

SURATULḤAAQQA (69)

The *Suratulḥaaqqa*, in the first three verses, like the *Suratulqaari`a*, asserts that the inevitable happening \_\_ the Doomsday followed by the Resurrection and the Judgement \_\_ shall come to pass on the Last Day. Whoever does not accept it as true shall perish as the *`Aad*, the *Thamood*, Pharaoh's people, Lot's people, and Noah's people had perished. The Surah portrays how they had perished up to the twelfth verse in vivid images.

The Surah, then, proceeds to give a horrible image of the Doomsday from the thirteenth verse, with the sounding of the first trumpet, to the sixteenth verse and that of the Resurrection and the Judgement from the seventeenth verse to the thirty-seventh verse, portraying both, the recipients of reward and the recipients of punishment.

The Surah, finally, swears by what they see and what they do not see, that is, what comes within the range of man's experience and what does not come within the range of man's experience, all of them bear out that Allah Who has created this cosmos and made it serviceable and subservient to man whom He has gifted a wonderful mind and moral sense cannot leave him groping in the dark. He must send some guidance and hence, He has sent it to the Last Messenger in the form of the *Quraan* through Gabriel. The *Quraan* is neither any devil's word nor any poet's word nor any soothsayer's word but the revelation from the *Rabb* of all the worlds in the cosmos to guide humankind. The Messenger has no power or authority to alter it or forge anything. If he did, he would be caught and punished and none can prevent it. As the preceding surah asserts that the *Quraan* is the message for all the human beings of the world, similarly, this surah asserts in the forty-eighth verse that the *Quraan*, though a message for all, can guide only the fearing __ those who have innate fear of Allah and would like to cultivate it. The *Quraan*, claims the fifty-first verse, is absolute certainty and the disbelievers who do not accept it in this world shall have nothing but anguish on the Judgement Day. Hence, the Messenger, the first recipient of the *Quraan* and through him all the recipients, must declare their *Rabb* free from imperfections for His infinite mercy has revealed it for them.

SURATULḤAAQQA

In the name of ALLAH, the Most Gracious, the Most Merciful

1. The inevitable (happening).
2. What is the inevitable (happening)?
3. And what do you know what the inevitable (happening) is? (It is the Doomsday.)
4. The *Thamood* and the *'Aad* belied and denied the disaster (the Doomsday).
5. Hence, as for the *Thamood*, they were wiped out, (stricken) with an exceedingly (violent punishment resulting from) their excess in doing wrong and committing sins and disbelieving in (their messenger).
6. And as for the *'Aad*, they were wiped out, (stricken) with an intensely cold wind raging vehemently.
7. (Allah) made it rage against them for seven nights and eight days, uninterrupted, cutting off all good from them and hence, (if you had been there), you (would have) seen the people sprawl (lying on the ground with arms and limbs spread out) in it (their land) as if they were trunks of date palms uprooted and fallen.
8. Consequently, do you see (find) anyone of them surviving (the disaster)?
9. And Pharaoh and those (who had existed) before him and the people

سُورَةُ الْحَاقَّةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَاقَّةُ ﴿١﴾

مَا الْحَاقَّةُ ﴿٢﴾

وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤﴾

فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ﴿٥﴾

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا ﴿٧﴾

فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَزُوا تُخَلِّ

حَاوِيَةً ﴿٨﴾

فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ ﴿٩﴾

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ ﴿١٠﴾

of the towns overturned had, (also), committed (the same) sin.

10. So, they disobeyed their *Rabb's* messenger, and hence, He (Allah) seized them so hard as seizing them exceeded all the past seizures in violence.
11. When the waters (of the Flood) rose exceedingly high, We carried you (then, all the human beings following Noah) in the ark,
12. So that We should make it (this event) an instructive example for you and attentive ears (listeners) must retain it (its memory).
13. So, when the trumpet is sounded for the first time,
14. And the Earth and the mountains are lifted up and then, both of them are crushed with a single crush,
15. Then, on that Day, the (inevitable) visitation (the Doomsday) shall visit (come upon them).
16. And the heaven shall split and hence, it will, on that Day, lose firmness and be frail, threatening to fall.
17. And the angels shall be on its borders; and eight (angels) shall, on that Day, bear high, above them, your *Rabb's* throne.
18. On that Day, when you (all the human beings) are presented (before Allah for accountability), no secret (word said or action done) by you, shall remain hidden.

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً ﴿١٠﴾

إِنَّا لَنَاطِقُوا الْمَاءَ سَمَكًا كُنَّا فِي الْبَارِيَةِ ﴿١١﴾

لِنَجْعَلَهَا لَكَ تَذَكُّرًا وَتَعِيًّا أَدْنَىٰ وَعِيَةٍ ﴿١٢﴾

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿١٣﴾

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾

فِيَوْمَ يَذِرُكَ الْوَاقِعَةُ ﴿١٥﴾

وَأَنشَقَّتِ السَّمَاءُ فَفِي يَوْمٍ يَذِرُهَا هَيْبَةً ﴿١٦﴾

وَالْمَلَائِكَةُ عَلَىٰ أَزْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ

يَوْمَ يَذِرُ ثَمَنِيَةً ﴿١٧﴾

يَوْمَ يَذِرُكَ تَعْرُضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ﴿١٨﴾

19. Hence, as for (the person) who is given his record of (worldly actions) in his right hand, will, then, say, "Take it! Read my record.
20. I was certain that I would be appearing for my accountability."
21. Hence, he shall be through a pleasing state of life,
22. In a garden on high.
23. Its bunches of (fruit) will be hanging within reach.
24. (Enjoy) "Eating and drinking freely for what you had done during the days past" (in the world. They will be told),
25. And as for (the person) who is given his record of (worldly actions) in his left hand, will, then, say, "Would that I had not been given my record!
26. And I had not known what my accountability is!
27. Would that he (death) had been the end (of life)!
28. Of no avail (use) has been to me my wealth!
29. Gone is, from me, my authority" (power and prestige).
30. (The angels will be commanded), "Seize him and then, shackle him,
31. And then, throw him into the blazing fire (of the Hell),

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ
هَؤُلَاءِ أَقْرَبُ وَأَكْنَبُ ﴿١٩﴾

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ ﴿٢٠﴾

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾

فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾

قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

كُلُوا وَاشْرَبُوا وَهَبْءًا بِمَا اسْلَفْتُمْ فِي الْأَيَّامِ
الْأَلْفَايَةِ ﴿٢٤﴾

وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يُبَلِّغُنِي
لَرَأُوتَ كِتَابِيَّةٍ ﴿٢٥﴾

وَلَرَأُودِرْ مَا حِسَابِيَّةٍ ﴿٢٦﴾

يَلْبِثُهَا كَأَن تِلْكَ الْقَاضِيَةِ ﴿٢٧﴾

مَا أَغْنَىٰ عَنِّي مَالِيَّةٍ ﴿٢٨﴾

هَلَكَ عَنِّي سُلْطَانِيَّةٍ ﴿٢٩﴾

خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾

ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾

32. And then, fasten him in a chain the length of which is seventy cubits.

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾

33. Neither did he believe in Allah, the Supreme Being,

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾

34. Nor did he urge (anyone) on feeding a poor person.

وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ ﴿٣٤﴾

35. Hence, he will have, here, today, neither any friend,

فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ﴿٣٥﴾

36. Nor any food except some of what flows from the bodies of the damned.

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾

37. None shall eat it except the sinners."

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾

SECTION 2

38. So, no (what you think is wrong). I swear by what you see,

فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾

39. And what you do not see.

وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾

40. Indeed, it (the *Quraan*) is the Word of (brought by) a noble messenger, (Gabriel).

إِنَّهُ الْقَوْلُ رَسُولٌ كَرِيمٌ ﴿٤٠﴾

41. And it is, neither, a poet's word (expressed and manifested mind) ___ little do you believe (in Allah's power to send messages) ___

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾

42. Nor a soothsayer's word (foretelling of future events); little do you bear in mind.

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾

43. (On the contrary, it is) the revelation, portion by portion, from the *Rabb* of all the worlds in the cosmos.

نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٤٣﴾

44. And if he had forged any words against Us,

وَلَوْ نَقُولَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾

45. We, would, certainly, have seized him with might and main.

لَاخْذًا نَامِتَهُ بِالْيَمِينِ ﴿٤٥﴾

46. Then, We would have cut his aorta.

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾

47. Then, none of you could have prevented (Us) from him.

فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾

48. And, indeed, it is (the only true) message for the fearing.

وَإِنَّهُ لِلذِّكْرُ لِلْمُتَّقِينَ ﴿٤٨﴾

49. And, We, certainly, know that, among you, there are those who belie and deny (the *Quraan*).

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٤٩﴾

50. And, it (the *Quraan*) shall, certainly, be, a cause of regret for disbelievers.

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾

51. And, indeed, it (the *Quraan*) is absolute certainty.

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾

52. Hence, you must declare the name of your *Rabb*, the Supreme Being, free from imperfections.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾