

# SUMMER IMMERSION

## THE IRON: TAFSIR OF SURAH HADID



Mufti Abdul Rahman Waheed

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### Ayah 21

سَابِقُوا إِلَى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٌ عَرْضُهَا كَعَرْضِ السَّمَااءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ  
وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتَيْهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

*Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty. (57:21)*

- **Vocabulary:**

- سَابِقُوا (Sābiqū): Compete, race with urgency.
- مَغْفِرَةٌ (Maghfirah): Forgiveness.
- جَنَّةٌ (Jannah): Paradise.
- فَضْلٌ (Fadl): Grace, bounty.

- **Concepts:**

- The word "سَابِقُوا" implies urgency and competition, not just walking but sprinting towards good deeds and Jannah.
- In dunya (worldly life), people compete for status, wealth, and appearance. Allah redirects this competitive spirit towards the Akhirah (hereafter).
- The vastness of Jannah is emphasized: "عَرْضُهَا كَعَرْضِ السَّمَااءِ" وَالْأَرْضِ (as wide as the heavens and the earth).
- Jannah is a gift, not solely earned by deeds: "ذَلِكَ فَضْلُ اللَّهِ يُؤْتَيْهِ" مَنْ يَشَاءُ".

- **Practical Examples:**

- Abdullah ibn Abbas mentions three signs of urgency for Jannah:
  - Competing for the first row (saff) in the masjid.
  - Catching the first takbir in salah.
  - Praying salah at its earliest time.

## Ayah 22-23

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لَكِيلًا تَأْسُوا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا أَتَكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

*No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy - (22) In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful - (23)*

- **Vocabulary:**

- مُصِيبَةٌ (Musībah): Calamity.
- تَأْسَوا (Ta'saw): Grieve.
- تَفْرَحُوا (Tafrahū): Rejoice, boast.
- مُخْتَالٌ (Mukhtāl): Conceited.
- فَخُورٌ (Fakhūr): Boastful.

- **Concepts:**

- Everything (losses and gains) is decreed by Allah; emotional stability comes from this knowledge.
- The reaction to calamity should be patience (ṣabr), not despair.
- The reaction to blessings should be gratitude (shukr), not arrogance.
- Dua of the Prophet ﷺ:
- اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزْنِ
- "O Allah, I seek refuge in You from worry and grief."

- \*\*Farḥ vs. Surūr:\*\* Farḥ is joy from others, surūr is happiness from one's own actions. Surūr can sometimes lead to arrogance.

- **Ibrahim bin Adam's Wisdom:**

- Joy in what you have leads to greed.
- Grief over what is lost leads to discontentment.
- Rejoicing in praise leads to conceit, which nullifies deeds.

## Ayah 24

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۖ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ  
 [Those] who are stingy and enjoin upon people stinginess. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy. (57:24)

- **Vocabulary:**

- يَبْخَلُونَ (Yabkhalūn): Stingy.
- بُخْلٌ (Bukhl): Stinginess.
- بَخِيلٌ (Bakheel): Miserly person.
- غَنِيٌّ (Ghaniyy): Independent, rich.
- حَمِيدٌ (Hamīd): Praiseworthy.

- **Concepts:**

- Stinginess is not just withholding wealth, but also withholding good deeds.
- Stinginess can become a culture, affecting communities and generations.
- Generosity is contagious, as is miserliness.

## Ayah 25

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

We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might. (57:25)

## • Vocabulary:

- بَيِّنَاتٍ (Bayyinat): Clear proofs, miracles.
- كِتَابٌ (Kitāb): Book, divine revelation.
- مِيزَانٌ (Mīzān): Balance, justice.
- حَدِيدٌ (Hadīd): Iron.

## • Concepts:

- Three essentials for society: Divine guidance (kitāb), justice (mīzān), and strength (hadīd).
- Justice without strength is fragile; strength without justice is dangerous; both without divine guidance are lost.
- Iron symbolizes both the potential for harm and benefit (weapons and infrastructure).
- Spiritual meaning: firmness and resolve in defending truth.

## Ayah 26-27

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعْلَنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٌ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٦﴾ ثُمَّ قَفَّيْنَا عَلَى آثَارِهِمْ بِرُسْلَنَا وَقَفَّيْنَا بِعِيسَى ابْنَ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعْلَنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقٌّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾

And We have already sent Noah and Abraham and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient. (26) Then We sent following their footsteps Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allah. But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient. (27)

## • Vocabulary:

- نُبُوَّةً (Nubuwwah): Prophethood.
- رَأْفَةً (Ra'fah): Compassion.
- رَحْمَةً (Rahmah): Mercy.
- رَهْبَانِيَّةً (Rahbāniyyah): Monasticism, solitude.

- **Concepts:**

- Prophethood and scripture were given to the descendants of Nuh and Ibrahim.
- Most people did not follow guidance; only a few were truly guided.
- Monasticism (rahbāniyyah) was invented by Christians with good intentions, but not commanded by Allah.
- For deeds to be accepted: intention must be correct, and execution must follow Allah's command.

## Ayah 28

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلُ لَكُمْ نُورًا تَمْشُونَ  
بِهِ وَيَغْفِرُ لَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ

*O you who have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful. (57:28)*

- **Vocabulary:**

- نُورًا (Nūran): Light, insight.
- كِفْلَيْنِ (Kiflayn): Double portion.
- غَفُورٌ (Ghafūr): Forgiving.
- رَّحِيمٌ (Rahīm): Merciful.

- **Concepts:**

- The Ummah of Muhammad ﷺ receives double reward for less effort compared to previous nations.
- "Nūr" refers to the ability to make correct decisions and have insight.
- Sins cloud decision-making; taqwa (God-consciousness) brings clarity.

## Ayah 29

لَئِنْ لَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّنْ فَضْلِ اللَّهِ وَإِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتَيْهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

[This is] so that the People of the Scripture may know that they are not able [to obtain] anything from the bounty of Allah and that [all] bounty is in the hand of Allah; He gives it to whom He wills. And Allah is the possessor of great bounty. (57:29)

- **Vocabulary:**

- فَضْلٌ (Fadl): Grace, bounty, bonus.

- **Concepts:**

- Allah's grace is not earned or deserved; it is a bonus, given to whomever He wills.
- No one is entitled; everything is from Allah's fadl.

## Reflections & Practical Lessons

- **Compete for Akhirah:** Channel your competitive spirit towards good deeds and the hereafter, not just worldly gains.
- **Emotional Balance:** Accept that all events are decreed by Allah; respond to loss with patience and to blessings with gratitude.
- **Generosity vs. Stinginess:** Be generous with both wealth and opportunities for good deeds; avoid creating a culture of stinginess.
- **Justice, Strength, Guidance:** Societies need divine guidance, justice, and strength. Lacking any leads to imbalance.
- **Intent & Execution:** Good intentions alone are not enough; actions must be executed as Allah and His Messenger command.
- **Decision Making:** Taqwa leads to insight and better decisions; sins cloud judgment.
- **Allah's Grace:** Never feel entitled; recognize all blessings as Allah's extra grace.

## Final Advice

- Take a few key themes and verses from Surah Hadid and reflect on them regularly.
- Share your notes and reflections with others to benefit the community.
- Remember, Allah's grace is a bonus—be grateful, humble, and strive for His pleasure.

