

(أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ )

(Have We not opened your breast for you) meaning, `have We not opened your chest for you.' This means, `We illuminated it, and We made it spacious, vast and wide.' This is as Allah says,

(فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ)

(And whomsoever Allah wills to guide, He opens his breast to Islam.) (6:125) And just as Allah expanded his chest, He also made His Law vast, wide, accommodating and easy, containing no difficulty, hardship or burden.

### **A Discussion of Allah's Favor upon His Messenger Concerning Allah's statement,**

(وَوَضَعْنَا عَنْكَ وِزْرَكَ )

(And removed from you your burden.) This means

(لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ)

(That Allah may forgive you your sins of the past and the future.) (48:2)

(الَّذِي أَنْقَضَ ظَهْرَكَ )

(Which weighed down your back) Al-Inqad means the sound. And more than one of the Salaf has said concerning Allah's saying,

(الَّذِي أَنْقَضَ ظَهْرَكَ )

(Which weighed down your back) meaning, `its burden weighed heavy upon you.'

### **The Tafsir of Surah Wat-Tin waz-Zaytun**

(Chapter - 95)

**Which was revealed in Makkah**

### **The Recitation of Surat At-Tin in the Prayer while traveling**

Malik and Shu`bah narrated from `Adi bin Thabit, who narrated that Al-Bara' bin `Azib said, "The Prophet used to recite in one of his Rak`ahs while traveling `At-Tin waz-Zaytun' (Surat At-

Tin), and I have never heard anyone with a nicer voice or recitation than him." The Group has recorded this Hadith in their books.

## (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالَّتَيْنِ وَالزَّيْتُونَ - وَطُورِ سَيْنِينَ - وَهَذَا الْبَلَدِ  
الْأُمِينِ - لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ - ثُمَّ  
رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ - إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ - فَمَا يُكَذِّبُكَ  
بَعْدُ بِالذِّينِ - أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ)

(1. By At-Tin and Az-Zaytun.) (2. By Tur Snin.) (3. By this city of security.) (4. Verily, We created man in the best form.) (5. Then We reduced him to the lowest of the low.) (6. Save those who believe and do righteous deeds. Then they shall have a reward without end.) (7. Then what causes you to deny after this the Recompense) (8. Is not Allah the best of judges)

### The Explanation of At-Tin and what comes after it

Al-`Awfi reported from Ibn `Abbas that what is meant by At-Tin is the Masjid of Nuh that was built upon Mount Al-Judi. Mujahid said, "It is this fig that you have."

## (وَالزَّيْتُونَ)

(By Az-Zaytun.) Ka`b Al-Ahbar, Qatadah, Ibn Zayd and others have said, "It is the Masjid of Jerusalem (Bayt Al-Maqdis)." Mujahid and `Ikrimah said, "It is this olive which you press (to extract the oil)."

## (وَطُورِ سَيْنِينَ)

(By Tur Snin.) Ka`b Al-Ahbar and several others have said, "It is the mountain upon which Allah spoke to Musa."

## (وَهَذَا الْبَلَدِ الْأُمِينِ)

(By this city of security.) meaning Makkah. This was said by Ibn `Abbas, Mujahid, `Ikrimah, Al-Hasan, Ibrahim An-Nakha`i, Ibn Zayd and Ka`b Al-Ahbar. There is no difference of opinion about this. Some of the Imams have said that these are three different places, and that Allah 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 Allah sent `Isa bin Maryam. The second place is Mount Snin, which is Mount Snai where Allah spoke to Musa bin `Imran. The third place is Makkah, and it is the city of security where whoever enters is safe. It is also the city in which Muhammad was sent. They have said that these three places are mentioned at the end of the Tawrah. The verse says, "Allah has come from Mount Snai - meaning the one upon which Allah spoke to Musa bin `Imran; and shined from Sa`ir - meaning the mountain of Jerusalem from which Allah sent `Isa; and appeared from the mountains of Faran - meaning the mountains of Makkah from which Allah sent `Isa; and appeared from the mountains of Faran - meaning the mountains of Makkah from which Allah sent Muhammad ." 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 Allah says,

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ )

(Verily, We created man in the best form.) This is the subject being sworn about, and it is that Allah 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 Mujahid, Abu Al-`Aliyah, Al-Hasan, Ibn Zayd and others. Then after this attractiveness and beauty, their destination will be to the Hell-fire if they disobey Allah and belie the Messengers. This is why Allah says,

(إِلَّا الَّذِينَ ءَامَنُوا 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 `Abbas and `Ikrimah. `Ikrimah even said, "Whoever gathers the Qur'an (i.e., he memorizes it all), then he will not be returned to decrepit old age." Ibn Jarir preferred this explanation. 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 Allah's saying,

وَالْعَصْرَ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

(By Al-`Asr. Verily man is in loss, except those who believe and perform righteous deeds.)  
(103:1-3) Concerning Allah's statement,

فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

(Then they shall have a reward without end.) meaning, that will not end, as we have mentioned previously. Then Allah says,

فَمَا يُكَذِّبُكَ

(Then what causes you to deny) meaning, `O Son of Adam!'

بَعْدُ بِالذِّينِ

(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 Allah says,

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ

(Is not the Allah 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 Tafsir of Surat wat-Tin waz-Zaytun and all praise and thanks are due to Allah.

**The Tafsir of Surah Iqra' (Surat Al-`Alaq)**

**(Chapter - 96)**

**Which was revealed in Makkah**

**This was the First of the Qur'an revealed**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.