

## Sūrah 52: at-Tūr

### Period of Revelation

From the internal evidence of the subject matter it appears that this Sūrah too was revealed in the same stage of the Prophet's life at Makkah in which the Sūrah adh-Dhariyat was revealed. While going through it one can clearly feel that during the period of its revelation the Prophet was being showered with objections and accusations but there is no evidence yet to show that severe persecution of the Muslims had started.

### Subject Matter and Topics

The subject matter of its first section (v. 1-28) is the Hereafter. As arguments for its possibility, necessity and occurrence had already been given in Sūrah adh-Dhariyat, these have not been repeated here. However, swearing an oath by some realities and signs which testify to the Hereafter, it has been stated most emphatically that it will surely come to pass, and none has the power to prevent its occurrence. Then, it has been stated as to what will be the fate of those who deny it when it actually occurs, and how will those who believe in it and adopt the way of piety and righteousness accordingly, be blessed by God.

Then, in the second section (v. 29-49) the Quraysh chiefs' attitude towards the message of the Prophet has been criticized. They called him a sorcerer, a madman, or a poet, and would thus mislead the common people against him so that they should not pay any serious attention to the message he preached. They looked upon him as a calamity that had suddenly descended on them and would openly wish that he met with a disaster so that they were rid of him. They accused him of fabricating the Qur'ān by himself and of presenting it in the name of God, and this was, God forbid, a fraud that he was practicing. They would often taunt him, saying that God could not have appointed an ordinary man like him to the office of Prophethood. They expressed great disgust at his invitation and message and would avoid him as if he was asking them for a reward for it. They would sit and take counsels together to devise schemes in order to put an end to his mission. And while they did all this they never realized what creeds of ignorance they were involved in and how selflessly and sincerely was Muhammad exerting himself to deliver them from their error. While criticizing them for this attitude and conduct, God has put to them certain questions, one after the other, each of which is either an answer to some objection of theirs, or a criticism of some error. Then, it has been said that it would absolutely be of no avail to show them a miracle in order to convince them of his Prophethood, for they were such stubborn people as would misinterpret anything they were shown only to avoid affirming the faith.

In the beginning of this section as well as in its end, the Prophet has been given the instruction that he should persistently continue giving his invitation and preaching his message in spite of the accusations and objections of his opponents and enemies, and should endure their resistance patiently till God's judgment comes to pass. Besides, he has been consoled, as if to say "Your Lord has not left you alone to face your enemies, after raising you as a Prophet, but He is constantly watching over you. Therefore, endure every hardship patiently till the Hour of His judgment comes, and seek through praising and glorifying your Lord the power that is required for exerting in the cause of God under such conditions."

**Sūrah 52: at-Tūr**<sup>1441</sup>

In the Name of God, the Most Compassionate,  
the Most Merciful

1. By the mount
2. And [by] a Book inscribed<sup>1442</sup>
3. In parchment spread open
4. And [by] the frequented House<sup>1443</sup>
5. And [by] the ceiling [i.e., heaven] raised high
6. And [by] the sea filled [with fire],<sup>1444</sup>
7. Indeed, the punishment of your Lord will occur.
8. Of it there is no preventer.
9. On the Day the heaven will sway with circular motion
10. And the mountains will pass on, departing<sup>1445</sup> -
11. Then woe, that Day, to the deniers,
12. Who are in [empty] discourse amusing themselves.
13. The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say],
14. “This is the Fire which you used to deny.
15. Then is this magic, or do you not see?
16. [Enter to] burn therein; then be patient or impatient - it is all the same for you. You are only being recompensed [for] what you used to do.”
17. Indeed, the righteous will be in gardens and pleasure,
18. Enjoying what their Lord has given them, and their Lord protected them from the punishment of Hellfire.
19. [They will be told], “Eat and drink in satisfaction for what you used to do.”
20. They will be reclining on thrones lined up, and We will marry them to fair women with large, [beautiful] eyes.
21. And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds.<sup>1446</sup> Every person, for what he earned, is retained.<sup>1447</sup>
22. And We will provide them with fruit and meat from whatever they desire.
23. They will exchange with one another a cup [of wine] wherein [results] no ill speech or commission of sin.
24. There will circulate among them [servant] boys [especially] for them, as if they were pearls well-protected.

<sup>1441</sup> *At-Tūr*: The Mount, where God spoke to Moses.

<sup>1442</sup> Interpreted as the Preserved Slate or possibly the Qur’ān.

<sup>1443</sup> The house of worship for the angels in the seventh heaven, comparable to the *Ka’bāh* on earth.

<sup>1444</sup> On the Day of Resurrection. Or “the sea which has overflowed.”

<sup>1445</sup> Becoming dust and moving as clouds.

<sup>1446</sup> i.e., the reward thereof.

<sup>1447</sup> i.e., subject or held responsible. Literally, “a hostage.”

25. And they will approach one another, inquiring of each other.
26. They will say, "Indeed, we were previously among our people fearful [of displeasing God].
27. So God conferred favor upon us and protected us from the punishment of the Scorching Fire.
28. Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful."
29. So remind, [O Muhammad], for you are not, by the favor of your Lord, a soothsayer or a madman.
30. Or do they say [of you], "A poet for whom we await a misfortune of time"?<sup>1448</sup>
31. Say, "Wait, for indeed I am, with you, among the waiters."
32. Or do their minds<sup>1449</sup> command them to [say] this, or are they a transgressing people?
33. Or do they say, "He has made it up"? Rather, they do not believe.
34. Then let them produce a statement like it, if they should be truthful.
35. Or were they created by nothing, or were they the creators [of themselves]?
36. Or did they create the heavens and the earth? Rather, they are not certain.
37. Or have they the depositories [containing the provision] of your Lord? Or are they the controllers [of them]?
38. Or have they a stairway [into the heaven] upon which they listen? Then let their listener produce a clear authority [i.e., proof].
39. Or has He daughters while you have sons?
40. Or do you, [O Muhammad], ask of them a payment, so they are by debt burdened down?
41. Or have they [knowledge of] the unseen, so they write [it] down?
42. Or do they intend a plan? But those who disbelieve - they are the object of a plan.
43. Or have they a deity other than God? Exalted is God above whatever they associate with Him.
44. And if they were to see a fragment from the sky falling,<sup>1450</sup> they would say, "[It is merely] clouds heaped up."
45. So leave them until they meet their Day in which they will be struck insensible -
46. The Day their plan will not avail them at all, nor will they be helped.
47. And indeed, for those who have wronged is a punishment<sup>1451</sup> before that, but most of them do not know.

<sup>1448</sup> i.e., some accident or inevitable death.

<sup>1449</sup> In this expression is also a subtle allusion to the leaders of the Quraysh, who considered themselves to be great minds.

<sup>1450</sup> Marking the onset of God's punishment, as they had requested.

<sup>1451</sup> If not in this world, in the grave.

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48. And be patient, [O Muhammad], for the decision of your Lord, for indeed, you are in Our eyes [i.e., sight]. And exalt [God] with praise of your Lord when you arise
49. And in a part of the night exalt Him and after [the setting of] the stars.