

# SUMMER IMMERSION

## TAFSIR OF SURAH AL-TUR



Mufti Abdul Wahab Waheed

S  
E  
S  
S  
I  
O  
N  
8

### Control and Wealth

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُسَيْطِرُونَ

*Do they possess the treasures of your Lord, or are they in control? (Qur'an 52:37)*

- \*\*خَزَائِنُ (khazā'in):\*\*Treasures
- \*\*مُسَيْطِرُونَ (musayṭirūn):\*\*Controllers, those who exercise authority
- People often struggle to submit to Allah because they believe they control their own fate. The verse challenges this illusion of control.

### Knowledge of the Unseen

لَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَا سَتَكْثِرُ مِنَ الْخَيْرِ وَمَا مَسَّنِي السُّوءُ

*If I knew the unseen, I would have abundance of good, and no harm would touch me. (Qur'an 7:188)*

- \*\*غَيْبُ (ghayb):\*\*The unseen, hidden knowledge
- Even the Prophet ﷺ does not possess knowledge of the unseen; only Allah does.

## Pathways to the Heavens

أَمْ لَهُمْ سُلُّمٌ يَسْتِمْعُونَ فِيهِ

*Or do they have a stairway by which they can listen (to the heavens)? (Qur'an 52:38)*

- \*\*سُلُّمٌ (sullam):\*\*Stairway, ladder
- \*\*يَسْتِمْعُونَ (yastami'ūn):\*\*They listen attentively
- Refers to the arrogance of those who claim access to divine knowledge, like Fir'aun's request for a tower to reach the God of Musa.

## Daughters and Sons

أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ

*Does He (Allah) have daughters while you have sons? (Qur'an 52:39)*

- \*\*بَنَاتٍ (banāt):\*\*Daughters
- \*\*بَنُونَ (banūn):\*\*Sons
- The verse addresses the claim of the Mushrikun that angels are Allah's daughters, not implying any superiority of sons over daughters.

## Gift of Children

يَهَبُ لِمَنْ يَشَاءُ إِنَّا وَيَهَبُ لِمَنْ يَشَاءُ الْذُكُورَ

*He gives to whom He wills females, and He gives to whom He wills males.  
(Qur'an 42:49)*

- \*\*يَهَبُ (yahabu):\*\*He gives as a gift
- \*\*وَهَبَ (wahaba):\*\*To give a unique gift
- Only Allah can grant children or guidance (hidayah); both are exclusive gifts.

## Asking for Payment

مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا عَلَى اللَّهِ

*I do not ask you for any payment for it; my reward is only from Allah. (Qur'an 6:90)*

- \*\*أَجْرٌ (ajr):\*\*Reward, payment
- Prophets do not seek worldly compensation for delivering Allah's message.

## Plotting and Scheming

أُمُّ يُرِيدُونَ كَيْدًا

*Or do they intend a plot? (Qur'an 52:42)*

- \*\*كَيْدٌ (kaid):\*\*Secret plot
- \*\*مَكَرٌ (makar):\*\*Open plot
- Allah distinguishes between secret and open plotting; ultimately, all plans against the truth fail.

## Associating Partners with Allah

سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

*Glory be to Allah above what they associate (with Him). (Qur'an 52:43)*

- \*\*سُبْحَانٌ (subḥān):\*\*Exalted, far above
- \*\*يُشْرِكُونَ (yushrikūn):\*\*They associate (partners)
- Whenever shirk (association of partners) is mentioned, the Qur'an immediately exalts Allah above such claims.

## Punishment and Signs

وَإِنْ يَرُوا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ

*And if they see a fragment from the sky falling, they will say: 'It is just a cloud gathering.' (Qur'an 52:44)*

- \*\*كِسْفٌ (kisaf):\*\*Fragment, piece
- \*\*سَحَابٌ مَرْكُومٌ (saḥābun markūm):\*\*Piled-up cloud
- Even clear signs of punishment are denied and rationalized by those who reject faith.

## Double Punishment for Oppressors

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ

*And indeed, for those who do wrong, there is a punishment before that (in this world). (Qur'an 52:47)*

- \*\*ظَلَمُوا (zalamū):\*\*They wronged, oppressed
- \*\*عَذَاب (‘adhāb):\*\*Punishment
- Oppression (especially shirk) is punished both in this world and the next.

## Consolation to the Prophet

فَإِنَّكَ بِأَعْيُنِنَا

*For indeed, you are under Our eyes (protection). (Qur'an 52:48)*

- \*\*بِأَعْيُنِنَا (bi-a‘yuninā):\*\*In Our eyes, under Our watchful care
- Allah reassures the Prophet ﷺ of His constant protection and presence.

## Lessons & Applications

- \*\*Rhetorical Questions:\*\* Allah uses rhetorical questions to expose the irrationality of denying Him and to challenge false ideologies.
- \*\*Submission vs. Control:\*\* True submission is letting go of the illusion of control and trusting Allah's decree.
- \*\*Balance in Life:\*\* Prioritize Akhira over Dunya; balance is not equal time or resources, but correct prioritization.
- \*\*Reliance on Allah:\*\* Seeking forbidden means (fortune-tellers, etc.) is a sign of weak faith; true believers rely on Allah alone.
- \*\*Prophetic Integrity:\*\* Prophets never sought personal gain; their mission was purely for Allah.
- \*\*Recognition of Signs:\*\* Blessings and punishments can be misunderstood; clarity comes from faith and reflection.

- **Punishment for Oppression:** Oppressors face consequences both in this world and the next.
- **Consolation and Patience:** Allah's protection is always with the believers, especially in times of hardship.
- **Dhikr (Remembrance):** Saying "Subhanallah" is a way to exalt Allah above all comparisons and associations.

## Structure of Surah At-Tur

- Begins and ends with mention of punishment, mirroring the structure and reinforcing the message.
- Ten rhetorical arguments are presented to silence falsehood.
- The surah ends with consolation and encouragement for patience and perseverance.

## Practical Takeaways

- **Review and Mastery:** Completing a surah from start to finish allows for mastery and deeper connection.
- **Teaching and Sharing:** Use the surah and its lessons for da'wah and teaching others.
- **Continuous Reflection:** Regularly review notes and revisit the surah to strengthen understanding.
- **Patience in Adversity:** Trust in Allah's timing and remain steadfast in faith.
- **Active Remembrance:** Praise Allah in all circumstances, both in public actions and private worship.

## Connection to Next Surah

- Surah At-Tur ends with mention of the stars setting (وَإِذَا النُّجُومُ), and Surah Najm begins with the stars (وَالنَّجْمٌ إِذَا هَوَى), showing the interconnectedness of the Qur'an's structure.

## Final Reflection

- The study of Surah At-Tur provides tools for intellectual and spiritual resilience, equips us to respond to challenges to faith, and reminds us of Allah's constant care and protection.
- The best way to retain knowledge is to teach and share it with others.

