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Next, THE NO 30 Sura No. 91 Al-Shams Ayat No. 001 to 015. Sura as Shams (Sun)NameThe Sura was so appointed after the word ashes-deception with which it opens. The period of Revelation Of the Object and style show that this Sura was also revealed in the earliest period in Mecca at a stage when the opposition to the Holy Prophet (on which the peace of Allah will be will be) grew very strong and intense. His theme and subject matter is to distinguish good from evil and to warn people who refused to understand this distinction and insisted on following the evil path of the evil end. Taking into account the subject, this Sura consists of two parts. The first part consists of a vv. 1-10, and the second of the vv. 11-15. The first part is devoted to three things: just like the sun and moon, day and night, earth and sky, are different and contradictory in their consequences and results, just as good and evil are different in front of each other and contradictory in their consequences and results; they are not similar in appearance and cannot be similar in their results. It is Allah who gave human power to self-body body, feeling and mind has not left him uninformed in the world, but instilled in his unconscious through natural inspiration the distinction between good and evil, good and evil, and a sense of good to be good and evil to be evil. That the future of man depends on how, using the power of discrimination, will and judgment that Allah has endowed him, he develops good and suppresses the evil tendencies of himself. If he develops a good inclination and frees himself from evil tendencies, he will achieve eternal success, and if, on the contrary, he suppresses good and promotes evil, he will meet disappointment and failure. In the second part, referring to the historical precedent of the people of Tamud, the meaning of the Prophet was brought. The messenger rises in the world because the inspiring knowledge of good and evil that Allah has put in human nature is not enough in itself to guide man, but because of his inability to fully understand him man offers the wrong criteria and theories of good and evil and thus, getting out of the way. That is why Allah sent a clear and definite Revelation to the prophets (the world to them) to increase the natural inspiration of man so that they could tell people what is good and what is evil. Similarly, the Prophet Salih (peace to him) was sent to the people of Tamud, but the people who were struck by the evil themselves became so rebellious that they rejected him. And when he presented to them the miracle she camel, as required by themselves, the most unfortunate one of the zlt/Previous gt;despite his warning, lowering him, in accordance with the will and desire of the people. Consequently, the entire tribe was captured by the disaster. Telling this story about Tamud nowhere in Sura, it was said: O kuraisha people, if you rejected your Prophet, Muhammad (on whom there will be peace and blessings of Allah), as Thamud rejected them, you too will face the same fate as them. The conditions in Mecca at that time were similar to those created by the wicked among the people of Tamud against the Prophet Salih (peace to him). Thus, the narrative of this story in these circumstances was in itself enough to suggest to the people of Mecca exactly how this historical precedent applies to them. (91:1) The sun and its warmth and brightness (91:2) and the moon as it follows it; (91:3) and the day when it shows the glory of the sun, (91:4) and at night, when it is dipping the sun; (91:5) and across the sky, and on him Who did it; (91:6) and the land, and the One who stretched it; (91:7) and the soul and the One who perfectly proportions it, (91:8) and imbued him (consciousness) of his evil and his piety: (91:9) The one who cleans him will prosper, (91:10), and the one who suppresses him will be destroyed. [6] 1. The word spirit used in the original refers to both the light of the sun and its heat. Although in Arabic its well-known meaning is the time between sunrise and meridian, when the sun rose high, at this height it gives not only light, but also warmth. Therefore, when the word of the spirit is attributed to the sun, its full meaning may be expressed more appropriately by its radiant brightness than its light, or by the time of day it indicates2. That is, when night comes, the sun hides, and its light remains hidden all night. This state was described as saying that night covers the sun, for night actually means that the sun is hiding behind the horizon, because of which its light cannot reach this part of the earth where the night fell3. Who installed it: Who installed it as a vault above the ground. In this verse and in the two subsequent verses, the word ma was used. Some commentators took this ma as an infinitive and interpreted these verses as meaning: By heaven and its established, the earth and its spread, and the human self and its balanced. But this value is not correct because of what the following sentence: Then inspired it with its wickedness and piety, does not fit into the context. Other commentators have taken ma here in the sense of moon or alladhi, and they interpret the sentence means: Who created the sky, who spread the earth, and who balances the human self. This second value is correct, in our view, and does not can argue that ma in Arabic uses lifeless things and irrational beings, For in the Koran itself there are numerous cases that ma has been used in the meaning of the moon, such as Wala antum abiduna ma aabud (and you are not fans of Him, whom I worship), fankihu ma taba lakun mia-en-nisa (so, marry from among the women you love) , shafta tank ma nakahahum min-nisa (don't marry those women whom your fathers married)4. Proportion of it: Gave a man a body that by virtue of his direct growth, his arms and legs, and his brain was most suitable for him to live as a man in the world. He was blessed with feelings of vision, hearing, touch, taste and smell that, as a result of their combination and characteristics, could be the best way to gain knowledge for him. He has endowed him with the ability to think, reason, imagination, memory, discrimination, judgment, willpower and other mental abilities by which he is able to perform functions suitable for man in the world. In addition, proportion also means that man was created not by a sinner by birth and by a criminal instinct, but by right and sound nature, and not characterized by any innate crookedness that may not be able to take the right path, even if he wishes to do so. This was expressed in Sura ar-Room, saying: Be steadfast in nature, after which Allah created humanity, (verse 30), and the same was explained by the Prophet (peace to him) in the hadith, saying: Every new child is born in true human nature; it is his parents who make him a Jew or a Christian or a magician afterwards. His example is an animal, giving birth full and sound young. Will you find anyone with a torn or severed ear? (Bukhari, a Muslim). That is, it is the polytheistic people because of their superstitions of ignorance that tear and cut the ears of animals after that; otherwise God does not cause the animal to be born with severed ears from his mother's belly. In another Hadith the Prophet (peace to him) said: My Lord says: I have created all my servants on true faith (i.e. in good nature); then Satan came and misled them from their faith (i.e. true natural faith) and made illegal what I had done legitimate for them, and ordered them to associate with me those for whom I had sent down no power. (Musnad Ahmad; Muslim also with the words of the Prophet (peace to him) in similar words).5 The word ilham comes from lahm, which means swallowing. According to this most basic meaning, the word ilham is used terminologically to ensure that Allah inspires a person with a concept or idea unconsciously. Inspiring the human me with its wickedness and piety and virtue, it has two meanings: (1) that the Creator has placed in him tendencies to both good and evil, and that is the point everyone feels in themselves. (2) That Allah has endowed the unconscious mind of every human being with the notion that there is a moral good and is a moral evil, that good morality and actions and evil morals and actions are not equal and equal. Fujjur (immorality) is evil, and tava (abstinence from evil) is good. These concepts are not new to humans; he is aware of this by nature, and the Creator has given him the ability to naturally distinguish between good and evil. The same was said in Surah al-Balad: And we showed him both the ways of good and evil. (verse 10); and in Surah al-Dahra, thus: We showed him the way, whether it was gratitude or disbelief (verse 3); and the same was expressed in Sura al-Siyama, saying: In a man there is a reproach of himself (conscience) who reproaches him when he commits evil (verse 2), and man knows himself best, even if he can offer many excuses. (verses 14-15). It should also be well understood that Allah has blessed every being with natural inspiration in accordance with his position and nature, as stated in Sura Taha: Who gave a distinctive form to everything and then guided them correctly. (verse 50). For example, each species of animal has gained inspirational knowledge according to its needs, by virtue of which the fish learns to swim, the bird to fly, the bee to make a hive and the weaver-bird to build the nest instinctively. The individual has also been given certain kinds of inspiring knowledge, given his various capabilities. His one ability is that he is an animal creature; as such, the most important example of the inspiring knowledge he has received is that a human child begins to suck the mother's milk soon after birth, which no one could teach him if he had not been taught it instinctively by God. Another position of man is that he is a rational being. As such, God blesses him with inspiring guidance continuously from the time of His creation, by which time he discovers things and makes inventions for the development of his civilization. Anyone who studies the history of these discoveries and inventions will understand that hardly anyone can be the result of human efforts or reflections, but basically it happened that suddenly the idea struck a person, and he discovered or invented something. Apart from these two, the other human position is that he is a moral being. In this position Allah also blessed him with inspiration with the discrimination between good and evil and the realization of good to be good and evil to be evil. This sense of discrimination and awareness is a universal truth that has never been without the concepts of good and evil; never been in history, and there isn't now, a society that can't have a kind of system of rewarding good and punishing evil. This fact, prevailing at any age, anywhere and at every stage of civilization, is clear proof that it is natural and innate. Moreover, it is also proof that the Wise Creator, who has knowledge, has burdened them with the nature of man, for the elements of man and the laws governing the material system of the world do not trace the human origin of morality.6 This is what the oath was sworn for with the things mentioned in the above verses. Let's now look at how these things bear on him. and the opposite and reversed. The first pair of sun and moon. The light of the sun is very bright as well as hot. In the fight against it, the moon has no light of its own. Even if it is in the sky, when the sun shines, it is without light. It shines when the sun is hiding, and even then its light is not so bright that it can change night in the day, nor there is warmth in it that it can have the same effect as sunlight. However, it has its own effects that are very different from the effects of the sun. In addition, there are a couple of days and nights. Each of them is the opposite of the other. The effects and results of each are so different from the others that no one can say they are similar, so much so that even the stupidest person can't say that day now day or night at night doesn't matter. Similarly, there is a pair of heaven and earth; the first was raised high by the Creator, and the second spread like a rug beneath it. Although both serve the same universe, its system and expediency, there is still a world of differences between their functions and their impact and results. After quoting these universal evidence, the human being was considered, and it was said that after balancing it with a suitable combination of limbs, feelings and mental abilities and abilities the Creator has put in him tendencies, inclinations and motives as good and evil that contradict each other, and made him understand the inspiration of the distinction between the two : that one food minister, which is evil, and the other taqva, that is good. Now, if the sun and moon, day and night, earth and sky are not alike, but necessarily different from each other in their consequences and results, how can The Fujour and so be similar to each other, despite the fact that they are reversed from each other? The Man Himself this world does not regard and recognize good and evil as equal, no matter what criteria of good and evil it may have come up with for itself in accordance with its own philosophy. In any case, what he considers good, he is of the opinion that it is noticeable and worthy of praise, reward and compensation. On the contrary, what he considers evil is his own objective view that it is reprehensible and punished. But real judgment does not lie with a man; it lies with the Creator, who inspired man with his fujour and so-called. Fujjur is what is the fujour in the eyes of the Creator, and that is what is in his eyes. And both have separate results in the eyes of the Creator. The result of one is that whoever cleans himself must achieve eternal success, and the result of the other is that whoever suppresses himself must be a loser. Tazkia means purification, development and cultivation. In context, this clearly means that the one who cleans himself of the fujour and develops it to the level of takva and cultivates good in it, will achieve eternal success. In this regard, the word Dassah, whose infinitive is tadsia, was used, which means suppression, concealment, seduce and knock down. The meaning of this is also clear from the context; i.e. one who suppresses the tendency in himself to good, rather than develop and cultivate it, who seduces him to do evil, and makes the fujur dominate the takva in order to hide it completely, like a dead body that is buried and covered with earth, will fail. Some commentators have interpreted this verse to mean: really successful was the one whom (whose I) Allah is purified, and the failure he (whose I) Allah is suppressed. But this comment, first of all, contradicts the style of the Koran in terms of language, because if Allah wanted to say it, He would say: Truly successful was self-cleaning by Allah and the failure of himself, which Allah suppressed; secondly, this comment is in clashes with other statements of the Koran on the subject. In Surah, Allah says: the one who accepted purity was really successful. (vs.14). In Sura Abas, Allah turned to His Messenger (peace to him), saying, And you would not be responsible if he did not accept purity. In both of these verses, the acceptance of purity was regarded as an act of man. Moreover, the truth in many places of the Koran is that man in this world is being tested. For example, in Sura ad-Dar, he said: We created a man from mixed sperm drops to try it, and so we made him able to hear and see. (vs.2). In Sura al-Mulk says: Who created death and life that he can try you to see which of you is best in business. (vs.2). Now, obviously, if the examiner from the beginning encourages one and lets in another, test whether it will be a farce. Thus, the correct comment is that Katada, Ikrim, Mujahid and Saeed bin Jubair gave, stating that the theme of zakkaha and dassaha is a man, not God. As for the hadiths that Ibn Abi Hatim has to do with the power of Juwaybir bin Saeed of Dahhak of Ibn Abbas, saying that the Prophet (peace to him) himself interpreted this verse means: Indeed successful was himself, whom Almighty Allah has purified. This statement is not confirmed that the Prophet (peace to him), for his one reporter Juwaybir, was rejected as the narrator of the Hadith, and Dahak did not meet Ibn Abbas. However, the hadiths that Imam Ahmad, Muslim, Nasai and Ibn Abi Puck are associated with the power of zaid bin Archam, is correct, which says that the Prophet (peace to him) is used for prayer: O Allah, give him sowa and purify him; You are the ones best to clean it; Only you are his Keeper and Master. Almost in the same words, this plea of the Prophet (peace to him) was bound by Tabarani. Ibn Marduy and ibn al-Mundhir from Abdullah bin Abbas and Imam Ahmad of Aisha. This actually means that a person can only desire and seek taqva and tazkiyah; as for its achievement, it in any case depends only on the grace and favor of Allah. The same applies to tadsy: Allah does not suppress himself forcibly, but when a man decides on lawlessness, Allah deprives him of the grace of twa and tazkyah, and leaves him alone to suppress and bury himself under any pile of dirt he loves. (91:11) In his presumptuous audacity, Tamud called the Truth a lie (91:12) when their arch-criminal rose in fury. (91:13) Then the Messenger of Allah warned them: Hands off her camel and drink it! But they rejected his claim as a lie and strangled the camel. For this crime, their Lord rumbled on them, completely demolished them to the ground. (91:15) He is not afraid of its continuation. [11] 7. What is stated in the above verses in principle is now due to historical precedent. The fact that this is a precedent and how it relates to what was stated above should be well considered in the light of the other statements of the Koran the two main truths that have been expressed in (verses 7-10). First, they stated that after the creation of the human me on a balanced and sound nature, Allah inspired him with his Fujour and his such. The Koran, along with the assertion of this truth, is also clear that this inspiring knowledge of the Fujura is not enough for each person that he can himself receive a detailed guide from him, but for this purpose Allah gave a detailed guide to the Prophets through revelation, which explained what is a foodjour and what it relates to, what should be avoided, and what is so, which of them is to achieve and develop. If a person does not accept and recognize this clear and definite guide, sent down through Revelation, he can not escape fujjur nor find a way to taqva. Secondly, these verses stated that, rewards and punishments are necessary results

that are accumulated from taking either fujur or taqva The result of cleansing yourself of fujour and developing it with taqva is an eternal success and the result of suppressing its good tendencies and causing it to be overwhelmed with fujur is failure, ruin and destruction. To make man understand this truth, historical precedent is cited, and for this purpose the Tamud tribe was taken as an illustration, for various tribes destroyed in antiquity, the territory of Tamud was closest to Mecca. In the north of Hijaz, its historic ruins, which the people of Mecca passed by during their trade trips to Syria, and the way this tribe is often mentioned in pre-Islamic poetry shows that its destruction was a common theme of conversations between Arabs8. Denied the truth: refuted the Prophet Salih (peace to him), who was sent for their guidance. Because of their rebellious attitude, they were not prepared to give up the Fujura in which they were involved, and they were not inclined to accept the way to which the prophet Salih (peace to him) called them. For more information, see (Sura al-Aalaf, Ayats 73-76); (Sura Hood, Ayac 61-62); (Sura Al-Shuara, Ayats 141-153); (Sura Al-Naml, Ayats 45-49); (Sura al-Kamar, Ayats 23-25).9. Elsewhere in the Koran, the following details are given: the people of Tamud called on the Prophet Salih (peace to him) to give a sign (miracle) if he was truthful. The Prophet (the world) then introduced the camel miraculously to them and warned them that she was the camel of Allah. She will graze on her project in the ground. One day will be for her to drink and one day for you and your livestock. If you molest her, you will be punished by the scourge. This has proved to be a deterrent for some time. Then they turned to their most wicked and rebellious leader to put an end to the camel, and he took responsibility and strangled her. (Sura al-Aalaf, Ayat 73); (Sura Al-Shuara, Ayats 134, 156); (Sura al-Kamar, Ayat 29).10. According to (Sura al-Aaraf, Ayat 77), after they killed the camel, the people of Tamud said to the Prophet Salih (peace to him): Bring the distress you threatened us to. And according to Sura Hood, Ayata 65, the Prophet Salih (peace to him) told them: Well, you only have three days to enjoy in your homes. This is a limit that will not turn out to be false.11 That is, Allah is not like the kings of the world and the rulers of governments who, when they want to take some action against the people, have to consider what the consequences of their actions will be. The power of Allah is old. He had no fear that some supportive force of Tamud would come out to avenge him. It. surah e shams with urdu translation. surah e shams translation. surah e shams in english. surah e shams ka wazifa. surah e shams ki fazilat. surah e shams benefits. surah e shams english translation. surah e shams complete

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