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RAMADAN  
IMMERSION

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A MONTH OF ENLIGHTENMENT

# THE IRON: TAFSIR OF SURAH AL-HADID

# Introduction

- Madani Surah
- Number of ayat: 29
- It is said that it was revealed on a Tuesday
- Previous surah: Surah Al-Waqiah
  - Connection: Surah Al-Waqiah ends with the command to glorify Allah and Surah Al-Hadid begins with the glorification of Allah
- Surah Al-Hadid is part of a group of surahs called **المُسَبِّحَات**
  - The other surahs: Surah Al-Hashr, Surah As-Saff, Surah Al-Jumuah, and Surah At-Taghabun
  - The Prophet SAW used to read these surahs before sleeping
  - The Prophet SAW said about these surahs:

إِنَّ فِيهِنَّ آيَةً أَفْضَلُ مِنْ أَلْفِ آيَةٍ

Indeed, in them is an ayah that is better than 1000 ayahs

# Ayah 1

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Glorifying God is everything in the heavens and the earth.  
He is the Almighty, the Wise.

- The root word is سَبَّحَ which means to swim
- Allah repeats this concept in the Quran often – that everything in the universe is glorifying Him. Why?
  - Know that you are not doing Allah a favor by worshipping Him
  - Know that even if you are doing a lot, it is still a little and even if you do a little, it could be a lot of it is accepted.

## Ayah 2

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ <sup>صَلِّ</sup> يُحْيِي <sup>صَلِّ</sup> وَيُمِيتُ <sup>صَلِّ</sup> وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

To Him belongs the kingdom of the heavens and the earth. He gives life and causes death, and He has power over all things.

- <sup>صَلِّ</sup> يُحْيِي وَيُمِيتُ includes the meanings that:
  - Allah causes people to die in the Dunya and He brings the dead back to life for resurrection
  - Allah brings the drop of sperm to life and creates from it intellectual human beings and causes them to die.
- Imam Razi says that this also includes the meaning that Allah created the entire concept of life and death
- The word <sup>صَلِّ</sup> قَدِير is the hyperbolized form of the word <sup>صَلِّ</sup> قَادِر, which adds more emphasis to the meaning

## Ayah 3

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ <sup>ص</sup> وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First and the Last, and the Outer and the Inner, and He has knowledge of all things.

- Some scholars say this is the ayah that is better than 1000 ayat which was referenced in the hadith.
- The Prophet SAW used to use these names in a dua before going to sleep:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانَ فَالِقَ الْحَبِّ وَالنَّوَى لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ لَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ لَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ لَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ لَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ

O Allah, Lord of the Seven Heavens and the Lord of the Magnificent Throne, our Lord, and the Lord of everything, Revealer of the Tawrah, the Injil, and the Quran, Splitter of the seed-grain and the date-stone, there is no god but You. I seek refuge in You from the evil of everything that You are holding by the forelock, You are the First, there is nothing before you. And You are the Last, there is nothing after You. You are Al-Thahir, for there is nothing above You. And You are Al-Batin, there is nothing besides You. Relieve me from debt, and enrich me from poverty

## Ayah 4

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

It is He who created the heavens and the earth in six days, then established Himself over the Throne. He knows what penetrates into the earth, and what comes out of it, and what descends from the sky, and what ascends to it. And He is with you wherever you may be. God is Seeing of everything you do.

- Allah knows about every single seed and drop that goes into the earth and He knows about every plant that grows out of it.
- There is not a single drop of water from the sky that falls down except that an angel is with it, putting it in the exact place that Allah commanded
- وَمَا يَعْرُجُ فِيهَا refers to the angels and our actions ascending to the sky
  - The Prophet SAW said: يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ "The actions of the night are raised to Him before the day and the actions of the day are raised before the night."

## Ayah 4

- Know and understand that Allah is with you wherever you are
- One day, a man came to the Prophet SAW asking for advice. The Prophet SAW said: Have shame in front of Allah just as you would have shame in front of a righteous man from your people.
- The Prophet SAW said:

ثَلَاثٌ مَنْ فَعَلَهُنَّ فَقَدْ طَعِمَ الْإِيمَانَ: مَنْ عَبَدَ اللَّهَ وَحْدَهُ وَأَعْطَى زَكَاةَ مَالِهِ طَيِّبَةً بِهَا نَفْسُهُ فِي كُلِّ عَامٍ وَلَمْ يُعْطِ الْهَرَمَةَ وَلَا الدَّرَنَةَ وَلَا الشَّرْطَ اللَّيِّمَةَ وَلَا الْمَرِيضَةَ وَلَكِنْ مِنْ أَوْسَطِ أَمْوَالِكُمْ. وَزَكَّى نَفْسَهُ وَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ مَا تَزَكِيَةُ الْمَرْءِ نَفْسَهُ فَقَالَ: يَعْلَمُ أَنَّ اللَّهَ مَعَهُ حَيْثُ كَانَ

There are 3 things that whoever does them, they will have tasted the sweetness of faith: whoever worships Allah alone, gives the best of his wealth in charity every year and does not give the old, filthy, torn, lowly, or sick wealth, but rather gives from the middle of their wealth. And whoever purifies his soul. A man said: O messenger of Allah, how can a man purify his soul? He said: By knowing that Allah is with him wherever he is.



## Ayah 5

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

To Him belongs the kingship of the heavens and the earth, and to God all matters are referred.

- Allah repeats this concept again to emphasize it
- Everything will return back to Allah
- All of the matters of the creation will return back to Allah on the Day of Judgement and He will decide whatever He wills regarding the creation
- The polytheists of Makkah used to believe that time was what caused things to stop existing. This ayah reminds them that it is Allah who causes things to stop existing and that everything will return to Him.

## Ayah 6

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ

He merges the night into the day, and He merges the day into the night; and He knows what the hearts contains.

- أَوْلَجَ means to make something enter into something else
- Allah knows the secrets within the chests and He knows the true thoughts and beliefs of every person
- Allah says in Surah Qaf:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ  
We created the human being, and We know what his soul whispers to him. We are nearer to him than his jugular vein.

## Ayah 7

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ <sup>صَلِّ</sup> فَالَّذِينَ  
آمِنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ

Believe in Allah and His Messenger and spend out of that in which He has made you successive inheritors. For those who have believed among you and spent, there will be a great reward.

- Allah joins together the command to believe and to spend in His path
- <sup>صَلِّ</sup> مُسْتَخْلِفِينَ can refer to:
  - The fact that Allah put us in charge of giving out His wealth. Our wealth does not really belong to us as all wealth truly belongs to Allah. So, we should spend it on things that will make Allah pleased.
  - Or the fact that Allah made us successors of those who came before us whose wealth we inherited. And our wealth will be given to others who will come after us. So, we should not be stingy.

## Ayah 8

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ  
أَخَذَ مِيثَاقَكُمْ إِن كُنْتُمْ مُؤْمِنِينَ

What is the matter with you that you do not believe in God, when the Messenger calls you to believe in your Lord, and He has received a pledge from you, if you are believers?

- What excuse do you have? What is stopping you?
- The Prophet SAW once asked the companions, “Which of the believers is the most amazing in terms of their faith?” The companions said: the angels. The Prophet SAW said, “Why wouldn’t they believe when they are in front of their Lord?” So, the companions said: then the prophets. The Prophet SAW said, “Why wouldn’t they believe when revelation is descending upon them?” So, the companions said: then us? The Prophet SAW said, “And why wouldn’t you believe when I am right in front of you? Rather, the most amazing believers in terms of their faith are people who will come after you. They will find pages and believe in what is in it.”

## Ayah 9

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ

It is He who sends down upon His servant clear revelations, to bring you out of darkness into the light. God is Gentle towards you, Most Compassionate.

- آيَاتٍ بَيِّنَاتٍ refers to the Quran
- One of the purposes of the Quran is to take us out from ignorance and disobedience and into the faith and obedience to Allah
- Imam Ash-Shanqeeti says that this ayah has a more general meaning. So, anyone who reads the Quran will be called to the faith. In another ayah in Surah Talaq, Allah says:

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

A messenger who recites to you God's verses, clear and distinct, that he may bring those who believe and do righteous deeds from darkness into light.

- This ayah brings more specification. So, only those who believe and do righteous deeds will be successful in being taken out from the darkness through the Quran

## Ayah 10

وَمَا لَكُمْ إِلَّا أَنْتُمْ فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكَلَّا وَعَدَّ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And why is it that you do not spend in the cause of God, when to God belongs the inheritance of the heavens and the earth? Not equal among you are those who contributed before the conquest, and fought. Those are higher in rank than those who contributed afterwards, and fought. But God promises both a good reward. God is Well Experienced in what you do.

- Allah asks us another question – All of our wealth inherently belongs to Allah and we are only carriers of it, so why don't we spend in His path?
- Most scholars say الفتح is referring to the conquest of Makkah
- Those who spent and fought before the conquest were better because the Muslims were weaker and fewer in number before the conquest. So, it was more of a sacrifice for them to give their money and fight.
- There was an altercation amongst some of the sahabah. When the Prophet SAW heard about this, he said: None should insult my companions. If one amongst you were to give in gold the measure of mount Uhud, it would not amount to as much as one mudd of one of them or even half of it.
- The Prophet SAW said: the strong Muslim is better than the weak Muslim and in both of them there is good.
- Allah mentions that both types of people get reward so that one group is not praised without the other.

## Ayah 11

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ

Who is he who will lend God a good loan, that He may double it for him, and will have a generous reward?

- A loan is something that you give to someone with the expectation that it will be paid back to you.
- Allah uses the word قرض (loan) because when a person spends their money in the path of Allah, Allah promises them the reward of Jannah in return.
- Imam Razi mentions that one of the meanings of a good loan is that the wealth you are giving has 10 qualities:
  - It is from halal
  - It is from the best of what you own, not something old and ruined
  - That you give it in charity even though you love it and want it
  - That it is given out to those who need it most
  - That it is given in secret
  - That you do not consider it a favor over someone else and hold it over their head
  - That you are giving it because you want Allah's pleasure, not to show off
  - That you consider the amount you are giving to be small, even if it is a lot
  - That it is from the most beloved of your wealth to you
  - That you do not consider yourself to be so great because you helped a poor person. Rather, Allah only put the rizq of that person in your hands.

## Ayah 12

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ  
الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

On the Day when you see the believing men and believing women—their light radiating ahead of them, and to their right: “Good news for you today: gardens beneath which rivers flow, dwelling therein forever. That is the great triumph.”

- Ibn Masud says that the amount of light that will be in front of them is according to their actions. Some people’s light will be the size of a mountain, date palm tree, or the size of a man standing. The lowest of them will be the one whose light is only in his thumb and sometimes it lights up and sometimes it turns off.
- The Prophet SAW said: I will be the first to be permitted to prostrate on the day of resurrection, and I will be the first to be permitted to raise his head. I will then look in front of me, behind me, to my right and to my left, and recognize my people among all the people.” A man asked, “How will you recognize your people among the people from Noah’s time and onwards?” and he replied, “I will recognize them as they will be shining from the traces of ablution, no others being like that. I will recognize them because they will be given their books in their right hands, and I will recognize them by their light ahead of them and their offspring.”



يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا  
وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ  
الْعَذَابُ

## Ayah 13

On the Day when the hypocritical men and hypocritical women will say to those who believed, “Wait for us; let us absorb some of your light.” It will be said, “Go back behind you, and seek light.” A wall will be raised between them, in which is a door; within it is mercy, and outside it is the punishment.

- The Prophet SAW said: Indeed, Allah will call the people by their names on the Day of Judgement behind a veil. Then, at the bridge, Allah will give every believer light and every hypocrite light. Then, when they arrive at the bridge, Allah will take away the light of the hypocrites. So, the hypocrites will say, “Wait for us, let us absorb some of your light.” And the believers will say, “O our Lord, complete for us our light.” Then, at that point, no one will mention anyone else.
- Either the angels or the believers will say, “Go back behind you and seek light.”

## Ayah 14

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ  
وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ

They will call to them, “Were we not with you?” They will say, “Yes, but you afflicted yourselves, and waited, and doubted, and became deluded by wishful thinking, until the command of God arrived; and the deceiver deceived you regarding God.”

- The hypocrites will claim that they were with them in the dunya – praying, fighting, and doing everything with them. The believers will say that yes, you were there with us physically. But, your hearts were not with us.
- Allah tells us the things they did which caused them to be punished:
  - They afflicted themselves by disbelieving and disobeying Allah
  - They waited – this could have multiple meanings:
    - They waited to make tawbah (Ibn Abbas)
    - They waited for the Prophet SAW to die or misfortune to come so they could be free from the Prophet SAW and join the disbelievers
  - They doubted the promises of Allah, the Prophet SAW, and resurrection
  - They were deluded by wishful thinking that they would be forgiven or that the Muslims would ever be completely defeated

## Ayah 15

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ  
مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ

“Therefore, today no ransom will be accepted from you, nor from those who disbelieved. The Fire is your refuge. It is your companion—what an evil fate!”

- If someone came on the Day of Judgement with the amount of the entire earth in gold and tried to ransom it to be saved from the fire, it would not be accepted.
- مولى could have 2 meanings:
  - That the fire is your companion
  - That you are most deserving of the fire
- In another ayah, Allah says:

وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ

And that the disbelievers, there is no companion for them

## Ayah 16

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

Is it not time for believers to humble their hearts to the remembrance of God and the Truth that has been revealed, and not to be like those who received the Scripture before them, whose time was extended but whose hearts hardened and many of whom were sinners

- Ibn Masud said this ayah was revealed 4 years after they accepted Islam
- The Prophet SAW said:

إِنَّ أَوَّلَ مَا يُرْفَعُ مِنَ النَّاسِ الْخُشُوعُ

Indeed, the first thing to be lifted from the people is humility

- People who have love for dunya are cold hearted. People with soft hearts are not attached to dunya
- The Prophet SAW said: two eyes will never touch the Hellfire: an eye weeping from the fear of Allah, and an eye standing guard in the way of Allah.

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۗ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ  
لَعَلَّكُمْ تَعْقِلُونَ

## Ayah 17

Know that God revives the earth after its death. We thus explain the revelations for you, so that you may understand.

- Just as Allah can bring the earth back to life after it dies, Allah can bring the dead and hardened heart back to life.
- This ayah also reminds us about resurrection which is further encouragement for us to humble our hearts and stay away from having hard hearts.

## Ayah 18

إِنَّ الْمُسَدِّقِينَ وَالْمُسَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ  
وَلَهُمْ أَجْرٌ كَرِيمٌ

The charitable men and charitable women, who have loaned God a good loan—it will be multiplied for them, and for them is a generous reward.

- Allah emphasizes again the reward for those who spend their wealth in the path of Allah
- From our perspective, when we give our wealth, we are losing something. But, Allah reminds us that in reality, when we give something up, we are gaining much more.
- Anyone who makes an effort for the deen, Allah will open up the doors of dunya for them
- The Prophet SAW said:

إِنَّكَ لَنْ تَدَعَ شَيْئًا لِلَّهِ عَزَّ وَجَلَّ إِلَّا بَدَّلَكَ اللَّهُ بِهِ مَا هُوَ خَيْرٌ لَكَ مِنْهُ

Verily, you will never leave anything for the sake of Allah Almighty but that Allah will replace it with something better for you.

## Ayah 19

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّٰدِقُونَ ۖ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۗ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

Those who believe in God and His messengers—these are the truthful. And the martyrs with their Lord, they will have their reward and their light. But as for those who disbelieve and deny Our revelations—these are the inmates of the Blaze.

- The Prophet SAW said: The dwellers of Jannah will look at those in the upper abodes above them as you look at a shining star which remains in the eastern or western horizon; such will be the difference in superiority which some of them have over others. They said: "Will those be the dwellings of the Prophets which no one else will be able to reach?" He said, "Yes, but by Him in Whose Hand my soul is! Men who believed in Allah and acknowledged the truthfulness of the Messengers will reach them."
- After Allah mentions the reward and state of the believers, He mentions the punishment and state of the disbelievers.

## Ayah 20

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُمْصِرًا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Know that the worldly life is only play, and distraction, and glitter, and boasting among you, and rivalry in wealth and children. It is like a rainfall that produces plants, and delights the disbelievers. But then it withers, and you see it yellowing, and then it becomes debris. While in the Hereafter there is severe agony, and forgiveness from God, and acceptance. The life of this world is nothing but enjoyment of vanity.

- Allah describes the dunya in this way to show us how little value it holds. Anyone who prefers the dunya over the akhirah after this description would be foolish.
- Allah mentions the fleeting nature of the dunya and then immediately mentions the everlasting nature of the next life in comparison
- The Prophet SAW said:

مَوْضِعٌ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

A place in paradise equal to the size of a whip is better than the entire dunya and everything in it



## Ayah 21

سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا  
بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Race towards forgiveness from your Lord; and a Garden as vast as the heavens and the earth, prepared for those who believe in God and His messengers. That is the grace of God; He bestows it on whomever He wills. God is the Possessor of Immense Grace.

- Race towards forgiveness by doing good deeds
- Some say this refers to always being in the first row in prayer or always being there for the first takbeer with the imam in prayer
- Allah says this is the width of Paradise, so how vast do you think the length of Paradise is?
- Some of the poor people amongst the Muhajirun complained to the Prophet SAW that the Ansar surpassed them in ranks because they gave charity and freed slaves, but the Muhajirun were not able to. The Prophet SAW said: shall I not teach you something by which you will be ahead those who have preceded you, and get ahead of those who come after you, and no one will be better than you except those who do the same as you? Say SubhanAllah, Alhamdulillah, and AllahuAkbar after every prayer 33 times. Later, the Muhajirun returned to the Prophet SAW and said: our brothers who have wealth heard what he did and then did like us! Then, the Prophet SAW said:

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

## Ayah 22

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

No calamity occurs on earth, or to yourselves, but it is in a Book, even before We make it happen. That is easy for God.

- The Prophet SAW said: Allah decreed the measures fifty-thousand years before He created the Heavens and the earth.
- Every hardship that will ever come to us was already written for us
- It is easy for Allah to record everything even though the amount of hardships that occur is abundant. From our perspective, it seems difficult. But, nothing is difficult for Allah

## Ayah 23

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ  
كُلَّ مُخْتَالٍ فَخُورٍ

That you may not sorrow over what eludes you, nor exult over what He has given you. God does not love the conceited, the boastful

- Ibn Kathir says Allah told us that everything is already decreed so that we know that what has met us would never have missed us and what has missed us would never have met us. So do not be sad over what you have missed of good fortune, because had it been destined for you, you would have gotten it
- Do not be proud over the things Allah has given you because it was not a result of your own efforts
- Ikramah said: Everyone of us feels happiness and grief. However, make your joy gratitude and your grief patience.
- Some say that a مُخْتَالٍ is a person who looks at himself and feels proud and a فَخُورٍ is a person who looks down at others.

## Ayah 24

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ <sup>قُلْ</sup> وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ  
الْغَنِيُّ الْحَمِيدُ

Those who are stingy and induce people to be stingy.  
Whoever turns away, then indeed, God is the Independent,  
the Praiseworthy.

- Not only are these people stingy, but they encourage others to be stingy as well
- The Prophet SAW said: Whoever calls to guidance will have a reward similar to those who follow him, without detracting from their rewards at all. Whoever calls to misguidance will have sin upon him similar to those who follow him, without detracting from their sins at all
- We should always be encouraging others towards goodness
- غَنِيٌّ = free of need

## Ayah 25

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ  
وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ  
بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

We sent Our messengers with the clear proofs, and We sent down with them the Book and the Balance, that humanity may uphold justice. And We sent down iron, in which is violent force, and benefits for humanity. That God may know who supports Him and His messengers in the unseen. God is Strong and Powerful.

- Scholars say that the word الْمِيزَانَ here refers to justice
- Iron is described as having violent force in it because it is used to create weapons used in battles
- Iron is also used for beneficial things such as knives, axes, tools used for farming, etc.
- We should use the resources that Allah gave us and support the deen with those resources
- Make the intention to do everything for akhirah
- One of the best services you could do for the deen is help spread Islam

## Ayah 26

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ  
فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ<sup>صلى</sup>

We sent Noah and Abraham, and established in their line Prophethood and the Scripture. Some of them are guided, but many of them are sinners.

- Since the time of Prophet Nuh, Allah did not send any other messengers except that they were from his progeny. Similarly, Allah did not send any messengers after Prophet Ibrahim except that they were from his progeny.
- Many times in the Quran when the word كَثِيرٌ or أَكْثَرٌ is found, it is related to something negative.

## Ayah 27

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

We sent other messengers to follow in their footsteps. After those We sent Jesus, son of Mary: We gave him the Gospel and put compassion and mercy into the hearts of his followers. But monasticism was something they invented- We did not ordain it for them-only to seek God's pleasure, and even so, they did not observe it properly.

So, We gave a reward to those of them who believed, but many of them were sinners.

- Allah placed for each other in the hearts of those who followed Isa, as opposed to the Jews who have no love for each other.
- When Allah describes the companions of the Prophet SAW, He first says they have love and compassion for each other (Surah Fath).
- The Prophet SAW said:

لِكُلِّ نَبِيٍّ رَهْبَانِيَّةٌ وَرَهْبَانِيَّةُ هَذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

There is monasticism for every prophet and the monasticism of this ummah is striving in the path of Allah

- Ibn Kathir says this ayah criticizes them in two ways: first, they invented things in their religion which Allah did not legislate for them. The second is that they did not even fulfill the requirements of what they themselves invented and which they claimed was a means of drawing near to Allah

## Ayah 28

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

O you who believe! Fear God, and believe in His Messenger: He will give you a double portion of His mercy, and will give you a light by which you walk, and will forgive you. God is Forgiving and Merciful.

- When Allah revealed this ayah in Surah Qasas, the people of the book started to boast about getting 2 rewards:

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا

These will be given their reward twice, because they were steadfast

- So Allah revealed this ayah to show the preference of the believers over them.
- Allah favored them by promising them light and forgiveness
- **نُورًا تَمْشُونَ بِهِ** can refer to:
  - The light that they will be given on the Day of Judgement to walk across the Sirat and enter into Jannah
  - The light of the Quran through which they will be guided



## Ayah 29

لَيْلًا يَعْلَمَ أَهْلُ الْكِتَابِ إِلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ  
اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

That the People of the Book may know that they have no power whatsoever over God's grace, and that all grace is in God's hand; He gives it to whomever He wills. God is Possessor of Great Grace.

- The people of the book would claim that they were favored by Allah over any of the other people.
- Allah reminds them and us that He is the one who decides who He gives His favor to
- We should never feel that we deserve something because of something we did and we should never feel that we are more deserving of something over someone else