

SUMMER IMMERSION

TAFSIR OF SURAH SAAD



Mufti Abdul Wahab Waheed

SESSION 2

Ayah 9

- The Makkans are questioning Allah's decision to make the Prophet (ﷺ) His Messenger. Hence, this means that they are questioning Allah's ability to make the right choice.
- Refers to treasures; hidden treasures - خَزَائِن
- Allah gives whatever He wills to whomsoever He wills. None of us have access to the blessings that we receive. Therefore, Allah questions the disbelievers' access to His treasures, should they be able to choose whom they wish to become their prophet.
- The greatest treasure is prophethood. There is no blessing in the world that is greater than becoming a prophet.
- Means mercy. It also refers to a form of blessing. Whenever Allah uses this word, He is using it for blessings - رَحْمَةً
- Everything is alluded back to mercy because if it wasn't for Allah's Mercy, we would not receive any blessings.
- Allah is reminding us that we are not entitled to anything. Hence, we should thank Him for all our blessings.
- Refers to Allah showing love and kindness to the Prophet (ﷺ) - رَبِّكَ
- This is the only place where Allah uses the sequence of His attributes, الْعَزِيزِ الْوَهَّابِ. He is Al-Aziz as He can take away any blessings from us, but He is also Al-Wahhab and He can give us any blessings.
- The root of Al-Aziz comes from the word izza, which refers to might and honor. This denotes that Allah is The Almighty and He gives honor to whomever He wishes to. - الْعَزِيزِ

- The root of Al-Wahhab is hiba, which means a gift. - **الْوَهَّابِ**
- Three definitions of hiba:
 - Giving a gift to someone without them deserving it
 - Giving a gift to someone in lieu of nothing
 - The only one that has access to the gift/blessing is the one who gave it to the person in the first place
- Only Allah has access to all blessings. This is why He is the only one that is Wahhab.
- The majority of the time when Allah uses the word **وَهَّبَ** in the Qur'an, it refers to children. Because no one except for Allah can give children.
- **هَبَّة** in the Qur'an is also used for kingdom as well as prophethood.

Ayah 10

- While the above speaks about blessings from the heavens, this ayah speaks about access to the blessings on this earth; the world that we live in.
- **فَلْيَرْتَقُوا فِي الْأَسْبَابِ** - Means to climb to the sky. There are two possible interpretations:
 - To climb up to the sky to prevent Wahy from coming down and choose another prophet.
 - To climb up with means. Meaning, to ask for help from the people they claim they have access to, then compete with the Qur'an. But falsehood can never compete with the truth.
- Allah is bringing a sense of comfort to the Prophet (ﷺ) by reassuring him that no one has access to His treasures.
- It is a reminder for us to appreciate all the blessings that we have in our lives which are from Allah. Hence, we should turn to Him at all times whether in moments of difficulty or ease.

Ayah 11

- Means army - **جُنْدٌ**
- Means defeated/overwhelmed - **مَهْزُومٌ**
- Means a group/parties/allies/coalition - **احْزَابٌ**

- The Makkans were prideful of their victorious nature. Outside of the incident mentioned in Surah Al-Fil, they had never faced defeat.
- This is a transitional ayah which speaks about the previous nations.
- As the Quraysh claim to have honor, Allah reminds them of the people of the past nations and their combined forces who had more power and yet were disgraced.
- Despite the coalition army coming together to go against Islam, Allah makes it known that they are ultimately bound to face defeat.
- In contrast, Islam is capable of standing on its own. It does not need the support of different movements or groups to strengthen it.
- Three different opinions on the ahzab which Allah is referencing to in this ayah:
 - The Battle of Badr
 - The Battle of Khandaq
 - The Conquest of Makkah
- In the following verses, Allah mentions the six nations that were destroyed; Nuh (drowning), Aad (windstorm), Firawn (drowning), Thamud (a loud shriek), Lut (flipped over) and Ashabul Aykah (extreme heat and sandstorm).
- Two reasons the Makkans were not given ahzab:
 - It is only given to a nation after they were given a very clear miracle and yet they continued to inherently deny Allah.
 - This type of ahzab was only sent to a nation if their prophet had asked for it. The Prophet (ﷺ) did not ask for it and instead asked for the opposite.