

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1) وَالطُّورِ

By at Toor

As Sa'dee – it is a mountain upon which Allaah spoke to Moosaa ibn 'Imraan *'alaihissalaatu was salaam* and He revealed to him that which He revealed by way of *al ahkaam* (rulings).

2) وَكِتَابٍ مَّسْطُورٍ

And the Book written down.

As Sa'dee – it is possible that what is intended here is *al lawh al mahfoodh* in which Allaah wrote down every single thing.

And it is possible that what is meant here is the Noble Qur-aan, that which is the Most Excellent of Books. Allaah sent it down, containing information about the first ones and the last ones, and knowledge of the early ones and the subsequent ones.

3) فِي رَقٍّ مَّنشُورٍ

In parchment unrolled.

As Sa'dee – meaning written down, recorded.

4) وَالْبَيْتِ الْمَعْمُورِ

And by the House which is *ma'moor* (inhabited)

As Sa'dee – and it is a House which is above the seventh heaven, inhabited continually by noble angels. 70,000 angels enter it every day, seeking to worship their Lord in it; then they do not return to it until the Day of Resurrection.

And it said that it is the Sacred House of Allaah (in Makkah), and inhabited by the people making *tawaaf* and the people who are praying and those who are making *dhikr* at all times, and by those who are coming to it for Hajj and 'Umrah.

5) وَالسَّفِّفِ الْمَرْفُوعِ

And by the roof which is *marfoo'* (raised up).

At Tabaree – (meaning) the sky, and He has made it a roof because it is the *samaa-* (sky) of the earth, just like the *samaa-* of the house is its roof.

(and he mentions that 'Alee radi Allaahu 'anhu and Mujaahid and Qataadah *rahimahumullaah* said the same – that the roof here means the sky).

6) وَالْبَحْرِ الْمَسْجُورِ

And by the sea which is *masjoor* (filled)

As Sa'dee – meaning filled with water. Allaah has made it overflowing with water and He has prevented it from overflowing (all) over the face of the earth – despite it being a natural requirement (for animals) – and from flooding the face of the earth. But His wisdom necessitates that He prevented it from excessive flooding, so that the various animals may survive on the face of the earth.

And it is said that the meaning of *masjoor* is that which is like a stove, which stokes up the Fire on the Day of Resurrection, the blazing Fire.

7) إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

Indeed, the punishment of your Lord will surely occur.

Qataadah *rahimahullaah* said: And that is (on) the Day of Resurrection. (Tafseer at Tabaree)

8) مَّا لَهُ مِنْ دَافِعٍ

For it, there is no *daafi'* (one who can repel) it.

As Sa'dee – there is no one who can repel it, nor any preventer who can prevent it - because there is no one who can overcome the *qudrab* (complete ability) of Allaah nor can anyone who flees, escape it.

9) (٨) يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا

On that Day when the Heaven will shake with a dreadful shaking.

As Sa'dee – meaning: the sky will move around and become unsettled, and its movements will continue to be unsettled, with no tranquillity.

10) وَتَسِيرُ الْجِبَالُ سَيْرًا

And the mountains will move away with movement.

Tafseer at Tabaree – the mountains will move from their places in the earth, and they will become like floating dust particles.

As Sa'dee – and that is due to the tremendousness of the terror of the Day of Resurrection; so how about the weak human being (on that Day)?

11) فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

Then woe on that Day to those people who denied!

As Sa'dee - “Woe” is a comprehensive word for every punishment and sadness and torment and fear.

12) الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ

Those who are playing around in *khawd* (falsehood)

Tafseer at Tabaree – those who are playing around in *fitnah* and being mixed up in this worldly life, (but) heedless of the Punishment of Allaah in the Hereafter that they are proceeding towards.

As Sa'dee - So He said: **Those who are playing in khawd.**” Meaning becoming involved in falsehood and playing around with it

13) يَوْمَ يُدْعُونَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً

The Day when they will be pushed down to the Fire of Hell.

Tafseer at Tabaree: they will be pushed with pressure and commotion.

As Sa'dee – they will be led to it in a rough manner.

14) هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ

This is the Fire that you used to deny!

As Tabaree – it will be said to them, “This is the Fire which you used to disbelieve in when (you were) in the worldly life.”

15) أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ

Is this *sibr* (sorcery) - or do you not see?

As Sa'dee – it is possible that this may be referring to the Fire and the Punishment, as would be indicated by the context of the aayah.

Meaning - when they will see the Fire and the Punishment, it will be said to them by way of rebuking (them):

“Is this sorcery which has no reality to it, for you have seen it?”

“Or did you not see whilst being in the worldly life?” meaning you did not have any *baseerah* (insight) and you did not have knowledge with you; rather you were ignorant of this affair, and the proof was not established upon you?

So the answer will be a negation of two affairs:

i) as for it being sorcery, then it has become manifest to them that it is the truest of true things, and the most truthful of the truthful matters, the opposite of *sibr* (sorcery) from every angle

ii) as for their not seeing (whilst in the worldly life), then indeed the affair was contrary to that. Rather the *hujjah* (proof) of Allaah was established upon them, and the Messengers called them to have *eemaan* in that...

And it is possible that **“Is this sihr or do you not see?”** may be referring to that which the Messenger *sall Allaahu ‘alaihi wa sallam* came with , by way of clear Truth and the Straight Path?

Meaning: is it conceivable for someone who has *‘aql* (intellect) to say about it, **“Indeed it is sorcery?”** and (yet) it is the most tremendous of the True matters and the most majestic of them? But rather (their rejecting it) was due to their not having *baseerab* (insight), so they said about it that which they said about it.

16) **أَصَلَوْهَا فَأَصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ**

Taste its heat and it is the same whether you are patient with it or you do not have patient with it – you are only being recompensed for what you used to do.

As Sa’dee - Meaning – your being patient with the Fire will not benefit you at all. And you will not find any consolation with each other. And the punishment will not be lightened from you. And it (the Fire) is not from those matters which, if the servant is patient upon them, their difficulty becomes less and their hardship goes away.

And indeed that is being done to them due to their filthy actions and those (evil deeds) which they acquired. And therefore He said: **You are only being recompensed for what you used to do.**

17) **إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ**

Indeed the people of *taqwa* will be in Gardens and Bliss.

At Tabaree – indeed those who feared Allaah by carrying out His obligations and avoiding acts of disobedience to Him will be in gardens, and in bliss within them. And that is in the Hereafter.

As Sa’dee – As He, the Most High, mentioned the punishment of those who deny, He (then) mentioned the bliss of the people of *taqwa* – so as to bring together *targheeb* (encouragement) and *tarheeb* (instilling fear), so that the hearts should be between fear and hope.

“And Bliss” – this includes the bliss of the heart and of the soul and of the body.