

# Tafseer Surah Al-Hadid

## Introduction

- I. This is one of the chapters that begins with declaring Allah's perfection as the first verse. There are multiple chapters of this nature and this chapter is the longest of this kind
- II. One of the main points of this chapter is to teach us about softening the hearts

## Tafseer of the Verses

- 1. Whatever is in the heavens and the earth glorifies Allah, for He is the Almighty, All-Wise.**
  - a. Glorification (*tasbih*) is declaration of freedom from any weakness which can be associated with Allah [Zaheer]
  - b. Allah is doing a comparison of us here and asking, "The whole of creation declares Allah's perfection, so why not you O' mankind?!"
  - c. Everything in creation is glorifying Allah in a language and way that we do not understand
    - i. All that is in the heavens and on earth of living beings that speak and those that do not speak, and inanimate objects, glorify and praise their Lord, and declare Him to be above all that is not befitting to His majesty [Sa'di]
  - d. One of the solutions to weak faith is realizing the perfection of Allah, hence, the believers here are being reminded of it
- 2. To Him belongs the kingdom of the heavens and the earth. He gives life and causes death. And He is Most Capable of everything.**
  - a. We are being told that this whole creation is a property of Allah and that He is in complete control of all aspects of its affairs
  - b. He gives life to whoever He wishes to give life to, and causes death to whoever He wishes to cause death to. He is capable of everything; nothing is outside His ability [*al-Mukhtasar fee al-Tafseer*]
    - i. [An example is when] He gives life to a lifeless package of dead protein which comes alive as soon as it enters into a cell, thereafter called a virus [Zaheer]
  - c. Allah is All-Powerful over everything; nothing is beyond His capability. Whatever He wills, comes to be, and whatever He does not will, does not happen [*al-Tafseer al-Muyassar*]
- 3. He is the First and the Last, the Manifest and the Hidden, and He has 'perfect' knowledge of all things.**
  - a. Meaning of First
    - i. Meaning He is the First and there is nothing before Him
      1. Allah precedes time which is one of His creations [Zaheer]
      2. There is no beginning for Allah's existence. He has always been there [Sabuni]
    - ii. Could also derive from it that He should be the first in our mind every single day
  - b. Meaning of Last
    - i. Meaning He is the Last and there is nothing after Him
      1. Meaning He will last forever and never perish [Zaheer]
    - ii. Could also derive from it that He should be the last thing in our mind every single day
  - c. Meaning of Manifest
    - i. Meaning the existence of Allah is obvious by just looking and examining the creation. The signs for His Oneness and power are all around us

- ii. Some interpret it to mean that He is above all, one who overcomes all [Zaheer]
  - d. Meaning of Hidden
    - i. Meaning He is hidden from His creation and beyond the perception of all human senses, there is nothing beyond Him
    - ii. Allah is the Hidden behind everything [Zaheer]
  - e. Allah's knowledge encompasses all that is apparent and all that is hidden, all that is secret and concealed, and all matters, both earlier and later [Sa'di]
- 4. He is the One Who created the heavens and the earth in six Days, then established Himself on the Throne. He knows whatever goes into the earth and whatever comes out of it, and whatever descends from the sky and whatever ascends into it. And He is with you wherever you are. For Allah is All-Seeing of what you do.**
- a. If Allah wanted, He could have created everything in the blink of an eye but chose not to do so [Sabuni]
  - b. Some of the things that enter into the earth: rain, seeds, corpses, etc.
    - i. Every raindrop that comes down is accompanied by an angel who sees to it that it reaches the place destined for it by Allah [Zaheer]
  - c. Some of the things that come out of the earth: plants, treasures, resources, the dead on the Day of Judgment, etc.
  - d. Angels, supplications, our deeds and souls are part of those things which ascend into the sky
  - e. The phrase '*He is with you wherever you are*' is trying to emphasize the fact that we are never alone and that Allah is always closely watching us in every moment of our existence
    - i. This should shake the believer and change his/her behavior to that which pleases Him and keep away from deeds that displease Him
  - f. Allah has the knowledge of the whole as well as its parts, the largest and the littlest, the visible and the invisible, the real of the physical world, and the virtual which reside in human hearts [Zaheer]
- 5. To Him belongs the kingdom of the heavens and the earth. And to Allah all matters are returned.**
- a. It is repeated here again for emphasis
  - b. The word *matter* here combines both the decision and action
    - i. This means that all our matters, whether they be intentions or actual actions, are returned to Allah for judgment. For example, a person may do an action but with a bad intention or a person may have a good intention but was unable to do the action. At the end of the day, all our deeds go back to Allah for judgment and we will be compensated accordingly on the Day of Judgment
      - 1. All people will be presented before Him, and He will separate the evil from the good; He will reward the doer of good for his good deeds, and He will punish the doer of evil for his evil deeds [Sa'di]
- 6. He merges the night into day and the day into night. And He knows best what is 'hidden' in the heart.**
- a. The merging of the day and night is to show that it is Allah who is in control of time and to make us think whether we're changing our deeds for the better or not with time
    - i. We also know from our tradition that deeds are taken up in the morning and evening on a daily basis, thus, this verse should make us question what type of deeds have I sent up this morning/evening?
    - ii. Another interpretation is that He enters the night into the day and so the darkness arrives and people sleep; He enters the day into the night and so the light arrives and people go about their business [*al-Mukhtasar fee al-Tafseer*]

1. Allah continues to wrap the night over the day and wrap the day over the night, alternating between them, making one longer and the other shorter, and then vice versa, so that there will be seasons and time will be regulated, and many interests will be served thereby [Sa'di]
  - b. The last part of the verse is trying to tell us that Allah knows us better than we know ourselves. Allah is not only fully aware of our conscious mind but also our subconscious
- 7. Believe in Allah and His Messenger, and donate from what He has entrusted you with. So those of you who believe and donate will have a mighty reward.**
- a. First part of verse means to believe in the Oneness of Allah and His Messenger [Sabuni]
  - b. Allah called the the wealth we own as a trust because we succeeded generations before us in owning the wealth that is now in our hands [Zaheer]
    - i. In the same way, generations after us will inherit what we own today
    - ii. Allah entrusted us with the wealth to see what we will do with it [Sa'di]
  - c. This is the second remedy being offered to cure weak faith, spending in the cause of Allah. We are being asked to not just donate our wealth for Him but also other assets in our lives, such as time, goals, talents, youth, etc.
  - d. The 'mighty reward' is in reference to paradise [*al-Mukhtasar fee al-Tafseer* and Sabuni]
- 8. Why do you not believe in Allah while the Messenger is inviting you to have faith in your Lord, although He has already taken your covenant, if you were believers.**
- a. Meaning what excuse do you have for not believing in the Oneness of Allah and not acting in accordance with His law, while the Messenger invites you to that? [*al-Tafseer al-Muyassar*]
  - b. The 'covenant' here is in reference to when we all bore witness in our spiritual state before being brought into this world that Allah is indeed our Lord. It is referred to in Qur'an 7:172, "*And 'remember' when your Lord brought forth from the loins of the children of Adam their descendants and had them testify regarding themselves. 'Allah asked, 'Am I not your Lord?' They replied, 'Yes, You are! We testify.' He cautioned, 'Now you have no right to say on Judgment Day, 'We were not aware of this.'"*
- 9. He is the One Who sends down clear revelations to His servant to bring you out of darkness and into light. For indeed Allah is Most Kind and Most Merciful to you.**
- a. The phrase 'clear revelations' here is in reference to miraculous, clear, self-evident signs, which are the verses of the Qur'an
  - b. The 'darkness' is disbelief and ignorance and the 'light' is faith and knowledge [*al-Mukhtasar fee al-Tafseer*]
    - i. The Qur'an saves us from the darkness and brings us into the light [Sabuni]
  - c. Allah is kind and merciful to you that He sent His Prophet ﷺ to you as a guide and a bearer of glad tidings [*al-Mukhtasar fee al-Tafseer*]
    - i. He did so so that He may shower you with abundant mercy in both your immediate and future affairs. Then He will reward you with the best recompense [*al-Tafseer al-Muyassar*]
- 10. And why should you not spend in the cause of Allah, while Allah is the 'sole' inheritor of the heavens and the earth? Those of you who donated and fought before the victory 'over Mecca' are unparalleled. They are far greater in rank than those who donated and fought afterwards. Yet Allah has promised each a fine reward. And Allah is All-Aware of what you do.**
- a. We must realize that we will leave everything we have in this world behind when we die. Allah is the true inheritor of everything because He never dies and everything is given and belongs to

Him. Everything in the universe will perish except Allah. Therefore, we should never get too attached to this life and its material possessions

- i. So make the most of the opportunity to spend so long as wealth is in your hands [Sa'di]
- b. We are also being told that those believers who spend in charity and do things for the sake of Allah when Muslims are in a weak state are of higher status and rank than those who do so when Muslims are stronger because it is more difficult and challenging to do things in the former state than in the latter state
  - i. This is why the status of the earliest companions of Muhammad ﷺ occupies the highest ever and no generation after them will be able to beat them in it because they endured a lot for the sake of Islam in its early days when it was constantly under threat of being completely wiped out [Zaheer]
  - ii. However, Allah has promised both groups Paradise, and He is aware of our actions; none of them are hidden from Him and He will soon requite us for them [*al-Mukhtasar fee al-Tafseer*]

**11. Who is it that will lend to Allah a good loan which Allah will multiply 'many times over' for them, and they will have an honourable reward?**

- a. Meaning who is there that will spend his wealth for the pleasure of Allah happy at heart, so that Allah may grant him a multitude of rewards for the wealth he has spent, on top of the noble reward of Paradise he will receive on the Day of Judgement? [*al-Mukhtasar fee al-Tafseer*]
  - i. This multiplication of the reward will come on the Day of Resurrection, the day when the extreme need of all people will become obvious and everyone will need even the smallest amount of reward [Sa'di]
- b. This verse should put us to shame because Allah should not have to use such language in order to convince us to donate in His cause. We should be willing to give regardless because everything belongs to Him anyway and it is He who gives and takes from His creation
- c. The charity that we give for Allah's sake should not be accompanied by taunting nor should it be from the worst part of our wealth, rather, it should be from the best and most valuable part of it. The reward we receive in return will not only be quantitatively different but also qualitatively different [Zaheer]

**12. On that Day you will see believing men and women with their light shining ahead of them and on their right. They will be told, "Today you have good news of Gardens, under which rivers flow, 'for you' to stay in forever. This is 'truly' the ultimate triumph."**

- a. The light will be due to their sincere faith in Allah and His Messenger ﷺ in this life. These believers will use this light in the darkness of Judgment Day while crossing the bridge over Hell to navigate themselves to paradise
  - i. On the Day of Resurrection, when the sun is rolled up and the moon is eclipsed, and the people find themselves in darkness, and the bridge is set up over Hell, at that time you will see the believing men and believing women with their light streaming ahead of them and on their right. They will walk by virtue of their faith and light in that difficult and frightening situation, each according to the level of his faith, and at that time they will receive the greatest glad tidings [Sa'di]
    1. For some believers, their light will only allow them to see just a few steps ahead while for others it will alight miles ahead of them and so on. It will be based on their level of faith and amount of good actions in this world [Zaheer]
- b. How sweet and delightful these glad tidings will be, when they attain everything they longed for and are saved from everything they feared [Sa'di]

**13. On that Day hypocrite men and women will beg the believers, “Wait for us so that we may have some of your light.” It will be said ‘mockingly’, “Go back ‘to the world’ and seek a light ‘there’!” Then a ‘separating’ wall with a door will be erected between them. On the near side will be grace and on the far side will be torment.**

- a. This scene occurs after the disbelievers have already entered the hellfire. The only people remaining are the believers and hypocrites. Then once the believers begin heading towards paradise on the bridge with their light in pitch darkness, as was discussed in the previous verse, the hypocrites will call out to them to request some of their light but a voice will refuse them and will say to them to go back and find it. These hypocrites will still try to catch up so then a large wall will be erected between them in order to block them
  - i. Some said it is the believers who will respond to them in this way to reject their request [Sabuni]
  - ii. A door is mentioned in order to disgrace these hypocrites further because they will try to open it but will not be able to do so
    1. On the inner side of the door, there will be mercy for the believers [i.e. paradise], and on the outer side, there will be punishment [i.e. hellfire] for the hypocrites [al-Tafseer al-Muyassar]
    2. Some said when the wall is erected to separate between the believers and the hypocrites, the believers will be able to get through the door to the other side but it will lock for the hypocrites leaving them behind in confusion, darkness, and punishment [Sabuni]

**14. The tormented will cry out to those graced, “Were we not with you?” They will reply, “Yes ‘you were’. But you chose to be tempted ‘by hypocrisy’, ‘eagerly’ awaited ‘our demise’, doubted ‘the truth’, and were deluded by false hopes until Allah’s decree ‘of your death’ came to pass. And ‘so’ the Chief Deceiver deceived you about Allah.**

- a. The hypocrites will call out to the believers, saying: "Were we not with you in the worldly life, performing religious rituals just like you?" The believers will respond to them: "Yes, indeed you were with us outwardly, but you destroyed yourselves with hypocrisy and disobedience" [al-Tafseer al-Muyassar]
- b. Out of desperation behind the wall, the hypocrites will have this conversation with the believers
- c. They tempted themselves with worldly pleasures, sins and lust, which led them to adopt hypocrisy [Zaheer]
- d. They ‘awaited’ by delaying repentance in the hope that the rise of islam will soon come to an end so that they could go back to their old lifestyle [Zaheer]
- e. False hopes could be related to:
  - i. Afterlife: Such as someone assuming that Allah will not punish him
  - ii. Worldly life: Such as someone just chasing worldly successes like high salaries or promotions until death
- f. The ‘Chief Deceiver’ is in reference to Satan, who deceived them by adorning misguidance and falsehood for them. He continued to deceive them until they were cast into the hellfire by Allah [Sabuni]

**15. So Today no ransom will be accepted from you ‘hypocrites’, nor from the disbelievers. Your home is the Fire—it is the ‘only’ fitting place for you. What an evil destination!”**

- a. Meaning no ransom will be accepted from you from the punishment of Allah, nor from those who disbelieved in Allah openly, and your outcome and the outcome of the disbelievers is the hellfire. It is most deserving of you, and you are most deserving of it [al-Mukhtasar fee al-Tafseer]

**16. Has the time not yet come for believers' hearts to be humbled at the remembrance of Allah and what has been revealed of the truth, and not be like those given the Scripture before—'those' who were spoiled for so long that their hearts became hardened. And many of them are 'still' rebellious.**

- a. We must take heed that Allah here is reproaching the believers
- b. We are being told that there were nations before who were given Divine revelation but they used to not read it with their hearts but only their tongues so their hearts became hard because of it. If we do not take care of our spiritual hearts, then they become ruined over time. Some people today do not practice Islam except for a few rituals, this is deeply problematic
  - i. Lack of humbleness is obtained because of long periods of heedlessness [Zaheer]
  - ii. Hearts need at all times to be reminded of what Allah has revealed to them and to speak with wisdom. Neglecting this is not appropriate, as it leads to hardness of the heart and dullness of insight [Sa'di]
- c. Anyone who feels hardness in his heart should hasten to Allah's remembrance and recitation of the Qur'an, so that he may return to his original state [Zaheer]
- d. In the verse, there is an encouragement to soften the hearts and be humble before Allah when hearing what He has revealed in the Book and in wisdom. It also warns against resembling the Jews and Christians in the hardness of their hearts and their deviation from the obedience of Allah [*al-Tafseer al-Muyassar*]
  - i. Believers are urged to remember divine admonitions and legal rulings at all times and to hold themselves accountable for their actions. In addition, we should not be like those upon whom Allah bestowed the Book, which requires humility of the heart and complete submission, yet they did not adhere to it. Rather, time passed by them, and heedlessness persisted in them. Consequently, their faith weakened and their conviction vanished [Sa'di]

**17. Know that Allah revives the earth after its death. We have certainly made the signs clear for you so perhaps you will understand.**

- a. This is a motivation from Allah by comparing our hearts to a dead earth. Allah sends rain from the sky to revive a dead earth, similarly, Allah has sent down Qur'an from above to revive dead hearts. If we recite the Qur'an, ponder over it, and live by it, it will give life to our hearts
  - i. There is hope for every dead soul to come alive if it will turn to Allah with goodly repentance [Zaheer]
- b. Just as Allah is able to revive the earth, He is capable of resurrecting the dead on the Day of Judgment, and He is capable of softening hearts after their hardness. Allah has explained to us the evidence of His ability; perhaps we will comprehend them and take heed [*al-Tafseer al-Muyassar*]
- c. This verse indicates that someone who is not guided by the verses of Allah lacks reason [Sa'di]

**18. Indeed, those men and women who give in charity and lend to Allah a good loan will have it multiplied for them, and they will have an honourable reward.**

- a. They proved their faith by constantly giving in charity for the sake of Allah throughout their lives
- b. The men and women who use some of their wealth in charity with happiness of heart and without recounting favours or causing harm, their reward will be multiplied for them. Each good deed will be multiplied by ten of its like, up until seven hundred times or more. Together with that, they will receive a generous reward from Allah: Paradise [*al-Mukhtasar fee al-Tafseer*]

**19. 'As for' those who believe in Allah and His messengers, it is they who are 'truly' the people of truth. And the martyrs, with their Lord, will have their reward and their light. But 'as for' those who disbelieve and reject Our signs, it is they who will be the residents of the Hellfire.**

- a. Belief here includes all the outer and inner laws of religion. Those who combine these matters are the truthful ones, meaning those whose rank is above the general believers but below the rank of the prophets [Sa'di]
- b. Meaning those who have faith in Allah and in His messengers without differentiating between them are the ones who are the truthful ones. The martyrs have their generous reward prepared for them with Allah, and they will also have a light which shines in front of them and on their right sides on the Day of Judgement. As for those who disbelieved in Allah and His messengers and rejected My verses that were revealed to My Messenger, they are the people of hell which they will enter on the Day of Judgement and live within forever, never to come out of it [*al-Mukhtasar fee al-Tafseer*]

**20. Know that this worldly life is no more than play, amusement, adornment, mutual boasting, and competition in wealth and children. This is like rain that causes plants to grow, to the delight of the planters. But later the plants dry up and you see them wither, then they are reduced to chaff. And in the Hereafter there will be either severe punishment or forgiveness and pleasure of Allah, whereas the life of this world is no more than the delusion of enjoyment.**

- a. The first sentence of this verse is giving us a quick summary of the reality of this life. Throughout our lives, we go through these different phases:
  - i. Life is play (in childhood), amusement (in early youth), adornment (women's main concern), mutual boasting (in mature years), and competition in wealth and children (middle-age onward) [Zaheer]
- b. Allah compares these phases to that of a plant that grows but eventually withers away, which is exactly what our lives are like passing through these phases. We want something new and are very excited about it but then we get tired of it and move on to the next new thing
  - i. What a man possesses in each stage of his life is extremely dear to him. But once that stage is crossed, those very things become laughingly unimportant [Zaheer]
  - ii. The comparison could also mean that the world, although flourishing and delightful for its possessor, whatever he desires from it, he attains. Whatever he turns towards in its affairs, he finds its doors open. However, when destiny strikes it with what erases it from his control or removes his dominance over it, he departs from it empty-handed, leaving with nothing but a shroud. Woe to the one for whom it became the ultimate goal of his wishes, actions, and endeavors [Sa'di]
  - iii. The comparison could also be in reference to the fleeting and temporal nature of this world because nothing in it lasts forever unlike the hereafter which is permanent and everlasting. According to Ibn Kathir, the comparison is referencing the life cycle of humans: we start off young and healthy but eventually grow old and weak with time just like plants [Sabuni]
- c. The world is a deceptive possession if it diverts away from the afterlife. But, if it is employed to obtain the afterlife, then it is a wonderful means [Zaheer]
- d. The state of the Hereafter is not devoid of one of two things [Sa'di]:
  - i. Severe punishment in the intense fire of Hell, with its chains, shackles, and horrors for those whose worldly life was their ultimate goal and sought-after end. They dared to commit sins against Allah, denied the signs of Allah, and disbelieved in Allah's bounties

- ii. Forgiveness from Allah for sins, removal of punishments, and Allah's satisfaction. This is granted to those who knew the world, worked for the Hereafter, and sought the pleasure of Allah. All of this emphasizes the need for asceticism in worldly matters and the desire for the Hereafter. That is why the verse said, "*whereas the life of this world is no more than the delusion of enjoyment.*" Meaning, it is only a benefit to be enjoyed, utilized for necessities, and not to be relied upon or trusted except by those with weak intellects who are deluded about Allah

**21. 'So' compete with one another for forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those who believe in Allah and His messengers. This is the favour of Allah. He grants it to whoever He wills. And Allah is the Lord of infinite bounty.**

- a. Meaning hasten towards good deeds i.e. repentance and other actions, through which you will achieve forgiveness for your sins [*al-Mukhtasar fee al-Tafseer*]
  - i. This is achieved by striving through the means of forgiveness, such as sincere repentance, avoiding sins and their means, and competing for the pleasure of Allah through righteous deeds. It involves being eager for what pleases Allah continuously, by excelling in the worship of the Creator and showing kindness to the creation in all beneficial ways [Sa'di]
- b. We are being told here about things we should actually be concerned about and not the worldly delusions that were discussed above
- c. This competition for Allah's forgiveness could be through one of many avenues available to serve His religion, for example, going to the mosque for Fajr, inviting others to Islam, doing *dhikr*, humanitarian aid, removing harmful aspects from society, etc. We are all built different and should try to do whatever good deeds in our capacity
  - i. This is provided we are doing the bare minimum: acting on the five pillars and keeping away from major sins
- d. The reward of paradise is a favour of Allah that He grants whichever of His servants He wishes [*al-Mukhtasar fee al-Tafseer*]
  - i. It is not due to some obligation on the servant, it is gift from Allah to the servant [Sabuni]

**22. No calamity 'or blessing' occurs on earth or in yourselves without being 'written' in a Record before We bring it into being. This is certainly easy for Allah.**

- a. When we try to compete for Allah's forgiveness by trying to do and spread goodness, we may run into problems and be hit with calamities
- b. Whatever calamity comes our way, it was specifically designed for us by Allah to afflict us. There is no way to escape it
  - i. Afflictions can come our way for various reasons:
    1. To wipe away our sins
    2. To punish us
    3. To raise our ranks in the afterlife
    4. To teach us a lesson
- c. Every type of calamity, whether it hits the earth or people like drought, earthquake, disease, hardship, distress, etc., it is already in the Knowledge of Allah and was written in the Preserved Tablet even before the creation existed. This is something very easy for Allah to do [Sabuni]

**23. 'We let you know this' so that you neither grieve over what you have missed nor boast over what He has granted you. For Allah does not like whoever is arrogant, boastful—**

- a. The grief mentioned in this verse is the type which necessitates despair [Sabuni]



- b. In other words, Allah does not want us to get hung up on failures and successes but wants us to focus on continuing to serve Him no matter what happens. Whatever bad or good that comes our way, it is all from Allah. Throughout our life, some things will go our way and other things will not even if we do our best. The believer keeps moving forward racing towards Allah's forgiveness by trying to do whatever he/she can to continue to serve and obey Him in his/her capacity no matter what the circumstances because the believer realizes that everything that is happening in his/her life is from Allah. If something good happens, he/she is grateful to Him and if something bad happens, he/she is patient
- c. A person can become arrogant and boastful even over good deeds, which can lead such a person to his/her demise, thus, we must be careful
  - i. Only a self-conceited person or nation can boast over Allah's blessings sent their way. Do they create the fortuitous conditions that help them achieve what others, better qualified, and more hard-working than them, fail to achieve? [Zaheer]

**24. those who are stingy and promote stinginess among people. And whoever turns away `should know that` Allah `alone` is truly the Self-Sufficient, Praiseworthy.**

- a. This is describing some of the qualities of the arrogant and boastful mentioned in the previous verse. Arrogance and boastfulness is often associated with those with wealth, thus, Allah focuses here on that particular quality
- b. Meaning these arrogant individuals are unwilling to spend it in the path of Allah [i.e. charity] and they command people to be miserly as well by beautifying it for them [*al-Tafseer al-Muyassar*]
  - i. A miser draws pleasure from withholding money while a generous person draws pleasure from giving it away. A miser gives only when asked, whereas a generous person gives without asking [Zaheer]
  - ii. Those who are miserly often tell others to be miserly as well because it helps them hide their miserliness, so for example, they will tell others to not spend in charity because they need to think about their own state and their family situation in order to scare the person from giving in charity
  - iii. So they combine two reprehensible qualities, each of which is a sufficient evil by itself: miserliness and commanding people to do the same. Their miserliness is not enough for them; they go on to command people to do the same and encourage them toward this despicable behavior through their words and actions [Sa'di]
- c. Those who refuse to give in charity for the sake of Allah should know that Allah does not need their charity because He is Self-Sufficient. Rather, it is they who need to give because it is good for their worldly and afterlife

**25. Indeed, We sent Our messengers with clear proofs, and with them We sent down the Scripture and the balance `of justice` so that people may administer justice. And We sent down iron with its great might, benefits for humanity, and means for Allah to prove who `is willing to` stand up for Him and His messengers without seeing Him. Surely Allah is All-Powerful, Almighty.**

- a. The 'Scripture' here is in reference to religious teachings. We learn from this verse that in order to have justice in society, we need religious teachings from Allah. If the people in a society hold on to true religious teachings, there will automatically be justice in that society
  - i. The 'balance' mentioned in the verse is in reference to justice in words and actions, and the religion brought by the messengers is entirely characterized by justice and fairness in commands, prohibitions, interactions among people, criminal justice, retribution, prescribed punishments, inheritances, etc. This is done by establishing the religion of Allah [Sa'di]

- ii. This is evidence that the messengers are united in the foundational principle of the law, which is the establishment of justice, even though the types of justice may vary according to times and circumstances [Sa'di]
- b. Iron is mentioned here because sometimes you need to go to war in order to establish justice against an oppressor and tools of war like swords and shields are made with iron, even modern firearms today are mainly made of steel, which is an alloy of iron and carbon
  - i. Iron is used as a last resort only when admonitions, instructions, and injunctions fail. Although it must be hastily added that iron by itself (power) is not enough to enforce a system. It is education and training which must be resorted to in the first place [Zaheer]
  - ii. Iron has other benefits as well outside of tools of war. Today, many of our technological advances for everyday use, like cars, buildings, medical equipment, farming tools, electronics, kitchen appliances, and airplanes, contain iron. It is also one of the most abundant elements on Earth and widely available. The point here is that Allah is telling us that iron is a blessing from Allah and is an element from which we take many benefits [My comment]
- c. The phrase '*without seeing Him*' in the verse means that they help in Allah's causes without having seen Him; which tells us something about their sincerity [Zaheer]
- d. Allah can execute His plan without human help. He only invites them to enlist themselves for His causes in order to reward them [Zaheer]
  - i. From His strength and might is that He is capable of prevailing over His enemies, but He tests His allies with His enemies to know who supports Him without having seen Him. The Almighty has linked in this context between the Scripture and iron [i.e. weapons of war] because through these two matters, Allah supports His religion and elevates His Word [Sa'di]

**26. And indeed, We sent Nuh and Ibrahim and reserved prophethood and revelation for their descendants. Some of them are 'rightly' guided, while most are rebellious.**

- a. Prophets Nuh and Ibrahim are mentioned because after the flood, there was no human left except Nuh and a few of his followers. Ibrahim was a descendent from one of Nuh's sons and all prophets after Ibrahim were from the latter's progeny
- b. Meaning I did not send any Prophet except from their progeny, giving them the revealed books; I only revealed books to a messenger from their progeny. So from their progenies are those who were rightly guided to the straight path and are successful, but the majority of them left the obedience of Allah [*al-Mukhtasar fee al-Tafseer*]

**27. Then in the footsteps of these 'prophets', We sent Our messengers, and 'after them' We sent Jesus, son of Mary, and granted him the Gospel, and instilled compassion and mercy into the hearts of his followers. As for monasticism, they made it up—We never ordained it for them—only seeking to please Allah, yet they did not 'even' observe it strictly. So We rewarded those of them who were faithful. But most of them are rebellious.**

- a. Children of Israel were sent one prophet after another, when one would die another would appear until Prophet Eesa. He was given the Gospel to turn people towards it for judgment [Sabuni]
- b. Those that were instilled with compassion and mercy from his followers is in reference to Prophet Eesa's disciples, they were like the companions were to Muhammad ﷺ [Sabuni]
- c. Our religion is not about just self-spirituality where the focus is only on the self and not on the society at large, which is what monasticism is in actuality. We need to have religious concern for ourselves and the society around us. Our religion teaches us to command good and forbid evil

- d. The Christians innovated extremism into their religion through monasticism and left aside marriage and comforts which Allah had made permissible for them. He did not seek that from them; they made it necessary upon themselves [*al-Mukhtasar fee al-Tafseer*]
  - i. They intended Allah's pleasure through this innovation [*al-Tafseer al-Muyassar*]
  - ii. The strict rules they placed on themselves could not be fulfilled by most of them because it was not the way Allah created us. We have certain desires put inside of us and Islam provides a way to channel them in a permissible manner but these Christians completely blocked them so they were not able to fully live by those rules. This is why it is not surprising to see so many scandals coming out of the Catholic Church from their priests and nuns
- e. We also learn from this that we should not set upon ourselves overly strict standards of religious practice that we cannot fulfill and which Allah has not mandated [Zaheer]

**28. O people of faith! Fear Allah and believe in His Messenger. 'And' He will grant you a double share of His mercy, provide you with a light to walk in, and forgive you. For Allah is All-Forgiving, Most Merciful.**

- a. This is a warning to the believers lest they follow the ways of the Jews and Christians before them by playing with their religion and innovating things into it which Allah did not legislate [Sabuni]
- b. Some opine that this verse is speaking to those from the People of the Book who accepted Islam because there are some *hadiths* which suggest that when People of the Book embrace Islam, they get double the reward because they believed in Muhammad ﷺ and their own respective prophets before him [Zaheer]
  - i. Others opine that the verse is generic in reference to all believers [Sa'di]
- c. The 'light' in this verse is in reference to two things [Sabuni]:
  - i. A light in this world that will guide you to the straight path
  - ii. A light on the Day of Judgment that will take you to paradise

**29. 'This is so' that the People of the Book 'who deny the Prophet' may know that they do not have any control over Allah's grace, and that all grace is in Allah's Hands. He grants it to whoever He wills. For Allah is the Lord of infinite bounty.**

- a. This verse is a refutation against the Jews and Christians who used to say that revelation and prophethood is restricted to only the Children of Israel [Sabuni]
  - i. Allah's grace is not bound with the Jews and Christians, but is vast and available to any qualifying individual or nation. Therefore, there should be no objection to Him raising the final Prophet ﷺ among the Arabs and revealing to him [Zaheer]
- b. Meaning so that the People of the Book who did not believe in Muhammad ﷺ may know that they are not capable of earning any of the favors of Allah for themselves or bestowing them upon others. All favor is entirely in the Hands of Allah alone, and He grants it to whomever He wills among His servants. Allah is the One who possesses abundant kindness and generosity, extending widely to His creation [*al-Tafseer al-Muyassar*]
- c. Allah's favor has encompassed the inhabitants of the heavens and the earth. No creature is devoid of His favor, even for the blink of an eye or less than that [Sa'di]