

SUMMER IMMERSION

THE IRON: TAFSIR OF SURAH HADID



Mufti Abdul Rahman Waheed

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Ayah 10

- (وَمَا لَكُمْ أَلَا تُنفِقُواْ فِي سَبِيلِ اللَّهِ) (And why should you not spend in the cause of Allah?) — This is another wake-up call for the believers. If we spend in Allah's cause, we will certainly gain more.
 - For example, if we spend time in Allah's cause, He will put barakah in our time. Without barakah, we take longer to achieve the things we want to achieve.
- (وَلِلَّهِ مِيرْثُ الْسَّمَوَاتِ وَالْأَرْضِ) (While Allah is the 'sole' inheritor of the heavens and the earth) — Allah owns everything; this point is emphasized after it is being told to us in the first few verses of the Surah.
 - was generous with people in such a way that (ﷺ) The Prophet ﷺ he was not afraid of poverty. He once took a loan to aid a man when he had nothing. While one companion expressed concern, Bilal encouraged him to spend without fear of poverty as wealth ultimately belongs to Allah
 - These verses were revealed upon the companions who have already given time and money to Allah; they've had the virtue and reward. However, this is a reminder that we need to constantly give and spend in Allah's path — it is something that needs to be done consistently.
 - It is not just occasionally but as a regular practice. It is similar to increasing our iman — we never stop doing it.

- We have to progress similarly in the dunya as well. Retirement is not for the dunya. A believer only retires when they pass away (i.e. we continue doing sajda till our last breath).
- **لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا** (Those of you who donated and fought before the victory 'over Mecca' are unparalleled. They are far greater in rank than those who donated and fought afterwards) — Allah is making a distinction here between those who spent and strove in His path.
 - The majority of mufassireen say the verse highlights the difference in merit between those who spent and fought for Islam before the Conquest of Makkah and those who did so afterwards.
 - Allah is making it very clear that those companions are higher in rank than those who contributed afterwards; they are not equal.
 - The companions who spent in Allah's path prior to the Conquest of Makkah were spending in His path when nothing was guaranteed and they strove in His path when all the odds were against them (i.e. people were killed, tortured etc.).
 - After the Conquest of Makkah, the Muslim community grew; they had wealth and things were in their favor.
 - This teaches us that people who strive in Allah's path when it is difficult, will be rewarded more generously than when it is easy.
 - This verse is believed to have been revealed following a dispute between Khalid ibn al-Walid and Abdur-Rahman ibn Awf, with most mufassireen agreeing on this context.

- The dispute between Khalid and Abdur-Rahman occurred because of the battle of Bani Jadhimah. The Prophet ﷺ sent Khalid ibn Al-Walid to them after the conquest of Makkah, and they said, "Saba'na," instead of saying, "Aslamna" (we embraced Islam). So Khalid ordered their execution and the execution of their prisoners (of war); Abdur-Rahman ibn Awf and `Abdullah ibn Umar opposed him.
- This is the reason behind the dispute that occurred between Khalid and Abdur-Rahman. The Prophet ﷺ said,

"لَا تَسْبُوا أَصْحَابِي، فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أَحْدِ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ"
"Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them." (Sahih al-Bukhari)

- Meaning, those who spent before and after the Conquest of Makkah; they all will gain a reward for their good deeds, even though some of them vary in rank and earn a better reward than others.
- For example, if one recites a du'a in the masjid they will get one rewarded. However, if one recites it in a mall, they will get 100,000 rewards for it. This is due to the inconvenience and effort.
- Another example is coming to the masjid after Eid instead of in the last ten days in the month of Ramadan, the barakah is more.
- This is a form of encouragement for the believers to strive in Allah's path when it is difficult, rather than when it is easy.
- This verse also emphasizes the earlier we give, the purer it is. Those who are first to give, will gain more. Thus, giving without delay is highly encouraged.

- For example, everyone heard the Prophet's call to Allah's path. However, some right accepted it right away, and some waited – the two will never be equal.

- Narrated Ibn `Abbas:

خَرَجَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ "عُرِضْتُ عَلَىَّ الْأَمْمَوْنَ فَجَعَلَ يَمْرُّ النَّبِيُّ مَعَهُ الرَّجُلُ وَالنَّبِيُّ مَعَهُ الرَّجُلَيْنِ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدًا، وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَ الْأَفْقَقَ فَرَجَوْتُ أَنْ يَكُونَ أَمْمَتِي، فَقِيلَ هَذَا مُوسَى وَقَوْمُهُ. ثُمَّ قِيلَ لِي انْظُرْ. فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَ الْأَفْقَقَ فَقِيلَ لِي انْظُرْ هَكَذَا وَهَكَذَا. فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَ الْأَفْقَقَ فَقِيلَ هَوْلَاءِ أَمْمَتِكَ، وَمَعَ هَوْلَاءِ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ". فَتَفَرَّقَ النَّاسُ وَلَمْ يُبَيِّنْ لَهُمْ، فَتَذَكَّرَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا أَمَّا نَحْنُ فَوْلَدُنَا فِي الشَّرْكِ، وَلَكِنَّا آمَنَّا بِاللَّهِ وَرَسُولِهِ، وَلَكِنْ هَوْلَاءِ هُمْ أَبْنَاؤُنَا، فَبَلَّغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "هُمُ الَّذِينَ لَا يَتَطَيَّرُونَ، وَلَا يَسْتَرْقُونَ، وَلَا يَكْتُوونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ". فَقَامَ عُكَاشَةُ بْنُ مُحْصَنٍ فَقَالَ أَمِنْهُمْ أَنَا يَا رَسُولَ اللَّهِ قَالَ "نَعَمْ". فَقَامَ آخَرُ فَقَالَ أَمِنْهُمْ أَنَا فَقَالَ "سَبَقَكَ بِهَا عُكَاشَةُ".

The Prophet (ﷺ) once came out to us and said, "Some nations were displayed before me. A prophet would pass in front of me with one man, and another with two men, and another with a group of people. and another with nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look' I looked and saw a big gathering with a large number of people covering the horizon. It was said, 'Look this way and that way.' So I saw a big crowd covering the horizon. Then it was said to me, "These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts. " Then the people dispersed and the Prophet (ﷺ) did not tell who those 70,000 were. So the companions of the Prophet (ﷺ) started talking about that and some of them said, "As regards us, we were born in the era of heathenism, but then we believed in Allah and His Apostle . We think however, that these (70,000) are our offspring." That talk reached the Prophet (ﷺ) who said, "These (70,000) are the people who do not draw an evil omen from (birds) and do not get treated by branding themselves and do not treat with Ruqya, but put their trust (only) in their Lord." then 'Ukasha bin Muhsin got up and said, "O Allah's Messenger (ﷺ)! Am I one of those (70,000)?" The Prophet (ﷺ) said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet (ﷺ) said, " 'Ukasha has anticipated you." (Sahih al-Bukhari)

- This hadith teaches us that the spirit of a believer is about striving to be the first not in the worldly aspect but focusing on sincerity, good deeds, and seeking Allah's pleasure.
- Giving also refers to our intention. Our first response to Allah's call is making an intention immediately at any given moment we are given the opportunity to serve Him (i.e. when we earn, we will spend our money in His cause whether we have it or not).
- This is why Allah highlights the characteristics of the companions. They were people who were pure in their intentions, and they kept true to the covenant they made with Allah irrespective of their circumstances; even when they were tested.
- The other category are those people who made such intentions, but when Allah gave them, they became stingy – hypocrisy was in their hearts.

وَمِنْهُمْ مَنْ غَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٥﴾ فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخْلُوا بِهِ وَتَوَلُّوا وَهُمْ مُغْرِضُونَ ﴿٧٦﴾

And there are some who had made a vow to Allah: "If He gives us from His bounty, we will surely spend in charity and be of the righteous." But when He gave them out of His bounty, they withheld it and turned away indifferently. (9:75-76)

- وَكُلُّا وَعَدَ اللَّهُ الْحُسْنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَيْرٌ (Yet Allah has promised each a fine reward. And Allah is All-Aware of what you do.) — All the companions are guaranteed Jannah.

Ayah 11

- This verse is Allah ordering and encouraging the believers to spend. We have to have the mentality that nothing is ours to begin with. The wealth we have, He has lent it to us and therefore, we have to give it.

- Amr is used to denote divine commands or instructions given by Allah or the Prophet (ﷺ). However, the companions understood the commands of the Prophet (ﷺ). Hence, he never had to ask them for anything. This is called mansha.
- Allah gives to those whom He loves and doesn't love equally. He does not judge us based on what He has given us. But He will judge us based on our response to that which He has given us.
- Allah is looking and waiting for our response. Hence, we should respond to Him when He invites us towards Him.