

(Tafsir Surat At-Tin (The Fig

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In fact this sura rotates around the topic of the beautiful human creation, his stages towards perfection, his decline and this subject started by the meaningful vows and after counting the causes of the victory and the saviour of man finally emphasised on the matter of the judgment day and ends with the total Sovereignty of the Supreme God.

In a hadis from the prophet it is stated: Anyone who reads this sura the Majestic God will favour him with two blessings until he is alive in this world: that is positive knowledge and security. And when he leaves this world, he gets the award of one day fasting, equal to the number of persons singly who read the sura e tin.

:This sura is descended in Mecca and the ayat

وَهَذَا الْبَلَدِ الْأَمِينِ

In the above pledge it indicates the city of Mecca by a demonstrative pronoun which is signifying the nearness and it is the proof of it

سورة التين
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(At-Tin (The Fig

وَالْتِّينِ وَالزَّيْتُونِ
(95:1)

,By the fig, and the olive

وَطُورِ سِينِينَ
(95:2)

And [by] Mount Sinai

وَهَذَا الْبَلَدِ الْأَمِينِ

(95:3)

,[And [by] this secure city [Makkah

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

(95:4)

;We have certainly created man in the best of stature

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

(95:5)

,Then We reduced him to the lowest of the low

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

(95:6)

.Except for those who believe and do righteous deeds, for they will have a never-ending reward

فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ

(95:7)

Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. Day of
?(Resurrection

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

(95:8)

?Is not Allah the best of the Judges

Definition:

We have created the man in the best stature

In the beginning of the Sura e Tin we come across the four meaningful vows which is a preface to declare the important issue.
.It said: swear by the fig and olive

وَالَّتَيْنِ وَالزَّيْتُونِ

.And swear by the tur e seenin

وَطُورِ سِينِينَ

.Swear by this peaceful and secure city

وَهَذَا الْبَلَدِ الْأَمِينِ

تين

.In the dialect the above word means the fig

زيتون

The above term means the olive from which the famous and useful liquid, olive oil is extracted. The interpreters have many views in defining these two famous fruits that whether the pledge is about these fruits or is it about something else?

Whereas some of them declared that both are the famous fruits which have lot of nutritious values which have a lot of curative and remedial specialities, a number of them believe that by these terms it means, they are two mountains where the cities of Damascus and Baitul Maqdas (Palestine) is established as these two places are the lands of the many great prophets and messengers where they rose up. And these two pledges coordinate with the third and fourth pledges which remind the holy places.

In addition some defined these two mountains as they are named as fig and olive because upon one of them grows the plants of figs and on another grow the plants of olives. Some believe that the fig indicated towards the period of Adam as the dress of Adam and havva was consisting of fig leaves. And pointed out the olive towards the period of Nuh alaihiis

salam. As at the last stage of the Nuh's (alaihis salam) floods he took off a pigeon so that to search the dry land after the floods and it returned back with a stem of olive leaf. And Nuh alaihis salam felt the flood is finished and the dry land appeared from the water (hence the olive stem is the sign of peace and security).

Some believe that the fig is signifying the mosque of Nuh alaihis salam which is built upon the mount Judi.

Hakim Jalinus prepared a specific diet for the champion. The fig was been specified for the athletes of ancient Rome and Greece.

The scholars of the nutrition said: The fig is full of various vitamins, sucrose, lactose, and fructose, characterized by a sweet flavour. In the treatment of various ailments it is used in the Medicines. Particularly whenever fig and the honey are mixed up equally, it is very effective. Eating the dried fig give the boost up to the thoughts. To be precise, as the minerals elements which are present in the fig that causes the balance in the blood and the body strength, they introduced the fig as a food for every age under some conditions for it.

In a hadis from Ali Ibn Musa Arriza it is stated: figs fades away the mouth's bad smell, strengthen the bones and gums and increases the hair and relieves the pain. When it is at hand there is no need of other medicines. The fig is the most similar to the fruit of heaven.

However about the olive, the great nutritionists and the scholars who spend their most of the years of life in studying the specialities of various fruits, for the olives and its oil, gave a specific importance and they believe that those who want to live a healthy life must use this elixir of life, a preparation believed to be capable of prolonging a life.

The olive oil is the best friend of the liver and it is highly effective in curing its ailments, the bile's stone, liver and renal colic and it eliminates the constipation.

For this reason the olive tree is remembered as the sacred tree in the noble Quran. The olive oil is full of various vitamins and consists of sulphur and phosphor, calcium, vitamins, iron and manganese.

The ointments which are produced by the olive oil and garlic, they are highly effective in curing the rheumatic pains. The stones of gallbladder vanish by the help of consuming the olive oil.

In a statement from amirul mominin Ali alaihis salam we read: The house where the vinegar and olive oil are used as curry along with bread, it is a complete in nutrition and this is the food of the prophets.

In a hadis from imam Ali ibn Musa Arriza it is stated: Olive oil is the best food. It keeps the mouth sweet-smelling and eliminates away the Phlegm (balgham). And it bestows clearness and freshness to the face complexion, strengthen the nervous system, eliminated the ailments,

pains and weaknesses and calms down the flames of anger. We will end this discussion by a hadis from the greatest and kind prophet Muhammad peace be upon him who said: consume the olive oil and grease the body with it as it from a sacred tree.

After mentioning these four vows which are full of contents, answered the vows and thus .stated: Certainly we had created the man in a best appearance and system

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

تَقْوِيمٍ

The above term means to give a proper face, a moderate system and excellent qualities to something. Its vast meaning indicates the Exalted God created the man appropriate and capable in every way, physically, spiritually and intellectually and he is created to prepare him to ascend to the greatest and the highest zenith. However the man is a petite body and the Majestic God placed him in the infinite universe and blessed him so vast capabilities where he (becomes capable of the gift like: Al-Isra (The Journey by Night

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

(17:70)

And We have certainly honoured the children of Adam and carried them on the land and sea and provided for them of the good things and We have made them to do extremely well by an appropriate excellence over most of those whom We have created.

(After completing the creation of the man, the Praiseworthy God said: Al-Muminun (23:14

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

So blessed is Allah, the best of creators.

Although this same man with all his excellent capabilities when he diverts from the right path .he will collapse in such a way that he will be drawn towards the asfalus safileen

أَسْفَلَ سَافِلِينَ

.Hence in the next ayat it said: Then we returned him to the lowest ground

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

It said that always near the high mountains there exists the deep canyons and before the high peaks of man's perfection exist the dreadful downfall inside the lowest pitch. Surely it had to be like that, as the man is the creature full of talents if he uses it in the productive and positive way he will accomplish the highest peak of honour. And in the case he uses his abundant ability in the negative conduct he will turn out to be the biggest evil and mischief maker and naturally he will be thrown into the asfalus safilin. (the last pitch of hell). However in the next ayat it adds: But those who brought the faith and practised the virtuous deeds, for them there is an unending reward

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

مَمْنُونٍ

Here the above term means to get disconnected or decrease. Here it specifies the eternal award and without any decrease. Some defined the ayat

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

and give it the meaning of the weakness, full of flaws, senseless and abnormalities of the period of old age. Although, this does go well with the succeeding ayat. Therefore the first definition is correct.

In the next ayat addressed the man who is ungrateful and unconcerned towards the signs and proof of the dooms day and said: what is the cause of your denial after so many confirmations of the judgment day?

The building of your body structure and the formation of this vast outside world from other side, exhibits that the short life of this world cannot be the ultimate purpose of the existence of this boundless world.

This is an introduction of another infinite and perfect world by the term of noble Quran: the first arrival gives the news of the last appearance. Why the man does not remind it

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ
(56:62)

And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember or take heed?

The plants life every year constantly brings forth before the view of man, the scenes of death and life. The period of constant formation of foetus, each and every stage of it, counted as the new life and the dooms day. With all these reasons how the man denies the judgment day? It is evident from whatever we said here, that the man is addressed in this ayat. It is supposed as well that the addressee could be the person of prophet peace be upon him. And the purpose is that “with all the reasons of the judgment day who and how he is able to deny you”. But it is impossible.

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ

Here the term دين

It does not give the meaning of religion or religious law but it gives the meaning of the same judgment day, the day of punishment and reward. The next ayat too gives the witness of it. ?Therefore it is said: Does not the Gracious God is the best judge and the most excellent ruler

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

It is mentioned in the hadis whenever the prophet peace be upon him was reciting the Sura e Tin. And whenever he was reaching the ayat

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

He used to say: Yea the Sovereign God is the best ruler and the judge and I am the eyewitness of it.

O Almighty Allah: we too give the witness that you are the best ruler and the judge.

O Originator God: You created us in the best features. Grant us capability to perform the best act and deeds.

O Supporter God, the protecting friend: Except your kindness, it is impossible to travel the path of good deeds and right believe. Take in your kind protection in travelling this path.

.Ameen! O Allah the Provider of the entire universe