

SURATUNNAAZI`AAT (79)

The *Suratunnaazi`aat* continues the theme of warning the Makkan polytheists of the great catastrophe mentioned in the thirty-fourth verse. In the preceding Surah, an image of the angels, standing in array along with Gabriel on the Judgement Day, has been given to contradict polytheists' mistaken view that they will intercede for them with Allah if they are, at all, faced with any eventuality and hence, they used to worship them as His daughters. In this Surah, the angels have been shown as His functionaries rather than daughters strictly obeying Him in the execution of His commands. Hence, in the first five verses of the *Suratunnaazi`aat* Allah swears by the angels who execute His commands throughout the cosmos now but they shall, instead of interceding for anyone with Him, execute His commands to bring about the Resurrection for accountability of all the human beings born till the Doomsday. Hence, the Surah, from the sixth verse to the ninth verse, presents an image of the two blasts of the trumpets and the attendant circumstances for the disbelievers who, as shown from the tenth to the twelfth verses, question its occurrence. The thirteenth and fourteenth verses reply to them that it shall happen in a twinkling.

The Surah, then, proceeds, from the fifteenth verse to the twenty-sixth verse, to warn the Makkan polytheists by narrating the story of Pharaoh who had, in his arrogance, refused, like them, to submit himself to Allah and obey His messenger. Hence, Pharaoh and his followers were punished in this world and they shall, further, be punished in the world to come. There is a lesson for them in such a story.

The Surah, then, addresses the Makkan polytheists directly from the twenty-seventh verse to the thirty-third verse to stress His omnipotence and providence for them in this world.

The Surah, again, picks up the thread of the argument for the Resurrection for accountability that shall come about in a twinkling given in the fourteenth verse and asserts in the thirty-fourth verse that when the catastrophe befalls, they shall realize what they have been striving for. From the thirty-sixth verse to the forty-first verse, the Surah portrays the punishment of disbelievers in the Hell and the reward of believers in the Paradise.

The Surah, finally, replies to disbelievers' query regarding the time of the Hour of Resurrection through the Messenger from the forty-second verse to the forty-sixth verse. The Messenger is, not only, consoled in his distress for the Makkan polytheists, but also, told that he is a warner like Moses and as Pharaoh did not listen to him and perished, similarly these polytheists shall meet Pharaoh's fate if they do not listen to him. The twenty-sixth and the forty-fifth verses have the same ring and the same message. The last verse gives them an image of the briefness of the worldly life to suggest to them that for such a brief existence, they are bent on sacrificing eternal life.

SURATUNNAAZI'AAT

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

1. By (the angels) who take out the lives of the wicked violently.
2. By (the angels) who draw out the souls of the blessed gently.
3. By (the angels) who swim (through the cosmos) gliding.
4. Then, they run on, racing (in obedience to Allah's call).
5. Then, they execute (Allah's) command.
6. (You must fear) the Day (when the explosion at) the first sounding of the trumpet quakes (the Earth violently destroying all and)
7. The second sounding of the trumpet follows it (with another violent quake raising all the dead).
8. (There will be persons whose) hearts, on that Day, will be throbbing violently.
9. Their eyes (will be) downcast.
10. (Now) they say, "Shall we, really, be brought back to our former states" (brought to life again for accountability)?
11. (Will it happen to us), "when we have wasted and decayed into crumbling bones?"

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ عَمِلُوا

وَالَّذِينَ كَانُوا

وَالَّذِينَ كَانُوا

فَالَّذِينَ كَانُوا

فَالَّذِينَ كَانُوا

يَوْمَ تَرْجُفُ الرَّاجِفَةُ

تَبِعُهَا الرَّادِفَةُ

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

أَبْصَرُهَا خَشِيعَةٌ

يَقُولُونَ أَيْنَا نَالَمُردُّوْنَ فِي الْحَافِرَةِ

أَيْنَا ذَاكُنَا عِظْمًا تَخِرَّةً

12. (On being told that it would happen), they said, "This return (coming to life again) will, then, (result in) a great loss."

قَالُوا لَكَ إِذَا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾

13. So, it will, only, be a single blast (at the second sounding of the trumpet).

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾

14. And then, all of a sudden, they (all the human beings) will find themselves upon the plane surface (of the Earth).

فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

15. Has Moses' story reached you,

هَلْ أُنَبِّئُكَ حَدِيثَ مُوسَى ﴿١٥﴾

16. When his *Rabb* called for (ordered) him in the sacred Valley, *Tuwa*?

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾

17. (He said), "Go to Pharaoh (for) he has exceeded his authority in doing wrong and committing sins.

أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿١٧﴾

18. Then, tell him, 'Would you like to be purified?

فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَنْ تَرْكَكُ ﴿١٨﴾

19. And shall I guide you to your *Rabb* so that you fear.'" (Allah)?

وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى ﴿١٩﴾

20. Then, he (Moses) showed him the greatest miracle (of his staff).

فَأَرَاهُ الْآيَةَ الْكُبْرَى ﴿٢٠﴾

21. But he (Pharaoh) denied and belied (Moses) and disobeyed (him).

فَكَذَّبَ وَعَصَى ﴿٢١﴾

22. Then, he (Pharaoh) turned his back, striving (against him).

ثُمَّ أَذْبَرَ سَعًى ﴿٢٢﴾

23. Then, he gathered up (his people) and proclaimed (proudly),

فَحَشَرَ فَنَادَى ﴿٢٣﴾

24. Saying, "I am your highest *Rabb*."

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾

25. Then, Allah seized him in an exemplary punishment of the afterworld and the preceding (this world).

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿٢٥﴾

26. Indeed, there is a lesson in such (a story) for whoever fears (Allah).

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى ﴿٦٦﴾

SECTION 2

27. Are you harder (more difficult) to create or the heaven? (Allah) has made it.

أَأَنْتُمْ أَشَدُّ خَلْقًا أَوْ السَّمَاءُ بَنُنْهَا ﴿٦٧﴾

28. He raised up its roof and then, composed it (proportionately and harmoniously).

رَفَعَ سَمَكَهَا فَسَوَّيْنَهَا ﴿٦٨﴾

29. And He darkened its night and took out its daylight.

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٦٩﴾

30. And (as for) the Earth, He levelled her afterwards.

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٧٠﴾

31. He took out of her (the Earth) her water and her pasture (vegetation).

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٧١﴾

32. And the mountains, He rooted (fixed) them (firmly).

وَالْجِبَالَ أَرْسَاهَا ﴿٧٢﴾

33. Provisions for you and for your cattle (grazing livestock).

مِنْعَا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٧٣﴾

34. Hence, when the greatest catastrophe visits,

فَإِذَا جَاءَ نَارُ الطَّامَةِ الْكُبْرَى ﴿٧٤﴾

35. On that Day, man shall remember what he strives for (in this world).

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٧٥﴾

36. And the blazing fire of (the Hell) shall be exposed (opened to view) for (those people) who shall see (experience it).

وَيُرْزَقُ الْجَحِيمُ لِمَن يَرَى ﴿٧٦﴾

37. Then, as for (the man) who exceeds the proper bounds,

فَأَمَّا مَنْ طَغَى ﴿٧٧﴾

38. And prefers the life of this world,

وَأَثَرَ الْحَيَاةِ الدُّنْيَا ﴿٧٨﴾

39. Shall, consequently, have the blazing fire of (the Hell) as the abode (eternal home).

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٧٩﴾

40. And as for (the man), who fears standing before his *Rabb* and restrains (his) self from passions (base desires),

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾

41. Shall, consequently, have the Paradise as the abode (the eternal home).

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾

42. They ask you about the Hour of Resurrection when it will come to pass.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾

43. What have you (to do) with mentioning (the time of) its (occurrence)?

فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿٤٣﴾

44. Towards your *Rabb* turns its end (the determination and the knowledge of its occurrence).

إِلَىٰ رَبِّكَ مُنْهَلَا ﴿٤٤﴾

45. You are, only, a warner to whoever fears it.

إِنَّمَا أَنْتَ مُنذِرٌ مَّنْ يَخْشَاهَا ﴿٤٥﴾

46. The Day when they see it, (they will think) as if they had not stayed (in this world) but for an evening (the end part of the day) or its morning (the early part of the day).

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبِسُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾