

SURATULINSAAN (76)

The *Suratulinsaana* or the *Suratuddahr* is the thematic expansion or elucidation of the preceding surah which ends after asking three questions to a disbelieving man, the last being if Allah is not powerful to resurrect the dead which is about the future. The *Suratulinsaana* picks up the theme and in the very first verse asks him if there has not come about a period of infinite time on man when he was not anything worth mentioning and it is related to his past. In between the two, human life or human civilization is a matter of duration which cannot be determined by anyone except Allah Who creates man with all His omnipotence, omniscience, and infinite wisdom with a mind, moral sense, and the five senses from a spermatozoon as given in the second and third verses to see how he uses his faculties and powers, whether he is grateful to Allah for the grant of those faculties and uses them aright and does good or he is ungrateful to Him and makes a wrong use of those faculties and does evil, giving rise to exploitation of man by man ending in universal disorder, wrong, and corruption. Naturally, both of them, justice demands, must not have the same treatment. Hence, the third verse warns all the ungrateful of punishment and the fourth verse starts announcing the reward of the grateful and continues up to the twenty-third verse. The narration is as sensuously pleasing as human speech can bear and it is an image of the Heaven.

The Surah, finally, proceeds to console the Messenger and exhort him to adhere to his *Rabb's* judgement and not listen to polytheists, from the twenty-fourth verse to the thirty-first verse. He is enjoined to remember his *Rabb* and seek strength in prayer at night. The *Quraan* is the admonition. Whoever seeks guidance may seek it freely from it. Their besetting sin, the love of the world, however, prevents them from taking notice of the Day when absolute justice shall be dispensed to all after being resurrected.

SURATULINSAAN

In the name of ALLAH, the Most Gracious, the Most Merciful

1. Has there passed a period of (infinite) time on man when he was not anything worth being mentioned? (Yes, there has.)
2. Indeed, We create man from a (mere) spermatozoon (male gamete) coalescing with (a female gamete or ovum) so as to test him and hence (for this purpose), We make him (capable of) hearing and seeing. (We grant him senses to enable him to reach intelligent conclusions.)
3. We guide him to the (right) path (giving him free choice) whether he is thankful (obeys Allah) or thankless (disobeys Allah).
4. Indeed, We have, (already), prepared, for disbelievers, chains and shackles and a blazing fire.
5. The virtuous and obedient shall drink, from such a wine as will have a blending of the Camphor _
6. A spring from which Allah's servants (rendering him exclusive obedience) shall drink. They will make it (its waters) gush into such watercourses (as they please).
7. (In this world) they redeem (their) vows and fear the Day the evil effects of which will be widespread.

سُورَةُ الْإِنْسَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَاقًا وَسَعِيرًا ﴿٤﴾

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾

8. And they serve food, for His love / in spite of its love, to a poor person and an orphan and a prisoner. (When they do so, they say),

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

9. "Indeed, we feed you for the sake of Allah, seeking neither any reward nor thank from you.

إِنَّمَا نَطْعِمُكَ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾

10. We fear, from our *Rabb*, the Day, grim (fierce, stern, and ghastly) and inauspicious" (distressingly unfavourable).

إِنَّا نَخَافُ مِنْ رَبَّنَا يَوْمًا غَوْسًا فَظِيرًا ﴿١٠﴾

11. Hence, Allah will save them from the evil effects of such a day and grant them freshness and joy

فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّعَهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾

12. And reward them a garden and silken clothes because they have been suffering patiently (in the world).

وَجَزَّوْنَهُمْ بِمَا صَبَرُوا أَجَنَّةً وَحَرِيرًا ﴿١٢﴾

13. They will be reclining in it (against pillows) on thrones: they will neither see (experience), in it, (the scorching heat of) the sun nor the biting cold (of the winter).

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾

14. And its shades (the shades of trees) will be bending over them closely and its bunches of grapes (and other fruit) will be hanging low (overhead) drooping downwardly.

وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا نَدِيلًا ﴿١٤﴾

15. And among them shall be passed round, vessels made of silver and cups that will be of crystal glass,

وَيُطَافُ عَلَيْهِمْ بِبَاقِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾

16. Crystal glass made of silver __ they (waiters) will have filled them to measure (an adequate or due portion).

قَوَارِيرًا مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾

17. And in it (the garden) they shall be given to drink such a wine as shall have a blend of ginger,
18. A spring in it (the garden), called the Salsabeel.
19. And eternal youths shall wait on them: when you see them, you will take them for pearls scattered.
20. And when you see over there, you will see (everywhere) heavenly bliss and great dominion.
21. On them will be (put) clothes of green fine silk brocade and silken garments embroidered with gold and they will be adorned with bracelets made of (transparent) silver and their *Rabb* will give them to drink a purified wine.
22. (They will be told), "This (bliss) is, certainly, for you as a reward and your endeavour has been acknowledged."

SECTION 2

23. Indeed, We have revealed the *Quraan* to you, revealing it portion by portion.
24. Hence, you must resolutely adhere to your *Rabb's* judgement and not listen to any criminal or any disbeliever among them.
25. And you must mention your *Rabb's* name in the morning and in the evening.
26. And you must prostrate yourself to Him during a part of the night and declare Him free from imperfections nightly for a long time.

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿٧٦﴾

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿٧٧﴾

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ
لُؤْلُؤًا مَّنشُورًا ﴿٧٨﴾

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٧٩﴾

عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوْا أَسَاوِرَ
مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٨٠﴾

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَّشْكُورًا ﴿٨١﴾

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٨٢﴾

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ ءِثْمًا أَوْ كُفُورًا ﴿٨٣﴾

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٨٤﴾

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٨٥﴾

27. Indeed, they love the transitory world and disregard a hard (difficult to endure) day (coming) ahead of them.

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ
يَوْمًا نَقِيلًا ﴿٧٦﴾

28. We have created them and made their frame strong and whenever We will, We can replace (them) with (other people) like them.

مَنْ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا
بَدَلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٧٧﴾

29. Indeed, this (*Quraan*) is (a profound) admonition and hence, whoever wills (chooses) may take (choose), a path to his *Rabb*.

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ
سَبِيلًا ﴿٧٨﴾

30. And you cannot will (anything) unless Allah wills; Allah has, indeed, knowledge, wisdom.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ
عَلِيمًا حَكِيمًا ﴿٧٩﴾

31. He admits whom He wills into His mercy; and (as for) the wrongdoers, He has prepared a grievous punishment for them.

يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ
عَذَابًا أَلِيمًا ﴿٨٠﴾