

## سُورَةُ الطُّورِ

### Sūrah Ṭūr

#### (THE MOUNT)

This is a Makkan Sūrah having fifty nine Āyāt and two Sections.

#### Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. By the mount.
2. By the Book inscribed.
3. In parchment unrolled.
4. By the House frequented.
5. By the roof elevated.
6. By the sea overflowing.
7. Verily the chastisement of your Rabb is sure to overtake.
8. Of it there is no averter.
9. On the Day when the heaven will shake with awful shaking.
10. And the mountains will move away with an awful movement.
11. Woe, then, it will be on that Day to the beliers.
12. Who sport themselves in wading.
13. On the Day when they will be pushed into Hell-Fire with a dreadful pushing.
14. This is the Fire you used to belie.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالتُّورِ ﴿١﴾

وَكِتَابٍ مَّسْطُورٍ ﴿٢﴾

فِي رَقٍ مَّنشُورٍ ﴿٣﴾

وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾

وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾

وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾

8. Of it there is no averter.

مَا لَهُ مِنْ دَافِعٍ ﴿٨﴾

9. On the Day when the heaven will shake with awful shaking.

يَوْمَ تَمُورُ السَّمَاءُ مَورًا ﴿٩﴾

10. And the mountains will move away with an awful movement.

وَتَسِيرُ الْجِبَالُ سِيرًا ﴿١٠﴾

11. Woe, then, it will be on that Day to the beliers.

فَوَيْلٌ لِلْمُكَذِّبِينَ ﴿١١﴾

12. Who sport themselves in wading.

الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ ﴿١٢﴾

13. On the Day when they will be pushed into Hell-Fire with a dreadful pushing.

يَوْمَ يَدْعُوكَ إِلَى نَارِ جَهَنَّمَ دَعَاً ﴿١٣﴾

14. This is the Fire you used to belie.

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٤﴾

15. Is this magic? Or are you still unable to see?
16. Roast therein. Endure it or endure it not, all is equal to you. You are being requited for what you have been working.
17. Verily the godly will be in the Gardens and Delight.
18. Rejoicing in what their Rabb has vouchsafed to them, and their Rabb will shield them from the torment of the Flame.
19. Eat and drink with relish for what you have been working.
20. Reclining on couches ranged. And We shall couple them with damsels wide-eyed.
21. And those who believe and whose progeny follow them in faith – We shall cause their progeny to join them, and We shall not diminish nothing of their own work. Every man is a pledge for what he has worked.
22. And We shall increasingly give them fruit and meat as they desire.
23. Therein they will snatch a cup from one another, therein there will be neither vain babble nor sin.
24. And there will go round on them youths appointed to attend them as if they were pearls concealed.
25. And they will advance to each other asking questions.

أَفَيْحَرَ هَذَا أَمْ أَتَى لَا تَبْصُرُونَ ﴿١٥﴾

أَصْلَوْهَا فَأَصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ  
إِنَّمَا تُجْرُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾

فَكَفَّهِمُ بِمَاءٍ أَنْهَمُ رَبُّهُمْ  
وَوَقَّهَهُمُ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾

مُتَكِّينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمُ  
بِحُورٍ عِينٍ ﴿٢٠﴾

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا  
بِهِمْ ذُرِّيَّتَهُمْ وَأَمْوَالَهُمْ مِمَّا آتَيْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ  
كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

وَأَمَدَدْنَاهُمْ بِغَنِيكَهٍ وَالْحَمِيمِ مَا يَشْتَهُونَ ﴿٢٢﴾

يَنْزِعُونَ فِيهَا كَأْسًا لَا لَعْنٌ فِيهَا وَلَا أَنَابُؤٌ ﴿٢٣﴾

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ  
لُؤْلُؤُ مَكْنُونٍ ﴿٢٤﴾

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾

26. They will say: We were aforesaid in the mid of our household, ever in dread.
27. Therefore Allah obliged us, and has protected us from the torment of the Scorch.
28. We used to pray to Him aforesaid. Verily He! It is He, the Benign, the Merciful.

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿١٦﴾

فَمَنْ أَلَّهْ عَلَيْنَا وَوَقَّانَا عَذَابَ السَّمُورِ ﴿١٧﴾

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ  
إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿١٨﴾

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### Secrets of Revelation

Allah swears by the Mount Ṭūr, famous for Prophet Mūsa's<sup>AS</sup> dialogue with Allah and a custodian of the Barakah that generate the spiritual states attending it. It bears witness to the Scripture inscribed on broad scrolls, that is, the Qurān. Some scholars suggest that it alludes to the Register of Conduct wherein human deeds are inscribed and to *Bait-e-M'amūr*, K'abah of the Angels in the 7<sup>th</sup> heaven, visited by an angel only once in life. This sky like the high roof and the surging seas, rather the entire universe is witness to the inevitability of reprisal on infidelity and evil. The promised Divine punishment must befall and no one can avert it.

All the above natural phenomena carry certain results in themselves. How can it then be possible that human conduct shall not bear any? Rather on the Day of Qayamah, the heavens will rock and the mountains will drift away. In other words, everything will begin to perish and shall eventually disappear. Woe be unto those who make fun of this Day, in sport. They will be pushed towards the Hell and told to comment whether it is a magic or a reality. It will not matter whether they scream and yell or remain patient as this is the world of retribution and not respite. And the bondmen of Allah will be enjoying the bounties of Jannah, availing its fruits in peace, reclining comfortably on couches facing one another and having the most beautiful damsels in Jannah as spouses.

### Barakah of the Believers and the Pious

Those who persevered on faith as a family will be rewarded with high stations in Jannah. Even if the members of a family qualify for a lesser grade, they will be upgraded to join their parents. Conversely, says the Holy Prophet<sup>SAW</sup>, the noble

children will become a source of elevation in the grades of their parents. This upgrading will be commensurate to the noble deeds but there will be no downgrading for the purpose of such adjustments. Every soul will be justly requited, though obviously the infidels will not avail this facility.

The dwellers of Jannah will be served their favourite foods in plenty, drinks pure, delicious, pleasant and non intoxicating. They shall engage in pensive discourses and recollect how they were always scared of the Ākhirah despite living leisurely amidst their families. But Allah's generosity favoured them immensely and rescued them from the scorching winds of Hell. They had always invoked Allah in prayer and had worshipped only Him. It was by His Grace that they had abstained from polytheism and He, in turn, relented with great mercy.

## Section 2

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|-----|---|---|
| 29. | Therefore admonish you! By the grace of your Rabb, you are neither a soothsayer nor a madman. | فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ<br>وَلَا جُنُونٍ ﴿٢٩﴾     |
| 30. | Do they say: A poet, for whom we wait only some adverse turn of fortune?                      | أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبِّصُ بِهِ. رَبِّبِ الْعَمُونَ ﴿٣٠﴾             |
| 31. | Say you: Wait, verily I am, with you, among the waiters.                                      | قُلْ تَرَبِّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرَبِّصِينَ ﴿٣١﴾                  |
| 32. | Does their reason enjoin them to this? Or are they a people outrageous?                       | أَمْ نَأْمُرُهُمْ بِالْحُلْمِ هُمْ يَهْتَدُونَ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ |
| 33. | Do they say: He has forged it? Aye! They will not believe.                                    | أَمْ يَقُولُونَ نَقَوْلُهُ. بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾                         |
| 34. | Let them bring a discourse like thereunto, if they tell the future.                           | فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾                  |
| 35. | Have they not been created from nothing? Or are they the creators?                            | أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾                 |

36. Did they create the heavens and the earth? Ayel They will not be convinced.
37. Are with them the treasures of your Rabb? Or are they the dispensers?
38. Have they a stairway whereby they overhear? Then let their listener bring a clear authority.
39. Has He daughters and you sons?
40. Or ask you a wage from them, so that they are laden with debt?
41. Is with them the Unseen and they write it down?
42. Do they seek to lay a plot? Then those who disbelieve – it is they who shall be plotted against.
43. Is theirs a god beside Allah? Hallowed be Allah from what they associate!
44. And even if they should see a fragment of the sky falling down, they would say: It is only clouds amassed.
45. So let them alone, till they meet their Day whereon they shall swoon.
46. A Day when their plotting shall not avail them at all nor will they be succoured.
47. And for those who are ungodly there is a chastisement before that but most of them know not.

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصِيبُونَ ﴿٣٧﴾

أَمْ لَهُمْ سُلَّمٌ مَّرْمُومَةٌ فِيهِ فَلْيَاتِ مَسْمِعُهُمْ

يُسَاطِنِ مُبِينٍ ﴿٣٨﴾

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا

سَحَابٌ مَرْكُومٌ ﴿٤٤﴾

فَذَرَهُمْ حَتَّى يَلْتَقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَئِنْ

أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾

48. And wait you the judgment of your **Rabb** patiently; verily you are ever before **Our** eyes. And hallow the Praise of your **Rabb** before you arise.

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ  
بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿١٨﴾

49. And hallow **Him** in the night and at the declining of the stars.

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿١٩﴾

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## Secrets of Revelation

The Holy Prophet<sup>-SAW</sup> may continue with his mission of inviting mankind to Allah being His Messenger and not a soothsayer. A magician receives information from the devils whereas he is blessed with Divine revelations and is certainly not out of his mind. A Prophet<sup>-AS</sup> indeed enjoys the highest level of intellect and wisdom. And he is not a poet either, as alleged by the infidels, to pass into obscurity with the passage of time and be forgotten. They may wait for what is destined for him, while he awaits for their requital.

The infidels were abased here and will be humiliated in Ākhirah, while the Holy Prophet's<sup>-SAW</sup> Message has spread all over the globe and will sustain until Qayamah. They had always been proud of their wisdom, without noticing where it has led them to! Engrossed in wickedness do they feel immune to truth manifested to them logically? At times they accuse the Holy Prophet<sup>-SAW</sup> of having fabricated the Qurān, knowing their allegation to be a blatant lie. Yet they go on inventing excuses and insisting on denial. If Qurān is man-made, let them produce the like of it using all their skills and eloquence. But they can never do so, as it is the Word of Allah. As for their skepticism, they may be asked whether someone created them or they came into existence at their own or is it that they are the creator as well as the creation? Have they created the heavens and the earth and the colossal universal system?

Everything indeed is the creation of Allah and its very existence demands gratitude by believing in and obeying Him. But these wretched souls, void of faith, object over the Prophethood suggesting that a chieftain should have been the Prophet. Do they control His Mercy or are they assigned the task to sanction its dispensation? It is, of course, Allah Who selects whoever He will for the purpose. Do they have an access to the heavens whereby they collect information from the celestial world

to support their stance. Indeed their utterances are totally absurd. For instance, they ascribe progeny to Allah and that too daughters, while preferring sons for themselves.

Does the Holy Prophet<sup>SAW</sup> ask for any wages for his mission that they are feeling taxed? Or do they have knowledge of the Unseen to identify what is to happen next? They wish to defraud the Holy Prophet<sup>SAW</sup>, without realizing that they are themselves beguiled by their infidelity. Their demand to the Holy Prophet<sup>SAW</sup> to pull down a section of the sky is not to seek guidance but an excuse to avoid believing. And even if they were to witness a portion of it collapsing they will still insist that it was a dense cloud coming down. So the Holy Prophet<sup>SAW</sup> need not pay heed to their nonsense and burden his mind. He may leave them alone until the Day of Reckoning when as if thunder stricken, all their plans and stratagem would fail them and they will find no helper. Humiliation and unrest is the lot of such transgressors here as well as in the Ākhirah, yet they fail to appreciate.

### **Infidelity and Polytheism lead to Punishment, Here and in the Hereafter**

The ultimate outcome of infidelity is humiliation. Those having inside knowledge of the modern ungodly societies are aware how everyone is stranded in disgrace of sorts. As for their dominance over us, it is simply because of our decline in faith whereby we try and follow them. Obviously, the leader always enjoys a sway over the led. As for the Ākhirah, it is inevitable, and only those can discern the impending humiliation who have the sense to understand.

### **Divine Protection**

The Holy Prophet<sup>SAW</sup> must adhere to the Divine Commands revealed to him and continue to convey His Message to mankind. The infidels cannot harm him in any way, as he enjoys His Protection. And he must hymn the Praises of his Rabb during his routine schedule, both at night and on the onset of dawn. This has a reference to obligatory Ṣalāt as well as the Aẓkār. The fact is that perpetual Ẓikr cannot be complete without Ẓikr-e-Qalbi and it is a proven fact that once a person is blessed with it, he is protected by Him.