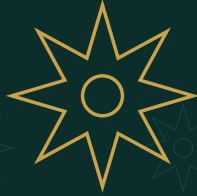


SURAH AS A STORY



Surah Ash-Shams

The Sun

The complete journey — eleven oaths for one truth —
told the way a loving elder shares it with a child



Surah No. 91 • 15 Ayahs • Meccan

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The Surah at a Glance

Wash-shamsi wa duhaahaa

1. By the sun and its morning brightness,

Wa nafsinw-wa maa sawwaahaa

7. and by the soul and He who proportioned it,

Fa-alhamahaa fujoorahaa wa taqwaahaa

8. and inspired it with its wickedness and its
righteousness —

*Qad aflaha man zakkaahaa. Wa qad khaaba man
dassaahaa*

9-10. He has succeeded who purifies it, and he has failed
who buries it (in corruption).

Kazzabat Samoodu bi-taghwaahaaa

11. Thamud denied through their transgression,

*Faqaala lahum Rasoolul-laahi naaqatal-laahi wa
suqyaahaa*

13. And the Messenger of Allah said to them: it is the
she-camel of Allah, so let her drink!

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
— free on nooraniilm.com (Read & Recite section).



Seven Signs in the Sky and Earth

Beta, this surah contains the longest series of consecutive oaths in the entire Quran — eleven ayahs of swearing before the point arrives. And when Allah swears eleven times about something, you know what follows is the most important thing you will read all day.

Listen to the rhythm: 'WASH-SHAMSI WA DUHAHA — by the SUN and its MORNING BRIGHTNESS — WAL-QAMARI IZA TALAHA — and the MOON when it FOLLOWS it — WAN-NAHARI IZA JALLAHA — and the DAY when it DISPLAYS it — WAL-LAYLI IZA YAGHSHAHA — and the NIGHT when it COVERS it — WAS-SAMA'I WA MA BANAHA — and the SKY and He who BUILT it — WAL-ARDI WA MA TAAHAHA — and the EARTH and He who SPREAD it.'

Beta, notice the pattern here — the whole passage is built on pairs and opposites: sun and moon, day and night, sky and earth, covering and displaying. And each pair works in perfect coordination: the moon follows the



sun, the day reveals what the night concealed, the sky arches over the earth spread beneath it.

This is deliberate, beta. Allah is showing you a universe of balanced opposites — because He is about to speak about a pair of opposites inside YOU.

The Soul and Its Two Voices

'WA NAFSIN WA MA SAWWAHA — and by the SOUL and He who PROPORTIONED it — FA-ALHAMAHA FUJOORAH WA TAQWAHA — and INSPIRED it with its WICKEDNESS and its RIGHTEOUSNESS.'

Beta, stop here. After swearing by the sun, the moon, the day, the night, the sky and the earth — Allah swears by the human SOUL. Your soul is placed in the same list as the sun and the sky. That is its worth.

And what does He say about it? 'Sawwaha' — He proportioned it, balanced it, made it complete. And then: 'alhamaha fujooraha wa taqwaha' — He INSPIRED it with both: the knowledge of its corruption AND the



knowledge of its piety.

Beta, this is one of the most profound statements about human nature ever revealed. Inside every single person — believer and disbeliever, saint and criminal — there are two voices. One pulls toward fujoor: the lie, the shortcut, the forbidden glance, the cruel word. The other pulls toward taqwa: honesty, restraint, mercy, the fear of Allah.

And notice: Allah says He inspired BOTH. He built the capacity for both into the design. Why? Because that is what makes a human being different from an angel who cannot disobey and an animal that cannot choose. Your value lies precisely in the fact that you can go either way — and you choose.

Beta, this also means: when you feel a pull toward evil, that alone does not make you evil. The presence of both voices is normal, it is universal, it was placed there deliberately. The question is never 'do I feel the pull?' — everyone does. The question is which voice you



FOLLOW.

Purify It — or Bury It

And now, after eleven oaths, comes the answer — the reason for all that swearing. Two short ayahs that contain the entire purpose of religion:

'QAD AFLAHA MAN ZAKKAHA — HE HAS SUCCEEDED who PURIFIES it — WA QAD KHABA MAN DASSAHA — AND HE HAS FAILED who BURIES it.'

Beta, let us take both words apart, because they are extraordinary.

'ZAKKAHA' — from tazkiyah: to purify, and also to GROW. The same root as zakah, which purifies wealth and causes it to increase. So purifying the soul is not only cleaning; it is cultivating. Like a farmer who removes the weeds so the crop can rise, beta: you pull out arrogance, envy, greed and the residue of sins — and what is underneath begins to grow.



'DASSAHA' — and this word is remarkable. It means to bury something, to conceal it in the ground, to stuff it out of sight. The Arabs used a related word for burying an infant girl in the sand.

So the failed man, beta, is not described as one who destroyed his soul — but one who BURIED it. He covered it under layers: layers of distraction, entertainment, excuses, sins, and busyness. The soul is still there under all that soil — it just cannot breathe, cannot speak, cannot be heard.

Beta, that is exactly how spiritual death happens in real life. Nobody wakes up one morning and announces 'today I will kill my conscience.' He simply keeps piling things on top of it until its voice is muffled. And the tragedy is that burial is quiet — it does not feel dramatic. It feels like a normal, busy, entertaining life.

So ask yourself tonight, beta: am I cultivating this soul, or slowly burying it? What did I put on top of it today?



And notice the beautiful order in the Quran, beta: after eleven cosmic oaths, the conclusion is not about the sun or the mountains — it is about the small, private work of cleaning your own heart. The universe was invoked as a witness for THAT.

Thamud and the She-Camel

And then the surah gives us a case study — a real nation that buried its soul: 'KAZZABAT THAMOODU BI-TAGHWAHA — THAMUD DENIED through their TRANSGRESSION — IZINBA'ATHA ASHQAHA — when the MOST WRETCHED of them was SENT FORTH.'

Beta, you know Thamud from Surah Al-Fajr — the people who carved their homes into mountains. Allah sent them the Prophet Salih (alaihis salam), and they demanded a sign. So Allah brought forth a she-camel from the rock — a miracle in front of their eyes — and set one condition: she has her day to drink at the well, and you have yours. Simple. Share the water.



'FA-QALA LAHUM RASOOLULLAHI NAQATALLAHI WA SUQYAHA — so the Messenger of Allah said to them: it is the SHE-CAMEL OF ALLAH, so let her DRINK!'

But they resented her. And their most wretched man — the ayah calls him 'ashqaha' — was pushed forward by the crowd to do what everyone wanted but nobody wanted to be blamed for.

'FA-KAZZABOOHU FA-'AQAROOHA — but they DENIED him and HAMSTRUNG her.'

Beta, notice the grammar carefully, because there is a huge lesson in it. The killing was done by ONE man — 'the most wretched of them was sent forth'. But Allah says 'fa-'aqarooha' — THEY hamstrung her, in the plural. And the punishment: 'FA-DAMDAMA 'ALAYHIM RABBUHUM BI-ZANBIHIM FA-SAWWAHA — so their Lord CRUSHED them for their sin and LEVELLED them' — all of them.

Why were they all held responsible for one man's crime? Because they agreed. They approved. They wanted it



done and cheered when it was. Beta, in the sight of Allah, the silent approving crowd shares the deed of the hand that acts. This is why the Prophet ﷺ taught that whoever is pleased with a people's action is counted among them.

Think about what that means in our own time, beta: the cruelty you did not commit but enjoyed watching; the slander you did not start but forwarded; the oppression you did not perform but justified. 'Fa-'aqaroooha' — they hamstrung her.

'WA LA YAKHAFU 'UQBAHA — and He does not FEAR the consequence of it.' Beta, this final line is majestic. Human rulers hesitate before acting — what will people say, what will the fallout be, who will retaliate? Allah destroyed an entire civilisation and there was no consequence to fear, no one to answer to, no repercussion. He is Allah.

And so this short surah has taken us from the sun in the sky to the soul in your chest to a nation buried in the



sand — all to establish one thing, beta: purify it, or bury it. There is no third option.

What This Surah Teaches Us

1. Your soul is sworn by alongside the sun, the moon and the sky — never treat it as a small thing.
2. Both voices — fujoor and taqwa — were placed in you deliberately; feeling the pull is not the sin, following it is.
3. Tazkiyah is cleaning AND growing: pull out the weeds, and watch what was underneath rise.
4. Spiritual death is a burial, not an execution — it happens quietly, one distraction at a time.
5. Ask nightly: what did I place on top of my soul today?
6. The approving crowd shares the crime of the acting hand — guard what you cheer, forward and justify.



7. Allah acts without fearing consequences — align yourself with the One who answers to no one.

Ya Allah, purify our souls — You are the best of those who purify; You are its Guardian and its Master.

Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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