

سُورَةُ التِّينِ مَكِّيَّةٌ

95. AT TINE

(Le Figuier)

(Sourate mecquoise - 8 versets, 1 section)

SECTION 1:

Au nom d'Allah, le Tout Miséricordieux,
le Très Miséricordieux.

1. Par le figuier et l'olivier !

2. Et par le Mont Sinäi

3. Et par cette cité sûre !

4. Nous avons certes créé l'homme
dans la forme la plus parfaite.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

وَالتِّينِ وَالزَّيْتُونِ ۝١

وَطُورِ سَيْنَاءَ ۝٢

وَهَذَا الْبَلَدِ الْأَمِينِ ۝٣

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝٤

1. Par le figuier et l'olivier : les fruits mentionnés dans ce verset ont suscité nombre de commentaires chez les commentateurs dont l'une des interprétations fait valoir que le figuier et l'olivier désignent la Palestine où ils poussent en abondance et qui fut le berceau de nombreux prophètes juifs notamment 'Issa/Jésus عليه السلام qui y prêcha son message.

Note : chose intéressante, il est fréquemment fait mention du figuier dans la Bible comme un symbole de la sécurité et de la prospérité. 'Issa عليه السلام cite le mûrissement des figues comme étant la promesse de l'avènement du royaume de Dieu et lorsqu'il maudit le figuier pour le fait de ne pas produire de fruits, la figue représente probablement la stérilité spirituelle du peuple d'Israël.

L'olivier contient également une connotation spirituelle. Voir 24 : 35 où le rayonnement d'Allah جل جلاله est comparé à une lampe dont l'huile d'un olivier béni constitue l'unique source d'alimentation.

2. Mont Sinäi: le Mont Sinäi est la montagne sur laquelle Allah جل جلاله transmet à Moussa عليه السلام les commandements – le fondement de sa Charia –.

3. Et par cette Cité sûre : il s'agit de la Mecque, sacrée et oasis de sécurité pour la bonne raison qu'y est située la première Maison d'Allah جل جلاله, la Ka'ba, qu'éleva le patriarche Ibrahim عليه السلام, le Prophète ancestral et commun aux Juifs, Chrétiens et Musulmans. Nul n'ignore que des millions de pèlerins en provenance des quatre coins du globe se rassemblent chaque année à La Mecque à l'occasion du pèlerinage.

5. We then cast him down as the lowest of the low,

6. Except those who believe and do good works, so for them is a never-ending reward.

7. So how do you then reject, (O unbelievers), the Day of Judgement?

8. Is Allah not the Greatest of all judges?

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

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

فَمَا يَكْذِبُكَ بَعْدَ الْدِّينِ ﴿٧﴾

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾

V:1-3, are infact representative of Allah's (جل جلاله) entire scheme for the guidance of the human race. The great prophets who exemplified this guidance in their lives and character, and who served as role models for mankind, bear witness to the fact that human nature is essentially pure and noble. That is why man has been delegated by Allah جل جلاله to become His deputy on earth; he has the mental capacity and spiritual potential to rise above his animal instincts to a level higher than that of the angels. The prophets of Allah جل جلاله are living proof of the sublime heights to which human nature can rise. It cannot be that a being endowed with such marvellous potential and given the power of moral choice should not be held accountable for his actions.

5. We then cast him down as the lowest of the low: But when man misuses his free-will and succumbs to his baser instincts, he falls to a state lower than that of animals, who are never wantonly cruel, or envious, or avaricious, or insolent, or tyrannical. They act in accordance with the nature given to each by Allah جل جلاله. Not so man, who has the power of moral choice, If he obeys the demands of his instincts, he deliberately sullies the pure nature given to him by the Creator جل جلاله.

6. Except those who believe and do good works, so for them is a never-ending reward: This is the basic, oft-repeated formula for spiritual growth - faith and goods works. What is new this time is that it has been given a sharp edge by the warning in the previous verse. Those who turn down the divine invitation, face not only an abiding punishment in the Hereafter, they must also be prepared to discover, as so many do, that they have paid too high a price in this world for their illusory enjoyments - they have exchanged their spiritual birthright as the Children of Adam عَلَيْهِ السَّلَامُ for the bondage of their lusts.

8. Is Allah not the Greatest of all judges?: Allah's (جل جلاله) warning has been delivered in the Quran supported by a range of arguments, including V.4-5 of this Surah. Those who receive this Message but refuse to believe in a Day of Judgement, should beware. They have to appear in the end before the Great Judge to whom all affairs return. Do they imagine that, being the Greatest Judge of all, Allah جل جلاله will mete out equal treatment to His loyal servants and His rebels? Do the courts of this world treat law-abiding citizens on a par with criminals and traitors? The Surah ends in a question (Is Allah not the Greatest of all judges?) According to a hadith, the person reciting this verse should answer this question by saying: بَلَىٰ وَأَنَا عَلَىٰ ذَلِكَ مِنَ الشَّاهِدِينَ (Yes, I bear witness to that)