

SUMMER IMMERSION

TAFSIR OF SURAH SAAD



Mufti Abdul Wahab Waheed

S
E
S
S
I
O
N
S

Ayah 34

- This ayah is almost identical to the previous ayah about Dawud AS; Allah tested Sulayman AS.
- There are different stories based on the tafsir of this ayah:
 - Story #1:
 - Sulayman AS was put to the test when he conquered a land. He expressed his desire to marry the king's daughter who was taken as a captive.
 - This was considered a fitna. It was unacceptable behavior because as Khalifah, there should be no other incentive in ruling the world except to fulfill Allah's responsibility that was placed upon him.
 - This story was shared by Ka'b al-Ahbar, who was a Jewish rabbi that became Muslim.
 - Ibn Abbas is of the opinion that this story should not be shared in our tradition.
 - Story #2:
 - This opinion is more commonly discussed and shared in our books of tafsir and hadith. Hence, it is the preferred opinion.
 - Sulayman AS wanted a son to carry on his lineage and succeed his kingdom.
 - A knowledgeable man named Asif, told him that he should say: 'Insha'Allah' (If Allah wills) but he forgot to say: 'Insha'Allah'
 - His only child was born paralyzed and later passed away. The attendants brought this body of the baby, and put it on the throne.
 - جَسَدٌ – Means a motionless body/ a body that does not have a soul. This refers to his child.

Ayah 35

- When he was forgiven by Allah for his mistake, he proceeded to make du'a asking Allah for the kingdom of the world.
- This shows us that despite sinning, one is never too low to make du'a and turn to Allah. We should make du'a irrespective of our state.
- For example, even in his state of disobedience Shaytan asked Allah to delay his punishment until the Day of Judgment. Similarly, most du'as of the prophets were committed after their mistakes.
- According to narrations, to atone for his mistakes, Sulayman AS abstained from eating for three days and continued to worship Allah for seven days.
- Sulayman AS ruled the world for 40 years; the first 20 years was before this fitna, while the remaining 20 years was when he continued ruling all other creations.
- Stages of making du'a:
 - Praise Allah second
 - Durood upon the Prophet (ﷺ)
 - Asking for forgiveness and recognizing our own weakness
 - The call to action
- One-third of our du'as can be inclined to our worldly needs, while two-thirds should be for our akhirah.
 - A supplication that can be made daily:

"اللهم اكفي بحلاك عن حرامك، وأغني بفضلك عن من سواك"

O Allah, suffice me with what You have allowed instead of what You have forbidden, and make me independent of all others besides You.

- According to Ibn Abbas, Sulayman AS made this du'a because he wanted to be the prophet that spread Deen all over the world.
- Sulayman AS asked for power so he could fulfill these very high objectives, and would never entertain negative feelings of office, power and recognition.
- Sulayman AS fulfilled his promise to Allah by using the power Allah endowed him with to spread the Deen; he did not use it for himself. Hence, Islam spread during his reign.

- إِنَّكَ أَنْتَ الْوَهَّابُ (You are indeed the Giver of all bounties) – This is because only Allah can subjugate the wind, the command over the jinns, creature etc. which were exclusive traits of Sulayman's kingdom.

Ayah 36

- رُخَاءٌ – Refers to taking the violent wind and making it gentle; this was the ability of Sulayman AS that he was able to control the wind.
- حَيْثُ أَصَابَ – Means any where he intended. Meaning, Sulayman AS could order the wind to carry him wherever in the world he wanted.

Ayah 37

- There are some people who carry out mysterious exercises through which they are known to subjugate jinns. This phenomenon falls contrary to this, because this is the subjugation of jinns which Allah had allowed for Sulayman AS and was not acquired by anyone else.
- Sulayman AS could use the jinns however he wanted to use them as Allah had given him power over them. He would divide the tasks of the jinns.
- بَنَاءٌ – Refers to very powerful; the jinns were able to carry out difficult tasks which humans were unable to do.
- One of the tasks Sulayman AS assigned to the jinns was the construction of Bayt al-Maqdis.
- غَوَّاصٌ – Refers diving into the sea; the jinns would recovering pearls, jewels and gems which cannot be found anywhere else.
- It is said that Sulayman AS was the first person who exposed human beings to these precious stones – as the jinns would go to the depths of the oceans and bring them forth to him.

Ayah 38

- وَآخَرِينَ مُقَرَّبِينَ فِي الْأَضَفَادِ (And others bound together in chains) – This means, that he tied the unruly jinns; he exercised justice in his kingdom.
- قَرِينٌ – Refers to a pair; a close companion, spouse. Meaning, this person has access to our heart and can convince us to do anything.
- This shows us that Sulayman AS would dictate whatever he wished for the jinns to do – this was his special power granted to him.

Ayah 39

- Allah said to Sulayman AS: "This is Our Gift" – this was because he was a great servant of Allah; and it was Allah's choice to give him this gift.
- **عطًا** – Refers to greater blessings from Allah
- **فَأَمْنِنْ أَوْ أَمْسِكْ** – This means that he can do whatever he wishes with these gifts.
- The gift and the giving of Allah is never identical and unique to each person. Allah will give His gift to a person based upon what He sees more befitting for them. Hence, Allah chose Sulayman AS for this power.
- The Prophet (ﷺ) was given the qualities of all the previous prophets, but he did not want to take away from Sulayman's exclusivity of this gift Allah had bestowed upon him.
 - Narrated Abu Hurairah: The Prophet (ﷺ) said,

"إِنَّ عِفْرِيًّا مِنَ الْجِنِّ تَفَلَّتَ عَلَى الْبَارِحةَ - أَوْ كَلِمَةً نَحْوَهَا - لِيَقْطَعَ عَلَى الصَّلَةَ، فَأَمْكَنَنِي اللَّهُ مِنْهُ وَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِيِ الْمَسْجِدِ حَتَّى تُضِبِّحُوا وَتَنْتَظِرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ رَبِّ هَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي". قَالَ رَوْحٌ فَرَدَهُ خَاسِيًّا.

said, a similar (ﷺ) or the Prophet) Last night a demon from the Jinns came to me" to disturb my prayer, but Allah gave me the power to overcome him. I intended to (sentence tie him to one of the pillars of the mosque till the morning so that all of you could see him, but then I remembered the Statement of my brother Solomon:--'My Lord! Forgive me and bestow on me a kingdom such as shall not belong to any other after me.' (38.35) The narrator added: Then he (the Prophet) dismissed him, rejected. (Sahih al-Bukhari)

Ayah 40

- **وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى وَحُسْنَ مَأَبٍ** (And he will indeed have 'a status of' closeness to Us and an honorable destination!) – Meaning, closeness in this world and in the Hereafter.
- This is similar to Allah's mention of Dawud AS as previously discussed. These stories are mirroring each other. Despite this fact, each one faced their own challenges and had their own blessings.
- Each one of us is different in our blessings. Hence, we should not look at other people's blessings nor question their blessings.
 - Abu Hurairah reported the Messenger of Allah (ﷺ) said,

انظروا إلى من هو أسفل منكم، ولا تنظروا إلى من هو فوقكم، فهو أجرأ أن لا تَزَدُوا نعمة
الله عليكم

"Look at those who are inferior to you and do not look at those who are superior to you, for this will keep you from belittling Allah's favor to you." (Sahih Muslim)

- All the blessings are divine gifts from Allah; The Bestower of Blessings.
 - Allah tells us:

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ

He is the One Who showers His blessings upon you (33:43)