

INTRODUCTION AND TRANSLATION OF SURAHS **IN JUZ 29 OF THE QUR'AN**

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Source:

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Surah Al-Mulk

Period of Revelation

It is not known from any authentic tradition when this Sūrah was revealed, but the subject matter and the style indicate that it is one of the earliest Sūrahs revealed during the life of the Prophet's residence at Makkah.

Major Issues, Divine Law and Guidance:

- * The Kingdom of the universe belongs to Allah.
- * The lower heaven is decorated with lamps (stars).
- * The dwellers of hell will wish: "Had we only listened to the call of Islam, we would have not been among the inmates of hell."
- * No one can help you against Allah, nor can any one save you from the punishment of Allah.

In this Sūrah the basic teachings of Islam are briefly mentioned. In a most effective way, people are made to realize that the universe in which they live is a well organized and fortified Kingdom in which no fault, weakness or flaw can be detected no matter how hard they may try. This Kingdom has been created from nothing and brought into existence by Allah Almighty Himself. All of the powers of controlling, administering and ruling it are also entirely in Allah's hands. This system is not created without purpose and people have been sent here for a test. In this test they can succeed only by their righteous deeds and conduct. Then the dreadful consequences of disbelief which will appear in the Hereafter, are mentioned. The people are told that Allah, by sending His Prophets, has forewarned them of these consequences.

Emphasis is made on the fact that the Creator is aware of each open and hidden secret of men, even the innermost ideas of their hearts. The right basis of morality is that man should avoid evil and fear the accountability by his Rabb. Those who adopt such conduct will deserve forgiveness and a rich reward in the Hereafter. Reference is made to those common truths of daily occurrence to which man does not pay much attention. He is told that the earth on which he moves about with full satisfaction and peace of mind, and from which he obtains his sustenance, is subdued for him by Allah. This earth might at any time start shaking suddenly so as to cause his destruction, or a typhoon might occur, which may annihilate him completely. Look at the birds that fly in the air: it is Allah Who is sustaining them in the air. Then man is reminded: "Look at your own means and resources. If Allah wills to inflict you with a scourge, none can save you from it; and if Allah wills to close the doors of sustenance on you, none can open them for you. These things are there to make you aware of the truth, but you see them like animals, which are unable to draw conclusions from observations, and you do not use your sight, hearing and minds which Allah has bestowed on you as men. You have to ultimately appear before your Rabb. It is not for the Prophet to tell you the exact time and date of that event. His only duty is to warn you beforehand of its inevitable occurrence."

Finally a response is given to what the disbelievers of Makkah said against the Prophet (pbuh) and his Companions. They cursed the Prophet and prayed for his and the believers' destruction. To this it has been said: "Whether those who call you to the right way are destroyed, or shown mercy by Allah, how will their fate change your destiny? You should look after yourselves and consider who would save you if you were overtaken by the scourge of Allah? You regard those who believe in Allah and put their trust in Him as the misguided. A time will come when it will become evident as to who was really misguided."

In conclusion, the people are asked this question and left to ponder over it, "if the water which has come out from the earth at some place in the desert or hill country of Arabia and upon which depends your whole life's activity, should sink and vanish underground, who, besides Allah, can restore this life giving water to you?"

Translation

SECTION: 1

Blessed be He in Whose hands is the Kingdom of the universe and has power over all things.[1] The One Who created death and life, so that He may put you to test, to find out which of you is best in deeds: He is the All-Mighty, the All-Forgiving.[2] The One Who created the seven heavens, one above another, you will not see any flaw in the creation of the Compassionate. Look once again, do you see any flaw?[3] Then look still another time, yet again your sight will come back bewildered, and feel exhausted.[4] We have decorated the heaven of this world with lamps and We made them as missiles for pelting the shaitāns and thus prepared for them the scourge of flames.[5] As for those who disbelieve their Rabb, there will be the punishment of hell, which is an evil abode.[6] When they will be plunged into its fire, they shall hear its roaring and boiling[7] as though bursting with rage. Every time a group is plunged therein, its guards will ask: "Did not a Warner come to you?"[8] They will answer: "Yes indeed, a Warner did come to us, but we rejected him and said, Allah has revealed nothing - you are merely in gross error." [9] They will further say: "Had we only listened or used our intelligence, we would have not been among the inmates of the blazing fire." [10] Thus shall they confess their sin; so away from the mercy of Allah will be the dwellers of hell. [11] As for those who fear their Rabb, although they have not seen Him, shall have forgiveness and a great reward. [12] Whether you speak in secret or aloud, surely He is aware of all that is in the breasts. [13] Would He, Who has created them, not know? He is the Knower of finest mysteries, and aware of everything. [14]

67:[1-14]

SECTION: 2

It is He Who has made the earth subservient to you, to walk through its tracts and eat of His provided sustenance. To Him is the return at resurrection. [15] Do you feel secure that He Who is in heaven, will not cause the earth to cave in beneath you and start shaking suddenly? [16] Or do you feel secure that He Who is in heaven will not send against you a violent tornado, then you shall know how was My warning! [17] Those who have gone before them likewise disbelieved, then see how terrible was the way I rejected them? [18] Do they not observe the birds above them spreading their wings and folding them? None could hold them except the Compassionate (Allah), surely it is He Who watches over all things. [19] What force is there that can help you besides the Compassionate? In fact, the unbelievers are suffering from delusion. [20] Or who is there that can provide you if He withholds His provision? Yet, they persist in rebellion and aversion from the truth. [21] Just think, who is rightly guided: he who walks with his face bent down, or he who walks properly on an even path? [22] Say: "It is He Who has brought you into being, gave you the faculties of hearing, seeing, feeling and understanding: yet you are seldom thankful." [23] Say: "It is He Who has multiplied you in the earth, and before Him you shall all be assembled." [24] They ask: "When will this promise be fulfilled, if what you say is true?" [25] Tell them: "Allah Alone has the knowledge of that; my mission is only to warn you plainly." [26] But, when they shall see it close at hand, the faces of the disbelievers will turn black with gloom, and it will be said to them: "This is which you were calling for." [27] Further say: "Have you ever considered that even if Allah destroys me as well as those with me or bestows His mercy on us; who will save the disbelievers from a painful punishment?" [28] Say: "He is the Compassionate: in Him we have believed, and in Him we have put our trust. Soon you will find out, which one of us is in the manifest error." [29] Say: "Have you ever considered that if all the water you have, sink down in the ground, who is it, that will bring you the clear-flowing water?" [30]

66:[15-30]

Surah Al-Qalam

Period of revelation

This is one of the earliest Sūrah revealed in Makkah at a time when opposition to the Prophet (upon whom be peace) had grown very harsh and tyrannical.

Major Issues, Divine Law and Guidance:

- * Allah declared Muhammad (pbuh) to be of the highest moral character.
- * Commandment of not yielding to any disbelieving oath monger, slanderer and wicked person.
- * Example of the arrogant stingy owners of a garden who did not want to pay charity and as a result, their garden was destroyed.
- * Allah is not going to treat the Muslims as He will treat the guilty.
- * Those who do not believe in Allah's revelations are led step by step towards destruction.
- * Three important themes of this Sūrah:

Response to the opponents' objections,

Warning and admonition to the disbelievers, and

Exhortation of patience to the Prophet (pbuh) .

The Holy Prophet is addressed as if to say: "The disbelievers call you a madman whereas the Book that you are presenting and the sublime conduct that you practise are by themselves sufficient to refute their false accusations. Soon they will see as to who was mad and who was sane."

The disbelievers are admonished that well-being in the Hereafter inevitably belongs to those who are God conscious. It is utterly against reason that in the Hereafter, the obedient servants should meet the same fate as the guilty. Those who are being called upon to bow before God in the world and refuse to do so, would be unable to prostrate themselves on the Day of Resurrection, even if they wanted to do so, and thus would stand disgraced and condemned. They have no reasonable ground for opposing the Rasool, they cannot either make the claim that they know with certainty that he is not a true Rasool, nor that what he says is false.

In conclusion, the Prophet (pbuh) has been exhorted: "Bear with patience the hardships that you may have to face in the way of preaching the Faith until Allah's judgement arrives, and avoid the impatience which caused suffering and affliction to the Prophet Jonah (pbuh)."

Translation

SECTION: 1

Nūn. By the pen and what they write.[1] By the grace of your Rabb you are not a madman,[2] and you shall have a never ending reward.[3] You are of the highest noble character.[4] Soon you will see - as they will see[5] - which of you is afflicted with madness.[6] Surely it is your Rabb Who knows those who have strayed from His Way, as He knows best those who are rightly guided.[7] So do not yield to the unbelievers.[8] They desire you to compromise a little, so they too would compromise.[9] Neither yield to any mean oath-monger,[10] mischief making slanderer,[11] opponent of good, transgressor,[12] wicked oppressor, and above all, ignoble by birth,[13] though he be possessing wealth and children.[14] When Our revelations are recited to him , he says: "They are nothing but the tales of the ancients." [15] Soon We shall brand him on the snout.[16]

Surely We shall try them as We tried the owners of the garden when they swore that they would pluck its fruit the next morning,[17] without adding any reservation (such as God willing).[18] So a calamity from your Rabb came down upon it while they slept,[19] and by the morning it lay as if it had been already harvested.[20] At daybreak they called out to one another,[21] saying: "Go out early to your crop, if you want to pick its fruit." [22] So they went, whispering to one another:[23] "Let no needy person enter upon you in the garden today." [24] Thus they went out, fixed in their stingy resolve (not to give any fruit to the poor people, as if they had the full control over harvesting the fruit).[25] But when they saw the garden, they cried: "Surely we must have lost our way! [26] Nay, we have become destitute." [27] The most upright among them said: "Did I not tell you to glorify Allah? Why did you not glorify Him?" [28] Then they said: "Glory be to our Rabb! Surely we were unjust," [29] and they started blaming one another. [30] Finally they said: "Woe to us! Surely we had become rebellious. [31] It may be that our Rabb will give us in exchange a better garden than this: surely to our Rabb do we make our humble petition." [32] Such is the punishment in this life; but the punishment in the Hereafter is even greater, if they but knew it. [33]

68:[17-33]

SECTION: 2

Surely the righteous will be rewarded with gardens of delight by their Rabb. [34] What do the disbelievers think? Shall We treat the Muslims as We treat the guilty? [35] What is the matter with you? What kind of Judgment do you make? [36] Or do you have a Book in which you read, [37] that you shall be given whatever you choose? [38] Or do you have a sworn covenant - a covenant binding on Us till the Day of Resurrection - that you shall have whatever you demand? [39] Ask if any of them will vouch for that. [40] Or do they have other gods who could help them against Allah? If so, let them produce their other gods if they are truthful. [41] On the Day of Judgment, when the dreadful events shall be unfolded, and they shall be asked to prostrate themselves, they shall not be able to do so. [42] They shall stand with eyes downcast, utterly humbled; because during their safe and sound earthly life they were called upon to prostrate themselves but they refused to do so. [43]

68:[34-43]

O Prophet, leave to Me those who reject this revelation. We shall lead them step by step to their ruin, in ways that they cannot perceive. [44] I shall even put up with them for a while; for My plan is fool proof. [45] Or have you, O Prophet, demanded a compensation from them, that they are overburdened with debt? [46] Or do they have the knowledge of the unseen and they are writing it down? [47] So wait with patience for the Judgment of your Rabb and be not like the man of the fish (reference is to the Prophet Jonah who was swallowed by a whale), who cried when he was in distress [48] Had his Rabb not bestowed on him His grace, he would certainly have been cast off on the naked shore, while he was condemned. [49] But his Rabb chose him and included him among the righteous. [50] The unbelievers would almost trip you up with their eyes when they hear Our revelations (The Qur'an), and say: "He (Muhammad) is surely crazy." [51] This (The Qur'an) is nothing but a Reminder to all the people of the world. [52]

68:[44-52]

Surah Al-Qalam

Period of revelation

This is one of the earliest Sūrahs revealed in Makkah at a time when opposition to the Prophet (upon whom be peace) had grown very harsh and tyrannical.

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- * Allah declared Muhammad (pbuh) to be of the highest moral character.
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our humble petition."[32] Such is the punishment in this life; but the punishment in the Hereafter is even greater, if they but knew it.[33]

68:[17-33]

SECTION: 2

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68:[44-52]

Surah Al-Hāqqah

Period of Revelation

This Sūrah was revealed at Makkah at the time when opposition to the Prophet (pbuh) had started but had not yet become tyrannical.

Major Issues, Divine Law and Guidance:

- * Description of the Day of Resurrection and the Day of Judgement.
- * Righteous people and their reward.
- * Sinful people and their punishment.
- * Al-Qur'an is the word of Allah and not of the Prophet, and that it is a reminder for those who fear Allah (God).

The first section is about the Hereafter and the second about the Qur'an being a revelation from Allah and the Prophet being a true Rasool of Allah. The first section opens with the assertion that the coming of the Resurrection and the occurrence of the Hereafter is a truth which is destined to take place inevitably. The real object why Allah has destined a second life for mankind after the present worldly life is described depicting a scene from the Day of Judgement when all men shall appear in the court of their Rabb where no secret of theirs shall remain hidden and each man's record will be placed in his hand. Those who spent their lives in the world with the realization that one day they would have to render an account of their deeds before their Rabb, and who had worked righteously in the world and provided beforehand for their well being in the Hereafter, will rejoice when they see that

they have been acquitted and blessed with the eternal bliss of paradise. On the contrary, those who neither recognized the rights of Allah, nor discharged the rights of men, will have no one to save them from the punishment of Allah, and they will be cast into hell.

In the second section the disbelievers of Makkah are addressed and told: "You think this Qur'an is the word of a poet or soothsayer, whereas it is a Revelation sent down by Allah, which is being presented by His noble Rasool. The Rasool by himself has no power to add or delete a word in it. If he forges something of his own composition into it, We will cut off his jugular vein."

Translation

SECTION: 1

The Hāqqah![1] What is the Hāqqah?[2] And what will make you understand what the Hāqqah is?[3] The Thamūd and the 'Ad people denied the striking calamity.[4] As for Thamūd, they were destroyed by the Thunderbolt.[5] As for 'Ad they were destroyed by a furious windstorm[6] - which He let loose on them for seven nights and eight successive days. Had you been there, you would have seen them lying prostrate as though they were hollow trunks of the palm-trees.[7] Now, do you see any of them alive?[8] Fir'on (Pharaoh) and those before him, and the inhabitants of the overthrown cities also committed similar sins[9] and disobeyed the Rasools of their Rabb, so He gripped them with a tight grip.[10] Just consider the great flood of Nūh, when the water rose high, We carried you (O mankind) in the floating Ark,[11] that We may make that event a warning for you so that all attentive ears may retain its memory.[12] As for the dooms- day, it shall come, when the Trumpet will be blown with a single blast[13] and the earth with all its mountains will be lifted up and crushed into pieces with a single stroke[14] - On that day the Great Event will come to pass,[15] heaven shall split asunder, and the day shall seem flimsy.[16] The angels will stand all around and eight of them will be carrying the Throne of your Rabb above them.[17] That shall be the day when you will be brought before your Rabb, and none of your secrets shall remain hidden.[18]

69:[1-18]

Then he, who will be given his Book of Deeds in his right hand, will say: "Here it is, read my Book of deeds!"[19] I knew that I would certainly face my reckoning."[20] So he will have a life of pleasure,[21] in a lofty garden,[22] with clusters of fruit within his reach.[23] We shall say to him: "Eat and drink to your heart's content; this is a reward for what you did in the days gone by." [24] While he, who will be given his Book of Deeds in his left hand, will say: "Woe to me, would that I had not been given my Book of Deeds[25] nor known what my account was![26] Would that my death had ended all![27] My wealth had availed me nothing,[28] and my authority has gone away from me." [29] We shall say: "Seize him and put a chain around his neck,[30] then cast him in the blazing fire,[31] then fasten him with a chain seventy cubits long.[32] For he did not believe in Allah, the Most High,[33] nor did he care to feed the poor.[34] Today he neither has a true friend here,[35] nor any food except the pus from the washing of wounds,[36] which none but the wrongdoers eat." [37]

69:[19-37]

SECTION: 2

Nay! I swear by all that you can see,[38] and all that you cannot see,[39] that this is the word of a noble Rasool.[40] It is not the word of a poet - little is it that you believe,[41] - nor is it the word of a soothsayer - little admonition is that you take.[42] This is a revelation from the Rabb of the worlds.[43] Had he (Muhammad) invented false statements concerning Us,[44] We would certainly have seized him by his right hand[45] then cut off his main artery,[46] and none of you could prevent it![47] Surely this Qur'an is a reminder to the Godfearing.[48] We know that there are some among you who deny it,[49] and for such disbelievers it is indeed a cause of despair.[50] Yet surely it is the absolute truth.[51] So glorify the name of your Rabb, the Most High.[52]

69:[38-52]

Surah Al-Ma'ārij

Period of Revelation

This Sūrah was revealed during the Prophet's residence at Makkah during the early period when opposition had started but had not yet become severe.

Major Issues, Divine Law and Guidance:

- * The Day of Judgement will be equal to fifty thousand years.
- * Disbelievers will wish to save themselves from the punishment at the expense of their children, wives, brothers and relatives, but it will not happen.
- * Paradise is not for the disbelievers.
- * Disbelievers will have downcast eyes and countenances distorted with shame.

In this Sūrah Allah admonished and gave warning to those disbelievers who were making fun of the Resurrection, the Hereafter, and hell and heaven, and challenged the Prophet (pbuh) to cause resurrection to take place if what he said was true.

The whole Sūrah is meant to answer this question saying: "Resurrection, which they desire to be hastened out of jest and fun, is terrible, and when it comes, it will cause great distress to the culprits. At that time they will even be prepared to give away their wives and children and their nearest kinfolks in ransom to escape the punishment, but they will not be able to escape it. On that Day, the destinies of mankind will be decided strictly on the basis of their belief and their conduct. Those who turn away from the Truth in this world, amass wealth and withhold it from the needy, will be doomed to hell; and those who fear the punishment of Allah, believe in the Hereafter, establish Salah (keep up the prayers), discharge the rights of the needy out of their wealth, strictly avoid immoral and wicked deeds, practise honesty in all their dealings, fulfill their pledges and trust and bear true witness, will have a place of honor in paradise"

In conclusion, the disbelievers of Makkah are warned: "If you do not believe, Allah will replace you by other people who will be better than you," and the Prophet (pbuh) is consoled, so as to say: "Do not take to heart their mockery and jesting; leave them to indulge in their idle talk and foolish conduct if they choose to face the disgrace and humiliation on the Day of the Resurrection."

Translation

SECTION: 1

A questioner asked you about the punishment which is bound to happen.[1] It is for the disbelievers and there is none to avert it.[2] It will come from Allah, the Owner of the Ways of Ascent.[3] The angels and the Spirit ascend to Him in a Day the measure of which is fifty thousand years.[4] Therefore, endure with graceful patience.[5] They see it (Day of Judgment) to be far-off:[6] but We see it quite near.[7] On that Day, the sky shall become like molten brass[8] and the mountains like tufts of wool:[9] even a close friend will not ask of his friend,[10] though they will see each other. To save himself from the punishment of that Day, the culprit (disbeliever) will wish to give his children,[11] his wife, his brother,[12] his relatives - who gave him shelter - [13] and all that is in the earth, in ransom to save himself.[14] By no means! It will be the fire of hell,[15] eager to pluck out his skull,[16] it will be calling all those who try to escape and turn their back,[17] who collected wealth and withheld it.[18] Indeed, man has been created impatient,[19] when evil befalls him, he becomes despondent:[20] but when blessed with good fortune, he becomes stingy:[21] with the exception of

those who offer the Salah (prayer),[22] remain steadfast in their Salah (prayer),[23] set aside a due share in their wealth[24] for the beggars and the deprived,[25] accept the truth of the Day of Judgment,[26] dread the punishment of their Rabb[27] - for none is secure from the punishment of their Rabb -[28] and guard their private parts,[29] except from their wives and those whom their right hands possess, for in their case they are not blameworthy.[30] As for those who seek to go beyond this, they are transgressors.[31] Those who keep their trusts and honor their promises,[32] who stand firm in their testimonies[33] and strictly guard their Salah (prayers).[34] It is they who shall live with honor in paradise.[35]

70:[1-35]

SECTION: 2

What is the matter with the disbelievers that they are rushing towards you,[36] from the right and from the left, in groups?[37] Are they each seeking to enter the garden of bliss?[38] By no means! Surely, We have created them out of that what they (unbelievers) know.[39] But nay! I swear by the Rabb of the easts and the wests, that We have the power[40] to destroy them and replace them with others better than them, and nothing can hinder Us from doing so.[41] Therefore, leave them to plunge in vain talk and blunder about until they face that Day of theirs which they are being promised.[42] The Day when they shall rush forward from their graves, as if they were racing towards a goal, with downcast eyes and countenances distorted with shame.[43] Such will be the Day, which they are being promised.[44]

70:[36-44]

Surah Al-Nüh

Period of Revelation

This Sürah was revealed at Makkah during the period when opposition to the Prophet had grown to be very strong and active.

Major Issues, Divine Law and Guidance:

- * The Prophet Nüh's preaching and submission to Allah after exhausting all his efforts.
- * The Prophet Nüh's prayer not to leave any unbeliever on the surface of the earth and Allah granted his prayer.

In this Sürah, the story of the Prophet Nüh (Noah) is told to warn the disbelievers of Makkah: "You, O people of Makkah, are adopting towards Muhammad (peace be upon him) the same attitude as the people of the Prophet Noah had adopted towards him; if you do not change this attitude, you too would meet with the same end."

This Sürah starts with a brief explanation of how the Prophet Nüh began his mission and what he preached. Then, after suffering hardships and troubles in fulfilling his mission for 950 years, the report that he made to his Rabb is given in vv. 5-20. In it he states how he had been trying to bring his people to the right path and how his people had stubbornly opposed him. After this, the Prophet Nüh prays to Allah, saying: "These people have rejected my invitation: they are blindly following their chiefs, who have devised a tremendous plot of deceit and cunning. Time now has come when these people should be deprived of every grace." This was not an expression of impatience by the Prophet Nüh, but when after having preached his message under extremely trying circumstances for 950 years he became utterly disappointed with his people, he formed the opinion that no chance whatever was left of their coming to the right path. His opinion fully conformed to Allah's own decision.

In the concluding verse, the Prophet Nüh's supplication that he made to Allah when the torment descended, has been recorded. He seeks forgiveness for himself and all the believers, and submits to Allah: "Do not leave any of the disbelievers alive on the earth for they have become utterly devoid of every good; they will not beget any but disbelieving and wicked descendents."

Translation

SECTION: 1

We sent Nūh (Noah) to his people, saying: "Give warning to your people before there comes to them a painful punishment." [1] He said: "O my People! I am sent towards you as a plain Warner. [2] Worship Allah, fear Him and obey me. [3] If you will do so, He will forgive you your sins and give you respite for an appointed term. The fact is that when the term given by Allah arrives, it cannot be deferred. If you could understand!" [4] After exhausting all his efforts Nūh said: "O Rabb! I have pleaded with my people night and day, [5] but my plea has only added to their aversion. [6] Each time I called on them to seek Your pardon, they thrust their fingers in their ears and drew their cloaks over their heads, persisting in sin and puffing themselves up with insolent pride. [7] I have called them aloud, [8] appealed them openly in public and secretly in private, [9] saying: "Seek forgiveness of your Rabb, He is ever ready to forgive you. [10] He will send abundant rain for you from heaven, [11] help you with wealth and sons, and provide you with gardens and the flowing rivers. [12] What is the matter with you that you do not regard the greatness of Allah [13] when He has created you in gradual stages? [14] Can you not see how Allah created the seven heavens one above the other, [15] placing in them the moon as a light and the sun as a glorious lamp? [16] Allah has caused you to grow as a growth from the earth. [17] He will return you to the same earth and then raise you back to life again on the Day of Resurrection? [18] Allah has made the earth for you as a wide expanse [19] so that you may walk in its spacious paths." [20]

71:[1-20]

SECTION: 2

Finally, Nūh (Noah) submitted: "O Rabb! My people have disobeyed me, and followed those chiefs whose wealth and children have added to them nothing but loss. [21] They have devised an outrageous plot, [22] and said to each other: 'Do not leave your gods; especially Wadd, Suwa, Yaghūs, Yaūq and Nasr (the names of their idols).' [23] They have already misled many, so O Rabb, do not increase the wrongdoers in anything but deviation." [24] Because of their wrong doings they were drowned in the great flood and made to enter the fire. They found no one besides Allah to help them. [25] As Nūh had prayed: "O Rabb! Do not leave a single unbeliever on the surface of the earth. [26] For if You spare any of them, they will mislead your servants and beget none but wicked unbelievers. [27] O Rabb! Forgive me, my parents and every true believer who seeks refuge in my house, and all believing men and believing women. As to the wrongdoers, grant them increase in nothing but destruction." [28]

71:[21-28]

Surah Al-Jinn

Period Of revelation

This Sūrah was revealed during the early stages of the prophet's residence at Makkah.

Major Issues, Divine Law and Guidance:

- * A beautiful speech of the jinn who embraced Islam after hearing the Qur'an.
- * Jinn also have different religions and sects, there are some Muslims and some deviators from the truth.
- * The reality of Jinn (for details see the following pages).
- * Mosques are built for the worship of Allah, so invoke no one else besides Him.
- * Rasools do not have the power to harm or benefit anyone, their mission is just to convey Allah's message.
- * Only Allah knows the unseen, He reveals what He wants to whom He chooses from the Rasools.

Verses #8-10 indicate that, before the appointment of Muhammad (peace be upon him as a Rasool, the jinn had the opportunity to eavesdrop in the heavens in order to hear news from the unseen. But after the appointment of Muhammad (pbuh) they suddenly found that angels had been set as guards and meteorites were being shot at them from every side, so much so that they could find no place of safety from where they could hear the secret news. Then they started searching for the unusual things that occurred on the earth, or were going to occur, because of which security measures were tightened up. Probably since then, many companies of the jinn must have been moving about in search of any unusual occurrence and one of them, after having heard the Qur'an from the Prophet (pbuh), must have formed the opinion that it was the very thing for the sake of which all the gates of the heavens had been shut against the jinn.

This Sūrah reflects the impact of The Qur'an on the company of the jinn when they heard it and what they said to their fellow jinn when they returned to them. Allah, in this connection, has not cited their whole conversation but only those particular things which were worthy of mention. That is why the style is not that of a continuous speech but sentences have been cited so as to indicate that

they said this and that. If one studies these sentences spoken by the jinn carefully, one can easily understand the real object of the narration of this event, of their affirming the faith and mentioning this conversation of theirs with their people in the Qur'an.

The people are admonished: "If you refrain from polytheism and firmly follow the way of righteousness, you will be blessed; otherwise, if you turn away from the admonition sent down by Allah, you will meet with a severe punishment." The disbelievers of Makkah are reproached: "When the Messenger of Allah calls you towards Allah, you surround and mob him from every side, whereas the only duty of the Messenger is to convey the messages of Allah. He does not claim to have any power to bring any gain or cause any harm to the people." The disbelievers are further warned: "Today you are trying to overpower and suppress the Rasool seeing that he is helpless and friendless, but a time will come when you will know who in actual fact is helpless and friendless. Whether that time is yet far off, or near at hand, the Messenger has no knowledge thereof, but it will come to pass in any case."

In conclusion, the people are told: "The Knower of the unseen is Allah Alone. The Rasool receives only that knowledge which Allah is pleased to give him. This knowledge pertains to matters connected with the performance of the duties of Prophethood and it is delivered to him in such security that it does not admit any external interference whatever.

REALITY OF JINN Many people have the misunderstanding that the jinn are not real, but an ancient superstition and myth. Their opinion is not based on the realities and truths about the universe and they have no direct knowledge that the jinn do not exist nor can they claim to possess any such knowledge. They have assumed, without reason and proof, that nothing exists in the universe except what they can see, whereas the sphere of human perception in accordance with the vastness of this great universe is not even comparable to a drop of water in the oceans. The person who thinks that what he does not see, does not exist, and what exists must necessarily be perceived, in fact, provides a proof of the narrowness of his own mind. With this mode of thought, not to speak of the jinn, man cannot even accept and acknowledge any reality which he cannot directly experience and observe, thus he cannot admit the existence of God, not to say admitting any other unseen reality.

Those Muslims who have been influenced by such opinions have given strange interpretations of the clear statements of the Qur'an about the jinn, Iblees and Satan. They say that the word jinn does not refer to any hidden creature, which may have its own independent existence, but it sometimes implies man's own animal forces, which have been called Satanic, and it sometimes implies savage and wild mountain tribes, and to the people who used to listen to the Qur'an secretly. But the statements of the Qur'an in this regard are so clear and explicit that these interpretations bear no relevance. The Qur'an frequently mentions the jinn and the men in a manner as to indicate that they are two separate creations. For example:

Sūrah Al-A'rāf: 12, Al Hijr : 26-27 and Ar-Rahmān : 14-19, expressly state that man was created out of clay and jinn out of fire.

Sūrah Al Hijr: 27, states that the jinn had been created before man. The same thing is testified by the

story of Adam and Iblees, which has been cited at seven different places in the Qur'an, and at every place it confirms that Iblees was already there at the creation of man.

Sūrah Al-K'ahf: 50, states that Iblees was a jinn. Sūrah Al-A'rāf: 27, states in clear words that the jinn see human beings, but human beings do not see them.

Sūrah Al-Hijr: 16-18, Sūrah As-Saffāt: 6-10 and Sūrah Al-Mulk: 5, state that the jinn can ascend to the heavens but they cannot exceed a certain limit; if they try to ascend beyond that limit and try to hear what goes on in the heavens, they will not be allowed to do so. If they try to eavesdrop they will be driven away by meteorites. By this, the belief of the polytheistic Arabs that the jinn possess knowledge of the unseen, or have access to Divine secrets, has been refuted.

Sūrah Sabā: 14 affirms the same facts.

Sūrahs Al-Baqarah: 30-34 and Al-K'ahf: 50 state that Allah has entrusted man with the vicegerency of the earth and that mankind are superior to the jinn. Although the jinn also have been given certain extraordinary powers and abilities, an example of which is found in An-Naml 39, the animals likewise have been given some powers greater than man, but these provide no argument that the animals are superior to man.

The Qur'an also explains that the jinn, like men, are a creation and are given the power and authority to choose between right and wrong, obedience and disobedience, belief and disbelief. This fact has been confirmed by the Qur'an in the story of Adam, where Iblees (Satan) refused to obey Allah's order to bow down to Adam. A similar event where jinn affirm Faith is stated in Sūrahs Al-Ahqāf and Al-Jinn. At various places in the Qur'an, it has also been stated that Iblees, at the very creation of Adam, had resolved to misguide mankind, and since then, the Satanic jinn have been persistently trying to mislead man, but they do not have the power to overwhelm him and forcibly make him do something. However, they inspire him with evil suggestions, beguile him and make evil seem good to him. (Examples of this phenomenon are given in Sūrah An-Nisā' 117-120, Al-A'rāf: 11-17, Ibrāhīm: 22, Al-Hijr: 30-42, An-Nahl 98-100, Bani Israel 61-65.) The Qur'an also states that in the pre Islamic ignorance, the polytheistic Arabs regarded the jinn as associates of God, worshipped them and thought they had descended from God. For reference see Sūrahs Al-An'am: 100, Sabā : 40-41, As-Saffāt: 158.

From these details, it becomes clear that the jinn have their own existence, are an invisible creature and of an entirely different nature. Because of their mysterious qualities, ignorant people have formed exaggerated notions and concepts about them and their powers, and have even worshipped them.

Translation

SECTION: 1

O Prophet say: "It has been revealed to me that a band of jinns listened to the Qur'an, then returned to their folk and said: 'We have heard a wonderful Qur'an [1] which guides to the Right Way. We have believed in it and henceforth shall worship none besides Our Rabb.[2] Surely our Rabb's Majesty is exalted: He has neither taken a wife nor a son.[3] Some who are foolish among us have been uttering atrocious lies about Allah,[4] and we had presumed that no man or jinn could tell a lie concerning Allah.[5] Indeed, some individuals among mankind used to seek protection with some individuals among the jinns, so they caused such jinns to become more arrogant,[6] as a result, they presumed as you presumed that Allah would not appoint anyone as a Rasool.[7] We searched the heaven, and found it filled with stern guards and shooting stars.[8] Before this we used to find a seat in heaven for eavesdropping, but now eavesdroppers find shooting stars lying in ambush for them.[9] We did not know whether an evil was intended for the dwellers of the earth or whether their Rabb intended to guide them.[10] There are some among us who are righteous and some to the contrary; we have sects following different ways.[11] We know that we can neither frustrate Allah in the earth nor frustrate Him by flight.[12] As for us, when we listened to the guidance, we believed in it; so he that believes in his Rabb shall have neither the fear of loss nor of injustice.[13] Surely there are some among us who are Muslims and some who are deviators from the truth. Those who have adopted Islam have found the way to salvation,[14] and those who have deviated from the truth will become the fuel for hell.'"[15]

72:[1-15]

O Prophet, say: "If they (the Makkans) had steadfastly followed the Right Way, We would have certainly vouchsafed them abundant water,[16] and thereby put them to test. He that gives no heed to the warnings of his Rabb, shall be made to undergo severe punishment.[17] Mosques are built for Allah's worship; therefore, invoke not anyone along with Allah.[18] Yet, when Allah's servant Muhammad stood up to invoke Him, they (unbelievers) were ready to attack him." [19]

72:[16-19]

SECTION: 2

O Prophet, say: "I pray only to my Rabb and worship none besides Him." [20] Say: "I have no control to cause harm or bring you to the Right Way." [21] Say: "If I were to disobey Him, no one can protect me from Allah, nor can I find any refuge besides Him." [22] My mission is only to deliver what I receive from Allah and make His messages known. As for those who disobey Allah and His Rasool, they shall be put in the fire of hell to live therein forever." [23] When they shall see the punishment that they are being threatened with, then they shall find out whose helpers are weak and whose supporters are fewer in number. [24] Say: "I do not know whether the punishment that you are threatened with is near or whether my Rabb has set for it a distant term. [25] He Alone knows the unseen. He does not reveal His secrets to anyone [26] except to the Rasool whom He may choose for that purpose, and then He appoints guards, who march before him and behind him, [27] that He may know that they (the Rasools) have indeed delivered the messages of their Rabb. He also encompasses all their surroundings and keeps a count of each and everything." [28]

72:[20-28]

Surah Al-Muzzammil

Period Of Revelation

The two sections of this Sūrah were revealed in two separate periods. The first section (vv. 1-19) is unanimously a Makki Revelation. This is supported both by its subject matter and by the traditions of the Hadīth. This section was revealed at a time when the Prophet (pbuh) had openly started preaching Islam and the opposition to him at Makkah had grown active and strong. About the second section, (v. 20) although many of the commentators have expressed the opinion that this too was sent down at Makkah, some other commentators regard it as a Madani Revelation. This same opinion is confirmed by the subject matter of this section. It mentions fighting in the way of Allah and, obviously, there could be no question of it at Makkah. It also contains the command to pay the obligatory Zakah, and it is confirmed that paying Zakah at a specific rate and with an exemption limit (Nisāb) was enjoined at Madinah.

Major Issues, Divine Law and Guidance:

- * Allah ordered the Prophet not to stand in prayer the whole night.
- * Those who oppose the Prophet will be treated with heavy fetters and blazing fire.
- * The Qur'an is a reminder for those who want to find the Right Way.
- * Read from the Qur'an as much as you easily can.
- * Whatever you spend in the way of Allah, you will find it in the Hereafter.

In the first seven verses, the Prophet (pbuh) has been commanded: "Prepare yourself to shoulder the responsibilities of the great Mission that has been entrusted to you; its practical form is that you should rise during the hours of night and stand up in Prayer for half the night, or for a little more or less of it. Devote yourself exclusively to that God Who is the Owner of the whole universe and entrust all your affairs to Him with full satisfaction of the heart. Bear with patience whatever your opponents may utter against you. Do not be intimate with them. Leave their affair to God: He Himself will deal with them." The people of Makkah are warned: "We have sent a Messenger to you just as We sent a Messenger to the Pharaoh. Just consider what fate Pharaoh met when he did not accept the invitation

of the Messenger of Allah. Supposing that you are not punished by a torment in this world, how will you save yourselves from the punishment for disbelief on the Day of Resurrection.”

The second section, according to a tradition from Sayyidunā Sa’id bin Jubair, was sent down ten years later, and in it the initial command given in connection with the Tahajjud Prayer, in the beginning of the first section, was curtailed. The new Command enjoined, “Offer as much of the Tahajjud Prayer as you easily can, but what the Muslims should particularly mind and attend to is the five times obligatory prayer a day: they should establish it regularly and punctually; they should discharge their Zakah dues accurately; and they should spend their wealth with sincere intentions for the sake of Allah.

In conclusion, the Muslims are exhorted: “Whatever good works you do in the world will not go waste, but they are like the provision which a traveller sends up in advance to his permanent place of residence. Whatever good you send up from the world, you will find it with Allah, and the provision thus sent up is much better than what you will have to leave behind in the world, and with Allah you will also get a much better and richer reward than what you have actually sent up before.”

Translation

SECTION: 1

O Muzzammil (folded in garments - one of the nick names of the Prophet Muhammad)! [1] Stand in prayers at night, but not the whole night, [2] half of it or a little less, [3] or a little more; and recite the Qur’an with measured tone. [4] Soon We are going to send you a weighty message. [5] Surely the getting up at night for prayer is most effective for controlling the self and most suitable for reciting the Qur’an as well; [6] because, during the day you are hard pressed with worldly affairs. [7] Remember the name of your Rabb and devote yourself to Him exclusively. [8] He is the Rabb of the east and the west: there is no god but Him, therefore, take Him as your Protector. [9] Bear patiently with what they say and leave their company in a polite manner. [10] Let me deal with rejecters who are enjoying the comforts of this life, so put up with them for a while. [11] We have in store for them heavy fetters and a blazing fire, [12] choking food and a painful punishment. [13] On the day when the earth with all its mountains will be in a violent commotion, and the mountains will crumble into heaps of shifting sand. [14] O mankind, We have sent towards you a Rasool, to bear witness for you or against you, as We sent a Rasool towards Fir’on (Pharaoh) before you. [15] Fir’on disobeyed Our Rasool; so We seized him with a firm grip. [16] If you persist in unbelief, how will you save yourselves on that Day which shall turn the children grey-headed (old), [17] the heaven shall split asunder, and His promise shall be fulfilled? [18] Surely this is but a reminder, so let him who wills, take the Right way to His Rabb. [19]

73:[1-19]

SECTION: 2

Surely your Rabb knows that you stand in prayers nearly two-thirds of the night, and sometimes one-half or one-third of it, so do others among your companions. Allah has the measures of the night and the day. He knows that you will not be able to keep it up, so He has turned to you in Mercy, therefore, read from the Qur’an as much as you easily can. He knows that there may be some sick people among you, and some others who travel through the land to seek Allah’s bounty; and yet some others fighting for the cause of Allah. Therefore, read as much of the Qur’an as you easily can. Establish the Salah (five time daily prayers) and pay the Zakah (poor due), and give to Allah a goodly loan. Whatever good you will send forth for yourselves, you will find it with Allah, which will be much better and greater in reward. Seek Allah’s forgiveness, surely Allah is Oft-Forgiving, Most Merciful. [20]

73:[20]

Surah Al-Muddaththir

Period Of revelation

The first seven verses of this Sūrah were revealed during the early period at Makkah. The rest of the Sūrah (vv. 8-56) was revealed on the occasion of the first Hajj, after the Prophet started preaching Islam openly.

Major Issues, Divine Law and Guidance:

- * Instructions to the Prophet for cleanliness and patience.
- * The fact that the Day of Judgement will be very difficult especially for those who deny Allah's revelations and oppose His cause.
- * Actions which lead to the hellfire are: Not offering Salah, not feeding the poor, wasting time in vain talk and denying the Day of Judgement.

The earliest revelation to the Prophet (pbuh) was the first five verses of Sūrah Al-'Alaq, in which it was said: "Read (O Prophet), in the name of your Rabb, Who created: created man from a clot of congealed blood. Read; and your Rabb is Most Generous, Who taught knowledge by the pen, taught man what he did not know."

This was his first experience of revelation, therefore, in this Message it was not told what great mission he was being entrusted with and what duties he had to perform in the future. He was only initiated into it and then left alone for a while in order to absorb the great strain this experience had caused him and to allow him to become mentally prepared to receive the revelation and perform the prophetic mission in the future. After this intermission, when the revelation was resumed, the first seven verses of Sūrah Al-Muddaththir were revealed. In these Ayat, he was for the first time commanded to arise and warn the people of the consequences of the way of life they were following and to proclaim the greatness of Allah in a world where others were being magnified without any justification. He was given this instruction: "The demand of the unique mission that you are to perform now, is that your life should be pure in every respect and you should carry out the duty of reforming your people sincerely, irrespective of any worldly gain." Then, in the last sentence, he is exhorted to endure with patience, for the sake of his Rabb, all the hardships and troubles that he might have to face while performing his mission.

In the implementation of this Divine Command, when the Prophet began to preach Islam and recite the Qur'anic Sūrahs revealed successively, the people of Makkah felt alarmed, and it provoked a great storm of opposition and hostility. A few months passed in this state until the Hajj season approached. The people of Makkah feared that if Muhammad (pbuh) started visiting the caravans of the pilgrims coming from all over Arabia at their resting places reciting the spell binding and unique verses of the Qur'an to their assemblies, his message would eventually reach every part of Arabia and influence countless people. Therefore, the Qureysh chiefs held a conference and decided that they would start a propaganda campaign against the Prophet (pbuh) among the pilgrims as soon as they arrived. After they had agreed on this, Walīd bin Al-Mughirah said to the assembled people: "If you say contradictory things about Muhammad, we all would lose our trust among the people. Therefore, let us agree upon one opinion, which we should all say without dispute. They all requested Walīd to come up with some statement and he said: "Let me think it over for awhile." Then, after prolonged thought and consideration, he said: "The nearest thing to the truth is that you tell the Arabs that he is a sorcerer, who has brought a message by which he separates a man from his father, and from his brother, and from his wife and children, and from his family." They all agreed on what Walīd had proposed. Then, in accordance to the scheme, the men of Qureysh spread out among the pilgrims of Hajj and warned everyone that they should avoid the sorcery of Muhammad through which he stirs up division among the families." But the plan, which the Qureysh chiefs carried out, yielded results contrary to what they had expected and actually favored the Prophet and his name became known throughout Arabia.

(Ibn Hisham, pp. 288-289) In conclusion, this Sūrah clearly states: "Allah does not stand in need of anybody's faith. The Qur'an is an admonition that has been presented before the people openly; now whoever wants may accept it. Allah has the right that the people should fear Him and He Alone has the power to forgive the one who adopts piety and God consciousness, even though one may have committed many acts of disobedience in the past."

Translation

SECTION: 1

O Muddaththir (the one enveloped - one of the nicknames of Prophet Muhammad)! [1] Stand up and warn. [2] Proclaim the greatness of your Rabb, [3] purify your clothes, [4] keep yourself away from uncleanness, [5] do not favor others to expect a gain, [6] and be patient for the sake of your Rabb. [7]

74:[1-7]

When the Trumpet will be sounded, [8] that Day will be a very difficult Day, [9] not easy for the disbelievers. [10] Leave Me and the one (Walid bin Mughirah, a staunch opponent of the Prophet) whom I created, alone. [11] I gave him abundant resources, [12] thriving sons, [13] and made his life smooth and comfortable. [14] Yet he hopes that I shall give him more. [15] By no means! Because he has stubbornly denied Our revelations. [16] Soon I shall make him suffer mounting calamities, [17] surely he pondered and devised a plot. [18] May he perish, how he plotted! [19] Again, may he perish, how he plotted! [20] He looked around, [21] frowned and scowled, [22] then he turned his back in scornful pride [23] and said: "This is nothing but a magic from the old, [24] this is nothing but the word of a human being." [25] Soon I shall cast him into Saqar. [26] What will make you understand, what Saqar is? [27] It is burning fire which leaves nothing and spares none. [28] It shrivels human flesh. [29] It is guarded by nineteen guards. [30] We have appointed none but angels as wardens of the fire; and We have made their number a trial for the unbelievers, so that the People of the Book may be convinced and the faith of the true believers may be increased, and that no doubts will be left for the People of the Book and the believers, and that those in whose hearts there is a disease and the disbelievers may say: "What could Allah mean by this parable?" Thus, Allah leaves to stray whom He wills and guides whom He pleases. No one knows the forces of your Rabb except Himself, and this (Qur'an) is nothing but a reminder to mankind. [31]

74:[8-31]

SECTION: 2

Nay! By the moon, [32] by the departing night [33] and by the coming of dawn, [34] surely this hellfire is one of mighty scourge, [35] a warning to mankind; [36] to any of you who chooses to go forward or to lag behind. [37] Every soul is held in pledge for its deeds, [38] except the people of the right hand, [39] who shall be in paradise. They will ask [40] from the culprits: [41] "What brought you into hell?" [42] They will answer: "We did not use to offer the Salah (prayers), [43] we did not use to feed the poor, [44] we used to join those who wasted their time in vain talk, [45] and we used to deny the Day of Judgment, [46] until death overtook us." [47] On that Day, no intercession of any intercessors shall profit them. [48] Then what is the matter with them that they turn away from this admonition? [49] Like frightened donkeys [50] fleeing from a lion. [51] Nay, each of them wants a scripture of his own to be unrolled before him. [52] But no! The fact is that they do not fear the Hereafter. [53] But no! Surely this Qur'an is an admonition. [54] Let him who wills take heed. [55] But none takes heed except by the will of Allah. He Alone is worthy to be feared and He Alone is worthy to forgive those who fear Him. [56]

74:[32-56]

Surah Al-Qiyamah

Period Of revelation

There is no tradition to indicate this Sūrah's period of revelation. However the subject matter of this Sūrah indicates that it was revealed during the Makkan period.

Major Issues, Divine Law and Guidance:

- * The Day of Judgement is certain, there is no escape from it.
- * Allah Himself took the responsibility of preserving the Qur'an.

- * The last moments of disbeliever's death.
- * Take Allah's warning about the Day of Judgement seriously.

This Sūrah addresses the deniers of the Hereafter and replies are given to each of their doubts and objections. Strong arguments are given to prove the possibility, occurrence and necessity of the Resurrection and the Hereafter, and it also has been pointed out clearly that the actual reason of people's denying the Hereafter is not that they regard it as impossible rationally, but because their selfish motives do not allow them to affirm it.

After verse 15, the discourse is suddenly interrupted and the Prophet (pbuh) is told: "Do not move your tongue hastily to remember this Revelation. It is Our responsibility to have it remembered and read. Therefore, when it is being recited, listen to its recital carefully. Again, it is Our responsibility to explain its meaning." Then, from verse 20 onward the same theme which was interrupted at verse 15, is resumed. This parenthetical passage, according to both the context and the traditions, has been interjected here for a reason. That is, when the Angel Gabriel was reciting this Sūrah to the Prophet, the Prophet, lest he should forget its words later, was repeating them at the same moment. This in fact happened at the time when the coming down and receipt of Revelation was yet a new experience for him and he was not yet fully used to receiving it calmly. There are two other instances also of this in the Qur'an. First, in Sūrah TuāHā, the Prophet (pbuh) was told: "And see that you do not hasten to recite the Qur'an before its revelation is completed to you." (v. 114). Then, in Sūrah Al-A'lā, it has been said: "We shall enable you to recite, then you shall never forget." (v. 6). Later, when the Prophet became fully used to receiving the Revelation properly, there remained no need to give him such instruction. That is why, except for these three instances, there are no other instructions like this in the Qur'an.

Translation

SECTION: 1

I swear by the Day of Resurrection,[1] and I swear by the self reproaching soul![2] Does man think that We shall not be able to put his bones together?[3] Why not? We are able to put together, in perfect order, the very tips of his fingers.[4] But man wishes to keep on doing evil in the future as well.[5] He questions: "When will this Day of Resurrection be?"[6] Well, it will come when the sight shall be dazed,[7] the moon will be eclipsed,[8] and the sun and the moon will be brought together[9] - on that Day man will ask: "Is there any way to escape?"[10] Nay! There will be no refuge.[11] On that Day, the refuge will only be towards your Rabb.[12] On that Day shall be told about all his deeds, from the first to the last.[13] Indeed, man shall bear witness against himself,[14] even though he shall plead with excuses.[15]

75:[1-15]

O Prophet, do not move your tongue too fast to memorize this revelation,[16] It is Our responsibility to collect it in your memory, and make you recite it[17] and when it is recited, to make you follow it,[18] and then it is Our responsibility to explain it.[19] - Nay, the fact is that you people love this fleeting life[20] and are heedless of the Hereafter.[21] On that Day, some faces shall be bright,[22] looking towards their Rabb.[23] And on that Day some faces shall be gloomy,[24] thinking that some backbreaking calamity is about to be inflicted on them.[25] Nay, when a man's soul is about to leave and reaches to the throat,[26] and those around him cry: "Is there any enchanter to help?"[27] Then man will conclude that it was the time of departure from this world.[28] while one leg will twist around the other leg (agony will heap on agony);[29] that will be the Day of driving towards your Rabb.[30]

75:[16-30]

SECTION: 2

But in this life he neither believed, nor offered Salah (prayed);[31] but on the contrary he denied the truth and turned away.[32] Then he went to his kinfolk elated with pride.[33] Woe to you, O man! Woe to you.[34] Again woe to you, O man! Woe to you.[35] Does man think that he will be left to wander

around without any purpose?[36] Was he not once a drop of emitted semen?[37] Then he became a leechlike mass, then Allah created him and fashioned him in due proportion,[38] and made him either of the two sexes, male and female.[39] Has He not then the power to bring the dead to life?[40]

75:[31-40]

Surah Al- Dahr

Period Of revelation

This Sūrah was revealed at the early stage of Holy Prophet's Makki life which began just after the revelation of the first seven verses of Sūrah Al-Muddaththir.

Major Issues, Divine Law and Guidance:

- * The universe was there before mankind existed, then Allah created man, provided him with guidance and let him use his free will: either to believe or to disbelieve.
- * An exemplary life in paradise for those who choose to believe.
- * Allah gradually sent this Qur'an according to the issues faced by mankind
- * This Qur'an is an admonition for those who want to adopt the way to their Rabb (God).

In this Sūrah, man is reminded that there was a time when he was nothing; then, a humble beginning of him was made with a mixed drop of sperm and ovum of which even his mother was not aware; even she did not know that he had been conceived nor anyone else seeing the microscopic cell could say that it was a man, who in the future would become the best of creation on the earth. After this, man has been warned: "Beginning your creation in this way, We have developed and shaped you into what you are today in order to test and try you in the world. That is why, unlike other creatures, you were made intelligent and sensible and were shown both the way of gratitude and the way of ingratitude clearly. So that you may prove in this test; whether you are a grateful servant or an unbelieving, Ungrateful wretch!" Then, just in one sentence, it has been stated decisively what the fate will be in the Hereafter for those who emerged as unbelievers from this test.

In the first section, the blessings with which those who do full justice by serving in the world, will be favored. Not only have their best rewards been mentioned, but they have also been told briefly what the acts on the basis of which they would become worthy of those rewards are. After introducing the fundamental beliefs of Islam, those moral qualities and virtuous acts which are praiseworthy according to Islam, have been mentioned, and also those evils of deed which Islam strives to cleanse from human life. These two things are not mentioned with a view to show what good or evil result is entailed by them in the transitory life of this world, but they have been mentioned only to point out what enduring results they will produce in the eternal and everlasting life of the Hereafter, irrespective of whether an evil quality may prove useful or a good quality may prove harmful during their life in the world.

In the second section, addressing the Prophet (pbuh), three things are stated:

It is in fact We, Ourselves are revealing this Qur'an piecemeal to you, and this is intended to inform the disbelievers, not you, that the Qur'an is not being fabricated by Muhammad (pbuh), but it is We, Who are revealing it, and it is Our Own wisdom which requires that We should reveal it piece by piece and not all at once.

No matter how long it may take for the decree of your Lord to be enforced, and no matter what afflictions may befall you in the meantime, in any case, you should continue to perform your mission of Risālat patiently, and not yield to the pressure tactics of any of these wicked and unbelieving people.

Remember Allah day and night, perform the Prayer and spend your nights in the worship of Allah, for it is these things which sustain and strengthen those who call to Allah in the face of iniquity and disbelief.

In conclusion, it is said: "This Qur'an is an admonition; whoever wills may accept it and take the path to his Rabb. But man's own will and desire is not everything in the world. No one's will and desire can be fulfilled unless Allah (also) so wills. And Allah's willing is not haphazard; whatever He wills, He wills it on the basis of His knowledge and wisdom. He admits into His mercy whomever He regards as worthy of His mercy on the basis of His knowledge and wisdom, and He has prepared a painful torment for those who are unjust and wicked."

Translation

SECTION: 1

Has there not passed over man a period of time when he was nothing- -not even mentioned?[1] Indeed, We have created man from the sperm drop containing both sexes, so that We may test him. Therefore, We gave him the faculties of hearing and sight.[2] Then We guided him to the Way: Now, it is his choice either to be grateful or to be a disbeliever.[3] For the disbelievers, We have prepared chains, fetters and a blazing fire.[4] The righteous shall be in paradise drinking from a cup of wine mixed with Kafoor (camphor-water),[5] from a gushing spring at which the servants of Allah will refresh themselves, and shall be able to take out its channels from place to place at their will.[6] They are those who keep their vows and dread the Day of widespread terror,[7] who feed the poor, the orphan and the captive for the love of Allah,[8] saying: "We feed you for the sake of Allah Alone; we seek from you neither reward nor thanks,[9] for we dread our Rabb's torment of a very distressful Day." [10] So Allah will deliver them from the evil of that Day, and bestow on them freshness and joy,[11] and reward them, for their steadfastness with paradise and garments of silk.[12]

76:[1-12]

There they shall be reclining upon high couches; they shall feel neither the scorching heat nor the biting cold.[13] The trees of paradise will spread their shade around them, and their fruits will hang in clusters within their easy reach.[14] They shall be served with silver dishes, goblets of crystal,[15] and goblets made of crystal-clear silver, filled by their attendants in due measure.[16] And they will also be given to drink a cup of wine mixed with Zanjabil (ginger-flavored water),[17] from a fountain, called Salsabil.[18] They shall be attended by boys graced with eternal youth: when you see them, they would seem like sprinkled pearls.[19] And which ever direction you will look, you will see blessings and the splendor of a great Kingdom.[20] They (the residents of paradise) shall be arrayed in the garments of fine green silk and rich brocade, and adorned with bracelets of silver, and their Rabb will give them pure wine to drink.[21] O believers, that's how you will be rewarded, and your endeavors appreciated.[22]

76:[13-22]

SECTION: 2

Surely, it is We Who have sent down this Qur'an to you through gradual revelations,[23] therefore, await with patience the command of your Rabb and do not yield to any sinner or disbeliever from among the unbelievers.[24] Glorify the name of your Rabb morning and evening;[25] prostrate before Him at night and glorify Him during the long hours of night.[26] These unbelievers love the transitory life of this world and neglect the heavy Day that is coming ahead.[27] It is We Who created them and made their joints strong; but if We please We can replace them with others like them through a change.[28] This is indeed an admonition, so let him who will, adopt The Way to his Rabb,[29] but you cannot will, except by the will of Allah. Surely Allah is All-Knowledgeable, All-Wise.[30] He admits to His mercy whom He wills, and for the wrongdoers He has prepared a painful punishment.[31]

76:[23-31]

Surah Al- Mursalāt

Period Of revelation

This Sūrah was revealed in the early period during the Prophet's residence at Makkah. If this Sūrah is read together with the two Sūrahs preceding it, namely Al-Qiyāmah and Ad-Dahr, and the two Sūrahs following it, namely An-Nabā and An-Nazī'āt, it becomes obvious that all these Sūrahs are the revelations of the same period, and they deal with one and the same theme, which has been impressed on the people of Makkah in different ways.

Major Issues, Divine Law and Guidance:

- * Allah swears in the name of life giving winds, rain and angels that the Day of Judgement will be established
- * On that Day, the disbelievers will be asked to walk towards hell which they used to deny, and the righteous will be given all that they desire
- * A warning to the disbelievers and a question as to what statement after this Qur'an (the last revelation) will they believe?

The theme of this Sūrah is to affirm the Resurrection and Hereafter and to warn the people of the consequences which will ultimately follow either the denial or the affirmation of these truths.

In the first seven verses, the system of winds is presented as an evidence of the truth that the Resurrection which is being foretold by the Qur'an and the Prophet Muhammad (pbuh) must come to pass. The power of All-Mighty Allah Who has established this wonderful system on the earth, is not helpless in bringing about the Resurrection and the express wisdom which underlies this system bears full evidence that the Hereafter must appear, for no act of an All- Wise Creator is vain and purposeless, and if there was no Hereafter, it would mean that this life is useless and purposeless.

In vv. 16-28 arguments are given for the occurrence and necessity of the Resurrection and Hereafter. Man's own history, his own birth, and the structure of the earth on which he lives, bear the testimony that the coming of the Resurrection and the establishment of the Hereafter are possible as well as the demand of Allah Almighty's wisdom. History tells us that the nations which denied the Hereafter ultimately became corrupted and met with destruction. This means that the Hereafter is a truth which, if denied and contradicted by a nation through its conduct and attitude, will cause it to meet the same fate as that of a blind man who rushes headlong into an approaching train. It also means that in the Kingdom of the universe, not only physical laws are at work, but also moral laws, under which the process of retribution is operating. But since in the present life of the world retribution is not taking place in its complete and perfect form, the moral law of the universe necessarily demands that there should come a time when it should take its full course, and all those good works and evil deeds, which could not be rewarded here, or which escaped their due punishment, should be fully rewarded and punished. For this purpose, it is inevitable that there should be a second life after death. If man only considers how he takes his birth in the world, his intellect, provided it is sound intellect, cannot deny that Allah, Who began his creation from an insignificant sperm drop and developed him into a perfect human being, is able to create the same human being once again.

In the end, the deniers of the Hereafter and those who turn away from Allah's worship, are warned: "Enjoy your short-lived worldly pleasure as you may, but your end will ultimately be disastrous." The discourse concludes with the assertion that the one who fails to obtain guidance from the Qur'an, can have no other source of Guidance.

Translation

SECTION: 1

By the emissary winds, which are sent forth one after another.[1] By the raging hurricanes.[2] By the winds that lift up and scatter the clouds to their distant places,[3] then separate them one from another.[4] By those who bring down the reminder,[5] either to remove the excuse or to convey the

warning.[6] Surely, that which you are being promised, shall be fulfilled.[7] It is going to be fulfilled when the stars will lose their light,[8] heaven will cleft asunder,[9] the mountains will crumble into dust,[10] and when the Rasools will be brought together at the appointed time.[11] For what Day has all this been deferred?[12] For the Day of Judgment![13] And what will explain to you, what the Day of Judgment is?[14] Woe on that Day to the disbelievers![15] Did We not destroy the former generations for their evil deeds?[16] And We shall do the same to later generations who will follow them.[17] Thus do We deal with the guilty.[18] Woe on that Day to the disbelievers![19] Have We not created you from an unworthy fluid,[20] which We placed in a secure resting-place (womb),[21] for an appointed term?[22] We have estimated its term - how excellent an estimator We are![23] Woe on that Day to the disbelievers![24] Have We not made the earth a home for both[25] the living and the dead,[26] set on it lofty mountains, and given you sweet water to drink?[27] Woe on that Day to the disbelievers![28]

77:[1-28]

On the Day of Judgment it will be said to the disbelievers: "Walk on to hell which you used deny![29] Walk on to the shadow of smoke ascending in three columns,[30] giving neither coolness nor shelter from the flames,[31] throwing up sparks as huge as castles,[32] as if they were yellow camels." [33] Woe on that Day to the disbelievers![34] On that Day, they shall not be able to speak,[35] nor be given permission to offer their excuses.[36] Woe on that Day to the disbelievers![37] Such will be the Day of Judgment. We shall assemble you and your past generations.[38] Now if you have a plot, use it against Me.[39] Woe on that Day to the disbelievers![40]

77:[29-40]

SECTION: 2

77:[41-45]

Surely the righteous shall dwell amidst cool shades and springs[41] and shall have whatever fruits they desire.[42] We shall say to them: "Eat and drink to your heart's content, this is the reward for your good deeds." [43] Thus shall We reward the righteous.[44] Woe on that Day to the disbelievers![45]

77:[46-50]

Eat and enjoy yourselves for a little while. Surely you are criminals.[46] Woe on that Day to the disbelievers![47] When they are asked to bow down before Allah, they do not bow down.[48] Woe on that Day to the disbelievers![49] In what statement after this Qur'an, will they believe?[50]