

## Surah at-Teen - Miracle Dream Tafseer - Nouman Ali Khan

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### Connection of this Surah to the Previous One (Inshirah):

**1** - In surah Inshirah, Allah promised eases to His Messenger after hardship.

So this task might be difficult, but Divine intervention is going to occur so Allah will give you many eases after this difficulty of calling to Islam in Makkah.

We find in this Makki surah (at-Teen) that ALL the Messengers' of Allah had to go through this hardship. And we will see the Legacy of these Prophets' and Messengers'.

**2** - We also see that the human being is created in the best possible fashion, and he is capable of fulfilling his task of obedience to Allah.

Surahs; Shams, Layl, Duha and Inshirah. They discuss spirituality and the cleansing of ones self.

Surah al-Lail discusses Abu Bakr as-Siddeeq giving in charity [the best man after the Prophets']; (Surah [Layl 92:5-6](#))

Surah Duha and Inshirah discuss the elevation Allah's Messenger [the best of men].

So gradually the surahs' are discussing the highest ones of purity in the sight of Allah.

But in this surah;

Allah shows us that the human is capable of reaching such a high level by following His Messengers' examples.

3 - **But** if the human does not follow them;

Ayah 95:5, *He can reduce the human to the lowest of the low.*

This is One of the most indepth surahs' in the Qur'an in regard to the human being.

The Surah starts with 3 Oaths;

When Allah gives an Oath, He is going to give a response (jawab) which is related to the Oath. That is the central message of the Surah. So if you don't understand the Oath and it's Response, you won't fully understand the Message of the Surah.

## Ayah 1:

وَالَّتَيْنِ وَالزَّيْتُونَ

*Watteeni wazzaytoon*

I swear by **the fig** and **the olive**.

## Ayah 2:

وَطُورِ سَيْنِينَ

*Watoori seeneen*

I swear by **Mount Sinai**.

## Ayah 3:

وَهَذَا الْبَلَدِ الْأَمِينِ

*Wahaaza albaladi al-ameen*

And this entrusted/peaceful city.

Allah is swearing by 2 food items, and 2 locations.

## Ayah 1:

*at-Teen* - the fig has been mentioned in the Qur'an, and also in the Ahadeeth (Prophetic sayings).

hadeeth; kuloohu fa law kuntu faakihatun nazalat min al jannah... Bi la ujr. - eat it because if i was to say there was a food of jannah/paradise, it's this one because the foods of jannah have no pits/seeds in them.

We see it is a blessed fruit, which Allah and His Messenger have praised.

And this is why Allah is swearing by them.

In Classical Arabic, people would call a location by what it was famous for. So some scholars thought that fig and olive might be two locations.

The region where the fig grows. Some say it is;

- Syria, Damascus.

- southern Iraq

- A Valley between Hamdan and ??? which has alot of Mountains, and on those mountains grow alot of Fig.

Mount Judy is the location where Prophet Nuh's (Noah) Ark landed, and this is that location.  
[mentioned by al Aloosi in Rooh al Ma'ani]

### Zaytoon:

- Allah mentions Zaytoon in surah Noor 24:35 شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ - from [the oil of] a blessed olive tree - which signifies purity.

Some say it refers to Mount of Olives, just like the Mountains of Figs mentioned earlier.

(**Toori Teena**, **Toori Zaytaan** - these are Hebrew/jewish terms.)

Ibn Abbas: az-Zaytoon refers to **Masjid al Aqsa in Palestine**.

At-Teen possibly referring to **Prophet Noah, the location where his Ark ship landed**.  
az-Zaytoon possibly referring to **Jesus who was born in Palestine where olives grow**.

In the Bible, [Luke 22:39-41];

**Jesus went out as usual to the Mount of Olives**, and his disciples followed him. On reaching the place, he said to them, "Pray that you will not fall into temptation." He withdrew about a stone's throw beyond them, knelt down and prayed,

The Qur'an confirms the people of the Book.

**al Muhaymin - a Confirmer and a Guardian.**

So we are allowed to quote the Books of the People of the Book (Jews and Christians) when something agrees with our Qur'an/Sunnah. However, we cannot quote their books to find 'a truth' which is not in ours.

The Qur'an confirms and distinguishes the truth.

Qur'an is; **mussadiqan (confirmer of truth)**.

ash-Shingeeeti: **These Oaths are Referring to the 2 fruits and also their locations.**

This is confirmed by the salaf including;  
Ikrimah, Hasan and Mujahid.

So the idea that it is a **fruit and a location** was a view of the companions of Prophet Muhammad and their early students.

Rooh al Ma'ani by al Aloosi: the intent by saying them 2 fruits = the **2 mountains from the Holy land of Palestine.**

Others say they are combined because:

Some have seeds/pits in them (olives do) and the other's don't (fig). Allah knows best.

at-Tibyan: Altogether there are 3 locations, even though 4 things are mentioned.

3 locations: **Palestine (ayah 1), Mount Sinai (ayah 2), the Peaceful city - Makkah (ayah 3).**

Why this sequence?

The Benefit of at-Teen - praised by Allah's Messenger in the ahadith.

Zaytoon is more blessed, (in surah Noor - Allah praises it)

Mount Sinai - the location where Allah spoke to Moses/Musa.

Balad al Ameen - the Peaceful City. Where the Ka'ba was built by Prophet Ibraheem/Abraham, where the final Messenger of Allah was born, the city in which Allah sent down Revelation (wahy) to His final Messenger.

**From blessed to Most blessed.**

(Mentioned in Tafseer Ibn Katheer)

## Ayah 2:

وَطُورِ سَيْنِينَ

*wat-Toori Seeneen*

**Toor** - some say it isn't an original arabic word, but rather it was transported to the language.

Toor - **a lush, full of trees, green kind of mountain.** (this is the view of Ibn Abbas and Qatada).

Seeneen, from Sayna -

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَيْغٌ لِلْأَكْلِينَ

*wa shajaratan takhruju min toori sayna*

And [We brought forth] **a tree issuing from Mount Sinai** which produces oil and food for those who eat.

[Mu'minun 23:20.]

In Hebrew language - both variations existed and it was known amongst their scholars.

This mountain was not known amongst the Arabs.

So the Messenger of Allah who is an illiterate arab, is telling the Hebrew scholars the two linguistic variations of the location of Sinai.

This is Amazing because;

He is illiterate and arab. If you are either of these - **you will not know the narrations of Moses, neither will you know Hebrew to understand the variations in language describing Mount Sinai** by the Hebrew linguist scholars.

However, this is what does occur in the Qur'an. And how could the Messenger of Allah know this if he had no Jewish companions in the Makkan era when this surah was revealed? And the Jews that did exist - they would challenge him, and they would not tell him what they did know.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ  
وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

And if it was not for the favor of Allah upon you, [O Muhammad], and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has revealed to you the Book and wisdom **and has taught you that which you did not know**. And ever has the favor of Allah upon you been great.

[Nisa' 4:113]

### Secret Hebrew Knowledge Revealed to Prophet Muhammad;

So Allah would reveal the Qur'an containing classified information, and the disbelievers who had this secret knowledge would wonder how he got this information.

Their only excuse would be that maybe he has someone from the people of the Book teaching him everything. But they were always watching him, and they did not see him secretly meeting with any such character.

So this challenge shocked them; *how did he gain all our religious secret knowledge without any other human telling him?*

The Answer: **Allah revealed it to him.**

Toor is only mentioned in the context of Bani Isra'eel (children of Isra'eel/Ya'qub/Jacob - the Jews) in the Qur'an.

Toor is mentioned twice;

- 1 - [takreem] - to honour it.
- 2 - in surah toor [52] when Allah swears by it.

When Allah is doing an Oath by something:

- 1 - He is honoring that - i.e. Allah has honored (*karamna bani Aadam*) the children of Adam.
- 2 - He is not honoring it, rather - He is showing it as an evidence.
- 3 - He is honoring it but more than that.

**Ayah 3:**

وَهَذَا الْبَلَدِ الْأَمِينِ

*wa haadhal baladil ameen*

i swear by this **entrusted city**.

**Balad** - a city with defined borders.

So Makkah is an established city.

Allah calls this city Balad out of honour for Prophet Ibrahim/Abraham who prayed;

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

And [mention, O Muhammad], when Abraham said, "My Lord, **make this city [Makkah] secure** and keep me and my sons away from worshipping idols.

(Ibraheem 14:35)

Balad - **well fortified , well defined city**.



But why doesn't Allah just say Makkah?

### The Similarities and Parallels of Surah Balad to this Surah (Teen):

**1** - A few surahs' before in Surah Balad, Allah said; *La Uqsimu bi hadhal Balad..* [No, I swear by this City (Makkah)] But *Ameen* (secure) was not mentioned there.

The word *ameen* can come from *amaanah* - trust to whoever lives in it (they have to abide by its rules/sanctity).

It can also mean that it contains trusts, i.e. Allah entrusted it to be a sacred place for Hajj/'Umra pilgrimage, He also entrusted His final Messenger to be sent in this city.

**Amn - incredibly peaceful, blessings and miracle.** No matter how violent the arabs were, they would not commit violence near the Ka'ba. Even if they saw their father being killed there, they would not do anything out of the sanctity of the Ka'ba.

Even tribes which robbed and plundered, they would not do it in the city of Makkah.

This is a blessing Allah put in this city.

When someone visits this city - they feel a sense of peace overcome them.

### Why wasn't Ameen mentioned in surah Balad?

- In that surah, **Allah's Messenger was being attacked and threatened.** So the safety of the city was removed - for all people. For the believers, and also for the disbelievers - because Allah could punish them for harming the Messenger of Allah.

So *Ameen* was not mentioned in that surah for that reason.

It's amazing how Allah chooses different words and how one word used can describe so much detail and context.

2 - In surah Balad, the struggle of the human being was mentioned.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

We have certainly created man into hardship. [Balad 90:4]

In the 4 surahs' after Balad [surah; Shams, Duha, Layl and Inshirah], purity of the Nafs (self) was mentioned.

Then in this surah, the struggle of the human is again mentioned.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

We have certainly created man in the best of stature;

[Surah at-Teen 95:4]

*How is that ayah showing struggle?*

Allah tells us that the human is made in the best form, but with that power of best form comes responsibility.

Allah is telling us that we are able to follow the best way in the world, due to Him giving us the best form.

3 - There were 3 oaths in surah Balad, and 3 oaths in this surah [at-Teen].

With both surahs' mentioning the word Balad.

**4 - The Aayaat Compliment each other:**

وَلَا أَفْتَحَمَ الْعَقَبَةَ

But he has not broken through the difficult pass. [Balad 90:11]

If you don't climb the high path, where are you?

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Then We return him to the lowest of the low, [at-Teen 95:5]

There are a lot of parallels between these two surahs' subhan Allah.

#### **Ayah 5:**

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

*Thumma radadnahu asfala safileen*

Then We return him to the lowest of the low,

This ayah is the heart of the Surah.

The Qur'an deals with confusions which afflict people today.

If you know how to apply these aayaat to an unhealthy society - then that is praiseworthy. If you don't know the problems of society, these aayaat won't have the full impact intended for you.

If you don't know the problem - you don't know how to implement the solution.

Now, Think of a thoughtful sophisticated intellectual person who sees the news and world affairs.

He will recognise 2 types of problems in the human being;

- 1 - inner problems.
- 2 - outside action problems.

**He's going to think; there's nothing good inside a person. All he has is lust, hunger, greed,**

**desire. Anything he does - he does it for his animal instincts.**

He only follows the law, applies justice, etc. Just to function in society. If you give him just a bit of chance to be outside of the law, and you will see him harming others rights to fulfill his animal instincts and desires.

**He's actually a wild animal. The only thing keeping him in order is the law. Inside he is really a corrupt being.**

Brother Nouman's psychology teacher said;

*"The human being is so flawed."*

The human being without guidance does things only for a few reasons;

1 - to fill their stomach. (i.e. You work in life to feed yourself)

2 - self preservation (you will do anything to protect yourself i.e. Buy clothes, home etc.)

3 - sexuality. (Freud came up with this new theory. He defines all human thoughts stemming from a sexual mindset which has an urge to fulfill itself.) The only reason - he argues - people don't fulfill their sexual desires with everything else is because of fear of society's standards.

**These flawed psychologists say ALL people would not do any good if they were to be given all power and authority in society. Rather - they would fulfill their desires in oppression against others.**

This is however a logical fallacy - a sweeping generalisation. Since they are coming to a conclusion about ALL of humanity, through selected examples. They have not however considered Muslims who are committed to Allah and who have fear of Him. If they were to study such people - they would be surprised to see that their theory isn't totally correct.

Before the Modern times, there were 3 main issues which were discussed in the world.

- God.
- Afterlife
- the human Soul.

Japanese, Indonesian, Christian (Europe), Islam (Middle East), Hinduism (India)... Etc. All these concepts were discussed around the whole Earth.

In the Modern Secular Era, a war started against religion. So yes, people believed in God, but God was less important. So the material sciences became most focused on.

Instead of worrying about the next life, they focused on worrying about this life.

The emphasis was on the soul, now it is on the body.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوْحِي فَقَعُوا لَهُ سَاجِدِينَ

And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration." [Hijr 15:28]

The thing which **Allah honored the human body with is the soul and an intellect ('aql).**

It's surprising to know that we are at a time in history when we know the most in history about our physical bodies, but we know the least about who we really - as humans.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ

And be not like those who forgot Allah , so He made them forget themselves. Those are the defiantly disobedient.

[Hashr 59:19]

These people forgot Allah and the next life - so they don't even know what they are, or even what their purpose is.

Allah gives the response to ALL those claims in one ayah:

## Ayah 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

*Laqad khalaqna al-insana fee ahsanitaqweem*

We have certainly created man in the best of stature;

la - for emphasis

qad - already (Allah had already honored the human when he was being created in the womb [karamna bani Adam - quote quran])

khalaqNa - We created (Allah made/designed the human being)

al Insan - the human being (insan - nasiya = forgetful [human being])

fee - in

ahsan - husn / hasan-na - beauty

baheej (also in quran for beauty) - delightful, pleasing to the eye. [see Hajj 22:5 and Qaf 50:7]

ahsan - beautiful on the outside and inside.

taqweem - qaama (to stand) - to make something stand up straight/upright.

Qawwama - used to straighten a spear which has become bent in battle.

taqweem - to get multiple parts/components and to balance them together so they are straight.

It also means to design something perfectly in the way you intended to make it.

(i.e. A car which is made how you wanted it perfectly placed / made / balanced.)

## A Perfect Balance.

Humans are the only ones who walk completely upright; physically, as well as morally.

A perfect balance of body and soul.

A fitrah Allah has placed within us (see tafseer surah Shams), so our self/nafs desires a balance between worldly sustenance and spiritual sustenance.

We've been given what no other species has been given. **Allah refutes those who say humans have no moral self honour.**

Not only did the human forget Allah, they disgraced themselves due to that. Forgetting Allah brings about the human's disgrace, and remembering Him brings about honour and morality.

When people forget Allah/God, they think they are living a life of intellectualism and freedom. Whereas they have really become slaves to their desires (which they can't quit due to addiction). The suicide rate is the highest now than in history. Strange and demented crimes against children, and others are at a new level. Corruption and Crime is at a peak around the world. All because they forgot Allah.

How is all this connected to the Oaths at the beginning of the Surah?

Allah is telling us that the Messengers' of Allah;

**Noah, Abraham/Ibraheem** [associated with the Balad al ameen - Makkah because he built the Ka'bah],

**Jesus, Moses' and Muhammad** (peace be upon them) are the 'Uluw al 'azam (the most persevering of the Prophets) are **the best examples for humanity in the perfect (taqweem) form**, they are higher examples than the animals and low levels the philosophers/psychologists have put forward for mankind.

Hameed-uddin Firaahi says;

at-Teen - mount judy. **Noah/Nuh.**

Az-Zaytoon - mount olive and masjid al Aqsa. **Jesus/'Eesa**.

Toori seeneen - Mount Sinai. **Moses/Musa**.

Balad al ameen - Makkah. Prophet Ibraheem/**Abraham** and Prophet **Muhammad**.

5 created beings, 5 'Uluw al 'Azam [5 Most Persevering Messengers' of Allah] - *taqweem* - **best human beings**. Study these 5 great personalities.

## Ayah 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ

*Laqad khalaqna al-insana fee ahsanitaqweem*

We have certainly created man in the best of stature;

Why did Allah say We created and not He created?

He created is ba'eed / distancing.

**We created is taqreeb - closeness.**

Allah is showing His **closeness** when He says We. **We (royal we) is used to show One's power and strength and majesty.**

Allah's name is not mentioned next to weakness. Allah is distanced from evil.

So when Allah mentions that the human is created weak, He did not mention Himself because the weakness of a human is due to his own sins. And evil is not attributed to Allah.

Any inappropriateness is distanced from Allah.

The next ayah, Allah says;



## Ayah 5:

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

*Thumma radadnahu asfala safileen*

Then We **return** him to the **lowest of the low**,

This ayah is the **heart of the Surah**.

then we **rejected** him and lowered him to the lowest of the low.

*This is negative, so why did He mention Himself?*

Allah tells us that He created the human in the best fashion, and then - due to the evil of that human's actions - We (still showing Allah's Majesty) - lowered him to the lowest of the low.

So it is not a flaw in Allah's creation that this human slave went to the lowest of the low. Rather, **Allah made him low because of his distancing from Allah.**

Allah purposely mentioned Himself lowering this human, because if He never - people might think that Allah's creation was not really in perfect form.

So Allah purposely says that He himself lowered this forgetful [of Allah] human (insan).

What does Lowest of the Low - (Asfala as-Safileen) Mean?

These are the opinions of the scholars;

1 - Being reduced to the lowest of the low = **old age** of the human.

They said that when an animal gets old, he can still do some jobs for you until he dies. Whereas a human who is old cannot even do anything for himself, rather - he himself needs help from the people.

So this is what some scholars said means 'the lowest of the low'.

The weakness of those who **used to be strong in body and mind, but they returned to a weak state** with a weak mind, like a baby who can't talk.

2 -

However;

The context of this Surah is the Ethical and Moral concept of the Soul:

**Radad = to return / reject / lower. Rejected him and lower him.**

Other words meaning 'to turn' are;

aqlama - change something completely.

Sarafa - to turn something away.

Wal-laa - turn face away

lafat-ta - tilt slightly towards something.

There are many words in the Arabic language to mean to turn away.

So why is Rad used?

**ar-Rad - reject something on the basis that it is unacceptable.**

Allah created him in the best form, but he did bad things - so Allah rejected him.

[Asfal as-Safileen - The Lowest of the Low:](#)

**asfal** - lowest

a'la [the antonym] - highest

وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَىٰ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

..and made the word of those who disbelieved the **lowest**, while the word of Allah - that is the **highest**. And Allah is Exalted in Might and Wise.

[Tawba 9:40]

Sifla - also refers to; **dirty / wretched / bad people** (in morals.)

Allah created the human above everyone else.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَا هُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

And We have certainly honored the children of Adam and **carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created**, with [definite] preference. [Israa' 17:70]

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا

It is He who created for you all of that which is on the earth... [Baqarah 2:29]

With all these Favours - what does the Human do?

Everything on Earth - Allah created for the human. (i.e. The cat, dog, car etc.) The angels were told to prostrate to the human. Yet the human can go lower than the other things on Earth - even lower than beasts and animals - if he forgets Allah, because he has not fulfilled his role as a noble human in service to Allah, his Master.

We humans were supposed to worship Allah the Most High, yet **those who worship other than Him** lower themselves in front of a tree, or stone idol, or another human etc. So **they are humiliating themselves by humbling themselves to something lower than themselves**.

They are returned to the lowest of the low.

Animals will usually only attack other animals when they are hungry or in danger etc. However, humans attack others even when they are full, with the intent of wanting more and more and more wealth.

So again, the human can be returned to the lowest of the low.

Animals will not do crimes like humans do; genocide, mass rape etc.

If the animal is low, then the human has become the lowest of the low.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. **Those are like livestock; rather, they are more astray. It is they who are the heedless.**

[A'raf 7:179]

**3 - Other scholars said it refers to the Hellfire:**

If Allah has honoured the human being, and **he has lowered himself to the lowest of the low in morals, then Allah will throw him into the lowest parts of the hellfire.**

ثم  
thumma - (thereafter (after a long time period [with a time gap])). The word 'thumma' puts gap between the time of purity and lowest of the low.

There was a time between when the human was of a high status and then - after a time - he returned to the lowest of the low.

## When was the Human pure?

### The Different Opinions:

#### **1 - Humans were pure before when they took the covenant from Allah;**

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "**Am I not your Lord?**" They said, "**Yes, we have testified.**" [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware." [A'raf 7:172]

They become the lowest of the low when we came onto Earth.

#### **2 - Humans were born pure, sinless, upon the Fitrah - then as we grew older we did sins and diverted from the fitrah.**

- when the message first came to him - he was upright. But when he got tested, he got to the lowest of the low.

#### **3 - *thumma* also signifies a space of time. So Allah did not make people the lowest of the low when they did sins. Rather - Allah gave them time to repent and return to Him, if they never - He rejected them to the lowest of the low.**

How do we reconcile this ayah of Allah creating humans in the best form, with other aayaat which mention that the human is weak/hasty etc?

Allah creates the human in a balance of body and spirit. When there is an imbalance in these, i.e. Too much worldly affairs and too less spiritual connection with Allah - man gets weak/hasty/ungrateful etc. But when there is a balance of spiritual worship to Allah and permissible worldly matters - man gets strong and in the most upright position.

When you don't focus on your balance of perfection / *taqweem* - then you become weak. (Just like a car does not work if you don't take care of it's outside AND inside).

## Ayah 6:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ  
مَمْنُونٍ

*Illa allazheena amanooowaAAamiloo assalihati falahum ajrun ghayrumamnoon*

Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.

We discussed the psychologist/philosophical argument earlier of man being evil when he has no fear of authority.

What is the remedy to that?

**Except those who believe (inside actions).  
And do good deeds. (outside actions)**

When people do something in life - they will do it for a reward or for diverting a harm.

فَلَا أُفْتَحَمَ الْعَقَبَةَ

But he has not broken through the difficult pass. [Balad 90:11]

*What is that path?*

**It is to stay firm in belief and do good deeds for Allah's pleasure.**

This is just being alluded to in this surah, but the full explanation is given in surah 'Asr.

فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

..Then it is - only - them who get the 'ajr / reward - **ghayru mamnoon**.

**ajrun** - pay.

**ghayru mamnoon** - without discontinuation.

**mann** - Cut. manantu (that which is cut).

**ghayru Mamnoon** - that which will **not be cut off**.

**maneen** - in dictionary of lisan al 'arab - dust - that separates itself from the ground.

**Ghayru mamnoon** - reward which does **not** be separated from.

**mann** = a favour.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Certainly did Allah **confer [great] favor** upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error. [aal Imraan 3:164]

Allah will **give them a favour of Paradise**, and the believers will not credit it to anyone except Allah.

So now you do good deeds for Allah's pleasure, and you will get a reward for them forever (in jannah/paradise) without limit.

Ibn Katheer: You have to climb a steep mountain (imagery from surah Balad 90:11).

Either **you have to either climb the steep path in this life, or the next life.**

(سَأْرُهُقُهُ صَعُودًا) ..*saariqatu sa'ooda*.. - I shall oblige him to (climb a slippery mountain in the Hell-fire called As-Sa'ud, or to) face a severe torment! (Mudathir 74:17)) A punishment that Waleed ibn al Mughirah will have to face is to climb a mountain in the hellfire continuously.

Which mountain would you rather climb? The one of this life (which requires effort but brings Allah's reward), or the one in hell?

## **Ayah 7:**

فَمَا يُكَذِّبُكَ بَعْدَ بِالذِّينِ

*Fama yukazhibuka baAAadu biddeen*

So **what** yet **causes** you to **deny** the Recompense?

Now if we look at the placement of this ayah;

If you have realised that the human being is more higher than other animal species. If you know the human; has an intellect, can study the sciences, and live life more better than animals. Doesn't that then lead you to think that you might actually have a higher purpose?

Then what is going to make you **lie against** the religion?



**Fa** - (So) - after all that has just been mentioned..

**Maa** - (= **what**) - is of different types;

Maa *masdariyyah* - **What?**

Maa *bi ma'na man* - What kind of person (= **who**)..

Maa *masdariyyah* - **What will make you** lie against the religion/deen. **What is it that is 'so powerful' that is making you** lie against the religion?

yukazib - takzeeb - **you know it's true, but you're lying against it [the religion] anyway.**

Some people recognise that the religion is true and it makes sense, but they don't want to submit to Allah so they criticize it to live with themselves.

They poke fun of aayaat and ahadith, not out of curiosity, but to try to prove to themselves that the Muslims are wrong and illogical, even though they themselves are illogical.

Maa *bi ma'na man* [Ma - with a meaning of 'who'] - **What is it then, that is going to make you lie against the religion / deen?**

It could also be;

yukazi**BU KA** - against you (O Muhammad).

What kind of person would it have to be, to lie **against you** (yukazi**buka**) with the religion / deen.

It could only be the lowest of the low who would lie against Allah's Messenger. This is a direct humiliation to those who reject Allah's Messenger.

**Deen** - precise Judgment (in this world and the next).

The Messengers' brought the Deen - precise judgment - for wrong and right - for this life and the next.

## Ayah 8:

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

*Alaysa Allahu bi-ahkami alhakimeen*

Is not Allah the most just of judges?

A marvel of the Qur'an's beauty in speech.

Allah's Messenger would respond to this ayah - even in Salah/prayer - with;

"سبحانك الله و بلا أنا على ذلك من الشاهدين"

*subhanakAllah wa bal-laa ana 'ala dhalik min ash-shahideen*

(Glory be to Allah, and no doubt I am on that from the witnesses).

The way this question is asked is to poke at someone who is ungrateful.

*'Didn't I take care of you?'*

This ayah is like scolding someone for them forgetting the most obvious. Don't you remember that it was Allah who created you in the best form?

**ahkam** and **hakeem** comes from hikmah - wisdom, and hukm - judgment.

So the word Ahkam could mean **wisest** (from *hakeem*), and it could also mean the **most appropriate Judge/Ruler** (from hukm = judgment)

**Haakimeen** - could refer to; **rulers or wise ones.**

Haakimeen could imply either of the below;

- The wisest of the wise
- the most appropriate judge from those who claim wisdom.
- The most appropriate judge of all judges.
- The wisest of all rulers.

*alaysaAllahu bi ahkam al hakimeen* - **isn't Allah the best of judges?**

Allah does not use 1st person, rather He uses 3rd person speech because He cannot show closeness to His slave, since Justice comes first in the sight of the judge.

Beginning of the Surahs' Relation to its End:

The Surah in Summarised Form:

Allah begins the surah by **mentioning the Legacies of the Great Messengers'** ('Uluw al 'azam - the most perseverant from all the Messengers') with the best characteristics from humanity.

Then Allah discusses in the centre of the surah that **He has made insan (man/humans) in the best perfect form.**

Then the **worst of the worst** are mentioned (ayah 5) - those who rejected the best of the Messengers.

Then **those who followed the best Messengers'** are described after that (ayah 6) - those who believe and do good deeds.

Then finally; **now that you have understood this basic message - what is preventing you from following the guidance?** (ayah 7)

**Isn't Allah the Best of Judges / Wise Ones to give the commands** - which you should be following? (ayah 8).

### Legacies of the Messengers' -

In the beginnin ayah; The Messengers' mentioned in the beginning of the surah are the best examples for humanity, and Allah taught them wisdom and judgment as examples for humanity.

In the final ayah; The final judgment and wisdom will be Allah's in relation to what commands He gave His Messengers'.

### The Messengers taught us;

We are more than just animals. We don't just want to fill our bellies and desires. We want to purify ourselves on the inside and the outside.

We have some Muslims nowadays who are good on the inside, but do some bad on the outside.

We have some Muslims who look good on the outer actions, but they are corrupt on the inside. You might have the most knowledge, but it does not mean you are pure - since your actions have to reflect your knowledge.

This surah is based on balance. We need to realise that **Allah has chosen us above animals by giving us an intellect ('aql), and through that we understand we have higher morality.**

Once we understand this - we need to believe internally, and show that good through our actions by following the best Messengers' [the 'Uluw al 'Azam]. **If we don't, Allah will reject us, and make us the lowest of the low.**

