

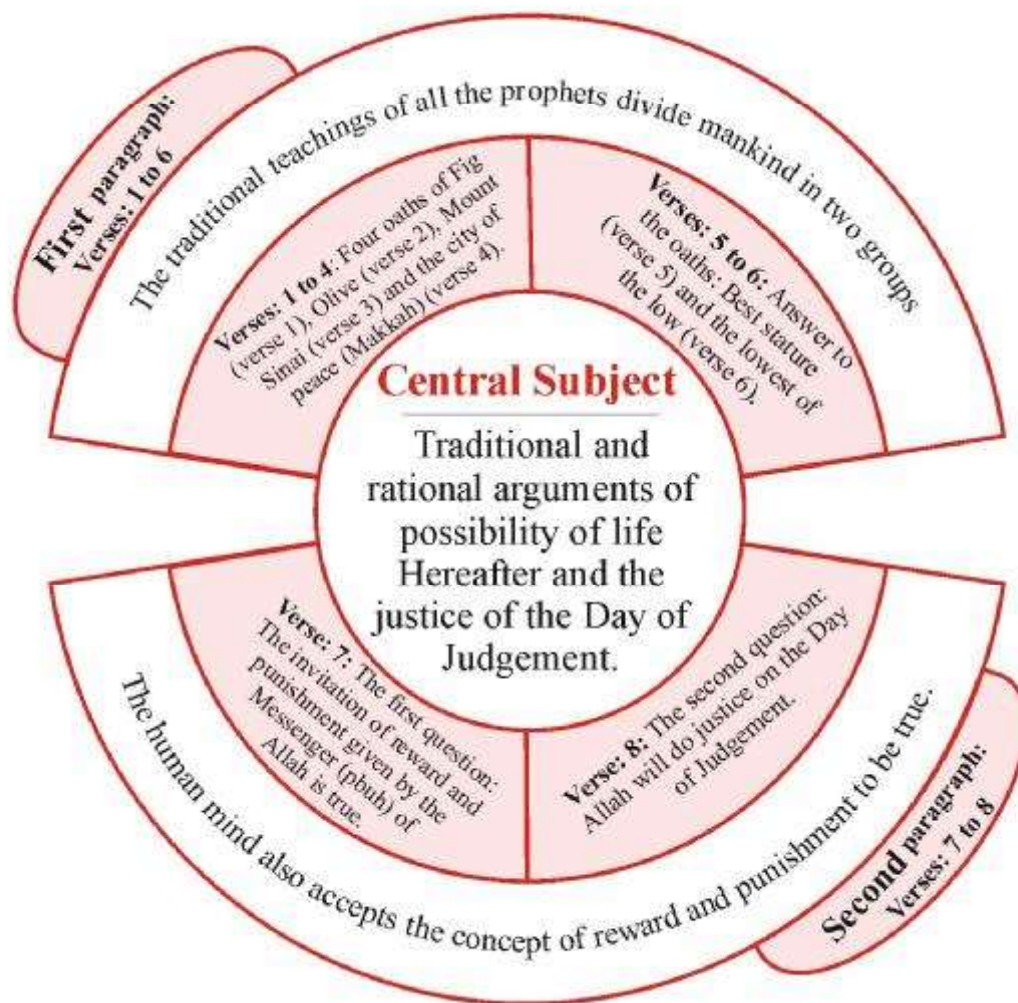
## Flow Chart of Macro-Structure of Soorah At-Teen

# 95 - Soorah At-Teen

Makkan

Verses: 8

Paragraphs: 2



### • Period of revelation:

Soorah At-Teen was revealed during the second phase of prophet's stay in Makkah (4 to 5 prophet-hood) when the invitation of Islam was being rejected and the so called intellectuals of Quraish were spreading different kinds of doubts and suspicions about the life Hereafter and the reward and punishment.

### The relationship of soorah At-Teen with the Book

- 1- Like the previous two soorahs (Ad-Dhuhaa and Al-Inshiraah), the prophet (pbuh) has been given consolation and good news for bright future in soorah At-teen in these words: ﴿فَمَا يَكْفُرُكَ؟﴾ “What causes them to disbelieve you”  
(Verse: 7)
- 2- Those who do not believe and do not perform good deeds have been called the lowest of the low. In the next soorah (Al-'Alaq), the attitude of a great rebellious enemy of Islam has been explained.

### Important Key words and subjects

- 1- “Teen” (fig) indicates mount Teen or mount Joody where the Ark of prophet Nooh stopped or the mountain where the children of Adam settled, or the region of Syria and Palestine where lot of prophets were raised.
- 2- “Zaitoon” (Olive) indicates mount Zaitoon. It is, probably, the mountain of Jerusalem where prophet Eesaa used to give his sermon.
- 3- “Toor-e-Seeneen” (mount Sinai) is the mountain where prophet Moosaa was given the Divine Law.
- 4- “Al-Balad-Al-Ameen” means Makkah where Muhammad (pbuh) was given the revelations of holy Quran.
- 5- The traditional teachings given to all the prophets witness that there are two kinds of human beings. The first kind remains firm on their best stature of creation and the second rejects the voice of their nature and brings themselves to the lowest of the low.
- 6- The first kind of human beings accepts the virtue and the second kind does not want to repel evil. This war between good and evil continues from the beginning.
- 7- The righteous people believe and do good deeds. There is unending reward for them.
- 8- The evil people neither believe nor do good deeds and become lowest of the low. Their abode is Hell.
- 9- When the war between the good and evil has continued from the

beginning and the traditional teachings of all the prophets confirm it, then what sensible person can reject the invitation of reward and punishment of Hereafter given by you, O Muhammad (pbuh)?

- 10- Allah is not only the Ruler but the best of all rulers. Will he then treat the good and the bad equally? The reason demands that the end of both of them should be different.
- 11- Some soorahs of Quran begin with a question and some end with it. Soorah At-Teen has ended with two questions. The human mind and conscience have been awakened by these two questions so that he may accept the reward and punishment of Hereafter.

### The Macro-structure of soorah At-Teen

Soorah At-Teen consists of two paragraphs. In the first paragraph, there are traditional arguments and in the second one there are rational arguments for the possibility of life Hereafter.

- 1- **Verses: 1 to 6: The traditional arguments for the possibility of life Hereafter and the justice of the Day of Judgement have been presented in the first paragraph.**

﴿وَالزَّيْتُونِ﴾ “By the fig and by the olive.” (Verse: 1)

﴿وَطُورِ سَيْنَاءَ﴾ “By the mount of Sinai.” (Verse: 2)

﴿وَهَذَا الْبَلَدِ الْأَمِينِ﴾ “And by this city of peace (Makkah).” (Verse: 3)

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾ “We have created man in the best of stature.” (Verse: 4)

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾ “Then We abase him to the lowest of the low.” (Verse: 5)

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾ “Except those who believe and do good deeds for they shall have a never ending reward.” (Verse: 6)

The evidence of the teachings given to different prophets at mount Teen, Mount Zaitoon, mount Sinai and the city of peace (Makkah) has been presented that they continuously gave the teachings of good and evil and its reward and punishment.

People are of two kinds. One are the kind who believe, do good deeds and remain firm on the best nature on which they have been created. Man has been created in the best form and best nature. These people deserve the never

ending reward. The second are the kind who reject the invitation of prophets and do bad deeds. They become the lowest of the low.

- 2- Verses: 7 to 8: In the second and last paragraph, the rational arguments of possibility of life Hereafter and the justice of Day of Judgement have been given which consist of two questions.**

﴿فَمَا يَكْفُرُكَ بَعْدَ الْبَلَاغِ﴾ “So, what causes them to disbelieve you concerning the Day of Judgement?” (Verse: 7)

﴿أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ﴾ “Is not Allah the best of all Judges?” (Verse: 8)

The good people do not get the full reward of their good deeds and the bad people do not get the full punishment of their bad deeds in this world. The complete justice is possible only on the Day of Judgement.

- (1) The first question is that when the teachings of all the prophets agree on good and bad and their reward and punishment, then who can deny your invitation of Law of Reward and Punishment O Muhammad?

﴿فَمَا يَكْفُرُكَ بَعْدَ الْبَلَاغِ؟﴾ “So, what causes them to disbelieve you concerning the Day of Judgement?” (Verse: 7) You are the last Messenger and your teachings are the continuation of the teachings of previous prophets.

- (2) The second question is that the human mind accepts that some of the rulers from amongst the creation of Allah are just. As Allah is the Creator, He must be the best of rulers in the first place. Reason demands that a Day must come when the perfect justice is observed. Perfect justice is not done in this world. Sometimes the great criminals are released and the innocents are punished. However, man establishes justice at times. Then why the distrust about Allah, the Creator that He will do injustice and not establish justice? Is He not the best of all Judges?

### Central Subject

The arguments for the possibility of life Hereafter and the justice of the Day of Judgement are found in the traditional teachings of all the prophets. The human reason also accepts the possibility of life Hereafter and the justice of the Day of Judgement; therefore, the firm belief in the Life Hereafter is essential. The belief in the life Hereafter cannot be refuted.