

SURATUTTHOOR (52)

The *Suratutthoor* continues the theme of Judgement after the Resurrection of all the human beings. This is fundamental to Islam as Allah is *Al'adl* (the incarnation of justice) and the Day of Judgement shall be the manifestation of absolute justice. The Surah starts with five oaths __ the Mount Sinai, the Book written on a parchment, the House resorted to, the firmament raised high, and the sea swollen __ which bear witness to the occurrence of the Day to manifest His justice. The Mount Sinai is the symbol of the moral law, being the manifestation of the moral sense ingrained in human nature. Since man has been granted freedom of action, this law is infringed with impunity frequently. But, in certain cases, divine justice so abhors its violation that His direct interference becomes absolutely necessary. The appointment of Moses, the deliverance of the children of Israel, and Pharaoh's destruction were decreed here on this mountain which points to the dispensing of justice in this world and the afterworld. Similarly, the Book represents revealed knowledge which enunciates the moral law. If man should only let himself be guided by the Book __ the revealed knowledge __ he shall establish justice in this world. The House (the *Ka'ba*) symbolizes Allah's presence on the Earth __ the materialization of the moral law. Raised up by Abraham, the most illustrious messenger, after Noah, the *Ka'ba* stands as the most prominent incarnation of His mercy, withstanding all the vicissitudes, beckoning man to submit himself to Him, proclaiming peace to all and, above all, acting as the beacon to warn human beings to seek forgiveness of their *Rabb* and succeed or turn away from Him and perish and perish they must if they do not submit themselves to the *Rabb* of this House and acknowledge the Judgement. The firmament and the ocean both up and down reflect their Maker's omnipotence, omniscience, providence, and wisdom. If there were no ocean there would be no rain. If there were no sky, there would be no formation of clouds. Hence both of them co-exist to bring out their Maker's holy plan and providence for His creatures. Will the Maker Who has been so beneficent to man, so lavish in gifts and so generous in grants, let him go scot-free for all his crimes committed in this world? If it were so, it would be sheer injustice. But the Surah asserts in its seventh verse that punishment for them shall come to pass and assures the just in the eighth verse that none can avert it. The Surah, then, proceeds to give an image of the Doomsday in the ninth and tenth verses and portray the plight of the repudiators of the Judgement from the eleventh verse to the sixteenth verse. The reward of the fearing has been portrayed from the seventeenth verse to the twenty-eighth verse.

The Surah, then, proceeds to contradict the Makkan polytheists' allegations that the Messenger is a soothsayer or an insane person or a poet or a forger, from the twenty-ninth verse to the thirty-third verse, and challenges them to produce such a recitation if they are truthful in their claim. From the thirty-fifth verse to the forty-third verse, the Surah proceeds to ask the polytheists nine questions which, if they answer straightforwardly, will expose the falseness of polytheism and lead them to accepting the *Quraan* which asserts the Resurrection and the Judgement.

The Surah, finally, proceeds to assure the Last Messenger that the Makkan polytheists are so blindly lost in the exuberance of ignorance that, if they see punishment falling on them, they will take it to be the cloud bringing rain on them as the *Thamood* had supposed. Hence, the Surah, from the forty-fifth verse to the forty-seventh verse consoles and advises the Messenger to leave them in their ignorance till they confront the Day when they shall be eternally punished besides being punished in this world. The last two verses exhort the Messenger to have patience and seek strength in prayer. The polytheists cannot harm him as he is constantly under His watch.

SURATUTṬOOR

In the name of ALLAH, the Most Gracious, the Most Merciful

1. By the Mount Sinai,
2. And (by) the Book written
3. On a parchment unfolded.
4. And (by) the House (*Ka'ba*) repaired to,
5. And (by) the roof (firmament) raised high,
6. And (by) the sea swollen,
7. Your *Rabb's* punishment shall come to pass (occur).
8. None can repel it.
9. (It will come about on) the Day when the heaven moves violently to and fro, moving violently,
10. And the mountains, (losing firmness), are in motion, moving (as weightless as wool).
11. Then, woe betide, on that Day, the belying and denying
12. Who sport in idle talk.
13. On the Day when they are shoved towards the fire of the Hell with a forcible push,
14. (They will be told), "This is the fire which you used to belie and deny (in the world).

سُورَةُ الطُّورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- وَالطُّورِ ١
وَكُتُبٍ مَّسْطُورٍ ٢
فِي رَقٍ مَّنْشُورٍ ٣
وَالْبَيْتِ الْمَعْمُورِ ٤
وَالسَّقْفِ الْمَرْفُوعِ ٥
وَالْبَحْرِ الْمَسْجُورِ ٦
إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ٧
مَا لَهُ مِنْ دَافِعٍ ٨
يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ٩
وَتَسِيرُ الْجِبَالُ سَيْرًا ١٠
قَوْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ١١
الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ ١٢
يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً ١٣
هَذِهِ النَّارُ الَّتِي كُنتُمْ بِهَا تَكْذِبُونَ ١٤

15. Is this, then, magic or do you not see?
16. Go into it, whether you endure (it) or do not endure, makes no difference to you: you are, in fact, being requited for what you used to do" (in the world).
17. The fearing shall be in the midst of gardens and bliss,
18. Enjoying what their *Rabb* will give them and their *Rabb* shall save them from the punishment of the blazing fire (of the Hell).
19. (They will be told), "Eat and drink enjoying yourselves wholly for (as a reward for) what you used to do" (in the world).
20. They will be reclining (against pillows) on thrones set in rows and We will marry them to beautiful wide and black-eyed houris.
21. And (as to those people) who believe and their children (who) follow them in believing, We will join their children together with them and We will not reduce anything from their performance; (because) everyone is pledged to what one does (in this world).
22. And We will go on supplying them with fruit and meat that they long for.
23. Among them (those gardens), they will be contending with one another (playfully in taking) a drinking cup, in which there will neither be any nonsense nor offence.

أَفَسِحْرُهُذَآءَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾

أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ
إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾

فَنَكِيهِنَ بِمَاءٍ انْتَهُم رُبُّهُمْ
وَوَقَّهْمُ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾

مُتَّكِئِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ وَزَوَّجْنَاهُمْ
بِحُورٍ عِينٍ ﴿٢٠﴾

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا
بِهِمْ ذُرِّيَّتَهُمْ وَأَمَّْا لَنُنْخِطَهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ
كُلُّ أَمْرٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

وَأَمَدَدْنَاهُمْ مِنْكَ هَمَةً وَلَحْمٍ مِمَّا يَشْتَهُونَ ﴿٢٢﴾

يَسْتَرْعُونَ فِيهَا كَأْسًا لَا لَغْوُ فِيهَا وَلَا تَأْنِيَةٌ ﴿٢٣﴾

24. And young boys will be waiting on them, (exclusively) for them, as if they were pearls, kept hidden carefully.

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ
لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾

25. And they will turn to one another, enquiring about (their worldly existence),

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾

26. They will say, "We used to fear (had anxious concern) for the members of our families before" (in the world).

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾

27. "Hence, Allah has bestowed (His) grace on us and saved us from the punishment of the *simoom* (scorching wind of the Hell).

فَمَنْ أَلَّهِ عَلَيْهِنَا وَوَقَّعْنَا عَذَابَ السَّمُومِ ﴿٢٧﴾

28. Indeed, we used to pray to Him before (in the world): He is the Most Benignant, the Most Merciful."

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ
إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾

SECTION 2

29. Hence, you must admonish (them) because you are neither, by your *Rabb's* grace, a soothsayer nor a man insane.

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِكَاهِنٍ
وَلَا جُنُونٍ ﴿٢٩﴾

30. Do they say? (The Messenger is) "a poet for whom we are awaiting the vicissitudes of time."

أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُّ بِهِ رَيْبَ الْمُنُونِ ﴿٣٠﴾

31. Say, "Await, then, I am also among those awaiting with you."

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرِصِينَ ﴿٣١﴾

32. Do their minds instruct them (to say) this or are they a people exceeding all the proper bounds?

أَمْ تَأْمُرُهُمْ أَنْحَلِمَهُمْ بِهِدًى أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾

33. Do they say? "He (the Messenger) has forged it" (the *Quraan*). On the contrary, they do not believe in (it).

أَمْ يَقُولُونَ نَقُولُهُ بَلْ لَّا يُؤْمِنُونَ ﴿٣٣﴾

34. Let them, then, bring a Word (message) like it (the *Quraan*), if they are truthful (in their claim).
35. Have they been created without any creator or they are themselves the creators?
36. Have they created the heavens and the Earth? On the contrary, they are not themselves firmly convinced (of their own claim).
37. Do they have, with them, your *Rabb's* treasures or they are themselves the overseers?
38. Do they have a ladder by which they (ascend and) listen stealthily to (what goes on in the heavens: if so), let their listener, then, produce (what he has listened) with clear authority.
39. To Him (do you allege) daughters and for yourselves do you (appropriate) sons?
40. Are you (the Messenger) asking them of any remuneration by the debt / obligation of which they are weighed down?
41. Do they have (the knowledge of) the unseen with them and hence, they write?
42. Do they intend to have designs (on the Messenger? If so), then, (those people) who disbelieve shall themselves fall victims to their designs.
43. Do they have a deity other than Allah? — Allah is free from (such) imperfections, being beyond what (associates) they attribute (to Him).

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصِيطِرُونَ ﴿٣٧﴾

أَمْ لَهُمْ سُلُمٌ نَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ

بِسُلْطَانٍ 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﴾

44. And if they see (broken) fragments falling from the heaven, they will say, "It is a cloud cumulus."

وَأَن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا

سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾

45. Hence, (O Messenger)! Leave them (to their fate) till they confront their Day on which they will be put to death.

فَذَرَهُمْ حَتَّى يَلْقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾

46. The Day when neither will their designs stand them in good stead in any way nor will they be helped (from any quarter).

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

47. And (those people) who have been acting wrongfully, shall have a punishment other than such (a punishment), but most of them do not know.

وَأَنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَٰكِن

أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾

48. And you must wait patiently for your *Rabb's* judgement because you are under Our eye and you must declare (Him) free from imperfections with glory to your *Rabb*, whenever you get up.

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ

بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾

49. And you must, further, declare Him free from imperfections during night and after the retreat of the stars (at dawn).

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿٤٩﴾