

QUR'ANAN ARABIYAN SURAH AL HADID

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.



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Introduction

- The vision of Surah Al Hadid to attain light in the duniya and akhira. Where is light in the duniya? The Qur'an which will take a person out of darkness. And when he has taqwa and believes in the messenger then Allah (سبحانه وتعالى) will make him walk with light in the duniya. What does that mean? He knows how to deal with others so he's not making mistakes.
- And where's the light in the akhira? On the Sirat. The Sirat is thinner than a hair and sharper than a sword. What does a person need in order to cross it? Balance and light.
- When a person follows the Qur'an, having taqwa and follows the Prophet (صلى الله عليه وسلم) then he will be balanced in the deen. Taqwa is needed in order to make us balanced.
- **Theme of Surah Al Hadid:** is to have balance between materialism and spirituality, being over-materialistic and over-spiritual are both extreme.
- The name of the Surah is Al Hadid and this word is mentioned only once in Ayah 25, it's important that we look at this ayah in order to better understand the surah.



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

Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty.

- Hadid means metal, it also means sharp and boundary. The names of Allah (سبحانه وتعالى) mentioned in this ayah are Al Qawiy Al Aziz so His power is connected to His might.
- A balanced shariah is one which consists of three parts:
 1. Clear ayat (البيّنات)
 2. Book and Balance (الكتاب والميزان) in order to be just (القسط)
 3. Iron (الحديد) for power (بأس شديد) and benefits for people (منافع للناس)
- When there are clear ayat then it will make a person's belief clear, but this is not enough. A person needs balance with rules and legislations which are found in the Book. Rules take care of the lives of others so there is no injustice. And 'hadid' is life, work, and to be beneficial to others.
- If there's no clear ayat then it will be like those whose hearts are hardened. It's not only about following the commands but there should be softness in the heart.
- When there's no book or balance then it's similar to those of the duniya and hypocrites.



- And when there's no 'hadid' then it's like those who are overly spiritual.
- What makes a heart to be dead? A person is only applying the rules with no feelings and Surah Al Hadid begins with a 'shock' in order to start life, subhan Allah.

Surah Al Hadid Ayah 1

Hadith: (كان لا ينام حتى يقرأ المسبحات ويقول فيها آية خير من (ألف آية)) ("The Messenger of Allah (صلى الله عليه وسلم) didn't sleep until he recited the Musabbihaat (starting with the praise of Allah) and said in them is a verse better than 1000 verses." (At Tirmidhi, Hadith #2712)) - رواه الترمذي وصححه الألباني / 2712

- In the 'musabihaat' is an ayah greater than a thousand ayat, imagine how many times this will increase our faith. If one ayah increases us in faith, so what about an ayah which is better than a thousand ayat, subhan Allah. And the scholars said this ayah is the one which mentions the names of Allah Al Awal Al Akhaar Ad Dahir Al Batin. These names are found only once in the Qur'an.

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Whatsoever is in the heavens and the earth glorifies Allah - and He is the All-Mighty, All-Wise.

- What causes to be imbalanced? When we're looking at the faults of others, so what should we do? Make tasbeeh.

Word	Meaning
سَبَّحَ	to push away all faults and shortcomings from Allah (التنزيه والابعاد كل عيب ونقص)
لِلَّهِ	The One worthy of divinity and worship (المألوه المعبود)
مَا فِي	all that's (this includes living and non-living objects)
السَّمَاوَاتِ	in the heavens
وَالْأَرْضِ	and the earth
وَهُوَ	and He Is
الْعَزِيزُ	The All-Mighty
الْحَكِيمُ	The All-Wise

- We should look at the perfect creation and what's make them perfect? They glorify Allah (سبحانه وتعالى) by pushing away the faults and shortcomings of others. Imagine the sun, moon and angels are looking at the misdeeds of others, yet this doesn't affect them or make them negative; they are still balanced.
- There are four things we do when we see something we don't like:
 1. Argue (يجادل): he thinks there are faults and that's why he needs to argue
 2. Object (تعارض): the person is objecting with the way things are
 3. Asking for things (تطالب): he says, 'give me my right', 'give me this', 'you need to do this'.
 4. Blaming and scolding others (تعاتب)
- Each of these points show imbalance and negativity. And when we don't argue, object, ask for things or blame then this is tasbeeh and balance.



What did we learn from these ayat and how can we change for the better?

- Do tasbeeh
- Balance with three parts: 'ayat', 'hadid', 'book'

May Allah (سبحانه وتعالى) make us balanced in our life and grant us light.

Ameen.



Qur'an Arabiyan (قرآنا عربيا)

Surah Al Hadid (سورة الحديد) – Class 2

Date: 29 September 2018 / 19 Muharram 1440



Introduction

- We will have balance in life when we know Who's Allah (سبحانه وتعالى), and we will also solve the matter of negativity with tasbeeh. The worst negativity is not thinking bad of the people, but of Allah (سبحانه وتعالى), astaghfar Allah.

Surah Al Hadid Ayah 1 – continued

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Whatsoever is in the heavens and the earth glorifies Allah - and He is the All-Mighty, All-Wise.

Word	Meaning
سَبَّحَ	to push away all faults and shortcomings from Allah (التنزيه والابعاد كل عيب ونقص)
لِلَّهِ	The One worthy of divinity and worship (المألوه المعبود)
مَا فِي	all that's (this includes living and non-living objects)
السَّمَاوَاتِ	in the heavens
وَالْأَرْضِ	and the earth
وَهُوَ	and He is
الْعَزِيزُ	The All-Mighty, He will do whatever He wills and no one can stop it. He is Irresistible.



الْحَكِيمُ

The All-Wise. Some people do things randomly, but when Allah (سبحانه وتعالى) does anything, it's out of His perfect wisdom.

- When we know the two names of Allah Al Aziz Al Hakeem it will help us to do tasbeeh because we know everything that's happening is not out of place.
- This ayah causes us to also be transparent with Allah (سبحانه وتعالى), how? By thinking good of Him. How we deal with Allah (سبحانه وتعالى) is reflected in how we deal with others.
- Recall if we want transparency then we should not do the following:
 1. Argue (يجادل): he thinks there are faults and that's why he needs to argue
 2. Object (تعارض): the person is objecting with the way things are
 3. Asking for things (تطالب): he says, 'give me my right', 'give me this', 'you need to do this'.
 4. Blaming and scolding others (تعاتب)
- Each of these points show imbalance and negativity. And when we don't argue, object, ask for things or blame then this is tasbeeh and balance.
- Who's Allah Al Aziz Al Hakeem? The next ayah further elaborates, and this is from the impacts of Allah Al Lateef Al Khabeer Who tells us Who He is, step by step.



What did we learn from these ayat and how can we change for the better?

- Do tasbeeh
- Be transparent with Allah (سبحانه وتعالى)

Surah Al Hadid Ayah 2

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

His is the kingdom of the heavens and the earth. It is He Who gives life and causes death: and He is Able to do all things

Word Meaning

لَهُ مُلْكٌ	To Him and only Him is the kingdom
السَّمَاوَاتِ	the heavens
وَالْأَرْضِ	and the earth
يُحْيِي وَيُمِيتُ	He gives life and causes death
وَهُوَ عَلَىٰ	and He is upon
كُلِّ شَيْءٍ	all matters
قَدِيرٌ	able

- Allah (سبحانه وتعالى) owns the heavens and the earth because He created them and He disposes their affairs. He's the One Who causes the sun to rise and set, and it can only be done when the sun seeks Allah's permission. Everything is running efficiently and on an accurate 'timetable'. Everything goes according to Allah's plan and not ours. And alhamdulillah Allah's planning is the best. All that's in the heavens and all that's in the earth belong to Him.



- Only Allah (سبحانه وتعالى) can give us life and we have no life without Him. He gives life to the dead bodies and He gives life to the dead hearts, which is specifically mentioned in Surah Al Hadid. Only He can give feelings to the heart and He can take them away. May Allah (سبحانه وتعالى) keep our hearts alive. Ameen.
- When we know Allah (سبحانه وتعالى) is able to do all things, we might think 'Be' and it is, and when anything happens, the decree comes in stages. Allah (سبحانه وتعالى) knows all decrees, it's written in the Preserved Tablet, and when Allah (سبحانه وتعالى) wills for it to happen, He creates the means for it to happen.
- What causes people to be imbalanced? The decree. Sometimes we find it difficult to do something but when we know Allah (سبحانه وتعالى) is able to do all things then this is the real power and this is real 'secret'.

What did we learn from these ayat and how can we change for the better?

- We should accept we're nothing in this dominion and that everything belongs to Him
- We should submit and surrender

Surah Al Hadid Ayah 3

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.

Word	Meaning
هُوَ	He is
الْأَوَّلُ	The First, no one is before Him
وَالْآخِرُ	The Last, no one is after Him
وَالظَّاهِرُ	The Most Apparent, nothing is above Him
وَالْبَاطِنُ	The Most Hidden, nothing is deeper than Him
وَهُوَ	and He is
بِكُلِّ شَيْءٍ	of all things
عَلِيمٌ	All-Knowing

- The scholars have said this ayah is better than a thousand ayat. If anyone has doubts then let him recite this ayah. And surely we need to push away all negativity in order to get the benefit of this ayah.
- These four names of Allah (سبحانه وتعالى) are only found in Surah Al Hadid and the supplication before sleeping. When we're protected from evil then we will have total submission. Thinking negatively is an evil for us but when we do tasbeeh then it protects us from evil, subhan Allah.
- We cannot get the benefit of names of Allah Al Awal Al Akhar Adh Dhahir Al Batin before being protected from evil. Whether we want to achieve positive matters or be protected, we need balance.



- With these names Allah (سبحانه وتعالى) surrounds us with time and place at the same time. He surrounds us in our past, present and future; we are not the first or last in our time.
- Allah is Al Awal and there is nothing before Him, thus we should not bring anyone else before Him. He comes before any people, means or creation. When we put anything before Him then we'll surely be imbalanced.
- Allah is Al Akhar and there is nothing after Him. Only He can combine between two opposites, subhan Allah. It's important that we seek refuge with Allah (سبحانه وتعالى) from evil because it can push us and take us off balance.
- The names of Allah Al Awal Al Akhar surround us with time and the names of Adh Dhahir Al Batin surround us with place.
- Sometimes we have an issue and we speak to someone close and they only make us see the smaller picture and we speak to someone not close and they make us see the bigger picture. The higher we go, the greater and bigger the picture will be and the deeper we go, the finer the picture will be.
- Allah is Adh Dhahir and nothing can be above Him and He's Al Batin and nothing can be deeper than Him, and this surrounds us by place.
- How can someone be firm and soft at the same time, how can someone see the bigger picture and see the details at the same time? When we know Allah Al Awal Al Akhar Adh Dhahir Al Batin.
- And Allah (سبحانه وتعالى) is All-Knowing of everything.



What did we learn from these ayat and how can we change for the better?

- Do tasbeeh, seek protection with Allah (سبحانه وتعالى) from all evil and know He is able to do all things

May Allah (سبحانه وتعالى) make us balanced in our life. Ameen.



Qur'an Arabiyan (قرآنا عربيا)

Surah Al Hadid (سورة الحديد) – Class 3

Date: 06 October 2018 / 26 Muharram 1440



Introduction

- Before Allah (سبحانه وتعالى) deals with us with the Al Awal, Al Akhar, Adh Dhahir, Al Batin there needs to be tasbeeh. We want to be balanced so that we can attain light in the akhira, and how did the believers have light in the akhira? They were collecting light in the duniya.
- The path to paradise is dark and the light is faith. When we know Who's Allah (سبحانه وتعالى) then we'll have faith. Ayat 1 to 6 tell us Who's Allah (سبحانه وتعالى) and the second part of Surah Al Hadid tells us to give but we will not be able to give if we don't know Allah Al Awal Al Akhir Adh Dhahir Al Batin; there's a process to everything.
- It's important we push all negativity with tasbeeh and to be balanced like the Hadid (iron); to be hard when it calls for it and to be soft when it calls for it. It's not easy to be two opposites at the same time and in Surah Al Hadid it's teaching us the places when it calls to be hard and when it calls to be soft, subhan Allah. A person can't be hard and harsh all the time and can't be soft and lenient all the time either, both ways are imbalanced.
- The best position for us is when we're in the middle and we're surrounded by Allah Al Awal Al Akhar Adh Dhahir Al Batin. What will give us internal balance? When we know the following actions of Allah (سبحانه وتعالى).

Surah Al Hadid 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

He it is Who created the heavens and the earth in six Days and then rose over (Istawa) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allah is the All-Seer of what you do.

Word	Meaning
هُوَ الَّذِي خَلَقَ	He is the One Who created
السَّمَاوَاتِ وَالْأَرْضَ	the heavens and the earth
فِي سِتَّةِ أَيَّامٍ	in six days
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ	then He rose over the Throne
يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ	He knows what goes into the earth
وَمَا يَخْرُجُ مِنْهَا	and what comes out from it
وَمَا يَنْزِلُ مِنَ السَّمَاءِ	and what comes down from the sky
وَمَا يَعْرُجُ فِيهَا ۗ	and what ascends to it
وَهُوَ مَعَكُمْ	and He is with you (by His knowledge, hearing
	and seeing)
أَيْنَ مَا كُنْتُمْ	whenever you may be
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	And Allah is All-Seeing of what you do

- (هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ) (He it is Who created the heavens and the earth in six Days.): there are seven heavens and seven earths and they are the 'containers' for all creations. Allah (سبحانه وتعالى) is the One Who created them all and the inhabitants of the heavens are more honorable than the inhabitants of the earth because all good creations and good souls are in the heavens. The angels are always glorifying, praising and honoring Allah (سبحانه وتعالى) while corruption and mischief is on the earth.
- For the good soul, all of the doors of the heavens will open for him as for the bad soul, the first heaven will not even open for him.

Surah Fussilat 10-11:

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّانِلِينَ

He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four days were equal in the length of time) for all those who ask (about its creation).

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

Then He rose over (Istawa) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly."

- Despite the earth being created before the heavens, the heavens are more honorable so it's not about when something appears. The heavens and the earth were created in six days equivalent to our



days, from Sunday to Friday. It is not referring to the days of Allah (سبحانه وتعالى) which one day is equivalent to a thousand years, subhan Allah.

- Allah (سبحانه وتعالى) is able to create the heavens and earth in the blink of an eye, but it's teaching us:
 - To take our time and do everything step by step, especially for matters we're expert in doing, subhan Allah. This teaches us to be balanced.
 - It's not about how fast we finish but to do it with perfection.
 - It's sequence of events which make a process.
- **﴿ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ ﴾ (and then rose over (Istawa) the Throne (in a manner that suits His Majesty).):** the Throne is the greatest creation of Allah (سبحانه وتعالى) and it's the ceiling to all creations. Going from smallest to biggest there's the earth, the heavens, the Kursi, and the Throne. The earth and the heavens relative to the Kursi is like a ring in a barren desert, and the Kursi relative to the Throne is like a ring in the desert. The Throne is a so great so what about the One Who rose over the Throne? Subhan Allah. When we know this then it puts us back to our position.
- The Throne is the ceiling to Firdaous Al 'Ala and there are angels carrying the Throne of Allah (سبحانه وتعالى). He is in no need of the Throne but the Throne is in need of Him.
- **﴿ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۗ ﴾ (He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto.):** Allah (سبحانه وتعالى) knows all that goes into the earth and what comes out from it. There's imbalance when there's no control of what's coming and going. This



can be applied to anything whether it's money coming in and out or people. What goes into the earth? Water, seeds, animals, insects, bodies of people and metals such as iron.

- Imagine we're taking knowledge and keeping it inside without acting on it. It's imbalanced when a person only has income coming and he's not spending, and it's imbalance to only give when there's no income.
- What comes down from the sky? Angels, rain, decrees, provision, and legislation.
- What ascends to the heavens? And (يَعْرُجُ) is to go up in a 'zig-zag' manner. The angels, souls, good words and good deeds go up.
- (وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ) **(And He is with you (by His Knowledge) wheresoever you may be.)**: wherever we may be, Allah (سبحانه وتعالى) will be with us by His knowledge, hearing and seeing. He encompasses us but not physically because Allah (سبحانه وتعالى) is above the seven heavens, He rose over the Throne in a manner that suits His majesty. When we know this then it should bring us back to balance when we do or think of something wrong. And when we do good then it brings back to balance so that we're not proud.
- The one who believes in Allah (سبحانه وتعالى) and knows Allah (سبحانه وتعالى) is with Him then he enjoys a closeness and companionship unlike the one who doesn't believe in Him. Nevertheless Allah (سبحانه وتعالى) is still with Him by His knowledge, hearing and seeing.
- No matter how close a person may be to us, they can never be with us forever, but with Allah (سبحانه وتعالى) He's there by His support, aid, and compassion.



- (وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ) (And Allah is the All-Seer of what you do): all of our actions are not just known by Allah (سبحانه وتعالى) but are displayed to Him, subhan Allah.

What did we learn from these ayat and how can we change for the better?

- Do things well and step by step
- Ask Allah to accept our deeds

May Allah (سبحانه وتعالى) make us balanced in our life. Ameen.



Qur'an Arabiyan (قرآنا عربيا)

Surah Al Hadid (سورة الحديد) – Class 4

Date: 13 October 2018 / 04 Safar 1440



Introduction

- There are many darknesses but one light and only Allah (سبحانه وتعالى) can take us out from darknesses. And when Allah (سبحانه وتعالى) takes one out of darknesses then this is a sign of Allah's love and companionship. We ask Allah (سبحانه وتعالى) of His love. Ameen.

Surah Al Hadid Ayah 5

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

His is the kingdom of the heavens and the earth. And to Allah return all the matters (for decision).

Word Meaning

Word	Meaning
لَهُ مُلْكُ	to Him belongs the Kingdom
السَّمَاوَاتِ	the heavens
وَالْأَرْضِ	and the earth
وَإِلَى اللَّهِ	and to Allah
تُرْجَعُ الْأُمُورُ	returns all matters



○ (لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ) (His is the kingdom of the heavens and the earth.): The kingdom of Allah (سبحانه وتعالى) includes three matters:

1. **Creation:** Allah (سبحانه وتعالى) is the True King and Owner because only He creates as a result no one has true kingship except Him.
 2. **Rules, decrees, commands and legislations:** He not only creates, but also puts rules in His dominion and He disposes all affairs of His kingdom, thus eliminating all other kings.
 3. **Recompense:** based on the decrees and one's actions is a recompense. When a decree befalls, is a person grateful or patient? A person's actions are in the middle when he believes in Allah Al Awal Al Akhir Adh Dhahir Al Batin.
- What causes imbalance? When a person believes he's a creator, or is in charge of his life or can recompense himself. If a person didn't believe the Kingdom of the heavens and the earth belong to Allah (سبحانه وتعالى), then when will he find out? On the Day of Judgement when it's too late then.
 - (وَالَى اللَّهُ تُرْجَعُ الْأُمُورُ) (And to Allah return all the matters (for decision)): we will have balance when we believe all matters return to Allah (سبحانه وتعالى). What will return to Allah (سبحانه وتعالى)?
 - **All matters which take place in the duniya.** If a person wants something and it happens, it's only because all matters return to Allah (سبحانه وتعالى) and not because the person is in control; knowing this gives us balance.
 - **All matters of the akhira.** Whatever we do in the duniya that will affect our akhira.



- What will make our heart, tongue and actions to be balanced? When we believe in Allah (سبحانه وتعالى) and focus on our faith.

What did we learn from these ayat and how can we change for the better?

- Submit and ask Allah (سبحانه وتعالى) to increase one in faith

Surah Al Hadid Ayah 6

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

He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts.

Word	Meaning
يُولِجُ اللَّيْلَ	He merges the night
فِي النَّهَارِ	into the day
وَيُؤَلِّجُ النَّهَارَ	and He merges the day
فِي اللَّيْلِ	into the night
وَهُوَ عَلِيمٌ	and He is All-Knowing
بِذَاتِ الصُّدُورِ	of what's inside the chests

- In this ayah it's telling about transitions and changes. Changes can cause imbalance, though the changes of Allah (سبحانه وتعالى) are gentle.

- (يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ) (He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night),): what is the benefit of having night? In order to rest, and the day is for work. When there are changes in our life from matters we don't like then it's as if it's 'night' in order to rest, seek istighfar and the 'day' is to increase in work. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.
- Allah (سبحانه وتعالى) causes the night to merge and penetrate into the day and the day to merge and penetrate into the night. All of these are great ayat which show how Allah (سبحانه وتعالى) is in control of His creation by combining two opposites and allowing them to transition smoothly, subhan Allah. One of the best qualities is to make a smooth change between opposites and how to handle transitions.
- When a person is truly balanced they he can have a smooth phase of transition but most people can become imbalanced in these times. If a person truly wants a smooth transition between 'day' and 'night' and 'night' and 'day' then to do dhikr when day goes to night and shukr when night goes to day. **Surah Al Furqan 62: (وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ) (خِلْفَةً لِّمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا) (And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.)**. It's imbalanced when a person is only remembering 'the night' and the problem and not Allah (سبحانه وتعالى). The more a person remembers darkness, the darker it will be for him, subhan Allah. And it's imbalanced when a person is attributing



matters to himself and not Allah (سبحانه وتعالى) when matters go from 'night' to 'day'. Dhikr leads to gratitude.

- Another reflection is some days are short and some are long, while some nights are short and some are long. There are seasons when the winter and hibernation transitions to the spring and it starts to bloom and from the spring to the summer when the days are longer and the fruits come out, and then it transitions to fall when the colors change.
- (وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ) **(and He has full knowledge of whatsoever is in the breasts.)**: in times of changes, only Allah (سبحانه وتعالى) is the All-Knower of the changes and movements of the hearts. Only Allah (سبحانه وتعالى) knows the secrets attached to the chest. The night and day are balanced but why are our hearts imbalanced? Lack of faith. When we're acting imbalanced then it's because of our selves.

Surah Al Hadid Ayah 7

آمَنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفَقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ

Believe in Allah and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allah's Way), theirs will be a great reward.

Word Meaning

آمَنُوا بِاللَّهِ	believe in Allah
وَرَسُولِهِ	and His Messenger (صلى الله عليه وسلم)
وَأَنْفَقُوا مِمَّا	and spend from whatever
جَعَلَكُمْ	He made for you
مُسْتَخْلِفِينَ فِيهِ	entrusted with it
فَالَّذِينَ	so those who
آمَنُوا مِنْكُمْ	believe among you
وَأَنْفَقُوا	and spend
لَهُمْ أَجْرٌ كَبِيرٌ	for them is a great reward

- After Allah (سبحانه وتعالى) tells us Who He is then comes the command. This teaches us that we can't expect a result and output from others if there's no input. Imagine you have a student where you're giving them materials, presentations, books and they're just taking without giving, then this is imbalance. Islam is not about being too spiritual or too materialistic either. A person needs to be practical with work and have faith. To spend is not only to give money but whatever talent a person has that would benefit others and society.
- (آمَنُوا بِاللَّهِ وَرَسُولِهِ) **(Believe in Allah and His Messenger (Muhammad صلى الله عليه وسلم))**: this is an immediate command to all, notice there is no

address of 'o you people or believers'. This is a command for both the believers and disbelievers. For the disbelievers it's a command to believe. Someone might say, 'but they don't read the Qur'an', but through experiences in life they're learning to believe. And for the believers it's a command to increase in faith because Allah (سبحانه وتعالى) is unseen and we can easily forget Him, astaghfar Allah.

- Who is Allah (سبحانه وتعالى)? All that's been mentioned to us in the previous ayat. He's the One disposing all affairs and only He's worthy of worship.
- We need to believe the Messenger (صلى الله عليه وسلم) is the final messenger and he reached the highest level in paradise – waseelah, to him belongs the Great Intercession, we should believe he completed his mission and he brought all of the hadiths and news to us and didn't hide anything from us. We believe to follow his sunnah and not innovate in the deen and he's the best role model for us to follow. We believe to send blessings upon him and to love him more than ourselves.
- The Prophet (صلى الله عليه وسلم) is balanced because he eats, drinks, goes to the markets, prays the night prayer and sleeps, fasts some days and not other days, and marries women.
- (وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ ۗ) **(and spend of that whereof He has made you trustees.):** Allah (سبحانه وتعالى) commands to give which is to contribute to society. People are different in what they can give, some can give advice, some smiles, some money, some special talents such as teaching, doctor, or engineer. Whatever Allah (سبحانه وتعالى) has given us and entrusted us then this is what we need to give. Not all people



are scholars, da'ees, doctors or teachers, everyone has something and this is balance. It's a favor from Allah (سبحانه وتعالى) when a person is giving and this can include giving to one self by taking care of the self, then to give to the husband, parents, relatives, then the needy, then for others. The best spending is on the household. For those who follow Allah's commands, Who will reward them?

- (فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ) **(And such of you as believe and spend (in Allah's Way), theirs will be a great reward.):** Allah (سبحانه وتعالى) is Al Akhar and He will reward us when we believe and give.

May Allah (سبحانه وتعالى) increase us in faith and give from what we have.

Ameen.



Qur'an Arabiyan (قرآنا عربيا)

Surah Al Hadid (سورة الحديد) – Class 5

Date: 20 October 2018 / 11 Safar 1440



Introduction

- Surah Al Hadid joins between belief in Allah (سبحانه وتعالى) and the Messenger (صلى الله عليه وسلم), and is the the Messenger (صلى الله عليه وسلم) specifically mentioned? Because he is our role model and the best example of someone who is balanced.
- Surah Al Hadid was revealed in Medina and a person needs to always work on his faith.

Surah Al Hadid Ayah 8

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

And what is the matter with you that you believe not in Allah! While the Messenger (Muhammad صلى الله عليه وسلم) invites you to believe in your Lord (Allah); and He (Allah) has indeed taken your covenant, if you are real believers.

Word Meaning

Word	Meaning
وَمَا لَكُمْ	And what is the matter with you
لَا تُؤْمِنُونَ بِاللَّهِ	to not believe in Allah
وَالرَّسُولُ يَدْعُوكُمْ	and the Messenger calls you
لِتُؤْمِنُوا بِرَبِّكُمْ	to believe in your Lord
وَقَدْ أَخَذَ	and He has verily taken
مِيثَاقَكُمْ	your covenant
إِنْ كُنْتُمْ مُؤْمِنِينَ	if you are believers

- In this ayah and the previous ayah, there is the method of not only commanding but also following up with the command. Allah (سبحانه) (وتعالى) says 'what's the matter with you to not spend and what's the matter with you to not believe?'. And this is balance.
- (وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ) **(And what is the matter with you that you believe not in Allah!)**: what does it mean to believe in Allah (سبحانه وتعالى)? To believe in His existence, to believe in His names, attributes and actions, and to believe in directing all worship to Him only. What are the reasons for not believing while the people have:
 - (وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ) **(While the Messenger (Muhammad صلى الله عليه وسلم) invites you to believe in your Lord (Allah);.)**: the Messenger (صلى الله عليه وسلم) invites them to faith and to believe in their Lord and in His actions. If a person believes in Allah's actions then he will worship Him. There are different ways which the Prophet (صلى الله عليه وسلم) is inviting us to faith, especially of Allah's nurturing. And he invites us with evidence. **Once the Prophet (صلى الله عليه وسلم) asked the Companions, 'which believer is amazing in faith?'. They said 'the angels'. He said, 'how can they not believe while they have their Lord?'. Then they mentioned the prophets. He said, 'how can they not believe while the revelation is sent down upon them?'. They said themselves. He said, 'how can you not believe while I am amongst you.'. So they asked, 'who?'. He said: 'those who will come after you and believe in the Book and what's in it'. (أَيُّ) **أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمًا لِأَصْحَابِهِ: أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيْمَانًا؟ قَالُوا: الْمَلَائِكَةُ، قَالَ: وَكَيْفَ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ؟! وَذَكَرُوا****

الأنبياء، قال: وكيف لا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ؟! قالوا: فنحن، قال: وكيف لا تُؤْمِنُونَ وأنا بين أظهركم؟! قالوا: فأَيُّ النَّاسِ أَعْجَبُ إيماناً؟ قال: قومٌ يجيئون من بعدكم يجدون صحفاً (وقد حسنه الشيخ الألباني رحمه الله بطرقه في "السلسلة 3215" - (يؤْمِنُونَ بما فيها

- (وَقَدْ أَخَذَ مِيثَاقَكُمْ) (and He (Allah) has indeed taken your covenant,): Allah (سبحانه وتعالى) took a covenant from us when He asked us, 'am I not your Lord?' and we all answered, 'Yes and we bear witness'. And we cannot say on the Day of Judgement we were heedless of it. Even if we forget, we are getting reminders. What other covenants did Allah (سبحانه وتعالى) take upon us? The fitra, understanding and our mind, subhan Allah. The fitra is pure, but then it becomes corrupt. For example there's no hypocrisy in children, but it's found in those who've lost their fitra. All the commands of Allah (سبحانه وتعالى) are in line with the fitra, our understanding and our mind. In the parable of light, the olive oil is the fitra but it needs sparks of faith to light it up. The sparks are knowledge which in this ayah is what the Prophet (صلى الله عليه وسلم) is inviting to. Every child is born on tawheed and they are relaxed as a result of this, but the parents and environment change him. Nevertheless there's the mind and understanding to bring a person back to the fitra. For this reason Allah (سبحانه وتعالى) prohibits anything which would affect the mind. If the fitra changes then there's something in its place which can help (the mind). In a lantern there are many layers protecting the olive oil.

- (إِنْ كُنْتُمْ مُؤْمِنِينَ) (if you are real believers): the reasons of belief are the Prophet (صلى الله عليه وسلم) inviting to faith and the fitra.

Surah Al Hadid 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 manifest Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) to His slave (Muhammad صلى الله عليه وسلم) that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful.

Word Meaning

هُوَ الَّذِي يُنَزِّلُ	He is the One Who brings down
عَلَىٰ عَبْدِهِ	upon His slave
آيَاتٍ بَيِّنَاتٍ	clear ayat
لِّيُخْرِجَكُم	to take you out
مِّنَ الظُّلُمَاتِ	from darknesses
إِلَى النُّورِ	to light
وَإِنَّ اللَّهَ بِكُمْ	and verily Allah is to you
لَرَءُوفٌ	Ever Compassionate
رَّحِيمٌ	Ever Merciful

- (هُوَ الَّذِي) (It is He Who): it is Allah (سبحانه وتعالى) Who
- (يُنَزِّلُ عَلَىٰ عَبْدِهِ) (sends down to His slave (Muhammad صلى الله عليه وسلم)): brings down, step by step, upon His slave. Notice it didn't mention 'messenger' but 'slave' to show he didn't make it up, and he's a slave to show he will only do what Allah (سبحانه وتعالى) says. It also shows the Prophet's nearness to Allah (سبحانه وتعالى) by mentioning 'His slave'.

- (آيَاتِ بَيِّنَاتٍ) (**manifest Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.)**): the ayat are clear so there's no reason to not believe. The clear ayat are universal signs, the Qur'an, and the miracles at the time of the Prophet (صلى الله عليه وسلم). What makes the ayat of the Qur'an clear? It's in the Arabic language and there's no language clearer than Arabic. Arabic gives many dimensions and every time it's read it becomes clearer. No matter how clear a person tries to be, there's nothing clearer than the Qur'an.
- (لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ) (**that He may bring you out from darkness into light.**): the purpose of the clarity of the Qur'an is to take people out from darkneses. The Qur'an takes us out from darkneses of disbelief, ignorance, bid'a, disobedience and desires to the light of belief, knowledge, sunnah, obedience and taqwa. This shows there are layers of darkness and the more one believes, the more the Qur'an will lift these layers. The more light one has, the more a person sees his purpose in life and the more he can achieve. May Allah (سبحانه وتعالى) take us out from darkneses to light. Ameen.
- (وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ) (**And verily, Allah is to you full of kindness, Most Merciful**): and surely Allah (سبحانه وتعالى) to us is Ever Compassionate and Ever Merciful. Both of these names of Allah (سبحانه وتعالى) are related to mercy. Without the sending of the Prophet (صلى الله عليه وسلم) and bringing down of the Prophet Qur'an, we would be in complete darkness. Though the one in darkness doesn't know he's in darkness but the one in light knows what it means to be in darkness. The name Ar Raheem is more general than Ar Raouf. The mercy is after difficulty and pain, but Ar Raouf is protection and precaution from any misery in the



future. Ar Raheem takes us out from the darknesses and Ar Raouf protects us from going back to it and preserving the light of the believers so they can go forward.

What did we learn from these ayat and how can we change for the better?

- Ask Allah (سبحانه وتعالى) by His names Ar Raouf Ar Raheem to take you out from darkness to light and preserve your light.
- Purify the fitra with the Qur'an by believing in it and acting on it

May Allah (سبحانه وتعالى) take us out from darknesses to light. Ameen.



Qur'an Arabiyan (قرآنا عربيا)

Surah Al Hadid (سورة الحديد) – Class 6

Date: 27 October 2018 / 18 Safar 1440



Introduction

- The fitra will be brought out when there are clear ayat which are universal signs and the Qur'an. And the clear ayat bring us back to our original covenant of bearing witness that Allah (سبحانه وتعالى) is our Rabb.
- When the fitra is sound then it can absorb the light, but when the fitra is corrupt then it cannot unless the ayat purify the fitra.
- Giving is an indicator of faith and the steps are:
 1. To give from whatever Allah (سبحانه وتعالى) has entrusted you with (وَأَنْفِقُوا مِمَّا جَعَلْنَا لَكُمْ مِنْهُ مَثَلًا لِمَنْ خَلَقَ مِنْ دُونِكُمْ لَا يَأْتِيَنَّكُمْ اللَّهُ بِمَالٍ فَرِحْتُمْ بِهٖ وَلَمْ تُكَلِّمُوا فِي سَبِيلِ اللَّهِ وَاللَّهُ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ). This encourages us to give because we didn't get it on our own.
 2. What's the matter with you to still not give for the sake of Allah (سبحانه وتعالى)? Everything in the heavens and earth belong to Allah (وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ). When we give or do anything, it needs to be for the sake of Allah (سبحانه وتعالى).
 3. Who will loan Allah (سبحانه وتعالى) a goodly loan? (مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا)

Surah Al Hadid Ayah 10

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۗ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۗ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And what is the matter with you that you spend not in the Cause of Allah? And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best (reward). And Allah is All-Aware of what you do.

Word	Meaning
وَمَا لَكُمْ	and what is the matter
أَلَّا تُنْفِقُوا	to not spend
فِي سَبِيلِ اللَّهِ	for the sake of Allah
وَلِلَّهِ مِيرَاثُ	and to Allah belongs the inheritance
السَّمَاوَاتِ وَالْأَرْضِ	of the heavens and the earth
لَا يَسْتَوِي مِنْكُمْ	and not equal among you
مَنْ أَنْفَقَ	who spends
مِنْ قَبْلِ الْفَتْحِ	before the opening
وَقَاتَلَ	and fought
أُولَٰئِكَ أَعْظَمُ دَرَجَةً	those are of a greater degree
مِّنَ الَّذِينَ	from those
أَنْفَقُوا مِنْ بَعْدُ	who spent after
وَقَاتَلُوا	and fought
وَكَُلًّا وَعَدَ اللَّهُ	all have been promised by Allah



الْحُسْنَىٰ

the best

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ and Allah is All-Aware of what you do

- (وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ) (And what is the matter with you that you spend not in the Cause of Allah? And to Allah belongs the heritage of the heavens and the earth.): money spent on oneself and household is better than being spent outside. The one worthy of goodness is ourselves first and then our family. All that we have will return back to Allah (سبحانه وتعالى) so surely when we spend, it will return back to Him. And whatever we give is nothing compared to the heavens and the earth, so why are we being miserly? Subhan Allah.
- Whatever we are spending for the sake of Allah (سبحانه وتعالى) then this is the best investment because Allah (سبحانه وتعالى) will increase it. **Hadith:** عَنْ عَائِشَةَ، أَنَّهُمْ ذَبَحُوا شَاةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا بَقِيَ مِنْهَا " . قَالَتْ مَا بَقِيَ مِنْهَا إِلَّا (كَتَفُهَا . قَالَ " بَقِيَ كُلُّهَا غَيْرَ كَتَفِهَا) (Abu Maisarah narrated from 'Aishah (may Allah be pleased with her) that they had slaughtered a sheep, so the Prophet (صلى الله عليه وسلم) said: "What remains of it?" She said: "Nothing remains of it except its shoulder." He said: "All of it remains except its shoulder.") – At Tirmidhi Book 37, Hadith 2658
- Whatever we give is what remains but whatever we consume is what's gone. A man once asked a scholar, 'am I from the people of the duniya or the akhira?'. The scholar said, 'I don't have an answer, the answer is with you. He said if two people come to you, with one giving you a gift and the other asking from you, with which do you feel happy with? Then you will know the answer.'

- (لَا يَسْتَوِي مِنْكُمْ مَنۢ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ ۗ) (Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later).): here it addresses two people giving, one in a critical time and one in an easy time. The best person after the Prophet (صلى الله عليه وسلم) during his time is Abu Bakr As Siddique (رضي الله عنه) because he immediately believed and acted, without any questions. When the Prophet (صلى الله عليه وسلم) said to spend, he would spend everything. This is different from someone who says he will give after we see what it's like. Someone who gives before something is established is different from someone who gives after something is established.
- The one who believes quickly is different from someone who says 'I will see and then believes'. **Hadith:** (قَالَ قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) " يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ " . قَالُوا وَمَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ " هُمُ الَّذِينَ لَا يَكْتُمُونَ وَلَا يَسْتَرْفُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ " . فَقَامَ عُكَّاشَةُ فَقَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ . قَالَ " أَنْتَ مِنْهُمْ " . ("قَالَ فَقَامَ رَجُلٌ فَقَالَ يَا نَبِيَّ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ . قَالَ " سَبَقَكَ بِهَا عُكَّاشَةُ) (It is reported on the authority of 'Imran that the Messenger of Allah (صلى الله عليه وسلم) said: Seventy thousand people of my Ummah would be admitted into Paradise without rendering any account. They (the companions) said: Who would be of those (fortunate persons)? He (the Holy Prophet) said: Those who do not cauterise and practise charm, but repose trust in their Lord, 'Ukkasha then stood up and said: Supplicate (before) Allah that He should make me one among them. He (the Holy Prophet) said: Thou art one among them He (the narrator) said: A man stood up and said: Apostle of Allah, supplicate (before) Allah that He

should make me one among them. He (the Prophet (صلى الله عليه وسلم) said: 'Ukkasha has preceded you (in this matter).) - Sahih Muslim 218

- To spend money and spending oneself are both difficult, and to spend oneself now is to give one's time. After the death of the Prophet (صلى الله عليه وسلم) there are those who returned back to disbelief and there were two matters which they didn't want to do – prayer and zakat. These two matters are two sacrifices because both are giving one's self and money.
- What is the measure which differentiates those who give themselves and money? (قَبْلَ الْفَتْحِ) – before the opening, referring to the Treaty of Hdaybiyah. There are many examples related to this, for example someone who marries one before he is established is different from after.
- (أَوْلَانِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتُلُوا) **(Such are higher in degree than those who spent and fought afterwards.):** their rank and level is higher. After the Treaty of Hdaybiyah came the opening of Makkah. Sometimes there's an obvious opening, but before it is a hidden pre-opening, subhan Allah. To sacrifice in times of weakness is different than to sacrifice in times of ease.
- Someone might be struggling to pray the obligatory prayer and this is different than after the atmosphere changes and a person can pray with ease. The time spent when it's most difficult is different than time spent while a person is free. The calculation with Allah (سبحانه وتعالى) is different; He will never make any person's sacrifice to go to waste.

- **(وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ع)** (**But to all Allah has promised the best (reward).**): both will get a good reward but it's different. Allah (سبحانه وتعالى) promised them paradise.
- **(وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)** (**And Allah is All-Aware of what you do.**): Allah (سبحانه وتعالى) is All-Aware of what we're doing because the proof of faith are the actions of giving money and one's self and He's All-Aware of the consequences and results of what we do.
- Overall this is the second step to encourage to spend and the best spending is one that's before and not delayed. Someone might say 'I can spend when I'm established, married, etc'.

Surah Al Hadid Ayah 11

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

Who is he that will lend Allah a goodly loan: then (Allah) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise).

Word	Meaning
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مَنْ ذَا الَّذِي	who is that will
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يُقْرِضُ اللَّهَ	lend Allah
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قَرْضًا حَسَنًا	a goodly loan
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فَيُضَاعِفَهُ لَهُ	so He will multiply it for him
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وَلَهُ أَجْرٌ كَرِيمٌ	and for him is a an honorable reward
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- At this point a person should feel ashamed for not giving when Allah (سبحانه وتعالى) approaches us in this manner, subhan Allah. For example

imagine when you give your children money and then you need some and they say 'but that's money', though you're the one who gave them, subhan Allah.

- Allah (سبحانه وتعالى) doesn't need money from the people because He gave them but it's to encourage the people to spend.
- (مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا) **(Who is he that will lend Allah a goodly loan):** there are conditions to a good loan:
 - Ikhlas
 - Halal earnings
 - To give willingly with a good heart. Allah (سبحانه وتعالى) sees our heart before our money.
 - And not to be followed with frustration or unease or bad feelings. A person might give a nice gift, but feels inside 'I spent so much'.
- (فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ) **(then (Allah) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise)):** Allah (سبحانه وتعالى) will increase it and multiply for him, ten to seven hundred times. Our relation with Allah (سبحانه وتعالى) is heart and not money. Imagine if your children only deal with you because you give them money.
- It's important we have feelings of love, hope and fear towards Allah (سبحانه وتعالى). One companion had a great garden of 600 palm trees and he heard an ayah similar to this one in Surah Al Baqarah, then he said, 'O Prophet (صلى الله عليه وسلم), our Lord wants a loan from us?. He said, 'yes'. So he said, 'O Prophet (صلى الله عليه وسلم) stretch your hands, I



give this field for Allah (سبحانه وتعالى), and he took himself and son out of the garden'. Subhan Allah.

- This is not to say a person gives everything away because it depends on a person's faith.

What did we learn from these ayat and how can we change for the better?

- Give from one's money and self with the family being foremost
- Give with a good heart

May Allah (سبحانه وتعالى) make us among those who give for His sake.

Ameen.



Introduction

- When a person has light then he will be balanced in this life and balance comes with faith and actions. It's important we appreciate all the ayat of the Qur'an which will take us out from darkness to light.
- We have reached the ayah which speaks of light, but light on the Day of Judgement. On the Day of Judgement will be a sirat and if we have no light then we will be unable to cross it.
- On the journey to the hereafter, there are those who worshipped false gods who will be the first to be eliminated, but there is still a group which cannot go forward. Among the Muslims are hypocrites who see themselves with the believers so they think they're going to paradise. This is the worst to think one is a winner when he's actually a loser, subhan Allah.
- Before crossing the sirat, there is a station for distribution of lights and how much light a person receives is according to his faith and the greatest means to give us light is the Qur'an.
- The sirat is above the hellfire and it is thinner than a hair and sharper than a sword, there are hooks and thorns along the way, whoever is to reach to paradise has to cross the sirat.
- Allah (سبحانه وتعالى) explains this scene specifically in Surah Al Hadid because it will rebalance the person, subhan Allah.

Surah Al Hadid Ayah 12

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

On the Day you shall see the believing men and the believing women: their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!

Word	Meaning
يَوْمَ تَرَى	the day you will see
الْمُؤْمِنِينَ	the believing men
وَالْمُؤْمِنَاتِ	and believing women
يَسْعَى نُورُهُمْ	their light running forth
بَيْنَ أَيْدِيهِمْ	between their hands
وَبِأَيْمَانِهِمْ	and to their rights
بُشْرَاكُمُ الْيَوْمَ جَنَّاتٍ	glad tidings to you today of paradise
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ	with rivers flowing underneath
خَالِدِينَ فِيهَا	you will abide there forever
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ	that is the great success

- (يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ) (On the Day you shall see the believing men and the believing women): Allah (سبحانه وتعالى) says we will see the believers on the Day of Judgement. May Allah (سبحانه وتعالى) make us true believers. Ameen.
- (يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ) (their light running forward before them and by their right hands.): Allah (سبحانه وتعالى) says the light of the believers will be running forward and it's connected to them. The believer will

pass the sirat according to the amount of light he has, some will have light like a mountain, some like a tree, and some will have light that flickers. And there are those who will have perfect light on the Day of Judgment, who are they? They are the ones who walk in the dark to the prayers (isha and fajr prayer), so one should encourage the male members of their household. **Hadith:** (عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَشِّرْ (" بَشِّرْ) (The Prophet (صلى الله عليه وسلم) said: Give good tidings to those who walk to the mosques in darkness for having a perfect light on the Day of Judgment.) - Sunan Abi Dawud 561, Authenticated by Al Albani as Sahih.

- Ibn Al Qayyim said if a person's heart is filled with light then he will have insight, he will see truth from falsehood, and he will select what's most pleasing to Allah (سبحانه وتعالى). This is the effect of light in this life. All the thorns, holes and hooks will be exposed to him so he doesn't fall, subhan Allah. He will be able to see all the sins, doubts and desires and recognize them.
- He will go from five lights in this life:
 - His speech is noor so when he speaks he speaks the best
 - His knowledge is noor so when he speaks it's not darkness
 - His entry is noor, when he enters any project it's with light
 - His exit is noor, when he exits any project, it's all with light.
 - His end is to the light
- Our sirat begins from now while being in this life.
- (بُشْرَاكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ) **(Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!):** anyone who fears

Allah (سبحانه وتعالى) now then He will give him security and glad tidings on the Day of Judgment. He will not combine two fears and two securities in a heart.

- The believers went through nurturing until their glow can be shown. In paradise is the perfect life, the perfect age with no sickness, grief or worries.

Surah Al Hadid Ayah 13

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

On the Day when the hypocrites - men and women - will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

Word	Meaning
يَوْمَ يَقُولُ	The Day when they will say
الْمُنَافِقُونَ	the male hypocrites
وَالْمُنَافِقَاتُ	and female hypocrites
لِلَّذِينَ آمَنُوا	to the believers
انظُرُونَا	wait for us
نَقْتَبِسْ مِنْ نُورِكُمْ	to take from your light
قِيلَ ارْجِعُوا وَرَاءَكُمْ	they will say, 'go back behind you
فَالْتَمِسُوا نُورًا	touch the light'
فَصُرِبَ بَيْنَهُمْ	will be struck between them
بِسُورٍ لَهُ بَابٌ	a wall with a gate



بَاطِنُهُ فِيهِ الرَّحْمَةُ it's inside is mercy

وَوَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ and it's outside is torment

- (يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا) **(On the Day when the hypocrites - men and women - will say to the believers:)**: the hypocrites will come to the believers to take from their light. The hypocrites are using the deen for their own desires. They will only act depending on what's benefitting them. They will show their worships when people are around, but when there's 'darkness' and no spotlight then they won't show it. For this reason the most difficult prayers on the hypocrite are the fajr and 'isha prayers since no one is around.
- They are deceivers, not only deceiving others but they're deceived themselves.
- (انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ) **("Wait for us! Let us get something from your light!")**: the hypocrite was given Islam and iman but he went back to the duniya, astaghfar Allah. So many people leave the Qur'an because of children or business and they say 'I don't have time'.
- (قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا) **(It will be said: "Go back to your rear! Then seek a light!")**: they will be told to go back and touch the light. Light is something which is seen but they're blind and can't see it thus they're told to touch the light. Allah (سبحانه وتعالى) gave them the light of the Islam, Iman, Qur'an and worship, they enjoyed for a little but then went back.
- (فَضْرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ) **(So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.)**: the hypocrite blended himself in with the



Muslims so we don't know who's a hypocrite, but we fear being a hypocrite. As a result it's not just a matter of being thrown to the hellfire, but a distinct separation needs to be made for the hypocrites and believers to show they're not the same as the believers, but they're worse than the disbelievers, astaghfar Allah.

- The hypocrites cause problems for society especially with their tongue by causing division, spreading rumors, terrifying others, putting others down, thinking they are religious while everyone else is not. The hypocrites are totally imbalanced who lie when they speak and betray when they're entrusted.
- A wall will be placed with a gate, it's inside is mercy and outside is torment, and the believers will be able to pass through it. The hypocrite will remain along the torment side which is the apparent side. The hypocrite's concern was his outer in front of others thus he will be on the apparent side.
- In life when a big problem takes place it can look bad from outside but inside is mercy. The hypocrite is the one who will spread problems and ignite others towards it, similar to the incident of slander. Unlike the believers who will not speak about it and want it to pass smoothly.
- The believer goes through a problem with light and exits it with light. The hypocrites didn't repent in this life so on the Day of Judgment they will be in darkness and confusion, just as they were confused in life. The hypocrites are working under the cover of Islam and hijab but they're doing other things. May Allah (سبحانه وتعالى) protect us from hypocrisy. Ameen.

Surah Al Hadid Ayah 14

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ
وَوَعَّرَكُمُ اللَّهُ الْعُرُورُ

(The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allah came to pass. And the chief deceiver (Satan) deceived you in respect of Allah."

Word Meaning

يُنَادُونَهُمْ	they will call them
أَلَمْ نَكُنْ مَعَكُمْ	were we not with you
قَالُوا بَلَىٰ وَلَكِنَّكُمْ	(the believers) will say: yes but you
فَتَنْتُمْ أَنْفُسَكُمْ	put fitna for yourself
وَتَرَبَّصْتُمْ	waited for our destruction
وَارْتَبْتُمْ	were in doubts
وَوَعَّرَكُمُ الْأَمَانِيُّ	and were deceived with false hopes
حَتَّىٰ جَاءَ أَمْرُ اللَّهِ	until the command of Allah came
وَوَعَّرَكُمُ اللَّهُ الْعُرُورُ	and the deceiver (the devil) deceived you regarding Allah

- (يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ) ((The hypocrites) will call the believers: "Were we not with you?"): the hypocrites will say were we not with you, 'did we not pray with you, did we not give charity with you?'

- (قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ) **(The believers will reply: "Yes! But you led yourselves into temptations,):** and the believers will say the truth and say 'yes, you were with us but not with us, you put yourself in trials, doubts and desires'. They put themselves in fitna when they crossed the boundaries and went to the hearts of the people.
- (وَتَرَبَّصْتُمْ) **(you looked forward for our destruction;):** They rejoice and are happy when something bad befalls the believers. They're waiting to catch the mistake of a believer and attack him.
- (وَأَرْتَبْتُمْ) **(you doubted (in Faith)):** they have doubts unlike the believer who doesn't want to be in any doubts and clarifies his doubts.
- (وَعَرَّيْتُمْ الْأَمَانِيَّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَعَرَّيْتُمْ بِاللَّهِ الْغُرُورُ) **(and you were deceived by false desires, till the Command of Allah came to pass. And the chief deceiver (Satan) deceived you in respect of Allah."):** they deceived themselves with false wishes and desires by saying 'we're very good, we're good people'; they even believe this themselves, subhan Allah. They don't go back to themselves and think 'what have I done?'; they're not transparent. Unlike the believer who's doing good but is afraid he's not doing good.

Surah Al Hadid Ayah 15

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

So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allah - Islamic Monotheism). Your abode is the Fire. That is your maula (friend - proper place), and worst indeed is that destination.

Word Meaning

فَالْيَوْمَ	the Day
لَا يُؤْخَذُ مِنْكُمْ	when it will not be taken from you
فِدْيَةٌ	a ransom
وَلَا مِنَ الَّذِينَ كَفَرُوا	nor from those who disbelieved
مَأْوَاكُمُ النَّارُ	your refuge is the hellfire
هِيَ مَوْلَاكُمْ	it is your friend
وَبِئْسَ الْمَصِيرُ	and worse is that destination

- (فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ۚ مَأْوَاكُمُ النَّارُ ۗ هِيَ مَوْلَاكُمْ ۗ وَبِئْسَ الْمَصِيرُ) (So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allah - Islamic Monotheism). Your abode is the Fire. That is your maula (friend - proper place), and worst indeed is that destination.): No ransom will be taken from them, nothing of the duniya can avail them from the hellfire. Allah (سبحانه) didn't want anything from them, all that's needed from them was to not commit shirk.



What did we learn from these ayat and how can we change for the better?

○ Ask Allah (سبحانه وتعالى) to give you complete light and to be protected from hypocrisy

May Allah (سبحانه وتعالى) grant us complete light and protect us from hypocrisy. Ameen.



Qur'an Arabiyan (قرآنا عربيا)

Surah Al Hadid (سورة الحديد) – Class 8

Date: 10 November 2018 / 02 Rabi' Al Awwal 1440



Introduction

- Previously we discussed those with light who are the believers and those without light who are the hypocrites. What made them hypocrites? They went to the fitna itself, they looked forward to the destruction of the believers which shows their wicked hearts. They had doubts which shows their lack of faith. They were deceived with their hopes thinking they are the winners and will be in paradise, subhan Allah.
- What should we do? We should not go to the fitna, we should wish good for others, clarify any doubts, and stop dreaming and start working.

Surah Al Hadid 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

Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurat (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term

was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (the rebellious, the disobedient to Allah).

Word	Meaning
أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ	has the time not come for those who believe that their hearts are humbled to the remembrance of Allah
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ	and what has been brought down from truth and to not be like those who were given the Book from before then time passed on so their hearts hardened
وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ	and many among them are rebellious

- This ayah is a strong admonition to the believers. Ibn Masoud (رضي الله عنه) said between the time of their Islam and the revealing of this ayah was four years. They are believers but more is expected from their hearts, subhan Allah. What should the heart have? Khushu' of the heart.
- (أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا) (Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism)): these are believers who accompanied the Prophet (صلى الله عليه وسلم), had reminders, and sat in the gatherings of knowledge. So has the time not come for?
- (أَنْ تَخْشَعَ قُلُوبُهُمْ) (to be affected): their hearts to have khush'. Khushu' of the heart means it will be humbled, softened and submitting. Allah



(سبحانه وتعالى) is The King and we need to send our 'king' to Him which is our heart. We should have khushu' towards two matters:

- (لِذِكْرِ اللَّهِ) (**by Allah's Reminder (this Qur'an),**): Allah's reminders from the Qur'an, worships, and the dhikr will come in different ways. Any news that shakes us will make us move forward. For example when we're told there's an exam tomorrow, we'll get busy with studying. So our heart has the ability to move, but what causes to not move towards the reminders of Allah (سبحانه وتعالى)? It's busy and occupied. **Surah Al Anfal 2: (إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ)** (**The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);**). Allah (سبحانه وتعالى) gave us ears to hear His reminders. The obligatory task of our ears is to hear Kalam Allah (سبحانه وتعالى). What is the obligatory task of our eyes? To look at the mus'haf. What is the obligatory task of our feet? To go and seek knowledge. We need to use our limbs to serve the heart so that it's prepared to meet The King. The hypocrites use their limbs for the people. Dhikr will come in different ways so there's always something new.
- (وَمَا نَزَّلَ مِنَ الْحَقِّ) (**and that which has been revealed of the truth,**): the heart should also to move to what Allah (سبحانه وتعالى) sent from the truth; it should not move for falsehood. The heart



shouldn't move to what's man-made. A person of paradise is someone who's soft-hearted.

- (وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ) (**lest they become as those who received the Scripture [the Taurat (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians),**): Allah (سبحانه وتعالى) doesn't want the believers to be like this type of person whose heart is not humbled. Who are they? They had the Book so they are not ignorant people. They were taught the Book and learned it; they know the theories and definitions. When Allah (سبحانه وتعالى) gives someone the Book then more is required from him. The Qur'an is a great gift from Allah (سبحانه وتعالى) so it should reach 'the king' which is the heart. But what's happening? It's being distributed amongst the limbs ('the soldiers') and not reaching the king, subhan Allah. How will the heart's meeting be with its Lord if the Qur'an is not reaching it? Subhan Allah.
- The Qur'an is not only about memorizing it because only a few Companions memorized it but all of them applied it.
- (فَطَالَ عَلَيْهِمُ الْأَمَدُ) (**and the term was prolonged for them**): what does it mean the time became prolonged? They learned the Book, then felt they already know it so they left themselves without reminders.
- (فَقَسَّتْ قُلُوبُهُمْ) (**and so their hearts were hardened?**): what caused their heart to harden? They didn't receive constant reminders thinking they're done. Knowledge is not something that a person 'retires' from. The heart cannot be empty, it always needs to be occupied. If it's not occupied with dhikr then it will be occupied with other matters.
- There are two ways to soften the heart:



- Dhikr, reminders, admonition, and it's important to give all attention towards the dhikr.
- Calamity and problems can quickly soften the heart but we don't want to fall into this.
- There is nurturing with water and fire, and only Allah (سبحانه وتعالى) knows which hearts can handle it. Even believers go through calamities in order their bar is raised and more is produced from them.
- (وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ) (And many of them were Fasiqun (the rebellious, the disobedient to Allah)): there are those who have knowledge but their behavior is rude. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

Surah Al Hadid Ayah 17

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

Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) to you, if you but understand.

Word Meaning

اعْلَمُوا

know

أَنَّ اللَّهَ

that Allah

يُحْيِي الْأَرْضَ

brings life to the land

بَعْدَ مَوْتِهَا

after its death

قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ

verily We have shown to you the ayat

لَعَلَّكُمْ تَعْقِلُونَ

so you may understand

- (اعْلَمُوا) (Know): this is a command from Allah (سبحانه وتعالى) that we need to know. What is this knowledge we need to know?

- **(that Allah gives life to the earth after its death!):** (أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا) Allah (سبحانه وتعالى) gives life to the dead land by sending down rain and similarly to give us hope, even the hardened heart can be given life again. What brings life to the dead land? Water. And what brings life to the dead heart? Remembrance of Allah (سبحانه وتعالى) and what's brought down from the truth.
- **(Indeed We have made clear the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) to you, if you but understand.):** Allah (سبحانه وتعالى) made the universal ayat and the Qur'an clear to us so that we may understand. If the mind is being used properly then it will be able to serve its king which is the heart.
- **Hadith:** (نِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ) أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتْ الْمَاءَ، فَانْتَبَتِ الْكُلَا وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَتْ مِنْهَا طَائِفَةٌ أُخْرَى، إِنَّمَا هِيَ قِيَعَانٌ لَا تُمْسِكُ مَاءً، وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَقِهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ، فَعِلِمٌ وَعَلْمٌ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، (وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ) (The Prophet (صلى الله عليه وسلم) said, "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has



revealed through me (the Prophets and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)") – Sahih al-Bukhari 79. There is land which absorbs the water and grows thus benefitting the cattle, another land will absorb the water and store it, and another land will not absorb the water. Similarly are the people, there are the believers who take the knowledge, it goes to their hearts, and shows on their character so it's benefitting others. Another group are those who carry the knowledge, have memorized the ayat or hadith, and when asked, they will tell the people, but not more than that. And the third group are like the disbelievers and hypocrites who receive much reminders and admonition but there's no affect on them.

What did we learn from these ayat and how can we change for the better?

- Ask Allah (سبحانه وتعالى) to give you complete light and to be protected from hypocrisy

May Allah (سبحانه وتعالى) grant us complete light and protect us from hypocrisy. Ameen.



Introduction

- Allah (سبحانه وتعالى) gave us the duniya so that it's used for its correct purpose. The one who's looking with the wrong vision will think the duniya is for competition or to impress others, but the duniya is to be used for the akhira. The hypocrites are using the deen for the duniya, but the believers are using the duniya and deen for the right purpose.
- When a person is one faced and is truthful then his reward his much but when he's many faces then there will be no reward.
- Allah (سبحانه وتعالى) tells us to know that He brings the dead land back to life again and in another parable He tells us to know the duniya is like a land that flourishes and then it dries up and becomes yellow. This teaches us to depend on the actions of Allah (سبحانه وتعالى) and not the means.
- Recall in Surah Al Baqarah after the stories of giving life to the dead comes the command for giving and spending. When a person believes in Allah's action of giving life to the dead hearts, then He will help the person in giving and spending and will replenish it for him, subhan Allah.
- A person needs to believe Allah (سبحانه وتعالى) will bring forth the best deeds from him when he truly believes He brings life to the dead hearts.

○ In the upcoming ayat in Surah Al Hadid, it speaks of those who give charity, the truthful ones and martyrs – all of them are believers but each showed their belief through their wealth and self, which are the most beloved to a human.

Surah Al Hadid Ayah 18

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ

Verily, those who give Sadaqat (i.e. Zakat and alms), men and women, and lend Allah a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).

Word Mecining

Word	Mecining
إِنَّ الْمُصَدِّقِينَ	verily the giving men
وَالْمُصَدِّقَاتِ	and the giving women
وَأَقْرَضُوا اللَّهَ	and they lent Allah
قَرْضًا حَسَنًا	a goodly loan
يُضَاعَفُ لَهُمْ	for them it will be multiplied
وَلَهُمْ أَجْرٌ كَرِيمٌ	and for them is an honorable reward

- (إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ) (Verily, those who give Sadaqat (i.e. Zakat and alms), men and women,): previously in Surah Al Hadid it mentions those who believe in Allah (سبحانه وتعالى), His Messenger (صلى الله عليه وسلم) and also give. Here it it's the believing men and women who give, and giving includes both one's wealth and time for Allah (سبحانه وتعالى). The munafiq (hypocrite) is giving, but he's giving for the people. The root word for spending (ينفق) and a hypocrite (منافق) is (نفاق).



- (الْمُصَدِّقِينَ) comes from (صدق) which means to truly confirm one's belief, thus they are confirming their belief by giving. What do they specifically do?
- (وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا) (**and lend Allah a goodly loan,**): they give a goodly loan for the sake of Allah (سبحانه وتعالى). They give for Allah (سبحانه وتعالى) without being hesitant or spoiling it by reminding other of their favor. The one who truly believes sees that he's giving to Allah (سبحانه وتعالى) and not to the people, subhan Allah. Unlike the hypocrite who doesn't give much unless it's in front of people.
- (يُضَاعَفُ لَهُمْ) (**it shall be increased manifold (to their credit),**): for those who give for Allah (سبحانه وتعالى) and are truthful then He will multiply their reward ten times to 700 times to an open amount.
- (وَلَهُمْ أَجْرٌ كَرِيمٌ) (**and theirs shall be an honourable good reward (i.e. Paradise).**): and they will also have an honorable reward.

Surah Al Hadid Ayah 19

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

And those who believe in (the Oneness of) Allah and His Messengers - they are the Siddiqun (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allah - Islamic Monotheism) and deny Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) - they shall be the dwellers of the blazing Fire.

Word

Meaning

وَالَّذِينَ آمَنُوا

and those who believe

بِاللَّهِ وَرُسُلِهِ

in Allah and His Messengers

أُولَٰئِكَ هُمُ

for they are

الصَّٰدِقُونَ وَالشَّٰهَدَاءُ

the truthful ones and the martyrs

عِنْدَ رَبِّهِمْ

with their Lord

لَهُمْ أَجْرُهُمْ

for them is their reward

وَنُورُهُمْ

and light

وَالَّذِينَ كَفَرُوا

as for those who disbelieve

وَكَذَّبُوا بِآيَاتِنَا

and belie Our Ayat

أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

then they are the companions of the fire

- Abu Bakr (رضي الله عنه) is an example of the sidiqeen because he was immediate in belief; he never questioned or was hesitant to believe. He immediately accepted Islam. The sabiqoon are the sidiqeen because they are foremost in belief before actions. The sidiqeen are

the mutwakileen and they are the leaders who have patience and yaqeen. **Surah As Sajdah 24:** (وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا) (And We made from among them leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc..))

- The sidiqeen are the most balanced in their heart, tongue and limbs. How can a person be sideeq? It begins with the tongue by not lying until he is written with Allah (سبحانه وتعالى) as truthful. **Hadith:** (قال رسول الله صلى الله عليه وسلم : " إن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة، وإن الرجل ليصدق حتى يكتب عند الله صديقًا، وإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذابًا") (The Messenger of Allah صلى الله عليه وسلم) said, "Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is recorded with Allah as a truthful man. Falsehood leads to transgression and transgression leads to the Hell-fire. A man continues to speak falsehood till he is recorded with Allah as a great liar.") – Riyadh As Saliheen, Al Bukhari & Muslim, Book 18, Hadith 1542
- (وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ) (And those who believe in (the Oneness of) Allah and His Messengers -): who are the sidqeen? They believed in Allah (سبحانه وتعالى) and His Messengers and this command was mentioned before in Surah Al Hadid Ayah 7. To spend is not mentioned here because surely the sidiqeen are giving, but their core quality is their belief.
- They believe Allah (سبحانه وتعالى) exists, they believe in Allah's nurturing, and they believe He's providing them and taking care of them. They believe that only He's worthy of worship and is perfect in His names

and attributes. They always want to increase their faith in Allah (سبحانه) (وتعالى); they are not the ones who only want to learn about Allah (سبحانه) (وتعالى) once. How does someone increase his faith after knowing this? By going to the Qur'an where he will find the details of Allah's action.

- The sidiqeen do not commit shirk or hypocrisy, and they believe in the messengers. They follow the steps of the messenger sent to them; they do not innovate in the deen or make offshoots. 'Abdullah bin Ubay bin Salool, the head of the hypocrites, wanted to have matters separate from the Prophet (صلى الله عليه وسلم).
- (أُولَئِكَ هُمُ الصَّادِقُونَ) **(they are the Siddiqun (i.e. those followers of the Prophets who were first and foremost to believe in them),)**: they are the truthful ones. May Allah (سبحانه وتعالى) make us among them. Ameen. They're not doing things to impress the people or themselves.
- (وَالشُّهَدَاءُ) **(and the martyrs with their Lord,)**: (وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ) comes from (شهد) which is to witness. After the messengers and sidiqeen come the shuhadaa'. The 'sidiqeen' are constantly giving projects throughout their life while the shuhadaa' are at the end. The shuhadaa' are the ones who fought for the sake of Allah (سبحانه وتعالى) and not for themselves. The one who's killed protecting his land, wealth, home, wife, children and honor is included. The one who dies from drowning, a building collapsing on him, plague, stomach disease is also included.
- The sidiqeen and shuhadaa' are not questioned in the grave. The shuhadaa' are (عِنْدَ رَبِّهِمْ) – with their Lord because their souls are in birds in paradise. Note a martyr is not one who kills himself thinking he's doing it for the deen. THIS IS WRONG.



- **لَهُمْ أَجْرُهُمْ وَنُورُهُمْ** (they shall have their reward and their light.): the sidiqueen and shuhadaa' will have their reward and light.
- **(وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ)** (But those who disbelieve (in the Oneness of Allah - Islamic Monotheism) and deny Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) - they shall be the dwellers of the blazing Fire): as for those who disbelieved by covering the truth and belying Allah's ayat then they are the companions of the hellfire, astaghfar Allah. May Allah (سبحانه وتعالى) protect us from the hellfire and grant us firdaous. Ameen.

What did we learn from these ayat and how can we change for the better?

- Do not lie
- Increase in faith in Allah (سبحانه وتعالى) and give for His sake

May Allah (سبحانه وتعالى) grant us a sound heart and truthful tongues.

Ameen.



Qur'an Arabiyan (قرآنا عربيا)

Surah Al Hadid (سورة الحديد) – Class 10

Date: 24 November 2018 / 16 Rabi' Al Awwal 1440



Introduction

- Previously we spoke of how Allah (سبحانه وتعالى) multiplies the rewards similar to a wheat stalk with ears filled with seeds. It might look 'dry' from the outside but all its seeds are preserved and its food is wholesome, benefitting all. The mountains and iron look stiff from the outside but inside they're soft and similarly are the believers.
- Now we will look at the parable of the duniya. It might look green and attractive from outside but it's not preserved nor does it remain.
- Anything done for the akhira will be preserved and multiplied but anything done for the duniya will not last.

Surah Al Hadid Ayah 20

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

Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers - evil-doers), and (there is) Forgiveness from Allah and

(His) Good Pleasure (for the believers - good-doers). And the life of this world is only a deceiving enjoyment.

Word	Meaning
اعْلَمُوا أَنَّمَا	know that this
الْحَيَاةَ الدُّنْيَا	life of the duniya is
لَعِبٌ وَلَهْوٌ	play and distraction
وَزِينَةٌ	and adornment
وَتَفَاخُرٌ بَيْنَكُمْ	and boasting between you
وَتَكَاثُرٌ	and increasing
فِي الْأَمْوَالِ وَالْأَوْلَادِ	in wealth and children
كَمَثَلِ غَيْثٍ	just like rain that falls
أَعْجَبَ الْكُفَّارَ بِنَاتِهِ	impressing the farmer when the land grows
ثُمَّ يَهِيحُ	then it becomes dry
فَتَرَاهُ مُصْفَرًّا	then you see it yellow
ثُمَّ يَكُونُ حُطَامًا	then it becomes crushed
وَفِي الْآخِرَةِ	and in the hereafter
عَذَابٌ شَدِيدٌ	is a severe torment
وَمَغْفِرَةٌ مِّنَ اللَّهِ	and forgiveness from Allah
وَرِضْوَانٌ	and pleasure
وَمَا الْحَيَاةُ الدُّنْيَا	and what is this life of the duniya
إِلَّا مَتَاعٌ الْغُرُورِ	besides deceiving amusement

- (اعْلَمُوا أَنَّمَا) (**Know that**): this is knowledge which only Allah (سبحانه وتعالى) can tell us.
- (الْحَيَاةُ الدُّنْيَا) (**the life of this world**): (دنيا) means what's low, so we need to know that anything we see of this duniya is of low standard relative to

the akhira. We just have to use the duniya for the akhira; we can't split from it. What is this duniya which only Allah (سبحانه وتعالى) can tell us? Here are the stages:

1. **(لَعِبٌ) (is only play): (لَعِبٌ)** are actions of the limbs which distract a person from Allah's remembrance and prayer. This means anything which is not remembrance nor prayer is play. Who's playing in life? Children. It's in their fitra to play and then get bored with it as a way of experiencing different things.
2. **(وَلَهْوٌ) (and amusement,):** this is distraction of the heart which leads to heedlessness and negligence. When a person's heart is busy with the duniya then it causes him to lose the pleasure of worship, astaghfar Allah. Worship surely has different types of pleasures and if a person is not feeling it then he should go back to himself. **Surah An Noor 37: (رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ لَا يَخَافُونَ) (Men whom neither trade nor sale (business) diverts from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).) – a person needs to think about his business but it will not distract him from the prayer.**
3. **(وَزِينَةٌ) (pomp,):** the duniya is adorned with the sun, stars, moon, flowers, seas, trees. Everything in the duniya can be beautified, for example flowers can be taken and arranged and this shows human beings have the ability of adorning, but what's important is to not be distracted from the main purpose. What's the purpose of

having adornment in the duniya? In order to be tested by it and not be deceived with it. And if a person understands it's a test then he can reach the level of ihsan. **Surah Al Kahf 7: (إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا (Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allah's sake and in accordance to the legal ways of the Prophet صلى الله عليه وسلم]).** The duniya has been beautified for us but what's even greater is paradise. When a person knows there's an akhira then he will not be distracted with the duniya because he's not created for it. **Surah Al Imran 14: (زَيْنٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاِبِ (Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers) with Him.)**. When the disbeliever makes adornment then it's sinful upon him because he's not fulfilling the right of it, unlike the believer who is fulfilling the purpose of the adornment. It's not haram to use adornment, but what's important is not to use it for haram matters.

4. **(وَتَفَاخُرَ بَيْنَكُمْ) (and mutual boasting among you)**: if a person is not using adornment for the right purpose then it will lead to boasting amongst others. And boasting does not necessarily need to be by talk, but it can even be silently through body language. Boasting

can be with background, nationality, knowledge, clothes, jewelry, money, and cars. And the worst type of boasting is by knowledge and knowing more of the Qur'an. It's important when dealing with people who are not exposed to knowledge, to not show oneself as knowin more. The more knowledge a person has, the humbler he needs to be and know it's a favor from Allah (سبحانه وتعالى) to teach him. People also boast in order to be famous; they will go to extremes of wearing unattractive clothing in order to be famous. Boasting is a sickness of the heart.

5. **(and rivalry in respect of wealth and children.):** (وَتَكَاثَّرُوا فِي الْأَمْوَالِ وَالْأَوْلَادِ) and finally it will lead to a person wanting more wealth and children in order to keep up his standard of boasting to show he's better and has more. A person progresses and brings up his standard for Allah (سبحانه وتعالى) but not to compete.
- ((It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller;): (عَيْثُ) is good and beneficial rain. The duniya is like rain that comes down and plants come out which attract (الْكَفَّارَ). One of the meanings of (الْكَفَّارَ) is the disbeliever, but another meaning is the farmer who puts the seed and covers it. He's very excited and pleased (أَعْجَبَ) when he plants a seed, rain comes down and it grows. The one who knows Allah (سبحانه وتعالى) will not be (أَعْجَبَ) - impressed. Is someone amazed that the people of the kahf slept for more than 300 years? So is someone amazed that plants came out? Subhan Allah. The one who knows Allah (سبحانه وتعالى) knows it's Allah's action to cause the plant to grow.



- (ثُمَّ يَهِيْجُ فَتَرَاهُ مُصْفَرًّا) (**afterwards it dries up and you see it turning yellow;**): then this plant will (يَهِيْجُ) – it will react and then you will see it becoming yellow.
- (ثُمَّ يَكُوْنُ حُطَّامًا) (**then it becomes straw.**): it will become (حُطَّامًا) crushed because it's all dried up. A person can hear the crushing of dry, yellow leaves unlike walking on green, fresh leaves. The duniya looks green but then it becomes yellow, all the pleasure and excitement are gone and crushed. But what remains everlasting and evergreen? Being with the Qur'an.
- (وَفِي الْآخِرَةِ عَذَابٌ شَدِيْدٌ) (**But in the Hereafter (there is) a severe torment (for the disbelievers - evil-doers),**): and in the hereafter is a severe punishment if it's not used for the right purpose, but if it's used correctly then what will a person attain?
- (وَمَغْفِرَةٌ مِّنَ اللّٰهِ وَرِضْوَانٌ) (**and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers - good-doers).**): forgiveness from Allah (سبحانه وتعالى) and His Pleasure.
- (وَمَا الْحَيٰةُ الدُّنْيَا اِلَّا مَتَاعُ الْغُرُوْرِ) (**And the life of this world is only a deceiving enjoyment**): then Allah (سبحانه وتعالى) concludes by telling us this life is only a deceiving enjoyment and amusement.

What did we learn from these ayat and how can we change for the better?

- Do not be deceived with this duniya
- It's not haram to adorn but to not be distracted from our main purpose.

May Allah (سبحانه وتعالى) not make the duniya our greatest concern.



Qur'an Arabiyan (قرآنا عربيا)

Surah Al Hadid (سورة الحديد) – Class 11

Date: 08 December 2018 / 23 Rabi' Al Awwal 1440



Surah Al Hadid Ayah 21

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۗ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Race with one another in hastening towards forgiveness from your Lord (Allah), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers. That is the Grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of Great Bounty.

Word

Mecining

سَابِقُوا إِلَىٰ	hasten to
مَغْفِرَةٍ مِّن رَّبِّكُمْ	forgiveness from your Rabb
وَجَنَّةٍ عَرْضُهَا	and a paradise whose width
كَعَرْضِ السَّمَاءِ وَالْأَرْضِ	is the width of the heaven and earth
أُعِدَّتْ لِلَّذِينَ آمَنُوا	prepared for those who believe
بِاللَّهِ وَرُسُلِهِ ۗ	in Allah and His Messengers
ذَٰلِكَ فَضْلُ اللَّهِ	that is Allah's favor
يُؤْتِيهِ مَن يَشَاءُ	He gives to whomever He wills
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ	and Allah is the Owner of Great Favors

- (سَابِقُوا إِلَى) (**Race with one another in hastening towards**): (سارعوا) is to run fast and (سَابِقُوا) is to compete and to always be foremost. In the Surah previous to Surah Al Hadid which is Surah Al Waqiah, the sabiqoon are mentioned. If a person is only told (سَابِقُوا) from the beginning then it can lead to a wrong intention, arrogance or just wanting to defeat others. (سَابِقُوا) is mentioned after the concepts of giving, the sidiqeen and the hypocrites who are competing for a wrong reason.
- What's the point of being number one with many sins? Subhan Allah. Many people misunderstand this part by just extracting this part of the ayah. (سَابِقُوا) is to be foremost in doing good deeds and to take the opportunity to do good deeds. Allah (سبحانه وتعالى) then tells us the target when (سَابِقُوا) – when going forward and being foremost, what are they?
 1. (مَغْفِرَةٌ مِّن رَّبِّكُمْ) (**forgiveness from your Lord (Allah)**): this means when we do good deeds then our target is to be forgiven and not fail. For example, when I pray, I want to be forgiven. (مَغْفِرَةٌ) literally means a place of forgiveness. So we want to reach the land of forgiveness where we will be totally cleansed. We want to detox from the sins which affect our speed. When we're forgiven then we can go forward. This place of forgiveness is from Whom? Your Rabb, Your Nurturer, the One Who's helping you to remove the sins in you. What can we do to be forgiven?
 - Make dua asking Allah for forgiveness.

- Say 100 times after the duha prayer: , عن عائشة رضي الله عنها , قالت : صلى رسول الله صلى الله عليه و سلم الضحى, ثم قال : اللهم اغفر لي , وتب علي , انك انت التواب الرحيم حتى قالها مائة مرة
- صححه الالباني في صحيح الادب المفرد 217,1 حديث رقم 219
- Being good to people and animals is a means to forgiveness, similar to the prostitute who gave water to the dog and had her sins forgiven.
- Perfecting one's wudhu, then to pray two units while focused. **Hadith:** (وَحَدَّثَنِي أَبُو بَكْرٍ وَصَدَقَ أَبُو بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ) قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا فَيُحْسِنُ الطُّهُورَ ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَتَيْنِ ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ " . ثُمَّ قَرَأَ هَذِهِ الْآيَةَ { (AbuBakr narrated to me a tradition, and AbuBakr narrated truthfully. He said: I heard the apostle of Allah (صلى الله عليه) saying: When a servant (of Allah) commits a sin, and he performs ablution well, and then stands and prays two rak'ahs, and asks pardon of Allah, Allah pardons him. He then recited this verse: "And those who, when they commit indecency or wrong their souls, remember Allah" (Al-Qur'an 3:135).) - Sunan Abi Dawud 1521, Graded Sahih by Al Albani
- To say after eating: **Hadith:** (وعن معاذ بن أنس رضي الله عنه قال:) قال رسول الله صلى الله عليه وسلم: "من أكل طعاماً فقال: الحمد لله الذي أطعمني (هذا) ورزقنيه من غير حول مني ولا قوة، غفر له ما تقدم من ذنبه" . (Messenger of Allah (صلى الله عليه وسلم) said, "He who has taken food and says at the end: 'Al- hamdu lillahi-lladhi



at'amani hadha, wa razaqanihi min ghairi haulin minni wa la quwwatin (All praise is due to Allah Who has given me food to eat and provided it without any endeavour on my part or any power),' all his past sins will be forgiven.") – Riyadh As Saliheen, At Tirmidhi, Book 3, Hadith 735

2. (وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ) (and Paradise the width whereof is as the width of the heaven and the earth,): this includes to march forward towards any other good deeds which take one to paradise such as good manners, the Qur'an, etc. Paradise is as wide as the heaven and earth.

- (أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ) (prepared for those who believe in Allah and His Messengers.): paradise is already prepared for those who believe in Allah and His Messengers. The messengers are a good example which we need to follow while being behind them.
- (ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ) (That is the Grace of Allah which He bestows on whom He is pleased with.): it's Allah's favor to give paradise to whomever He wills. When we reach, it's not because of our efforts but because of Allah's favor and this is healthy competition. We should never be amazed or proud of ourselves. Allah (سبحانه وتعالى) deals with the wrongdoers with justice and He deals with the good doers with favor.
- Our effort is in no way equivalent to the result because it's a different calculation. We get more than what we do because at a minimum we get 10 times our effort, subhan Allah.



- (وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ) (And Allah is the Owner of Great Bounty): Allah (سبحانه) (وتعالى) is the Owner of Great Favors.

What did we learn from these ayat and how can we change for the better?

- Ask Allah (سبحانه وتعالى) for forgiveness. May He forgive us. Ameen.
- Go forward and do the deeds which to take a person to paradise
- Do not be impressed with your deeds or efforts; it's all a favor from Allah.
- Ask Allah from His Favors. We ask Allah of His Favors. Ameen.

May Allah (سبحانه وتعالى) forgive us and grant us from His favors. Ameen.



Qur'an Arabiyan (قرآنا عربيا)

Surah Al Hadid (سورة الحديد) – Class 12

Date: 09 December 2018 / 24 Rabi' Al Awwal 1440



Surah Al Hadid Ayah 22

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

No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz) before We bring it into existence. Verily, that is easy for Allah.

Word Meaning

مَا أَصَابَ	whatever is afflicted
مِنْ مُصِيبَةٍ	from calamities
فِي الْأَرْضِ	on the earth
وَلَا فِي أَنْفُسِكُمْ	and in your yourself
إِلَّا فِي كِتَابٍ	except it's in a Book
مِّن قَبْلِ أَنْ نَبْرَأَهَا	from before We create in the purest form
إِنَّ ذَلِكَ	verily that is
عَلَى اللَّهِ	upon Allah
يَسِيرٌ	easy

- (مَا أَصَابَ مِنْ مُصِيبَةٍ) **(No calamity befalls)**: a person's true strength shows in times of affliction. When any decree comes, it comes as a strike; it doesn't miss anyone. **Part of a longer hadith:** (أن الأمة لو اجتمعت على أن ينفعوك إلا بشيء، لم ينفعوك إلا بشيء قد كتبه الله لك، وإن اجتمعوا على أن يضروك بشيء، لم يضروك بشيء إلا بشيء، لم ينفعوك إلا بشيء قد كتبه الله عليك؛ رفعت الأقلام، وجفت الصحف **(And remember that if all the**

people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you. The pens had been lifted and the ink had dried up") – Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 62 Where is the place of afflictions?

- (فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ) (on the earth or in yourselves): in the earth and ourselves but not the heavens, subhan Allah. Examples of calamities include drought, war, sickness, flood, and earthquakes. And sicknesses can be mental, physical and heart sicknesses. The calamities are a result of what the people have earned and for this reason Allah (سبحانه وتعالى) calls to hasten to forgiveness. **Surah Ar Room 41: (ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ)** (Evil (sins and disobedience to Allah) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allah) may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His Pardon).). Where are the details mentioned?
- (إِلَّا فِي كِتَابٍ) (but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz)): everything is found in the Preserved Tablet. Every detail of our life, the process behind everything is all recorded in the Preserved Tablet. And this is teaching us efficiency and productivity. In life we have timetables and agendas to organize ourselves, whether it's food, travel plans, errands, etc. When there's no organization or system then there will be no efficiency.

- Everything is written in the Preserved Tablet but why are calamities mentioned specifically? Because most people complain about these matters though it's all written in the Preserved Tablet so it can't be deleted.
- (سبحانه وتعالى) Allah (before We bring it into existence.): Allah (سبحانه وتعالى) created everything in the purest and best form so there is no need for it to be changed. The earth is all created in balance, but by the hands of the human beings it caused them to be spoiled. When calamities happen then it's to rebalance the system of the people, subhan Allah. We think calamities cause imbalance but it's to rebalance. When people are afflicted, what do they do? They seek forgiveness and this brings back balance.
- (إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ) (Verily, that is easy for Allah.): the Preserved Tablet and all the calamities are easy on Allah. Allah (سبحانه وتعالى) wants us to reach paradise, but we are here on this earth, so what can we do? Develop the earth and not corrupt it. Allah (سبحانه وتعالى) said in **Surah An Noor 55:** **وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ** (Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything



(in worship) with Me. But whoever disbelieves after this, they are the **Fasiqun** (rebellious, disobedient to Allah).)

- We want to organize our life, be active and discipline ourselves because there's a bigger mission for us.

Being Active (النشاط)

- Meaning in the language: opposite of laziness and to be happy to do the work.
- Meaning in the deen: to willingly want to do actions.

In the Sunnah:

- **Hadith:** (قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ) (The Prophet (صلى) وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ". (الله عليه وسلم) used to say, "O Allah! I seek refuge with You from helplessness, laziness, cowardice and feeble old age; I seek refuge with You from afflictions of life and death and seek refuge with You from the punishment in the grave.") - Sahih al-Bukhari 2823
- The Prophet (صلى الله عليه وسلم) would seek refuge from laziness.
- **Hadith:** (وعن أبي هريرة رضي الله عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عَقَدٍ، يَضْرِبُ مَكَانَ كُلِّ عَقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ، فَارْقُدْ، فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ، انْحَلَّتْ عَقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عَقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عَقْدَةٌ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ) (The Messenger of Allah (صلى الله عليه وسلم) as saying: When one you sleeps, the devil ties three knots at the back of his neck, sealing every knot with, "You have a long night, so sleep." So if one awakes and mentions Allah, a knot will be loosened; if he performs ablution another knot will be loosened; and if he prays, the third knot



will be loosened; and in the morning he will be active and in good spirits; otherwise he will be in bad spirits and sluggish.)

Surah Al Hadid Ayah 23

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

In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allah likes not prideful boasters.

Word Meaning

لِكَيْلَا تَأْسَوْا	so that you may not grieve
عَلَىٰ مَا فَاتَكُمْ	upon what missed you
وَلَا تَفْرَحُوا	nor rejoice
بِمَا آتَاكُمْ	for what has come to you
وَاللَّهُ لَا يُحِبُّ	and Allah does not love
كُلَّ مُخْتَالٍ	every arrogant by actions
فَخُورٍ	arrogance by speech

- People can become imbalanced in two situations:
- (لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ) (In order that you may not grieve at the things that you fail to get,): when there's something they want and they don't get it. There are opportunities which a person misses out such as job or marriage opportunities. Though it's worse is to react for missing out on something minor such as missing a traffic light, or catching an elevator, or getting a seat or a parking space. We are wasting our energy and feel down and demotivated for missing such minor things. What other time does a person become imbalanced?

- (وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ) (**nor rejoice over that which has been given to you.**): when he gets what he wants and feels proud and happy for it.
- If a person misses something then what should he do? Be patient. And if a person gets something then what should he do? Be grateful.
- (وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ) (**And Allah likes not prideful boasters**): Allah (سبحانه) will not love every (مُخْتَالٍ فَخُورٍ) – both of these words are related to arrogance. (مُخْتَالٍ) is arrogance by actions, for example someone who exercises and is proud of his body so he walks in order others look at him. And (فَخُورٍ) is arrogance by speech. He boasts and talks of himself. There are those who are only talking about themselves and what they've done, and what their husbands have done and their children. Being active doesn't mean to be proud or arrogant.

Dua; (اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرَّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ) (The Messenger of Allah (صلى الله عليه وسلم) used to say in his prayer: "Allahumma inni as'aluka at-thabbuta fi al-amr wal-'azimata 'alar-rushdi wa as'aluka shukr ni'matik wa husna 'ibadatik wa as'aluka qalban saliman wa lisanan sadiqan wa as'aluka min khairi ma ta'lamu wa author bika min sharri ma ta'lamu wastaghfiruka lima ta'lam (O Allah, I ask You for steadfastness in all my affairs and determination in following the right path, I ask You to make me thankful for Your blessings and to make me worship You properly. I ask You for a sound heart and a truthful tongue. I ask You for the best of what You know and I seek refuge in You from the worst of what You know and I seek Your forgiveness for what You know.)")

- Sunan an-Nasa'i 1304



What did we learn from these ayat and how can we change for the better?

- Be grateful when you get what you want and be patient when you don't
- Seek forgiveness

May Allah (سبحانه وتعالى) forgive us and grant us from His favors. Ameen.



Qur'an Arabiyan (قرآنا عربيا)

Surah Al Hadid (سورة الحديد) – Class 13

Date: 10 December 2018 / 25 Rabi' Al Awwal 1440



Laziness (الكسل)

Reasons for falling into laziness:

1. Hypocrisy (النفاق): laziness is an impact of hypocrisy because the hypocrites are wasting their energy to be 'two people' and please others. And the solution is to make dua to Allah (سبحانه وتعالى), repent to Him, focus on themselves and not the people. The hypocrite might be active with people but he's lazy to do genuine good deeds.
2. 'I will do, I will do' (التسويف): a person should just do it and not procrastinate.
3. Full and eating too much: eating too much leads to laziness and demotivation. We need to eat food to be active and energetic. So it's important to choose food that will make us active. Examples of good food includes dates, bananas, milk, pomegranate, nuts, avocado, spinach, yogurt. Processes foods and sugary foods should be eliminated.
4. Not to start with remembering Allah (سبحانه وتعالى), making wudhu and prayer.
5. Yawning and not suppressing the mouth when yawning: if a person can't suppress his mouth then he should at least cover his mouth.

Hadith: عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْعُطَّاسُ مِنَ اللَّهِ وَالتَّثَاؤُبُ مِنَ (الشَّيْطَانِ) (that the Messenger of Allah (صلى الله عليه وسلم) said: "The sneeze

is from Allah and the yawn is from Ash-Shaitan.) – At Tirmidhi Book 43, Hadith 2970

6. Just rely on Allah (سبحانه وتعالى) without taking any means
7. Staying up late at night

Surah Al Hadid Ayah 24

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۖ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

Those who are misers and enjoin upon people miserliness - (Allah is not in need of their charity). And whosoever turns away (from Faith - Allah's Monotheism), then Allah is Rich (Free of all needs), Worthy of all praise.

Word	Meaning
الَّذِينَ يَبْخُلُونَ	those who are miserly
وَيَأْمُرُونَ النَّاسَ	and command the people
بِالْبُخْلِ	to be miserly
وَمَنْ يَتَوَلَّ	and turns away
فَإِنَّ اللَّهَ	then surely Allah
هُوَ الْغَنِيُّ	is The Most Rich
الْحَمِيدُ	The Most Praiseworthy

- Surah Al Hadid is about balance and when one gives for the sake of Allah (سبحانه وتعالى) then it makes him balanced. The one who's miserly will be imbalanced and cause others to be imbalanced as well.



What causes people to be miserly?

- Lack of faith in the decree because they believe giving will make them lose their wealth.
- They save things thinking they will need it in the future
- They have a complex feeling they were deprived in life so why should they give
- To not have a good role model to follow and the best role model is the Prophet (صلى الله عليه وسلم)

- (الَّذِينَ يَبْخُلُونَ) **(Those who are misers)**: those are miserly for something minor such as showing a smile, saying salam, sharing a recipe, sharing a tailor's number. It also includes someone who is miserly in spending on his household. He will spend on others but not his wife or children, subhan Allah. Another type of miserliness is to not share knowledge which Allah (سبحانه وتعالى) taught them though there needs to be wisdom. The worst type of miser is the one who does not send blessings upon the Prophet (صلى الله عليه وسلم) when his name mentioned. A person shouldn't be miserly either when writing his name by putting (pbuh) or (saw) after his name.
- How can a person give? Give a nice smile, share breakfast with children, allow someone to cross while driving, give someone your seat.
- The miserly person thinks when he gives then he'll be poor but the opposite is true, the one who gives then Allah (سبحانه وتعالى) will increase him.

Surah Al Layl 5-10:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ

As for him who gives (in charity) and keeps his duty to Allah and fears Him,

وَصَدَّقَ بِالْحُسْنَىٰ

And believes in Al-Husna.

فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ

We will make smooth for him the path of ease (goodness).

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ

But he who is greedy miser and thinks himself self-sufficient.

وَكَذَّبَ بِالْحُسْنَىٰ

And belies Al-Husna

فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ

We will make smooth for him the path for evil.

- (وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ) **(and enjoin upon people miserliness - (Allah is not in need of their charity).):** he not only doesn't give but he stop others from giving. He will say, 'why do you need to give this person, use it for yourself.'. Allah (سبحانه وتعالى) gave us the duniya so we may spend for His Sake.
- (وَمَنْ يَتَوَلَّ) **(And whosoever turns away (from Faith - Allah's Monotheism),):** this person began with being miserly and then it leads to something greater which is turning away from Allah (سبحانه وتعالى). A



person should never underestimate any sin. This person will turn away from forgiveness, from obedience, from paradise and Allah's pleasure, astaghfar Allah.

- How can a person protect himself from miserliness?
 - Make dua to be protected from it
 - Give and contribute more
- (فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ) **(then Allah is Rich (Free of all needs), Worthy of all praise.)**: Allah is The Most Rich and is in no need of our money, but when we give for Allah (سبحانه وتعالى) then it's an honor for us. Allah (سبحانه وتعالى) is The Most Praiseworthy and gives us in the most beautiful way.

Surah Al Hadid Ayah 25

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

Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty.

Word Meaning

لَقَدْ أَرْسَلْنَا	verily We sent
رُسُلَنَا بِالْبَيِّنَاتِ	Our Messengers with clear ayat
وَأَنْزَلْنَا مَعَهُمُ	and We brought down with them
الْكِتَابَ وَالْمِيزَانَ	The Book and The Scale
لِيَقُومَ النَّاسُ	so people may establish
بِالْقِسْطِ	justice
وَأَنْزَلْنَا الْحَدِيدَ	and We brought down iron
فِيهِ بَأْسٌ شَدِيدٌ	in it is mighty power
وَمَنَافِعُ لِلنَّاسِ	and benefits for people
وَلِيَعْلَمَ اللَّهُ	so Allah may test
مَن يَنْصُرُهُ	who will give Him victory
وَرُسُلَهُ	and His Messengers
بِالْغَيْبِ	in the unseen
إِنَّ اللَّهَ	verily Allah
قَوِيٌّ	is All-Strong
عَزِيزٌ	All-Mighty



- Names and Actions of Allah:
 - He sent
 - He brought down
 - He is The Most Strong, The All-Mighty
- The resources are:
 - Strengthens the soul:
 - Clear ayat
 - Book
 - Scale
 - Strengthens the body:
 - Iron
- The result:
 - To test who will give victory to Allah and His Messengers in the unseen
- We will be tested to see who his worthy to go to paradise so that we will know our level. Allah (سبحانه وتعالى) doesn't need our victory and He already knows where we will be.
- Allah (سبحانه وتعالى) gave us everything and not because we're adding value to Allah (سبحانه وتعالى) but to be tested to see who's worthy of paradise.
- (لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ) (Indeed We have sent Our Messengers with clear proofs,): Allah (سبحانه وتعالى) sent the (بِالْبَيِّنَاتِ) which are proofs and miracles which Allah (سبحانه وتعالى) gave to the messengers to support them. For Musa (عليه السلام), the (بِالْبَيِّنَاتِ) given to him were the staff that become a snake, the white hand, and to speak fluently. For Eisa (عليه



(السلام), he could cure, bring the dead back to life, and know the food people are eating. What else is needed?

- (وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ) **(and revealed with them the Scripture and the Balance (justice))**: Allah (سبحانه وتعالى) brought down the Book so there is something to follow. And the best of books revealed is the Qur'an. The Book is the curriculum but what else is needed? (وَالْمِيزَانَ): The Scale. There needs to be a balance in showing the Book. For example, who is the target audience, what is the approach, what are the concepts. Not everything can be said to anyone, but there needs to be balance and wisdom.
- (وَالْمِيزَانَ): The Scale also includes the recompense for the good and evil deed. When a person follows the rules then he'll be happy. And when rules are being implemented and there's immediate action taken when it's not applied then it makes everyone proper and behave well. A person needs to follow the rules wherever he may be. When a person follows the rules then he will reach. What is the reason for having the Book and Scale?
 - (لِيُقِيمَ النَّاسُ بِالْقِسْطِ) **(that mankind may keep up justice.)**: in order to keep justice and balance. There will be balance when a person follows the messengers and there will be balance when he follows the rules. So what is the purpose of the messengers and Scale? In order to bring justice to the world so people may establish their life in justice. Surah Al Hadid is addressing the believers in how they can add value to society by making others balances and not misguided.



- (وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ) (And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind,): iron is used for all types of equipment and devices from technology, transportation, etc. It gives strength and benefits people. Dawud (عليه السلام) was the first to use iron as armor. Dawud (عليه السلام) is balanced and has dual qualities of being spiritual and having a beautiful voice and at the same time of being strong.
- (وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ) (that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen.): Allah (سبحانه وتعالى) knows Who will give victory to His deen but it's a test for us if we will do it though we have not seen Allah (سبحانه وتعالى) or the Messengers. A person brings victory to the deen when he believes, spends for the sake of Allah (سبحانه وتعالى) and uses the resources given to him for the right purpose.
- (إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ) (Verily, Allah is All-Strong, All-Mighty): verily Allah is The Most Strong and Most Irresistible.

Homework: Write the benefits of iron

What did we learn from these ayat and how can we change for the better?

- Give and don't be miserly
- Do not stop others from being miserly
- Apply the rules and give balance

May Allah (سبحانه وتعالى) help us apply what we learned and make us balanced. Ameen.



Qur'an Arabiyan (قرآنا عربييا)

Surah Al Hadid (سورة الحديد) – Class 14

Date: 11 December 2018 / 26 Rabi' Al Awwal 1440



Rebellious (الفسق)

Reasons for falling into rebellion

1. Stubborn
2. Arrogant
3. Wants to escape doing something
4. Makes a scene and wants to grab attention
5. Wanting to cause trouble

What should a person do with a rebellious person?

1. Deal gently
2. Give them a hug because the rebellious person is doing things to get attention, but they're leaving protection. So give them something better by giving them a hug.
3. Give them responsibility

(الفسق) is to come out of one's cover and being outside of the boundaries and protection.

Surah Al Hadid Ayah 25

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

Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty.

Word Meaning

لَقَدْ أَرْسَلْنَا	verily We sent
رُسُلَنَا بِالْبَيِّنَاتِ	Our Messengers with clear ayat
وَأَنْزَلْنَا مَعَهُمُ	and We brought down with them
الْكِتَابَ وَالْمِيزَانَ	The Book and The Scale
لِيَقُومَ النَّاسُ	so people may establish
بِالْقِسْطِ	justice
وَأَنْزَلْنَا الْحَدِيدَ	and We brought down iron
فِيهِ بَأْسٌ شَدِيدٌ	in it is mighty power
وَمَنْفَعٌ لِلنَّاسِ	and benefits for people
وَلِيَعْلَمَ اللَّهُ	so Allah may test
مَنْ يَنْصُرُهُ	who will give Him victory
وَرُسُلَهُ	and His Messengers
بِالْغَيْبِ	in the unseen
إِنَّ اللَّهَ	verily Allah
قَوِيٌّ	is All-Strong
عَزِيزٌ	All-Mighty

- The one who will give victory to Allah (سبحانه وتعالى) is the one like iron who will change according to the commands of Allah (سبحانه وتعالى).
- (إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ) (**Verily, Allah is All-Strong, All-Mighty**): Allah (سبحانه وتعالى) is the Most Strong and Most Honorable. There are those who are strong but are rebellious and break the rules. A person puts himself down when he's rebellious thus attaining no honor.

Surah Al Hadid Ayah 26

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

And indeed, We sent Nuh (Noah) and Ibrahim (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are Fasiqun (rebellious, disobedient to Allah).

Word	Meaning
وَلَقَدْ أَرْسَلْنَا	and verily We sent
نُوحًا وَإِبْرَاهِيمَ	Nuh and Ibrahim
وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا	and We made in them offspring
النُّبُوَّةَ وَالْكِتَابَ	Prophethood and the Book
فَمِنْهُمْ مُهْتَدٍ	and among them are guided ones
وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ	but many of them are rebellious

- A person will have strength when he has a good example of the messengers to remain middle path.
- (وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ) (**And indeed, We sent Nuh (Noah) and Ibrahim (Abraham),**): Nuh (عليه السلام) and Ibrahim (عليه السلام) are considered both

Fathers of the Messengers. After the flood and all died, Nuh (عليه السلام) was the first father of messengers.

- (وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا) **(and placed in their offspring)**: and made in their offspring are two matters which can make a person like 'hadid':
 - (النُّبُوَّةَ) **(Prophethood)**: it comes from the word (نَبَأٌ) which means great news. After Nuh (عليه السلام) came Hud (عليه السلام) and Salih (عليه السلام). After Ibrahim (عليه السلام) came Ismael (عليه السلام), Is'haaq (عليه السلام), Yaqoub (عليه السلام), Yusuf (عليه السلام), Dawud (عليه السلام) and many more.
 - (وَالْكِتَابَ) **(and Scripture.)**: the book is the manual which preserves and protects the people. This includes the divine books (الكتب السماوية). The one who doesn't have a book or curriculum to follow then he will be rebellious.
- (فَمِنْهُمْ مُهْتَدٍ) **(And among them there are some who are guided;)**: there are some who are guided. The one who's guided is the one with knowledge and actions; they are not too harsh and not too soft either. Iron is hard from the outside but soft inside, this is a great combination and if a person wants this then let him remember that iron comes down from the sky, so let him ask Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) grant us this dual quality. Ameen.
- (وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ) **(but many of them are Fasiqun (rebellious, disobedient to Allah).)**: but most of them are rebellious. This means if a person is not guided then he'll be rebellious.

Homework: who are the fasiqeen in the Qur'an?



What did we learn from these ayat and how can we change for the better?

- Do not be rebellious
- Follow the messengers and the book
- Ask Allah (سبحانه وتعالى) to be among the balanced ones

May Allah (سبحانه وتعالى) help us apply what we learned and make us balanced. Ameen.



Qur'an Arabiyan (قرآنا عربيا)

Surah Al Hadid (سورة الحديد) – Class 15

Date: 12 December 2018 / 27 Rabi' Al Awwal 1440



Monasticism (الرهبانية)

- This person isolates himself from others and deprives himself from the pleasures of the duniya thinking he will draw closer.
- He will make the halal haram on himself and this is a great sin.

Reasons for doing this:

- Not wanting to face people or life
- Running away from responsibilities

Surah Al Hadid 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

Then, We sent after them Our Messengers, and We sent 'Isa (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but they did not observe it with the right observance. So We gave those among them who believed their (due) reward; but many of them are Fasiqun (rebellious, disobedient to Allah).

Word	Mecning
ثُمَّ قَفَّيْنَا	Then We followed after them
عَلَىٰ آثَارِهِمْ	upon their steps
بِرُسُلِنَا	with our Messengers
وَقَفَّيْنَا	and We followed
بِعِيسَىٰ ابْنِ مَرْيَمَ	with Eisa son of Maryam
وَأَتَيْنَاهُ الْإِنجِيلَ	and We granted him the Injeel
وَجَعَلْنَا فِي قُلُوبِ	We made in the hearts
الَّذِينَ اتَّبَعُوهُ	of those who followed him
رَأْفَةً وَرَحْمَةً	compassion and mercy
وَرَهْبَانِيَّةً ابْتَدَعُوهَا	and monasticism which they innovated
مَا كَتَبْنَاهَا عَلَيْهِمْ	We didn't write it upon them
إِلَّا ابْتِغَاءَ	except they wanted
رِضْوَانِ اللَّهِ	Allah's pleasure
فَمَا رَعَوْهَا	but they didn't take care
حَقَّ رِعَايَتِهَا	and give its right
فَأْتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ	so We gave those who believed from them
أَجْرَهُمْ	their reward
وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ	and many among them are rebellious

- In Surah Al Hadid, we will have balance when we spend for the sake of Allah (سبحانه وتعالى). And when we believe in Allah (سبحانه وتعالى) and the Messengers. Surah Al Hadid also mentions examples of people who are imbalanced such as:

- The hypocrites who's outside is not the same as their inside



- The fasiqoon who are imbalanced because they're breaking the rules and affecting others.
- Those depriving themselves
- The miserly
- The arrogant
- And those whose hearts are hardened
- Allah (سبحانه وتعالى) always sent messengers to Banu Israel but they either mocked them, killed them or didn't take them seriously. This period of time caused their hearts to harden.
- When Zachariah (عليه السلام) had Yahya (عليه السلام) and Maryam (عليها السلام) had Eisa (عليه السلام), both Yahya (عليه السلام) and Eisa (عليه السلام) would become future messengers for a people whose hearts had heartened. And this is how the test comes with opposites being tested with one another.
- The qualities of Yahya (عليه السلام) are very gentle and soft and Yahya (عليه السلام) was (حصورا) – not coming close to a woman. This was not out of choice, but Allah (سبحانه وتعالى) made him like that.
- Maryam (عليها السلام) had a child without being touched by a man, and when Eisa (عليه السلام) came, the deen was made easier for them, but they didn't believe in him and this is when they became Yahood. Before they were muslim which means following the messenger sent to them, but after Eisa (عليه السلام) they became Yahood. The messengers are a test for the people and the people are a test for the messengers.
- There were some followers of Eisa (عليه السلام) who said, 'Maryam was not married, Eisa (عليه السلام) was not married and they were devotees'

so they decided to become overly spiritual which is another extreme. A person can't be too harsh and strict and can't be overly spiritual either because both are extremes.

- **(ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا) (Then, We sent after them Our Messengers,):** (قَفَّيْنَا) comes from (قفا) which means to follow, as if following down the neck (خلف العنق). The messengers were brought one after the other and this is out of Allah's mercy. Each one following the footsteps of the other and carrying the same message.
- **(وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ) (and We sent 'Īsa (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel).):** and the messengers were followed lastly with Eisa (عليه السلام). With the Prophet (صلى الله عليه وسلم) there was a gap between him and Eisa (عليه السلام). And this set the period for the coming of the Prophet (صلى الله عليه وسلم) when most of the people on the earth didn't believe and Allah (سبحانه وتعالى) hate them all except for a few, subhan Allah.
- Eisa (عليه السلام) was given the Injeel which is a continuation to the Tawrat. The Injeel is more based on spirituality.
- **(وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ) (And We ordained in the hearts of those who followed him):** Allah (سبحانه وتعالى) made in the hearts of those who followed Eisa (عليه السلام), this part of the ayah shows there were followers of Eisa (عليه السلام) and Allah (سبحانه وتعالى) is able to make in the hearts. What was made into their hearts?
- **(رَأْفَةً وَرَحْمَةً) (compassion and mercy.):** (رَأْفَةً) which is mercy with no difficulties or pain. (وَرَحْمَةً) is mercy. Allah (سبحانه وتعالى) is the One Who puts mercy in the hearts of the people. And according to what's in the book, it will affect the people. This can even be seen in certain

professions that people will take on that character. If teacher is strict then her students will be strict, and sometimes a teacher can be recognized according to her students.

- (وَرَهْبَانِيَّةً ابْتَدَعُوهَا) (**But the monasticism which they invented for themselves,.**): they made up monasticism and deprived themselves from what's halal. And on top of that, the shaitan fools a person by making him think, 'you're pure and clean, don't mix with others, don't do this' and this is deviation. A person shouldn't go to extremes when he wants to quit something.
- (مَا كَتَبْنَاهَا عَلَيْهِمْ) (**We did not prescribe for them,.**): Allah (سبحانه وتعالى) didn't write or prescribe this monasticism upon them. And this is to clarify it from both sides to say 'you made up and I didn't prescribe it'. There is no monasticism or mysticism in Islam.
- (إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ) (**but (they sought it) only to please Allah therewith,.**): they made monasticism as part of the religion with the intention of seeking His pleasure. Though a person cannot make up worships in the deen.
- (فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا) (**but they did not observe it with the right observance,.**): but they were not able to follow it and that's because it's imbalanced. Allah (سبحانه وتعالى) will not give us an exam or prescribe something upon us that's imbalanced.
- Among them are two groups:
 - (فَاتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ) (**So We gave those among them who believed their (due) reward;**): those who believed among them were rewarded and they believed without committing shirk.



- (وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ) (but many of them are Fasiqun (rebellious, disobedient to Allah)): but most them are fasiqoon because they're not doing what they're supposed to.

Preventers from being active

- Not remembering Allah (سبحانه وتعالى) or making wudhu or praying
- Disobeying Allah's command and away from His obedience
- Thinking negatively and predicting bad things will happen
- Isolated and not mixing with others
- Sitting with other lazy and inactive people
- Not feeling any responsibility
- Hypocrisy
- Procrastinating and saying 'I'll do it later'.
- Eating too much
- Opening the mouth and not suppressing the yawn
- To say 'I will just rely on Allah' and not take any means. Allah's decrees will come according to one's actions.
- Being up all night
- Loving relaxation

What did we learn from these ayat and how can we change for the better?

- Be balanced
- Do not make up worships in the deen
- Do not make the halal, haram on yourself

May Allah (سبحانه وتعالى) help us apply what we learned and make us balanced. Ameen.



Qur'an Arabiyan (قرآنا عربيا)

Surah Al Hadid (سورة الحديد) – Class 16

Date: 13 December 2018 / 28 Rabi' Al Awwal 1440



Introduction

- Surah Al Hadid is from the 'musabihahat' – the surahs which begin with tasbeeh. And among these surahs, there is an ayah greater than a thousand verses and the scholars said it's the ayah in **Surah Al Hadid 3: (هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ)** (He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything)
- **Hadith:** (كان لا ينام حتى يقرأ المسبحات ويقول فيها آية خير) قال رسول الله صلى الله عليه وسلم : ("The Messenger of Allah (صلى الله عليه وسلم) didn't sleep until he recited the Musabihahat (starting with the praise of Allah) and said in them is a verse better than 1000 verses." (At Tirmidhi, Hadith #2712)) - رواه الترمذي وصححه الألباني / 2712
- This ayah was even referred to in the hadith with the one who had doubts. **Hadith:** (قَالَ مَا نَجَا مِنْ ذَلِكَ أَحَدٌ - قَالَ - حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ } الْآيَةَ قَالَ فَقَالَ لِي إِذَا وَجَدْتِ فِي نَفْسِكَ شَيْئًا فَقُلْ { هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ }) (AbuZumayl said: I asked Ibn Abbas, saying: What is that I find in my breast? He asked: What is it? I replied: I swear by Allah, I cannot speak about it. He asked me: Is it something doubtful? and he laughed. He then said: No one could escape that, until Allah, the exalted, revealed: "If thou went in doubt

as to what we have revealed unto thee, and ask those who have been reading the Book from before thee." He said: If you find something in your heart, say: He is the first and the Last, the Evident and the Immanent, and He has full knowledge of all things.) - Sunan Abi Dawud 5110

- Allah (سبحانه وتعالى) deals with justice with the wrongdoers and favor with the good-doers. Whoever takes a step towards Allah (سبحانه وتعالى), Allah (سبحانه وتعالى) will come running to Him. And when Allah (سبحانه وتعالى) loves you then He will be the person's eyes, ears, hands and feet. And if anyone tries to touch him in harm then Allah (سبحانه وتعالى) will declare war against him.
- We don't want to be deprived and what are the reasons for deprivation? Sins, shirk and hypocrisy. The real deprivation is when a person is deprived from Allah's mercy, pleasure, favors and forgiveness. Deprivation is not when someone doesn't get something of the duniya. May Allah (سبحانه وتعالى) never deprive us and shower us with His favors. Ameen.

Surah Al Hadid Ayah 28

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

O you who believe [in Musa (Moses) (i.e. Jews) and 'Isa (Jesus) (i.e. Christians)]! Fear Allah, and believe in His Messenger (Muhammad صلى الله عليه وسلم), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allah is Off-Forgiving, Most Merciful.

Word	Meaning
يَا أَيُّهَا الَّذِينَ آمَنُوا	O you who believe
اتَّقُوا اللَّهَ	have taqwa of Allah
وَأْمِنُوا بِرَسُولِهِ	and believe in His Messenger
يُؤْتِكُمْ كِفْلَيْنِ	He will grant you two portions
مِنْ رَحْمَتِهِ	from His mercy
وَيَجْعَلْ لَكُمْ نُورًا	and He will make for you light
تَمْشُونَ بِهِ	which you will walk with
وَيَغْفِرْ لَكُمْ	and He will forgive you
وَاللَّهُ غَفُورٌ رَحِيمٌ	and Allah is Most Forgiving, Especially Merciful

- (يَا أَيُّهَا الَّذِينَ آمَنُوا) (**O you who believe!**): Allah (سبحانه وتعالى) is addressing the believers and this is to attract anyone who's far to come near by believing.
- (اتَّقُوا اللَّهَ) (**Fear Allah,**): have taqwa of Allah (سبحانه وتعالى) and do not follow your desires. This is the first time taqwa is mentioned in Surah Al Hadid.
- (وَأْمِنُوا بِرَسُولِهِ) (**and believe in His Messenger (Muhammad صلى الله عليه وسلم)**): believe in the Prophet (صلى الله عليه وسلم) because he is our role model and every part of his life is known. We can't just have a book without a role model. If people only take a book without a role model then they can be deviated. What will a person get when he has taqwa and believes in the Prophet (صلى الله عليه وسلم)?
 - (يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ) (**He will give you a double portion of His Mercy,**): a person will get a double portion of mercy for



having taqwa and believing in the Messenger (صلى الله عليه وسلم).

O Ever-Living Self-Sustaining by Your mercy I seek Your help (يا

حي يا قيوم برحمتك استغيث

- (وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ) **(and He will give you a light by which you shall walk (straight).)**: the person will also be given light to know how to deal with different people in different situations. When a person walks, and not runs with light, then he can recognize when there's fitna, he can recognize between the good and bad. He will also have insight in his dealings. May Allah (سبحانه وتعالى) make us walk with light. Ameen. The light represents faith, guidance and knowledge. This person is balanced and has wisdom.
- (وَيَغْفِرْ لَكُمْ ء) **(And He will forgive you.)**: and finally He will forgive you. Despite having mercy and light, we are still in need of forgiveness because we can still make mistakes, thus a person should not feel proud of himself.
- (وَاللَّهُ غَفُورٌ رَّحِيمٌ) **(And Allah is Off-Forgiving, Most Merciful.)**: and Allah is All-Forgiving of all sins and He's Especially Merciful showering us with His mercy. This person did two things of having taqwa and believing in the Messenger (صلى الله عليه وسلم) but Allah (سبحانه وتعالى) gave him three things of mercy, light and forgiveness.

Surah Al Hadid Ayah 29

لِّنَّا يَعْلمَ أَهلُ الكِتابِ أَلَّا يَقدِرُونَ عَلى شَئٍ مِّن فَضْلِ اللَّهِ وَأَنَّ الفَضْلَ بَيدِ اللَّهِ يُؤْتِيهِ مَن يَشاءُ وَاللَّهُ ذُو الفَضْلِ العَظيمِ

So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allah, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allah is the Owner of Great Bounty.

Word	Meaning
لِّنَّا يَعْلمَ	so they may know
أَهْلُ الكِتابِ	the People of the Book
أَلَّا يَقدِرُونَ عَلى شَئٍ	they have no power over
مِّن فَضْلِ اللَّهِ	anything from Allah's Favor
وَأَنَّ الفَضْلَ	and The Favor
بَيدِ اللَّهِ	is in the Hands of Allah
يُؤْتِيهِ مَن يَشاءُ	He gives it to whomever He wills
وَاللَّهُ ذُو الفَضْلِ العَظيمِ	and Allah is the Owner of Great Favor

- (لِّنَّا يَعْلمَ أَهلُ الكِتابِ) (So that the people of the Scripture (Jews and Christians) may know): Allah (سبحانه وتعالى) is addressing the People of the Book because Surah Al Hadid is a Medinan surah and during that time there were People of the Book present in Medina. What should the people of the book know?
 - (أَلَّا يَقدِرُونَ عَلى شَئٍ مِّن فَضْلِ اللَّهِ) (that they have no power whatsoever over the Grace of Allah,): this part is negation. they think it's in their hands to determine who can go to

paradise or hellfire. **Surah Al Baqarah 111:** (وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا) (And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful.") Favors are not in the hands of anyone. If anyone gets something or is stopped from something, it's all from Allah (سبحانه وتعالى). No one has control over Allah's favors and no one can decide who will attain Allah's favors. No one can say 'if you sin then go to so and so and they will forgive you'; this is imbalanced. No one can say 'go to so and so person and they will bless you'.

- (وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ) (and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He will.): this part is affirmation, thus it's all (لا اله الا الله). Favor is in the Hands of Allah (سبحانه وتعالى) alone and He gives it to whomever He wills. Allah (سبحانه وتعالى) has Two Hands and both His Hands are Right. Favors are in the Hands of Allah (سبحانه وتعالى) thus a person should not disable this quality.
- (وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ) (And Allah is the Owner of Great Bounty.): and Allah is the Owner of Great Favors. We ask Allah (سبحانه وتعالى) of His Great Favors. Ameen.



What did we learn from these ayat and how can we change for the better?

- Have taqwa and believe in the Messenger (صلى الله عليه وسلم)
- Favors are from Allah (سبحانه وتعالى) alone and no one else

This is the end of Surah Al Hadid. May Allah (سبحانه وتعالى) accept from all, make us balanced and grant from His Great Favors. Ameen.

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