

SUMMER IMMERSION

TAFSIR OF SURAH SAAD



Mufti Abdul Wahab Waheed

SESSION 4

Ayah 25

- Once he had sought forgiveness from Allah and turned to Him, Allah forgave him for his mistake.
- **زُلْفَى** – 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.
- Reasons the stories of prophets are mentioned in the Qur'an:
 - The Qur'an was revealed in 23 years, not at one time. Therefore, the context of it matters more than any other holy book. It was given to the Prophet (ﷺ) in the moments that he needed it the most; as reassurance and to strengthen his heart.
 - In order to become the greatest leader, one must become the greatest follower. Hence, through these stories, the Prophet (ﷺ) was able to follow their teachings.
 - Each prophet dealt with different things which taught the Prophet (ﷺ) to learn from them and their stories.
- **مَغْفِرَةً** – Means forgiveness; forgiving someone. However, it also refers to love.
- Prophets are masum (infallible) – they are free from sin but can make mistakes that are within the appropriate boundaries for them. This is referred to as khata (error).
- **زُلْفَى** – Refers to near. This means that he was the closest to Allah in this world and is the closest in the akhirah.

Ayah 26

- **خالف** – Means ambassador/successor
- Every human being is created to be an ambassador of Allah, not just the prophets.
- We are representing Allah as His ambassadors and this is an honor.
 - He said:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ

He is the One Who has placed you as successors on earth (6:165)

- The role of the ambassador is to ensure they are not distracted and conduct the affairs as what has been entrusted to them by the one who delegates the task to them.
- **فَاخْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ** (so judge you between men in truth) – Allah reminds Dawud AS that He made him His Khalifah on the earth to fulfill his responsibility to rule in accordance with the truth.
- **هوى** – Means fall or cause something to fall. Hence, following one's desire will cause them to fall; it humiliates and dishonors them – it is a low craving.
- **وَلَا تَتَّبِعِ الْهَوَى** (and follow not your desire) – This is not referring to Dawud AS acting upon his desires but him compromising a process that would have taken him a little bit more time.
- Meaning, we should not follow what is convenient but which is correct. Eventually when one follows their desires, it will lead them astray.
- Allah tells us the reason why people continuously fall for their desires is due to the fact that they forget about the consequence. This is how Shaytan distracts us.
- The distractions of the dunya make us forget about the consequence, which then leads us to following our desires. However, if we remember the consequences, we will be deterred from committing sins, mistakes etc.

Ayah 27

- Allah tells us that He did not create the creatures in vain; He created them to worship Him Alone, then He will gather them on the Day of Judgment and will reward the obedient and punish the disbelievers.
- According to Ibn Abbas, this is to tell human beings that they have a bigger purpose than other creations that don't have free will.
- Those who reject the Hereafter are virtually saying that this universe has been created aimlessly, devoid of any purpose behind it. Hence, human beings are created without purpose.
- One can only find the purpose of life if they remember who their Creator is, they are aware of their beginning and ending; where they are going.
- **وَيْلٌ** – Refers to the harshest form of punishment
- Two meanings of **وَيْلٌ**:
 - It is an expression of deep regret. This means these people will have the deepest form of regret on the Day of Judgment.
 - It is the deepest valley in Jahannam, according to Ibn Abbas. Hence, when Allah uses this expression, He is telling us those who possess this quality will have the harshest punishment in Jahannam.
 - Allah said:

وَيْلٌ لِّلْمُطَفِّفِينَ

Woe to the defrauders! (83:1)

Ayah 28

- The truth is established by Allah – nothing can take away from this truth that there is Jahannam, because Allah is Al-Adl (The Just). Without Jahannam, nothing deters us from staying away from that which is wrong.
- **فَجْرٌ** – Refers to the dawn; it tears open the darkness of the night by bringing through its light.
- It also refers to a person who commits major sins openly without any form of regret and remorse continuously.
- This means that this is a person that tears open not only the commandments of Allah, but the covering that He has placed above them by exposing their sins.

Ayah 29

- Allah reminds us again about the purpose of the Qur'an – it is for us to reflect upon its verses.
- **دَبَّرَ / دُبُور** – Refers to the back/behind. Meaning, a person is behind.
- **لِيَذَّبَرُواْ آيَاتِهِ** (so that they may contemplate its verses) – Meaning, reflecting upon the Qur'an inside out. Another meaning is that, a person reflects upon the ending of their life.
- **ذِكْرٍ / ذَكَر** – Means a continuous reminder; this is what the Qur'an is.
- **الْأَلْبَابِ** – Refers to those of understanding; who have intelligence. **لب** refers to the brain – which means this person can think rationally.
- **وَلِيَتَذَكَّرَ أُولُواْ الْأَلْبَابِ** (and people of reason may be mindful) – Meaning, those who are possessed of wisdom and intellect can take lessons from it.

Ayah 30

- This ayah speaks about the second prophet in this Surah. Allah tells us about Sulayman AS, the son of Dawud AS.
- Some narrations mentioned Dawud AS had 70 children or 10 sons, the latter is the more authentic opinion.
- According to Ibn Abbas, the reason why Allah chose Sulayman AS to become a prophet is because he was always around his father and learning from him. Hence, Allah inspired him to become a prophet.
- His name Sulayman, is derived from Salim – it is the concept of Islam, meaning a person who is willing to submit.
- Allah praises Sulayman AS as His excellent slave, because he was very much obedient, worshiping Allah much and always turning to Allah in repentance.

Ayah 31

- In this ayah, an event relating to Sulayman AS has been mentioned.
- Between asr and maghrib, Sulayman AS was presented with elite horses.
- **صفنت** – Refers to well-bred horses. According to Imam Qurtubi, this is a “posing horse”. They were the kind of horses which stand on three legs and raise the fourth.
- **جِيَاد** – Refers to the highest breed

Ayah 32

- **خير** – Refers to the horses. It is also referred to as wealth in the Qur'an – wealth is a good thing.
- These were warhorses. Sulayman AS was sending out his army for jihad and it was his rule taught by his father to inspect the horses ensuring they are flawless. Ibn Abbas says it was his Sunnah to inspect each horse.
- When these horses were shown to Sulayman AS, he was so engrossed in the inspection of the horses that he missed to perform his asr prayer at his usual time.
- The sun had hidden in the veil of night – meaning, it was almost maghrib time when he prayed asr.

Ayah 33

- The same theme recurs: Sulayman AS got distracted by the horses, similar to his father getting distracted by the men who entered his mihrab. And both turn to Allah in repentance.
- **طَفَّقَ** – Refers to resume. This means he restarted the process of inspection.
- **مسح** – Refers to wiping. This means he continued to wipe his hands over the body of the horses.
- The correct tafsir of this ayah is that Sulayman AS asked for the horses to be brought back to him, to complete his inspection of each one.
- He started stroking and patting their necks and legs with affection and he did not slaughter the horses.