

SURATUTTEEN (95)

The *Suratutteen* pithily and succinctly states what has, already, been stated lucidly in the second and third verses of the *Suratul'alaa* and the seventh and eighth verses of the *Suratulinfitaar*. The Surah is, therefore, recapitulatory in nature occurring after the Messenger has been consoled and assured of his success in the two preceding surahs. It, then, picks up the theme of warning the Makkan polytheists, or for the matter, all the human beings by affirming the excellence of man's creation in the fourth verse. Man is neither fallen nor tainted by the original sin. On the contrary, he is on trial in this world with the gifts of his mind, the five senses, and the moral sense to distinguish between right and wrong. Over and above it, the affirmation in the fourth verse precedes four oaths which occur in the first three verses. They symbolise guidance and bear witness to its continuity through ages. The Mount *Teen* is the Mount *Juodiyi* as mentioned in the forty-fourth verse of the Surah Hood. It symbolizes guidance. Noah's ark had anchored on it as all the then believers had alighted from the ark on it to seek refuge there. The Mount Olive was associated, as mentioned in the Gospel, with Jesus Christ who used to pray and preach there. The Mount Sinai, associated with Moses, symbolizes guidance. Similarly, "this safe city" refers to Bakka, now called, Makka, being the site of the Holy House raised up by Abraham whose true descendant and follower, the Last Messenger, was at pains to exhort the *Quraysh* to follow their Patriarch, Abraham, and shun polytheism. Thus, guidance precedes the creation of man as the *Suraturrahmaan* in its first four verses indicates. The first man, Adam, was a prophet. Hence, the oaths testify that the guidance brought by messengers and prophets agrees fully with man's excellent make (his mind, moral sense, and the five senses) and furnishes him with all that he needs to meet the challenge of existence and prepares him to account for how and what for he has been making use of his powers in the world, on the Judgement Day. But, if he does not profit from the guidance and his excellent make, he degrades himself to be the vilest of the creatures as the fifth verse asserts. On the contrary, the Surah, in its sixth verse, promises that those who accept the guidance and make use of their powers excellently shall have an uninterrupted reward guaranteed by Allah in this world as well as the world to come. The seventh verse has been couched in a question about the Judgement only to heighten and accentuate its significance and the inescapability of its occurrence.

The last verse, too, asks a related question. How can Allah, the justest judge, equate evildoers with the doers of good? If man has been given the moral sense, how can, Allah Who has ingrained the moral sense and the moral law in man's mind, being *Al'adl*, the incarnation of justice, act otherwise on the Judgement Day?

SURATUTTEEN

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

1. By the Mount *Teen* and the Mount Olive, *
2. And the Mount Sinai,
3. And this safe city (Makka).
4. Indeed, We create man in the best make (mental, moral, and physical structure or composition).
5. Then, We degrade him to the vilest of the vile (morally base, depraved).
6. But, (those people) who believe (in the guidance) and do good deeds shall, consequently, have a reward, uninterrupted.
7. What / who can, then, after (the guidance of the *Quraan*), belie and deny you (your assertion) about the Judgement?
8. Is Allah not the justest judge?

* *التين* (*Atteenu*) The *Teen*, situated in Syria, is the name of the Mount *Joodiyyi* (11:44) on which Noah's Ark had anchored. The *Lis-aanul'arab*, also, confirms that it is a mountain in Syria. *Hamee-duddeen Farahi*, a noted scholar of the *Quraan*, holds that the *Teen* is the name of the Mount *Joodiyyi*. (95:1)

The Mount Olive, situated in Jerusalem was the site of Jesus Christ's preaching and exhortations mentioned even in the present mutilated bibles.

سُورَةُ التِّينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّتِينَ وَالزَّيْتُونَ ﴿١﴾

وَطُورِ سِينِينَ ﴿٢﴾

وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ

غَيْرُ مَمْنُونٍ ﴿٦﴾

فَمَا يَكْذِبُكَ بَعْدَ الْإِذْنِ ﴿٧﴾

أَلَيْسَ اللَّهُ بِأَكْرَمَ الْخَالِكِينَ ﴿٨﴾