

AWAKEN

TAFSIR OF SURAH AL-TUR

Introduction

- It is a Makkan surah
- Surah number: 52
- Previous surah: Surah Al-Dhariyat
 - The last verse in Surah Al-Dhariyat speaks about Allah's promise of the Day of Judgment
 - Surah At-Tur starts by taking an oath that the promise of Allah is true and the Day of Judgement will come
- It was revealed after Surah Sajdah
- It was named after the first ayah of the surah
- Jubayr ibn Mutim said:

سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا - أَوْ قِرَاءَةً - مِنْهُ

I heard the Prophet SAW reading Surah At-Tur in Maghrib and I have not heard anyone with a better voice – or recitation – than him SAW.

Ayah 1-6

وَالطُّورِ ﴿١﴾ وَكِتَابٍ مَّسْطُورٍ ﴿٢﴾ فِي رَقٍّ مَّنْشُورٍ ﴿٣﴾ وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾ وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾
وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾

By the mount (1) And [by] a Book inscribed (2) In parchment spread open (3) And [by] the frequented House (4) And [by] the heaven raised high (5) And [by] the sea filled, (6)

- Allah takes an oath by all of these things to highlight to us the greatness and significance of them.
- Swearing by something great adds a lot of emphasis to the statement afterwards. It is a way of elevating speech and giving it more power.
- طور - the mountain on which Allah spoke to prophet Musa (AS)
- بيت المعمور – the house above the Ka’bah which 70,000 angels visit to do tawaf at once and then never return to it

Ayah 7-10

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾ مَا لَهُ مِنْ دَافِعٍ ﴿٨﴾ يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾ وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾

Indeed, the punishment of your Lord will occur. (7) There is no preventer of it. (8) On the Day the heaven will sway back and forth (9) And the mountains will move about a terrible movement (10)

- All of these oaths build up to one statement – that the punishment of Allah will come to the one who is deserving of it
- On that day, the things that you think are unshakeable will move

Ayah 11-13

فَوَيْلٌ لِلْمُكَذِّبِينَ ﴿١١﴾ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ﴿١٢﴾ يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾

Then woe, that Day, to the deniers, (11) Who are in [empty] discourse amusing themselves. (12) The Day they are thrust toward the fire of Hell with a [violent] thrust (13)

- خاض literally means to dive into something - those who are completely engrossed and absorbed in the dunya
- يُدْعَوْنَ – they will be pushed violently

Ayah 14-16

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٤﴾ أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

"This is the Fire which you used to deny. (14) Then is this magic, or do you not see? (15) [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." (16)

- The disbelievers used to say that the Quran was magic and the Prophet SAW was a sorcerer. So, Allah will ask them on that day when they are clearly witnessing everything – is this magic?
- In the Dunya, being patient through difficulties gets you through them. But, in the akhirah, being patient will be of no benefit

Ayah 17-20

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾ فَكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ ﴿٢٠﴾

Indeed, the righteous will be in gardens and pleasure, (17) Enjoying what their Lord has given them, and their Lord protected them from the punishment of Hellfire. (18) [They will be told], "Eat and drink in delight for what you used to do." (19) They will be reclining on thrones lined up, and We will marry them to women with large, [beautiful] eyes. (20)

- Whenever Allah mentions hellfire, He also mentions paradise
- The word فَوَاكِه means fruit that you eat out of enjoyment, not out of necessity
- حُور is the plural of the word حَوْرَاء which means white
- عِين is the plural of the word عَيْنَاء which means large eyes
- The eyes are the gateway to the soul
 - إِنْشَانِ الْعَيْن means the pupil of the eye, as if everything of the human can be seen in their eye
 - This is part of the reason why Allah tells us to lower our gaze

Ayah 21

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

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. Every person, for what he earned, is retained. (21)

- Don't be the generation that loses the legacy of the deen.
- Allah will raise their descendants up to their level, even though they did not do the same actions as them.
 - Attach yourself with good people in this dunya, even if you feel you cannot be like them
- The Prophet ﷺ said:

إِذَا دَخَلَ الرَّجُلُ الْجَنَّةَ سَأَلَ عَنْ أَبِيهِ وَزَوْجَتِهِ وَوَلَدِهِ فَيُقَالُ: إِنَّهُمْ لَمْ يَبْلُغُوا دَرَجَتَكَ. فَيَقُولُ يَا رَبِّ قَدْ عَمِلْتُ لِي وَلَهُمْ. فَيُؤْمَرُ بِإِلْحَاقِهِمْ بِهِ

When a person enters Jannah, he will ask about his parents, spouse, and child. Then, it will be said to him: they did not reach your rank. So, he will say: O my Lord I worked for me and them. Then, it will be ordered that they join him.

Ayah 22-24

وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾

And We will provide them with fruit and meat from whatever they desire. (22) They will exchange with one another a cup [of wine] wherein [results] no ill speech or commission of sin. (23) There will circulate among them [servant] boys [especially] for them, as if they were pearls well-protected. (24)

Ayah 25-28

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۖ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾

And they will approach one another, inquiring of each other. (25) They will say, "Indeed, we were previously among our people fearful [of displeasing Allah]. (26) So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire. (27)

- The people in Jannah will be asking each other about the things they did in the Dunya that got them into Jannah.
- The Prophet ﷺ said:

فَيَقُولُ أَحَدُهُمَا لِصَاحِبِهِ: يَا فُلَانُ تَدْرِي أَيَّ يَوْمٍ غَفَرَ اللَّهُ لَنَا يَوْمَ كُنَّا فِي مَوْضِعٍ كَذَا وَكَذَا فَدَعَوْنَا اللَّهَ -عَزَّ وَجَلَّ- فَغَفَرَ لَنَا

One of them will say to his friend: O so and so, do you know what day Allah forgave us? When we were in so and so place, we made dua to Allah and He forgave us.

Ayah 29-31

فَذَكِّرْ مَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ ﴿٣٠﴾ قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ ﴿٣١﴾

So remind [O Muhammad], for you are not, by the favor of your Lord, a soothsayer or a madman. (29) Or do they say [of you], "A poet for whom we await a misfortune of time?" (30) Say, "Wait, for indeed I am, with you, among the waiters." (31)

- The people in Jannah achieved Jannah because in the Dunya, they feared Allah along with their people. Now Allah tells us to remind each other and our families so that we can get to Jannah in the same way.
- كَاهِنٍ - fortune teller
- تَرَبَّصَ - to wait
- This is the beginning of a series of rhetorical questions that Allah poses to the disbelievers
- Quraysh would gather in Dar An-Nadwah to discuss their ideas about what to do with the Prophet SAW. One person said, "Wait for a misfortune of time to come. He is a poet who will be destroyed just as other poets have been destroyed."

Ayah 32-34

أَمْ تَأْمُرُهُمْ أَخْلَامُهُمْ بِهَذَا ۖ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾

Or do their minds command them to [say] this, or are they a transgressing people? (32) Or do they say, "He has made it up"? Rather, they do not believe. (33) Then let them produce a statement like it, if they should be truthful. (34)

- *أَخْلَام* is the plural of the word *حِلْم* which also means forbearance
- This passage contains one of the strongest logical proofs for Allah's existence
 - A person who denies the existence of a God is either claiming that the creation came from nothing or the creation created itself and neither of these make sense
- Even if they used all of their resources, they could not create anything similar to the Quran because of its miraculous nature.

Ayah 35-37

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۚ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ أَمْ
عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٧﴾

Or were they created by nothing, or were they the creators [of themselves]? (35) Or did they create the heavens and the earth? Rather, they are not certain. (36) Or have they the depositories [containing the provision] of your Lord? Or are they the controllers [of them]? (37)

- The disbelievers would question why prophethood was given to Prophet Muhammad SAW rather than one of their leaders. So, Allah sarcastically asks them if they have control over the treasures of Allah so they can appoint where prophethood should go.

Ayah 38-40

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبُنُونَ ﴿٣٩﴾ أَمْ تَسْأَلُهُمْ أَجْرًا
فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾

Or have they a stairway [into the heaven] upon which they listen? Then let their listener produce a clear authority. (38) Or has He daughters while you have sons? (39) Or do you, [O Muhammad], ask of them a payment, so they are by debt burdened down? (40)

- If they want to deny the message, then let them bring some kind of proof for their actions
- The Arabs at the time felt that sons were better than daughters and the mushrikeen of Makkah claimed that the angels were the daughters of Allah.
 - They attributed something to Allah which they believed to be lower in society and attributed to themselves that which they believed was better.
 - Allah is questioning this logic of theirs

Ayah 41-43

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا ۖ فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ ۚ
سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

Or have they [knowledge of] the unseen, so they write [it] down? (41) Or do they intend a plan? But those who disbelieve - they are the object of a plan. (42) Or have they a deity other than Allah? Exalted is Allah above whatever they associate with Him. (43)

- Whenever a claim of shirk is mentioned in the Quran, the word سُبْحَانَ usually comes after it
- These are all rhetorical questions. None of these are the reasons for your disbelief – so why do you reject the message?

Ayah 44-46

وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾ فَذَرْهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ
﴿٤٥﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾

And if they were to see a fragment from the sky falling, they would say, "[It is merely] clouds heaped up." (44) So leave them until they meet their Day in which they will be struck insensible - (45) The Day their plan will not avail them at all, nor will they be helped. (46)

- Allah says in Surah Al-Shu'ara that the disbelievers used to say:

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

So bring down on us pieces from the sky, if you are truthful.

- Even if Allah gave them what they asked for, they still would not believe
- The day they will be struck can refer to the Battle of Badr or the Day of Judgement

Ayah 47-49

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾ وَمِنْ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٩﴾

And indeed, for those who have wronged is a punishment before that, but most of them do not know. (47) And be patient, [O Muhammad], for the decision of your Lord, for indeed, you are in Our eyes. And exalt [Allah] with praise of your Lord when you arise. (48) And in a part of the night exalt Him and after [the setting of] the stars. (49)

- حِينَ تَقُومُ can mean:
 - After standing from a gathering
 - After waking up
 - When you stand for salah
- إِدْبَارَ النُّجُومِ can refer to the 2 rakaat of sunnah before Fajr
 - The Prophet ﷺ said: The two rak'ahs (before) Fajr are better than this world and everything in it.