

# SUMMER IMMERSION

## TAFSIR OF SURAH SAAD



**Mufti Abdul Wahab Waheed**

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### Ayah 12

- Allah speaks about those in the past nations and starts off by giving the example of the people of Nuh because the people of Nuh are similar to the ummah of the Prophet (ﷺ). Amongst their similarities:
  - They were both the only prophets that were alive in their time
  - They were both sent to an entire nation that was disobedient
  - The big difference is Nuh's nation was destroyed, while the Prophet's nation was saved by the Prophet's du'a.
  - After the destruction of Nuh's nation, He mentions the powerful nation of Aad that were destroyed by a windstorm.
  - Firawn had power and prestige. He was audacious and he thought he was indestructible due the authority he had over the land, but his nation was also destroyed.
  - وَفِرْعَوْنُ ذُو الْأَوْتَادِ (and Firawn, the man of the stakes) – There are two meanings:
    - It refers to the fact that he used to torture people by driving stakes through them.
    - It refers to the stability of his dominion, and the sense is that the stakes of his kingdom were well-rooted in his country.

### Ayah 13

- The nation of Thamud were very talented in architecture and agriculture, they were very wealthy and intelligent people. Allah sent down a shriek which destroyed them.

- The nation of Lut were a corrupt nation that practiced homosexuality. Hence, Allah sent Jibril to turn the nation upside down and rained down stones of clay.
- The Ashab al-Aykah were the people of Shuayb who were renowned traders that committed injustice as they were dishonest in their daily dealings. Allah sent extreme heat which wiped them out.

## Ayah 14

- Allah mentions the six nations whose qualities were similar to the people of Quraysh.
- They were insolent people; they had power and prestige, they were wealthy, intelligent and successful traders and they were also immoral as they buried their daughters alive.
- One thing these nations had in common is that the punishment struck them after they went against their prophets.
- When Allah says **فَحَقَّ عِقَابٌ**, it means that it became necessary. The only way forward was to destroy them and get rid of them.

## Ayah 15

- **نَظَرٌ** – Means to look. However, **يَنْظُرُ** here, refers to wait.
- **صَيْحَةً وَحْدَةً** – Refers to the first trumpet that will be blown
- This is a subtle indication that these people will not be destroyed in this world, but rather, they will face their destruction on the Day of Judgment. This will be their ultimate punishment.
- The reality is that they know they will not be able to avert the punishment as they are aware of what happened to these six nations. Hence, it could also mean that they are anxiously looking and waiting for some type of punishment to descend upon them.
- Nevertheless, Allah indicated that He will not destroy them because the Prophet (ﷺ) never asked for it and neither did he abandon them or Makkah despite making hijrah.
- Two meanings of **فَوَاقِيٍّ**:
  - It means delay. Meaning, there is no delay when death approaches. The moment the soul leaves one's throat, the doors of tawbah are closed.

- It is derived from ifaqa, which means to recover – being cured after a sickness. Meaning, in that moment of fear, there's nothing one can do to undo it; there's no point of return.

## Ayah 16

- The two great chieftains of Makkah, Nadr ibn al-Harith and Abu Jahl actually said this.
- عَجَّلْ لَنْ - Means to hasten
- قِطْ - Means a portion/share
- Opinions about this verse:
- It could mean that they are asking Allah to hasten their punishment in the world, to avoid the punishment in the Hereafter.
- It was their way of mockery against the Prophet (ﷺ), as nations of the past had similarly done to their prophets; because they thought it unlikely to exist and they disbelieved.
- It could also mean they are asking to hasten their share in this world, knowing that they would not receive it in the Hereafter.
- The knowledge of the Final Hour is only with Allah. Hence, the Companions and the prophets were certain and never doubted its occurrence. They know their patience would be rewarded with victory and success.

## Ayah 17

- The third theme of this Surah is the discussion of the previous prophets. It begins in this verse.
- There are nine prophets that are mentioned back-to-back in this Surah, but its primary focus is the prophets Dawud AS and Sulayman AS.
- Allah begins by turning to the Prophet (ﷺ) in consolation, acknowledging him as the victim of all the slanders of his people.
- While Allah gave reassurance that He will deal with the disbelievers, He did not dismiss the Prophet's emotions and reminded him to be patient.
- Allah's first command to him was: أُصِرْ عَلَى مَا يَقُولُونَ (Be patient 'O Prophet' with what they say).
- This tells us that there will be continuous struggles in the journey; the difficulties will not come to an end.

- If we love the Prophet (ﷺ), we must similarly prepare for such difficulties.
  - 'Abdullah bin Maghaffal said:

قَالَ رَجُلٌ لِّنَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ وَاللَّهُ إِنِّي لَأُحِبُّكَ . فَقَالَ "اَنْظُرْ مَاذَا تَقُولُ " . قَالَ وَاللَّهِ إِنِّي لَأُحِبُّكَ . فَقَالَ "اَنْظُرْ مَاذَا تَقُولُ " . قَالَ وَاللَّهِ إِنِّي لَأُحِبُّكَ . ثَلَاثَ مَرَّاتٍ فَقَالَ "إِنْ كُنْتَ تُحِبُّنِي فَاعْدُ لِلْفَقْرِ تِجْفَافًا فَإِنَّ الْفَقْرَ أَسْرَعَ إِلَى مَنْ يُحِبُّنِي مِنَ السَّيْلِ إِلَى مُنْتَهَاهُ " . حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبِي، عَنْ شَدَّادٍ أَبِي طَلْحَةَ، نَحْوَهُ بِمَعْنَاهُ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . وَأَبُو الْوَازِعِ الرَّاسِيِّ اسْمُهُ جَابِرُ بْنُ عَمْرِو وَهُوَ بَصِرِيُّ .

"A man said to the Prophet (ﷺ): 'O Messenger of Allah! By Allah! Indeed I love you!' So he said: 'Consider what you say.' He said: 'By Allah! I indeed love you!' Three times. He said: 'If you do love me, then prepare and arm yourself against poverty. For indeed poverty comes faster upon whoever loves me than the flood to its destination.'" (At-Tirmidhi)

- Allah did not just tell the Prophet (ﷺ) to be patient, but He gave him strength and support in the form of giving examples of others who experienced the same thing.
- Dawud AS similarly went through many challenges with his nation. He came from very humble beginnings before he became king.
- Some say Dawud AS came 300 to 400 years after Musa AS. While others say he came 500 years after Musa AS. He is the father of Sulayman AS.
- **وَذَكْرٌ** – Means remember. Dhikr doesn't just mean remembering Allah but it means remembering anyone who reminds us of Allah.
  - This means that the remembrance of the Prophet (ﷺ), the previous prophets, as well as the Companions, are also a form of remembrance of Allah.
  - The Prophet (ﷺ) is being told remember these stories of these prophets because it will ease his pain. This is the purpose they are mentioned in the Qur'an.
  - The Prophet (ﷺ) was the primary recipient of the words of Allah and the entire Qur'an was to console him and to speak to him in times of difficulties and challenges. Hence, to understand its context further, we learn his Seerah.
- Several qualities of Dawud AS are mentioned:

- 1. - عبدنا. Means servant. Allah refers to all his prophets as abd, because there's nothing more fulfilling than being the servant of Allah.
  - Dawud AS was the greatest worshiper of Allah. The Prophet (ﷺ) often praised him and used him as an example to his Companions.
    - Narrated `Abdullah bin `Amr: Allah's Messenger (ﷺ) said to me,

**أَحَبُّ الصَّيَامِ إِلَى اللَّهِ صِيَامُ دَاؤِدَ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَأَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاؤِدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَتُهُ وَيَنَامُ سُدُسَهُ.**

*"The most beloved fasting to Allah was the fasting of (the Prophet) David who used to fast on alternate days. And the most beloved prayer to Allah was the prayer of David who used to sleep for (the first) half of the night and pray for 1/3 of it and (again) sleep for a sixth of it."*

- Dawud AS was also a servant who was patient upon difficulties and he was the best in swallowing his anger.
- 2. - ذَا الْأَيْدِيْد. Refers to a possessor of power. أَيْدِيْد means strength and support.
  - This refers to both physical strength as well as his strength in worship.
  - Dawud AS was always found in the state of worship and therefore he had a lot of strength to be able to withstand life's difficulties.
- 3. - أَوَّابُ. Refers to repeatedly turning back to Allah. It is the highest form of being an abd of Allah.
  - It means to turn back to Allah wholly; deliberately and intentionally. It shows that he is completely immersed in worshiping his Creator.
  - It also means that one turns back to Allah not because they sinned, but out of love for Allah.
  - Other words like tawab, muneeb, rujuk also mean turning back. However, all of them reflect the idea of remorse – where one turns back to Allah out of fear of Allah or out of the fear of Allah's punishment due to their sins.

## Ayah 18

- 4. - إِنَّا سَخَّنَا الْجِبَالَ مَعْهُ يُسَبِّحُنَّ بِالْعَشِّ وَالْإِشْرَاقِ. This means Dawud AS had a very beautiful voice that Allah caused the mountains to glorify His praises with him at sunrise and at the end of the day.

- It shows us that when one is consistent in their approach of remembering Allah, the creation of Allah (i.e. mountains, trees etc.) starts glorifying and praising Allah with them.
  - Ali ibn Abi Talib reported:

كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ فَخَرَجْنَا فِي بَعْضِ نَوَاحِيَهَا فَمَا اسْتَقْبَلَهُ جَبَلٌ وَلَا شَجَرٌ إِلَّا وَهُوَ يَقُولُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

*I was with the Prophet, peace and blessings be upon him, in Mecca and we went out to one of its neighborhoods. He did not face any mountain or tree but that it would say, "Peace be upon you, O Messenger of Allah." (At-Tirmidhi)*

- Jabir b. Samura reported Allah's Messenger (ﷺ) as saying:
 

”إِنِّي لَأُعْرِفُ حَجَرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَىَ قَبْلَ أَنْ أُبَعِّثَ إِنِّي لَأُعْرِفُهُ الْآنَ .”

*I recognize the stone in Mecca which used to pay me salutations before my advent as a Prophet and I recognize that even now. (Sahih Muslim)*

- Allah specified two timings to glorify him; in the morning – after fajr, and in the evening – between asr and maghrib.

## Ayah 19

- مَحْشُورَةً – Refers to assembled
- 5. All the birds would hover around him whenever he glorified Allah and they would repeat Allah's praises with him.

## Ayah 20

- 6. وَشَدَّدْنَا مُلْكَهُ – Meaning, Allah made his kingdom strong.
  - This means he became the greatest king.
  - Allah gave him complete dominion in Sham and Bayt al-Maqdis.
- 7. وَعَاتَيْنَاهُ الْحِكْمَةَ – Meaning, Allah gave him Al-Hikmah.
  - This means he had the ability to make the right judgment to resolve conflicts.
  - He discharged his duties with utmost justice that the Prophet (ﷺ) said, "The greatest judge was Dawud AS."
  - الْحِكْمَةَ also refers to prophethood. This is how Allah references prophethood in the Qur'an
- 8. فَصَلَّى الْخُطَابِ – Meaning, Allah gave him discernment in his speech.

- This means he had clear speech. He was very articulate in his speeches.
- He had soundness in speech as well as in judgment.
- The Prophet (ﷺ) said that Dawud AS was the only prophet that was a king as well as a qadi (judge).
- Despite Dawud's high position, he was still the strongest worshipper of Allah and he constantly turned back to Allah.
- Every prophet used their hands to earn a living. Different prophets were known to have been engaged in different skills in their time.
- Dawud AS gained an occupation to serve the Deen and Allah blessed him with the art of making armor. This is a skill that is beneficial to humanity and he was an expert in this craft.
  - Allah said:

وَعَلَمْنَاهُ صَنْعَةَ لَبُوينَ لَكُمْ

*And We taught him making of armor as dress for you (21:80)*

- Dawud AS used his skill to serve the needs of the people and not merely for monetary gain.
- By highlighting these virtues of Dawud AS, Allah is indirectly telling the Quraysh that they are far from superior.

## Ayah 21

- أَلْمِحْرَاب – Refers to private chamber
- Dawud AS used to have a special and private sanctuary where he would perform his worship. This area was off limits to the public.
- One night as he was preparing for tahajjud, a strange incident happened. Two people entered the mihrab by climbing over the walls.

## Ayah 22

- فَفَزَعَ – Refers to being afraid
- It was an odd hour and hence, Dawud AS was understandably caught off guard. He was frightened when he saw them.
- لَا تَخَفْ – Means do not fear
- وَلَا تُشْطِطْ – Means do not cross the limits

- The two people told him not to fear and not to cross the limits as they wanted to ask him about their case.

## Ayah 23

- The two were claimants, and apparently one had wronged the other, so they wanted to seek Dawud's judgment on the matter.
- نعجة – Refers to rams; it also refers to wives. However, in this context, we use the former.
- وَعَزَّنِي فِي الْخِطَابِ – This refers to one party that was very convincing in his argument. It could also mean that one party is asking Dawud AS to honor his bleak situation.

## Ayah 24

- Dawud AS gave his judgment on their case as he was forced by the two people to give his verdict.
- Judgments are given based upon the situation and not personality – there should be no biases. And generally, in a ruling, we are taught not to give advice but to just give the ruling.
- قليل – Refers to less/a few. In the Qur'an it has a positive connotation.
- The lesson for Dawud AS was that he failed to hear the other side of the story. He made this statement simply after having listened to the plaintiff without listening to the statement of the respondent.
- Dawud AS made the right judgment but ignored the right process. It was an error on his end as part of judging requires listening to both parties. Hence, he was in the wrong even if his judgment was correct.
- ظنّ – Means thought but here it means certainty
- This was an opportunity for Dawud AS to seek forgiveness from Allah. He realized that Allah was testing him, and his body became limp.
- فَاسْتَغْفِرَ رَبَّهُ وَحْرَ رَاكِعًا وَأَنَابَ – Dawud AS sought forgiveness, bowing down and he fell in prostration, and turned to Allah.
- أَنَابَ – Means turning to Allah after committing a mistake
- It was said that after this incident he experienced some form of loss, in wealth or health, and he was not able to enjoy his worship that he attributed to this incident.

- The lesson for the Prophet (ﷺ) was to realize that there's never a point in our lives where we are not in need of Allah.
- We are all dependent on Allah no matter who we are. We always need Allah with us; He is the one that nurtures and supports us.

## Ayah 25

- Once he had sought forgiveness from Allah and turned to Him, Allah forgave him for his mistake.
- زُلْفَىٰ – Refers to near. This means that he was the closest to Allah in this world and is the closest in the akhirah.
- This teaches us that no matter how we slip up in our dues, we should always turn to Allah and seek His forgiveness.