

SURATULBUROOJ (85)

The *Suratuburooj* carries on the theme of warning the leaders of the Makkan polytheists who were persecuting the Messenger and his pious companions for no reason other than believing in the *Quraan*.

The Surah opens with three oaths in the first three verses (i) the space studded with billions and billions of stars (ii) the Day of Judgement promised by Allah through the *Quraan* (iii) the Last Messenger and all the messengers, prophets, and their peoples. As for the first oath, the space with billions and billions of stars obeying a single law must have been designed by an Omnipotent and Omniscient Being. If there is a law in the cosmos, there must, also, be a law in the human world and it is the moral law, the law that right must be rewarded and wrong must be punished. It is justice which signifies the exercise of authority in the maintenance of right. But, in the human world, it is not done. Hence, it testifies to the indispensability of absolute justice. The second oath is about the Day promised when Judgement __ absolute justice __ shall be dispensed to all the human beings. The third oath is about the Messenger and all the messengers and prophets who, on the Day of Judgement, shall stand as witnesses before Allah along with the witnessed __ their peoples and communities __ whom they had been sent as guides. The eleventh verse of the *Suratulumursalaat* specifies, "And when the messengers are assigned a time" (to assemble for witness, Judgement shall take place). The eighth verse of the *Suratulfat'h* pinpoints the role of the Messenger __ "We have sent you as a witness and as an announcer of good news and as a warner." As the Last Messenger was a witness, so all the messengers and prophets were witnesses and all of them shall stand as such before Allah to testify that they had communicated His message to the peoples and communities whom they had been sent to guide and then, Allah shall pronounce His judgement among all the human beings. This interpretation is supported by the one hundred and third verse of the Surah *Hood*. Hence, all the oaths bear witness to absolute justice to be dispensed on the Judgement Day. These oaths have been occasioned as a stern warning to the leaders of the Makkan polytheists whose persecution of the Messenger and his companions had exceeded all the bounds. Hence, the Surah cites the persecution of the *mu'mineen* (Christians) in AD 523 at *Najran*, South `Arabia, by *Doo Nawaas*, a *Himyerite* Jew king of *Yemen*, from the fourth verse to the tenth verse. He attacked *Najran*, then a stronghold of Christians, and had, about twenty thousand men, women, and children, put to death. Some of them, on refusing to adopt Judaism, were thrown into a long pit of fire as the Surah portrays from the fourth verse to the eighth verse. Since Allah was a witness to this persecution, its perpetrators shall have the punishment of being burnt in the fire as threatened in the tenth verse. The believers shall, on the contrary, have what the eleventh verse promises them.

The Surah, then, proceeds to warn all the persecutors in the twelfth verse and reminds them of His omnipotence. In the thirteenth verse, the persecuted, wherever they may be, have been consoled for Allah hates persecution.

The Surah, finally, from the seventeenth verse to the twentieth verse, threatens all the persecutors belying and denying their messengers, especially the leaders of the Makkan polytheists to mend their ways or perish like the armies of Pharaoh and the *Thamood*. Such is the message of the *Quraan* — JUSTICE must be dispensed in this world — the Book which is inscribed in a tablet well preserved by the angels. But, if persecution and exploitation continue in this world, absolute justice shall be dispensed in the afterworld for, in the eyes of Allah, persecutors and the persecuted are not equal. No persecutor, however great and mighty, shall escape punishment and the persecuted shall be rewarded. Hence, ultimate justice is the soul of the system running through the cosmos and Allah cannot do otherwise. When Pharaoh and the *Thamood* were not spared, how can anyone else go scot-free?

** witnessed (pg 1087) In this context, **Mash'hoodun** includes all the prophets and messengers as witnesses and all the peoples/communities whom they had been sent as guides as in 11:103 and 85:3.*

SURATULBUROOJ

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

1. By the heaven (space) studded (adorned and covered) with stars and planets.
2. By the Day promised (for Judgement).
3. By the witness and the witnessed.*
4. Cursed be the makers of the long pit!
5. (With) fire well-fuelled.
6. When they were sitting by it (the pit).
7. And they were themselves witnesses against what they were doing by the believers.
8. And they did not inflict punishment on them but because they (the believers) believed in Allah, the Almighty, the Most Praiseworthy,
9. To Whom belongs the sovereignty of the heavens and the Earth; and Allah is the witness to everything.
10. Indeed, (those people) who persecute believing men and believing women and then, do not repent of (their sins) shall, necessarily, have the punishment of the Hell and, (in particular), they shall have the punishment of being burnt (in the fire of the Hell).

سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾

وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾

وَشَahِدٍ وَمَشْهُودٍ ﴿٣﴾

قُلِ اصْحَابُ الْأُخْدُودِ ﴿٤﴾

النَّارِ ذَاتِ الْوُقُودِ ﴿٥﴾

إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾

وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ

الْعَزِيزِ الْحَمِيدِ ﴿٨﴾

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا

فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾

11. Indeed, (those people) who believe in (Allah) and do good deeds shall have the gardens with rivers flowing under them; such is the great success.
12. Indeed, your *Rabb's* seizure is extremely strong.
13. Indeed, He originates (creation) and will restore (bring back all the human beings to life at the Resurrection).
14. And He is the Most Forgiving, the Most Loving.
15. The (Sole) Possessor of the throne (exercises exclusive sovereignty over the entire cosmos), the Most Glorious.
16. (He) does (executes fully) what He wills.
17. Has the report of the armies reached you,
18. (Those of) Pharaoh and the *Thamood*?
19. But (those people) who disbelieve, (shall persist) in belying and denying (the Holy *Quraan*),
20. Though Allah has encompassed them from all the sides.
21. On the contrary, (their repudiation is beside the point for) it is the *Quraan*, the glorious.
22. (Inscribed) in a tablet well preserved (by angels).

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾

إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ ﴿١٣﴾

وَهُوَ الْغَفُورُ الْودُودُ ﴿١٤﴾

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

فَعَالٌ لِمَآ يُرِيدُ ﴿١٦﴾

هَلْ أُنَبِّئُكَ حَدِيثَ الْجُنُودِ ﴿١٧﴾

فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾

بَلْ هُوَ قُرْءَانٌ مَجِيدٌ ﴿٢١﴾

فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾