

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْوُلْدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلِّيَ عَلَيْهِ



TAFSIR OF AHLUS SUNNAH

Through the Centuries

Surah Al-Teen 95 : Verse No. 1



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وَالتَّيْنِ وَالزَّيْتُونِ

By oath of the fig and of the olive,

Tafsir al-Kabeer

التفسير الكبير

أَنَّ الْبَرَادَ مِنَ التَّيْنِ وَالزَّيْتُونِ هَذَانِ الشَّيْئَانِ الْمَشْهُورَانِ

قَالَ ابْنُ عَبَّاسٍ: هُوَتَيْنُكُمْ وَزَيْتُونُكُمْ هَذَا

The objective of "the fig" and "the olive" are these two famous objects themselves.

Sayyiduna Ibn 'Abbas – may Allah send peace and blessings upon them – said: It is this fig and olive of yours.

ثُمَّ ذَكَرُوا مِنْ خَوَاصِّ التَّيْنِ وَالزَّيْتُونِ أَشْيَاءَ. أَمَّا التَّيْنُ فَقَالُوا إِنَّهُ غِذَاءٌ وَفَاكِهَةٌ وَدَوَاءٌ،
أَمَّا كَوْنُهُ غِذَاءً فَالْأَطْبَاءُ زَعَمُوا أَنَّهُ طَعَامٌ لَطِيفٌ سَرِيعُ الْهَضْمِ لَا يَبْكُثُ فِي الْبَعْدَةِ يُلْدِنُ
الطَّبْعَ وَيُخْرِجُ بِطَرِيقِ التَّرَشُّحِ وَيُقَلِّلُ الْبَلْغَمَ وَيُطَهِّرُ الْكُلَيْتَيْنِ وَيُزِيلُ مَا فِي الْبَثَانَةِ مِنَ
الرَّمْلِ وَيُسَبِّنُ الْبَدَنَ وَيُفْتَحُ مَسَامَ الْكَبِدِ وَالطَّحَالِ وَهُوَ خَيْرُ الْفَوَاكِهِ وَأَحَبُّهَا

They (the scholars) have discussed quite a few things with regards to the properties of fig and olive. They said about the fig that it is a food as well as a fruit and used for medicinal purpose as well. As for it being a kind of food, the medical professionals perceived that it's a light diet, quickly digested and does not stay in the abdomen for too long, keeps the temperament moderate, filters the way it exits, reduces phlegm, cleans the kidneys, clears the urinary bladder off sand, nourishes the body, opens up the pores in the liver and spleen and it is best of all fruits and most praiseworthy of them all.

وَرَوَى أَنَّهُ أُهْدِيَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَبَقٌ مِنْ تَيْنٍ فَأَكَلَ مِنْهُ، ثُمَّ قَالَ لِأَصْحَابِهِ: «كُلُوا فَلَوْ قُلْتُ إِنَّ فَاكِهَةً نَزَلَتْ مِنَ الْجَنَّةِ لَقُلْتُ هَذِهِ لِأَنَّ فَاكِهَةَ الْجَنَّةِ بَلَا عَجَمٍ فَكُلُوهَا فَإِنَّهَا تَقْطَعُ الْبُؤَاسَ وَيَنْتَفِعُ مِنَ النَّقَمِ»

It is reported in the Hadeeth that the Messenger of Allah – peace and blessings of Allah be upon him – was offered a bowl of fig so he ate from it, and then said to his companions: "Eat, if I were to say about a fruit that it came down from heaven I would say it about this fruit because it the fruit of paradise without doubt, so eat it because it eliminates hemorrhoids and is beneficial in gout."

وَعَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِمَا السَّلَامُ: التَّيْنُ يُزِيلُ نَكْهَةَ الْفَمِ وَيُطَوِّلُ الشَّعْرَ وَهُوَ أَمَانٌ مِنَ الْفَالَجِ،

Sayyiduna 'Ali ibn Moosa Reza – may Allah be pleased with them – is reported to have said: The fig removes odour from the mouth and helps in the growth of long hair and it safeguard against stroke (hemiplegia)."

وَأَمَّا كَوْنُهُ دَوَاءً، فَلِأَنَّهُ يُتَدَاوَى بِهِ فِي إِخْرَاجِ فَضُولِ الْبَدَنِ.

As for its medicinal properties, it helps repel the excreta (and other discardable elements) from the body.

رَوَى أَنَّ آدَمَ عَلَيْهِ السَّلَامُ لَبَّأَ عَصَى وَفَارَقَتْهُ ثِيَابُهُ تَسْتَبِيرُورِقِ التَّيْنِ

وَرُوي أَنَّهُ لَهَا نَزْلٌ وَكَانَ مُتَزَرِّ ابِرَقِ التَّيْنِ اسْتَوْحَشَ فَطَافَ الطِّبَاءُ حَوْلَهُ فَاسْتَأْنَسَ بِهَا
فَأَطْعَمَهَا بَعْضَ وَرَقِ التَّيْنِ، فَرَزَقَهَا اللهُ الْجَبَالَ صُورَةً وَالبَّلاَحَةَ مَعْنًى وَغَيْرَ دَمَهَا
مِسْكًا، فَلَمَّا تَفَرَّقَتِ الطِّبَاءُ إِلَى مَسَاكِينِهَا رَأَى غَيْرَهَا عَلَيْنَهَا مِنَ الْجَبَالِ مَا أَعْجَبَهَا، فَلَمَّا
كَانَتْ مِنَ الْعَدِ جَاءَتِ الطِّبَاءُ عَلَى أَثَرِ الْأُولَى إِلَى آدَمَ فَأَطْعَمَهَا مِنَ الْوَرَقِ فَعَيَّرَ اللهُ حَالَهَا إِلَى
الْجَبَالِ دُونَ الْبِسْكِ، وَذَلِكَ لِأَنَّ الْأُولَى جَاءَتْ لِأَدَمَ لَا لِأَجْلِ الطَّيْعِ وَالطَّائِفَةِ الْآخَرَى
جَاءَتْ لِلطَّيْعِ سِرًّا وَإِلَى آدَمَ ظَاهِرَةً

It is reported that when Sayyiduna Adam – peace be upon him – had erred (Khilaf al-Aula) and his clothes were taken away, he covered his body with fig (its leaves). It is also reported that when he descended (on earth) he was wrapped in the leaves of fig and as he felt horrified a deer came and played around him so he felt relaxed due to it and fed her some of the leaves of fig and Allah Almighty blessed her with immense internal and external beauty and turned the blood of its entire body into musk. When the deer returned to its habitat other deer looked at its beauty in astonishment. Other deer came to Sayyiduna Adam – peace be upon him – the next day following the first one and he fed them the leaves as well, so Allah Almighty transformed their state into something more beautiful but He did not transform their blood into musk. It is due to the fact that the first one came for the sake of Sayyiduna Adam – peace be upon him – and not for the greed while the others were driven by greed which they had hidden and were seemingly there for Sayyiduna Adam – peace be upon him.

فَكَأَنَّهُ تَعَالَى أَقْسَمَ بِمَنَابِتِ الْأَنْبِيَاءِ،

فَالْجَبَلُ الْمُخْتَصُّ بِالتِّينِ لِعِيسَى عَلَيْهِ السَّلَامُ

وَالزَّيْتُونُ الشَّامُ مَبْعَثُ أَكْثَرِ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ

وَالطُّورُ مَبْعَثُ مُوسَى عَلَيْهِ السَّلَامُ

وَالْبَلَدُ الْأَمِينُ مَبْعَثُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَيَكُونُ الْمُرَادُ مِنَ الْقَسَمِ فِي الْحَقِيقَةِ تَعْظِيمَ الْأَنْبِيَاءِ وَإِعْلَاءَ دَرَجَاتِهِمْ

It is as if Allah Almighty has taken the oath of the origins of all the Prophets;

- The mount of Teen is the place of Sayyiduuna 'Isa – peace be upon him. (referring to the oath of the fig in the first verse)
- The mount Zaitoon which is situated in Al-Shaam (Syria) is the place of most of the Prophets of Bani Israel. (referring to the oath of the olive in the first verse)
- Mount Toor is the place of Sayyiduna Moosa – peace be upon him. (referring to the oath of mount Toor Sinai in the second verse)
- And the secure city is the place of Sayyiduna Muhammad – may Allah send peace and blessings upon him. (referring to the oath of the secure city in the third verse)

In reality, the objective of the oath is to highlight the honour of the Prophets and to elevate their ranks.

Tafsir al-Kabeer (Mafateeh al-Ghaib) of Imam Fakhruddin Muhammad ibn Umar al-Raazi al-Shafe'i ؒ D. 606 A.H.

قَالَ ابْنُ عَبَّاسٍ وَالْحَسَنُ وَمُجَاهِدٌ وَعِكْرِمَةُ وَإِبْرَاهِيمُ النَّخَعِيُّ وَعَطَاءُ بْنُ أَبِي رِبَاحٍ وَجَابِرُ بْنُ زَيْدٍ وَمُقَاتِلٌ وَالْكَلْبِيُّ: هُوَتَيْنُكُمُ الَّذِي تَأْكُلُونَ، وَزَيْتُونُكُمُ الَّذِي تَعَصِرُونَ مِنْهُ الزَّيْتَ قَالَ اللَّهُ تَعَالَى: وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ لِلْكَالِينَ [المؤمنون: 20].

Sayyiduna Ibn 'Abbas, Hasn, Mujahid, 'Ikrmah, Ibrahim Nakha'i, 'Ata ibn Rabah, Jabir ibn Zaid, Muqatil and Kalbi – may Allah be pleased with them – said: It is this fig which you eat and olive that you squeeze the oil from.

Allah Almighty has stated:

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ
لِلْكَالِينَ ﴿٢٣﴾

And created a tree that springs forth from the mount Sinai, that grows oil and a sauce for those who eat.

(Al-Mu'minoon 20, Verse 23)

وَعَنْ مُعَاذٍ أَنَّهُ اسْتَاكَ بِقَضِيبِ زَيْتُونٍ، وَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: السَّوَاكُ الزَّيْتُونُ! مِنَ الشَّجَرَةِ الْمُبَارَكَةِ، يُطَيِّبُ الْفَمَ، وَيَذْهَبُ بِالْحَفَرِ، وَهِيَ سَوَاكِي وَسَوَاكُ الْأَنْبِيَاءِ مِنْ قَبْلِي.

It is reported about Sayyiduna Mu'adh – may Allah be pleased with him – that he passed by a tree of olive and cut its branch and brushed his teeth with it, and said, "I have heard the Holy Prophet – may Allah send peace and blessings upon him – saying: Brush with olive Miswak, it comes from a blessed tree, cleanses the mouth and cures cavity. It is my Miswak and the Miswak of all the Prophets before me."

وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ أَيْضًا: التَّيْنُ: مَسْجِدُ نُوحٍ عَلَيْهِ السَّلَامُ الَّذِي بُنِيَ عَلَى الْجُودِيِّ،
وَالزَّيْتُونُ: مَسْجِدُ بَيْتِ الْبَقْدِسِ.

It is also reported from Sayyiduna Ibn 'Abbas – may Allah be pleased with him – that Teen is the name of the mosque of Sayyiduna Nooh – peace be upon him – which was built on the mount Judi and Zaitoon is the mosque of Bait al-Maqdis.

وَقَالَ الضَّحَّاكُ: التَّيْنُ: الْمَسْجِدُ الْحَرَامُ، وَالزَّيْتُونُ الْمَسْجِدُ الْأَقْصَى.

Sayyiduna Dhahhak – may Allah be pleased with him – said: Teen is the sacred mosque (in Makkah Mukarramah) and Zaitoon is Masjid al-Aqsa (in Bait al-Maqdis).

ابْنُ زَيْدٍ: التَّيْنُ: مَسْجِدُ دِمَشْقَ، وَالزَّيْتُونُ: مَسْجِدُ بَيْتِ الْبَقْدِسِ.

Sayyiduna Ibn Zaid – may Allah be pleased with him – said: Teen is the mosque in Damascus and Zaitoon is the mosque in Bait al-Maqdis.

قَتَادَةُ: التَّيْنُ: الْجَبَلُ الَّذِي عَلَيْهِ دِمَشْقُ، وَالزَّيْتُونُ: الْجَبَلُ الَّذِي عَلَيْهِ بَيْتُ
الْبَقْدِسِ.

Sayyiduna Qatadah – may Allah be pleased with him – said: Teen is the mountain on which the city of Damascus is built and Zaitoon is the mountain on which Bait al-Maqdis is built.

وَقَالَ مُحَمَّدُ بْنُ كَعْبٍ: التَّيْنُ: مَسْجِدُ أَصْحَابِ الْكَهْفِ، وَالزَّيْتُونُ: مَسْجِدُ إِيلِيَاءَ.

Sayyiduna Muhammad ibn Ka'b – may Allah be pleased with him – said: Teen is the mosque of the people of the cave and Zaitoon is the mosque of the Eeliya.

وَقَالَ كَعْبُ الْأَخْبَارِ وَقْتَادَةُ أَيْضًا وَعِكْرَمَةُ وَابْنُ زَيْدٍ: التَّيْنُ: دِمَشْقُ، وَالزَّيْتُونُ: بَيْتُ
الْبَقْدِسِ.

Sayyiduna Ka'b al-Ahbar, Qatadah, 'Ikramah and Ibn Zaid – may Allah be pleased with them – said: Teen is Damascus and Zaitoon is Bait al-Maqdis.

وَقَالَ الْفَرَّاءُ: سَمِعْتُ رَجُلًا مِنْ أَهْلِ الشَّامِ يَقُولُ: التَّيْنُ: جِبَالٌ مَا بَيْنَ حُلْوَانَ إِلَى
هَمَذَانَ، وَالزَّيْتُونُ: جِبَالُ الشَّامِ.

Farra' (linguist and grammarian) said: I heard a resident of Al-Shaam saying: Teen is the mountain range between Hulwan to Hamadhan and Zaitoon is the mountain of Al-Shaam.

وَقِيلَ: هُمَا جَبَلَانِ بِالشَّامِ، يُقَالُ لَهُمَا طُورُ زَيْتَا وَطُورُ تَيْنَا (بِالسُّرْيَانِيَّةِ).

It is also said that they two are the mountains of Al-Shaam which are called "Toor Zaita" (Mount Zaitoon) and "Toor Teena" (Mount Teen) in Syriac language.

وَكَذَا رَوَى أَبُو مَكِينٍ عَنْ عِكْرَمَةَ، قَالَ: التَّيْنُ وَالزَّيْتُونُ: جَبَلَانِ بِالشَّامِ.

Similarly, Sayyiduna Abu Makeen reported from Sayyiduna 'Ikramah – may Allah be pleased with them – who said: Teen and Zaitoon are the mountains of Al-Shaam.

وَلَيْتُمَا أَقْسَمَ اللَّهُ بِالتَّيْنِ، لِأَنَّهُ كَانَ سِتْرَ آدَمَ فِي الْجَنَّةِ، لِقَوْلِهِ تَعَالَى: يَخْصِفَانِ عَلَيْهِمَا مِنْ
وَرَقِ الْجَنَّةِ [الأعراف: 22] وَكَانَ وَرَقُ التَّيْنِ.

The only reason as to why Allah Almighty has taken the oath of the fig is because it was the garment of Sayyiduna Adam – peace be upon him – in paradise, hence the statement of the Almighty:

يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

and they began to stick the leaves of the Paradise on their bodies.

(Al-A'raf 8, Verse 22)

They were the leaves of fig.

Tafsir Qurtubi (Al-Jame' Li Ahkaam al-Quran) Imam Shamsuddin
Muhammad ibn Ahmad al-Qurtubi ر.ه. 671 A.H.

Tafsir Rooh al-Bayaan

تفسير روح البيان

شجرة الزيتون تعمر ثلاثة آلاف سنة ومن خواصها أنها تصبر عن الماء طويلا كالنخل

The olive tree survives for the age of three thousand years and it has
the quality of being patient without water like the date trees.

وفي الحديث عليكم بالزيت فانه يكشف البرة ويذهب البلغم ويشد العصب وينع

الغشى ويحسن الحلق ويطيب النفس ويذهب الهم

It is mentioned in the Hadeeth: You must use olive, for it opens bile,
remove phlegm, strengthens the muscles, prevents dizziness, clears
the throat, refreshes the mood and takes away grief.

Tafsir Rooh al-Bayaan of Imam Isma'eel Haqqi ibn Mustafa al-Istanbuli
Hanafi ر.ه. 1127 A.H.