

Tafsīr Juzu adh-Dhāriyāt

Sūrat aṭ-Ṭūr

سُورَةُ الطُّورِ

1 - 6				

- 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 ۝ وَالسَّقْفِ 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.
{وَكُتَابٍ مَّسْطُورٍ} – “And by a Book inscribed”. This could be referring to the *Lawḥ al-Maḥfuẓ* (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-Mahfuz* (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.