



Tafseer – Week 2

- When the Day of Judgment is mentioned by Allah SWT to the believers, it is a warning.
- Allah SWT always mentions the repentance available to the believers when mentioning the Day of Judgment.
 - The hope is that the worry will prepare us.
 - Even the warning of Jahannam can be considered a blessing as it is a warning for us as believers and serves as a justice for those that do wrong.
- One of these names of the Day of Judgment is Al-Waqiah – the reality.

Verse 1

إذا وقعت الواقعة

“When the event occurs”

- It is when the reality strikes. Allah SWT says this in the past tense.
- Allah (SWT) is not informing us about this day so that we may be scared all the time, rather he is being very kind and considerate by informing us so we may prepare for it.

Verse 2

ليس لوقعتها كاذبة

"There is no denying its occurrence"

- The first statement was bold enough but even then Allah (SWT) mentioned this second statement to emphasize the first one even more and to remove any possible doubt in our hearts about this day.
- There is no denial of this fact, there is even more emphasis. The Makkan verses (as this is a Makki surah) tend to deal with the inevitability of the next life.
- We prepare for inconveniences on earth, like the rainfall, but what about preparing for the afterlife. It is a matter of realizing where one wants to be. It is very simple to get to Jannah, pray your prayers and be a decent human being to others.
- The smart person prepares for the next life by humbling their nafs and not always feeding their desires and keep themselves accountable for what they do. The loser is the one that fulfills their desires endlessly and says Allah is forgiving; Allah SWT is not one to be fooled by this.
- Let dunya come to your hands, but not your heart, as it becomes hurtful because you have to leave it.
- This information should lead us to be more God Conscious. Before we commit any sin we remember that this day is coming in which the accountability of that sin will be taken.

- Likewise we should live our lives in a way that everything we do is to make that day easier upon us.

Verse 3

خافضة رافعة

"Lowering (some) and elevating (some)"

- It will lower some and bring up others.
- This verse can mean that high things will come down and the lower will come up, such as the mountains.
- This also can mean that the arrogant people are lowered on the Day of Judgment and the weak people are elevated. (The entire world will be shifted around)
 - On this Day, the innocent children whose rights have been taken away will be elevated.
 - Some are lowered into the punishment of Allah, while others are elevated by the good they did.
- The world will be folded/rolled up.
- The oppressors will be lowered and the oppressed will be elevated.
- Qataadah: The failures will be lowered into Jahannam and the successful ones will be elevated into Jannah.
- Umar (RA): The enemies of Allah (SWT) will be lowered into Jahannam and the friends of Allah (SWT) will be elevated into Jannah.
- Ibn 'Ataa': Some will be lowered for justice and some will be elevated through the mercy of Allah (SWT).

Verse 4

إذا رجّت الأرض رجاً

"When the Earth is shaken severely"

- When the earth has a strong movement, which relates to a continuous, violent shaking. This is similar do when something rams into a wall, but keeps shaking and does not stop, similar to an earthquake.
- "Rajj" is such an impact which causes a constant shaking.
- Allah (SWT) mentions in multiple places about the Earth shaking on that day

إذا زلزلت الأرض زلزالها
إن زلزلة الساعة شيء عظيم
وزلزلوا زلزالا شديدا

Verse 5

وبست الجبال بساً

"And the mountains are broken down crumbling"

- The earth in its entirety will become literally flat.
- "Bass" is the process of flattening dough.
 - The earth will be flattened and broken down to a mixture of dough

Verse 6

فكانت هباءً منبثاً

"So they become scattered dust"

- The mountains that are praised will have no significance and become dust dispersing. As humans we can see these mountains with awe with our own eyes.
- The same mountains that praised and told us about their strength, are the same powerful mountains that will be made into dust.

Verse 7

وكنتم أزواجاً ثلاثة

"And you will be of three categories"

- The following passages refer to three types of people: the companions of the right, the left, and the forerunners brought to Allah.
- Allah (SWT) used the word "Zawj" because everyone ,on that day, will be paired up with those similar to them.
- The 3 categories:
 - Those who do wrong to themselves
 - Those who do wrong but follow up with good
 - Those who only do good

Verse 8

فأصحاب اليمين ما أصحاب اليمين ..

"Those on the right; who are those on the right?"

- The concept of the “right side” symbolizing good comes from when the Prophet (SAW) went on the journey of Mi’raaj. When he saw Adam (AS), Adam would look to his right at his pious children he would smile and when, then he would look to his left at his sinful children and cry.
- Islam gives a lot of virtue to the right side. The Prophet (SAW) would do all good acts by starting with the right side.
- The “Maa” can have a 2 meanings:
 - A normal question (If you don't know then you need to be informed because these are people who deserve recognition for their good deeds)
 - A rhetorical question (To express amazement over their virtue)
- There was once a time the Prophet SAW had a bowl, in which the Companions were going to drink from.
 - These were specifically the elder Companions with a high status.

- However, they were on his left side (SAW) and there was a young boy on his right. The Prophet SAW always began with his right so he asked the boy if it was okay to serve the Companions to the left before him. The boy responded that he would not give up the right of drinking from the bowl directly after the Prophet SAW.
 - This boy was Abdullah ibn Abbas RA, the man who would become the greatest mufasir of the ummah.

