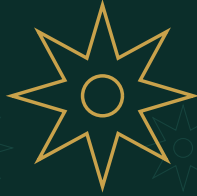


SURAH AS A STORY



Surah Al-Waqi'ah

The Inevitable Event

The complete journey — three destinies unveiled —
told the way a loving elder shares it with a child



Surah No. 56 • 96 Ayahs • Meccan

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The Surah at a Glance

Izaa waqa'atil-waaqi'ah

1. When the Inevitable Event occurs,

Laysa liwaq'atihaa kaazibah

2. there is no denying its occurrence —

Khaafidatur-raafi'ah

3. bringing some low, raising others high.

Wa kuntum azwaaqjan salaasah

7. And you will become three kinds.

Was-saabiqoonas-saabiqoon.

Ulaaa'ikal-muqarraboon

10-11. And the foremost, the foremost — those are the ones brought near.

Falaaa uqsimu bimawaaqi'in-nujoom. Wa innahoo laqasamul-law ta'lamoona 'azeem

75-76. I swear by the positions of the stars — and indeed, it is an oath, if you only knew, most tremendous

—

Innahoo la-Qur'aanun kareem

77. indeed, it is a noble Quran.



Falawlaaa iza balaghatil-hulqoom

83. Then why not — when the soul reaches the throat...

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
— free on nooraniilm.com (Read & Recite section).

The Event That Flips the World

Beta, some words in the Quran are not names but verdicts. AL-WAQI'AH means 'that which falls, that which inevitably occurs' — the Event so certain that its title is simply: The Happening. And its second ayah closes every argument before it begins: 'Laysa li-waq'atiha kazibah' — when it falls, there will exist no tongue able to deny it. Debates about that Day happen only on THIS side of it.

Then comes a description of just two words that contains the whole revolution of that Day: 'KHAFIGIDATUR-RAFI'AH' — it lowers, and it raises. Every ranking of this world will be shaken like a carpet: the arrogant lowered from their high seats, and the ignored believer — the one whose name no list ever



carried — raised to heights kings never touched. That Day, beta, is history's great correction.

The earth is shaken with a violent shaking, the mountains crumbled to crumbling — until they become dust, scattered — 'haba'an munbaththa', floating specks in the air. The things we call 'permanent' will hang in the air like dust in a sunbeam.

Mankind Becomes Three

'And you will become AZWAJAN THALATHAH — three kinds.' Beta, count the categories the world sorts people into: nationalities, castes, classes, passports, follower-counts — hundreds of boxes. On that Day, the sorting machine of Allah outputs exactly THREE queues, and every human who ever lived stands in one:

The Companions of the RIGHT — 'ashabul-maymanah — and what are the companions of the right! The Companions of the LEFT — 'ashabul-mash'amah — and what are the companions of the left! And a third group mentioned with a drumroll of honour:



'WAS-SABIQOONAS-SABIQOON' — and the foremost, the foremost! 'Those are the MUQARRABOON — the ones brought NEAR.'

The whole surah from here, beta, is a guided tour of these three futures — Allah showing us the destinations in full detail while our feet can still choose the road.

The Foremost — First Class of the Hereafter

Who are the sabiqoon? Those who ran FIRST — first to believe when believing was costly, first to the salah, first to tawbah after the slip, first to give, first to forgive. Their reward carries the fragrance of their hurry: Gardens of Delight, upon couches woven with gold and jewels, reclining face to face — no rivalry left to seat people back-to-back.

Around them circle eternally young attendants with cups from a FLOWING spring — and note the two divine footnotes on that drink, beta: 'la yusadda'oona 'anha wa la yunzifoon' — no headache from it, and no loss of



mind. The pleasures of this world always send an invoice — the hangover, the emptiness after. Jannah's pleasure is the only pleasure with no bill attached. Fruits of their own choosing, the meat of fowl as they desire, and companions like guarded pearls — 'a reward for what they used to DO.'

And the rarest luxury of that place: 'They hear therein no LAGHW — idle talk — and no sinful speech. Only the saying: SALAM, SALAM.' Peace, peace. And one ayah in this passage should light a race in your chest: the foremost are 'a large group from the FORMER generations, and a FEW from the LATER.' The front row is filling, beta — but it has never been closed. Every generation, including yours, gets to send its sabiqoon.

The Companions of the Right

Then the tour enters the second — vast and generous — destiny: 'And the companions of the right — what are the companions of the right!' Their home: among SIDR trees stripped of every thorn — the world's lote tree



pricks; Jannah's version is thornless, because nothing there is allowed to hurt. Banana or acacia trees layered with fruit; SHADE extended endlessly — no burning noon; WATER poured continuously; and fruit 'ABUNDANT' — neither cut off, nor forbidden.'

Stand at those two words, beta: 'la maqtoo'ah wa la mamnoo'ah.' Every fruit of this world is either OUT OF SEASON (cut off) or OUT OF BUDGET (forbidden). Jannah deletes both restrictions forever. And elevated furnishings, and companions whom Allah created ANEW — made loving and of equal age — for the companions of the right: 'a large group from the former, AND a large group from the later.' The right hand is spacious, alhamdulillah — there is room, so much room. But notice, beta, the surah placed the sabiqoon's chapter first: aim front, and the right is your safety net — not the other way around.

The Companions of the Left



And then the third door — may Allah never let it be ours. 'And the companions of the left — what are the companions of the left!' In SAMUM — scorching wind that enters the pores; and HAMEEM — boiling water; and a shade... of YAHMUM — black smoke: 'neither cool, nor kind.' Even their shade is cruel, beta — because shade is mercy, and they left mercy's road.

And listen to the charge-sheet — three lines: 'Indeed, before this they were MUTRAFEEN — living in indulgent luxury; and they used to PERSIST on the great sin; and they used to SAY: when we have died and become dust and bones, will we really be resurrected?' Luxury that numbed them, sin they refused to leave, and mockery of the meeting — the tripod every fallen soul stands on. Their food, the tree of Zaqqum; their drink, boiling water — drunk 'like the drinking of thirsty, diseased camels' that gulp and are never quenched. This is 'their hospitality on the Day of Judgement' — the word 'nuzul', hospitality, used with bitter irony.

Four Questions That End All Argument



Then the surah leaves the future and walks into your daily life, and asks the doubter four questions — so simple a child can follow, so heavy no philosopher escapes.

ONE — your own birth: 'Have you seen the drop that you emit? Do YOU create it, or are WE the Creator?' We decreed death among you — and We are not outrun — able to replace you entirely. TWO — your food: 'Have you seen what you SOW? Do YOU cause it to grow, or are WE the grower?' The farmer buries the seed and walks away, beta — the resurrection of that seed is Allah's daily miracle in every field. 'If We willed, We could crumble it to debris — and you would be left lamenting: we are ruined, rather we are deprived!' THREE — your water: 'Have you seen the water you drink? Did YOU send it down from the clouds, or are WE the sender? If We willed, We could make it BITTER — so why are you not grateful?' Read that gentle ending, beta — after the power, the question is only about SHUKR. FOUR — your fire: 'Have you seen the fire you kindle? Did YOU



produce its tree, or are WE the producer?'

Birth, bread, water, fire — the four pillars of survival, and your hand manufactured none. The only honest response is the surah's own command, given right there: 'FASABBIH bismi Rabbikal-'Azeem' — so glorify the name of your Lord, the Most Great.

An Oath Most Tremendous

Then Allah swears an oath and Himself certifies its weight: 'I swear by the POSITIONS of the stars — and indeed it is an oath, if you only knew, most TREMENDOUS.' Centuries later, humans measured those positions: lights arriving from distances counted in millions of years, arranged in a precision our sharpest instruments only partially map. Upon that tremendous oath, four seals are stamped: 'Indeed, it is a NOBLE Quran — in a Book well-guarded — none touches it except the PURIFIED — a revelation from the Lord of the worlds.'



And then the question that catches every casual heart: 'Is it THIS statement that you take lightly? And do you make your RIZQ — your share of it — that you DENY?' The scholars explain its background: people attributed rain to the stars — 'we were rained on by such-and-such star' — crediting creation for the Creator's gift. Beta, its modern forms surround us: 'my luck', 'the market', 'my talent alone'. Careful — do not make ingratitude your only earning from a blessing.

The Throat Moment

And the surah saves its most piercing scene for the end — the one appointment no human has ever missed. 'FALAWLA IZA BALAGHATIL-HULQOOM — then why not, when the soul reaches the THROAT — and you, at that moment, are looking on — and WE are NEARER to him than you, but you do not see — why do you not return it, if you are so truthful?' Every claim of independence, beta, expires at the throat. The whole family gathers, wealth stands in the cupboard, doctors hold their machines — and no one can push the soul



back one inch.

And at that exact moment, the surah's three queues become visible. If the departing one is of the MUQARRABEEN: 'then RAWH and RAYHAN' — rest, fragrance — 'and a Garden of Delight.' If of the companions of the RIGHT: then 'SALAMUN LAKA' — peace be upon you — from the companions of the right. And if of the deniers astray: a hospitality of scalding water and the burning of Hellfire. Then the final seal: 'Indeed, this is the TRUTH of certainty — haqqul-yaqeen. So glorify the name of your Lord, the Most Great.' The surah opens with the Event and closes at your throat, beta — because between those two points lies everything you will ever choose. Many believers love to recite this surah at night; whatever is said about the narrations on it, this much is beyond doubt: the heart it fills with yaqeen can never truly be poor.

What This Surah Teaches Us



- 1. Race for the front row: sabiqoon seats go to those who move FIRST — first to salah, first to tawbah, first to give.**
- 2. Aim for the foremost and land no lower than the right — never plan your deen around 'bas jannah mil jaye kahin se.'**
- 3. Beware the left's tripod: numbing luxury, persisted sin, mocked resurrection — check all three in yourself regularly.**
- 4. Keep the four questions loaded for every doubt — birth, seed, water, fire — and answer them with tasbeeh.**
- 5. Never credit the star for the rain: luck, markets and talent are envelopes; the Sender is One.**
- 6. Rehearse the throat-moment weekly — live so its arrival finds 'salamun laka' waiting.**
- 7. Recite Al-Waqi'ah often — and let it make your heart rich with yaqeen, the wealth no market touches.**



Ya Rabbal-'Aalameen, write us among the sabiqoon,
and let our throats release our souls to rawh, rayhan
and Your Garden of Delight. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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