

Tafsīr Juzu adh-Dhāriyāt

Sūrat aṭ-Ṭūr

سُورَةُ الطُّورِ

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- In his introduction to this *Surah*, Sheikh al-Barāk said: ‘This is a Makkan Sūrah, and it contains forty-nine ayāt. The Sūrah begins with an oath from Allah by five things to confirm that the punishment will certainly come upon those who deny the truth, while the righteous will receive their reward, with some details about that reward. The Sūrah ends by commanding the Prophet ﷺ to continue reminding people, to be patient with Allah's decree, and to glorify and praise Allah, because this helps strengthen patience and makes it easier to bear the hurtful words of the polytheists. Throughout the Sūrah, there is also a rebuke of the polytheists and a challenge to them through this Qur'ān.

1 - 6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالطُّورِ ۝ وَكِتَابٍ مَّسْطُورٍ ۝ فِي رَقٍّ مَّنْشُورٍ ۝ وَالْبَيْتِ الْمَعْمُورِ ۝ وَالسَّعْفِ الْمَرْفُوعِ ۝ وَالْبَحْرِ الْمَسْجُورِ ۝

(1) - By the Ṭūr. (2) - And by a Book inscribed. (3) - In an unrolled parchment. (4) - And by the Frequented House. (5) - And by the raised ceiling. (6) - And by the filled sea.

- General meaning:** These ayāt contain an oath (*qasam*) taken by Allah by these five mentioned things: the Ṭūr, the Book, the House, the Ceiling, and the Sea. Among these things which Allah swears by are those which are created, such as the Ṭūr, the House, the Ceiling, and the Sea, and others which are not created, namely the written Book which is the Qur'an. This is because the Qur'an is the speech of Allah, not His creation.
- Tafseer:**
{وَالطُّورِ} – “By the Ṭūr”. This is an oath (*qasam*) taken by Allah. Allah swears by the Ṭūr, which is a mountain in the southwest of Sinai (Saynā'). Generally speaking, a *tūr* is a mountain that has trees, while a *jabal* is a mountain which is mostly rocks and does not have any trees. Saynā' is a desert between Egypt and Palestine. The mountain is called Ṭūr Saynā' and Ṭūr Sinīn. It is where Allah spoke to Mūsā. Allah swears by whatever He wills of His creation. As for people, they are only permitted to swear by Allah because an oath involves glorifying the one by whom the oath is made, and it is not permissible for a person to glorify anyone in this way except Allah.
{وَكِتَابٍ مَّسْطُورٍ} – “And by a Book inscribed”. This could be referring to the *Lawḥ al-Maḥfūz* (The Preserved Tablet) in which Allah has written all things, or it could be referring to the Qur'ān, which is

the best book that Allah has sent down. The second meaning is more apparent. Both are written in lines, which is why they are described as being *masṭūr* (inscribed or written). The word *kitāb* (book) is left indefinite to magnify and honour it.

{فِي رَقٍّ مَّنشُورٍ} – “**In an unrolled parchment**”. The Book which is written and inscribed is done so on parchment (*raqq*). The term *raqq* originally referred to leather upon which people used to write, but later on it came to refer to everything which is written upon. The parchment is described as being unrolled (*manshūr*) meaning it is open and spread out, not folded. Allah's oath by the Book while it is open is an oath by it in its noblest state because people receive reward and guidance by reading it. For them to read it, it must be open. This *ayah* supports the meaning that the *kitāb* in the previous *ayah* is referring to the Qur'ān.

{وَالْبَيْتِ الْمَعْمُورِ} – “**And by the Frequented House**”. Allah also swears by *al-Bayt al-Ma'mūr* (the Frequented House). It is frequented (*ma'mūr*) by the noble angels - those who perform *tawāf*, stand in worship, and those who bow and prostrate to Allah. It is the *Ka'bah* of those who reside in the seventh heaven. It is parallel to the *Ka'bah* in Makkah and directly above it such that if it were to fall, it would fall directly on it. Every one of the seven heavens has its own house of worship, which is also the direction of worship for its residents. The house that is located in the lower heaven is called *Baytul 'Izzah* (The House of Honour).

In the *ḥadīth* of the Night Journey (*al-Isrā'*) when the Prophet ﷺ was taken up through the heavens, he said: ‘Then *al-Bayt al-Ma'mūr* (the Frequented House) was shown to me. I asked *Jibrīl* about it, and he said: ‘This is *al-Bayt al-Ma'mūr*. Every day, seventy thousand angels pray in it. Once they leave, they never return to it again, because it will be the turn of other angels after them’. [Bukhārī, Muslim] Therefore, *al-Bayt al-Ma'mūr* is the *Ka'bah* of the inhabitants of the seventh heaven, just as the *Ka'bah* is the place of worship for the people of earth.

{وَالسَّقْفِ الْمَرْفُوعِ} – “**And by the raised ceiling**”. Allah also swears by the raised ceiling, which is referring to the sky. The sky is like a roof over the earth, raised above everything, as Allah says: ‘And We made the sky a protected ceiling’. [al-Anbiyā: 32] Through this ceiling, light is received, there are markers by which people navigate (stars), and from which Allah sends down rain, mercy, and all kinds of provision.

{وَالْبَحْرِ الْمَسْجُورِ} – “**And by the filled sea**”. Then Allah swears by the sea which is filled (*masjūr*) with water which Allah contains and prevents from overflowing to the land so that all creatures can live on the face of the earth. The word *masjūr* can also mean set on fire, which will happen to the seas on the Day of Judgment. They will become a raging fire that is filled with all kinds of torment as Allah says: ‘And when the seas are set ablaze’. [at-Takwīr: 6]

Allah chose to take an oath by these particular things because they are among His great signs. They offer proof and evidence of His Oneness (*Tawhīd*) and Might (*Qudrah*), and that He will resurrect the dead and either punish them or reward them. This is related to the *jawābul qasam* (response to the oath) in the subsequent *ayāt*.

● **Points of benefit and rulings**

1. The virtue of *Ṭūr Saynā'* or *Ṭūr Sinīn* which is where Allah spoke to Mūsā.
2. The superiority of the Qur'ān over the other books of Allah since Allah swore by it using both the word *kitāb* and the word Qur'an.
3. The Qur'ān is written in the *Lawḥ al-Maḥfuz* (The Preserved Tablet) in the scrolls of the angels, and in the copies held by the believers. For this reason, it is called a *kitāb*, meaning something written.
4. The virtue of *al-Bayt al-Ma'mūr* (The Frequented House) around which the angels perform *tawāf*.
5. Among the greatest of Allah's observable signs is the sky, which is raised and protected.

6. Among the great observable signs of Allah is the sea, which is prevented from overflowing onto the dry land.
7. There is a beautiful connection between these things which Allah swears by. They are either signs of creation (*kawniyyah*) or signs of revelation (*shar'iyah*) and all of them guide to the true knowledge of Allah.
8. Allah swears by whatever He wills of His creation, and He also swears by some of His Attributes.

7 - 16

﴿إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۖ مَا لَهُ مِنْ دَافِعٍ ۚ يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ۚ وَتَسِيرُ الْجِبَالُ سَيْرًا ۚ فَوَيْلٌ لِلْمُكَذِّبِينَ ۖ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ۚ يَوْمَ يُدْعَوْنَ إِلَىٰ نَارٍ جَهَنَّمَ دَعًّا ۚ هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ۚ أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ۚ أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ۚ﴾

(7) - *Indeed, the punishment of your Lord will occur.* (8) - *There is none who can repel it.* (9) - *On the Day the sky will sway with a tremendous swaying.* (10) - *And the mountains will move with a tremendous movement.* (11) - *So woe on that Day to the deniers.* (12) - *Those who indulge in falsehood and play around.* (13) - *On the Day they are thrust toward the fire of Hell with a violent thrust.* (14) - *This is the Fire which you used to deny.* (15) - *Is this magic, or do you not see?* (16) - *So burn therein; whether you endure it patiently or do not endure it patiently, it is all the same for you, you are only being recompensed for what you used to do.'*

- **General meaning:** These *ayāt* contain the *jawābul qasm* (response to the oath) of the first seven *ayāt*. This response to the oath includes the announcement that Allah's punishment will certainly come, when it will occur, and who deserves it. They also mention the condemnation and humiliation the deniers will receive when they are driven into the Hellfire and explains that this punishment is nothing other than the recompense (*jazā*) for their deeds.

- **Tafseer:**

{إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ} – **“Indeed, the punishment of your Lord will occur”**. Meaning, the punishment of your Lord for the disbelievers will certainly occur. It will descend upon them and surround them. What is meant is the punishment of the Day of Resurrection. It will inevitably happen, because Allah does not break His promise or His word. The punishment is attributed to Allah's *Rubūbiyyah* (Lordship), to emphasize its severity and seriousness. Furthermore, Allah's *Rubūbiyyah* is attributed to the pronoun referring to the Messenger ﷺ as a form of consolation (*tasliyah*) for him.

{مَا لَهُ مِنْ دَافِعٍ} – **“There is none who can repel it”**. Meaning, when the punishment comes upon the disbelievers, there is no one who can drive it away from them, nor is there anyone who can prevent it before it comes. The *ayah* affirms the resurrection which the disbelievers deny and threatens them if they do not believe, because this punishment will certainly occur when they are resurrected.

{يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا} – **“On the Day the sky will sway with a tremendous swaying”**. This *ayah* is connected to the *jawābul qasm* (response to the oath). That is, the punishment of your Lord will occur when the sky will sway violently (*tamūr*), and it will spin and shake, and its order and structure will be disrupted, just as it will also split.

{وَتَسِيرُ الْجِبَالُ سَيْرًا} – **“And the mountains will move with a tremendous movement”**. Meaning, they will leave their places which they were firmly entrenched and move like clouds before they are scattered and blown away. All of that will be due to the immense fear and terrible events of the Day of

Resurrection and the turmoil and upheaval that will cause these great entities (sky and mountains) to be disturbed in these horrific ways. So, what will be the state of the feeble human being on that day? The use of the verbal nouns (*maṣḍar*) *mawran* and *sayran* confirms that these events will truly occur and are not something metaphorical (*majāz*). All of this indicates the destruction of this world and the end of the worldly life and the loss of the hopes of the disbelievers. This is why Allah subsequently says:

{فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ} – “***So, woe on that Day to the deniers***”. Meaning, when all of this come to pass, destruction and ruin (*wayl*) await the disbelievers who denied the resurrection.

{الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ} – “***Those who indulge in falsehood and play around***”. This is a description of the disbelieving deniers who were deserving of the destruction and ruin (*wayl*). In this worldly life, they would immerse and engage themselves in falsehood and amuse themselves with it. They do not expect that they will be called to account, nor do they fear the punishment of Allah. The term *khawḍ* means to enter into something and to delve into it or heavily engage into something. The disbelievers delve into the falsehood which they amuse themselves with. Their knowledge and learning are for the purpose of rejecting the truth and affirming the falsehood. As for the people of *Imān*, they pursue and engage in beneficial knowledge and righteous deeds.

{يَوْمَ يُدْعَوْنَ إِلَىٰ نَارٍ جَهَنَّمَ دَعًّا} – “***On the Day they are thrust toward the fire of Hell with a violent thrust***”. Meaning, on the Day of Judgment, the disbelievers will be driven and pushed forward by the angels of punishment who will drive them into the Hellfire with force. They will be pushed with humiliation and disgrace, and they will be told by way of rebuke and condemnation.

{هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ} – “***This is the Fire which you used to deny***”. Meaning, this is the Fire that you used to deny in this world. The angels of punishment will say this to them while admonishing them and rebuking them.

{أَفَسِحْرٌ هَذَا} – “***Is this magic***”. The question form is to rebuke them and to mock them. That is, is this punishment which you are seeing with your own eyes magic, as you used to claim about it in this world?

{أَمْ أَنْتُمْ لَا تَبْصُرُونَ} – “***Or do you not see?***”. Meaning, are you blind, unable to see with your own eyes what is right before you of the punishment? This is said in mockery, otherwise they will see with the clearest sight, as Allah says: ‘*You were certainly heedless of this, so We removed your veil from you, and today your sight is sharp*’. [Qāf: 22]

{أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا} – “***So, burn therein; whether you endure it patiently or do not endure it patiently***”. Meaning, enter the Hellfire and taste its intense heat. Whether you are patient at the suffering of its heat or not patient, you will never avert it or be saved from it. This makes it clear that there is no escape for them from the Hellfire, and it is another rebuke directed at them.

{سَوَاءٌ عَلَيْكُمْ} – “***It is all the same for you***”. Whether you are patient or not, it makes no difference to you. Neither will help you escape from the Hellfire nor lessen its punishment. In this worldly life, it is known that whoever is patient in the face of a trial, they will eventually either be saved from it or at least praised for their patience and endurance. However, the punishment and trial of the Hellfire is not like that. Whether they endure patiently or do not endure patiently, both situations are harmful for them.

{إِنَّمَا تُجْرَوْنَ مَا كُنْتُمْ تَعْمَلُونَ} – “***You are only being recompensed for what you used to do***”. This is the reason for the punishment mentioned before at the beginning of the *ayah*. It is not the reason for their patience or their lack of patience. That is, you are only receiving this punishment as a recompense for what you used to do in this world of disbelief and denial. All of this is a description of what will

happen on the Day of Resurrection and is intended as a threat (*tahdīd*) to the disbelievers and a warning (*takhwīf*) to the believers.

- **Points of benefit and rulings**

1. The punishment of Allah will certainly befall the disbelievers and there is no one to repel it from them.
2. This punishment will occur on the Day of Resurrection.
3. The Day of Judgment is the day on which the sky will tremble and shake, and the mountains will move away.
4. The order of this world will collapse when the Hour is established.
5. Allah threatens the deniers, and one of the reasons they are threatened is their indulgence in falsehood and their amusement in it.
6. When the deniers see the Hellfire, they will be thrust towards it with a violent thrust.
7. The *ayah* is similar to Allah's statement in Sūrat Hūd: 'But if you say: 'You will surely be resurrected after death,' those who disbelieve will say: 'This is nothing but obvious magic.' [Hūd: 7]
8. The punishment of the Hellfire is the same for the one who endures patiently and the one who does not endure patiently.
9. What befalls them of punishment is the recompense for their own deeds.

17 - 21

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾ فَكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقْلُهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٠﴾ وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾﴾

(17) - Indeed, the righteous will be in gardens and bliss. (18) – Rejoicing in what their Lord has given them, and their Lord protected them from the punishment of the Hellfire. (19) - Eat and drink in satisfaction for what you used to do. (20) - They will be reclining on couches lined up, and We will marry them to fair women with large, beautiful eyes. (21) - And those who believed and whose descendants followed them upon Imān, We will join with them their descendants, and We will not deprive them of anything from the reward of their deeds. Every person is held in pledge for what he earned.

- **General meaning:** In these *ayāt*, Allah informs us of what He has prepared for His righteous servants of gardens and everlasting bliss and delight. He also mentions the favour He has bestowed upon them by protecting them from the punishment of the Hellfire and the various kinds of blessing He has granted them, including food, drink and spouses. All of this is from His immense bounty. Allah then informs us that those whose descendants followed them upon *Imān* will have their descendants joined with them in their ranks in Paradise as an honour to them and as a completion of His favour upon them without reducing any of their reward. Every person remains accountable for their own deeds.
- **Tafseer:** {إِنَّ الْمُتَّقِينَ} – “**Indeed, the righteous**”. The *mutaqīn* are the believers who obey Allah and avoid what He has forbidden out of fear of His punishment.

{ فِي جَنَّاتٍ } – **“Will be in gardens”**. In the Hereafter, they will be in the gardens of Paradise. They are gardens whose description cannot be fully comprehended. Whatever is said in describing them, they are greater still, as Allah says in the *hadīth qudsī*: ‘I have prepared for My righteous servants what no eye has ever seen, no ear has ever heard, and no human heart has ever imagined’. [Bukhārī, Muslim] The word *Jannāt* is in the plural form because Paradise has different levels.

{ وَنَعِيمٍ } – **“And bliss”**. They will enjoy every kind of blessing, including food, drink, and spouses. This is why Allah says:

{ فَكِهِينَ } – **“Rejoicing,”**. They will be taking pleasure and delight and will be full of happiness. This is a description of them while they are in the gardens of Paradise.

{ بِمَا ءَاتَاهُمْ رَبُّهُمْ } – **“In what their Lord has given them”**. They enjoy with delight and happiness what their Lord has granted them of indescribable blessings, because no soul knows what has been kept hidden for them of delight.

{ وَوَقَّاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ } – **“And their Lord protected them from the punishment of the Hellfire”**. Meaning, Allah shielded and safeguarded them from the punishment of the Hellfire, which is a bounty within itself. Allah protected them from the punishment of the Hellfire because they did what Allah loves and they avoided what incurs Allah's anger. The repetition of the word *rabbuham* (their Lord) together with His Lordship attributed to them, shows that these great blessings are the effects of His specific Lordship, (*Rubūbiyyah Khāṣṣah*) over His believing servants and His honouring of them.

{ كُلُوا وَاشْرَبُوا } – **“Eat and drink”**. This is what will be said to them as a form of honour and generosity. Eat and drink from whatever you desire from Paradise.

{ هَنِيئًا } – **“In satisfaction”**. Eating that is pleasant and satisfying and drinking that is pleasant and satisfying. The word *hanīʿan* is a description of something which is free of any bitterness, discomfort, impurity, or harm.

{ بِمَا كُنْتُمْ تَعْمَلُونَ } – **“For what you used to do”**. The letter {ب} is causal (*sababiyah*), meaning what they have attained of this ultimate delight in Paradise is because of their righteous deeds in this world.

{ مُتَكِينِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ } – **“They will be reclining on couches lined up”**. They will be reclining comfortably in their gatherings. This is another description of them while they are enjoying Paradise. They will be reclining on the couches of Paradise set in rows, facing one another. This reflects their perfect companionship, joy and happiness, as Allah says: ‘On couches facing one another’ [al-ṣāffāt: 44] and ‘Reclining on them, facing each other’. [al-Wāqīʿah: 16] Reclining shows their complete comfort, ease, and freedom from hardship and fatigue, because it is the posture of the one who is fully at ease.

{ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ } – **“And We will marry them to fair women with large, beautiful eyes”**. Meaning, We have paired them with beautiful women who have large and beautiful eyes. The word *hur* is plural of *hawra*, which refers to the striking contrast between the intense whiteness and deep blackness of the eyes. The word *ʿĪn* is the plural of *ʿAynā*, which refers to a woman with large wide eyes. Large eyes combined with this contrast of whiteness and blackness is the height of beauty in a woman.

{ وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ } – **“And those who believed and whose descendants followed them upon Imān”**. Meaning, those who believed and deserved the high ranks in paradise and whose descendants followed them upon true *Imān*.

{ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ } – **“We will join with them their descendants”**. Meaning, their believing descendants will be raised to join their fathers in their high ranks of Paradise, even if their own deeds did not reach the same level. The fathers will see their children with them, bringing comfort to their eyes and increasing their joy. This is purely from the bounty and generosity of Allah.

{ وَمَا أَلْتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ } – **“And We will not deprive them of anything from the reward of their deeds”**. Meaning, we will not reduce the reward of the parents in the least. This removes any

misunderstanding that raising the descendants to their parents' ranks would be lessen the parents' reward.

{كُلُّ أَمْرٍ بِمَا كَسَبَ رَهِينٌ} – “**Every person is held in pledge for what he earned**”. After Allah mentioned His favour in elevating the offspring to the ranks of their parents in Paradise, even if the deeds of the offspring do not qualify them for that rank, He affirmed His Justice (*‘adl*) in that He does not punish anyone for the mistakes of others. Every person will be responsible for their sins. No sin committed by others shall be ever added to their load, even if they were committed by their parents or their children. The Hellfire is the realm of Justice (*‘adl*) and part of Allah's Justice is that He does not punish anyone except for their sins. The verb *rahana* means to bind or to mortgage. Every person and every soul will essentially be bound to its deeds on the Day of Judgment. Allah says: ‘*Every soul is held in pledge for what it has earned.*’ [al-Muddathir: 38]

- **Points of benefit and rulings**

1. The *taqwā* of Allah is the greatest cause of true success.
2. What Allah gives the righteous of delight and protection from the Hellfire are among His special Lordship over them.
3. Paradise contains food, drink, and spouses, all of which are real and physical blessings.
4. The blessings of Paradise are free of any bitterness and trouble.
5. From the delights of paradise is that its people will recline on couches together with their spouses.
6. The spouses of the people of Paradise are the *ḥur al-‘ayn*, who are fair women with large, beautiful eyes. This is the height of beauty.
7. Part of Allah's favour upon the people of Paradise is that He joins their believing descendants with them in their ranks.
8. The condition for this honour is that the descendants themselves are believers even if they are lower than their parents in *Imān* and good deeds.
9. Joining the descendants with their parents does not reduce the parents' reward in any way.
10. Every person receives the consequences of their own deeds. Their reward is not reduced, and they do not bear the sins of others.
11. The bond of fatherhood exists in Paradise, just as it exists in this world.