

SURATUSHSHAMS (91)

The *Suratushshams* expands on the tenth verse of the preceding surah and warns the Makkan leadership to mend its ways or perish like the *Thamood*.

The Surah, in its first seven verses, presents seven oaths ___ of the Sun, the Moon, the day, the night, the space, the Earth, and man's soul. All of them are natural phenomena and they follow a physical law from which they do not deviate. They do not do so because they have not been granted any choice, any responsibility and any freedom to act otherwise. Hence, they follow the law without the least deviation from the courses they have been ordained, man's soul being the sole exception in the cosmos. As for man's body, it obeys the physical law. But, as for man's soul, it possesses both ___ as the eighth verse succinctly states ___ the capacity to do evil and the capacity to do good with freedom to choose either of the two. It is moral sense ___ the ability to distinguish right from wrong. Since moral processes, asserts Carl Jung, are ingrained in human nature, it manifests itself in the moral law to bind, integrate, and regulate human society. As the physical law operates among the physical phenomena, similarly, the moral law must operate among human beings. But man has been gifted both reason and passions which often so blind him that he cannot perceive the course of reason. If moral law operated, justice would triumph in the human world for justice means the exercise of authority in the maintenance of right. But man is what he is. Justice does not rule society. Hence, the need of messengers and heavenly books which have culminated in the *Quraan* to guide humankind to keep to justice otherwise disorder and chaos shall result in human society.

The Surah, then, in its ninth and tenth verses states the moral courses open to man. Both the paths, both the choices and both the courses of action are open to him in this world. It is for him to choose Allah's path ___ purifying himself (of sins) ___ and mould his conduct accordingly. It is for him to reject Allah's path ___ corrupt his soul with evils ___ and mould his conduct accordingly.

The Surah, finally, warns the Makkan leadership very sternly to mend its ways and not play with fire in opposing the Last Messenger. *Qidar*, who was leading the *Thamood*, had similarly acted in defiance of *Şaaliḥ*, warn it the eleventh and twelfth verses, and led them astray. Consequently, his misguided people prevailed on him to kill the she camel in spite of the warning of *Şaaliḥ*, Allah's messenger, not to touch her and let her drink water. But, drunk with power as he was, he hamstrung her as the thirteenth and fourteenth verses record the event for all times to come as a warning to evildoers. The *Thamood* were, then, wiped out for their defiance and arrogance. And Allah did it to uphold the moral law, to enforce His judgement on an erring people and warn future evildoers. On the Judgement Day, they shall have eternal punishment.

SURATUSHSHAMS

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

1. By the Sun and his sunlight.
2. By the Moon when she follows him.
3. By the day when it manifests him (the Sun).
4. By the night when it veils him (the Sun).
5. By the heaven and what He Who has made it!
6. By the Earth and what He Who has spread her out!
7. By the body (enclosing the soul of man) and what He Who has composed it (proportionately and harmoniously)!
8. Hence He (Allah) inspires it (man's soul) with both, deviation from rectitude and guarding itself from sins / evils.
9. Indeed, prospers he who cleanses it (his body enclosing the soul, of sins).
10. And, indeed, fails (does not succeed) he who corrupts it (with evils).
11. The *Thamood* belied and denied (their messenger) with their excess in defiance (open disobedience),

سُورَةُ الشَّمْسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- وَالشَّمْسِ وَضُحَاهَا ﴿١﴾
 وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾
 وَالنَّهَارِ إِذَا جَلَّلَهَا ﴿٣﴾
 وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾
 وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾
 وَالْأَرْضِ وَمَا طَحَاهَا ﴿٦﴾
 وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾
 فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾
 قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾
 وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾
 كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾

12. When the most wretched among them rose (in defiance of the messenger).

إِذْ أَنْبَعَتْ أَشْقَاهَا ﴿١٢﴾

13. Then, Allah's messenger said to them, (Beware of) "Allah's she camel and her drinking" (the water in her turn).

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

14. In consequence of their defiance they belied and denied him and then, hamstrung her and hence, their *Rabb* wiped them out for (as the penalty of) their sin and razed them to the ground.

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَحَسَّوْنَهَا ﴿١٤﴾

15. And (Allah) did not fear its consequence.

وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾