

Surah al-Tin (95)

'The Fig'

سورة التين

This surah derives its name from the prominence within it of the word *tin*, meaning 'fig'. Like the other Makkan surahs it is concerned with explaining matters of faith. As Surah al-Sharh concluded on the theme of devoting oneself to Him, glory be to Him, this surah emphasizes that Allah is the most worthy of lawgivers and that in His hands are all affairs. Devotion to Him, therefore, ensures the best of rewards.

By the name of Allah, the Compassionate, the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Beginning ***By the name of Allah***, the name of that essence comprising all the qualities of perfection.

The Compassionate, the Merciful, who bestows in His mercy upon all His creatures, encouraging them to seek from His extensive grace and mercy.

By the fig and the olive, (1)

وَالَّتَيْنِ وَالزَّيْتُونَ ﴿١﴾

An oath by these two fruits, on account of their abundance in the Sham district – that includes today's Syria and Palestine – and its sacred environs where so many Prophets were raised and angels have visited.

And by the Mount of Sinai, (2)

وَطُورِ سَيْنَاءَ ﴿٢﴾

An oath by Mount Sinai, which is where Allah, glory be to Him, spoke to Moses. Sinai is put for *Sinaa*, one of the names of that mountain, the other being *Sina*.

The oath is by the material sustenance of Allah that is fruit, and the spiritual blessing that is Messengership.

And by this secure land, (3)

وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾

That is, Makkah; secure against fear.

We certainly created the human in a most beautiful stature, (4)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

This is the consequent of the oath. 'Stature' is given for *taqwim*, meaning to make or transform a thing into all that it is appropriate for it in terms of formation and justification. It means that the human being is created to the best of models in regard both to his sensory, apparent aspects, and to his intellectual and spiritual capacities.

Then We reverted him as lowest of low, (5)

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

That is, Allah leaves him and does not favour him with the hidden graces until he reverts to the farthest abyss, and becomes the lowest of human beings. It means that the human being has this quality of reversion when he turns away from faith and guidance and follows instead desires and lusts.

Save those who believe and do the virtuous deeds, for theirs is a wage without end. (6)

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

﴿٦﴾

Except those who believe in Allah and His Messenger and the day of resurrection, and perform good deeds, and refrain from evil works. Theirs is a wage, a reward, in the hereafter that will never be cut off, but is perpetual and everlasting in infinity.

So what can belie thee after this about the requital? (7)

فَمَا يُكَذِّبُكَ بَعْدُ بِالْءَدِينِ ﴿٧﴾

O thou the human, after these proofs and signs and explanations about the two sides of man, his deliverance and his destruction, what can make you think that the requital, the recompensing of the hereafter, is a lie? In other words, what is it that will make you consider the recompense a lie, after you have understood the lofty and base tendencies within man? It is like a teacher who has explained the benefits of passing an exam and the harm in failure, asking what then could make his pupil neglect his lessons.

Is Allah not the wisest of judges? (8)

أَلَيْسَ ٱللَّهُ بِأَحْكَمَ ٱلْحَكَمِينَ ﴿٨﴾

That is, the most just and fair in judging, more just than any other judge. For He has determined these two types of recompense: he who is good has a reward without end, while he who is evil reverts to the far outreaches of deviation.