Tafsir Ibn Kathir
Alama Imad ud Din Ibn Kathir

Tafsir Ibn Kathir, is a classic Sunni Islam Tafsir (commentary of the Qur'an) by Imad ud Din Ibn Kathir. It is considered to be a summary of the earlier Tafsir al-Tabari. It is popular because it uses Hadith to explain each verse and chapter of the Qur'an…

Surah At Tur

The Virtues of Surat At-Tur

Malik narrated that Jubayr bin Mut`im said,

"I heard the Prophet reciting Surah At-Tur while praying Maghrib. Surely, I have never heard a more beautiful voice or recitation than his recitation."

This Hadith is recorded in the Two Sahihs using a chain of narration that includes Malik.

Al-Bukhari recorded that Umm Salamah said,

"I complained of being ill to the Messenger of Allah, and he said,

Perform Tawaf (of the Ka`bah) behind the crowd, while you are riding.

So, I performed Tawaf while the Messenger of Allah was praying beside the House, reciting At-Tur."

Surah Tur
(The Mount)

In the Name of Allah, the Most Gracious, the Most Merciful.
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|  | فَأَضَلْوُا أَوْ لَا تُضَلِّوۡا أَوْ سَآءَآءُۡ عَلَیَّكُمْ  |
|  | and whether you are patient of it or impatient of it, it is all the same. |

|  | إِنَّمَا تَجَزَّوۡنَ ۖ مَا كُنْتُمْ تَعْمَلُوۡنَ  |
|  | You are only being requited for what you used to do. |

**Allah swears that the Coming of Torment is Near**

Allah swears,

By the *Tur*,

---
Allah swears by His creation, a testimony to His great ability, that His torment will surely befall His enemies; they will have no way of escaping it.

At-Tur is the mount that has trees, similar to the mount where Allah spoke to Musa, while Musa was on it, and the mount on which Allah started the Prophethood of `Isa.

A mount that does not have trees is called Jabal, not Tur.

Allah said,

وَكَتَابٌ مَّسْطُورٌ (٢)

And by the Book inscribed,

it is said that it means Al-Lawh Al-Mahfuz, (the Preserved Table).

It is also said that is refers to the divinely revealed inscribed Books that people recite, and this is why Allah said,

في مَّيْثْرِيَةٍ مَّنْشُورٍ (٣)
وَالْبَيْتُ الْأَمْغُوَّرِ (٤)

In parchment unrolled. And by Al-Bayt Al-Ma`mur.

In the Two Sahihs it is confirmed that the Messenger of Allah said in the Hadith about Al-Isra', after ascending to the seventh heaven:

لَيْ تُقَدِّمُوا إِلَى الْبَيْتِ الْأَمْغُوَّرِ، وَلَا يَأْتُوا بَعْدُهُ مَرَّةً ثُمَّ لا يَأْتُونَ إِلِيْهِ أَحَدًا مِّنْهُمَّ

Then, I was taken to Al-Bayt Al-Ma`mur. It is visited every day by seventy thousand angels who will not come back to visit it again.

The angels worship Allah in Al-Bayt Al-Ma`mur and perform Tawaf around it just as the people of the earth perform Tawaf around the Ka`bah. Al-Bayt Al-Ma`mur is the Ka`bah of those who reside in the seventh heaven.

During the Isra' journey, the Prophet saw Ibrahim Al-Khalil, who was reclining with his back on Al-Bayt Al-Ma`mur. It was Ibrahim who built the Ka`bah on earth, and surely, the reward is compatible with the action.

Al-Bayt Al-Ma`mur is parallel to the Ka`bah; every heaven has its own house of worship, which is also the direction of prayer for its residents. The house that is located in the lower heaven, is called Bayt Al-`Izzah. And Allah knows best.

The statement of Allah the Exalted,
And by the roof raised high.

Sufyan Ath-Thawri, Shu`bah, and Abu Al-Ahwas, all narrated from Simak, from Khalid bin Ar`arah, from Ali bin Abi Talib:

"Meaning the heaven."

Sufyan added, "Then `Ali recited,

وَجَعَلْنَا السَّمَاةَ سَفِيقًا مَّخْطُوفًا وَخَمَسَ عَنْ أَيَاكَنَّكَ غَرَّصُونَ

And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs. (21:32)"

Similar was said by Mujahid, Qatadah, As-Suddi, Ibn Jurayj, Ibn Zayd and preferred by Ibn Jarir.

The statement of Allah the Exalted,

وَالْبِحْرِ الْمَسْجُورِ (۶)

And by the sea that is Masjur.

The majority say it refers to the oceans of the earth.

Masjur, means, the sea will be kindled with fire on the Day of Resurrection just as Allah said in another Ayah,

ذِٰلِكَ الْيَوْمُ الْخَيْرُ الْخَيْرُ مُسْجَرٌ

And when the seas become as blazing fire. (81:6)

i.e., it will be kindled with fire and become a raging fire that surrounds the people in the gathering area,

this was reported by Sa`id bin Al-Musayyib from Ali bin Abi Talib.

It was also reported from Ibn Abbas, and it is the view of Sa`id bin Jubayr, Mujahid, Abdullah bin Ubayd bin Umayr and others.

Qatadah said,

"Masjur is the `filled sea.'"

Ibn Jarir preferred this explanation saying, "The sea is not lit with fire now, so it is filled."

Allah's statement;
Verily, the torment of your Lord will surely come to pass.

contains the subject of the vow, indicating that His torment will surely strike the disbelievers, as Allah stated in another Ayah;

There is none that can avert it.

indicating that when Allah decides to send the torment upon them, none can prevent it or stop it from striking them.

Al-Hafiz Abu Bakr Ibn Abi Ad-Dunya recorded that Jafar bin Zayd Al-`Abdi said,

"One night, in Al-Madinah, Umar went out investigating the welfare of Muslims and passed by the house of a man who was standing in voluntary prayer. Umar stood quietly, listening to his recitation; the man was reciting, (By At-Tur), until he reached the Ayah, (Verily, the torment of your Lord will surely come to pass. There is none that can avert it). Umar said, `By the Lord of the Ka`bah, this is a true vow.' Umar dismounted his donkey and sat next to a wall for a while. He then went back to his house and fell ill for a month. During his illness, the people would visit him, not knowing what caused his illness."

May Allah be pleased with Umar.

Describing the Day of Torment, the Day of Resurrection

Allah said;

On the Day when Tamur the heaven Mawr,

Ibn Abbas and Qatadah said:

"Shaking violently."

Also from Ibn Abbas, "Split."

Mujahid said: "Spin violently."

Ad-Dahhak commented on the Ayah, saying,
"The earth will violently spin and move by the command of Allah, and its areas will violently move towards each other."

This was preferred by Ibn Jarir, because of the meaning of the word, **Mawra**, which denotes meanings of spinning and shaking.

Allah said,

وَتَسِيرُ الْجَبَالُ سَبَرًا

And **Tasir** the mountains will **Sayr**.

will fade away and become scattered particles of dust blown away by the wind,

فَوَتَيْلُ تُؤْمِنُنَّ لِلْمُكَذِّبِينَ

Then woe that Day to those who denied,

woe to them that Day as a result of Allah's torment, punishment and affliction that He will direct at them,

الَّذِينَ هُمُّ في كُوَّضٍ يَعْبُرُونَ

Those who were in their falsehood, playing.

meaning, they live in this life in falsehood and make the religion the subject of their mockery and jest,

تَيَوْمَ يُدْعَانَ...١١

The Day when they will be pushed down by force,

meaning, they will be violently driven and shoved,

to the fire of Hell, with a horrible, forceful pushing.

Mujahid, Ash-Sha`bi, Muhammad bin Ka`b, Ad-Dahhak, As-Suddi and Ath-Thawri said that this Ayah means,

"They will be violently shoved into the Fire."

Allah said,

هِذِهِ النَّارُ الَّتِي كَٰفَرْتُم بِهَا كَٰفَرْتُونَ١٤

This is the Fire, which you used to deny.

meaning, the angels of punishment will say these words to them, while admonishing and chastising them,
Is this magic or do you not see? Enter therein, meaning, enter the Fire, `which will encircle you from every direction,'

... قاضيوا أو لا تضرووا سواء عليكم...

and whether you are patient of it or impatient of it, it is all the same.

`whether you endure its torment and afflictions or not, you will never avert it or be saved from it,'

... إنما تمت تعمّلون ما كُنتُم تعمّلُون (16)

You are only being requited for what you used to do.

and surely, Allah is never unjust with anyone. Most certainly, Allah recompenses each according to their deeds.

17. 
Verily, those who have Taqwa will be in Gardens and Delight. 

18. 
Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.

19. 
"Eat and drink with happiness because of what you used to do."

20. 
They will recline on thrones Masfufah.
And We shall marry them to Hur (fair females) with wide lovely eyes.

**Description of the Destination of the Happy Ones**

Allah the Exalted described the destination of the happy ones,

> إنّ الّذين آتَنَاهُمُ في جَنَّاتٍ وَتَغْيِبٍ (١٧)

Verily, those who have Taqwa will be in Gardens and Delight.

in contrast to the torment and punishment of the miserable;

فَاكُلُوهُمْ مَا آتَاهُمْ رَبُّهُمْ ...

Enjoying in that which their Lord has bestowed on them,

meaning, enjoying the various types of delight that Allah has granted them therein, such as various types of foods, drinks, clothes, dwelling places, mounts, and so forth,

...وَوَقَاهُمُ الْجَهَنُمُ عَذَابَ الْجَهَنُمِ (١٨)

and (the fact that) their Lord saved them from the torment of the blazing Fire.

He saved them from the torment of the Fire, which is a bounty itself. Added to this blessing is the fact that they were entered into Paradise, which has delights that no eye has ever seen, no ear has ever heard, nor has a heart ever imagined.

The statement of Allah the Exalted,

> غَلُوْبَاءُ أَشْرَوْبَاهَا إِنَّا كَنَّا نَعْلُمُ (١٩)

"Eat and drink with happiness because of what you used to do."

is similar to another of His statements,

> غَلُوْبَاءُ أَشْرَوْبَاهَا إِنَّا أَسْلَفْنَاهُمْ في الآيَاتِ الْخَالِيَةِ

Eat and drink at ease for that which you have sent on before you in days past! (69:24)

meaning this is the just reward for your deeds; surely, all this is a favor from Allah and a reward from Him.
Allah the Exalted said,

They will recline (with ease) on thrones Ḍalīl.

Ath-Thawri reported from Husayn, from Mujahid, from Ibn Abbas:

"Thrones in howdahs."

And the meaning of, (Masufah) is they will be facing each other,

Facing one another on thrones. (37:44)

Allah said next,

And We shall marry them to Ḥur (fair females) with wide lovely eyes.

We made for them righteous spouses, beautiful wives from Al-Ḥur Al-ʿAyn.

We mentioned the description of Al-Ḥur Al-ʿAyn in several other places in this Tafsir, and therefore, it is not necessary to repeat their description here.

And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring,

and We shall not decrease the reward of their deeds in anything.

Every person is a pledge for that which he has earned.

And We shall provide them with fruit and meat such as they desire.
| 23. | There they shall pass from hand to hand a cup, free from any idle talk, and free from sin. |
| 24. | And there will go round boy-servants of theirs, to serve them as if they were preserved pearls. |
| 25. | And some of them draw near to others, questioning. |
| 26. | Saying: "Aforetime, we were afraid in the midst of our families." |
| 27. | "So Allah has been gracious to us, and has saved us from the torment of the Fire." |
| 28. | "Verily, We used to invoke Him before.  
Verily, He is the Most Subtle, the Most Merciful." |

The Offspring of Righteous Believers will be elevated to Their Grades in Paradise

Allah the Exalted says,

And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.
In this Ayah, Allah the Exalted affirms His favor, generosity, graciousness, compassion and beneficence towards His creation. When the offspring of the righteous believers imitate their parents regarding faith, Allah will elevate the latter to the ranks of the former, even though the latter did not perform deeds as goodly as their parents. Allah will comfort the eyes of the parents by seeing their offspring elevated to their grades. Surely, Allah will gather them together in the best manner, and He will not decrease the reward or the grades of those higher in rank for joining them together, hence His statement,

...أَلْهُنَّ يَوْمَ الْقِيَامَةِ وَمَا أَنْتَ مِنْ عِمَلِهِمْ فِي شَيْءٍ... 

to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.

Ath-Thawri reported that Ibn Abbas said,

"Verily, Allah elevates the ranks of the believers' offspring to rank of their parents, even though the latter have not performed as well as the former, so that the eyes of the parents are comforted."

Ibn Abbas then recited this Ayah,

وَالَّذِينَ آمَنُوا وَأَبْنَاهُمْ مِمْنَ أَنْتُ مِنْ عِمَلِهِمْ ... 

And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.

Ibn Jarir and Ibn Abi Hatim recorded this statement from Sufyan Ath-Thawri from Ibn Abbas.

Ibn Abi Hatim also recorded that Ibn Abbas commented on Allah's statement,

وَالَّذِينَ آمَنُوا وَأَبْنَاهُمْ (And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring), saying,

"They are the offspring of the believers who died on the faith. If the ranks of their parents are higher than their ranks, they will be joined with their parents. No part of the reward their parents received for their good deeds will be reduced for them."

Abdullah, son of Imam Ahmad, recorded that Ali said,

"Khadijah asked the Prophet about two of her children who died during the time of Jahiliyyah, and the Messenger of Allah; القار في فحماً (They are both in the Fire).

When he saw sadness on her face, he said,

لَا تَهْيَأ مَا كَانَ مَعَهُمَا أَطْفَأُوهُما

If you saw their dwelling place, you would hate them.

She said, 'O Allah's Messenger! What about my children with you.'
He said, (They are in Paradise).

The Messenger of Allah said,

إنّ الذين آمنوا وأنبئتهم اليمين وذات الرحمين، يرون أجرهم في الجنة.

Verily, the believers and their offspring will dwell in Paradise, while the idolators and their offspring will dwell in the Hellfire.

The Prophet then recited the Ayah, وَالَّذين آمنوا وَآخِرُهمُ الْيَمِينَ يَرَوْنَ أَجْرَهُمْ فِي الْجَنَّةِ

(And those who believe and whose offspring follow them in faith...)

Certainly, it is Allah's grace and favor that He grants the children this blessing because of the good deeds of their parents. He also grants His favor to parents on account of their offspring invoking Allah for them.

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said,

إنّ الله لا يفرّق بين الناس إلا من ثلاث: حَيْثَ تَلْكَ صَدَقَةٌ حَيْثَ تَلْكَ عِلْمٌ حَيْثَ تَلْكَ صَادِقٌ

Verily, Allah shall elevate the grade of a righteous servant in Paradise, who will ask, "O Lord! How did I earn this?"

Allah will reply, "Through your son's invoking Me to forgive you."

This Hadith has an authentic chain of narration, but it was not recorded in the Sahih this way.

However, there is a witnessing narration for it in Sahih Muslim, from the Hadith of Abu Hurayrah, who said that the Messenger of Allah said,

إِذَا مَاتَ عِيْنُ أَمْوَةٌ آتَهُ اللَّهُ الْجَعْلَةَ عَمَلَةَ إِلَّا مِنْ ثَلَاثَةٍ:

- صَدَقَةٌ جَارِيَةٌ
- أَوْ عِلْمٌ يَنفَعُهُ
- أَوْ إِنَاءٌ صَالِحٌ لِّلْوَلَّدَةِ

When the Son of Adam dies, his record of deeds will cease except in three cases:
- an ongoing charity,
- knowledge that people are benefiting from and
- a righteous son who invokes Allah for him.
Allah is Just with the Sinners

Allah the Exalted said,

\[
\text{كلٌّ أُمَّرِي بِمَا كَسَبَتْ رُحمٌ (٢١)}
\]

Every person is a pledge for that which he has earned.

After Allah mentioned His favor of elevating the offspring to the ranks of their parents, even though the deeds of the former did not qualify them, He affirmed His fairness in that, He does not punish anyone for the mistakes of others, َّٰلِا أَضْحَابُ الْيَمِينِ ﻓِي ﺧَلَالٍ ﻦَكَارَانِ ﻓِي ﺍٗلْمُجَرَّمِينَ (Every person is a pledge for that which he has earned). Therefore, every person will be responsible for his actions. No sin committed by others shall ever be added to one's load, even if committed by his or her parents or offspring.

Allah the Exalted said,

\[
\text{كلٌّ نّفْسُ يَا كَسِبَتْ رُحمٌ ﻓِي ﺧَلَالٍ ﻦَكَارَانِ ﻓِي ﺍٗلْمُجَرَّمِينَ}
\]

Every person is a pledge for what he has earned, except those on the Right. In Gardens, they will ask one another about the criminals.

(74:38-41)

Description of the Khamr of Paradise and the Delight of its Dwellers

Allah said,

\[
\text{وَأَمْدَدْنَاهُم بِفَقْهَةٍ وَمَحَابَةٍ وَسَفَاءٍ}
\]

And We shall provide them with fruit and meat such as they desire.

meaning, `We shall provide them with various types and kinds of fruits and meat, whatever they wish for and desire,'

\[
\text{وَيَتَّمَّرُونَ فِيهَا كَأَسَّا}
\]

There they shall pass from hand to hand a cup,

meaning, of wine, according to Ad-Dahhak,

\[
\text{وَلَا أَخَذُوهَا وَلَا أَأَثِيمُهَا}
\]

free from any Laghw, and free from Ta'thim,

meaning, when they drink, they do not say any idle, vain words or utter dirty, sinful speech like the drunken people in this life do.
Ibn Abbas said that

**Laghw** means `falsehood' while **Ta'thim** means `lying'.

Mujahid said, "They do not curse each other nor sin."

Qatadah said,

"These were the consequences of drinking in this life, and Shaytan helped in this regard. Allah purified the wine of the Hereafter from the ills and harm caused by the wine of this life."

Therefore, Allah has purified the wine of the Hereafter from causing headaches, stomachaches and intoxication like the wine of this life. Allah stated that wine of the Hereafter shall not cause those who drink it to utter false, vain words that carry no benefit, full of foolishness and evil. Allah also described the wine of the Hereafter as beautiful in appearance, tasty and fruity,

 nhiệmاءالَّذَّكَارَةَ بُيُونٍ -لاِيِّتُها غُوف ولاَيِّتُها غَنِيٌّ

White, delicious to the drinkers. Neither will they have **Ghawl** from that nor will they suffer intoxication therefrom. (37:46-47)

and,

لا يَصِدَدُونَ عَنْهَا ولا يَبْيِرُونَ

Wherefrom they will get neither nay aching of the head nor any intoxication. (56:19)

Allah the Exalted said here, َبَيْنَاءَ الْكَيْدَةِ بَيُونٍ (There they shall pass from hand to hand a (wine) cup, free from any **Laghw**, and free from sin).

Allah said,

وَيَطُوفُ عَلَيْهِمْ غَلْطَانُ هَٰذِهِمْ كَأَمَّامُ لَوْلاَ تَكُونُ (٤)

And there will go round boy-servants of theirs to serve them as if they were preserved pearls.

This is a description of the servants and aids, the believers will have in Paradise. Their servants will be beautiful, graceful in appearance, clean and neat as well-preserved pearls,

يَطُوفُ عَلَيْهِمْ وُلْدَانُ غَلْطَانِهِمْ - بِأَعْيُوبِ أَبَايْ بِعُجَّةٍ مَّنْ نَعْمُونَ

Immortal boys will go around them with cups, and jugs, and a glass of flowing wine. (56:17-18)
Allah the Exalted said,

وَأَقْبَلَ بِعَفْضٍ عَلَى بَعْضِيٍّ بَيْنَتَيْنِ ۛ (۲۵)

And some of them draw near to others, questioning.

meaning, the believers will draw near to each other talking and remembering their actions and conditions in this life, just as people in this life talk while drinking, especially when they become intoxicated,

قَالَ اِلَّاَيَّ اِسْتَجِبْ فِي أَهْلِيَّةِ افْتَثَقَلِينِ (۲۶)

Saying: "Aforetime, we were afraid in the midst of our families."

meaning, `in the life of world and in the midst of our families, we were afraid of our Lord and fearful of His torment and punishment,'

فَقُولُ اللَّهُ عَلَيْنَا وَوَقَانَا عَدَّةَ الصَّفْنِمُ (۲۷)

So Allah has been gracious to us, and has saved us from the torment of the Fire.

meaning, `He has granted us a favor and saved us from what we feared,'

إِنَّا كُنَّا مِن قَبَلِ نَذَرَةٍ... (۲۸)

Verily, We used to invoke Him before.

meaning, `we used to invoke Him with submission and humility, and He accepted our invocation and gave us what we wished,'

...ِ إِنَّهُوَ الْحَرِيمُ (۲۸)

Verily, He is the Most Subtle, the Most Merciful.

فَذَكِّرْ

Therefore, remind.

فَمَا أَنتَ بِعَبْدَةٍ وَلَا كَحِيمٍ ۛ (۲۹)

By the grace of Allah, you are neither a Kahin nor a madman.
Or do they say: "A poet! We await for him some calamity by time!"

Say: "Wait! I am with you among those who wait!"

Or do their minds command them this

أَمْ تَأْمُرُوهُمْ أَحْلَامَهُمْ بِهِذَا

or are they people transgressing all bounds!

Or do they say: "He has forged it"

ベル لا يَمْهَونَ

Nay! They believe not!

Let them then produce a recitation like unto it if they are truthful.

**Absolving the Prophet of the False Accusations the Idolators made against Him**

Allah the Exalted commands His Messenger to convey His Message to His servants and remind them of His revelation that has been sent down to him. Next, Allah refutes the false accusations that the liars and sinners accused the Prophet of,

فَقِلْ يَا بُيُوتُ أَيْتَامًا أَتَمُّنُّ أَنْ يَصَادِقُكُمْ يَا مَكْرُوتُونَ

Therefore, remind. By the grace of Allah, you are neither a Kahin nor a madman.

Allah says, 'by the grace of Allah, you, O Muhammad, are not a Kahin, as the ignorant Quraysh idolators claim.'
A Kahin is the soothsayer who receives information from the Jinns that the Jinns are able to eavesdrop on news from heaven,

(nor a madman) whom Shaytan has possessed with insanity.

Allah the Exalted said, while chastising the pagans for uttering false statements about the Prophet,

أَمُّ يَقُولُونَ شَاءَ رَبُّ نَذَرَتْنَاهُ بِيَدَيْ بُلُبِّ الْمُنبُودِ (٣٠)

Or do they say: "A poet! We await for him some calamity by time!"

They said, `We await a disaster to strike him, for example, death. We will be patient with him until death comes to him and we, thus, get rid of his bother and from his Message.'

Allah the Exalted said,

قلْ لَاتَرَّفُوا فَإِلَيْ مَعَكُمْ تَمِينَ الْمُتَرَّفِينَ (٣١)

Say: "Wait! I am with you among those who wait!"

`wait and I too will wait with you, and you will come to know to whom the good end and triumph shall be granted in this life and the Hereafter.'

Muhammad bin Ishaq reported that Abdullah bin Abi Najih said that Mujahid said that Ibn Abbas said,

"When the Quraysh gathered in the Dar An-Nadwah (their meeting place) to discuss the matter of the Prophet, one of them said,

`Jail him in chains. Then we will wait and in time, a calamity will strike him; he will die just as the poets before him died, such as Zuhayr and An-Nabighah, for he is a poet just like them.'

Allah the Exalted said in response to their statement, أَمُّ يَقُولُونَ شَاءَ رَبُّ نَذَرَتْنَاهُ بِيَدَيْ بُلُبِّ الْمُنبُودِ (Or do they say: "A poet! We await for him some calamity by time!"

Allah the Exalted said,

أَمِّ تَأْمُّرُوهُمْ لَأَخْلَفُوهُمْ بِهِذَا…

Or do their minds command them this,

`do their minds command them to tell these lies against you (O Muhammad), even though they know in their hearts that they are untrue and false,'
or are they people transgressing all bounds?

`surely, they are misguided, stubborn and unjust people, and this is why they say what they say about you (O Muhammad). ' 

Allah the Exalted said,

أَمَّا مَالِكُوْنَ تَقُولُوْنَ... (32)

Or do they say: "He has forged it?"

They said, `he has forged this Qur'an and brought it from his own.'

Allah the Exalted responded to them,

بِلَآ إِنَّمَا آمَنُوْنَا بِمَا نَحْنُ أَعْلَمُونَ... (33)

Nay! They believe not!,

meaning, their disbelief drives them to utter these statements,

فَلَيْسُوا إِنَّمَا أَخْلَقْنَاهُمَا إِنَّ كَانُوا أَصَلَّوْانِ (34)

Let them then produce a recitation like unto it if they are truthful.

meaning, if they are truthful in their statement that Muhammad has forged this Qur'an and brought it of his own, then let them produce something similar to what he has brought forth, as in this Qur'an! And even if they combine their strength to that of the people of the earth, Jinns and mankind alike, they will never produce something like the Qur'an, or ten Surahs like it, or even one Surah!

35. 

أَمِّ خَلَقْنَاهُمْ عَيْبَةً شَيْئًا أَمْ هُمُّ الْخَالِقُونَ

Or were they created by nothing?

Or were they themselves the creators?

36. 

أَمِّ خَلَقْنَاهُمَا السَّمَاوَاتَ وَالْأَرْضَ

Or did they create the heavens and the earth?
Bāl lātiyyūtūn

Nay, but they have no firm belief.

37. Āmunū-hum ḥarrārīn bīyāk āmū-hum al-mṣīrūtūn

Or are with them the treasures of your Lord Or are they the tyrants with the authority to do as they like?

38. Āmū-hum shūl mūṣṣūmūn fīhi’

Or have they a stairway (to heaven), by means of which they listen?

Qalīyāt mūṣṣūmūn yīsūlūtan min mi’in

Then let their listener produce some manifest proof.

39. Āmū-lābīnāt wālīkum al-bītūn

Or has He only daughters and you have sons?

40. Āmū-taṣā’āhūm ājūrayf-hūm min mā‘ūrū muntūlūn

Or is it that you ask a wage from them so that they are burdened with a load of debt?

41. Āmū-un-nāhūm al-qāhibū fihim yīkūthūn

Or that the Unseen is with them, and they write it down?

42. Āmū-thāyidūn kālidūn

Or do they intend a plot?

Qa’alādīn kāfūrāhūm al-mūkīdūn

But those who disbelieve are themselves plotted against!
Or have they a god other than Allah?

Glorified be Allah from all that they ascribe as partners.

Affirming Tawhid and annulling the Plots of the Idolators. This is the position where Tawhid of Allah’s Lordship and Divinity are affirmed.

Allah the Exalted said,

Or were they created by nothing? Or were they themselves the creators?

Allah asks them, were they created without a maker or did they create themselves? Neither is true. Allah is the One Who created them and brought them into existence after they were nothing.

Al-Bukhari recorded that Jubayr bin Mut`im said,

"I heard the Prophet recite Surah At-Tur in Al-Maghrib prayer and when he reached this Ayah,

Or were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

I felt my heart would fly away."

This Hadith is collected in the Two Sahihs using various chains of narration.

Jubayr bin Mut`im went to the Messenger of Allah after the battle of Badr to ransom the captured idolators. At that time, he was still an idolator. Hearing the Prophet recite this Ayah was one of the reasons that he later embraced Islam.
Allah the Exalted said,

أم حِلَّوا السَّمَاءَاتَ وَالْأَرْضَ بَلَآ يُؤْثِرُونَ (۲۶)

Or did they create the heavens and the earth? Nay, but they have no firm belief.

meaning, Allah is censuring the idolators for their idolatry, while asking them if they created the heavens and earth. They knew that Allah Alone is the Creator without partners with Him. However, they fell into idolatry because they had no firm belief,

أم عِنْدَهُمْ خَزَائِنَ رَبِّكَ…

Or are with them the treasures of your Lord?

meanings, do they have the authority to do whatever they will in His kingdom. Do they hold the keys to His treasures in their hands?

أم هُمُ الصَّدَّيقُونَ (۲۷)

or are they the tyrants with the authority to do as they like?

meanings, are they the tyrants who would hold the creation to account Never, Allah the Exalted and Most Honored is the Only King and Owner of the existence and He does what He wills.

Allah the Exalted said,

أم هُمُ السَّمَاءِ يَشْمَعُونَ فِيهِ…

Or have they a stairway, by means of which they listen.

meaning, do they have a stairway to heaven (to the place where the angels are),

قلِيَا تُفَاصِلُونَ مَعَهُمُ بِشَلَاطَنَ مُبِينِ (۲۸)

Then let their listener produce some manifest proof.

meaning, let their listener produce evidence to the truth of their actions and statements. They will never be able to do so and therefore, they have nothing and have no evidence for their stance.

Allah admonishes them regarding their claim that He has daughters and that the angels are females! The pagans chose for themselves male offspring and preferred them instead of females, and when one of them would be brought the good news of a daughter being born, his face would turn dark on account of his suppressed anger! Yet, they made the angels Allah's daughters and worshipped them besides Allah,
Or has He only daughters and you have sons?

Allah sends a strong warning and stern admonition to them in this Ayah and a sure promise.

Allah said,

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أَمِرَتَاهُمْ أُجِّرًا وَأَجْرًا...
```

Or is it that you ask a wage from them?

meaning, `as a remuneration for your preaching Allah's Message to them!

Nay, you, do not ask them for a wage,'

```
فَهُمُ قَنْفَزُ مُغَرَّمٍ فَيَقْتَلُونَ (٤٠)
```

so that they are burdened with a load of debt,

meaning, for in this situation, one will complain of the least bothersome thing and feel it difficult and burdensome for him,

```
أَمِرُونَهُمْ عَنْهُ الْقَبْضَاءَ فَيَقْتَلُونَ (٤١)
```

Or that the Unseen is with them, and they write it down?

means, they do not have knowledge of the Unseen, for none in the heavens or earth knows the Unseen except Allah,

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أَمْرُ يَوْمَيْنِ كَبِيدَاً قَالُونِينَ كَفَرُوْ آمُونَ اللَّهُ عَمَّا يَشَّرُّونَ (٤٢)
```

Or do they intend a plot But those who disbelieve are themselves plotted against!

Allah the Exalted is asking, `Do these people who utter such statements about the Messenger and his religion seek to deceive the people and plot against the Messenger and his Companions If they do, then let them know that their plots will only harm them. Therefore, they are being plotted against rather than being the plotters!'

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أَمَّلُهُمْ إِلَّاً الَّذِي سَبَخَ أَوْحَى هُمْ أَلْمَهُمْ يَشَّرُّونَ (٤٣)
```

Or have they a god other than Allah? Glorified be Allah from all that they ascribe as partners (to Him).

This Ayah contains harsh refutation directed at the idolators for worshipping the idols and calling upon rivals along with Allah.
Allah next glorifies His Most Honorable Self from what they ascribe to Him, their lies and idolatry,

Glorified be Allah from all that they ascribe as partners (to Him).

44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).

46. The Day when their plotting shall not avail them at all, nor will they be helped.

47. And verily, for those who do wrong, there is another punishment before this; but most of them know not.

48. So wait patiently for the decision of your Lord, for verily, you are under Our Eyes;

and glorify the praises of your Lord when you get up.

49. And in the nighttime also glorify His praises and at the setting of the stars.
The Stubbornness of the Idolators; Their Punishment

Allah the Exalted reaffirms the stubbornness of the idolators and their ignorance of what goes around them,

وَإِنْ يَرْزُوْاْ كُفَّارًا فَسَاءَتْ سَاعَةٌ سَاَقُّ اًفَيْنَ أَسْحَابُ مَرْكُومٍ (٤٤)

And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"

meaning, on them as punishment, they would not believe it is coming their way, saying that, these are layers of clouds on top of each other.

Allah the Exalted said in other Ayat,

وَلَوْ قَتَّلَناً عَلَيْهِمْ بَيْنَ الْجِبَالِ فَقَطُّوْاْ فَلَيْسَ أَفْلَحُونَ

And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all day long), they would surely say (in the evening): "Our eyes have been dazzled. Nay, we are a people bewitched." (15:14-15)

Allah the Exalted said,

قُلْ رَهْمٌ...

So leave them alone, (‘O Muhammad,’)

... حَتَّى يَلَوْنَ قُرُونَ الْيَوْمِ الْأُخَرِ يُصَفَّعُونَ (٤٥)

till they meet their Day, in which they will sink into a fainting. (on the Day of Resurrection),

يَوْمًا لَا يَغْفِي عِنْهُمْ كَيْدُهُمْ شَيْئًا...

The Day when their plotting shall not avail them at all,

meaning, on the Day of Resurrection, their deceit and plots they planned in this life shall not help them in the least,
nor will they be helped.

Allah the Exalted said,

وَإِنَّ الَّذِينَ ظَلَّمُوا عَدَّلُوا عَدَّلًا كَذَٰلِكَ ...

And verily, for those who do wrong, there is another punishment before this;

meaning, that of being the torment in this world. Allah the Exalted said in another Ayah,

وَلَبَدَّ قَدِّصُبُهُمْ مِنْ العَذَابِ الْأَلْبَىٰ دُونَ العَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يُبَيِّنُونَ

And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter), in order that they may return. (32:21)

Allah said;

ولَكِنَّ أُظْلَمُهُمْ لَا يَعْلَمُونَ (٤٧)

but most of them know not.

meaning, `We will torment them in the life of the world and test them with various hardships, so that they might go back and repent. However, they do not understand what is happening to them or why, because when the torment is removed, they revert to committing the worst of what they used to do before.'

Ordering the Prophet to have Patience and to glorify Allah

Allah the Exalted said,

وَأَنْظُرُ لَنَزِيكَ الْأَلْبَىٰ إِلَّاَنَّ نَزْيَكَ بَيْنَ يَدَيْنَا ... 

So wait patiently for the decision of your Lord, for verily, you are under Our Eyes;

meaning, `be patient in the face of their annoyance and do not be concerned about it, for you are under Our Eyes and Protection, and We will surely protect you from the people,'

وَسَنَحْبِرُ عَفْوَكَ هَبَّتَكَ حينَ نَفْقُوهُ (٤٨)

and glorify the praises of your Lord when you get up.
Ad-Dahhak said,

"Meaning to stand for the Salah (and say): "Glorious are You and with Your praise, Hallowed be Your Name, Exalted be Your majesty, and there is no God (worthy of worship) except You."

In his Sahih, Muslim recorded that Umar used to recite this supplication when he began Salah.

Ahmad and the Sunan compilers recorded this Hadith from Abu Sa`id and other Companions, who stated that the Prophet used to say that.

Abu Al-Jawza' commented on the Ayah; وَسْتَبْتُ يَتَّقُونِ (and glorify the praises of your Lord when you get up).

"From your sleep, from your bed."

And this is the view chosen by Ibn Jarir.

Supporting this view is the Hadith that Imam Ahmad recorded that Ubadah bin As-Samit said that the Messenger of Allah said,

من تعايَ من اللَّهِ فَقَالَ: لَا إِلَهَ إِلاَّ اللَّهُ وَحَدَّهُ لَا شَريكَ لَهُ. لَهُ الْكُلُّ وَلَهُ الْجَمِيعُ. وَهُوَ عَلَىٰ شَيْءٍ قَدِيرٌ. فيْخَلَانُ اللَّهَ

وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلاَّ اللَّهُ أَكْبَرُ. وَلاَ أَخَلُعُ دَابِضَةً إِلَّا بِنَعْشَةٍ. 

نُعُمْ قَالَ: ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

أَوْلَىً بِجَهَنِّي. 

Whoever gets up at night and says: `La ilaha illallah, He is One without partners. For Him is the kingdom and all praise is due to Him. He has power over all things. Glory be to Allah, and all praise is due to Allah, and La ilaha illallah and Allah is Greater. There is neither might nor power except Allah.'

And then says,

`O Lord! Forgive me.'

Or invokes (Allah), he will be responded to it, and if he intends and performs ablution and prays, his prayer will be accepted.

Al-Bukhari and the Sunan compilers also recorded this Hadith.

Ibn Abi Najih reported that Mujahid commented on the Ayah, وَسْتَبْتُ يَتَّقُونِ (and glorify the praises of your Lord when you get up), saying,

"From every gathering you sit in."
Ath-Thawri said that Abu Ishaq narrated that Abu Al-Ahwas said that, (and glorify the praises of your Lord when you get up),

"When a person wants to stand from a gathering, he says: `Glory be to You, O Allah, and with Your praise.'"

Abu Hurayrah narrated that the Prophet said,

Whoever sits in a gathering in which he speaks idle excessively, but says before he stands up to depart that gathering, `Glory be to You O Allah, and with Your praise, I testify that there is no God (worthy of worship) except You, I seek Your forgiveness, and I repent to You.' Then, Allah will forgive him what he has said in that gathering.

This was recorded by At-Tirmidhi, and this is his wording, and it was also recorded by An-Nasa'i in (`Amal) Al-Yawm wal-Laylah.

At-Tirmidhi said, "Hasan Sahih."

It was also recorded by Al-Hakim in his Mustadrak, and he said, "Its chain meets the criteria of Muslim."

Allah the Exalted said;

And in the nighttime also glorify His praises,

meaning remember and worship Allah by reciting the Qur'an and praying at night. Allah the Exalted said in another Ayah,

And in some of the night, offer Tahajjud in it as an additional (prayer) for you. It may be that your Lord will raise you to Maqam Mahmud. (17:79)

Allah said;

and at the setting of the stars.
is in reference to the two voluntary Rak`ahs before the Dawn prayer, according to a Hadith from Ibn Abbas. These two Rak`ahs are an established Sunnah performed before the stars are about to set.

It is confirmed in the Two Sahihs from A'ishah, may Allah be pleased with her, who said,

"The Prophet was never more regular and particular in offering any voluntary prayer than the two (Sunnah) Rak`ahs of the Fajr prayer."

In another narration collected by Muslim, the Prophet said,

Two (Sunnah) Rak`ahs before Fajr are better than this life and all that in it.

This is the end of the Tafsir of Surah At-Tur, all praise and gratitude is due to Allah.