

SURATULLAYL (92)

The *Suratullayl* follows the *Suratushshams* as the exact counterpart to expand its ninth and tenth verses. The Surah swears by night and by day in the first two verses. They are natural phenomena as well as a pair of opposites, manifesting the law which they follow. Both the verses, then, as a natural corollary, merge with the third verse which swears by the Being Who creates male and female which, too, form a pair of the contraries, are, irresistibly, drawn to each other, coalesce, cohabit, coexist, and procreate. These oaths testify, as the fourth verse affirms, that the strivings of human beings remain scattered and disordered unless they have a goal, an objective, and an end towards which they move. The Surah, then, portrays two types of strivings — the positive striving from the fifth verse to the seventh verse and the negative striving from the eighth verse to the tenth verse. The former is self promoting while the latter is self ruining. The people of both the types have necessary freedom of action in this world. They can choose whichever striving they like. As for Allah is concerned, He has done what was to be done — guidance through messengers and books has been sent as the twelfth verse affirms and the thirteenth verse states what must be obvious to everyone because He is the Creator of this world as well as the world to come. The Surah, finally, divides human beings into two classes — the most wretched who are the arrogant disbelievers, the evildoers, the close-fisted and the opulent exceeding proper bounds and the most fortunate who are the fearing, the humble, the beneficent, and the givers of money for Allah. Naturally, both of them shall receive different treatments in the afterworld as the Surah depicts from the fourteenth verse to the twenty-first verse.

SURATULLAYL

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

1. By night when it darkens.
2. By day when it shines.
3. And what He creates, male and female.
4. Indeed, your strivings are scattered (and disordered).
5. But, as for one who gives (generously of his possessions for Allah) and guards himself against (evils),
6. And accepts goodness (Islam) as true,
7. We will, consequently, facilitate (the course of his life) to ease (a state of freedom from pains, sufferings and disquiets).
8. And as for one who is stingy and dispenses with (Allah's guidance),
9. And belies and denies goodness (Islam),
10. We will, consequently, facilitate (the course of his life) to unease (afflict him with distress).
11. And his wealth shall not avail him when (all of a sudden) he falls (into the Hell).
12. Indeed, guidance is binding on Us.

سُورَةُ اللَّيْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَى ﴿١﴾

وَالنَّهَارِ إِذَا تَجَلَّى ﴿٢﴾

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ﴿٣﴾

إِنْ سَعَيْكُمْ لَشَقَى ﴿٤﴾

فَأَمَّا مَنْ أَعْطَى وَانْفَى ﴿٥﴾

وَصَدَقَ بِالْحَقِّ ﴿٦﴾

فَسَنُيَسِّرُهُ لِلْيُسْرَى ﴿٧﴾

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ﴿٨﴾

وَكَذَّبَ بِالْحَقِّ ﴿٩﴾

فَسَنُيَسِّرُهُ لِلْعُسْرَى ﴿١٠﴾

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ﴿١١﴾

إِنَّ عَلَيْنَا لَلْهُدَى ﴿١٢﴾

13. And indeed, to Us belong the afterworld and the preceding (the present world).
14. Hence, I warn you of the blazing fire.
15. Into it, will not fall, but the most wretched (one)
16. Who denies and belies (the *Quraan*) and turns away (rejects it).
17. And from it, shall be kept away the most fearing (one)
18. Who gives his wealth (in this world) only to be cleansed (of sins),
19. Though he does not owe any favour to be returned to anyone.
20. (He does it), only, to seek the pleasure of his *Rabb*, the Most High
21. And He shall be pleased (with him).

وَلَنَا الْآخِرَةُ وَالْأُولَى ﴿١٣﴾

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ﴿١٤﴾

لَا يَصْلُهَا إِلَّا الْأَشْقَى ﴿١٥﴾

الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾

وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ﴿١٩﴾

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾

وَلَسَوْفَ يَرْضَى ﴿٢١﴾