inevitable Event (69)

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## Introduction

This surah is early Makki surah, and has similar concepts and Themes to the previous two surahs - Mulk and Qalam.

Surah Mulk spoke about the Signs of Allah, the Merciful.

Surah Qalam spoke about Prophet Muhammad.

This surah is going to talk about the Life of the Hereafter - Judgment Day in strong detail. It is of the most descriptive passages from the entire Qur'an which will discuss the Judgment (especially the middle part of this surah.)

The tone of Indhar (Warning) is extremely strong and Sharp. But we also see that Allah mentions Paradise and the reward for the good people is mentioned in more detail in comparison to surah Qalam.

## The Connection of surah Qalam with surah Haqqah:

1 -

**Qalam:** Near the end of surah Qalam ( 68: ayah 44 - "then leave Me (to deal) with the one who rejects this Hadeeth/Statement [the Qur'an.]")

**Haqqah:** In the beginning of surah al Haaqqah, Allah tells us how He dealt with previous nations ('Aad and Thamood) who rejected and oppressed the Messenger of Allah who came to them.

2 -

**Qalam:** Allah mentioned 2 groups of people briefly in surah Qalam. I.e. In Ayah 38 He mentions the people of Paradise, and in ayah 42 He mentions people who will not be able to Prostrate/sajdah to Allah.

**Haqqah:** Allah talks about 2 groups of people who receive their books on Judgment Day, good and bad.

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بسم الله الرحمن الرحيم

Ayah 1:

الْحَاقَّةُ

*Al Haaqqah*

**The Inevitable Truth/Reality.**

**Haaqqah - Haqq - the Truth.**

Haqq has specific implication of: **something Stable, Strong, Firmly Established.**

This is why **Truth is called Haqq.**

Antonym:

Baatil - something unestablished and has no foundation.

Al HaaqqaH / al HaaqqaTu - the Inevitable **Incident.**

the 'Ta marboota' (H/T) attached to the end signifies it is an Event/Incident. = HaaqqaT/HaaqqaH.

**Al Haaqqah - THE Event which will Definitely, for Sure, Inevitably WILL Occur.**

This is the Subject (mubtada) in the sentence.

But what about it? A response should be given.

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## Ayah 2:

مَا الْحَاقَّةُ

*Maa al Haaqqah*

### **What is the Inevitable Reality?**

Maa [istiFhaamiyyah] al Haaqqah - What Inevitable Event?

This arouses even more question, thought, suspense...

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## Ayah 3:

وَمَا أَدْرَاكَ مَا الْحَاقَّةُ

*Wa maa adraaka maa al Haaqqah -*

**and what will give let you know/give you a clue what the Inevitable Event is?**

AdraaKa - give You a clue/let you know/give you an idea.

The first 3 aayaat of this surah create more Urgency, Suspense, Questions..

We see;

1 - **The Qur'an reads your mind**, so when you hear about the Haaqqah - the Inevitable event, you wonder 'What Inevitable Event?' and suddenly the thoughts in your mind are read out loud to you (in ayah 2).

2 - Sometimes people aren't bothered the first time they hear about an Inevitable event, but when the **Question is repeated - even that person wonders** what the Inevitable Event which is going to happen is.

3 - it **shows your ignorance**, your lack of knowledge as a human - that you do not know

everything. So if you want to know - you should hear to what is going to be said.

4 - It is a **Rhetorical question**, and if you listen long enough with attention - you will find out the answer.

### Emphasis:

There are different ways to emphasise something;

- Repetition of a Word.
- Questioning the Listener.
- Rhetorical Questions to make the listener think.

All these methods have been used to gain the attention of the Listeners.

### Grammar:

1st - Al Haqqah requires a Khabr [Predicate - that which explains the introduction] - and the Khabr is the Rhetorical Question of 'Maa al Haaqqah?' (in ayah 2) i.e. **It is such a Great and Powerful Inevitable Event, that you cannot even know it's Greatness in this life.**

2nd - Another opinion is that the Khabr is omitted, which means that **the Haaqqah - IS no doubt going to happen.**

3rd - no Khabr needs to be added because you don't complete a sentence when in a state of Emergency. So **you merely shout 'Emergency!' instead of having to say 'there is an Emergency!'**

### Useages of Clues in the Quran:

**Past tense:** 'wa maa aDraaka' - what could give you a clue.

**Present-Future tense:** 'Wa maa yuDreeka' - what will give you a clue.

Ibn Abbas said: Whenever Allah uses Past tense in the Quran (the most common form said in the Quran), the aayaat that follow - Allah elaborates on them with detail.

But whenever Present-future tense is used - Allah does not elaborate upon it in detail, so that you can wonder/reflect upon it yourself.

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#### Ayah 4:

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ

*Kadhhabat Thamoodu wa 'Aadun bi-al Qaari'ah*

**Continuously Thamood and 'Aad lied against the Loud Sound (of Judgment Day)**

**Kadhhabat - continuously belied / lied against / denied.**

Thamood and 'Aad were past Arab nations who both rejected and disbelieved, and the Quraysh Arabs knew that they had been destroyed violently by Allah in the past. So Allah mentions them as a reminder and warning.

**Qaari'ah - Qara'ah - hitting/knocking something so it causes a startling sound - gets your attention and wakes you up.**

Ibn al Faaris said: **Qaari'ah in this Faa'il form implies that you Hit something/someone so hard that it causes a sound.**

The Day of Judgment Day will rattle people and startle them so much that they will wake up from death.

It will also be so loud and powerful of an Event, that people will wake up in shock, **as if they have seen someone who has been hit so hard - that it causes a loud sound.**

Thamood and 'Aad rejected this event (Judgment Day).

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#### Ayah 5:

فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ

*fa ammaa thamoodu fa uhlikoo bi-il-Taaghiyah*

**Then as for Thamood, then they were completely violently destroyed.**

**uHliku - Halaka - completely destroyed and annihilated, violently.**

Bi al-Taaghiyah - with the Taaghiyah

**Taaghiyah - Taghaa - to go way past the Limits.**

They were destroyed violently by a punishment which went past so much limits, that it was more than they could bear and handle. So it destroyed them.

The Punishment: It was such a loud sound which was beyond their ability to tolerate it - and the noise was so loud - their heads and bodies to blow up and explode.

Allah uses language similar to the sins which caused their destruction.

Allah causes their Punishment; Taaghiyah - that which crosses all Limits and Boundaries (they were arrogant upon Shirk/association of Partners with Allah, and they called others to it, and they tortured those who did not get involved in their Shirk). So Allah punished them with a punishment which crossed all Limits.

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Ayah 6:

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

*wa ammaa 'aadun fa-uhlikoo bi-reehin SarSarin 'Aatiyah*

**Then as for 'Aad - they were violently destroyed by means of a Reeh (violent wind),**  
Sarsarin [**Repeatedly; harsh/cold/bitter**] Aatiyatin [**Harsh/Arrogant.**]

**Reeh - wind.** from the word Raaha - a Comfort (i.e. a comfortable breeze).

**Sarsar -**

1 - Harsh/cold/bitter wind which chills you down to your bones.

2 - a Howling wind which scares you.

**= Sharp/fast/cold/loud, repetitive wind.**

SarSar - is a repeated word. I.e. Wind which continuously keeps repeating.

'Aatiyatin - harsh.

Aatiyah - Utuw - someone who harms others and deals with them in a harsh manner out of arrogance.

The Punishment: is a wind which is very harsh and arrogant.

Why was the punishment harsh and arrogant? Because it is a punishment suited to their crime of arrogance.

Because 'Aad were known for their arrogance, when they had a famous quote in which they would say;

فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ

Then as for 'Aad, they would act arrogant in the Earth/Land without right and say - **Who is stronger than us in strength?** Did they not consider that Allah who created them was greater than them in strength? But they were struggling against Our signs. [Quran Fussilat 41:15]

We know that;

Prophet Saalih was sent to the people of Thamood.

Prophet Huud was sent to the people of 'Aad.

In other places of the Quran, Allah mentions the Messenger by name who was sent to his people. But throughout this entire surah - **no Messenger is mentioned next to the people.**

Why? Because when the Messenger is mentioned, it is a example for the believers.

However, **whenever the Messenger is not mentioned, but only the powerful nations and their destruction is mentioned - it is a Indhar (wake up call) for the disbelievers. Do not let what happened to them, happen to you.**

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Ayah 7:

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَانَهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ

*sakhkharaHaa 'alayhim sab'a layaalin Wa thamaaniyata ay-yaamin Husooman. fa taRa-al Qawma feehaa Sar'aa ka annahum a'jaazu nakhlin Khaawiyah*

**Which Allah imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.**

sakhkharaHaa 'alayhim - made her (the wind) upon them

sab'a layaalin - 7 nights

Wa thamaaniyata ay-yaamin - and 8 days

**Husooman - husoom - literally: to Cut something which is erected - down completely.**

So He destroyed and Cut these people down completely.

In surah Fussilat [41:16], 'Nahisaat ' [نَجَسَاتِ] was used for their destruction.  
In days which were 'devoid of any blessing'.

In other parts of the Quran - Allah tells us that He made the wind subservient to us humans.

Now He is doing the opposite - He is making the wind go against them.

..fa taRa-al Qawm - so you will see the People

Why does Allah refer to them as 'Qawm' (a People)?

Because 'Qawm' refers to a group of People who are **Unified based on;**

**-Ethnicity,**

**-Language,**

**-Belief**

**-or Cause.**

These people were Unified in their cause to Oppose the Truth, so they were Unified in their Punishment, and Unified in their own Destruction.

fee haa - in it (land/space/time)

**Sar'aa - when people faint/become ill/sick and are lying down in a collapsed form as if they had no control over themselves.**

So Allah is describing the people of 'Aad who were thrown as if thrown over and collapsed uncontrollably.



*..Ka annaHum a'jaazu nakhlin khaawiyah*

Ka annaHum - like they were

**A'jaaz -**

**1 - the Roots** (and the **lower part of the tree Trunk**).

**2 - Also to become 'useless'.**

**Nakhl - date palm trees**

**Khaawiyah -**

**1 - turned over.**

**2 - Or when things are put down one next to another.**

So they looked like they were people who had just fainted, collapsed uncontrollably, and like tossed over trunks of date palm trees - lying there next to each other - as a powerful image for passers by on how Allah destroys corrupted disbelieving and oppressive nations.

Grammar:

When Allah talks about the Punishment He gives the people of 'Aad in surah [Qamar \(54:20\)](#), He says;

تَنَزَّعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ

Tanzi'u Al-Naas ka annahum a'jaaz nakhlin **munQa'ir** - the people were dragged like they were date palm trees **being Thrown upside down**.

**MunQa'ir** [Masculine form] & **Khaawiyah** [Feminine form] both mean - **tossed/thrown around and tossed/throwed over**.

They are both describing the image of date palm trees like humans being tossed/thrown over.

So in one place - the date palm is in the Masculine adjective, and in the other it is in the Feminine adjective form.

**munQa'ir - inQa'arra - to rip something out of its roots and you throw it.**

In the tafaseer, it is mentioned that in the Lughah/Language of the Yemeni people, in Balaaghah (Literary Eloquence useage) - the **Feminine** form gives an implication of: **Abundance/Alot.**

So by Allah using the description Adjective in Female form in this Surah; **Khaawiyah** (feminine form of 'Throwing things upside down') - it implies that this 'Throwing' was done **ALOT, and it was done Extremely, Extremely Violently.**

The reason why Allah used the masculine form (the 'lesser' form) in surah Qamar was because;

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ  
*innaa arsalnaa alayhim reehan sarsaran fee yawmi nahsin mustamirr -*

Surely We sent upon them a violent wind non-stop, in a day which was devoid of any blessing. [Surah [Qamar 54:19](#):]

We see that Allah used the less powerful Masculine form when describing the One day (yawmi) when the wind blew violently.

We see that Allah used the more powerful **Feminine form - in this Surah - when describing the Greater violent wind which lasted for 7 nights and 8 days.**

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Ayah 8:

فَهَلْ تَرَىٰ لَهُم مِّنْ بَاقِيَةٍ

*Fa hal taRaa lahum-min baaQiyah*

So do you see for them Anything [min] which remains?

Min (usually can mean 'from') but in this context [al tab'eed] - **to Show - a small portion of something.**

This is a rhetorical question, because they really do not have anything remaining which they did take pride in.

This ends the discussion on 'Aad and Thamood.

But we see that if we go back to ayah 4; Thamood is mentioned before 'Aad. Whereas 'Aad is ALWAYS mentioned before Thamood throughout the Qur'an.

So Why is Thamood mentioned earlier than 'Aad in this surah?

**Answer:** because the people of Thamood are closer to us in history in their destruction, so this makes us fear more that the punishment may be close to us and the hearers.

### Destroyed Nations of [Historical] Closeness to us mentioned Earlier/Closer in the Aayaat:

The trend of closer destroyed nations (to us in history) being mentioned earlier continues, so Pharoah is mentioned after 'Aad, and the people before him (Pharoah) are mentioned further away, and the people of the Mu'tafikaat (the people of the Overturned Cities - people of Prophet Lut) are mentioned further away from those destroyed from before Pharoah. Then (in ayah 11) Allah talks about the people destroyed at the time of Prophet Nuh.

We see an image of destruction of corrupt, oppressive, disbelieving nations being destroyed the further we go back into history, all the way back to the beginning of human history [Prophet Noah].

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### Ayah 9:

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ

*wa jaa'a fir'awnu wa man Qablahu wa-al Mu'tafikaatu bi-il KhaaTi'ah*

**And Pharoah/Fir'awn came, and those who were before him, and those who were OverTurned and Slammed down** (the people who rejected Prophet Lut) - bi (with [because of]) al KhaaTi'ah - **the Ultimate Sin.**

**Mu'tafikaat - I'tafaka - to take something, lift it, turn it over and change its position and then slam it down.**

The ahadith discuss the destruction of these people:

Angel Jibreel (Angel Gabriel) was ordered by Allah to lift the cities of Sodom and Gamorah, lift them up - slam them upside down, and then they were pelted with stones upon stones - this was the punishment and destruction of these people in this worldly life, and the hereafter is worse and longer lasting.

All these nations were destroyed because of the KhaaTi'ah:

**KhaaTi'ah - KhaTa'a = Error/sin.**

Because it is in the *Ism Faa'il* form - it implies it is in its *Maximum/hyperbola* meaning form = **the Ultimate Sin.**

KhaaTi'ah = the Ultimate sin.

The Ultimate Sin was the refusal and rejection and denying of the; Message, and the Messenger.

The Message: This life is temporary, you are being tested, and you will face the consequences for your Deeds on Judgment Day.

So obey Me (the Messenger), and you will be obeying Allah - and you will be safe and happy in this life and the next.

Now Allah explains what is al KhaaTi'ah.

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Ayah 10:

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمُ أَخَذَةً رَّابِيَةً

*fa 'aSaw Rasoola Rabbihim fa akhadha-hum akhdhatan-Raabiyah*

**So they disobeyed ('aSaw) the one who was Sent [the Rasool] of their Master.**

Allah didn't say they disobeyed Allah. Rather - Allah placed a strong emphasis that they disobeyed the Messenger sent by Allah.

So if you people disobey him - then know that Allah destroyed nations before you because of this same cause.

As Ibn Abbas said; Whatever message is given to the disbelievers [polytheists and people of

the Book] - it is a reminder for Muslims too.

..So Allah took them/snatched them all of a sudden, a taking (which was) Raabiyah

**Raabiyah - Riba/yaRbu - (similar word used for 'Interest/usury') = to Increase/rise.**

**So Allah snatched them by a punishment which will continue to Increase and Rise.**

The Haaqqah - Inevitable Event (and other names describing Judgment Day calamities) could also be a Punishment which can immediately come to people in this world when they choose to disobey the Messenger, but it will continue to increase on Judgment Day.

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### Ayah 11:

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ

*Innaa lam-maa Taghaa-al maa'u Hamalnaa-kum fee-al Jaariyah*

**When the water increased and crossed the boundary (taghaa), We carried you in a ship which floated on top of water.**

**Jaariyah = something that moves through something else** i.e. A boat flows through water.

hamalnaa[We Carried]-kum '**you (plural)**' is mentioned by Allah telling us that He saved us as we were descendants of righteous people who were on the boat with Prophet Noah.

So this is an encouragement to be good and obey the Messenger sent by Allah, since Allah saved us by saving our forefathers in the ship with Prophet Noah. (If they did not believe in him and enter the ship - they would be destroyed, and we could not be born.) So a heart-softening reminder is being given to the disbelievers - that **you should follow your righteous forefathers.**

Why did all this punishment of nations and saving of others by Allah occur?

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### Ayah 12:

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ

*li-Naj'alahaa lakum tadhkiratan wa ta'iyahaa udhunun waa'iyah*

**To make all this a tadhkirah (Ultimate reminder [which cannot be ignored]) which is heard by a listening ear and memorized.**

**Tadhkirah - the Ultimate Reminder** - because it is a wake up call which makes you realise - through all these reminders that you have to obey the Messenger sent to you!

*..Ta'eeyahaa udhunun waa'eeyah.*

Both words come from the same root:

Waw ayn yaa (**wee'aa**) = a sack/bag in which you put something in and then you close the top so it is not accessible and it is safe.

= To contain something and protect it.

**Ta'eeyah** - to listen to something and memorize it so you won't forget it.

**Udhunun** - an ear

**Waa'eeyah** - which doesn't let that knowledge escape/forget.

So Allah has made all of this occur (of reminders of past nations); so it will be a very clear reminder, for an ear who will listen to and memorize, and not forget (that reality of Allah destroying those people who disobey and oppose the Messenger from Allah.)

So the entire Qur'an and its narratives of previous nations is a Reminder which needs to be listened to attentively and memorized - so people will not face a similar fate.

### **Common Trend in this surah;**

- All aayaat end with a 'Ha' sound [Feminine form]

- They are all in the **Feminine active participle** (feminine Ism Faa'il). Why? Because; the Female form and the Ism Faa'il / active participle talks about the **maximized/hyperbola/balaaghah form of a word's meaning.**

This **Maximized | Hyperbola form + Rhyme, + Emphasis and Good Style and Substance**, shows **how beautifully Allah conveys His message to the people.**

#### Surah [Uncomplete] Layout Summarized:

Ayah 1-4 talk about Judgment Day.

Ayah 5-8 talk about the Punishments.

Ayah 9 talks about the Sin

Ayah 10 talks about the Punishment.

Ayah 11 - talks about being saved from the Punishment.

Ayah 12 - talks about How to benefit from all of this.

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### Surah Haqqah pt2 [Ayah **13-18**] ([MP3 Download](#))

The previous aayaat told us how punishment in this world is not the only destruction, but rather - that is just the beginning of the eternal punishment after death.

So after Allah mentions His punishment and destruction over Powerful Civilizations over just one night - a description is given of what will happen after that destruction.

That isn't the end, but it is the beginning of an eternal punishment.

So Judgment Day is explained in extreme visual detail.

And Allah will tell us how all this is easy for Allah and does not require Him any effort. So if you believe in God/Allah, why are you rejecting that He is able and will do this?

#### Ayah 13:

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ

*fa idha nufikha fee as-Soori naFkhatun waahidah*

Then when the Horn is blown with one blast.

then when the horn is blown

**Nufikha - blown**

**Nafkh - to blow air into something.**

**Fee al - In the**

**Soor - i.e. Qarn = a Horn I.e. Horn Of an Ox.**

Qarn is referred to, but Soor is used when describing the horn which is blown in for the beginning of Judgment Day.

A horn of an animal like an Ox would be hollowed/emptied out by people and then some things would be placed into it - so that when someone would blow into it - a loud noise would be made.

This horn would be blown in by people during warfare. I.e. To call peoples attentions, to call the troops together, to start the warfare, to end the warfare etc.

So the Qarn would be blown for Major situations and events.

Similarly, Allah is describing the Horn being blown for the commencement/beginning of Judgment Day.

*"when the Horn is blown into"*

We know that Israafeel is an angel mentioned in the Isra'eeliyaat (Israelite books) and how he holds the horn closely next to his mouth, ready to blow it when Allah gives him the command.

But what we as Muslims need to realise is that the Quran does not mention these irrelevant details.

Rather - the Quran explains what is the most important thing to know - the fact that the Horn will be blown for the beginning of the Day of Judgment.

So this is an important thing for Da'ees (callers to Islam) to know.

That you should only tell the most important details to listeners and newcomers in the religions, details which are important and relevant so the listeners increase in productivity and beneficial discussion and action. Not just for wasteful discussions.

*Fa idha nUfikha fi al-Soor* - then when the trumpet will be blown (Passive voice)



This Passive voice (with a vowel 'U' on the first letter) shows us that it will happen, and that who does it isn't that important, it is the action which is of the main importance.

..*Nafkhatun waahidah* - (a) blowing (of) once.

The Quran very explicitly mentions that the horn will be blown twice.

This is mentioned in; Surah Zumar 39:68.

Nafkha**Tun** = **ONE** blow.

[i.e. **T** - (Ta marboota) = Once. I.e. Fi'laTun = Doing **ONCE**.]

NafkhaTun **Waahidah** - One blowing, **Once**.

Why is the repetition of 'One' repeated?

Scholars say that Allah is showing us His power, that He can change the whole Universe and its Order with just One blow of a Trumpet.

Only One blowing is required, and everything in the heavens and the Earth will suddenly be destroyed and die.

This shows us how fragile us humans are, and how all that is around us is so sensitive and unstable, and the power of Allah is so great that it just requires Allah to make one of His creations blow into a Horn, and suddenly all the order of the Universe will vanish, and all that is within it will be destroyed all at once.

Grammar: Language of this Ayah:

The word being used to blown in the word is Masculine:

Nufikha [Masculine] is used (feminine would be NufikhaT.)

Angels is a similar word which can either be in Masculine or Feminine form. And the gender is changed throughout the Quran when describing different themes.

Why is Masculine verb/adjective used?

When Allah is showing strength, power, and severity of a situation - He uses the masculine (verb/adjective) form.

I.e. Allah says;

وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْعَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا

And [mention] the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down [Nuzzila] in successive descent [tanZeelan]. (Quran [Furqan 25:25](#))

When Allah is **describing a tough and extremely difficult Day** (Judgment Day) - Allah uses the **Masculine form**.

However in Surah [Fussilat 41:30](#):

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

Indeed, those who have said, "Our Lord is Allah " and then remained on a right course - the angels [Malaa'ikaH] will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.

Allah talks about the angels in **feminine form**, saying that they descend at death upon those who believe in a **merciful** way.

**Masculine** Verb (action word) or Adjective (description) - the tone is **tough and difficult**.

**Feminine** Verb (action word) or Adjective (description) - the tone is **soft and merciful**.

The **Nufikha (blowing into) of the horn is said in Masculine form in this ayah** - showing its severity and harshness. Severe conditions are about to come.

What happened as a result of the blowing of the horn?

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Ayah 14:

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً

*wa humilat-il-ArDu wa-al Jibaalu fa dak-kataa dak-katan waahidah*

And the Earth and the Mountains are Lifted up and smashed to dust in one smashing.

**HUmila (passive form) - Carried, Lifted.**

The Earth and Mountains are lifted.

The most familiar thing we humans recognise is the ground we walk on. But on this Day it will be lifted, and we are not told who will lift it.

Az-Zamakshari: this may refer to strong winds (based on the winds mentioned before which destroyed the people of 'Aad). Or it may be done by angels. Or Allah may do it Himself.

But we do not know for certain because it is in Passive form; hUmilat - so we do not know who is doing it.

It is not mentioned who is doing it because Allah does not want us to focus on who is doing it. Rather - He wants us to focus on what is actually happening on this Day.

*..wa al jibaa/* - and the mountains (will be lifted)

The mountains are a sign of stability and so they are mentioned instead of any other landscape.

The mountains are described as 'awtaad' in other parts of the Quran - that which keep the Earth in its place so it stays firm.

So on this Day - the Earth and land we walk on has no stability. Even the strongest and most stable landscape (mountains) are not stable on this Day.

In the books of Seerah;

Whenever the details of Judgment Day of mentioned were mentioned to the disbelievers, they would sarcastically say; Is that (mountain) even going to move from its place?

So Allah is affirming that yes - it will happen no doubt. Since when is Allah's power ever limited?

**Dukka (passive form) - Dakka (Kaf without the dots) - an extremely severe Smashing - Smash something so hard that it breaks, and level it to the ground.**

I.e. Dukk al Bayt = the House was smashed and levelled to the ground. (i.e. By a Bulldozer etc.)

Similar word:

Daqqa (Qaf with dots) - knock on something hard. But not as severe as Dakka.

So both the Earth and Mountains will be smashed into each other, and they will turn into Dust.

#### **Waahidah - Once.**

We already knew by the language that it was a 'One smashing' - but Allah re-emphasizes the 'one smashing' to show His power.

Us humans have to smash something many times to make it into small particles. However, Allah is telling us He only does it once and it turns into complete dust as He wills.

Surah [Taha 20:105-107](#) - this is mentioned in more detail.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا. فَيَذَرُهَا قَاعًا صَفْصَفًا. لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا

They ask you about the mountains - say - my Lord will blow them around (yaNsifuhaa Rabbee nasfan - i.e. Like a small piece of paper blows around in the air) and He will leave the earth: a flat empty land, and you will not see any 'Iwaj (crookedness i.e. Valleys) nor any Amta - Curveages (i.e. Hills/mountains etc.) [it will be pure flat land on that Day].

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#### **Ayah 15:**

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ

*fa yawma-idhin waqa'ati-al Waaqi'ah*

So then on that Day - this incident/occurrence, has Occurred.

**Waqi'ah - some event that will happen for sure.**

**Yawma idhin - "on that Day"** an event which is going to come in the Future. (in this case - referring to Judgment Day)

But then the rest of the ayah is in Past tense form (to show Certainly it will happen as Fact,

just as the Past is a Fact) -

**"Then on that Day (future tense) - it (Judgment Day) Has happened. (past tense = Certainty)"**

There's no doubt that is going to happen.

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## Ayah 16:

وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ

*wa an Shaqqati-il-samaa'u fa hiyya yawma-idhin Waahiyah*

The Sky will be ripped apart (from end to end) And it will be on that Day Tattered.

After the Earth, the most often thing the human sees is the Sky (samaa').

**Shaqqat (passive form) - Inshiqaaq - to tear something from end to end. And to tear something which is difficult to tear.**

Allah tells us about the sky;

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا

*Wa ja'alnaa samaa' saafan mahfooDha - We have made the sky as a protective roof.*  
[Anbiya [21:32](#)]

So the sky is extremely strong and powerful - but it will be ripped up totally.

**..And it will be on that Day - waahiyah.**

**Waahiyah** - Root meaning of something to be;  
**Old, Tattered up, Worn out.**

I.e. A rope or cloth which gets old and tattered and the threads come out of it and it gets ugly. So that you could tear the rope with ease.

[Waahin jiddan - very Weak - this term is used in the Hadeeth Terminology to refer to

Ahadeeth which are extremely weak, that they have a Connection like a weak Rope which is close to breaking/snapping into half]

This is the meaning being implied of the Sky being torn apart - with Ease (by Allah).

**Waahin - Completely weak / exposed / laying there and ready to be Destroyed.**

The Arabs would say;  
aWha min bayt-il ankaboot (it is even weaker than the spider web).

**So the sky will tattered like a weak rope about to snap, then it will be ripped apart totally.**

But why was the Sky in a tattered state already before its ripping? The scholars say - because of the terror of that Day - that even the creations which did not move in the worldly life will be in fear.

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### Ayah 17:

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ

*wa-al malaku 'alaa arjaa'ihaa, wa yaHmilu 'arsha Rabbika fawqahum yawma-idhin thamaaniyah*

And the angels are at its sides. And there will bear the Throne of your Lord above them, that Day, eight.

### Where are the Angels on this Day?

We see a pattern of going Upwards; The Earth/ground, Sky, Angels (malak).

The Angels are usually called al Malaa'ikah (Plural form). Malak is the singular form.

But now they are described as AL-Malak. This is IstiGhraaq - covering the Entire Species. The entire jins (type/category/species).

Ibn Abbas said: When you say AL-kitaab - it can refer to the Entire Species of Book. It is an

even greater Plural than Kutub = Books.

So AL-Malak refers to the entire Species/category of Angels in this Ayah.

### ***Wa-al Malaku* - and the Entire species of Angels**

'alaa aRjaa'iHaa

**aRjaa' - Rajaa** (alif maqsoorah at the end) [not Rajaa'un = hope] - **the Corner of something which is abstract or Round.**

Language Useage:

aRjaa'-il Bi'r - the Corner/sides of a Well.

**The angels will be to the Sides of the Sky.**

Some of the Tafaseer explain this;

Sa'eed bin Jubayr - this is a figure of speech, meaning **'Ready for action'**. I.e. **The angels are standing, ready to do what Allah commands them to do. Like soldiers, ready to go into Action.**

This gives a very amazing Picture - the Angels, and their firm obedience to Allah.

وَيَفْعَلُونَ مَا يُؤْمَرُونَ

*wa yaf'aloona maa yu'maroon* - **they [angels] do what they are Commanded.** [at-Tahreem 66:6]

The Picture that you see is of the **Angels still being still, in wait of Allah's command - and obedient to Allah, even though the Universe around them is exploding violently.**

### 2# Another perspective:

**The Angels are seeing the world and Universe being destroyed around them violently, so they are on the sides - trying to stay away from any harm which could come close to them.**

In Sahih al Bukhari - it is mentioned that Angel Jibreel told the Messenger of Allah, Muhammad (sal Allahu alayhi wasalam) - that he - Jibreel - becomes like a tattered/worn out piece of cloth out of the fear of Allah.

(and we know how big and magnificent of a creation he (Angel Jibreel) is - wherein Allah's

Messenger, Muhammad (sal Allahu alayhi wasalam) saw him and he covered the entire Sky/horizon. - mentioned in Sahih al Bukhari - Book of Wahy/Revelation.)

So this shows that the Angels could be backing off on that Day out of fear.

..*Wa yaHmilu Arsha Rabbika FawqaHum yawma idhin thamaaniyah* -  
**(and on that Day) - they will be Carrying the Arsh/Throne of your Lord/Master, above them - on that Day, Eight.**

GEM: We see that Allah is describing the events going Upwards in Location;  
**1) the Earth, 2) the Sky, 3) the Angels, 4) the Throne [Arsh], 5) Allah above the Throne.**

Allah just says; **Eight. Eight will be carrying the Throne of your Master/Lord.**

[This is; Adad bi dooni taMyeez - counting without mention of who it is talking about.]

The ayah is talking about the Angels; so it could refer to [as per Tafaaseer]:

- 8 angels.
- 8 groups of angels
- 8 lines (sufoof) of angels.
- 8 thousand (aalaaf) angels.

Narration quoted by al-Tha'labi, Ibn Katheer and other Tafseers: the scholars of Hadeeth are skeptical about its Authenticity and may be from the Isra'eeliyaat (Israelite works):

*Hum ul yawma aRba'atuhum, fa idhaa kaana yawm al qiyaamati* - they are on this Day - 4 of them, but when the Day of Judgment occurs - there will be 8 of them.

The Authenticity of the narration is debated.

Nevertheless - 8 angels will be carrying Allah's throne on that Day. We don't need to go into anymore extraneous details.

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**Ayah 18:**



يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ

Yawma idhin *tu'raDoona* laa taKhfaa minkum Khaafiyah -

On that Day - you will be Presented/displayed & Inspected, and nothing hidden of you will be Hidden

**Yawma idhin - on that Day,**

**tu'raDoon (passive) - you (plural) will be Presented.**

This word is used when; a seller/merchant presents his Merchandise in front of a buyer and lets him check it out (al 'AraD, i'raaD).

So on that Day - you will be Presented to your Master (just like a slave is presented for an Owner, for him to inspect).

This is extremely important because the arrogant disbelievers think that they are the ones in control, with nobody who will inspect them or question them on how they are like.

Allah is warning these **Elite** who think they are in control - that **you are slaves, and what you are and what you do - will be inspected on that Day. You will be handed over just like merchandise, and you will have no control over what is done with you.**

*Laa taKhfaa minKum Khaafiyatun* - no hidden thing from you will be Hidden.

**Khaafiyah - something Quiet and Hidden.**

Nothing from amongst you will be able to hide itself.

**It means no 'Nafs' (soul/self) will be able to hide itself and its secrets.**

How does this ayah connect to the previous aayaat of Judgment Day?

**GEM:** Because Allah tells us how the Earth is flattened, how the mountains are flattened to dust, how the sky is torn, and how the person is put forward to be inspected - with no valleys, mountains, skies for the person to hide behind.

Humans hide when they feel in danger.

**You won't have a Physical hiding place on this Day, and even the secrets within your self/nafs - you will not be able to hide them. Everything is EXPOSED.**

Hadith (in Sahih al Bukhari & Muslim):

Maa min rajulin il-laa sa yuKal-lim-muhu Rabbuhu, laysa baynahu wa baynahu tarjumaan, fa yaNdhur 'an yameenihee, fa laa yaRaa il-laa maa qad-dama min 'amalih, fa yaNdhur 'an ya saarihee, fa laa yaRaa il-laa maa qad-dama, fa yaNdhuru baynu yadayhi - fa laa yaRaa il-la-al Naara-tiLqaa'a wajhi. Fat-taqu-al-Naara wa law bi shiqqi tamra.

**- there is not a single person, except that soon his Lord will speak to him, there will not be between Him (i.e. Allah) and him (i.e. the slave) any translator, then he will be told to look on his right, and all he will see is his actions [he will be blocked off/caged by his actions], then he will look to his left, and all he will see is what he had done before [he will be blocked off/caged by his actions], then he will look ahead of him and see nothing but the fire touching his face (tiLqaa'a = something face to face.)**

**So protect yourself from the fire, even if with part of a Date (fruit.) [i.e. give it in charity.]**

**Nobody will be able to hide themselves, their actions and deeds on that Day. Everything will be exposed.**

**Nothing will be hidden or mixed up on that Day. Every person will be judged independently for what they themselves did.**

This lays out the scene of Judgment Day.

The next passage talks about the Books of Deeds, and is extremely graphical, and is infact one of the most graphical of scenes describing when people will see their Books of Deeds on Judgment Day.

Common Trend in these Set of Aayat of above:

In ayah 13: **Idhaa (When** - future tense) was used. To show - when Judgment Day will occur, these events will happen.

In the aayaat after that - Allah kept saying; *Yawma idhin* (On that Day), and He said it **4 times**. - '**On that Day.**' Allah repeats the '*yawma idhin*' **to make you imagine these scenes right now in the Present world whenever you see; the earth, mountains, the sky etc.**

This strong emphasis will **continuously make us imagine being on that Day - while we are in this worldly life.**

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### Haqqah 3 (Ayah 19-37) [[MP3 Download](#)]

- **Surah Mulk** - focused on Belief in Allah through Wonder's on His Creation.

- **Surah Qalam** - focused on Prophet Muhammad and the validity of him being a True Messenger of Allah.

- **Surah Haqqah** - focuses on the Judgment Day, and Afterlife, and the consequences of those who disbelieved in it and those who believed in it.

The following are of the most graphic, powerful and captivating verses from the Quran, as if you are watching the scene on Judgment Day.

After telling us how horrific the Day of Judgment is, Allah will now tell us that people will be divided into 2 groups; believers and disbelievers.

This is depicted further in other Aayaat;

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

Separate yourselves on this Day - O Criminals. [Yasin [36:59](#)]

Allah also tells us another way the good believers and the Criminals will be differentiated;

Allah tells us in surah Infitar [[82:10-11](#)] that Noble Scribes (Angels) - watch everything you do, and write it down continuously. And this way - deeds are recorded.

The Prophet (sal Allahu alayhi wasalam) even tells us that;

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ، قَالَ: إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ: فَمَنْ هُمْ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هُمْ بِهَا فَعَمِلَهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ، إِلَى سَبْعِمِائَةِ ضِعْفٍ، إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هُمْ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هُمْ بِهَا فَعَمِلَهَا، كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً.

If a person intends to do a good deed, they get 1 reward written for them.  
If a person does the good deed, they get 10, to 70, or even more multiplied good deeds written for them.  
If they intend to do a sin but do not do it - they get 1 good deed written for them.  
If they did a sin, they get 1 bad deed written for them.

[Recorded in Sahih al-Bukhari & Muslim]

There are different ahadeeth which explain the Record;  
Files upon files (tafaatir) will be shown to every person on Judgment Day on what he did in life.

And what is the Purpose of this?  
Allah tells us in surah Israa'; this will suffice for your Accounting today.

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

(It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day." [Isra' 17:14]

I.e. What you are deserving of - you will get.

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا هَٰذَا الْكِتَابُ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۚ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۚ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one. [Kahf 18:49]

This is a powerful method by Separating people and seeing their true reality of their worldly life.

*Then the one who was given the book behind his back..* [Inshiqaq [84:10](#)]

Because when a person gets the book in their left hand, they will not want to show others - so they may hide it behind their back.

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## Ayah 19:

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيهِ

fa ammaa man oowtiya kitaabahu bi Yameenihi fa yaQoolu haa'umu-Qra'oo kitaabiyah

Then what about the one who is given his book in his Right hand (Yameen).

**Yameen - "Right" hand in arabic** has a meaning of '**blessed**' and '**good**'.

This is why Allah calls the people of Paradise as; aS-haab al Yameen - the people of the Right hand. [Surah [Waqi'ah 56:8](#)]

This why Allah's Messenger said;

**InAllaha yuHibbu maYaamina al-safoof** - Surely Allah loves the Good/righteous [Yameen] rows (of prayer).

So as for the one who is given the Book in his Right/blessed hand..

Someone who has tried to stay constant and committed to the religion and guidance of Allah throughout his life, and then tastes death, and then is brought back to Life on Judgment.

Every person on this Day will be nervous, even the righteous and Prophets' of Allah. And this is why they will say; *Allah is angry on this Day - as He has never been angry before.*

Now imagine after all seeing all the different terrors, and being all alone, not knowing your fate - the Book suddenly drops... which hand? in your right hand.

Suddenly ALL that tension vanishes.

What would this person say?

..Haa'um-uqra'oo kitaabiyah!

**Haa'um = an Expression of Loud Joy! Like in english you would call out in joy; "Hey! hey! Everyone! I got it! Read my Book!"**

This person is so happy, he wants to show off to everyone that he has won.

Other people will literally start asking him; how did you get it in your right hand??

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## Ayah 20:

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ

*innee Dhanantu an-Nee mulaaQin hisaabiyah*

Indeed, I was certain that I would be meeting my account."

**Dhan - in arabic, 'Assume' is usually meant.**

But if there is emphasis surrounding the ayah, then it can also imply: I 'Knew'.

We know in this ayah there IS emphasis;

INnee - Surely I

DhananTu - I Knew

ANnee - Surely That I

MuLaaqin - (come) Face to Face

Hisaabiyah - (with) my Account [Judgment].

But why then was the word 'Dhan' (Assume) used - when 'Alim (Knew) could be used?

Allah is telling us through the word 'Dhan' that this person believed in his Judgment/Accounting, but every believer does have times of low emaan. But so long as they stayed committed and worked to revive their emaan, and they still believed they would be Accountable on Judgment Day - then they still have 'Dhan' (thoughts of belief), and so did the character who is being described with the book in his Right hand.

I reminded myself, that I would Meet (Face to Face) my Accounting.

**MuLaaqiyah - iLqaa - come face to face.**

**Hisaabiyah - Hisaab - Accounting (i.e. Judgment and Counting of good and bad deeds).**

Allah's Messenger (sal Allahu alayhi wasalam) would ask Allah for an easy reckoning (hisaabin yaseera).

Because whoever is strictly taken to Account - they will be destroyed.

Allah's Messenger said;

ليس احد يحاسب يوم القيامة إلا هلك

*laysa ahad yuhasib yawm al qiyamah il-la halak -*

**There is none who is questioned/taken to account on Ressurrection Day except [he] is destroyed.**

We ask Allah for an easy reckoning, ameen ya Rabb!

Whenever you feel like doing a sin, always Think (Dhan) of the Security Cameras;

-Allah,

-the place of sin,

-your body itself being a witness against you.

That is what the man who got the book in his right hand did, and this is why he said what he said joyously whilst showing off his Book Record.

Imagine you are that person who says it on Judgment Day?

### **SOUND GEM:**

These 2 aayaat have a letter '**haa**' with a sukoon/jazm/silence attached to the end.

Their purpose is to express a '**State of Joy**'. And a **sigh of Relief** after great hardship.

This is why the Qurraa' (Quran Recitor Scholars) have strongly said that it is better to pause at the end of each of these 2 Aayaat, to express verbally what this person is Experiencing.

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### **Ayah 21:**

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ

fa huwwa fee 'eeshatir-RaaDiyah

This person will be in a Life full of Pleasure, Satisfied ('Pleasure-fied')

**'Eesha - a Life fully of Joy, Happiness, Pleasure.**

**RaaDiyah - he is Pleased.**

Hadith:

Narrated Anas that Allah's Messenger (peace be upon him) said:

One of the most miserable people in the world will be brought from among the people of Paradise. Allah will say (to the angels): Dip him once in Paradise. So they will dip him once in it. Then Allah will ask him: Did you ever face any distress or a thing you hate. He would say: No, By Your Glory! Never did I face anything unpleasant.

Then one of the most affluent people of the world will be brought from Hell. Allah will command (the angels:) Dip him once in it. Then He will ask him: O son of Adam! Did you ever enjoy any comfort? (that is, a dip in hell can make one forget the meaning of comfort.)

(This Hadith is sound and related in Musnad of Ahmad)

Hadith Qudsi:

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said: **Allah said:**

**I have prepared for My righteous servants what no eye has seen and no ear has heard, not has it occurred to human heart. Thus recite if you wish (1): And no soul knows what joy for them (the inhabitants of Paradise) has been kept hidden (Quran 32:17).**

(1) The words "Thus recite if you wish" are those of Abu Harayrah.

It was related by al-Bukhari, Muslim, at-Tirmidhi and Ibn Majah.

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Ayah 22:

فِي جَنَّةٍ عَالِيَةٍ

fee jannatin 'aaliyah



In very high/elevated/lofty gardens.

Why is it a High garden?

Because the Higher located a property is, the **better the View** of the scenery around you, and the **higher ranking position** you are in society.

Imagine having a high and top view from which you can **see all the beauties of Jannah**. And **see all the property you own in Jannah**.

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Ayah 23:

قُتُوفَهَا دَانِيَةً

QuToofuhaa daaniyah

Its [fruit] to be picked hanging nearer.

**Qutoof (plural) - Qatifun (singular) = when bunches of extremely ripe fruits are hanging from a tree and they are extremely heavy - ready to be picked and eaten.**

So Qutoof is the Plural of that - many Ripe fruits, heavily hanging off many trees.

QutoofuHaa = Many Ripe Fruit Trees, of Her (the Jannah - Gardens of Paradise).

**Daaniyatun - coming very very close.** (Nominal form: always continuously coming close.)

Explanation 1:

If the Arabs planted Luxurious Gardens, they would;

- line the side of the garden with Date palms.
- a little more to the centre - they would put the pomegranate trees.
- in the near centre - they would put the Grape vines.
- the centre of the garden would be 'Open view' and just a view to look at the entire garden from the centre.

So we see **a trend of the fruits going lower and lower and lower and nearer in hand reach.** And **more and more luxurious** and a delicacy (for the Arab) as you approach the centre.

The 2nd explanation is:

Allah is describing a **Literal scene** to us - the one who had got the book in his right hand - he is **resting and lying down in the Gardens (Jannah) of Paradise, and when he wants a fruit - the tree of his choice - with hanging fruits comes closer to him, and bends down and he takes a bite.** Then it raises itself back up, and when he wants a fruit again - it will come closer and lower itself and feed him again.

Allah causes this to happen so the person in Paradise/Jannah lives a pleasing life without any effort or hardship.

Its amazing because Allah depicts a powerful image of; The Gardens being High/Lofty, and the Fruits being Low and close to you.

Why is all this happening to this person?

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## Ayah 24:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

Kuloo wa-Shraboo hanee'an bi maa aslaftum fi-l-ayyaami al Khaaliyah

[They will be told], "Eat and drink in satisfaction for what you put forth in the days past."

### **Eat, and Drink..**

(Allah used the Plural: implying He is talking to all the people within the Gardens of Paradise.)

**Hanee'an - something that is Free, and you do not have to pay for it. You do not have any fear of having to compensate (pay back) for it.**

It can also imply; **it does not harm you and does not have bad consequences/drawbacks.** I.e. If you eat too much in the world, you would get sick/ill. That will not happen in Jannah/Paradise.

You do whatever you want, whenever you want - for eternity/forever.

Kuloo wa-al Shraboo hanee'an = **Eat and drink (all of you people in Paradise) - for free, without limit, with no harm coming to you..**

**Bi - Because** [Letter Ba Sababiyyah - of Causation/cause].

People have these; Lofty, high Gardens, with Trees surrounding them laden with extremely ripe fruits, bending down and giving them fruits of their choice to eat without effort.

(It is being said to them); Eat and drink (all of you people in Paradise [due to Plural form]) - for free, without limit, with no harm coming to you..

All this is;

Bi - because

**maa aSlaftum - what you did Before** (Salaf - that which was 'Before/earlier.' Antonym: Khalaf - that which is 'After'.)

Fee ayYaamin khaaliyah - **in the days of the Past.**

**Khaaliyah - literally means; Days which have been Replaced.**

i.e. Days which required effort and struggle, and were sometimes full of hardship. They have now been replaced with the ease of Paradise and its Gardens.

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**Ayah 25:**

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ

wa ammaa man oowtiya kitaabahu bi Shimaalihi fa yaQoolu yaa Laytanee lam oowta kitaabiyah

Then what about the one given the book of deeds in his left hand, he will say Destruction to me, Had I not been given my book

**Yaa LaytaNee - O Destruction on Me!** (a Curse).

Layta similar to the word Tamanni = **you desire something so much but you know it cannot happen.**

Yaa LaytaNee - he is implying that I wish I had been a good believer. But he knows its too late to turn back now and be good. So he wishes he was destroyed once and for all, but he knows that even this is impossible.

Instead he sees his book and knows that he will be in eternal punishment, and its impossible to avoid it = Yaa LaytaNee!

This seems frightening, but it is also Justice. The good get good and the bad get bad. Physical and Emotional experiences are being depicted here.

The one who sees his Book will be a witness against his ownself. He will realise that no injustice has been done to him, and he will then know why he is going to enter the Punishment. He has no case or lawyer to get himself out of this punishment.

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## Ayah 26:

وَلَمْ أَذِرْ مَا حِسَابِيَّهٖ

wa lam adri maa hisaabiyah

And I was oblivious (did not remind myself) to my Accounting/Judgment.

We learn from this: Live throughout your life Consciouss of Hisaab/Accounting of your deeds on Judgment Day.

If you don't - you will face a similar fate as this person of the left hand.

Wa = and

Lam = (past tense - No = Not)

Adri = Have a Clue/know.

Maa = what

Hisaabiyah = my Accounting

This ayah can imply:

- 1 - "and I did not have a clue my Accounting (would take place)"
- 2 - "and had I not known my account (has taken place)" - this is wishful thinking of that person.

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### Ayah 27:

يَا لَيْتَهَا كَانَتْ الْقَاضِيَةَ

ya Laytahaa kaanati-l QaaDiyah

**O Curse/Destruction! Death! If only this was the Ending!**

**Ya LaytaHaa - O Curse/Destruction! Death!**

[this Dameer 'haa' = Despair and wanting Death.]

The 'Layta' also shows that it cannot happen, but it shows their despair and desperation.

So we could say there are 4 expressions of Despair in this phrase;

- 1 - Ya (which means 'O' i.e. Like "Oh no!")
- 2 - Layta - a wish which you yourself know cannot come true.
- 3 - Layta - a Curse of Destruction on yourself.
- 4 - Haa = Despair and wish for Death and wanting to become nothing.

Kaanati-al QaaDiyah - And this would completely be Done/got rid of. (i.e. Life/punishment/everything this person is experiencing.)

**QaaDiyah - QaDaa = to Complete something which was Compulsory/obligatory.**

[I.e. QaDaa [said as Qazaa in Urdu/punjabi] is to Fulfill the obligation of prayer by praying it, even if you have missed its real time.

Similarly a QaaDi is a Judge who fulfills his responsibility of Judgment between the people.]

So this person is just wishing this whole experience and his life was just over and finished, because it is compulsory for him to face it and he cannot escape it.

But there is no way out. It is too late to pray and ask Allah now.

We see that this whole ayah is full of emphasis and shows the deep regret of this person, and how that regret is of no benefit:

### An Ayah Full of Despair for the Disbeliever:

- 1 - Ya (which means 'O' i.e. Like "Oh no!")
- 2 - Layta - a wish which you yourself know cannot come true.
- 3 - Layta - a Curse of Destruction on yourself.
- 4 - Haa = Despair and wish for Death and wanting to become nothing.
- 5 - Kaanat (Was - past tense) - if it Was.. (another indication of wishful thinking)
- 6 - al QaaDiyah - the Compulsion of this process was; Done/Completed and over with. (the experience, punishment and even life itself.)
- 7 - al QaaDiyah - the 'H' at the end may be another emphasis for this Despair.

We know that the Disbelievers love Life the most. Yet these people are asking for Death the most on this Day [of Judgment].

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### Ayah 28:

مَا أَغْنَىٰ عَنِّي مَالِي

maa aghnaa 'an-Nee maaliyah

My wealth did not benefit me..

**Maa =**

**1 - Negation**

**2 = the What? question.**

So it could imply;

1 - My wealth did not benefit me.

2 - What did wealth benefit me [maybe in the worldly life] (now that i am going to be punished severely?)

**People hoard and collect wealth so they are saved during hard times.**

**This person's collecting of wealth has not benefitted him** during his time of greatest distress on Judgment Day; my wealth did not avail/benefit me.

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### Ayah 29:

هَلَاكَ عَنِّي سُلْطَانِيَّةٌ

halaka 'annee SulTaaniyah

My power/authority/influence have Violently gone from me.

**SulTaan - Power and Influence and Authority. I.e. Fame, Popularity etc.**

However this person tried to gain Power and influence and control in the world, that has Violently been taken and destroyed away from their power and Authority.

**Halaka = Violently destroyed**

'An-nee = From me

SulTaaniyah [in Arabic] = Authority/power/influence etc.

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### Ayah 30:

خُذُوهُ فَغُلُّوهُ

khudhooHu fa Ghul-loohu

Grab him and put a Collar around his neck

Many 'Ulama (scholars) say that this is a command from Allah to the angels.

But Allah does not need to tell us who is being commanded, just like He didn't in earlier parts of this surah (when Passive voice was used.) Because knowing What will happen is more important than Who is doing it.

**KhudhooHu - Grab him.**

**fa Ghul-loohu - then Put a Collar around his neck (like an animal).**

Or like an iron collar placed around the neck of high security **prisoners**.

To humiliate them for some time.

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### Ayah 31:

ثُمَّ الْجَحِيمَ صَلُّوهُ

thumma-l Jaheema Sal-loohu

Then after some time, Roast him in the Staring/Pouncing Hellfire

**Thumma - then (after some time period)**

**Al Jaheema - refers to the Hellfire which is Staring and about to Pounce on its Victim**  
(Jahama = the stare of a beast when about to attack its prey.)

**Sal-loo - Roast. From - taSliyah - to enter something into the naked Fire to cook it.**

Sal-looHu = roast Him in the Jaheem.

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### Ayah 32:

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

Thumma fee silsalatin dhar'uhaa sab'oona dhiraa'an fa-slukoohu

Then into a chain whose length is seventy cubits insert him."

Thumma - then (after some time period after)

fee Silsilatin - in (a) Chain

**Silsilatin - repetition in words is a repetition in meaning. A Chain is many pieces of metal linked to each other one after the other = Silsila.**



Then in a Chain

**Dhar'uHaa - With an Arm length (=Cubit) [of]**

**Sab'oon = 70/seventy.**

**Dhiraa'an = Arm lengths (Cubits)**

The Arabs would say **70 to mean 'ALOT'**.

So 70 Cubits/arm lengths refers to **a really long chain.**

### **VISUAL GEM:**

fa-al-slukooH - then

**Salak -**

1 - an expression in Arabic meaning:

To **tie something so tightly that it cannot move at all.**

So chain them and wrap them up so tightly with that long chain - that they cannot even move.

2 - Stringing Beads - the thread goes through the middle of the Bead.

**Salak - to pass thread through** i.e. A pearl or bead.

So Salak could be implying; **get this Long chain, and pass it through the centre of this person.** Just like the thread passes through a hole in the the centre of a bead or pearl.

So this extremely long chain passes through the person's centre, and it happens **repeatedly, just like when someone stitches a button by passing thread through it many times over and over.**

### **Sentence Structure GEM:**

We notice in these 2 aayaat that Allah mentions the Torture tool earlier in the sentence structure for Emphasis:

I.e. Imagine before being stabbed, you are shown the Tool by which you will be tortured.

'Do you see this Fire (beast) ready to pounce on you? Well i'm going to let this fire pounce on you you and roast you.'

'Do you see this chain? It's going to be passed right through you, over and over again.'

The Jaheem, Hellfire is also called 'Jahannam' [from the word 'Jahnaam' in Persian] = Torture Chamber.

But Why is this happening? Why are they being punished this way?

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### Ayah 33:

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ

innahu kaana laa yu'minu bi-illahi-l-'Adheem

He would not Believe in Allah, the Powerful

Allah is Extremely Merciful;

He did not say; 'innahu maa aamana' bi-illah - he did not believe (Past tense) in Allah.

He said; innahu **KAANA** laa yu'mina bi-illah - he **WOULD** not Believe in Allah (Present tense).

When a Past tense word is used next to a Present tense verb - it implies **Persistency** [istimraa].

He **continuously/persistently** does not Believe in Allah..

This person was told over and over again to believe in Allah, and the aayaat/miracles/signs were shown to him. But he arrogantly refused continuously.

So all this painful punishment is for the Criminal and Arrogant.

..bi-illah al 'ADheem - in Allah, the Tough/Firm/Great/Powerful.

**ADheem - ADhm = the Bone, because it is Tough and Firm.**

**Allah is al ADhEEem = He is CONSTANTLY TOUGH/FIRM.** And none can overpower Him.

This Criminal had Arrogance against submitting to Allah the Powerful, that was his problem. Yet he did not realise how much of a dependant slave he really was. And this is why he is in such a state on this [Judgment] Day.

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### Ayah 34:

وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ

wa laa yaHuDDu 'alaa Ta'aami-l miskeen

Nor did he encourage/inspire/incite (others in) the feeding of the poor.

His first crime was against Allah. His second crime was against humanity - that he did not encourage others to feed the poor.

He himself did not encourage others to feed the poor because he himself never did it. (because if he asked others to do it - they would ask him why he doesn't do it.)

A similar ayah to this ayah is in surah Ma'un [107:3].

Remember that this Ayah and warning can also apply to Muslims.

Shaykh Abdul Nasir Jangda says: Do a balance of good deeds for pleasing Allah, and benefit the creation too. If you complete your obligations to Allah and help society, you might have a chance to be the person who receives the book in his right hand.

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### Ayah 35:

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ

fa laysa lahu-l yawma haahunaa Hameem

So there is not for him here this Day any committed friend

Because this person did not benefit the poor and weak (as mentioned in ayah 34) - he on this Day (of Judgment and in Hell) - will have no close friend.

For him today - there is no Close/supportive/sincere Friend.

**HameemUN - a committed friend who is close to you and will passionately and sincerely support you and be committed to you.**

The taNween (Nun - N) at the end means '**No-one at all!**'.

**Haa huna - Now Here** (on Judgment Day)

(al Yawm - on that Day) could be used, but Haa huna is used to make you visualise being present on Judgment Day.

Nobody is here to support him Now on this Day at all!

**He didn't support Allah's cause nor help humanity, so neither Allah, nor anyone from humanity will help him on this Day.**

Imagine being that person..

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### Ayah 36:

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ

And (he will eat) no food except Ghisleen.

**Ghisleen - refers to Water which comes out of an open wound after infection and blood has come out.**

So the people in the Hellfire will drink boiling water and eat that which comes out of the open wounds (Ghisleen).

Why is this?

How do we Purify our wealth? Through giving Zakah to the needy (charity which purifies our wealth.)

Because **this person did not purify his wealth** (by giving to the poor) - **his wealth remained impure. He would eat filth and impure food in the worldly life, and he will now eat**

**impure food in Hell too.**

In surah al-Ma'arij [70:24-25], Allah encourages us to give the rights of the poor to them. So just as our children have the right to our wealth, similarly the poor and needy also have rights over our wealth.

So we are not doing a favour to them by helping them. We are only saving ourselves from Allah's punishment by giving everyone their right.

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### Ayah 37:

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ

Laa ya'kuluhu il-laa al KhaaTi'oon

None will eat it except the KhaaTi'oon (Ultimate Losers).

The people who were destroyed from past nations because of **their Evils [KhaaTi'ah]** (mentioned in ayah 12 of this surah), **didn't give rights to Allah nor the creation**. Similarly, the people who don't give rights from future generations will also face a similar fate (in this life and the next).

So **Allah describes all of them as the Ultimate Losers (KhaaTi'oon)** in this ayah.

From this ayah, we see:

- No-one WILL eat these foods, except them.
- Nobody CAN eat these foods besides these people.
- Nobody will BE ABLE to physically eat it besides these people (due to their extreme hunger and desperation).

The Reward is in Accordance to the Action:- So these people have gone so Low in the sight of Allah, that Allah recompenses their Evils with such severe Punishment.

We ask Allah to save us from being punished by His Justice, and that He reward us by His Mercy. Ameen, ya Allah!

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## Haqqah **4 (Ayah 38-43)** [[Download MP3](#)]

### Introduction:

The surah has shown us the concept of Retribution. How civilizations before us were destroyed so there was no remains left except the buildings they left behind (i.e. Pyramids, or houses carved in Mountains [of Thamud] etc.)

This shows us -even today- how great civilizations are destroyed by Allah due to their sins, corruption, and oppression.

Allah also made us see a preview of the Judgment Day and shows us how the good-doers will be rewarded for their good, and the evil-doers face wrath and punishment for their evil.

Now - Allah takes an Oath and gives the Response;

### **The Oath:**

### Ayah 38:

فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ

fa laa uQsimu bi-maa tuBSiroom

## **So No! I swear by that which you See**

**Fa - So** (a continuation of the earlier part of the surah - and relating the message above to the Oaths and their Response.)

### **Laa - No!**

This is a denial of what the disbelievers say. A Rejection and a strong No to the false claims of the disbelievers.

Because if the disbeliever has heard all these aayaat and still says to himself 'there is no

Punishment and Judgment Day, and Paradise and Hell' - Allah responds "No!.."

**uQsimu - I (take an) Swear/Oath**

**Bi - by**

**Maa (al-maWsoolah) = What**

**tuBSiroon - you (all) See**

It is MuDaari' [Present-Future] tense.

**= So No! I Swear (an Oath) by what You are seeing and will see.**

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**Ayah 39:**

وَمَا لَا تُبْصِرُونَ

Wa maa laa tuBSiroon

**And what you do not See**

Wa maa - and all what

Laa tuBSiroon - you (the 'oon' signifies plural/alot = you all) do Not see.

What is this referring to?

Many of the Muffasiroon (scholars of Quran explanation) have commented;

- 1 - People have seen the Worldly life, but they have not seen the Afterlife.
- 2 - You have seen the bodies of the People (Ins), but you have not seen the Jinn.
- 3 - That which you see is the creation of Allah (Khalq), but you do not see the Creator (Khaaliq).
- 4 - We see the apparent blessings of Allah, but we do not see the hidden blessings.

All these meanings can be implied.

But what is the context of the surah?

Allah, and His Messenger, are inviting people to awareness of the Judgment Day.

We have seen this surah mentioning earlier;

- The **Ruins of Previous Powerful Civilizations**, which should have been existent due to their power, wealth and knowledge. But the humans of those civilizations are only wiped out of existence due to Allah destroying them (while their amazing architecture remains till this day.)

These are the things the people 'See' and can reflect on in the worldly life.  
This is why Allah said; **I swear by all that you 'See'.**

**'And what you do not see'** - can be referring to Judgment Day, and the Books falling into either of our left hand or right hand. We ask Allah to place our books in our Right hand, ameen ya Rabb!

This is what they don't see.

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The Response to the Oaths:

Ayah 40:

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

innahu laQawlu Rasoolin Kareem

**Surely it (the Quran) is the Statement of a Noble/Honorable Messenger**

Inna - surely

hu - it (referring to the Quran)

La - surely

Qawl - speech



## Rasoolin Kareem - a Respected/noble Messenger.

Referring to:

1 - **Prophet Muhammad** (sal Allahu alayhi wasalam) - Allah is defending His noble/honorable Messenger. So even if the disbelievers try to dishonor the message, or try to insult the Messenger - the Message and the Messenger are still honorable. And the insults of the disbelievers will not lower their honor.

The viewpoint that this is referring to Prophet Muhammad is in surah (Surah [Dukhan 44:17](#)) - we tested them even before these people Qawma Fir'awn [the People of Pharoah], and came to them was a most noble Messenger (Rasool-ul Kareem - Moses).

So a Noble Messenger (Rasool-ul Kareem) can refer to a Human Messenger.

2 - the Majority of scholars (of Quran) say that it is referring to **Angel Jibreel (Gabriel.)**

[Surat-ul FaaTir 35:1](#) - Angels are (literally) called **Rusulan (Messengers - Couriers = delivering message from one place to another)** - and Angel Jibreel would deliver/carry the message from Allah to Prophet Muhammad.

Because the disbelievers would call Prophet Muhammad (sal Allahu alayhi wasalam) a **Kaahin - a fortune teller/soothsayer (who got information from Jinn devils, or bad sources i.e. through Drug hallucinations etc.)**

So Allah is refuting their false claims of his Messenger being a Kaahin. He does not have drugs, nor bad Jinn - rather, He is receiving the information from a noble, honorable Messenger (Angel Jibreel). And nobility shows that this Messenger does not lie, or distort any message given to him.

This refutes their false claims against the 'Source' of information.

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Ayah 41:

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ

wa maa huwa biQawli Shaa'ir, Qaleelan maa tu'minoon

**And it is not the Speech of a Poet, Little it is that you believe.**

In the previous ayah, people attacked the 'Source' of the information. Which Allah refuted, telling us that the source of information (Angel Jibreel) is Kareem/noble/honorable.

Now Allah will refute the disbelievers attack on the Person - Prophet Muhammad (sal Allahu alayhi wasalam) himself.

**Maa - is used for Strong Negation.**

(the Maa in this ayah is 'Negating any preconcieved notions' the disbelievers have about Prophet Muhammad being a poet.)

wa maa huwwa bi Qawli Shaa'ir - and no way is it (the Quran) the Speech of a Poet.

**Qawl** is speech which **someone else says, and you Quote it.**

Similar word:

Kalaam: Speech which is said by the Original speaker.

**Qaleelan - Very, very LITTLE (if any)**

**maa tu'minoon - what you (plural) believe**

These people hardly believe, and if they do believe in any aspect of the religion, they believe in only a Little.

The disbelievers didn't believe at all. So why did Allah say this?

1 - This is a Rhetorical way (figure of speech) that 'you dont believe at all'.

2 - Allah told is in surah Qalam;

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ - they want you to soften up so they will soften up (compromise.)

[[Qalam68:9](#)]

So Allah is telling these people; I know you [disbelievers] are willing to compromise some aspects of your religion (so that -you hope- the believers will compromise), but your compromising isn't enough.

*'Little it is that you believe.'*

When Allah refuted the disbelievers claims that his Messenger is not a poet - Allah tells us; 'little it is that you believe.'

The Quran is not Poetry:

The Arabs were shocked that the Quran is powerful, eloquent, and beautiful yet it was not Poetry. It did not match the Qaafiyah/taQfiyah (Rhyming schemes), pauses (waqf) and abbreviations of Poetry.

[ie. Study poetry of the Arabs like; 'Alfiyyah' and you will see these different concepts in Classical Arab poetry.]

**The Quran had none of these poetic tools. It was so Powerful, and unmatched - and it did not use the tools of Poetry. So how could they equal anything like it?!**

And anyone who believes the Quran is poetry, Allah says to them;

*'Little it is (if any) that you believe.'*

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Ayah 42:

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ

wa laa biQawli kaahin, Qaleelan maa ta-dhakkaroona

**And it is not the speech of a Soothsayer/Fortune-Teller/Hallucinator, little it is that you think**

Nor is it the word of a Kaahin (fortune-teller, soothsayer, hallucinating person on drugs.)

**Qaleelan - very little if any**

**tadhak-karoon - you (people) take advice**

We know that in surah Qalam, the disbelievers were shown as calling the Messenger of Allah (sal Allahu alayhi wasalam) as Majnoon (Insane/mad), and Kadh-dhaab (continuous Liar).

Allah tells us in this surah; *Innahu la Qawlu Rasoolin Kareem* - Surely it (the Quran) is the Statement of an Honorable/Noble Messenger:

1 - By Allah already mentioning that the Messenger (Muhammad - sal Allahu alayhi wasalam) is Noble (Kareem) - we already find out that he is not Insane or a Liar, because isane or liars are not classed as Honorable.

2 - The polytheist Arabs would think of their Poets & Magicians/Soothsayers as extremely Noble. But **Allah is telling us that His Messenger is Noble**, yet not a poet, nor a magician.

The Quran is not the Word of a Magician:

When Allah tells us that it is not the word of a Magician, He says - **'little it is that you remember.'**

Why does He say this?

The Quran and Prophet (sal Allahu alayhi wasalam) tell us about Future events, and also - the Fortune teller attempts to tell others about the future.

Any person who does not know Divine Guidance too much, and hears about Fortune tellers thinks that both are false lies and ways of 'decieving the people.'

Allah is telling us that a person with such a mindset (no matter how intellectual he might think he is), has not really thought about it alot.

**He has not deeply compared the true Prophecies of Prophet Muhammad (sal Allahu alayhi wasalam) and compared them to the false and weak 'prophecies' of fortune tellers.**

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Ayah 43:

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ

taNzeelun min Rabbi-l 'aalameen

**It is a gradual sending down from the Master of the Beings with an Intellect.**

If this is not the;

- Speech of a poet
- Speech of a fortuneteller

Then what is it?

**taNzeel - the Process of sending something down = 'to send down' [SendING Down] (a process.)**

(MuNazzal would have been 'that which has been sent down', but this was not said.)

So why is 'Sending Down' (taNzeel) said?

**taNzeel - SendING:**

- 1 - the maSdar (heart form) is used [taF'eel] and this is done for **Strong emphasis** [instead of muNazzal (ism maf'ool)].
- 2 - taNzeel - to send down. To show that it is '**an Ongoing process**'.

So the disbelievers are being told:

**'Whatever has been sent down to Prophet Muhammad, and what will also come in the future to Prophet Muhammad - is from the Lord of the Worlds'.**

Min Rabb-il 'aalameen - from the Lord/Master of the Beings with Intellect.

### 3 - Inzaal vs Tanzeel

Inzaal - sent down all at once.

TaNzeel - sent down gradually, little by little over time.

### 4 - Ihtimaat - a great amount of Care has been taken for the message to come down:

This gradual sending down is done with great care;

- The Noble (Kareem) Angel Jibreel\* comes from Allah's throne to Allah's Messenger Muhammad (sal Allahu alayhi wasalam).
- The Stars which shoot on the devil Jinns who try to secretly hear the angels. [see surah

[Mulk 67:5\]](#)

- The Messenger Muhammad (saws) who himself is noble and honorable conveys it to trustworthy companions.

\*Allah's Messenger saw Angel Jibreel in his true form twice. Describing him, he told us how he looks like:

Description of Angel Jibreel (Gabriel):

1 - His feet were on the ground and his head in the skies.

2 - 600 wings. 2 of the wings when opened would spread from the East to the West and as far as the eye can see.

Allah doesn't say; taNzeelun min Allah (sent down from Allah.)

Allah is His LafDh al Jalaalah (Lofty Name).

But why does He say; **Sent down from the - Rabb al Aalameen?**

Because all the slaves, no matter who you are, where you are from. **You have a Rabb (Creator, Provider, Sustainer, Master.) The Quran has been revealed by Him, the one who you are dependant upon for everything, so why not also for His guidance?**

## Haqqah 5 (Ayah 44-52) [[MP3 Download](#)]

### Intro:

This final part of the surah summarizes everything which has been discussed earlier in the surah and then finally gives a reflection and a different perspective.

The Defense and Consolation of Prophet Muhammad (sal Allahu alayhi wasalam) from Allah:

وَإِذَا تَنَزَّلُوا عَلَيْهِمْ أَبَاتُنَا بَيِّنَاتٍ ۖ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّكَ بَقْرَانٌ غَيْرُ هَذَا أَوْ بَدَّلَهُ ۖ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي ۖ وَإِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۖ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

When Our aayaat are recited to them, those who have no faith in the prospect of meeting Us (Allah) say - bring a Quran/speech other than this or change it. Say; It is not appropriate of me to change it myself, but I don't have the right to change it, I only follow what has been instructed of me. I am extremely fearful of the punishment on that Great Day if I disobey my

Lord.

[\[Surah Yunus 10:15\]](#)

We also know from Surah Qalam [\[68:9\]](#) that the disbelievers want the believers to Compromise, so they too will Compromise.

The final aayaat are going to address exactly this:

1 - Muhammad is the MESSENGER of Allah, so he does **not** have the right to alter and change the message.

2 - Allah is going to use a **strong tone to warn anyone that if His Messenger changed the message - he would be punished.**

This is a strong warning to anyone - that if His most beloved Messenger can be warned of a severe punishment for distorting the message, then what about the rest of us people who are less beloved to Allah?

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Ayah 44:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ

wa law taQawwala 'alaynaa ba'Da-al aQaaweel

**And if Muhammad had made up about Us some [false] sayings,**

**Wa- And**  
**Law- if**

**taQawwala - Qawl = to say Speech**

taQawwala [Verb Pattern/Baab: taFa'-'ul - to do something yourself

(it can imply: i.e. to pretend to do something yourself - i.e. taMarruD [from MaraDa (sick/ill)]  
= (to be sick/ill yourself = to pretend to be sick/ill.)]

**taQawwal - for someone to try to say/make Speech (i.e. of Quran) himself. i.e. to pretend to make speech as if it is Quran from Allah.**

## 'alayNaa - upon Us

Wa law taQawwala 'alayNaa - and if he was to falsely make up speech upon Us (Allah)...

We know this is referring to Prophet Muhammad (sal Allahu alayhi wasalam) because the aayaat before this talk about Prophet Muhammad not being a poet or magician/soothsayer/hallucinator.

## ..Ba'D al aQaaweel -

**Ba'D** (final letter: Daad) = Some of  
Al - the

aQaaweel - aQwaal (plural of 'Sayings') [Qawl (singular) = Saying],  
**aQaaweel** ('small form' of..) - aQoowla (singular) - **to say something 'Small'**.

**Even if he (Prophet Muhammad) was to make a tiny, little and minute addition (to the Quran.)**

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## Ayah 45:

لَا أَخَذْنَا مِنْهُ بِالْيَمِينِ

La AkhadhNaa Min hu bi-al Yameen

**Surely We will take him from the Right**

**La - surely**

AkhadhNaa - We will take  
Min hu - him From

Bi al - With the  
Yameen - Right (hand)

Arabic Expression: "La akhadhNaa min hu = Reach across and Grab." (showing Violence and Severety)



**Bi al Yameen - with the Right / or Using the Right.**

The Grammarian scholars differ on whether it refers to;

- 1 - Prophet Muhammad (sal Allahu alayhi wasalam's) right hand is being held.
- 2 - Allah's Right hand being Used to hold.

Whose Right is being referred to? Both make sense visually and gramatically.

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Ayah 46:

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

Thumma La QaTa'-Naa Min hu al WaTeen

**Then surely We (would) Cut From him the Jugular vein**

**Thumma - Then** (after some time i.e. after holding him down with strength and firmness).

**La QaTa'-Naa - surely We (would) Cut**

**Min hu - From him**

**al WaTeen = the Jugular vein (near the neck).**

"We would cut his Jugular vein."

The 2 Perspectives:

Grip the Right hand of the Plagiarizer:

So if **you're facing someone and you grab the right hand of that person. That leaves the person exposed and weak** because their strength is usually in their right hand (which has been gripped - so they can't use it to defend themselves).

Then **their jugular vein (in the throat) is Cut** and they have instant death.

Using the Right hand (of the Doer) to Grip:

This could imply that **the Doer would severely get hold of the plagiarizer with his Right hand** (emphasising that the Right hand is the stronger hand and therefore more severe and harsh) - **hold him down**, then **Cut through the Jugular vein (the throat)** - causing Instant Death.

Both these opinions have been stated by the scholars of Qur'an tafseer (explanation.)

**"Then (after some time i.e. after gripping the plagiarizer and forcing him down) - [La]Surely [QaTa'naa Hu] - We would Cut him , min hu al waTeen (from his Jugular vein).**

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Ayah 47:

فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ

fa maa minkum min ahadin 'anhu Haajizeen

**Then none of you would - be able to - shield him**

**Haajiz - Hajaza - Blocker i.e. put something as an obstruct between 2 different things.**

Why would Allah's Messenger (sal Allahu alayhi wasalam) hypothetically do these slight additions or changes to the Qur'an? It would only be due to the pressure or compromise-for-compromise of the disbelievers.

But Allah is telling everyone that he cannot compromise, he has no choice but to convey what he has been sent with. And that if he did - then he would be violently killed by Allah and no-one would be able to stop that (not even the clansmen and disbelievers who thought they were strong and undefeatable.)

1st meaning: therefore the above implies that **if he did compromise - he would only do it for empathy for the disbelievers, and even then - you would not be able to protect him from destruction.**

2nd meaning - You would not Protect him.

Meaning the Messenger of Allah (sal Allahu alayhi wasalam), if he hypothetically compromised in some aspects of the religion to make his people happy - **if the punishment came to him - you would not even be willing to help him or block the punishment away from him (due to your intense hatred for the message.)**

So you should realise; this is not Poetry, it is not Soothsayer speech, it is not Hallucinations, it is simply a sending down from the Master of the Worlds.

And Muhammad, the Messenger of Allah (sal Allahu alayhi wasalam) doesn't have a choice in what he conveys to you. **He has to convey it all without distortion for his own safety. Because he is a Messenger who is honest, sincere and you know he has always been Righteous.** So if you have a problem with anyone, it should not be with the Messenger, but the One (Allah) who has given him such a message.

It is a well known fact - especially during the time of Allah's Messenger (sal Allahu alayhi wasalam) - that Messengers could not be harmed, because they were merely conveyors of news from one King to another group of people. So why are you disbelievers harming the Messenger?

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Summary of the Entire Surah and Consolation for the Messenger:

Ayah 48:

وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ

Wa innahu la tadhkiratun li-al muttaqeen

**And surely it (the Qur'an - is) surely a Powerful reminder for those who constantly guard (against evil, against Allah's anger etc.)**

So Allah is consoling His Messenger (sal Allahu alayhi wasalam) that there will be many Muttaqeen who are his followers.

He is also summarizing the category of righteous people which were mentioned earlier in this surah.

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Ayah 49:

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُم مَّكَذِبِينَ

wa innaa la na'lamu anna minkum mukadhdhibeen

**And Surely We, Surely We know that Surely from you (there) are constant Liars/deniers.**

These people realise that Islam is the truth and it makes sense to them, but due to other factors (pride, ego, and other selfish reasons) - they will reject the religion and call it a lie.

This ayah is Psychologically powerful because Allah is directly pointing at these types of disbelievers at a personal level by saying "anna min**Kum** mukadhdhibeen" - 'that surely from **You** are constant liars/deniers.'

So the one who has such characteristics feels he is being directly targetted. And Allah is telling them that He knows who you are exactly.

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### Ayah 50:

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ

wa innahu la **Hasratun** 'ala al Kaafireen

**And surely it (the Quran) will surely be a source of strong regret upon the disbelievers.**

**Hasrah - strong regret which is shown on the body** (i.e. when the person shows their fear and stress and people can see that this person is extremely regretful.)

The regret will be **upon** ('**alaa**) them and dominating them from all sides, soon in this worldly life, and especially on Judgment Day.

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### Ayah 51:

وَإِنَّهُ لَحَقُّ الْيَقِينِ

wa annahu la haqq-ul yaqeen

**And surely it is the Truth of Certainty.**

Allah tells us that these disbelievers don't deny because the message doesn't make sense to them. No, they disbelieve because of the evil and lack of regret (of evil) and lack of sincerity (for truth.)

Because without doubt, this is the Truth of Certainty.

3 Types of Certainty [Yaqeen] (each going higher in level of Certainty):

**Ilm al Yaqeen - Knowledge** (i.e. you know through Knowledge that people die.)

**Ayn al Yaqeen - Seeing** (i.e. when you feel the pangs of death.)

**Haqq al Yaqeen - True Realisation** (i.e. When you taste death and move onto the next life with true Certainty)

Allah is telling us that this Quran is Haqq al Yaqeen (True realisation.)

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Ayah 52:

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

fa sabbih bi-ismi Rabbik al-'aDheem

**So repeatedly glorify/proclaim the Name of your Lord, the 'Adheem (Firm/Powerful).**

**AdhEEm - CONSTANTLY firm and strong. From the word 'Adhma / Idhaam = bone, which is firm and strong.**

This inspires firmness and strength in His Messenger and the caller to Islam - who is facing a lot of insults by the disbelievers.

Allah is telling him and us to:

1 - **Proclaim the praises and glories of Allah** (i.e. Subhan Allah, alhamdulillah, Allahu Akbar, Laa illaaha illa Allah) persistently **so that the heart can relax and find peace/tranquility and ease after all these hardships.**

2 - Allah is telling the Messenger that your Lord/Master is the Firm and Powerful **who is**

**YOUR Master (RabbiKa) - so He is on your side. So you should feel strengthened by this,**  
and don't be weakened by their insults.

In Salaah:

When the Messenger of Allah read this ayah, he told the believers to recite this in their Rukoo' - Subhaana Rabbee al 'Adheem (Elevated [is] my Master, the Constantly Firm).

We place ourselves in an unstable position [Rukoo'] in Salaah/Namaaz, and then say this humbly to Allah.

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**Beginning of Surah's Connection to its End:**

There is a common theme in this surah of; Life after Death, Judgment Day and Accountability.

That those nations who disobey the Messenger are in extreme Hasrah (regret). (ayah 50). And we have seen how this extreme Hasrah is, by looking at the beginning of how the previous nations were destroyed, and also the extreme regret they showed on Judgment Day and in the Hellfire (mentioned in ayah: 25-32).

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