

RAMADAN

IMMERSION



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Why Surah Al-Hadid?

- A contemporary tafsir scholar, Dr. Israr Ahmed, used to mention these ten surahs beginning from Surah Al-Hadid to Surah At-Tahrim (the end of Juz 27 to Juz 28) are the most important collection of surahs for the Muslim ummah of this time. A lot of these surahs were revealed in Madinah.
- For 13 years in Makkah, the verses revealed were predominantly about iman, the Messengers and qiyamah. They constantly fortified the believers' faith in Allah SWT.
- In Madinah, within the first two years, Ramadan was ordained upon the believers, which was followed by the Battle of Badr and in the third year was the Battle of Uhud. Surah Al-Hadid was revealed in the fourth year.
- By this time, there were a lot of new Muslims. And those who had accepted Islam in Makkah were faced with new struggles in Madinah. Hence, in this surah, Allah SWT starts encouraging the people to rekindle their spiritual growth.
- This surah is relevant for us in this day and age, as many of us have become spiritually numb. For example: For some people, seeing the ka'aba for the second time might not have the same effect as seeing it for the first time.
- How can we reignite with our spiritual growth? We must ensure that we are not immune from the Quran and hadith.

- Imam Shafi'i was looking for an answer from the Quran for a certain ruling. He read it 300 times from cover to cover, and finally came across the answer at his 301st time.
- Abdullah ibn al-Mubarak used to travel in the path of Allah SWT to seek knowledge. Nu'aym ibn Hammad relayed:
 - "Abdullah ibn al-Mubarak used to stay in his house a lot so it was said to him, 'Don't you feel lonely?' He said, 'How can I feel lonely when I am with the Prophet SAW and his Companions?'"
- Once during the rule of Abu Bakr as-Siddiq, a group of non-Muslim men came from Yemen and asked to hear the recitation of the Quran. As the recitation began, the men immediately broke down into tears and Abu Bakr cried at their crying and said: "This is how we used to be before our hearts became hard."
- This shows us the nature of the human being. That as time goes by, the emotions we have towards our faith start to fade.
- We must always rekindle our faith and never lose our enthusiasm in reading the Quran. It should give us the same enthusiasm and motivation as if we are reading it for the first time
- Surah Al-Hadid came down at a moment when there was a sense of numbness. Hence, Allah SWT reminds the people again who Allah is. This is why some of the first few verses resemble the Makki surahs.
- After Allah SWT reminds the people about reviving their spirits, He then talks about what their obligations are as believers.
- Every statement serves as evidence of one's faith and this surah lays out the statements. It tells the believers, these are our obligations. The more we fulfill our obligations, the more truthful our statements become.
- In this surah, Allah SWT is not speaking to new Muslims. He is reminding and refreshing the existing Muslims about our obligations.

- It introduces and reintroduces the obligations that Islam has upon us and we have upon Islam as believers. The things we do are a statement that we are believers.

Introduction

- Surah Al-Hadid is a Madani surah and is known under the collective name Al-Musabbihat (المُسَبِّحَاتِ) which refers to these five Surahs:
 - Al-Hadid
 - Al-Hashr
 - As-Saff
 - Al-Jumu'ah
 - At-Taghabun
- This group of surahs are in Juz 28 except for Surah Al-Hadid which comes at the end of Juz 27.
- Two other surahs that begin with sabbaha (سَبَّحَ) are Al-A'la and Al-Isra. However, the consensus of the scholars is that only the first five mentioned are the Al-Musabbihat.
- The Prophet SAW used to recite Al-Musabbihat before sleeping. It is said that there is an ayah in these surahs that is better than a thousand verses.
- 'Irbad ibn Sariyah narrated that the Prophet (ﷺ) would recite the Musabbihat before sleep and say:

" إِنَّ فِيهِنَّ آيَةً خَيْرٌ مِنْ أَلْفِ آيَةٍ ."

"Indeed there is an Ayah in them that is better than one thousand Ayat."
(Jami` at-Tirmidhi)

- While some requirements of understanding the Quran is learning tafsir, grammar etc., we need to be prepared spiritually to engage with the Quran. This spiritual requirement should be continuously maintained.
- Through this surah we are asking Allah SWT for answers to our questions, solutions to our problems and guidance in our choices. Hence, why we are studying this surah.

- The aim of this lesson is to cover all verses of the five passages in Surah Al-Hadid. We will begin with the first passage which encompasses the first six verses.

Ayah 1-6

سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيْمُ ﴿١﴾ لَهُ مُلْكُ السَّمٰوٰتِ
وَالْاَرْضِ ۗ يُحْيِي وَيُمِيتُ ۗ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢﴾ هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ
وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٣﴾ هُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِي سِتَّةِ
اَيَّامٍ ثُمَّ اَسْتَوٰى عَلَى الْعَرْشِ ۗ يَعْلَمُ مَا يَلِجُ فِي الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ
مِنَ السَّمٰوٰتِ وَمَا يَعْرُجُ فِيهَا ۗ وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيْرٌ ﴿٤﴾
لَهُ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَآلَىٰ اِلٰهُ تَرْجَعُ الْاُمُوْرُ ﴿٥﴾ يُوَلِّجُ الْاَيْلَ فِي النَّهَارِ
وَيُوَلِّجُ النَّهَارَ فِي الْاَيْلِ ۗ وَهُوَ عَلِيْمٌ بِذٰتِ الصُّدُوْرِ ﴿٦﴾

- **Ayah 1: “Whatever is in the heavens and the earth glorifies Allah, for He is the Almighty, All-Wise.”**
 - Sabbaha (سَبَّحَ) linguistically means to keep afloat. (i.e., not specifically in water but rather to keep oneself from drowning in water.)
 - It means anything that maintains itself in the universe, like the sun and the moon that are all floating in their own orbit. As Allah SWT says:

كُلٌّ فِي فَلَكٍ يَسْبَحُوْنَ

Each of them is floating in its orbit. (21:33)

- What does this mean for us? Allah SWT wants us to glorify Him. In the previous surah, Al-Waqi'ah Allah SWT says:

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ

So, glorify the name of your Great Lord. (56:96)

- We should glorify Allah as it helps us overcome times of difficulty. We should do as Allah SWT had commanded the Prophet SAW:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ

So glorify the praises of your Lord and be of those who prostrate themselves (to Him). (15:98)

- Do tasbih, keep testifying and saying **سُبْحَانَ اللَّهِ** to remind ourselves that Allah's plan is pure from all faults and vices. Allah is perfect, He has no imperfections, and His plans have no imperfections.
- Similarly, in Surah Al-A'la, one of the first surahs revealed in the first years in Makkah when the Muslims were faced with difficulties, Allah tells them that His plan is perfect.
- As Abu Hurairah reported the Prophet SAW said:

"كلمتان خفيفتان على اللسان، ثقيلتان في الميزان، حبيبتان إلى الرحمن:
سبحان الله وبحمده، سبحان الله العظيم"

"There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful: 'Subhan-Allahi wa bihamdihi, Subhan-Allahil-Azim [Glory be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection]'. " (Al-Bukhari and Muslim)

- We should say these two statements out aloud and internalize its meaning. There is a therapeutic element of saying it, and it aids us with our patience.
- Regardless of what we are going through, we prostrate to Allah SWT and testify that He is Our Lord.
- **وَهُوَ الْعَزِيزُ الْحَكِيمُ** is understanding that Allah SWT is Al-Aziz, he is All Mighty and in control. But He is also Al-Hakeem, he is All Wise and nothing he does is without wisdom.
- It does not matter what we think is better, for what Allah does for us is much better, and that is what matters. Whatever condition we are in, is the condition Allah SWT wants us to be in.

- **Ayah 2: “To Him belongs the kingdom of the heavens and the earth. He gives life and causes death. And He is Most Capable of everything.”**
 - Although the people who recited these verses for the first time were amongst the noblest Companions like Abu Bakr, Umar, Uthman and Ali, who have all proven they believed in this statement, this declaration, reminds them of their level with Allah SWT.
 - Understanding who Allah is guides a person to His Greatness, and He is Greater than anything anyone can perceive.
 - As we glorify Allah SWT more and talk more about His Greatness, we understand how insignificant we are. The goal of glorifying Allah is to humble ourselves by negating ourselves.

لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise. (2:32)

- In our lives, our introduction to people is one that constantly changes. However, our introduction to Allah SWT is one that remains.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

O people, it is you who stand in need of Allah; as for Allah, He is Self-Sufficient, Immensely Praiseworthy. (35:15)

- If we understand how we are dependent on Allah SWT, it becomes easier to worship Him.
- مَلِكُ السَّمُوتِ وَالْأَرْضِ reminds us that Allah SWT is the King of Everything. It also reminds us not to worry.
- No one has power over us, though they may be rulers of this world etc. We always have Allah SWT and His power.
- **Ayah 3: “He is the First and the Last, the Outer and the Inner, and He has knowledge of all things.”**
 - Most mufasssireen say this is the verse that is better than a thousand verses.

- Abu Salih used to narrate it from Abu Hurairah who narrated it from the Prophet SAW who said, if any one of you intends to go to sleep, he should lie on the bed on his right side and then say:

"اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقِ الْحَبِّ وَالنَّوَى وَمُنزِلِ التَّوْرَةَ وَالْإِنْجِيلَ وَالْفُرْقَانَ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ"

"O Allah. the Lord of the Heavens and the Lord of the Earth and Lord of the Magnificent Throne, our Lord, and the Lord of everything, the Splitter of the grain of corn and the datestone (or fruit kernel), the Revealer of Torah and Injil (Bible) and Criterion (the Holy Qur'an), I seek refuge in Thee from the evil of every- thing Thou art to seize by the forelock (Thou hast perfect control over it). O Allah, Thou art the First, there is naught before Thee, and Thou art the Last and there is naught after Thee, and Thou art Evident and there is nothing above Thee, and Thou art Innermost and there is nothing beyond Thee. Remove the burden of debt from us and relieve us from want." (Sahih Muslim)

- We should try and memorize this dua and recite it before going to sleep. This shows us that the Prophet SAW was in constant remembrance of Allah SWT.
- هُوَ الْأَوَّلُ وَالْآخِرُ which means Allah SWT must be the first thing we remember in the morning, and the last thing we remember at night. He comes first before everything else.
- Anas bin Malik narrated that the Messenger of Allah (ﷺ) said:

"مَنْ كَانَتِ الْآخِرَةُ هَمَّهُ جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ وَمَنْ كَانَتِ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ وَفَرَّقَ عَلَيْهِ شَمْلَهُ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ"

"Whoever makes the Hereafter his goal, Allah makes his heart rich, and organizes his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allah puts his poverty right before his eyes, and disorganizes his affairs, and the world does not come to him, except what has been decreed for him." (Jami` at-Tirmidhi)

- Our day will be much more powerful if we memorize even one simple dua and wake up reciting it every morning, like this dua:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

(Praise is to Allah Who gives us life after He has caused us to die and to Him is the return).

- As for the night time, ensure we say our adhkar before we go to bed, as the Prophet SAW advised his daughter Fatimah. Ali narrated:

أَنَّ فَاطِمَةَ - عَلَيْهَا السَّلَامُ - اشْتَكَّتْ مَا تَلَقَى مِنَ الرَّحَى مِمَّا تَطْحَنُ، فَبَلَغَهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى بِسَبِيٍّ، فَأَتَتْهُ تَسْأَلُهُ خَادِمًا فَلَمْ تُوَافِقْهُ، فَذَكَرَتْ لِعَائِشَةَ، فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ عَائِشَةَ لَهُ، فَأَتَانَا وَقَدْ دَخَلْنَا مَضَاجِعَنَا، فَذَهَبْنَا لِنَقُومَ فَقَالَ " عَلَى مَكَانِكُمَا " حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي فَقَالَ " أَلَا أَدُلُّكُمَا عَلَى خَيْرٍ مِمَّا سَأَلْتُمَاهُ، إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا فَكَبِّرَا اللَّهَ أَرْبَعًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، وَسَبَّحَا ثَلَاثًا وَثَلَاثِينَ، فَإِنَّ ذَلِكَ خَيْرٌ لَكُمَا مِمَّا سَأَلْتُمَاهُ " .

Fatima complained of what she suffered from the hand mill and from grinding, when she got the news that some slave girls of the booty had been brought to She went to him to ask for a maid-servant, but she could not. Allah's Messenger (ﷺ) came, Aisha (رضي الله عنها) not find him, and told Aisha of her need. When the Prophet came to our house when we had gone to bed, he informed him of that. The Prophet (ﷺ) came to our beds. (On seeing the Prophet) we were going to get up, but he said, 'Keep at your places,' I felt the coolness of the Prophet's feet on my chest. Then he said, 'Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: 'Allahu Akbar (i.e. Allah is Greater)' for 34 times, and 'Al hamdu Li llah (i.e. all the praises are for Allah)' for 33 times, and Subhan Allah (i.e. Glorified be Allah) for 33 times. This is better for you than what you have requested.' (Sahih al-Bukhari)

- The Prophet SAW always started and ended his days with حمد (praise) and شكر (gratitude) towards Allah SWT.
- وَالظُّهُرُ وَالْبَاطِنُ tells us that Allah's signs are obvious even though he is hidden.

- The greatest sign of Allah’s mercy is ourselves. If we are committing sins and Allah SWT is still sustaining us, it is an obvious sign.
- **Ayah 4: “He is the One Who created the heavens and the earth in six Days, then established Himself on the Throne. He knows whatever goes into the earth and whatever comes out of it, and whatever descends from the sky and whatever ascends into it. And He is with you wherever you are. For Allah is All-Seeing of what you do.”**
 - In this ayah, Allah SWT once again reminds us of what He owns and possesses.
 - When we understand the greatness of Allah, as a result it makes us more humble.
 - **خَلَقَ السَّمُوتِ وَالْأَرْضَ** establishes once again that he is The Creator and The Sustainer of everything. He made everything in six days.
 - **ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ** mentions the throne here to show that he is The King. He is bigger than all our affairs in this world.
 - **وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ** means Allah SWT is with us wherever we may be. It is a powerful statement.
 - It has been instilled in us that when we recognize a higher power, we change the way we act.
 - There is nothing that we do that is hidden from Allah SWT because He is always with us. So, until we start changing our mindsets that Allah is wherever we are, we will change our behavior and attitude as well.
 - We must let our private lives be better than our public lives. The Prophet SAW used to say, the secret sadaqah extinguishes the Lord’s anger.
 - For example, Zayn al-Abidin Ali ibn Husayn had a life of amal that was far greater than what everyone used to know.

- Amr Ibn Thabit said: “When Ali Ibn Al-Husayn died, they washed his body and they saw black marks on his back. Some of them asked: ‘What are these?’ It was said: ‘He would carry a sack of flour on his back at night and feed the poor people of Madinah.’”
 - The people of Madinah used to say: “The giving of charity in secret was not lost from us until Ali Ibn Al-Husayn died.”
 - Allah SWT also uses مع which assures us that Allah’s help is with us wherever we are and whatever situation we are in.
 - وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ affirms that not only Allah SWT is with us, He is watching everything we do. Therefore, we should change our attitude knowing that He is watching us.
- **Ayah 5: “To Him belongs the kingdom of the heavens and the earth. And to Allah all matters are returned.”**
 - Allah SWT emphasizes the fact that He is our Rabb and He is The King of all kings. All matters and affairs refer back to him.
- **Ayah 6: “He merges the night into day and the day into night. And He knows best what is ‘hidden’ in the heart.”**
 - Here, Allah SWT concludes his introduction in the first passage.