

# SUMMER IMMERSION

## TAFSIR OF SURAH AL-TUR



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SESSIONS

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)

وَأَمْدَنَاهُمْ 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 لَعْوٌ فِيهَا وَلَا تَأْثِيمٌ

*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.

وَيَطْوُفُ عَلَيْهِمْ غَلْمَانٌ لَّهُمْ كَانُوكُنُونْ

*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 بَغْضُهُمْ عَلَى بَغْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾ قَالُوا إِنَّا كُنَّا قَبْلًا فِي أَهْلَنَا 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.

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمْوَمْ

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

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

إِنَّا كُنَّا مِنْ قَبْلٍ نَّدْعُوهُ 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: الْبَرُّ 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.