

SUMMER IMMERSION

TAFSIR OF SURAH SAAD



Mufti Abdul Wahab Waheed

SESSION 7

Ayah 45

- The mention of the next three prophets begins in this ayah.
- Allah similarly reminds us to do dhikr; which means to speak about those who remind us of Allah. (i.e. the prophets, the Companions)
- The honorific title of 'abd' is also used for the family of Ibrahim. He mentions them in order; Ibrahim, followed by his son, Ishaq, and grandson, Yaqub.
- **أولو** - **أولو الْأَيْدِي**:
• 1. Physical strength
• They were all given physical strength and were able to endure through times of calamity - they persevered.
• 2. Generosity
• In the Arabic proverb, they would say this person has long arms which indicates generosity, as opposed to small arms, which depicts a very stingy person.
• 3. Strength in being a messenger
• They had strength in fulfilling their duty as prophet; they never failed in their duty despite the challenges they encountered.
• Abu Huraira reported Allah's Messenger (ﷺ) as saying:

"الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ أَخْرُضَ عَلَى مَا يَنْفَعُكَ وَأَسْتَعِنُ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقْلُ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا وَلَكِنْ قُلْ قَدْرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنْ لَوْ تَفْتَحْ عَمَلَ الشَّيْطَانِ ".

A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your" if" opens the (gate) for the Satan.

(Sahih Muslim)

- **وَالْبَصَرُ** is from the word **بَصَر** which means the ability to see with the eyes. While **بَصِيرَة** is a vision to see with the heart.
- Foresightedness comes from Allah; through His knowledge. All the prophets had an insight and understanding of the religion.
- Traits of the one has who basira:
 - They will know how to use and apply their knowledge correctly – they have *ilm* (knowledge) and *hikmah* (wisdom).
 - They think about the betterment of their beneficiaries instead of themselves. Hence, the prophets never benefited from their prophethood.
 - They are well-versed in dealing with Allah's challenges and seeing beyond it, as well as dealing with people in a manner that benefits them the most.
 - They have a deeper insight with regards to strategies, outcomes etc. and possess the ability to reflect upon any situation.

Ayah 46

- **أَخْلَصْنَاهُمْ** (We truly chose them) – This is derived from the root **خالص** means, pure. It is where **إخلاص** (sincerity) comes from.
- **بِخَالِصَةٍ** – This is similarly derived from the same root.
- Allah is telling us that He chose them and He is sincere to them in His selection. And He selected them for a very pure and exclusive task.
- **ذِكْرَى الْدَّارِ** (The remembrance of the Hereafter) – Meaning, they remember the Hereafter and the are a source of remembrance of the Hereafter; encouraging others to remember the Hereafter.
- This teaches us that a person's *ikhlas* is to earn for the *akhirah* of Allah.
- Another tafsir of this ayah is that Allah chose them exclusively to be remembered by the people of the *akhirah*.

- Meaning, the believers will always remember these prophets. The believers will preserve their legacy by reciting the Qur'an and mentioning their names.
- Being remembered by the people of Allah is a distinguishing feature. Ibrahim AS is remembered as we mention him in our durood, because Allah honored his du'a:

رَبِّ هَبْ لِي حُكْمًا وَأَلْحَقْنِي بِالصَّالِحِينَ (٨٣) وَاجْعَلْ لِي لِسَانَ صِدْقِي فِي الْآخِرِينَ (٨٤)

"My Lord! Grant me wisdom, and join me with the righteous. Bless me with honorable mention among later generations. (26:83-84)

Ayah 47

- مُصْطَفَيْنَ – Refers to choosing. مُصْطَفَى is the chosen one, which is one of the Prophet's names.
- الْأَخْيَارِ – Means the best/the finest. It is from the word khayr.
- Three words that are predominantly used in the Qur'an by Allah when stating His chosen ones:
- إِخْتَارَ – Means choosing someone based on the quality they possess; a selection based on merit.
- إِجْتِبَاءٌ – Refers to a selection process by Allah. However, it is a higher level than the first form of choosing (i.e. Allah is the one that chose you).
- إِصْطَفَى – This is the highest selection process by Allah – it is an exclusive honor. Allah uses it for the angels, the prophets, the ummah and Maryam AS.
- Both إِجْتِبَاءٌ and إِصْطَفَى is a selection by Allah for a unique blessing, not because of a unique quality.
- الْمُصْطَفَيْنَ الْأَخْيَارِ – Allah is referring to these prophets by saying they are chosen because He blessed them and they are the best – no one comes close to them.

Ayah 48

- Allah did not mention Ismail AS in the earlier ayah because he is not a direct progeny of Ishaq AS and Yaqub AS – the lineage of Bani Israel.
- The lineage of Ismail AS is where the Prophet (ﷺ) came from and he was the only prophet that came from him.
- Ismail's name derives from سَمِيع which means to hear:

- It was known that he would apply any command of Allah upon hearing it.
- He was the answered du'a of Ibrahim AS for a child – Allah heard him.
- Yasa (Elisha) is a prophet from Bani Israel – between the time of Musa AS and Isa AS.
- Dhul-Kifl (Ezekiel) is the successor of Yasa. Kifl means a person of great responsibility. This verse proves his prophethood.
- وَكُلُّ مَنِ الْأَخْيَارِ – This denotes that they are all from those that have been chosen by Allah and they are all the best of people.
- Allah does not differentiate any of His prophets. All prophets are infallible and they fulfilled their duty to the nations they were sent to. Nevertheless, there are some He gave more virtues to than others.
- The most virtuous of prophets is the Prophet (ﷺ), followed by Ulul' Azm (the arch prophets); Nuh AS, Ibrahim AS, Musa AS, Isa AS.
- All prophets are considered to be the same to us in regards to them being the greatest of people. Therefore, we cannot disrespect them.

Ayah 49

- This ayah denotes the main objective of Allah telling us about these prophets. It is a source of encouragement and a reminder for us to remember Allah.
- It shows us the importance of having people who can connect us to Allah. Hence, the goal of the Prophet (ﷺ) is to connect us to Him.
- In the entirety of the Surah, Allah spoke about the outcome of these prophets; they are close to Him in this world as well as in the akhirah.
- مَآبٌ is similar to the word أَوَابٌ – it means to return; in repentance to Allah. Allah tells us they have the most beautiful return (حُسْنَ مَآبٍ); the akhirah. Thus, everyone who has taqwa of Allah, will have the same outcome.
- 'Abdullah bin Maghaffal said: "A man said to the Prophet (ﷺ): 'O Messenger of Allah! By Allah! Indeed I love you!' So he said:

"انْظُرْ مَاذَا تَقُولُ". قَالَ وَاللَّهُ أَنِّي لَأُحِبُّكَ . فَقَالَ "انْظُرْ مَاذَا تَقُولُ". قَالَ وَاللَّهُ أَنِّي لَأُحِبُّكَ . ثَلَاثَ مَرَّاتٍ فَقَالَ "إِنْ كُنْتَ تُحِبُّنِي فَأَعُدُّ لِلْفَقْرِ تَحْفَافًا فَإِنَّ الْفَقْرَ أَسْرَعَ إِلَيَّ مَنْ يُحِبُّنِي مَنْ السَّيْلِ إِلَيَّ مُنْتَهَاهُ". حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبِي، عَنْ شَدَّادٍ أَبِي ظَلْحَةَ، نَحْوَهُ بِمَعْنَاهُ . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . وَأَبُو الْوَازِعِ الرَّاسِيِّ اسْمُهُ جَابِرُ بْنُ عَمْرُو وَهُوَ بَصِرِيٌّ .

'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.'" (Jami` at-Tirmidhi)

Ayah 50

- The outcome for the people of taqwa is Jannat al-Adn. **عَدْنٌ** refers to an everlasting place. Meaning, each one of its blessings will remain forever.
- Upon entry into these gardens, their doors will be opened for them by angels that will greet them with 'Salam', while they will say 'Alhamdulillah'.

Ayah 51

- Once they made it there, no effort is needed to do anything. They will simply relax and enjoy the delights of Jannah.
- Jannah has the most luxurious interior; its chairs and cushions are made of silk and they will get to sit back and recline on sofas.
- Whatever they ask for (food, drinks etc.), they will find it, and it will be prepared just as they wanted it and the servants will bring it to them.

Ayah 52

- **قَصَرَتُ الظَّرْفِ** – Refers to the women of Jannah; hur.
- These women are pure; they restrain their glances from anyone except their husbands, and do not turn to anyone else.
- It is an important lesson which shows us not only men but women similarly have a responsibility in restraining their glances.
- In Jannah, we will be of equal age; 33 years old. A similar age means they will be like-minded and they will get along well together.
- The Qur'an gives us sneak peeks into Jannah; the rest is not within our knowledge – only Allah knows.
- We should stop confining Allah's blessings in Jannah to our limited ideas of what blessings are, because the blessings in Jannah, will be beyond our imagination.
 - Narrated Abu Hurairah: The Prophet (ﷺ) said,

"**قَالَ اللَّهُ أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُدْنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبٍ بَشَرٍ:**"

"Allah said, "I have prepared for My righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard nor a human heart can ever think of.' " (Sahih al-Bukhari)

- Only until we get to Jannah, we will know what Allah has in store for us. Allah will give whatever we desire and more.
 - Narrated Abu Sa`id Al-Khudri: The Prophet (ﷺ) said,

"إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ فَيَقُولُونَ لَبَيْنَكَ رَبَّنَا وَسَعْدِيْكَ وَالْخَيْرُ فِي يَدِيْكَ فَيَقُولُ هَلْ رَضِيْتُمْ فَيَقُولُونَ وَمَا لَنَا لَا نَرْضَى يَا رَبَّ وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ فَيَقُولُ أَلَا أَعْطِيْكُمْ أَفْضَلَ مِنْ ذَلِكَ يَا رَبَّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ أَحْلُ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا".

"Allah will say to the people of Paradise, "O the people of Paradise!" They will say, 'Labbaik, O our Lord, and Sa`daik, and all the good is in Your Hands!' Allah will say, "Are you satisfied?" They will say, 'Why shouldn't we be satisfied, O our Lord as You have given us what You have not given to any of Your created beings?' He will say, 'Shall I not give you something better than that?' They will say, 'O our Lord! What else could be better than that?' He will say, 'I bestow My Pleasure on you and will never be angry with you after that.'

" (Sahih al-Bukhari)

- The ultimate pleasure in Jannah is meeting Allah and the Prophet (ﷺ).
 - Narrated Jarir: We were sitting with the Prophet (ﷺ) and he looked at the moon on the night of the full-moon and said,

"إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيَتِهِ فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلِبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِ الشَّمْسِ فَافْعُلُوا".

"You people will see your Lord as you see this full moon, and you will have no trouble in seeing Him, so if you can avoid missing (through sleep or business, etc.) a prayer before sunrise (Fajr) and a prayer before sunset ('Asr) you must do so." (Sahih al-Bukhari)

Ayah 53

- The world is a field for cultivating the Hereafter. We make an effort and put in the best foot forward then we present our amal to Allah, on the Day of Judgment.
- This is why one of the words used is **مُفْلِحُون** (the successful one) – from the word **فَلَحَ** which refers to a farmer.
- Allah has prepared Jannah for the successful believers, and He will fulfil His promise.

Ayah 54

- Any convenience we experience is referred to as rizq. Rizq is a gift from Allah.
- In Jannah, rizq refers to the reward we will be given by Allah that will never come to an end.

Ayah 55

- This is the end of those who have taqwa. Then, Allah tells us the end of the disbelievers is Hellfire.
- Here, Allah uses the same word مَأْبَ but in a different context. شَرَّ مَأْبَ depicts the most evil and worst final return.

Ayah 56

- بَضْلُونَهَا – Refers to them being scorched in the fire
- They will be burned, and there will never be an ending to their punishment. Hence, it is the worst resting place.

Ayah 57

- حَمِيم – Refers to the water which is always at its highest boiling point in Jahannam. Another meaning, it refers to a close friend.
- The boiling water in Jahannam will continue increasing in its heat.
- The food of the dwellers of Jahannam is the fruit from the tree of Zaqqum, it is like molten brass and it will boil in their insides. While their drink is hameem; boiling, scalding hot water – just a whiff of it will burn their entire skin and flesh in their body, and Allah will recreate it each time.
- غَسَاق – Refers to every form of dark punishment (i.e. darkness of the fire, smoke etc.) It depicts the fire of Jahannam.

Ayah 58

- شَكْلٍ – Refers to type. This means, there will be other forms of punishments in Jahannam.
- Similar to Jannah, there are different levels in Jahannam. Thus, the punishments of Jahannam will also have different levels.
- Allah is giving us a preview. There is much more that will be given to a disbeliever in Jahannam.
- So long as a believer repents after committing sins, they will receive salvation from Allah; they will not be in Hellfire eternally. Thus, we have to use these verses as motivation to repel us from any evil and turn to Allah.

يُخْرُجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِّنَ الْإِيمَانِ قَالَ أَبُو سَعِيدٍ فَمَنْ شَكَ فَلَيَقْرَأْ إِنَّ
اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ

"Whoever has the weight of an atom of faith in his heart will be taken out of the Hellfire."
Abu Sa'id said, "Thus, whoever is in doubt, let him recite the verse: Verily, Allah does no wrong even the weight of an atom." (4:40) (al-Tirmidhi)