

# SUMMER IMMERSION

## TAFSIR OF SURAH AL-TUR



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### SESSION 2

## Core Concepts and Teachings

### 1. The Six Oaths

- The surah begins with six divine oaths, including:
  - The Mount (At-Tur)
  - The inscribed scroll (Kitāb al-Maṣṭūr)
  - The frequented house (Bayt al-Ma'mūr)
  - The raised roof (sky)
  - The blazing sea (Baḥr al-Maṣjūr)
- These oaths emphasize the seriousness and truth of what follows.
- Each object mentioned holds cosmic and spiritual significance:
  - Bayt al-Ma'mūr is the Kaaba of the angels, paralleling the Kaaba on earth.
  - Baḥr al-Maṣjūr can represent both oceans and a heavenly body of water under Allah's throne.

### 2. The Main Statement: Allah's Punishment

- After the oaths, Allah declares:
- "Indeed, the punishment of your Lord will certainly occur (عَذَابٌ لَّوَاقِعٌ). None can repel it."
- The use of the present tense (لَّوَاقِعٌ) indicates the punishment is already hovering.
- A hadith in Tabarani explains that Allah's punishment hovers above every person, withheld only by His mercy.

- No earthly force (e.g., mountains, oceans) can shield against it when it is decreed.

### 3. Historical Examples of Divine Punishment

- Nations like 'Aad and Thamud placed trust in physical structures like mountains—but these became their means of destruction.
- Just as their misplaced reliance failed them, modern humans rely on wealth, status, intellect, and networks—but these too will fail when Allah's decree comes.

### 4. Delay in Punishment: Allah's Mercy

- Delayed punishment is not due to weakness or ignorance but is a sign of Allah's perfect timing and compassion.
- Opportunities for tawbah (repentance) are extended until the final moment.
- The story of Prophet Ibrahim pleading for the people of Lut illustrates that even prophetic intercession cannot override Allah's timing.

### 5. Psychological and Social Themes

- People's denial of punishment reflects arrogance, similar to how the people of Nuh challenged him:
- "If what you say is true, bring it on."
- This arrogance blinds people to warnings and contributes to their downfall.

## Spiritual Blindness and Worldly Immersion

### 6. The Condition of the Deniers

- Allah distinguishes between:
  - Sinners who struggle and acknowledge wrongdoing
  - Deniers (Mukazzibīn) who reject truth and moral standards
- Denial is more dangerous than sin itself because it severs the possibility of repentance.

## 7. خَوْضٌ (Khawdh) – Immersion in Falsehood and Dunya

- Literally means to “dive deep.”
- People become so engulfed in dunya (worldly life) or falsehood that the Akhirah seems distant or irrelevant.
- Examples:
  - Entertainment addiction
  - Being consumed by ambition or comparison
- A person immersed in dunya can’t be reached with reminders of the afterlife.

## 8. يَلْعَبُونَ (Yal’abūn) – Constant Need for Amusement

- Humans often seek to be entertained at all times, including in religious contexts.
- Religion is not meant to be constant amusement—it requires seriousness and discipline.
- The Prophet ﷺ reminded us to worship not based on emotion but based on consistency and sincerity.

## 9. Ghaflah (Heedlessness) and Istighfah (Frivolity)

- Ghaflah is spiritual neglect—forgetting one’s purpose.
- Istighfah is a hollow state, making people easily swayed by trends, ideologies, or figures like Fir’aun.
- Fir’aun’s followers obeyed him not because of logic but due to their frivolous nature—a warning for those who follow influencers or fads blindly today.

## The Day of Judgment

### 10. Physical Upheaval

- The sky will move with motion, and mountains will travel like dust.
- Elements once seen as stable (mountains, skies) will lose form—emphasizing the finality and seriousness of the Day.

**11. Wail (وَيْلٌ) – Deep Regret and Hellfire**

- Describes both:
  - The deepest valley in Jahannam
  - A state of irreversible regret
- وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ – “Woe that Day to the deniers,” not sinners, reflecting Allah’s mercy even in punishment.

**12. دَعَا (Daa’a) – Powerlessness on the Day of Judgment**

- Denotes pushing someone who is defenseless.
- On that day, those who bullied others will be dragged to Hell, reversing power roles.
- Even animals that oppressed others will receive divine justice.

**Hope, Mercy, and Accountability****13. Distinction Between Jannah and Jahannam**

- Whenever Hell is mentioned, Paradise follows—never the other way around.
- This Qur’anic pattern gives hope and prevents despair.
- Imam Ghazali: Believers are like birds with two wings—hope and fear.

**14. Individual Accountability**

- No one bears another’s sin.
- Past trauma explains behavior but does not excuse wrongdoing.
- Each person’s record is tied around their neck—each is accountable for themselves.

**15. Allah’s Reward System**

- Sins are only recorded once completed.
- If forgiven, they are completely erased from memory, even of creation.
- Good intentions are rewarded, even if not fulfilled.
- Best deeds are used to determine reward—not the average.
  - One perfect prayer can raise the value of all your prayers.

- Similarly, partial acts (e.g., Hajj) can be pieced together to make a complete reward.

### **16. Shared Responsibility for Influence**

- You are rewarded for influencing someone to do good.
- You are responsible if someone sins because of you—even if you later repent and they don't.
- This applies to friendships, media, words, and online content.

### **17. Procrastination in Repentance**

- Since Allah's punishment is described in the present tense, it could fall anytime.
- Every prayer should be prayed as if it's your last.
- Don't delay change—time is not guaranteed.

### **Final Reflections**

- Jahannam is not just justice—it's mercy: a moral safeguard for society, a hope for the oppressed, and a sign that Allah's justice is complete.
- While divine punishment is terrifying, it's surrounded by layers of mercy, hope, and opportunity.
- The surah is a call to wake up, reflect, and prepare—before it's too late.