

SURAH-71**NOAH**

This is an early Makkan Surah which takes its name from the name of Prophet Noah which occurs in its very first verse.

This Surah is entirely devoted to one subject and that is the story of Prophet Noah. It deals with preachings of Prophet Noah to his erring people and his struggle against their evils. Allah sent him to warn his people and invite them to the worship of One God, but they refused to listen to him. He impressed upon his people the benefits and rewards which they will get in case they believed in Allah and warned them of the painful doom in case they disbelieved and disobeyed. He also counted for them the favours which Allah had already bestowed on them. But all his preachings, admonitions and warnings failed. His wicked people continued worshipping their idols like Wadd, Suw'a, Yaghuth, Ya'uq and Nasr. So when the Prophet Noah lost hope of converting them to the religion (Al-Islam) he preached, he prayed to God to destroy the transgressors so that evil may not prosper on earth. God granted his prayer and drowned his wicked people. The purpose of relating this story during the early years of Muhammad's mission is to warn the disbelievers of makkah of the evil consequences of the rejection of the messenger sent to them.

Lesson-339 : Story of Noah

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Verily, We sent Noah to his people saying: Warn your people before a painful doom comes to them.

2. He said: O my people! I am certainly a plain warner to you.

3. That you should worship Allah, fear Him, and obey me.

4. Allah will forgive you your sins and respite you to an appointed term. Verily, the term of Allah when it comes, cannot be deferred, if you did but know.

5. He said: My Lord! I have called my people night and day.

6. But all my calling has only added to their aversion.

7. And each time I called to them that You may forgive them, they thrust their fingers in their ears and covered themselves up with their garments and persisted (in their disbelief) and became arrogant.

8. Then I have called them openly.

9. Then I have proclaimed to them in public, and I have appealed to them in private.

10. And then I have said: Seek forgiveness from your Lord. Verily, He is ever Forgiving.

11. He will send down to you abundant rain from sky.

12. And He will help you with wealth and sons and He will give you gardens and will give you rivers.

13. What is the matter with you that you have no regard for dignity of Allah.

14. When He has created you in different stages.

15. Do you not see how Allah has created the seven heaven, one above another.

أَيُّهَا (٧١) سُورَةُ نُوحٍ بِكَيْسِيَّةٍ رُكُوعًا ثَلَاثًا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ
 قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ①
 قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ②
 أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ③
 يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ
 أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ④
 قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ⑤
 فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ⑥
 وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ
 فِي آذَانِهِمْ وَاسْتَعْصَمُوا بِحُلِيِّهِمْ وَأَصْرُوا
 اسْتَكْبَرُوا اسْتِكْبَارًا ⑦
 ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا ⑧
 ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ⑨
 فَعَلَّتْ اسْتِغْفَرُوا رَبِّيَ لَوْ كَانَتْ غَفَارًا ⑩
 يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ⑪
 وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ
 جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ⑫
 مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ⑬
 وَقَدْ خَلَقَكُمْ أَطْوَارًا ⑭
 أَلَمْ تَرَ أَنَّىٰ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ⑮

16. And has placed therein moon as a light and the sun as a lamp.

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ

سِرَاجًا ﴿٦٦﴾

17. And Allah has caused you to grow as a growth from the earth.

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿٦٧﴾

18. Afterwards He will return you into it and bring you forth again from it.

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿٦٨﴾

19. And Allah has made the earth for you a wide expanse.

وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿٦٩﴾

20. That you may tread its broad roads.

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٧٠﴾

21. Noah said: My Lord! They have disobeyed me and followed him whose wealth and children have added to him nothing but ruin.

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ

يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا ﴿٧١﴾

22. And they have devised mighty plot.

وَمَكْرُوا مَكْرًا كَبِيرًا ﴿٧٢﴾

23. And they have said (to each other): Do not forsake your gods, and do not forsake Wadd, nor Suwa, nor Yaghuth and Yauq and Nasr.

وَقَالُوا لَا تَتَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا

سُوءَاعًا وَلَا يُغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٧٣﴾

24. And they have indeed led many astray, and You do not increase the wrongdoers in anything except in error.

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٧٤﴾

25. Because of their sins they were drowned, then they were made to enter Fire, and they found none besides Allah to help them.

مِمَّا خَطَبْتُمْ أَعْرَابًا أَدْخَلُونَا أَرْحَامَ فِجْدٍ وَ

لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٧٥﴾

26. And Noah said: My Lord! Leave not even one of the disbelievers on earth.

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي وَالْأَرْضَ مِنَ الْكَافِرِينَ

دَيَارًا ﴿٧٦﴾

27. For if you spare them, they will mislead your slaves and will beget none but wicked disbelievers.

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا

إِلَّا فِجْرًا كَفَّارًا ﴿٧٧﴾

28. My Lord! Forgive me and my parents and him who enters my house as a believer and believing men and believing women. And increase not the wrong-doers in anything except in destruction.

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي

مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ

الظَّالِمِينَ إِلَّا تَبَارًا ﴿٧٨﴾

SURAH-72

AL-JINN

This Surah takes its name from word Jinn which occurs in its very first verse. It is, no doubt, a Makkan Surah, though it's exact date of revelation is not known.

According to some commentators, the event of the Jinn's hearing of the Qur'an which is the subject matter of verses 1-15 of this Surah is the same which occurred during Prophet's return journey from Ta'if to Makkah in the 10th year of his mission and which has been referred to in verses 29-32 of Surah Al-Ahqaf. But according to some other commentators like syed Abul Ala Maududi, both these events are different. The event which has been cited in this Surah has been related in Bukhari and Muslim on the authority of Ibn Abbas thus. Once the Prophet was going to visit the fair of 'Ukaz with some of his companions. On the way he led the Fajr Prayer at Nakhlah. At that time a company of the Jinn happened to pass that way. When they heard the Qur'an being recited, they stopped and listened to it.

Verses 1-15 of this Surah deal with the Jinn and state what was the impact of the Qur'an on them when they heard it. They immediately understood that the Qur'an shows the right way and they believed in it. They also declared that they will not associate partners to Allah in future. These verses also tell us that among the jinn there are some believers and some disbelievers and that some men invoke the protection of the Jinn. And that there are some Jinn who are obedient and some are disobedient to Allah. In the remaining verses of the Surah, the disbelievers of Makkah have been warned and admonished. Prophet has been instructed to invite them to Tauhid and tell them that his mission is only to convey the message of Allah. Only Allah has knowledge of the unseen and He reveals from it what he wants to His chosen ones among the messengers.

It would be most appropriate and fair if we discuss the reality of the Jinn as there is a lot of controversy about their existence. Some modern scholars have expressed the view that the Jinn are not a real thing, they have no existence, they are merely a figment of superstition. Their view is not based on the claim that they have searched in the universe and have discovered that the jinn do not exist. Their view is simply based, without any evidence or proof, on the assumption that nothing exists in the universe except what they can see. Since they cannot see the jinn, therefore the jinn do not exist. There are some other writers who say that Jinn have no separate and independent existence, but the term sometimes refers to man's animal forces and sometimes it implies the savage and wild tribes. However, the majority of the scholars of Qur'an believe that the Jinn are a real thing having independent existence like

other so many creations of God. Let us see what the term Jinn means and what the Qur'an says about them.

The root-verb of this term is "janna" which means he "concealed" or "covered with darkness". According to classical philologists, al-jinn signifies that which is concealed from man's senses i.e. things, beings or forces which cannot normally be perceived by man, but have, nevertheless, an objective reality of their own. In other words, the Jinn although living organisms are invisible beings with whom our physical senses cannot establish contact except under very exceptional circumstances.

The Qur'an refers to the Jinn as a separate and independent Creation of God like men, angels, and animals. They are living beings and are invisible to man. They cannot be regarded as belonging to human species. The Qur'an frequently addresses the Jinn and the mankind as separate entities. (please refer to 6:112, 6:128, 11:119, 46:18, 55:15, 55:39, 55:74, 72:1-5). The Qur'an tells us that the Jinn were created before mankind (15:27), and this fact is also affirmed by the story of Iblis (the Satan) and Adam (the father of mankind) which has been repeated in the Qur'an several times. Iblis, who belonged to the specie of Jinn (Al-Qur'an 18:50), was already there when God created Adam and asked the angels to fall in prostration before Adam. All prostrated except Iblis who refused in his arrogance and thus became a disbeliever (Al-Qur'an 2:34). The Qur'an further tells us that God created the Jinn out of fire while man was created out of clay (15:26-27, 55:14-15). Thus Iblis, being a jinn, considered himself superior to man, and when God asked him why he has not prostrated before Adam at His Command, he retorted: I am better than him (Adam). You created me from fire while You created him from clay (15:12, 38:76).

God has made man (Adam and his off spring) Caliph (viceroys) on the earth (Qur'an 2:30, 6:165) and man is superior to the Jinn and many of God's other creations (Qur'an 17:70). This superiority of the man over jinn is also proved by the fact that God commanded the angels including Iblis (who was a Jinn) to prostrate before Adam (Al-Qur'an 2:34, 7:11, 15:29-33). When Iblis refused, he was declared outcast and disbeliever and was expelled from heaven (Al-Qur'an 2:34, 15:34-35). However, the human beings donot see the Jinn while the Jinn see them (Al-Qur'an 7:27).

The Jinn have been blessed by God with certain extra-ordinary powers and abilities (Al-Qur'an 27:39, 34:12-13). They can even ascend the heaven, but if they exceed a certain fixed limit, they are driven away by meteorites (Al-Qur'an 15:16-18, 37:6-10, 72:8-9). The Qur'an has, however, rejected the notions of the pagan Arabs and other ignorant people that the Jinn are associates of God and are related to God, and thus eligible to be worshipped by the human beings (6:100, 34:40-41, 37:158, 72:6). The polytheist Arabs not only worshipped the Jinn but also believed that the

Jinn had knowledge of the unseen. The Qur'an has strongly refuted this claim of the polytheists (34:14).

The jinn like men, are blessed with faculty of thinking, freedom of action, to distinguish between good and evil, and to choose between belief and disbelief. This fact is confirmed by the story of Iblis (Satan) which has been repeated at several places in the Qur'an and also by the two incidents reported by the Qur'an (46:29-32, 72:1-2), when the Jinn listened to the Qur'an and appreciated its guidance. Among the Jinn, there are some believers and good-doers and some evil-doers (Al-Qur'an 72:11-15). Surah (Chapter) 55 of the Qur'an tells us that both the men and the Jinn will be held responsible and accountable for their actions and on the Day of Judgement they will be punished for their sins (verse 39-41). Allah also sent messengers to the Jinn for their guidance as He sent messengers to mankind for their guidance (Al-Qur'an 6:130).

As clearly stated by the Qur'an at several places, Iblis disobeyed God and refused to prostrate before Adam. Instead of repenting and asking forgiveness, he tried to justify his action by establishing his superiority over man. When he was declared an outcast and was banished, he asked for reprieve and expressed his resolve to beguile Adam and his children. God gave him respite till Doomsday and told Adam that Iblis is his enemy No 1 and so he should be careful about him. From that day, Iblis and his evil companions beguile the men by every possible means like evil suggestions, worldly temptations, making evil seem good to them, etc. But they have no authority to force the mankind to adopt evil path (please refer to 2:36, 2:168-169, 4:118-121, 6:142, 7:11-27, 15:31-43, 17:61-65, 20:116-123, 38:72-86).

Lesson-340 : The Jinn listen to the Qur'an

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Say (O Muhammad): It is revealed to me that a group of Jinn gave ear (to the Quran) and then they said (to their people): We have listened to a marvelous Quran.

2. It guides to the Right path and so we have believed in it. And we shall never ascribe any partner to our Lord.

3. And that our Lord's majesty be exalted, He has neither taken a wife nor a son.

4. And that the foolish among us used to utter atrocious lies against Allah.

5. And verily, we thought that no man or jinn could utter a lie against Allah.

6. And indeed there were some individuals among mankind who used to invoke protection of some individuals of the jinn, so they caused them to become more rebellious (against Allah).

7. And they thought as you think that Allah will not raise anyone (as messenger to men or jinn).

8. And that we sought to reach the heaven but found it filled with strong guards and shooting stars.

9. And that we used to sit in places therein to listen. But he who tries to listen now finds a shooting star lying in ambush for him.

10. And we do not know whether an evil is intended for those on earth or whether their Lord intends guidance for them.

11. And among us there are some who are righteous while some of us are to the contrary. We are sects (or groups) having different ways.

12. And we think that we cannot escape from Allah in the earth nor we can escape by flight.

13. And when we listened to the guidance (the Quran), we believed in it. And whosoever believes in his Lord shall have neither the fear of loss nor of injustice.

بِأَنشَاءِ (٧٢) سُورَةِ الْجِنِّ رَبِّكَ سُبْحَانَ رَبُّوعَانَهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

قُلْ أَدْعِي إِلَىٰ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا

إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۝

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ۝

وَأَنَّهُ تَعَلَّىٰ جَدًّا رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ۝

وَأَنَّهُ كَانَ يَفْعَلُ سَفِيهًا عَلَى اللَّهِ سَهْطًا ۝

وَإِنَّا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ۝

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ

الْجِنِّ فَزَادُواهُمْ رَهَقًا ۝

وَإَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ۝

وَإِنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا مُلْأَتًا حَرَسًا شَدِيدًا

وَشُهُبًا ۝

وَإِنَّا لَكُنَّا نَفْعَدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْمَعِ

الآن يَجِدْ لَهُ شُهَابًا آتِصًا ۝

وَإِنَّا لَأَنذَرِي أَشْرَارٍ يُرِيدُونَ فِي الْأَرْضِ أَمْرًا

بِهِمْ رَبُّهُمْ رَشَدًا ۝

وَإِنَّا لَمِنَ الظَّالِمِينَ وَمِنَادُونَ ذَلِكَ كُنَّا طَائِفًا قَدًّا ۝

وَإِنَّا ظَنَنَّا أَن لَّن نَعْرِزَ اللَّهُ فِي الْأَرْضِ وَلَنْ نَعْرِزَ فِيهَا

وَإِنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ فَمَنْ يُؤْمِن بِرَبِّهِ

فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ۝

14. And of us some are those who have surrendered (to Allah) and of us some are deviators from the truth. And whosoever has surrendered, such have sought the right way.

15. And as for those who are unjust, they will become fuel for Hell.

16. If they (the disbelievers) had followed the right path, We would certainly have given them abundant water to drink.

17. That We may test them thereby. And whoso turns away from the remembrance of his Lord, He will thrust him into ever-growing torment.

18. And the Mosques are for Allah (alone), so do not invoke anyone along with Allah.

19. And when Allah's slave (Muhammad) stood up in prayer to Him, they (the disbelievers) crowded on him (ready to attack).

20. Say (O Muhammad, to them): I invoke only my Lord and I ascribe to Him no partner.

21. Say: I have no power for you to cause you harm or to bring you to the right way.

22. Say: Surely, no one can protect me from Allah nor can I find any refuge besides Him (if I disobey Him).

23. My duty is only to convey what I receive from Allah and His messages. And whosoever disobeys Allah and His messenger, verily, for him is Fire of Hell to live therein for ever.

24. Till, when they see that which they are promised, then they will know who is weaker in (respect of) allies and shorter in numbers.

25. Say (O Muhammad): I do not know whether that (punishment) which you are promised is near or whether my Lord has set a distant term for it.

26. (He is) the Knower of unseen, and He reveals to none His unseen (or secrets).

27. Except to a messenger whom He has chosen and then He appoints guards to go before him and behind him.

28. That He may know that they (the messengers) have indeed delivered the messages of their Lord. And He surrounds all that which is with them and He keeps count of all things.

وَأَنَا وَمِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ
فَأُولَئِكَ تَحَوُّوا رَشَدًا ﴿١٤﴾

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الصِّرَاطِ لَاسْقَيْنَهُمْ بَاءً عَذَابًا ﴿١٦﴾

لِنَقْنَعَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ
عَذَابًا صَعَدًا ﴿١٧﴾

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

﴿١٩﴾ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿٢٠﴾

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢١﴾

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢٢﴾

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ
مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٣﴾

إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ
وَإِنْ لَهُ نَارُ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٤﴾

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَعْلَمُونَ مَنْ أَضَعُفُ
تَأْوِيلًا وَأَقَلُّ عَدَدًا ﴿٢٥﴾

قُلْ إِنْ أَدْرَىٰ أَقْرَبُ مَا تُوعَدُونَ لَمْ يَجْعَلْ لَهُ رَبِّي أَمَلًا ﴿٢٦﴾

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٧﴾

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٨﴾

لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا

﴿٢٩﴾ لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٣٠﴾