

SUMMER IMMERSION

TAFSIR OF SURAH AL-TUR



Mufti Abdul Wahab Waheed

SESSION 6

Setting & Flow of the Passage

- Earlier verses (52:17-21) spoke of reunion with loved ones in Jannah.
- 52:22-28 shifts to the delights of Paradise—food, drink, atmosphere—and then shows believers reflecting on their past life on earth.
- Literary “sandwich” of the sūrah:
 - Opening: verification of the Prophet ﷺ.
 - Middle: reward vs. punishment scenes (our section).
 - Closing: consolation and instruction to the Prophet ﷺ.

Tafsīr Highlights (Verse-by-Verse)

وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ

And We will provide them with fruit and meat from whatever they desire. (52:22)

- Allah “stretches” rewards. Fruit is served first (appetizer vibe) followed by perfectly cooked meat “exactly as they desire,” emphasizing personalized honor.

يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ

They will exchange with one another a cup [of wine] wherein [results] no ill speech or commission of sin. (52:23)

- Cups circulate effortlessly; gatherings are pure: no gossip, sarcasm, back-biting, or remarks that would lead to sin—opposite of many worldly social settings.

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ

There will circulate among them [servant] boys [especially] for them, as if they were pearls well-protected. (52:24)

- Attendants glide around offering service. Two views on their identity:
 - Children who died before puberty/discernment (pre-taklīf) and thus are rewarded with a role.
 - A special creation made solely for Paradise.
 - Their description as “protected pearls” highlights innocence and aesthetic beauty, not exploitation.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾

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)

- Once anxiety about missing relatives is gone, believers finally recline and converse. They recall their worldly life: “We were fearful (mushfiqīn) while with our families,” i.e., living between hope and fear.

فَمَنْنَ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ

So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire. (52:27)

- They attribute salvation to Allah’s mann (overwhelming grace), not to their own deeds, and mention specifically being shielded from “al-samūm.

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful. (52:28)

- They remember their constant du‘ā’ in dunya and end with two Divine Names: اَلْبَرُّ الرَّحِيمُ—the supremely Kind and the constantly Merciful. The stress is on du‘ā’ as a pathway to Paradise.

Practical Take-Aways

- Make du‘ā’ for al-Firdaws al-A‘lā by name; the Prophet ﷺ instructed, “Ask Allah for the highest Firdaws.”
- Sleep with a clean heart: forgive everyone nightly, mirroring Jannah’s speech free of laghw/ithm.
- Strive in good deeds yet remain humbly uncertain of acceptance—balance between effort and fear.
- Emulate prophetic social etiquette: prompt service to guests, pleasant presentation, and speech free of gossip.
- Cultivate children’s pure fitrah; bigotry and hatred are learned behaviors.
- Treasure righteous gatherings—they may become the memories relived on the couches of Jannah.