

## Surah SC

### Surah At Tin 95

1. By the fig and the olive!
2. By Mount Sīnīn
3. By this land secure!
4. We have created man in the best form,
5. Then We return him to the lowest of the low,
6. Save those who heed warning<sup>1</sup> and do righteous deeds — they will have a reward unending.
7. And what yet causes thee to deny the Doctrine?
8. Is then God not the most just of judges?

### Tafsir Ibn Abbas

**Verse 1:** And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (By the fig and the olive): '(By the fig and the olive) He says: Allah swears by the fig, this fig of yours, and the olive, this olive of yours; it is also said the fig and the olive refer to two mountains in Historic Syria; it is also said that the fig refers to the hill upon which Jerusalem is built while the olive refers to the mountain upon which Damascus is built,

**Verse 2:** (By Mount Sinai) and He swears by the mountain of Thubayr which is the mountain of Midian where Allah spoke to Moses (pbuh),

**Verse 3:** (And by this land made safe) and He swears by Mecca which is made safe in that whoever enters it is safe;

**Verse 4:** (Surely We created man) the disbelieving man, referring here to al-Walid Ibn al-Mughirah, and it is also said it refers to Kildah Ibn Usayd (of the best stature) in the best of forms; and this is the reason why the oath was made.

**Verse 5:** (Then We reduced him) in the Hereafter (to the lowest of the low) i.e. the Fire; it is also said that the above means: We have created the children of Adam in the best of forms when they are in the pick of their youth, then We reduce them to abject old age whereby no good deed is recorded in their favour except that which they used to do in their youth and prime,

**Verse 6:** (Save those who believe) in Muhammad (pbuh) and the Qur'an (and do good works) and do acts of obedience in private between themselves and their Lord, (and theirs is a reward unfailing) their reward is undiminished and unspoilt, good deeds will still be written for them even in old age and after they die.

**Verse 7:** (So who henceforth) i.e. after what I have mentioned to you of the transformation of youth and old age, life and death (will give the lie to thee) O Muhammad (about the judgement) about the Day of Reckoning? It is also said this means: what has driven you, O Kildah Ibn Usayd and Walid Ibn al-Mughirah, to deny the Day of Judgement?

**Verse 8:** (Is not Allah the most conclusive of all judges?) Is not Allah the most just of those who are just and the best of those who are best and is, therefore, able to bring you back to life, O Walid!'

## **Tafsir Jalalayn**

**Verse 1:** By the fig and the olive that is the two edible foods — or these denote the names of two mountains in Syria on which these two foods grow —

**Verse 2:** and by the Mount Sinai the mountain on which God exalted be He spoke to Moses *sīnīn* means ‘the one blessed’ or ‘the fair one with fruitful trees’

**Verse 3:** and by this secure land Mecca as people were secure in it in the time of pagandom and are still secure in it in Islam.

**Verse 4:** Verily We created man *al-insān* the generic in the best of forms in the best proportioning of his shape.

**Verse 5:** Then in the case of certain individuals of his species We reduced him to the lowest of the low — a metaphor for old age and weakness at which point a believer’s deeds are fewer than when he was young; but he will still have his reward as God exalted be He says

**Verse 6:** except those who believe and perform righteous deeds for they shall have an unfailing reward one unending — in a *hadīth* it is stated ‘When a believer reaches that stage of old age which prevents him from performing good deeds then what he used to do is recorded in his favour instead’.

**Verse 7:** So what makes you deny O disbeliever thereafter — after the mention of man being created in the best of forms and his being reduced to the vilest of age all of which indicates the power of God to resurrect — the Judgement? the Requital that will be preceded by the Resurrection and the Reckoning. In other words what makes you disbelieve in all this? Nothing does!

**Verse 8:** Is not God the fairest of all judges? the most just of all judges. His passing judgement by means of the process of requital is one such example. In a *hadīth* it is stated ‘Whoever recites *sūrat wa’l-tīnī* ‘By the fig’ to the end of it let him then say “Yes Indeed! And I am of those who bear witness to this!” ’