(Tafsir Surah Al-Insan (The Man

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(Surat Al-'Insa-n (The Man

سورة الانسان **or** سورة الدَّهْرِ

This sura descended at Madina and it had 31 ayaat

The contents of Sura e Insan

While this Sura is short but its contents are deep, wide-ranging and complete and it can be divided into 5 parts.

The first part is about the creation of the man from the mixed sperm and then speaks about his guidance and the freedom of his will.

In the second part, the topic is about the reward of virtues people with praiseworthy deeds which indicated regarding the family of the prophet (Ahle bait) pbuh.

The third part quoted in relation to the merits of the rewards in short and effective terms.

The fourth part indicated the importance of Quran, the manner of executing its rules and laws and shows the ways of up and down in inner self building.

The fifth part speaks regarding the decision of divinely intervention of the Mighty God while the man has his own free will along with it.

For this sura there are various names the most famous among them are Dahar, hal ata and Insan. All of them are taken from the first ayat of the sura. While in some of the narrations later we will read in the accomplishment (fazilat) of the sura.

Does this sura descended at Madina?

Among the interpreters there is a discussion about its being Madani or Makki but the Shiite scholars and interpreters agreed that the entire sura or at least a part of it is stated about the virtues people and their meritorious deeds and it is descended at Medina and the detail report about its dissension will be given in detail on the topic of Ali alaihis salam, Bibi Fatima Zehra, imam Hasan, imam Husain and Bibi Fizza alaihumus salam.

The matter in this sura is so much famous and popular that Muhammad bin Idris Shafe'i, one of the Sunni spiritual leaders in his popular couplet said: How long and until what period? Will you scold me for the devotion to this brave man?

Does Fatima is married to the man other than him? And does the ayat hal ata is descended

other than him?

The other frequent documents in this topic background are present which will be mentioned while the discussing the ayat:

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

76:5)

But in spite of all that some of the uncompromising persons stress upon its being Makki to reject the subject that it belong to Ali, Faitma Zehra, Hasan and Husain alaihumus salam.

Truly it is strange wherever they are ayat about the Ali alaihis salam and the family of prophet pbuh, a group of people stand to protest about it and demonstrates extreme sensitiveness as if Islam fell into the risk.

Though they claim Ali alaihis salam as the rightly guided and conformist caliph and successor of the prophet and show their devotion to the family of the prophet Muhammad pbuh . We believe this kind of uneasiness and extremism is the result of the Amavi spirit ruling upon their thoughts and created by the propaganda of that inauspicious period. May the Guardian Allah protect us from these faults?

The virtues of reading the Sura e Insan

In a hadis from the great prophet it is stated: The one who reads the sura hal ata or insan, the Merciful God rewards him the heaven and its costumes.

In a narration from imam Baqir alaihis salam it is said: One of the rewards of the person who reads sura e hal ata on every Thursday morning is, he will be with the prophet pbuh that on the day of Qayamat.

بِسْمِ اللّهِ الرَّحْمـَنِ الرَّحِيمِ

(Al-Insan (Man

هَلْ أَتَى عَلَى الْإِنسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا

76:1)

Has there not been over man a period of time, when he was nothing to be mentioned?

إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

76:2)

Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

76:3)

Verily, We showed him the way, whether he be grateful or ungrateful.

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَا وَأَغْلَالًا وَسَعِيرًا

76:4)

Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.

Definition

From the valueless sperm, we created the man and provided him all the facilities of guidance into his possession

As the entire topic of the sura is discussed around the judgment day and the affluences of the heaven but in the beginning the subject is about the creation of man to bring his attention towards the creation of man and generates the basis for the resurrection day.

?It said: Is it not that a long period passed upon the man but nothing is worth to be described

هَلْ أَتَى عَلَى الْإِنسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا

76:1)

Yea, every particle of his existence was scattered in a corner, in the sand, in the drops of the oceans, in the atmosphere of the earth. His main substance of existence was fallen into these three extensive ranges and actually he was lost in between them and he was not worth mentioning.

Does here the word insan means the species of man or the entire humanity is included? Or only it means hazrat Adam alaihis salam.?

The next ayat said: we created the man from sperm, it is a meaningful word. Though some believe in the first ayat it means the prophet hazrat Adam alaihis salam and the word insan in the second ayat means the children of Adam alaihis salam. But it seems impossible in such a short phase of ayat.

:In the description of the ayat

لَمْ يَكُن شَيْئًا مَّذْكُورًا

The term “he was not worth mentioning” have different viewpoints that the man when he was mentioned in the knowledge of All Knowing God but he was not declared in the creation of the universe however later in the stages travelling towards the perfection changed into the creature worth talk about.

Though after this stage of the human creation he became worth mentioning and said: we created the man with mixed sperm and we will test him. Hence we enable him to hear and observe.

إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

(76:2)

أَمْشَاجٍ

It means the mixed thing. The creation of man is possible by the assorted and mixed sperm.

The combination should take place between the sperm and ovule. As in the narrations of the ahl bait alaihumus salam (the family of prophet pbuh)it is indicated and declared about the different abilities present in the sperm such as inheritance with help of genes or pointed towards mixing of the sperm with many compounds, as the hundreds of the substances are organised by each other.

نبتلیه

Indicates the man reaching the stage and his fulfilling the duties, his trials and adversities. And this is one of the greatest Almighty God's gifts and presented him greatness and facilitates him for the duties and responsibilities.

Whereas the duties and the responsibilities without the awareness are impossible, in the end of the ayat it indicates the eyes and ears which he presented in the possession of man.

Some of them informed that the trials and adversities of man takes place evolutions and developments in the embryo from the sperm stage till becoming the complete human being.

The roots of all the thoughtfulness of man is from his understanding senses. In other words the understanding senses are the mother of all the rational and logical ideas. This is the concept of all the Islamic philosophy. In the philosophy of Aristotle and the Greeks too they are adherent to this view.

Whereas the trials and adversities of man, besides the awareness of the tools of recognition. He needs two other factors of the guidance and authority over choice, the next ayat pointed upon it and said: we explained him the way whether he is thankful and accepting or unthankful and intolerant.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

76:3)

The meaning of guidance had the wide meaning here it includes the initial guidance in the human nature and through the religious direction, though the above ayat impels about the religious guidance.

Explanation: As the man is created for a reason, trials, adversities and perfection. In his existence inculcated the preliminaries of reaching to this goal and granted him the fundamental powers which are the natural guidance.

Afterwards in the depth of his nature filled with love of reaching this goal by the way of the inner visions and inspirations, like this manner guided him naturally and on the other side educated them through the divine guides, the great prophets which is called religious guidance. This guidance is for the common man and the entire humanity.

This ayat indicated the three important subjects are the future building in the life of man: The

topic of duty, guidance, free will, they are essential and come hand in hand to complete each other.

:Concerning the ayat

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

(76:3

Verily, We showed him the way, whether he be grateful or ungrateful.

It annulled and negated the school of force and compulsion.

Here the term grateful and ungrateful is the most possible appropriate term. As before the great blessing of the divine guidance, accept and surrender before it and follow the way of guidance and be thankful to the blessings and those who are against it they have lost their favours.

Since no one is able to thank the Sovereign God with the deeds or the words.

The last ayat under discussion it is shortly and meaningfully pointed out to the future of those who followed the way of misguidance and said: we had prepared ready the chains, iron collars :and the blazing fire for the unbelievers

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَا وَأَغْلَالًا وَسَعِيرًا

(76:4)

أَعْتَدْنَا

Means “we had prepared” as it insist of its being certain to happen. The All Powerful God had ;power over everything. By the term

كن

Urgently it comes into existence as well as announces to the unbelievers that the punishment is absolutely going to happen for them and all the implements of the chastisement are ready .for them

سَلَاسِلَا

Means the chains

أَغْلَالً

The rings like the iron collar around the neck or wrist band which are subsequently attached to the chain.

Any way the chains and iron collar and then the burning flames of fire is the relater of the great chastisement of this group which is mentioned in the other ayaat of the dignified Quran too in which the punishment and imprisonment are mentioned.

Their freedom in the fulfillment of the waywardness and passions is the cause of their imprisonment in hereafter. The flames which they had ignited in this world they will view it in

resurrection which will catch their garb.

The points

The hectic world of the foetus: We know that the embryo comes into existence by the combination of the sperm and ovule.

The existence of the sperm and its combinations and its various stages of embryo is among the mysteries and wonders by the progress of the science and the knowledge of embryology will set aside the veil from the secrets though still there are the facts undisclosed and concealed under the curtain.

The below mentioned; a precisely described corner of the mysteries consist the utility of the embryo.

1- Sperm which is discharged with the moisture of the man is alive and vital creature and very much minute microscopic body which had a head, neck and a moving tail. And more wonderful is that in every discharge of man up to two to five million sperms may be present which is equal to the population of some countries.

But from this enormous number only one or some sperms enter the ovule and gets fertile and productive. The presence of this amount of sperms is for the reason that the sperms for reaching the ovule and to combine with it give much causality. And if this gigantic number of sperms were not present may be the task of the productivity will be getting difficult.

2- The size of the womb before the period of pregnancy is only equal to the wall nut. But after the coagulation of the sperm, to nurture the embryo, it gets so much outsized that it occupies a large place, mysteriously its walls have so much elasticity that it resists before that huge volume of embryo.

3- The blood in the cavity of womb does not run in the arteries and veins of walls but it flows in the outline of tubes and runs down pipelines of muscles. Because if in the case there is any vein or artery present there, For that it will certainly gives up its resistance power before the unusual stretch and strain of the womb walls.

4- Some of the scholars believe that the female sperms have positive electricity and male sperms possess negative electricity. Hence they are attracted to each other. And as soon as the male sperm enters the ovule and it changes it into the negative electricity. For this reason the other numerous sperms around it are drive away, besides some said: by the entry of sperm a specific chemical matter ooze out which repels the other sperms.

5- The foetus in between the large bag floats in thick liquid called Amniotic fluid. This matter works like a shock observer which resists and protects the foetus from the different fast movements of mother or strike of something to the stomach and the change in the

temperature in addition it keeps the foetus uniformly warm.

6- Feeds the foetus by means of the navel known as belly button the mothers blood or the food matter and oxygen enters the placenta and by a new refinement and filtration through the navel enters the heart of the foetus and from there distributes to the entire body parts. The interesting thing is the right part and the left part of the heart is connected to each other. The function of filtration and refinement does not take place in the lungs. So the foetus does not respire but as soon the baby steps into the world they get apart and the respiratory organs began to work.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

76:5)

Verily, the Abrar (pious, who fear Allah and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called Kafur.

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا

76:6)

A spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly.

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

76:7)

They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

76:8)

And they give food in spite of love for it to the needy, the orphan, and the captive,

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاء وَلَا شُكُورًا

76:9)

saying, in their hearts,] "We feed you for the sake of God alone: we desire no recompense from] you, nor thanks:

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

76:10)

"Indeed, We fear from our Lord a Day, severe and distressful."

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا

76:11)

So Allah will protect them from the evil of that Day and give them light and happiness

All about its descendent ‘Shan e Nuzul’

(A great document upon the virtues of the family of Prophet Muhammad pbuh)

Ibn Abbas related, imam Hasan and imam Husain were fallen ill. The prophet along with some

of the companions visited them and He told Ali alaihis salam: O Abul Hasan, it is better for you to vow 'nazr' before Allah for their healing. Ali, Fatima and Fizza (who was their house maid) they pledged a vow that if imam Hasan and Husain restored to health soon they will observe fast for three days, (according to some narrations imam Hasan and Husain alaihumus salam too were undertook a vow to fast.)

After a short period both of them got healed though they were running short of food stuff Ali alaihis salam lent three measures of barley grain. And bibi Fatima alaihis salam made flour from one third of it and prepared the bread. At the time of breaking the fast a beggar visited their door and said: Salutations upon you O family of the prophet Muhammad pbuh, I am a poor man among the ill-fated Muslims. Give me some food may Allah send you Food from the provisions of the heaven. All of them gave in preference to the deprived and needful man and their own share of food to him and that night they did not consumed anything except water.

The second day they observed fast and at the moment of breaking the fast when they prepared a bread of barley flour an orphan child came and knocked their door. That evening too they generously bestowed their food. (Once again they break their fast with water only and for the coming next day they observed the fast).

On the third day at sunset a prisoner tapped their door once gain they granted their food to him. In the morning when Ali alaihis salam held the hands of the Hasan and Husain alaihumus salam visited the prophet pbuh when the messenger pbuh saw them, they were shivering by the excess of the hunger. He expressed: This condition of you is very much painful for me. Then he got up and moved with them and when he entered the door of bibi Fatima alaihis salam she was stood engaged in his namaz prayers. While her abdomen shrunk to her back and her eyes encircled black. The prophet got uneasy.

At this moment the arch angel jibril alaihis salam 'Gabriel' descended and said: O Muhammad receive this sura. The Majestic God congratulates you to possess such a family then recited the sura e hal ata for the messenger. They narrated from the ayat:

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

76:5)

Till

إِنَّ هَذَا كَانَ لَكُمْ جَزَاء وَكَانَ سَعْيُكُم مَّشْكُورًا

76:22)

They are 18 ayat totally which were descended at that occasion. This narration is repeatedly illustrated by the 34 famous scholars of Sunni community.

Therefore the above narration is well-known among the Sunni people still it is successively

stated.

For the Shiite scholars entirely agreed with those 18 ayat or the total sura of Insan about the descendent of the sura. In the books of their interpretations or narrations or relating to that topic declare it as one of the important merits and honourable for the hazrat Ali, bibi Fatima Zahra and their sons alaihumus salam.

Here for those who brings excuses, when reached with the virtues of hazrat Ali alaihis salam always demonstrate excessive sensitiveness by carefully criticising and raising irritating objections against the occurrence of its descendent 'Shan e Nuzul'.

1- They relate that this sura is Meccan whereas the tale of its descend is happened after the birth of imam Husain alaihis salam so as a result it occurred at Medina munavvara (illuminated).

2- They report that the ayaat of this sura are about the common man, then how can we prove them specifically to the certain people?

It is already understood that this sura is evidently descended for the common man but how it cannot be concerned to the happenings at the time of it's descend 'Shan e Nuzul'?

Most of the ayaat of noble Quran have wide meaning and it is understood by all. But the happenings at the time of it's descend 'Shan e Nuzul' of ayaat prove its being the fragment of a specific noble occurrence. And it is very strange that the ayaat having common meaning cannot be rejected the occasion of its descendent 'Shan e Nuzul'.

3- Some explained the other occurrences at the time of descending the sura 'Shan e Nuzul' which is not agreeable with the above 'Shan e Nuzul'.

4- The other excuse which is brought forth is that, how the man is able to live without food for three days by breaking the fast only with water.

This is a very odd objection as we saw the numerous people, for the medical treatment, they live with ease for three days fast on water as some times they live 40 days on water only. They did not eat food for 40 days. This process cured many of their ailments.

5- Some of the people as they want to pass with ease from this virtue; they entered into this matter in another manner. And expressed: 'By accepting the members of the prophet's family we cannot reject the others'. But the one who accept the other way, he is an astray.

Another proves of its being Madani is that there were usually prisoners in the city of Medina. At Mecca, there were not any Islamic wars started yet at those days there were no prisoners of war.

Definition:

The great rewards of the pious people

They are interesting points reminded, regarding in this background:
.First it said: The pious drink with the goblet which is mixed with a delighted fragrance

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

(76:5)

أَبْرَارَ

It means wide and broad thats why the extensive deserts are called Barr
As the result of the pious people's deeds have wide effects in the society so they are called .abrar. It is their good deed done whole heartedly

كَافُورًا

It has different meanings; one of its meanings is the delighted smell, aromatic herb and it's another meaning is the same kafur camphor which has strong odour used in the medicine for the anti infection purpose.

Any way the above ayat shows, this clear heavenly drink is highly aromatic and scented. The man takes pleasure in its taste and its flavour too.

Verily, the Abrar (pious, who fear Allah and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called Kafur.

Some of the interpreters said: Kafur is the name of the heavenly stream but it does not harmonize with the above ayat.

Some defined Kafur as its being extremely white and cool since the kafur is an example of coolness and whiteness. Often its scent is counted equal to the best perfumes like Musk and Ambergris 'Moshk va Ambar'.

Then it points towards the stream which fills these goblets with clear drink and added: it is a specific stream from which the slaves of Benevolent God drink and make it gush from .wherever they want

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا

76:6)

Yea this stream clear drink is in such a way in the control of the pious and worshippers of Protector God that, where ever they want it gushes out.

In its definition from Imam Baqir alaihis salam it is quoted: It is a stream in the residence of prophet Muhammad pbuh from there it flows towards the houses of all the prophets and believers.

Yea same as in the world, the streams of the knowledge and the blessings flow from the abode of the prophet pbuh towards the godly and pious people and in the hereafter too it is a great manifestation of this schedule. The clear divinely drink rushes from this house of the

inspiration and its tributaries flows in the houses of the believers.
It is significant that among the abundant heavenly blessings a clear aromatic drink mentioned in this sura. It is possibly for the purpose that after getting free from the account of judgment day, at their first step in the heaven by imbibing the heavenly drink, they wash away every sorrow and grief, get blissful with the divine love and began to enjoy all the favours of the heaven.
In the next ayat related about the living and qualities of the pious and godly and mentioned the five qualities for those peerless blessings.
It said: they fulfil their vows
يُوفُونَ بِالنَّذْرِ
.Fear the day when its evils and chastisement prevail everywhere
وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا
76:7)
They are assured about the judgment day and have total believe in all the punishments upon the evil doers on that day and the effect of this believe is evident in their manners and behaviours.
Then described their third good deed and said: While they need the food but in the love of God .give it to the poor people, orphans and the prisoners
وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا
76:8)
Giving the food is not easy way for them but it is combined with the sacrifice; they give it while they themselves in very much need of it. Their blessing and service is for each and every one.
This pronoun
عَلَى حُبِّهِ
turns towards the food that means in spite of loving their food they offer it to the needy. It is (mentioned in the ayat 92 Sura e Al e Imran: Al-Imran (The Family of Imran
لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ وَمَا تُنفِقُواْ مِن شَيْءٍ فَإِنَّ اللّهَ بِهِ عَلِيمٌ
3:92)
Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love and whatever of good you spend, Allah knows it well.
In the period of prophet there was not any prison and the prophet by dividing the prisoners used to entrust them to the Muslims and tell them: take care of them and be kind to them. And when if they have not any ability to provide them food they were seeking help from other Muslims. While sending them to the Muslims, often to assist them, the prophet was

accompanying them, as the Muslims were very much in difficulties at that period. Certainly, later when the Islamic government was widened the number of prisoners increased and even the criminals increased by the expansion of the government then the prison came into existence. The daily bread of the prisoners and the criminals were used to provide by means of the treasury 'Baitulmal'.

Not only the deprived Muslims but the prisoners from the land of polytheism were under this Islamic rule. The feeding of the prisoners was counted as one of the best human act of the virtuous people.

In a narration by the prophet of Allah, the source of peace, we read: treat the prisoners with kindness. The Muslims when heard these words, sometimes used to give their food to the prisoners and preferred them upon themselves.

The fourth salient deed of the virtues people are sincerity and said: They say: we feed you only for the Benevolent God. We do not want any reward or thanks from you.

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاء وَلَا شُكُورًا

(76:9)

All their deeds are purely for Allah, the chaste one. They never stuck their eyes upon the rewards of the people not even their thanks and basically the value of deed in Islam is based upon the sincerity of the intension. And if the deeds have not the divinely intensions and they are hypocritical or for the passions or gratitude, the yield of materialistic reward with any divinely payment.

وَجْهِ اللَّهِ

Does the Majestic God have any entity? Or else the Holy God has no physical face.

In the last definition about the pious people it is said: they say we fear our Lord, the Provider, the day when he is stern and strict.

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

(76:10)

قَمْطَرِيرًا

Means stern and strict

There is a question, when the pious say we are doing for the love of the pure entity of the Great Forgiver God then why they say: I fear the punishment of the judgment day? Do the enthusiasm of the Unique God and the fear of judgment day, both are of the same mind?

However they step forward always for the All Powerful God if they fear the punishment of judgment day it is for the chastisement of the Perfect Powerful God, if they love the blessing of the heaven because it is from Him.

Although the highest stage of the worship is not the fear of the punishment of hell and nor the blessings of the heaven but it is only the love of the Allah the Great.

In the last ayat under discussion we reach the result that the meritorious intensions and virtues deeds, the pious possess indicates and said: For that reason the Benevolent God protect them from the evils of that day and they welcome that day happily, joyfully and delighted.

فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا

(76:11)

نَضْرَةً

It means a significant freshness, pleasant, cheerfulness by the effects of the excessive favours and the safety happens to the man. Yea their pink cheeks exhibit the calm and cheerfulness of their inner self.

Therefore if they were fearful of the judgment day in this world and dutifully performed and concerned about their duties obediently. Instead on that day the Mighty, Strong and Defeater God fill their hearts with joy and pleasure.

لَقَّاهُمْ

This is a very interesting term; it indicates the Exalter and the Elevator God welcomes these precious guests with particular kindness. And those who are drowned in the delight and happiness He grant them a place in the shadow of his blessings.

The points:

Giving food to the hungry people is the best virtues deed

In the ayat under discussion, giving food is one of the best deeds of the virtues people 'Abrar' and 'ibadullah'. those who are obedient to the Honourer God'. However many of the ayat of Quran relied and stressed upon this matter it shows that this subject is extremely valued before the Generous God.

If we observe the present world, according to the publicized news, every year millions of the people die due the hunger whereas in other part of the world, they have such amount extra of food stuff that they throw the extra food in the garbage and there is no limit to it.

It is quite apparent, the importance of this Islamic rule at one side and on another side the distance of the world from the moral standards.

In the Islamic narrations too it is stressed upon this subject for example, we bring some descriptions here.

It is described in the hadis of the noble prophet: The one who give food to the three Muslims the Gracious God will bless him three gardens of heaven and he will be served food in the kingdom of heaven.

In a narration of imam Sadiq alaihis salam we read%: the one who feed a believer till his is satisfied, not a single man know it, what a great reward he have in the hereafter, not even the angels close to God nor the prophets on a mission ‘Mursil’, only the God knows who is the Provider of the entire universe.

In another hadis from the same imam it is mentioned: for me, to feed a needy believer is precious than to go to meet him alone. If I go to meet him it is better for me than releasing ten slaves.

In the narrations, It is not only stressed upon the needy and hungry people but in some of the narrations it is apparently stated that to feed the believer even if they are not needy it is like liberating a slave. It shows the purpose of this task is not only fulfils the needs of a poor man but it strengthens the bonds of love and friendship. On the contrary in the today’s materialistic world it is common when two relatives or friends go to a guest house each of them pays his bill. As if hosting a guest had no meaning for them especially the number of people is more, it is very much astonishing.

In some of the narrations it is explained that giving food to the hungry (even if he is not a believer) is the best and predominant deed. Hence in a narrative from the dignified prophet pbuh where he said: The most superior deed is to cool down those who are afflicted and satiate the thirsty, fill the hungry stomach. I swear by the one whose possess the life of Muhammad in his hand. If a person sleeps if his stomach filled with food and his brother and neighbour sleeps hungry, he has no believe in me.

.There are many narrations concerning this subject

وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا

76:12)

.And their reward shall be Paradise, and silken garments, because they were patient

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

76:13)

They will be] reclining therein on the adorned couches. They will not see therein any [burning]] .sun or [freezing] cold

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا

76:14)

Since its [blissful] shades will come down low over them and the bunches of fruit will hang low .within their reach

وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا

76:15)

,And amongst them will be passed round vessels of silver and cups of crystal

قَوَارِيرَ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا

76:16)

.Clear glasses [made] from silver of which they have determined the measure

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا

76:17)

,And in that [paradise] they will be given to drink, a cup flavoured with ginger

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا

76:18)

”From] a fountain within Paradise named Salsabeel means "Seek your Way]

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا

76:19)

And young boys of everlasting youth will (serve) among them. When you see them, you would

.think them [as beautiful as] scattered pearls

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا

76:20)

.And when you look there [in Paradise], you will see pleasure and great dominion

عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

76:21)

Their garments will be of fine green silk and gold embroidery. They will be adorned with

.bracelets of silver, and their Lord will give them a pure drink

إِنَّ هَذَا كَانَ لَكُمْ جَزَاء وَكَانَ سَعْيُكُم مَّشْكُورًا

76:22)

And it will be said to them): "Verily, this is a reward for you, and your endeavour has been)

appreciated."

The definitions

The great rewards of heaven

Through the discussion of the ayaat , in the definition of the heavenly favours at least fifteen

blessings can be counted in them:

:First it spoke about the abode and dress of the heaven dwellers and said

وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا

76:12)

Yea the Compassionate God for their elevated patience and endurance that is ‘to fulfil the vow ‘nazr’, to perform fasting and at the time of breaking the fast ‘iftar’ giving the food which they

themselves were in great need, to the poor, orphan and prisoner of war. The Protector God gives them abode in the gardens of heaven and dresses them with the best costumes.

Not only in this ayat, this fact is defined in the other ayaat too, the rewards of man for observing the patience and persistence(standing with patience in the obedience of Sovereign Lord, holding oneself uncomplainingly before the sins, while facing the calamity and distress performing long-sufferingly and persistently).

In the ayat 24 of Sura e Ra'd we read: the angels announce to the heavenly people: praise be upon you for being patient and determined.

(Ar-Ra'd (The Thunder

سَلاَمٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

13:24)

Salamun 'Alaikum (peace be upon you) for that you continued in patience! Excellent indeed is" the final home!"

(In the ayat 111 of Sura e Muminoon it is stated: Al-Mu'minun (The Believers

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ

23:111)

Verily! I have rewarded them this Day for their patience; they are indeed the ones that are successful.

Then it adds: it is in the condition that they are relied upon the elevated beautiful couches. .They did not see the heat of the sun and the cold of the weather

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

76:13)

Defining this state (that they are relied upon the elevated beautiful couches) is indicating their perfect tranquillity and comfort. As the man usually, while in the circumstance of calmness and ease reside in such conditions. And it is mentioning about the moderate atmosphere of the .heaven

زَمْهَرِيرًا

This term means the severe cold or the ruthless anger or the eyes getting cherry red with excess of anger. Here it means the first term (severe cold).

In a hadis it is mentioned: In the hell there is a point where the body parts get torn apart with .the excess of the cold

أَرَائِكِ

This term means highly decorated bed arranged on the wedding night for newlywed couple. Here it means beautiful, luxurious and expensive couches.

Alusi the famous interpreter of the Sunni community in “Ruhul Ma’ani” in a narration from Ibn e Abbas thus quoted: The heavenly people in the heaven when suddenly observe a luminous light like the sun light that brightens the entire paradise. The heaven dwellers ask to Rizwan, the angel appointed on duty, “what is this light? In spite of Merciful God’s telling: In the heaven there will not view the sun or the winter.

In the reply, they say: It is not the brightness of sun and moon but Ali and Fatima alaihumus salam are smiling and the heaven is brighten up by the light of their teeth.

In the next ayat in the continuation of the description of the divine blessings it adds: it is such that the shadow of the trees in heaven is spread upon them and plucking the fruits is very easy and effortless for them.

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا

(76:14

There is neither hardship in it nor any thorn to prick them and there is no need to give effort for plucking the fruits.

Once again it is necessary to remind you that the basics which are ruling over the man in this world and the essentials in the hereafter are different. And whatever about the favours of heaven, in this ayat and the other ayaat of the gracious Quran is mentioned, it is just an important hint to that great divine gifts else according to some, there are blessings which not a single eye yet had seen them and no ear had been heard of it and not even it passed from the thoughts of anybody.

Ibn e Abbas had the words, he defined from the same sura the ayat and said: whatever the Benevolent God stated about the heavenly blessings that there is no resemblance of it in this world but the Exalted God gave them a name for us to recognize them. For example the pure drink mixed with Zanjabil. It is a sweet-smelling substance which Arabs liked it very much.

In the next ayat defined a part, how the heavenly guests are going to be entertained and their facilities and means, and about their hosts and said: they are served by the rounds and rounds of the drinks in silver and crystal vessels.

وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا

(76:15

.The vessels of silver and crystal made of appropriate size

قَوَارِيرَ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا

(76:16

In these crystal bowls and vessels various kinds of heavenly food is served. They are presented different delicious and joyful drinks as much as they want and fond of. And the heavenly

.servitors and attendants continuously serve rounds to present drinks

آنِيَةٍ

Any type of vessel

أَكْوَابٍ

The vessel of water which has no handle, sometimes it is called

قدح

قَوَارِيرَا

Means the crystal vessel

Strangely, it says here that the crystal vessels are made of silver. While in this world such kind of vessels does not exists at all. The crystal containers are made of the melted stones. But the Dominant God who created the opportunity of producing the glass and crystal from the dark stone so he can accomplish it by the silver too.

However by this term it can be guessed too, the vessels and bowls of the heaven in their transparency are similar to the crystal and in the brightness and grace they are like silver in which the drink is evident.

It is notable that in a hadis by Imam Jafar Sadiq, it is revealed: The eye sight of man penetrates into the heavenly silver just like it enters in the glass and crystal of the world.

We know that in our period, the scholars discovered the rays (like the X ray) which crosses from the concrete bodies and shows the inside of it like crystal.

Ibn Abbas declared: these heavenly blessings are similar to the worldly vessels except the crystals of silver which have no similarity in this world for it.

Then it adds: they satiate by the cups which is filled up till the brim by the pure and clean drink .mix with the ginger

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا

76:17)

Most of the interpreters define that in the ignorant period of Arabs they enjoyed very much the wine mixed with the ginger and it was giving the extraordinary sheerness to the wine. And the Righteous Quran here speaks about the pure drinks which are blended with the ginger. But it is evident that between these drinks and those beverages there is a difference of sky and earth.

The Arab was possessed two types of wines with two conditions, one was vital and bringing delight and another was bringing sluggishness and calmness. The first drink was mixed with the zanjabil and the second drink was mixed with kafur, whereas the facts of hereafter cannot be defined by the language of the world.

Though zanjabil is defined in many explanations, mostly it is told that it is the root which used

as the flavour of the food, drinks or medicines.

.Then it adds: these goblets are filled by the heavenly fountains named Salsabil

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا

76:18)

Salsabil is a very flavorsome drink very much delighted to swallow.

Then it is told about the hosts of this enjoyable gathering that is managed in the environment of the divine blessings in heaven and said: the youth with eternal beauty of young age serve .around them. Whenever you see them you will feel them like dispersed pearls

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا

76:19)

They are in the eternal heaven, their freshness, beauty and delight is eternal and their facilities .are eternal too

لُؤْلُؤًا مَّنثُورًا

The above term means the dispersed pearls; it indicates the beauty, purity, brightness and attraction in that entire divine and spiritual gathering.

As it cannot be defined the heavenly blessings of the hereafter, though the words are expressive and easy to hear. In the next ayat it adds: when again and again you observe them, .there you view the grand special treatment and a magnificent empire

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا

76:20)

For the terms

نَعِيمًا

And

مُلْكًا كَبِيرًا

There are various definitions such as in a hadis from imam Jafar Sadiq alaihis salam we read: the meaning of ayat is that it is kingdom which will never ends and it has no destruction.

.The heavenly favours are so much extensive that it vastness cannot be defined

مُلْكًا كَبِيرًا

Is that when the angels enter the heaven, they seek permission from the heavenly dwellers and greet them with the salute of salam. And the heavenly people whatever they desire, they attain it.

The least rank of heavenly person when observe the expanse of his kingdom he will notice the area of his realm has thousand years of way. It is an eternal and everlasting sovereignty which fulfils all the desires.

The meaning of this term

نَعِيمًا

is abundant favours. And the term

مُلْكًا كَبِيرًا

It informs about the gardens of the heaven and it has wide meaning which includes the above definitions.

Till here a part of the heavenly blessings like dwellings, couches, shadows, drinks, bowls and their hosts are indicated. Now it is the turn of the ornaments of heavenly dwellers and said: they are attired with fine green silk and thick brocade clothes.

عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

(76:21)

سُندُسٍ

Means fine silk cloth.

إِسْتَبْرَقٌ

Means heavy silk cloth.

Then it adds: And they are ornamented with silver bracelets

وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ

The silver which is sparkling like crystal and more beautiful than rubies and pearls.

أَسَاوِرَ

Means bracelets

The selection of green colour for the heavenly dresses is for the reason that this colour exceptionally creates cheerfulness same as the beautiful leaves of the tree. Certainly the green colour has various shades and every shade had a particular delight.

In some of the ayaat of the splendid Quran like ayat 31 of Sura e Kahaf it is mentioned that the dwellers of heaven are adorned with the gold bracelets.

يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ

Al-Kahf (The Cave)

Wherein they will be adorned with bracelets of gold,

It has no contradiction with the above ayat as for variety they ornate sometimes with silver or on occasions with gold.

Here a question arise that gold and silver bracelet are a feminine ornaments? How it is mentioned for the men of heaven?

But its answer is apparent as in many occasions the ornaments are for men and women too though Islam prohibited wearing the gold for men while the bracelets of men and women are

different.

In the ayat 53 of Sura e Zukhruf it is quoted from the firaun ‘pharaoh’.

(Az-Zukhruf (The Gold Adornments

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَاء مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ

43:53)

Why then the golden bracelets are not bestowed on him, or angels sent along with him?""

Why the bracelets of Gold are not granted to the Musa? Here it shows that the gold bracelets were the sign of magnitude for the men of Egypt on that environment.

As we indicated several times that for the definition of the heavenly favours, the simple words of this world are not enough. But there is no other way exists to describe those splendid and undepictable blessings.

Finally in the last ayat as the very final and important blessing from these favours said: Their . Lord give them the pure wine to drink

وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

76:21)

Though in between the blessings, the pleasant drinks are declared, fills the glasses by the fountain of Salsabil, the heavenly people get satiated by it. Whatever is mentioned in this is ayat is different from the above ayat as there, the cupbearers were

وِلْدَانٌ مُّخَلَّدُونَ

But here the cupbearer (Saqi) is the Lord specifically it stressed upon the word

رَبُّ

The Lord who always nourished the man, he is always his master and educator. All the time developed him towards perfection till he reaches his end. And now it is the time to bring his Lordship to its ultimate height. With his powerful hands satiate with the pure wine and make .the pious cheerful and overjoyed

طَهُورًا

It means a thing which is pure and purifier too. In this manner this wine cleans the man from every type of filth and impurity and grants the man such an illumination, delight and spirituality that it is indescribable in words. It is quoted in a hadis from imam Jafar Sadiq alaihis salam: He erases everything from their heart and soul except the Holy God.

Tears away the veil of ignorance and makes the man capable for living eternally near the presence of the Great and Mighty God. The intoxication of this pure wine is superior to every blessing and higher than every reward.

If the polluted wine of this world wipes down the wisdom of man and makes the man away

from the Guardian God but the unpolluted wine which is served by the cup bearer of the ALAST make him an unfamiliar person from everything and drown him deep in his beauty and glory. In brief, the joy which is hidden in this ayat is elevated and superior to everything.

In a hadis referred from the prophet of God pbuh it is said: the fountain of the pure wine is at the door step of the heaven. A sip of this pure wine will be given to them and the Magnificent God with the help of it, cleanse their hearts from envy and every evil quality.

Interestingly the term

طَهُورًا

In the Gracious Quran, only twice this term is stated, once about the rain in the Sura e Furqan ayat 48 that it cleanse and brings to live everything and another is this ayat under discussion about the exclusive wine which is purifier and the contributor of life.

(Al-Furqan (The Criterion

وَهُوَ الَّذِي أَرْسَلَ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنزَلْنَا مِنَ السَّمَاء مَاء طَهُورًا

25:48)

And it is He who sends the winds as good tidings before His mercy, and We send down from the sky pure water.

In the last ayat under discussion stated the last words regarding this issue and said: the enormous blessings and matchless gifts are the rewards of your deeds and your struggle, efforts and hard work in the submission of the One and True God's commands is accepted with thanks.

إِنَّ هَذَا كَانَ لَكُمْ جَزَاء وَكَانَ سَعْيُكُم مَّشْكُورًا

76:22)

One must not think, these magnificent rewards and gifts, as if they are rewarded without any account. They are all are gifted for the virtues deeds and in the return of endeavours in self building and ignoring the sins.

Stating this matter has a specific pleasure and bliss in itself that the Generous God with his angels addressed the virtues and pious people and to convey thanks and to show the gratitude expressed: All of these rewards are for your manners and conducts. This is the most high reward that the Praise worthy God.

كَانَ

This term is the past tense and it telling about the past, may be it is indicating that these rewards are provided for you before handed. One who gives importance to his guests provides the means of gathering, many days before their arrival.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنزِيلًا

76:23)

.Verily! It is We Who have sent down the Quran to you (O Muhammad SAW) by stages

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا

76:24)

So be patient for the decision of your Lord and do not obey from among them who is a sinner .or ungrateful

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا

76:25)

And mention the name of your Lord [in prayer] morning and evening

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا

76:26)

And during night, prostrate yourself to Him (i.e. the offering of Maghrib and 'Isha' prayers), and glorify Him a long night through (i.e. Tahajjud prayer).

Definition

Five important rules in the achievement of the execution of Mighty Lord's commands

The ayat of this sura from beginning till here spoke about the creation of man and then the judgment day and in the ayaat under discussion addressed the prophet pbuh for the guidance, being patient and to struggle in this way among the people, conferred the strict rules.

Actually these ayaat shows the way to achieve those unparalleled blessings. It can be achieved only by obeying the obligations and following the guidance of the prophet of Islam and taking inspiration from his rules and regulations.

.First it said: Certainly we descended the Quran upon you

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنزِيلًا

76:23)

In fact it is a reply for those who accused the prophet Muhammad pbuh for being a fortune teller, sorcerer and defaming the Sovereign Lord.

Then imposed the five important rules, first invited the people to be patient and persistent and .said: At this time to be patient for the propagation and the execution of the rules of Lord

فَاصْبِرْ لِحُكْمِ رَبِّكَ

By the difficulties and the hurdles of the path and the excess of the enemies and their being adamant do not feel any fear and panic and proceed in the same path.

In the second rule for the prophet he made him cautious to have no compromise with the .deviated and gone astray people and said: Do not follow the sinners and the unbelievers

وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا

76:24)

In fact this second rule is forced emphatically on the first rule, as the groups of enemies were trying to drag the prophet to compromise with them through the false and fake method. Therefore it is quoted that ‘Atba bin Rabee’a and Waleeb bin Mughaira were influencing the prophet Muhammad pbuh to turn aside from inviting the people towards Islam and offered him such a great amount of wealth till he gets satisfied and they were ready to give the most beautiful girls among Arab as his wife and many other similar offers. And the prophet pbuh as a true leader and guide, before these devilish temptations or the threats after these offers must not get effective. He must be patient and must not submit to their allurement and seduction or their warnings.

It is true that the prophet pbuh never surrendered to them but this is a very important demand.This subject was set as a never-ending example and for the other divine leaders too who are striving in the way of God. It includes against all the polytheist criminals.

But as far as the patience and resistance to face the rush of these enormous difficulties was not an easy task. To travel in this way needs two exceptional provisions for the journey and added in the next ayat: Every morning and evening remember the name of your Lord.

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا

76:25)

And in the hours of night prostrate before the Benevolent God and a large part of the night praise the Magnificent God.

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا

76:26)

In the shadow of the remembrance of Lord, prostration and his praise provide you the needed spiritual power and endow the enough back up to struggle the hardships in this cause.

بُكْرَةً

It means the start of the day.

أَصِل

It means the end of the day.

Any way this ayat in fact describes the necessity of the day and night continues attention towards the entity Holy Lord.

Some specifically defined it, they are the five times namaz of the day such as the morning namaz, midday namaz, evening namaz, sunset namaz and the namaz of the night including the namaz tahajjud the ‘midnight prayers’. It is evident that all these namaz are for the continuous remembrance of Lord, to praise him and prostrate before him.

لَيْلًا طَوِيلًا

These terms indicates that to remember the Sovereign God, the most of the night. In its definition there is a narration from Imam Ali ibn Musa ar Reza: when someone asked him: what does it means by the term praise. He replied: it means the namaz tahajjud.

As the namaz tahajjud 'midnight prayers' had a deep and unusual effect upon the soul of faith, and the sophisticated construction of the real self, to build alive the intentions of man in the way of obeying the duties towards the Honourer God.

Here we must pay attention to the point that the five rules which are imposed upon the prophet but in fact they are as well as obligatory for those who are stepping in the way of spiritual guidance of human society.

They must be well acquainted by the fact that after their total satisfaction and believe upon the cause of the prophecy they posses, it is necessary for them to pursue with the patience and perseverance and must not fear the hardships in their way. As the guidance of a population specifically before the ignorant people and the adamant enemies are as well as were along with the great difficulties. If the leaders or the guides are not able to have the patience, no prophecy will be reach to its fruitful stage.

In the next stage the leader and the guides must resist the satanic temptations who are the causes of the sins and diversions and with the different false and fictional which tries to deviation of the leaders and the directors to make their task and mission fruitless. With all their power they must resist and must not be deceived by their temptations and must not give way to the fear because of their threats.

In all the stages for gaining the spiritual command and the will power to hold upon their intentions and for the iron determination, they must remember the Exalted God, morning and evening. And rub their forehead on His doorsteps specifically with their midnight worship and the morning and evening admiration to him and seek support from him. The success is must and it can be achieved by the practising all these rules.

And if in practising the part of the phases, the hardships and the failures come into the way of life, it can be resolved in the shadow of these rules. The life of the Prophet Muhammad peace be upon him and the invitation of his prophetic mission is a pattern for the those who want to step into the path of guidance.

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا

(76:26

.And during the night prostrate to Him and exalt Him a long [part of the] night

إِنَّ هَؤُلَاء يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءهُمْ يَوْمًا ثَقِيلًا

76:27)

Verily! These (disbelievers) love the present life of this world, and put behind them a heavy Day ((that will be hard).

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا

76:28)

It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement.

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَن شَاء اتَّخَذَ إِلَى رَبِّهِ سَبِيلًا

76:29)

Verily! This (Verses of the Quran) is an admonition, so whosoever wills, let him take a Path to his Lord (Allah).

وَمَا تَشَاؤُونَ إِلَّا أَن يَشَاء اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

76:30)

But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise.

يُدْخِلُ مَن يَشَاء فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا

76:31)

He admits whom He wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment.

Definition:

It is a warning and the choice of the path is yours

In the past ayaat the prophet peace be upon him was warned that he should never come under the influence of the criminals and the sinners. And by the witness of the history, they were the people who wanted in their unrefined thoughts to influence in the intentions and the decisions of the prophet peace be upon him , by the help of giving him the greed of wealth and beautiful women.

The ayaat under discussion introduced them further and said: They love the transient life of this world while they leave aside the hard and heavy day, waiting for them:

إِنَّ هَؤُلَاء يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءهُمْ يَوْمًا ثَقِيلًا

76:27)

The horizon of their thoughts never goes beyond the passions, slumber and consumption, the ultimate point of their visualization is only these unrestricted materialistic pleasures. And quite strangely they want to measure the soul of the prophet by that same scale.

But these blind hearted ignorant do not pay attention to the fact that what a heavy day is waiting from them, profound of the punishments, intense for the calling to give the accounts

and grim for its lengthy period, disgrace and shame.

The meaning of the term

وَرَاءهُمْ

At their back while they have forgotten that day completely and as if it is thrown at the back side.

The next ayat gives them warning that not to become proud of their power, as all these blessings, whenever the Majestic God wills soon he will seize it away. And said: we created them and strengthen their joints and gave them power and command. Whenever we want we will take them away and we will create another group of people as their successor.

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا

(76:28)

أَسْرَ

The meaning of this term indicates that the joints in the creation of human body which provides man the power to work and the strength to perform the important tasks.

Truly the gracious Quran pointed towards the sensitive direction and they are the various joints of the human body which are built by the large and minute nerves like iron ropes associated the various big and small muscles and ligaments strongly attached together the bones and the muscles of the body. They are united in such a way that they are ready to perform any type of function. Overall this term is stating the power and strength of the body.

This ayat meantime manifesting the excessive richness of the pure entity of the Bountiful God and the obedience and trust of the believers, to make them aware that if there is an urging for the believe inside man , in reality there is a kindness and blessing from God the Provider.

Similar to this meaning you come across ayat 13 of Sura e An’am (Al-An'am (The Cattle

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِن بَعْدِكُم مَّا يَشَاء كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ آخَرِينَ (6:133)

And your Lord is Rich (Free of all wants), full of Mercy, if He will, He can destroy you, and in your place make whom He will as your successors, as He produced you from the descendants of another people.

Then the entire discussions present in this sura is an overall programme of well being and prosperity, it indicated and said: This is a reminder and anybody who wants can select his path towards the Knowledgeable and Loving God by the help of it.

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَن شَاء اتَّخَذَ إِلَى رَبِّهِ سَبِيلًا

76:29)

Our duty is the presentation of right path and the selection is not by compulsion. It is you who

with the help of your wisdom and understanding separate the truth and the false and take by your own will and determined decisions.

(In fact it emphasize upon, what passed in the beginning of the sura that stated: Al-Insan (Man

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

76:3)

Verily, We showed him the way, whether he be grateful or ungrateful.

In the next ayat for denying the groundless fear it added: The thing which is wanted by you as it is wanted by the Glorious God.

وَمَا تَشَاؤُونَ إِلَّا أَن يَشَاء اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

76:30)

Certainly the God is all Knowledgeable and wise.

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

76:30)

In fact, it is telling from one angle the Benevolent God had shown us the way and the selection is with you. And in another angle it adds: your selection depends upon the will of Majestic God that is you do not have total independence however your power, might and freedom depends upon the will of Sovereign God that you do not have total freedom but he control, supremacy and strength entirely depends upon the motivation of God, the source of peace. Whenever he decides he can dissolve that power and freedom.

In this manner the man does not have total free will and nor he is under any compulsion which indicates an accurate and delicate fact. Among these two or it is better to say, he depends upon the will of Mighty God, you do not have full freedom of your own. Your power and strength and free will are by the determination of Exalted God. Any time He can take the man's willpower back. By this way 'the submission' and 'leaving the rest to Allah the great' the man can go under the burden of the duties and tasks which is the secret of his reaching to perfection and does not brings the unwanted feeling to the nearness of God the Provider.

In brief this term is for those people who think themselves unneeded of any divine guidance, godly favours and facilities and side by side they want to decide by themselves and wanted to be under the protection of him too.

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

76:30)

As the knowledge and wisdom of All Hearing and All Seeing God causes for the humanity to be free to travel the path towards perfection. Else acquiring the perfection out of compulsion, pressure and imposition, it is not a true perfection. In addition to that, wisdom and knowledge

never permits that some of the people are under compulsion to do good deeds and some are forced to do the bad activities. And then rewards the first group with the good qualities and punishes the second group with the bad qualities.

Finally in the last ayat of this sura in a short and meaningful term indicates the result of the good individuals and the bad people and said: Whoever the God wants enters him in his blessings and there is painful chastisement prepared for the cruel people.

يُدْخِلُ مَن يَشَاء فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا

(76:31

His will on the punishment is upon the will of man who programmed the cruelty and it is apparent that his blessings too are upon the intention of man in his believe and good deeds and implementation of the justice. Except this nothing can be expected from a wise and knowledgeable.

O Compassionate God! Enter us in your blessings and protect us from the painful punishment which is waiting for the pitiless and ruthless people.

O The Most Strong God! You made clear for us the right path and we are determined to travel upon this path, support us.

O Honourer God! If we are not among the abrar (the pious) we are among their admirers and followers, join us to them.

آمین یا رب العالمین

Ameen O the Provider of the whole universe