Part - 1 Surah At Tin

Ayah 1

By the fig and the olive

By – refers to the oath taken by Allah SWT at the beginning of the Surah so it is . Allah SWT is the King of the worlds, He can swear by anything from His creation but His creation can only swear by His Name. In the first Ayah Allah SWT is swearing by - (fig) and (olive) both ( . Both of them are found in abundance in Palestine ( ) and are every beneficial fruits.

Ayah 2

And [by] Mount Sinai

In the 2nd Ayah Allah SWT is swearing by the Mount Sineen, which is the Jabal At Tur, which has the significance that on it Allah SWT spoke to Prophet Musa AS (هو الجبل الذي كلم الله موسى ) and also Allah SWT revealed or inspired to Musa AS on this Mount ( اوحي الله الاليه ).

What does mean? It means blessings (البركة) and Mount Sineen (also
called Mount Sinai) is in a sacred valley (في الجبل واد مقدس).

**Ayah 3**

And [by] this secure city [Makkah],

This Ayah is the third oath which Allah SWT is taking and this is yet another place after the two places mentioned earlier in the first two ayahs.

**أيمن**
is a noun and used for pointing something close. Here it is pointing towards the city (البلد).

*أيمن* means secure and comes from *أمن*, which means security.

*البلد الأمين* referring to the city of Makkah (هي مكة المكرمة). Allah SWT is swearing by the honourable city of Makkah and using the word secure – so the land was secured and the people in it were also safe from any attacks or fights. Allah SWT has made the Haram in the city – the Sacred House – and made it a very secure house and the land became sacred and secured because of that House – so it is the best and the most beloved of the lands (أحب بقاع الأرض).

Allah SWT is swearing by these three things; what is the relationship among these three things;

*التين و الزيتون* the fig and the olive which are found abundantly in Palestine (فلسطين) which is a very honourable place because Allah SWT sent many prophets on that land (التي بها نزل الأنبياء) – to the extent that it can be said a city of prophets (البلد الأنبياء). The last of the prophets who was sent to the land of Palestine was Essa AS (أخيرهم عيسى عليه السلام).

*المكان الذي أوحى الله إلى موسى* The place where Allah SWT sent revelation on Musa AS (المكان الذي أوحى الله إلى موسى).
and the secured and sacred city of Makkah, the place where Allah SWT sent revelation to Prophet Muhammad SAW.

So we see the connection between all the three swears has been established in a manner that in these places Allah SWT sent down the messengers with the Divine Messages. These divine messages are the connection between the heaven and the earth, which occurred in these places. Essa AS received the Divine Message in Palestine, Musa AS received this message in Tur-e-Sineen (it is not his birth place but the place where the wahy was revealed on him) and Prophet Muhammad SAW received the Message in Makkah to call the people towards the Divine Message of Allah SWT.

**Part 2 - Wednesday, December 19 2012**

After Allah SWT has sworn by three sacred places where revelations were sent on three honourable prophets, the next Ayah is the answer or the subject of these oaths.

ما هو جواب القسم؟ What is the answer or the subject of the Oaths?

**Ayah 4**

*We have certainly created man in the best of stature;*

*لقد* is an affirmation (توكيد). Allah SWT is affirming about the creation of human.

*خلق* نا + خلقنا means created and نا means We. Here We is used for magnifying (التعظيم), Allah SWT is magnifying Himself and is telling us His action of creation.

*الإنسان* a human being – though just one human is mentioned but it implies that all human beings are included in this description.
How did Allah SWT create the human being?

Every human was created by Allah SWT in the best of the manner; outer as well as inner form in the best mode; all the human beings are born on nature, obedient to their Lord and loving the Deen of Allah SWT. With all these characteristics we see no other creature is better than the human being on the face of the earth – (اَلْإِنسَانُ افْتُلَحْ ضَرْبًا عَلَى وَجْهِ الأَرْضِ) better than any animals, sun or the moon or the stars or the plants or the jinns – everything. What we need to do then after knowing the fact that the human beings were created in the best manner and they are the best creature of the world? We need to be grateful (الشّكرُ) to our Lord for giving us this honour and made us human being; when we can read the Quran and His commandments and Allah SWT has given us the best of the faculties – intellect. So we really need to be as much grateful as is possible.

**Ayah 5**

*Then We return him to the lowest of the low*
We return him – it is from رَدَّ ثُمَّ نَا which means to return; is from رَدَّ which means to return; referring to Allah SWT and to human being (الإنسان). is from سافل means lowest is from سافل and means the low; when we write them together (سافل سافل) then it means lowest of the low.

So connecting it to Ayah 4, we see that the human being is created in the best manner, both externally as well as internally, but then Allah SWT return him to the lowest of the low. There are two reasons of that:

(1) When he grew in age – from childhood to adult and then to the old age then he changes to the worst (يَتَغَيِّرُ إِلَى الْإِرَادَةَ) – lowest of the lowest – the worst in 3 manners: (a) in strength (القوَة); (b) posture (الهيأة) and (c) the fact (الوجه). Look at the qudra of Allah SWT that He creates him in the best manner and then He is able to return him back to the worst of the form due to his old age (في السن و العمر) – this is actually the cycle of life.

(2) The second meaning is totally different from the (1) above. Allah SWT created the man in the best form which is regarding the nature (في التقوى) which means both the outer form as well as the nature – when he is a believer and obedient to His Lord then this is the best form of the human being. But then after being the best, better than even the angels, Allah SWT will bring him to the lowest of the low if he diverts his nature and if he does not appreciate the best nature made by Allah SWT and follows the shaytaan; then he will be humiliated and Allah SWT will make him lowest of the low means lower than all His creation.

It is mentioned in Quran that with our ibadah, knowledge and obedience we acquire a place even higher than the angels; when we seek knowledge and if we are believers and muttaqin then even the angels pray for us. But if a person is ignorant and not worshipping Allah SWT then he is the worst; honour and humiliation are tied to the knowledge and the belief.
so the human reaches the lowest of the low because of three reasons: (a) ignorance (الجهل); (b) disbelief (الكفر); and (c) disobedience (العصيان). These three things bring down the human to the lowest whereas Allah SWT placed him on the top of everything and honoured him above all other creations.

So a human can be at the top of the list because of his knowledge, belief and obedience (العلم الايمان و الطاعة) or can go to the lowest of the list of all the creations because of his ignorance, disbelief and disobedience, by changing his fitrah - worshipping/obeying other than Allah SWT (يؤد الى الاسفل بعد ان كان في الاعلى)

So the key is to increase in the knowledge to increase the understanding of the faith and to have an increased belief on Allah SWT and His Deen. It is a continuous process and we have to keep it up in order to have the honour which Allah SWT has bestowed upon us.

**Part 3 - Wednesday, January 16, 2013**

**Ayah 6**

Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.

In this Ayah we see there are exceptions to Ayah 5 where we discussed that after getting the honour of the best creation from Allah SWT, human beings can go to the lowest of the low because of their disbelief, disobedience and ignorance. But not all the human beings go to that lowest level – Ayah 6 tells about the people who are exempt from falling into the lowest level.

_except for those:_ the ayah is starting with the exception (الاستثناء) to the previous ayah; it is not that everybody will go to the lowest of the low.

The two things which will make the person an exception to the ones going to the lowest and that reminds us of the parable in which Allah SWT talks about the olive oil and the light from it but in order for the light to come from it we need fire. So same here, Allah SWT has given us the best nature but we need to keep it up with knowledge about Allah SWT and firm belief. So the two things which can give us exception from are:
1. **who believe:**

2. do righteous deeds

Faith and the righteous deeds take us to the highest level. The opposite of faith is disbelief. The faith and righteous deeds elevate the person to the highest level and that comes with the knowledge about Allah SWT and then acting on the knowledge.

So those who believe and do righteous deeds are exempted from falling into the lowest level – those who believe in the oneness of Allah SWT and following the Sunnah of Prophet Muhammad SAW. This is actually the fitrah – the nature and it will protect us from disbelief.

What is their reward who believe in Tawheed and follow the Sunnah of Prophet Muhammad SAW? (ما توابهم؟)

**for they will have a reward uninterrupted**

**قلهم أجر غير ممنون**

**قلهم** means especially for them (الخصوص) – for the ones who believe and do righteous deeds (أجر **ثواب** الاعمال الصالحات) – is the reward which is not the reward itself but the description of the rewards – telling us it will not discontinue (غير ممنون)

**غير ممنون** means something which never discontinues – continue forever (غير منقطع). What is that reward which will never discontinue? There are two types of rewards: (1) the delights of the paradise where they will dwell forever.
and there the rewards of the believers who used to do righteous deeds will increase and will give them escalated level of delight (الجنة يعيش فيها ابدا نعم ابدي لا يزول و لا بحول). The tastes or the joys of the paradise will be forever and never discontinue (فهو المنان). (2) In addition to all these blessings and rewards, Allah SWT will never remind them of His favours upon them (لا يمن عليهم). If somebody put you in a palace and every time he sees you or meet you reminds you of his favour then it will be a disturbing factor for you but here we are dealing with Allah SWT, who will never remind us of His favours upon us. In this life we need to always remind ourselves of Allah’s favours to keep us grateful to Him, Allah SWT reminds us of His favours in this duniya, which is again a nurturing from Him to keep us His grateful (المنان ومن عهده و متمناه). We need to remember His favours of faith, ability to do righteous deeds and in the hereafter the rewards (الإيمان + العمل الصالح + التواب). All of these are His great favours on us. But in the hereafter when Allah SWT favours us with the best of the rewards then He will not remind us of His favours (لا يستوفوا الأجر لا يقال لهم و يمن عليهم). Allah SWT will not remind us of His favours when we enter Paradise but in this life we are reminded of His favours, and we need to realize His endless favours upon us. This is our test in our life. At every moment, do we realize His favours on us His favours should make us attach to Him and this itself is an act of worship.

Part 4  -  Wednesday, January 23, 2013

Allah SWT swears by the place where the revelations were sent by Allah SWT. After the oaths Allah SWT tells the thing for which the swears have been taken.

What is the subject of the oath?

How Allah SWT has created the human beings in the best form, both outer and inner form, but then Allah SWT put them in the lowest of the low because of their own deeds. Human beings were put to the lowest of the low. How did the human reach that lowest level? Because of their disbelief in Allah SWT, and even after
repeated warnings they did not do the righteous deeds, which could have saved them from the wrath and punishment of Allah SWT. Instead they insisted on following the footprints of shaytan.

اِلَّذِينَ مُنَذَّرُونَ, which is the opposite of سَافَلِينَ. He will go to the highest of the high by having faith in Allah SWT and doing the righteous deeds (الإيمان + العمل الصالح) and the rewards for them will be a constant reward from Allah SWT.

Ayah 7

So what yet causes you to deny the Recompense?

Allah SWT is addressing this human whose creation was made and perfected and made a way to go to the highest to the highest. This human is the one who believed and denied Allah SWT after all of these blessings and clear ayahs of Allah SWT. This Ayah is a question for the denial of the human being who is addresses here in كَذَّبْتُ - ‘ka’ is this human and then the question that what made you really to do that (أي شيء يكذبك يجعلك تكذب).

فَبَدَأْتَ بِفَكَارٍ - after - after all the signs and clear ayahs (كل هذا البيان و الآيات العظيمة) of Allah SWT were given to you and of course human creation and its perfection itself is the greatest sign of Allah SWT, what made you to deny.

Allah SWT has revealed different Ayahs and made clear signs for the human beings to inform them about the purpose of their creation – to believe and worship Allah SWT - that is the only purpose of human creation.
anything Allah SWT commands us to do and commands us to abstain from is the Deen (كل ما أمر الله من الدين و الشرع) – this is the Deen, the real and only religion and actually it has come from something like a responsibility or trust which one needs to fulfill.

What are all the evidences which are specifically mentioned in this Surah (ما هي هذه الآيات؟)

It says about the creation of the human beings, all human should look at ( نظر الإنسان إلى) himself (نفسه) at his creation ( خلقته) and his origin (اصلته) – when a man looks at all of these signs.

In additions there are so many other signs like: Allah SWT chose him to be a human (ان الله اجتياح) and Allah SWT gave the best nature for him (و احسن فطرته ) , his fitrah which is the Deen.

The question being asked here is that after all these signs you are neglecting your basic responsibility which is following the Deen of the nature. Don’t think religion is something extra; it is our responsibility, a covenant which we need to fulfill and that is the purpose of our creation.

These ayahs should make a person increase ( يزداد) in his faith (إيمان) and in doing righteous deeds ( عمل صالح). A person himself will judge that how his creation was done and perfected and then how could he deny his basic responsibility which is following the deen of the nature.

Ayah 8

This is opposite from the previous one because here it is questioning for affirmation ( اسمه للتقرير). We see tow names of Allah SWT here - الحكم الحاكم - Allah SWT saying that no body to compare Allah with and

1 According to a hadith, when one recites this verse, he should answer this question by saying: Subhanaka Bala
He is the best and the most just judge. This is comparative degree (أسلوب تفضيل) and shows that Allah SWT is the best and just of the judges and nobody can be more just than Him.

The names have two meanings –

(1) the best of judges is Allah SWT (الحكم الأكبر والاعظم وهو الله تعالى), who can judge between a believer and a disbeliever, between good deeds and evil deeds, He and no one else has the power to judge in the best possible manner and no one or nothing can oppose Him (الذي لا يعارضه شيء) and challenge His judgement; and

(2) to Allah SWT belong the greatest wisdom (له الحكمة العالية العظيمة) – He is the Judge and He is All-Wise because all the attributes of Allah SWT are perfect and when He judges then His Judgement is perfect and full of Wisdom SubhanAllah. Allah SWT has the Wisdom in His decree (قدرة) and in His legislation and rules (شريعة), whatever He ordains or forbade there is full wisdom in it. Is there anybody whose wisdom is better than Allah SWT? No one and no one is more just than Him in judging that’s why all the matters are returned to Allah SWT (الأمر يرجع إلى الله) because He is the Judge and All-Wise and all His creation will return to Him for Him to judge between them (كل الخلق يرجعون إلى الله ليحكم بينهم).

We ask Allah for His forgiveness and Mercy. Anything that is good from these notes is from Allah. Any mistakes & misrepresentations are my own. I ask Allah for His acceptance of all our good deeds and forgiveness of our sins Ameen.