

SUMMER IMMERSION

THE IRON: TAFSIR OF SURAH HADID



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Ayah 2

- The reason why this verse is the second verse in the Surah is because Allah is establishing that this is His kingdom first and foremost; He owns everything and nothing is ours.
- In the verses to come we will see the connection with this verse. Allah has entrusted us as caretakers of this world and therefore, He encourages us to spend our wealth in His path. Those who spend the most, know wealth is not theirs but Allah's.
- Allah establishes His kingdom saying He gives life and death – and He controls everything. Thus, no one can challenge His kingdom.
- Allah repeatedly establishes this point because we don't value Allah the way He is supposed to be valued. Oftentimes, we fall into our comfort zone and neglect Allah's authority over us.

Ayah 3

- Allah once again reintroduces Himself by highlighting His power and might. Because once we recognize Allah's authority, we'll start altering our life.
- It is human nature that we change who we are based on authority. Allah said:

قُلْ أَرَعِيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَّا هُنَّ غَيْرُ اللَّهِ يَأْتِيْكُمْ بِهِ أَنْظُرْ
كَيْفَ نُصَرِّفُ إِلَّا إِيْتَتِ ثُمَّ هُمْ يَصْدِفُونَ

Ask 'them, O Prophet', "Imagine if Allah were to take away your hearing or sight, or seal your hearts—who else other than Allah could restore it?" See 'O Prophet' how We vary the signs, yet they still turn away. (6:46)

- Different interpretations of **هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّهِيرُ وَالبَاطِنُ**:
 - Allah is Al-Awwal (the first) and Al-Aakhir (the last). Meaning, Allah's power never ceases to end; He is always in charge.
 - Allah's knowledge of everything that happened before and everything that will happen after is equal. His knowledge is encompassing of everything; external (Al-Zahir) and internal (Al-Batin).
 - Allah was there at the beginning (Al-Awwal) by him favoring us, making us a Muslim – He introduces us to iman. Al-Aakhir by his generosity when he introduces us to tawbah repeatedly whenever we commit a sin – He is always there after; He never leaves us.
 - Allah is Al-Zahir (apparent) when He gives us tawfiq to perform external good deeds (sajda, ibadah etc.). He is Al-Batin (private) when He conceals our sins – He keeps it hidden and never exposes us.
 - Allah's greatest ni'mah is concealing our sins – He is Al-Sattar (The Veiler). He dislikes when someone commits sins openly, publicizes their sins or publicizes someone else's sins.
 - Narrated Abu Huraira: I heard Allah's Messenger (ﷺ) saying.

"كُلُّ أُمَّتِي مُعَافٍ إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمَجَانَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلاً، ثُمَّ يُضَيْحَ وَقَدْ سَتَرَهُ اللَّهُ، فَيَقُولُ يَا فَلَانُ عَمِلْتُ الْبَارِحةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُضَيْحَ يَكْسِفُ سِتَّرَ اللَّهِ عَنْهُ".

"All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself."

(Sahih al-Bukhari)

- The Prophet (ﷺ) used to recite this ayah in a du'a, every night before going to sleep and said it is more superior than a thousand ayah. Hence, we should memorize this ayah.

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، مُنْزَلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، فَالْقَالِقُ الْحَبَّ وَالنَّوْيِ، لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذُ 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 Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrah, the Injil and the Furqan, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over. O Allah! You are Al-Awwal, nothing is before You; Al-Akhir, nothing is after You; Az-Zahir, nothing is above You; and Al-Batin, nothing is below You. Remove the burden of debt from us and free us from poverty.

- The Prophet (ﷺ) recites this to remind himself to be cautious of how he begins and ends the day; Al-Awwal (start our day), Al-Akhir (end our day); there are parts of our day that are public (Al-Zahir) and private (Al-Batin) – thus it is all-inclusive in this ayah.
- Therefore, this ayah should also be a reminder for us every single day to be very cautious of how we begin; the first portion of our day and end our day; our last moments.

Ayah 4

- This verse speaks about Allah's qudrat - all the things that He created.
- Allah tells us He created the universe in six days. Although He can create anything in an instant, He mentions six days to teach us that there is a process - there is a system that He put in place.
- Allah has the ability and authority; He is powerful. But He also has knowledge. He knows everything that happens within the earth (i.e. the seeds), descends from the sky (i.e. raindrops, the number of angels) and ascends to the sky (i.e. our deeds that are sent to the heavens)
- وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ (He is with you wherever you are) - This refers to His knowledge that is with us wherever we are and He is aware of everything we do.
- (He is all-seeing of what you do) - This refers to His knowledge in seeing everything that we do.
- The conclusion of this verse speaks about the proximity of Allah. We know that Allah is closer to us than our jugular vein.
- It is human nature that we do change ourselves around others. Thus, we should change ourselves knowing Allah is always around us.
- The Prophet (ﷺ) said we should be ashamed with Allah, the way we would be with the most pious person in our family that will never leave us.
- Ibn Abbas emphasized the angels that are with us are also watching our sins. Hence, this should make us more careful.
- Abdullah ibn Mu'awiyah reported: A man said, "What is purification of the soul?" The Messenger of Allah (ﷺ) said,

أَنْ يَعْلَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ مَعَهُ حَيْثُ كَانَ

"That one knows Allah Almighty is with him wherever he is." (Al-Mu'jam al-Saghir lil-Tabarani)

Ayah 5

- Where we started from, it ends there. To Allah belongs the dominion of the heavens and the earth and to Allah all matters will return.
- We know that Allah is power. Nevertheless, Allah repeats this for us to internalize this fact before He tells us what to do. This creates a foundation for us.
- Everything goes back to Allah. At the end of everything, He will hold us accountable for everything; no translator nor intermediary.
- Allah had earlier established His Kingship and while He entrusted us to His kingdom, He's telling us that we will be asked about it. Thus, we cannot do whatever we want.
- The more trust we are given, the more we will be questioned. Everything we are given is a ni'mah from Allah. This is why we have to be cognizant of our blessings for we will be questioned for each one despite Allah being Al-Karim (The Most Generous).
- These first few verses are Allah's reminder for us. While the upcoming verses will be His asks from us.