

Background and Meaning

Al-Tin begins with solemn oaths and turns to the creation, conduct and final judgement of the human being. Ibn Kathir explains the excellence of the human form, then the contrasting destination of those who reject obedience to Allah and the reward of those who believe and do righteous deeds. Its conclusion challenges denial of the final return and affirms Allah's perfect judgement. The parent should follow this movement from the signs of creation to the responsibility that comes with human life.

Tafsir of the Surah

Ayat 1–3: The opening oaths. Ibn Kathir records several explanations of the fig and olive, including the familiar fruits and places associated with them. He identifies the secure city as Makkah and records the explanation of Mount Sinai as the mountain where Allah spoke to Musa. He also discusses the connection made by some scholars between these places and the missions of 'Isa, Musa and Muhammad ﷺ. These are explanations preserved in the commentary, rather than a reason to ignore the wording of the oaths themselves.

Ayah 4: The finest form. Ibn Kathir identifies this as the statement confirmed by the oaths: Allah created the human being in an excellent form, with an upright stature and well-arranged limbs. The surah draws attention to creation as a gift and as evidence of the Creator's power. That beginning prepares the reader for the following account of human choices and their consequences.

Ayah 5: The lowest condition. Ibn Kathir records the explanation that this refers to the Fire, the destination of the person who does not obey Allah and follow His messengers. He also discusses the interpretation of extreme old age, but prefers the first explanation because of the exception made for believers in the next ayah. The parent should therefore read the warning and the exception together, rather than isolate one phrase from the passage.

Ayah 6: Faith, righteous deeds and enduring reward. Those who believe and act righteously are excepted from the preceding warning. Ibn Kathir explains their reward as one that will not be cut off. He relates the passage to al-'Asr, where the general description of human loss is followed by the qualities of those who escape it. Excellence at creation is followed by responsibility for belief and conduct.



Tafsir of the Surah • Continued

Ayat 7–8: The reality of judgement. Ibn Kathir addresses the challenge to the human being who knows the first creation yet denies resurrection and recompense. The One who created in the beginning is able to bring people back. The closing question affirms that Allah is the most just of judges and wrongs no one. Ibn Kathir explains that His justice includes establishing the Resurrection, so that those wronged in this life receive justice against those who harmed them.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّتَيْنِ وَالزَّيْتُونِ

١

Memorised

By the fig and the olive.

وَطُورِ سَيْنِينَ

٢

Memorised

And Mount Sinai.

وَهَذَا الْبَلَدِ الْأَمِينِ

٣

Memorised

And this safe land.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

٤

Memorised

We created man in the best design.

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

٥

Memorised

Then reduced him to the lowest of the low.

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

٦

Memorised

Except those who believe and do righteous deeds; for them is a reward without end.



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Memorisation · Continued

سورة التين

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ

So why do you still reject the religion?



Memorised

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Is Allah not the Wisest of the wise?



Memorised

Parent tafsir: adapted from Ibn Kathir, Tafsir al-Qur'an al-'Azim, 95:1-8.
Arabic commentary: quran.ksu.edu.sa/tafseer/katheer/sura95-aya1.html
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