

The Tafsīr of Sūrah Wat-Tīn
waz-Zaytūn
(Chapter - 95)

Which was revealed in Makkah

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﴿7. Then what causes you to deny after this the Recompense?﴾

﴿8. Is not Allāh the best of judges?﴾

The Explanation of At-Tīn and what comes after it

Al-ʿAwfī reported from Ibn ʿAbbās that what is meant by At-Tīn is the *Masjid* of Nūḥ that was built upon Mount Al-Judi. Mujāhid said, "It is this fig that you have."^[1]

﴿وَالزَّيْتُون﴾

﴿By Az-Zaytūn.﴾ Ka'b Al-Aḥbār, Qatādah, Ibn Zayd and others have said, "It is the *Masjid* of Jerusalem (Bayt Al-Maqdis)." Mujāhid and ʿIkrimah said, "It is this olive which you press (to extract the oil)."^[2]

﴿وَالطُّورِ سِينِينَ﴾

﴿By Ṭūr Sinīn.﴾ Ka'b Al-Aḥbār and several others have said, "It is the mountain upon which Allāh spoke to Mūsā."^[3]

﴿وَهَذَا الْبَلَدِ الْأَمِينِ﴾

﴿By this city of security.﴾ meaning Makkah. This was said by Ibn ʿAbbās, Mujāhid, ʿIkrimah, Al-Ḥasan, Ibrāhīm An-Nakhaʿī, Ibn Zayd and Ka'b Al-Aḥbār.^[4] There is no difference of opinion about this. Some of the Imāms have said that these are three different places, and that Allāh sent a Messenger to each of them from the Leading Messengers, who delivered the Great Codes of Law.

The first place is that of the fig and the olive, which was Jerusalem, where Allāh sent ʿĪsā bin Maryam. The second place is Mount Sinīn, which is Mount Sinai where Allāh spoke to Mūsā bin ʿImrān. The third place is Makkah, and it is the city of security where whoever enters is safe. It is also the city in which Muḥammad ﷺ was sent.

They have said that these three places are mentioned at the end of the Tawrah. The verse says, "Allāh has come from

[1] Aṭ-Ṭabari 24 :502.

[2] Aṭ-Ṭabari 24 :501.

[3] Aṭ-Ṭabari 24 :503.

[4] Aṭ-Ṭabari 24 :505, 506.

Mount Sinai - meaning the one upon which Allāh spoke to Mūsā bin 'Imrān; and shined from Sā'ir - meaning the mountain of Jerusalem from which Allāh sent 'Isa; and appeared from the mountains of Fārān - meaning the mountains of Makkah from which Allāh sent Muḥammad ﷺ." Thus, He mentioned them in order to inform about them based upon their order of existence in time. This is why He swore by a noble place, then by a nobler place, and then by a place that is the nobler than both of them.

Man becoming Lowly even though He was created in the Best Form and the Result of that

Allāh says,

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

﴿Verily, We created man in the best form.﴾ This is the subject being sworn about, and it is that Allāh created man in the best image and form, standing upright with straight limbs that He beautified.

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾

﴿Then We reduced him to the lowest of the low.﴾

meaning, to the Hellfire. This was said by Mujaḥid, Abu Al-'Āliyah, Al-Ḥasan, Ibn Zayd and others.^[1] Then after this attractiveness and beauty, their destination will be to the Hellfire if they disobey Allāh and belie the Messengers. This is why Allāh says,

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Save those who believe and do righteous deeds.﴾

Some have said,

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾

﴿Then We reduced him to the lowest of the low.﴾

"This means decrepit old age." This has been reported from Ibn 'Abbās and Ikrimah. Ikrimah even said, "Whoever gathers the Qur'ān (i.e., he memorizes it all), then he will not be

[1] Aṭ-Ṭabari 24:110, 509.

returned to decrepit old age.”^[1] Ibn Jarīr preferred this explanation.^[2] Even if this was the meaning, it would not be correct to exclude the believers from this, because some of them are also overcome by the senility of old age. Thus, the meaning here is what we have already mentioned (i.e., the first view), which is similar to Allāh’s saying,

﴿وَالْمَصْرِ ۝١ إِنَّ الْإِنْسَانَ لِرَبِّهِ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿By Al-‘Aṣr. Verily man is in loss, except those who believe and perform righteous deeds.﴾ (103:1-3)

Concerning Allāh’s statement,

﴿فَلَهُمْ أَجْرٌ غَيْرٌ مِّمَّنْهُمْ ۝١﴾

﴿Then they shall have a reward without end.﴾ meaning, that will not end, as we have mentioned previously.

Then Allāh says,

﴿فَمَا يَكْذِبُكَ ۝١﴾

﴿Then what causes you to deny﴾ meaning, ‘O Son of Ādam!’

﴿بَعْدَ الَّذِي ۝٢﴾

﴿after this the Recompense?﴾ meaning, ‘in the recompense that will take place in the Hereafter. For indeed you know the beginning, and you know that He Who is able to begin (the creation) is also able to repeat it which is easier. So what is it that makes you deny the final return in the Hereafter after you have known this?’ Then Allāh says,

﴿أَلَيْسَ اللَّهُ بِأَعْلَمَ الْفَٰكِكِينَ ۝١﴾

﴿Is not the Allāh the best of judges?﴾ meaning, ‘is He not the best of judges, Who does not oppress or do any injustice to anyone?’ And from His justice is that He will establish the Judgement, and He will give retribution to the person who was wronged in this life against whoever wronged him.

This is the end of the *Tafsīr* of Sūrat wat-Tīn waz-Zaytūn and all praise and thanks are due to Allāh.

[1] Aṭ-Ṭabari 24 :508.

[2] Aṭ-Ṭabari 24 :511.