

SURATULMA`AARIJ (70)

The *Suratulma`aarij*, again, warns the *Quraysh* __ the Makkan polytheists __ of the impending doom. But, since they used to press for it, the Surah, in its fourth verse, gives them the measure of a divine day equal to our fifty thousand years during which Gabriel and angels reach Him. Hence, they must not press for it. It shall come according to schedule fixed by Allah. The Messenger, distressed by their repudiation, has been advised to bear with them gracefully in the fifth verse and further consoled in the seventh and eighth verses that, however they may repudiate it, to Allah it is hard by as according to Him, as given in the *Suratulhaji*, "one day, with your Rabb, is like a thousand years according as you reckon." In the light of His calculation the entire history of human civilization comes to shrink to hardly ten days.

The Surah, then, proceeds, to portray the Day and the plight of disbelievers from the eighth verse to the eighteenth verse. The Surah, with reference to these disbelievers, from the nineteenth verse to the twenty-first verse, exposes the character of thorough materialists, greedy of power and pelf and then, proceeds, from the twenty-second verse to the thirty-fifth verse, to praise the character of such prayers as have the qualities specified up to the thirty-fourth verse. They shall be entertained generously and honourably in the gardens of the Heaven.

The Surah, in the next four verses, mirrors the angry reaction of the Makkan polytheists enraged at the recitation of such verses by the Messenger. The nineteenth verse clarifies that genetically all men are equal. What makes them excel one another is the moral action or conduct.

The Surah proceeds further to the fortieth verse in which Allah swears by His Own sustainability and maintainability of the easts and the wests, that is, the entire cosmos manifesting His omnipotence, knowledge, and wisdom that He is capable of replacing these polytheists with better people. But He is simply forbearing and giving them a respite to ponder and mend. If they do not, they shall, suggests the Surah, meet the fate of the doomed peoples.

The Surah, finally, consoles the Messenger in his distress and tells him to let them indulge in idle talk and disport till they encounter the Day being threatened to them. On that Day, with their eyes downcast, dishonour overcoming them, they will be hastening, after being resurrected, towards the place of their accountability and then, they shall come to know, though in vain, what they are, now, being warned of by the Last Messenger.

SURATULMA`AARIJ

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

1. An enquirer has pressed for the punishment that is going to visit on
2. The disbelievers __ none can repel it __
3. By Allah, the Possessor of the stairways.
4. The angels and Gabriel climb up to Him in a day the measure of which is fifty thousand years.
5. Hence, you must be patient bearing with gracefully.
6. They see it (the punishment) very far off,
7. And We see it hard by.
8. On That Day, the heaven shall be like molten copper.
9. And the mountains shall be like dyed wool.
10. And no friend shall ask after (another) friend,
11. (Though) they shall be made to see one another; a criminal would like to ransom himself from the punishment, on that Day, by his sons,
12. And his wife and his brother,

سُورَةُ الْمَعَارِجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾
- لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾
- مِّنْ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾
- تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾
- فَأَصْبَحُوا صَبْرًا جَمِيلًا ﴿٥﴾
- إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾
- وَنَرْنَاهُ قَرِيبًا ﴿٧﴾
- يَوْمَ تَكُونُ السَّمَاءُ كَالذَّهَبِ الْمُهْلَلِ ﴿٨﴾
- وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾
- وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾
- يَبْصُرُونَهُ يَوْمَ الْعَذَابِ لَوْ يَسْتَدِينُ مِنَ الْعَذَابِ يَوْمَ يُؤْمَرُ بَنِيهِ ﴿١١﴾
- وَصَدَجَتِهِ وَأَخِيهِ ﴿١٢﴾

13. And his family that sheltered him
(in the world),

وَفَصِيلَتِهِ الَّتِي تُتَوَكَّلُ عَلَيْهَا (١٣)

14. And all (the people) who (live)
throughout the Earth, and then, it
should rescue him (from the
punishment).

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ (١٤)

15. Not at all, (it will not deliver him
from the punishment): it (the Hell)
is blazing fiercely (for)

كَلَّا إِنَّهَا لَأَطْلَى (١٥)

16. It is going to strip the skin,

نَزَاعَةً لِّلشَّوَى (١٦)

17. Call everyone who turns his back on
and turns away (Allah and His
messenger)

تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى (١٧)

18. And accumulates (wealth) and then,
he is niggardly.

وَجَمَعَ فَأَوْعَى (١٨)

19. Indeed, man has been created
greedy (of possessions).

إِنَّا الْإِنْسَانَ خُلِقَ هَلُوعًا (١٩)

20. When adversity afflicts him, he
gives a violent outburst of
impatience.

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (٢٠)

21. And when prosperity reaches him,
he is extremely close-fisted.

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (٢١)

22. Except the prayers

إِلَّا الْمُصَلِّينَ (٢٢)

23. Who are constant to performing
their obligatory prayer.

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (٢٣)

24. And (those believers) in whose
possessions, there is a right (fair
claim) fixed,

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ (٢٤)

25. For the one asking for alms and the
one deprived of means.

لِّلسَّائِلِ وَالْمَرْغُومِ (٢٥)

26. And (those believers) who accept the Day of Judgement as true

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٦٦﴾

27. And (those believers) who are on guard against their *Rabb's* punishment ____

وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٦٧﴾

28. Indeed, their *Rabb's* punishment is without being secure against ____

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا مُنِ ﴿٦٨﴾

29. And (those believers) who protect their private parts,

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٦٩﴾

30. Except from their wives or what their right hands possess (for), in that case, they are without being blamed.

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ غَيْرُ مُلْومِينَ ﴿٧٠﴾

31. But (those people) who seek (to go) beyond such (enjoinments as mentioned above) are (the people who) exceed the proper bounds.

فَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧١﴾

32. And (those believers) who keep (are faithful to) their trusts and their obligations (commitments / undertakings),

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٧٢﴾

33. And (those believers) who stand firm by their testimonies,

وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٧٣﴾

34. And (those believers) who persevere at their obligatory prayer.

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٧٤﴾

35. (The people) such (as mentioned above) shall be (entertained generously and) honourably in the gardens (of the Heaven).

أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٧٥﴾

SECTION 2

36. What is the matter, then, with (those people) who disbelieve that they are hurrying along (with advancing motion) running towards you?

فَالَّذِينَ كَفَرُوا قَبِلَكَ مُهْطِعِينَ ﴿٧٦﴾

37. From the right and from the left in groups?

عَنِ اليمينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾

38. Does everyone of them hope that he will be admitted into the garden of bliss?

أَيَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

39. Not at all: indeed, We have created them from what they know (well).

كَلَّا إِنَّا خَلَقْنَهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾

40. Hence, no, (what they think is wrong). I swear by the *Rabb* of the easts and the wests that We, certainly, possess power

فَلَا أَقْسِمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدِيرُونَ ﴿٤٠﴾

41. Over replacing (them with people) better than they (are) and We cannot be surpassed (in any way).

عَلَى أَنْ يُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾

42. Hence, leave them, let them indulge in idle talk and be at play till they confront their Day which they have been threatened with,

فَذَرُهُمْ يُخَافُونَكَ وَيُلْعَبُوا بِهَا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤٢﴾

43. The Day when they come out of their graves, (they will be) hastening as if they were hurrying towards stone alters for sacrifice,

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاءَ كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِصُونَ ﴿٤٣﴾

44. With their eyes downcast, dishonour overcoming them __ such will be the Day which they are being threatened with.

خَشِيعَةً أَبْصَرُهُمْ تَرَهِفُهُمْ ذَلَّةٌ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾