

# SUMMER IMMERSION

## THE IRON: TAFSIR OF SURAH HADID



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SESSIONS

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### Introduction

- This Surah was revealed in the fourth year of the Madinan period; later in the Prophet's life. Nevertheless, when one reads it, it looks like a Makki Surah.
- It goes back to the basics; of knowing who Allah is and what are the expectations of a believer.
- The people who were given the deen, are being re-introduced to this Surah once again. This is because what propels amal is not ilm, but iman. The stronger our iman, the more amal we will do and vice versa.
- Iman is not something that is stored. This Surah teaches us that we need to constantly protect our iman and increase our iman.
- If we're not working to increase our iman on a regular basis, our iman will decrease. Hence, we have to ask ourselves: What are we doing to increase our iman?
- This Surah tells us the ways we can increase our iman and certain ways to gauge the strength of our iman.
- By the end of the Surah, one will know how to keep their iman strong as well as be able to gauge the strength of their iman through certain requirements of the Surah.

- The Surah also highlights Allah's expectations of a believer. It means that when something is expected from us and we are not doing it, it becomes a problem. And when we are doing it, it doesn't warrant any appreciation.
- For example, if we know our neighbor is hungry, we feed them first before ourselves. This is the expectation and requirement of iman that we don't question.
  - Ibn 'Abbas informed Ibn az-Zubayr, "I heard the Prophet (ﷺ) say,

لَيْسَ الْمُؤْمِنُ الَّذِي يَسْبَحُ وَجَارُهُ جَائِعٌ.

*'He is not a believer whose stomach is filled while his neighbor goes hungry.' "(Al-Adab Al-Mufrad)*

## Ayah 1

- The literal meaning of سَبَحَ (Sabbaha) is to swim or to glide effortlessly through water. Meaning, in life we will go through difficulties but we must make sure we stay afloat.
- In a religious context, tasbih means to declare that Allah is far above any imperfection, deficiency or flaw. Thus, before we can praise Allah, we have to declare His perfection in every aspect.
- To stay afloat, we must remind ourselves that Allah is perfect. His decisions and timing are all perfect. If we are not mindful of this, we will be crushed by the pressures of this world.
- We say 'SubanAllah' to remind ourselves of Allah's perfections because we are all imperfect and everything in this world is imperfect. However, we are striving to get to a place where everything is perfect, which is Jannah. Every breath of the people of Jannah is 'SubanAllah'.
- Allah begins the Surah with tasbih because we must first and foremost recognize Allah is perfect before any commands, rulings and beliefs. He is above everything.

- Before we can obey Allah sincerely, we need to love and trust that He is perfect – this is what tasbih nurtures.
- The benefits of doing tasbih:
  - It cleanses our heart
  - It reminds us that we are not in control
  - It puts us at ease
  - Its rewards are enormous
    - Narrated Abu Hurairah: The Prophet (ﷺ) said,

"كَلِمَتَانِ حِبِّيَّتَانِ إِلَى الرَّحْمَنِ، حَقِيقَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ".

"(There are) two words which are dear to the Beneficent (Allah) and very light (easy) for the tongue (to say), but very heavy in weight in the balance. They are: "Subhan Allah wa-bi hamdihi" and "Subhan Allah Al- `Azim." (Sahih al-Bukhari)

- Everything in this world does tasbih; glorifying Allah in their own way. Each one of His creations are created to do what Allah is asking them to do, and hence Allah questions us at the start: "Are you doing what you're created to do?"
- This is why by the end of the Surah, we will know what we are created for and what we're supposed to be doing on this earth.
- The purpose of our creation is summarized in three things:
  - For ibadah; we are here to worship Allah
  - As ambassadors of Allah and the Prophet (ﷺ); we represent them
  - To benefit others; it defines our value and worth
- Allah ends this ayah with two of his characteristics; He is Almighty (الْعَزِيزُ) and All-Wise (الْحَكِيمُ).
- Aziz carries the meaning of power, honor, dominance and unreachable might. In summary, He is the one who is so powerful that no one can overcome Him, His honor is unmatched.

- Hakim comes from wisdom, judgment, balance and placing things where they belong. This means that He is the one who's perfectly wise in everything He does, and not a single command, decision or decree is out of place. There is hikmah in everything that Allah tells us to do and decides for us.
- The combination of these two names appears over 40 times in the Qur'an. These are the reasons why:
  - Might and power without wisdom is tyranny (i.e. a person with authority but no wisdom will be an oppressor).
  - Wisdom without any authority could lead to nothing
- This is why every single thing in the heavens and the earth knows Allah's strength and they fear Him. In addition, they also trust in His wisdom and thus, they submit to Him.
- When we feel crushed by circumstances around us, we turn to Al-Aziz because He's much stronger than all the circumstances, and when we feel confused by situations around us, we turn to Al-Hakim because He's all wise and He knows why we're going through what He put us through.