

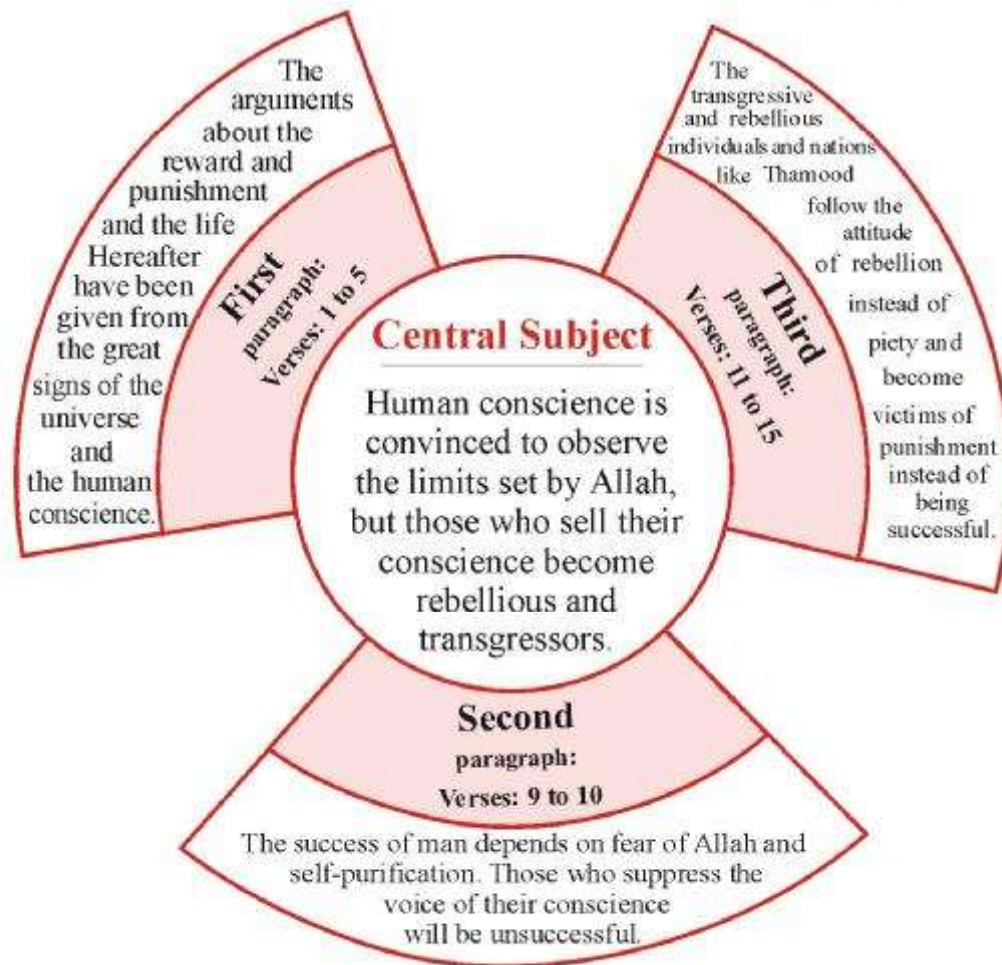
## Flow Chart of Macro-Structure of Soorah Ash-Shams

# 91 - Soorah Ash-Shams

Makkan

Verses: 15

Paragraphs: 3



### • **Period of revelation:**

Soorah Ash-Shams was revealed after the general proclamation of Islam, towards the end of second phase of prophet's stay in Makkah (4 to 5 prophet-hood) when the enmity of Quraish towards the Messenger (pbuh) of Allah and his followers was at its peak. The attitude of the leaders of Quraish had become transgressive like that of the people of Thamood. They were threatened to be punished like the people of Thamood.



### The relationship of soorah Ash-Shams with the Book

- 1- In the previous soorah (Al-Balad), man's freedom of choice was explained with the word "An-Najdain" (the two ways). In this soorah (Ash-Shams), it has been explained in these words: ﴿فَالهَيْهَاتَ الْجُورَ مَا وَتَقْوَاهَا﴾ "And inspired it with the knowledge of what is wrong for it and what is right for it." (Verse: 8)
- 2- In the next soorah Al-Lail, the same thing has been said in the following words: ﴿إِنَّ سَعْيَكُمْ لَشَتَّى﴾ "Surely, your efforts are directed towards various ends." (92: 4)
- 3- In this soorah the word "Ashqaa" (the most wicked) has been used for a transgressive leader of the people of Thamood. In the next soorah (Al-Lail) the threat of punishment of this wicked leader in the next life has been given.

### Important Key words and Subjects

In this soorah, the piety has been compared with transgression and the sinfulness has been compared with purification.

Whereas man has been given the ability to commit sins, he has been given the ability to save himself from the sins as well.

### The Macro-structure of soorah Ash-Shams

Soorah Ash-Shams consists of three paragraphs.

- 1- **Verses: 1 to 8: In the first paragraph, it has been proved that the human conscience accepts the good and the bad.**

The evidence of different things has been presented that the human soul has been given the consciousness of good and bad by natural inspiration. The person who does not believe in any god and any religion has some consciousness and understanding of good and bad. The human conscience believes in virtue and vice and reward and punishment. Even the atheists accept the police and court system.



﴿وَالشَّمْسِ وَضُحَاهَا﴾ “By the sun and its brightness.” (Verse: 1)

﴿وَالْقَمَرِ إِذَا تَلَّهَا﴾ “By the moon, as he follows him.” (Verse: 2)

﴿وَالنَّهَارِ إِذَا تَجَلَّىهَا﴾ “By the day, which shows its splendour.” (Verse: 3)

﴿وَاللَّيْلِ إِذَا يَغْشَىهَا﴾ “By the night, which draws a veil over it.” (Verse: 4)

﴿وَالسَّمَاءِ وَمَا بَنَاهَا﴾ “By the heaven and Him Who made it.” (Verse: 5)

﴿وَالْأَرْضِ وَمَا آطَقَهَا﴾ “By the earth and He Who spread it.” (Verse: 6)

﴿وَالنَّفْسِ وَمَا سَوَّاهَا﴾ “By the soul and He Who perfected it.” (Verse: 7)

﴿فَالهَمَّهَا بُحُورَهَا وَتَقْوَاهَا﴾ “And inspired it with knowledge of what is wrong for it and what is right for it.” (Verse: 8)

These testimonies and evidences mean that everyone who has common sense accepts that the light of sun and its pursuit by the moon are of different nature and their effects are different. The light of day and the darkness of night are different. The sky and its height, the earth and its expanse are different. Likewise, everyone who has common sense will accept that the consciousness of good and evil does exist in the human soul. Allah has given him the conscience (reproaching self) which reproaches him on committing evil. The same conscience feels happy on doing good deeds. Man has been given the freedom of choice. Both kinds of abilities to commit sins and to avoid them have been placed in man.

﴿فَالهَمَّهَا الْبُحُورَهَا وَتَقْوَاهَا﴾ “And inspired it with knowledge of what is wrong for it and what is right for it.” (Verse: 8) It proves that the concept of reward and punishment is true and the Day of Judgement will surely come.

## 2- Verses: 9 to 10: In the second paragraph, the invitation to follow the voice of one's own conscience has been given.

It is told that Allah has given the consciousness of both kinds of inclinations to the human soul. Now, the one who purifies his soul will be successful and the one who corrupts it will be unsuccessful.

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا﴾ “Indeed successful will be the one who purifies it.” (Verse: 9)

﴿وَقَدْ خَابَ مَنْ دَسَّاهَا﴾ “And indeed unsuccessful will be the one who corrupts it.” (Verse: 10)



The future of man depends on the use of his abilities of judgement, intention and decision. It depends on what kind of inclinations out of the good and evil does he nourish and what kind of inclinations does he suppress. If he nourishes the good inclinations and purifies his soul of the evil inclinations, he will be successful. On the contrary, if he suppresses the good inclinations and nourishes the evil inclinations, he will be unsuccessful. The correct use of the freedom of choice will be beneficial and the incorrect use will be harmful.

**3- Verses: 11 to 15: In the third and last paragraph, the example of a transgressive nation and the most wicked person of this nation has been presented.**

﴿كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا﴾ “The people of Thamood denied the truth because of their arrogant transgression.” (Verse: 11)

﴿إِذَا نَبَعَتْ أَشْقَاهَا﴾ “When the most wicked man among them was deputed (to kill the she-camel).” (Verse: 12)

﴿فَقَالَ لَهُمْ رَسُولُ اللَّهِ: تَأْتِيَهُ اللَّهُ تَائِقَةً تُطْفِئُهَا﴾ “The Messenger of Allah warned them saying: 'This is Allah's she-camel (do not harm her)! Let her drink (on her turn)'.” (Verse: 13)

﴿فَكَذَّبُوهُ فَعَقَرُوهَا. فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَحَسَّوهَا﴾ “They disbelieved him and hamstrung her. Therefore, for that crime, their Lord let loose His scourge upon them and levelled them to the ground.” (Verse: 14)

﴿وَلَا يَخَافُ عُقْبَاهَا﴾ “For He (Allah) has no fear of its consequences.” (Verse: 15)

Allah's Messenger, Saleh (pbuh) invited the people of Thamood for self-purification, but they rejected his invitation. They transgressed and became rebellious. This was a war against their own conscience. They suppressed the voice of their conscience and it resulted into their annihilation.

### Central Subject

The human conscience reproaches man on sins. The ability to avoid sins (piety) has been placed in man. However, those who sell their conscience and want to live an unbridled life, they suppress the voice of their conscience and become transgressive and rebellious like the people of Thamood.