

تفسير سورة الحديد

TAFSIR
SURATUL HADEED

للإمام السعدي
IMAAM SA'DEE

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BRIEF BIOGRAPHY OF THE AUTHOR

Our Shaykh 'Abdur Rahman Ibn Nasir as-Sa'dee was born in the city of 'Unayzah in the year 1307 A.H. [corresponding to the year 1885]. His mother Fatimah Bint 'Abdillah Al-'Uthaymeen passed away in 1311 A.H. when he was 4 years old, shortly after his father passed away when he was 7 years old; so he grew up as an orphan.

His father was a scholar in 'Unayzah and worked as the Imam of Masjidul-Mas'wak'fa in 1310 A.H. before that he was *Qari'* [i.e. Reciter of the Qur'an] who would also read the lessons for the Judge in 'Unayzah at that time was Shaykh 'Abdul 'Azeez ibn Muhammad Al-Ma'ne' in Masjidul-Ja'mee'.

As mentioned before, Shaykh 'Abdur Rahman as-Sa'dee was raised an orphan in the house of his brother, by his father's request. His father's name was Hamad an-Nasir as-Sa'dee, and his wife who took care of him made sure he had a good livelihood, may Allah have mercy on her and reward her with good.

His older brother Hamad Al-'Ali Al-Qadee', who was from his mother in a previous marriage--traveled to India and was occupied with commerce. He had obtained an abundance of wealth, and he would entrust some of the expenditures regarding major matters with his brother (young as-Sa'dee).

His Seeking Knowledge and His Scholars:

When our Shaykh reached the age of discernment, he began memorizing the Qur'an; and he completed memorization of it at 12 years old under the Shaykhul-Qari' [Scholar in Qur'an recitation] Sulaymaan ad-Da'miji.

Afterwards, he began *Talibul-'Ilm* [student of knowledge], memorizing the short texts, he was extremely serious and committed to the extent that he had obtained in his youth what no other had done, emerging among his colleagues. When his colleagues observed him surpassing them in the sciences, they would receive tutoring from him. He then became a student and teacher all at the same time.

His Scholars:

He would seek knowledge under the scholars in his city of 'Unayzah, among them was his Shaykh, Al-'Allamah Saleh ibn 'Uthman al-Qa'dee; he was the judge of 'Unayzah from 1281 until 1351 A.H. who had sought knowledge in al-Hejaz [i.e. Before it was called Saudi Arabia] and in Egypt for 17 years. He took on judicial duties in succession of Shaykh Ibraheem ibn Jasir for a period of 27 years in 1324 A.H. until his passing in 1351 A.H., and Sa'dee stayed close to him up until the Shaykh's death.

Among his *Mashayakh* [i.e. Plural for Shaykh] was the *Qa'dee* [i.e. Judge] of 'Unayzah, Shaykh Ibraheem ibn Hamad al-Jasir [1241-1338A.H.] who studied in Sham [Sierra], Iraq and he resided there for some

years. Our Shaykh, as-Sa'dee studied under him for the duration of his judicial term from 1318- 1324 A.H.

Among his Mashayakh was our senior scholar Shaykh al-Muhaddith 'Ali ibn Nasir Abu Wadee' [1273- 1361 A.H.] who traveled to India to seek knowledge, taking from the scholar of scholars there al-'Allamah Nadeer Hussein. Our Shaykh ibn Sa'dee earned '*Ijaaza* [i.e. Permission to teach] in *riwayaat* [i.e. Hadeeth narrations], Just like what we had obtained from the Shaykh ibn Sa'dee in Bukhari, Muslim, Sunan, *Musnad* (i.e. Chain of hadeeth) and other than that. Likewise, the Shaykh Abu Wadee' had taken from al-'Allamah Sadeeq Hasan Khan al-Qanujee the well-renown scholar may Allah have mercy on them.

Among the Mashayakh as-Sa'dee took from was Shaykh Muhammad Ameen ash-Shanqitee [1289-1351 A.H.] from Maratainiyah, who had traveled about the Islamic world and fought against the English in Basra [i.e. South port of Iraq]. Our Shaykh Sa'dee took knowledge from him when he arrived in 'Unayzah and resided there for 4 years.

Among the Mashayakh was Shaykh Muhammad Ibn 'Abdil Kareem ash-Shubul, Shaykh 'Abdullah ibn 'Ayada, Shaykh Muhammad ibn 'Abdil 'Azeez ibn Manee', Shaykh Ibraheem Ibn Saleh ibn 'Isaa and so forth may Allah have mercy on all of them.

Sa'dee studied under these '*Ulama* and benefited much along with that which he took of comprehension, tirelessness upon seeking knowledge and indulging the books of Shaykhul-Islam Ibn Taymiyah and his student Ibnul-Qayyim—he

benefited from that. Allah had opened for him a monumental opening in which anyone would bear witness to just by reading his books and authoring.



TAFSIR VERSES 1-6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ
وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى 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 ﴿٤﴾ لَهُ
مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ
النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾﴾

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

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.

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.

He it is who created the heavens and the earth in six Days and then rose over (Istawa) the Throne (in a manner that befits 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) wherever you may be. And Allâh is All-Seer of what you do.

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

He merges the night into day (i.e. The decrease in the hours of the night is added to the hours of the day) and merges the 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 breast.)¹

Imam as-Sa'dee (Rahimahullah) said: "He, The Most-High, informed (us) about His majesty, His sublimity, and the range of His dominion that all of what is in the heavens and the earth from animals that speak, the ones that are silent and the like glorify their Lord. They declare Him above what does not befit His majesty. They are obedient to their lord, submitting to His might, which the traces of His wisdom has become distinct within them; for this reason He says,

¹Al-Hadeed [57:1-6]

﴿ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾

﴿ *And He is the All-Mighty, the All-Wise.* ﴾ So this, within it (i.e., The previous statement), is an illustration of the higher and lower creations' total need of their Lord in all of their circumstances, the prevalence of His might and His force over all things, as well as the prevalence of His wisdom in His creating and His commands.

Then He informed (us) about the totality of His dominion. He said:

﴿ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ ﴾

﴿ *His is the kingdom of the heavens and the earth. It is He Who gives life and causes death.* ﴾ **That is to say:** He is the Creator of that, the Provider, the Disposer (of affairs) by means of His capability.

﴿ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾

﴿ *And He is able to do all things.* ﴾

﴿ هُوَ الْأَوَّلُ ﴾

﴿ *He is Al-Awwal* ﴾ Who nothing is before Him.

﴿وَالْآخِرُ﴾

﴿*And Al-Aakhir*﴾ Who nothing is after Him.

﴿وَالظَّاهِرُ﴾

﴿*Adh-Dhaahir*﴾ Who nothing is above Him.

﴿وَالْبَاطِنُ﴾

﴿*And Al-Baatin*﴾ Who nothing is excluded from Him (i.e., Excluded from his knowledge).

﴿هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿*And He is the All-Knower of everything*﴾ Verily, His knowledge encompasses the apparent, hidden, the secrets, and the secret affairs, and earlier and later matters.

﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ﴾

﴿*He it is who created the heavens and the earth in six Days*﴾ the first of those days is Sunday and the last of them is the Day of Jumu'ah (Friday).

﴿ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

﴿And then raised over (Istawa) the Throne﴾ a rising that befits His majesty, above all of His creation.

﴿يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ﴾

﴿He knows what goes into the earth﴾ of seeds, animals, rain, and so forth.

﴿وَمَا يَخْرُجُ مِنْهَا﴾

﴿And what comes forth from it﴾ of plants, trees, animals, and so forth.

﴿وَمَا يَنْزِلُ مِنَ السَّمَاءِ﴾

﴿And what descends from the heaven﴾ of angels, decrees, and provisions.

﴿وَمَا يَعْرُجُ فِيهَا﴾

﴿And what ascends thereto﴾ of angels, souls, supplications, deeds, and so forth.

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

﴿And He is with you whosoever you may be﴾

It is just like His statement,

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ
وَلَا آدَنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ﴾

﴿There is not a secret conversation of three except He is the fourth of them; nor five except He is the sixth if them, nor what is less than that or more except that He is with them where so ever they may be.﴾²

This company is the company based on knowledge and *Ittila'*³. For this reason, he (Allâh) has threatened and promised to repay (us) for (our) actions with His statement,

﴿ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

﴿And Allâh is All-Seer of what you do﴾ **That is to say:** He, the Most-High is All-Seer of what originates from you of deeds and what those actions originated from *Birr*⁴ and *Fujur*⁵. Thus, He will recompense you

²Al-Mujadilah [58:7]

³ **Reviser's note:** this word means as what is mentioned in the Arabic to Arabic dictionary "*Mu'jam Waseet*" 5th edition page 582 "to look at what is internal (i.e., a person); and to know about a person due to the consist examination of him".

⁴ **Reviser's Note:** this word means as what is mentioned in *Mu'jam Waseet*" 5th edition page 49 "good".

⁵ **Reviser's Note:** this word means as what is mentioned in the Arabic to Arabic dictionary "*Mu'jam Waseet*" 5th edition page 698

all for it (the deeds), and He has observed them of you.

﴿لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿His is the kingdom of the heavens and the earth﴾
The dominion, the creation, and the servants, He administers over them according to what He wills of His predetermined and legislative commands, which proceed in accordance with His divine wisdom.

﴿وَالِىَّ اللَّهُ تَرْجِعُ الْأُمُورُ﴾

﴿And to Allāh return all the matters (for decision)﴾ of deeds and the doers of those actions. The servants will be displayed before him (Allāh). Thus, evil will be distinguished from good. Therefore, he will repay the good doer for his good and the evil doer for his evil.

﴿يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ﴾

﴿He merges the night into day, and merges the day into the night﴾ **That is to say:** the night comes towards the day; and the night covers them (i.e. the creation) with its darkness. Hence, they become tranquil and calm.

= "to set out to do acts of disobedience without any consideration."

Then the day comes towards the night. Thus, whatever of darkness disappears on the earth and the universe sheds light. The servants set out to their affairs and livelihoods.

Allâh continues to roll the night into the day and the day into the night, and he alternates them in increase and decrease, in length and shortness, because of that (previously mentioned), the seasons are established, and times are kept in order; and there occurs of benefits that which happens by way of that (i.e., With the day, and night entering upon each other).

Blessed is Allâh, the Lord of all that exists, and exalted is the beneficent and most generous, who bestows apparent and hidden blessings upon His Servants.

﴿وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿And he has full knowledge of whatsoever is in the breasts﴾ **That is to say:** (he has full knowledge) of whatever is in the creations' hearts. So He grants success to whomever He knows is deserving of that and forsakes who He knows is not suitable for His guidance.



TAFSIR VERSES 7-11

﴿ ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا مِنْكُمْ

وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا

بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾ هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ ءَايَاتٍ

يُنزِّلُ عَلَيْهَا مِثْقَالَ حَبِّ خَمَلٍ مِنَ السَّمَاءِ وَإِنَّ اللَّهَ لَكَبِيرٌ بِهِ ﴿٩﴾ وَمَا

لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَن

أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلِ أَوْلِيَّكَ أَكْبَرُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلُوا

وَكُلًّا وَعَدَّ اللَّهُ الْحَسَنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾ مَن ذَا الَّذِي يُقْرِضُ اللَّهَ

قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ، وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾ ﴿

﴿Believe in Allâh and His Messenger (Muhammad (Sallallahu ‘alayhi wa salaam)), and spend of that whereof He made you trustees. And such of you as believe and spend (in Allah’s way); theirs will be a great reward.

And what is the matter with you that you believe not in Allâh! While the Messenger (Muhammad (Sallallahu ‘alayhi wa salaam)) invites you to believe in your Lord (Allâh); and He (Allâh) has indeed taken your covenant if you are real believers.

It is He Who sends down manifest Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to His Slave (Muhammad (Sallallahu 'alayhi wa salaam)) that He may bring you out from darkness into light. And verily, Allâh is to you full of kindness, Most-Merciful.

And what is the matter with you that you spend not in the Cause of Allah? And to Allâh 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 Allâh has promised the best (reward). And Allâh is All-Aware of what you do.

Who is he that will lend Allâh a goodly loan, then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise).»⁶

Imam as-Sa'dee (رحمته الله) said,

He, The Most-High, orders His Servants to have *Eemaan* in Him, His messenger (Sallallahu 'alayhi wa salaam), and what he came with. He also ordered them to give in His cause from the wealth that He has placed in their hands and has placed them as a successor over it in order to examine how they will do.

⁶ Al-Hadeed [57:7-11]

Then when He ordered them with that, He made them desirous and urged them to do it (i.e., the command) by mentioning what will result of it of reward. So He said,

﴿فَالَّذِينَ ءَامَنُوا مِنكُمْ وَأَنفَقُوا﴾

﴿And which of you as believe and spend (in Allâh's way)﴾ **That is to say:** they have gathered the quality of Eemaan in Allâh, His Messenger (Sallallahu 'alayhi wa salaam), and spending in His Cause.

﴿لَهُمْ أَجْرٌ كَبِيرٌ﴾

﴿For them is a great reward.﴾ The greatest (and most lofty) of it is the pleasure of their Lord and gained His noble abode and whatever is in it of everlasting happiness that Allah has prepared for the believers and those who made *Jihad* in the path of Allâh.

Then He mentioned (the reason) that invited them to *Eemaan* and non-hindering from it (i.e. The invitation), so He said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِن

﴿كُنْتُمْ مُؤْمِنِينَ﴾

﴿And what is the matter with you that you believe not in Allâh! While the Messenger, (Muhammad (Sallallahu 'alayhi wa salaam)) invites you to believe in your Lord (Allâh); and He (Allâh) has indeed taken your covenant if you are real believers﴾

That is to say: what hinders you from *Eemaan* and the circumstance is that the Messenger Muhammad (Sallallahu 'alayhi wa salaam) is the most excellent of Messengers and the noblest of callers that called to Allâh. So this is among the things that necessitate answering his invitation without delay, to follow, and respond to the truth that he brought.

He has taken the pledge and covenant of *Eemaan* from you if you are believers, and in spite of that among His kindness and concern for you is that he is not content with merely the messenger's call (Sallallahu 'alayhi wa salaam); he is the noblest of those who possess knowledge; rather, He (Allâh) supported him (the Messenger (Sallallahu 'alayhi wa salaam)) with miracles and pointed out to you the truthfulness of that which he brought, in clear *Ayât*. For this reason, He said:

﴿هُوَ الَّذِي يُرْسِلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ﴾

﴿It is He Who sends down manifest *Ayât* to His slave﴾

That is to say: apparent *Ayât*, which indicates the truthfulness of everything that he (Muhammad ﷺ) brought and that it is the absolute certainty, to the people of understanding.

﴿لِيُخْرِجَكُمُ﴾

﴿That He may bring you out﴾ by way of sending His messenger (*Sallallahu 'alayhi wa salaam*) to you, and by what Allâh has revealed to him of the Book and *Hikmah* (Sunnah).

﴿مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴿From darkness into light﴾ **That is to say:** from the darkness of ignorance and disbelief into the light of knowledge and *Eemaan*. This is among His Mercy and compassion upon you, whereas He is more merciful to His Slaves than the mother is with her child.

﴿وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ﴾

﴿And verily, Allâh is to you full of kindness, Most-Merciful.﴾

﴿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 Allâh? And to Allâh belongs the heritage of the heavens and the earth﴾

That is to say: what has prevented you from spending in the path of Allâh while, all of it, is a means to good; and what necessities for you to be stingy? This letter (و) *wow* in the sentence is the condition that nothing belongs to you; rather....

﴿وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿....to Allâh belongs the heritage of the heavens and the earth﴾ Therefore, all of the wealth will be removed from your hands, or you will be moved away from it. Then the dominion will be returned to its owner, the blessed and most high. So seize the opportunity to spend (in the Cause of Allâh) while the wealth is in your possession.

Then, He, the Most-High, mentioned the rivalry for precedence in deeds according to circumstances and divine wisdom, so He said,

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلِ أَوْلِيَّتِكَ أَعْظَمَ دَرَجَةً مَنِ

الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلُوا﴾

﴿Not equal among you are those who spent and fought before the conquering (of Makkah, with those

who did so later). Such are higher in degree than those who spent and fought afterwards﴾

What is intended here by the conquest is the conquest of *Al-Hudaybiyyah* when peace occurred between the Messenger (*Sallallahu 'alayhi wa salaam*) and the *Quraysh*. It is among the greatest of the conquests, which, by way of it, the spread of Islâm, the Muslims' dealing with the disbelievers and the spread of the call to the *Deen* without any opposition. So from that time, the people entered into the *Deen* of Allâh in crowds, and Islâm became powerful with a tremendous strength.

Before this conquest, the Muslims were not in a position to call to the *Deen* in other than the place, which its people submitted to Islâm like (they did) in Medina and its dependent territories.

Whoever submitted to Islâm from the people of Makkah and other than Makkah from the lands of the *Mushrikeen* (those who worship other than Allâh along with Allâh) use to be harmed and were full of fear. Because of that, whoever submitted to Islâm before the conquest, gave his wealth, and fought are greater in degree, recompense and reward than those who did not submit to Islâm, fight and gave his wealth until after that (i.e. The conquest) likewise what necessitates wisdom. For that reason, most of those who were foremost and superior among the Companions were those who accepted Islâm before the conquest.

When preference was presumed from it deficiency and defamation of those who were given virtue was between the affairs (i.e. Preference was given to some over others) the Most-High took precautions against this with His statement,

﴿وَكَلَّا وَعَدَّ اللَّهُ الْحُسْنَىٰ﴾

﴿But to all Allâh has promised the best (reward).﴾

That is to say: those who accepted Islâm, fought and spent from their wealth from before the conquest and after, Allâh has promised all of them *Jannah*. This indicates to the virtue of all of the Companions, may Allâh be pleased with them, due to the fact that Allah had testified to their *Eemaan* and promised them *Jannah*.

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿And Allâh is All-Aware of what you do.﴾ So He will recompense everyone amongst you by what He knows of their deeds.

He then urged (them) to spend in His path because *Jihad* is dependent on spending in (its path) and sacrificing of property in preparation for it. So He said,

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾

﴿Who is it that will loan to Allâh a goodly loan﴾ it (a goodly loan) is good spending, which is sincerely for Allâh's face in conformity with Allâh's satisfaction from permissible, wholesome wealth, that which, in itself, is good.

This is from Allâh's ﷻ generosity, which He called it "a loan"; and all wealth is His wealth, the servant is His servant, and He had promised to multiply (the reward) abundantly; And He is *Al-Kareem* (the Generous), *Al-Wahhab* (the Bestower).

That compounding (of the reward), its place and locality is on the Day of Resurrection. The day when everyone's need will become clear, and they will in need of the least amount of a good recompense.



TAFSIR VERSES 12-15

Because of that He said,

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانُكُمْ الْيَوْمَ
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ
الْمُتَّقُونَ وَالْمُتَّفِقَاتُ لِلَّذِينَ ءَامَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ
فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُمْ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ
﴿١٣﴾ يُنَادُونَهِمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ
وَعَرَّيْتُمْ الْأُمَانِيَّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَعَزَّيْتُمْ بِاللَّهِ الْغُرُورُ ﴿١٤﴾ فَأَلْيَوْمَ لَا يُؤْخَذُ
مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَانُكُمْ النَّارُ هِيَ مَوْلَانُكُمْ وَيَسَّ الْمَصِيرُ ﴿١٥﴾



﴿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!

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.,

(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 Allāh came to pass. And the chief deceiver (Satan) deceived you in respect of Allāh."

So this Day, no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allāh). Your abode is the Fire; that is the proper place for you, and worst indeed is that destination.﴾⁷

He, the Most-high, says explaining the virtue of *Eemaan* and its peoples' happiness on the Day of resurrection:

﴿يَوْمَ نَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ﴾

﴿*On the day, you shall see the believing men and the believing women their light running forward before them and by their right hands.*﴾

That is to say: when the day of resurrection occurs, the sun rolls up, the moon eclipses and mankind will

⁷ Al-Hadeed [57:12-15]

be in darkness and the *Siraat* (bridge) will be erected over the back of *Jahannam* (the Hell Fire).

Hence, on that day you will see the believing men and women, their light running before them and by their right hands. So they (believers) will walk with their right side and their light in that dreadful and difficult situation; everyone according to his Eemaan. The greatest of glad tidings will be announced to them at that moment. Hence, it will be said,

﴿سُورِنَا الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾



﴿Your glad tidings this Day is gardens with rivers flowing beneath them to dwell therein forever. That is the great success.﴾

Thus, how pleasant is this glad tiding to their hearts! And how delightful is it (i.e., The glad tidings) to their souls! Because all that which is wanted has occurred to them; and they were rescued from every evil and dreadful thing.

Therefore, when the hypocrites see the believers' light that they are walking in, and their light has become extinguished, and they remain in darkness helpless and confused, they will say to the believers,

﴿أَنْظَرُونَا نَقْنَسْ مِنْ نُورِكُمْ﴾

﴿Wait for us! Let us get something from your light!﴾

That is to say: give us time so that we can acquire some of your light which we may walk with so we can be saved from the punishment.

﴿قِيلَ﴾

So ﴿it will be said﴾ to them,

﴿أَرْجِعُوا وِرَاءَكُمْ فَالْتَمِسُوا نُورًا﴾

﴿Go back to your rear! Then seek a light!﴾

That is to say: if that were possible. The circumstance is that it is not possible; rather, it is inconceivable.

﴿فَضْرِبَ﴾

﴿So there will be put up﴾ between the believers and the hypocrites ﴿بِسُورٍ﴾ ﴿a wall﴾ **Meaning:** an inapproachable wall, a well-fortified fortress.

﴿لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ﴾

﴿With a gate therein. Inside it will be mercy﴾ that will border the believers.

﴿وَمَا ظَهَرَهُ مِنْ قَبْلِهِ الْعَذَابُ ﴿١٣﴾﴾

﴿And outside it will be torment﴾ that will border the hypocrites.

The hypocrites will call out to the believers. Thus, they will say to them begging and calling out for mercy,

﴿أَلَمْ نَكُنْ مَعَكُمْ﴾

﴿Were we, not with you?﴾ in the *Dunya*. We use to say: “*La ilaha illa Allâh*” (none deserves to be worshipped in truth except Allâh); we use to offer *Salah* (the prayer), fast, fought *Jihad*, and did similar to your deeds?

﴿قَالُوا بَلَىٰ﴾

﴿The believers will reply: "Yes!"﴾ You were with us in the *Dunya*. You use to do (outwardly) the likes of what we did; however, your actions were the actions of the hypocrites without *Eemaan* and a righteous (truthful) intention.

﴿فَنَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ﴾

﴿But you led yourselves into temptations; you looked forward for our destruction﴾

That is to say: you had doubts about Allāh's message, which does not accept any doubt.

﴿وَعَرَّتْكُمْ الْأَمَانِيُّ﴾

﴿You doubted in Faith﴾ that is false since you wished that you would achieve the believers' achievements, while you are uncertain.

﴿حَتَّىٰ جَاءَ أَمْرُ اللَّهِ﴾

﴿Till the command of Allāh came to pass﴾ **meaning:** until death comes to you while you are in that reprehensible state.

﴿وَعَزَّكُم بِاللَّهِ الْعَزُورُ﴾

﴿And the chief deceiver deceived you in respect of Allāh﴾ he is Shaytaan, who beautified for you *Kufr* (disbelief) and *Rayb* (doubt). So you were appeased by him, and you put your faith in his promise, and you accepted his message as the truth.

﴿فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا﴾

﴿So this day no ransom shall be taken from you (hypocrites), nor of those who disbelieved﴾ Even if you ransomed yourselves with the likeness of the earth in gold and the likeness of that along with it that would not be accepted from you.

﴿مَأْوَانِكُمُ النَّارُ﴾

﴿Your abode is the Fire﴾ **that is to say:** your resting place.

﴿هِيَ مَوْلَانِكُمْ﴾

﴿That is the proper place for you﴾ which will seize control of you and will add you to it.

﴿وَيَسَّرَ الْمَصِيرَ﴾

﴿And worst indeed is that destination﴾ **Meaning:** the Hell Fire. He, the most-high says,

﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۖ فَأُمُّهُ هَاوِيَةٌ ﴿٨﴾ وَمَا أَدْرَاكَ مَا

﴿هِيَ ﴿١٠﴾ نَارٌ حَامِيَةٌ ﴿١١﴾﴾

﴿But as for him whose balance (of good deeds) will be light, he will have his home in Haawiyah (pit i.e. Hell).

*And what will make you know what it is? (It is) a
fiercely blazing Fire!﴾⁸*



⁸ Al-Qaari'ah [101:8-11]

TAFSIR VERSES 16-17

﴿ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٦﴾ أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ

﴿ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ ﴾

﴿Has not the time come for the hearts of those who believe (in the Oneness of Allâh) to be affected by Allâh's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Tauraat (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 Faasiquun (rebellious, disobedient to Allâh). Know that Allâh gives life to the earth after its death! Indeed We have made clear the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.﴾⁹

⁹ Al-Hadeed [57:16-17]

When Allâh mentioned the condition of the believing men and women, and the hypocrites, men and women in the Final Abode that was among what calls the hearts to have *Khushu'* (humility) for their Lord and have submission to His majesty. So Allâh censured the believers (due to the lack of that). Thus, He said,

﴿ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ ﴾

Has not the time come for the hearts of those who believe (in the Oneness of Allah) to be affected by Allâh's Remembrance (this Qur'an), and that which has been revealed of the truth.﴾

That is to say: has not the time come, when their hearts become soften and be humble to Allâh's Remembrance, which is the Qur'an, and yield to His commands, restrictions, and what He revealed of the truth that Muhammad (ﷺ) came with.

Within this (statement) is an incitement to strive towards having humility in the heart for Allâh ﷻ and for what He has sent down of the Book (the Qur'an) along and the *Hikmah* (Sunnah); and that the believers bear in mind, all of the time, the divine exhortations and legislative rulings; and that they bring themselves to account over that.

﴿ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ ﴾

﴿Lest they become as those who received the Scripture [the Tauraat (Torah) and the Injeel (Gospel)] before the term was prolonged for them﴾

That is to say: lest they become similar to those whom Allâh has sent down the Book, that requires having humility in the heart and complete submission. Thereupon they did not persist upon it, and they did not remain upon it and were not firm; rather, time surpassed them and heedlessness continued with them. Thus, their *Eemaan* vanished, and their certainty disappeared.

﴿ فَسَقَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٦﴾ ﴾

﴿And so their hearts were hardened? And many of them are *Faasiqun* (the rebellious, the disobedient to Allah).﴾

So the hearts need, at all times, to bear in mind what Allâh has sent down and to speak with wisdom. Heedlessness of that is not appropriate. For indeed that is a means for the heart hardening and the eye's apathy.

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

﴿ ﴿١٧﴾ ﴾

﴿Know that Allâh gives life to the earth after its death! Indeed We have made clear the Ayât (proofs, signs, evidences, verses, revelations, etc.) to you if you but understand.﴾

Verily, the *Ayât* (verses) point out to the intellects to be informed about the divine requests and demands. He who brings to life the earth after its death is capable of bringing the dead back to life after their death and recompense them for their deeds.

In addition, He who has given life to the earth with water from rain after its death is capable of giving life to the dead hearts by what He has revealed of the truth to His Messenger (ﷺ).

This *Ayah* (verse) points out that there is no intelligence for the one who has not been guided by Allâh's *Ayât* of and has not submitted to Allah's laws.



TAFSIR VERSES 18-19

﴿ إِنَّ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُمْضِعُهُ لَهُمْ وَلَهُمْ

أَجْرٌ كَرِيمٌ ﴿١٨﴾ وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۖ أُولَٰئِكَ هُمُ الصَّٰدِقُونَ ۖ وَالشُّهَدَاءُ

عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَالَّذِينَ كَفَرُوا ۖ وَكَذَّبُوا بِآيَاتِنَا ۖ أُولَٰئِكَ

أَصْحَابُ الْجَحِيمِ ﴿١٩﴾

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

And those who believe in the (Oneness of) Allâh and His Messengers- they are the Siddiquun (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 Allâh- Tawheed) and deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) they shall be the dwellers of the blazing Fire.﴾¹⁰

﴿ إِنَّ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُمْضِعُهُ لَهُمْ وَلَهُمْ

¹⁰ Al-Hadeed [57:18-19]

﴿Verily, those who give Sadaqaat (i.e. Zakat and alms), men and women﴾ **that is to say:** those who gave abundantly of legislative Sadaqaat (charities) and sufficient support.

﴿وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا﴾

﴿And lend to Allâh a goodly loan﴾ that they sent forward from their wealth in the pathways of good is what will be stored away for them with their Lord.

﴿يُضَاعَفُ لَهُمْ﴾

﴿It shall be increased manifold (to their credit)﴾ the good (will be increased) by ten to seven-hundred (times) its likeness and multiplied several times.

﴿وَلَهُمْ أَجْرٌ كَرِيمٌ﴾

﴿And theirs shall be an honorable good reward (i.e. Paradise).﴾ It is what Allâh has prepared for them in Jannah (Paradise) from that which no one knows of.

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ﴾

﴿And those who believe (in the Oneness of) Allâh and His Messengers﴾ Eemaan in the view of the people of the Sunnah is that which the Book (the Qur'an) and

Sunnah has indicated to. It is a statement of the heart and tongue and actions of the heart, tongue, and limbs.

Therefore, that includes all of the religion's outwardly and inwardly laws. Hence, those who bring together these matters are the *Siddiquun*. **Meaning:** those whose degree is above the general believers' degree among and short of the Prophets' level.

His statement,

﴿وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ﴾

﴿And the martyrs with their Lord. They shall have their reward, and their light﴾ is just as that was mentioned in the authentic hadith,

إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ ، أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ .

"Verily, in Jannah (Paradise) is one hundred degrees. The likeness of that which is between two degrees is the likeness of that which is between the heavens and the earth. Allâh has prepared it for those who fought in His path."

This necessitates the high degree of their exaltedness, high standing and closeness to Allâh ﷻ.

﴿ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾ ﴾

﴿But those who disbelieve (in the Oneness of Allâh) and deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) they shall be the dwellers of the blazing Fire.﴾

These verses gathered the types of created beings: the *Mutasaddiquun*, the *Siddiquun*, the *Shuhadaa* and the dwellers of the Hell Fire.

The *Mutasaddiquun* are those who the majority of their actions were to have *Ihsaan* towards the creation. They offer benefit to them (creation) to the extent of what will strengthen them, especially with benefiting by means of wealth in the path of Allâh.

The *Siddiquun* are those who have perfected the levels of *Eemaan*, righteous action, beneficial knowledge and true certainty.

The *Shuhadaa* are those who fought in the path of Allâh (in order to make of Allâh's word uppermost and they sacrificed their own selves and their properties) and were killed.

The dwellers of the Hell Fire are the *Kufaar* (the disbelievers) who denied Allâh's *Ayât*.

There remains a group whom Allâh has mentioned in *Suratul Fatir*. They are the *Muqtasiduun*, who do that which is obligatory and refrain from that which has

been made forbidden, except that there occurred from them deficiency in regards to some of the rights of Allâh and some of the rights of his servants.

Therefore, these individuals' abode is *Jannah* even if punishment befalls them because of some of what they did.



TAFSIR VERSES 20-21

﴿ أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وِزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي
 الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاهُهُ، ثُمَّ يَهْبِجُ فَتَرْتَهُ مُصْفَرًّا ثُمَّ
 يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ
 الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ ﴿٢٠﴾ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
 كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ
 اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾ ﴾

﴿ Know that the life of this world is only play an 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- evildoers), and there is forgiveness from Allâh and (His) good pleasure (for the believers- good-doers). And the life of this world is only a deceiving enjoyment.

Race with one another in hastening towards the forgiveness from your Lord (Allâh) and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His

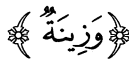
Messengers. That is the Grace of Allah which He bestows on whom He is pleased with. And Allāh is the Owner of Great Bounty.﴾¹¹

He, the Most- High, informs (us) about the *Dunya's* (worldly life) reality and that which it is upon. He also clarifies its objective and the objective of its people; that it is play and amusement. The bodies play with it, and the hearts are distracted by it. This is its confirmation, which is present and happening to the children of the *Dunya*.

Thus, surely you will find them killing time from their life span by way of their hearts' amusement and heedlessness from Allāh's Remembrance and whatever is in front of them of (Allāh's) promise and threat. You see them taking their religion for play and amusement.

As opposed to the people of wakefulness and those who are constantly doing deeds for the Hereafter. For indeed their hearts are full of Allāh's Remembrance, knowing Him and loving Him. Certainly, they occupied their time with beneficial actions, which are limited to themselves and that which transcends to others that will bring them closer to Allāh.

His statement,



¹¹ Al-Hadeed [57:20-21]

﴿*Pomp*﴾ **Meaning:** it is an adornment and decoration with regards to clothing, food, drink, ships, buildings, palaces, fame (and so forth).

﴿وَتَفَاخُرٌ بَيْنَكُمْ﴾

﴿*And mutual boasting among you*﴾ **Meaning:** everyone from its people (of the *Dunya's*) wants to boast and brag to the other; that he is predominant in respect to its (i.e. The *Dunya's*) affairs and that the fame belongs to him regarding its circumstances.

﴿وَتَكَادُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾

﴿*And rivalry in respect of wealth and children*﴾

Meaning: everybody wants that he has more than the other in respect of property and children. This is its confirmation of loving the *Dunya* and depending upon it.

As opposed to the one, who knows the *Dunya* and its reality; thus, he makes it a medium (to the hereafter) and did not make it a lasting abode. So he competes in whatever will bring him close to Allâh and he takes any tool that will lead him to Allâh.

If he sees whoever outnumbers him and competes with him regarding wealth and children, he competes against him with righteous actions.

Then Allâh set forth a parable of the *Dunya* to that of abundant rain that has been sent down upon the earth. The earth's vegetation mixes with that which the people and cattle eat until, when the earth takes its adornment, and the *Kufaar* (the tillers) is pleased with his vegetation who limited their concern and vision to the *Dunya*, and then came from Allâh's command, which annihilated it. .

Thus, it dried up and became yellow; and returned to its original state as if no green grew in it, and it was not pleasing to the sight.

Like so, is the *Dunya*, whereas it is gorgeous and radiant to its adherent. No matter how much he wants from what it calls to which occurs, and no matter how much he turns his face to any of its matters he finds its doors open since the decree has fell upon it (i.e. *Dunya*) which will remove the *Dunya* from his hands, and the Decree will put an end to his influence and authority over it, and it will be taken from him. So he will be taken away from it empty handed; without having taken any provisions from it except a shroud. Then let he who the *Dunya* was the object of his desire, actions, and efforts perish!

As for the actions (which are done) for the Hereafter; it is that which benefits and is stored away for its adherent and becomes a companion of the slave forever. Because of this He, the Most-High, has said:

﴿وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ﴾

﴿But in the Hereafter (there is) a severe torment (for the disbelievers- evildoers) and (there is) forgiveness from Allah and (His) Good Pleasure (for the believers- good-doers)﴾

Meaning: the circumstance of the Hereafter is not devoid of these two matters:

- ✓ Either severe punishment in the Hell Fire; its shackles, its chains, and its horrors is for the one whom the *Dunya* was his objective and the end of his pursuit. Thus, he dared (to commit) disobedience to Allâh, denied the *Ayât* of Allâh, and was ungrateful for the favors Allâh has bestowed upon him.
- ✓ Or either it will be forgiveness from Allâh because of evil actions and removal of punishments, and pleasure from Allâh which the person will be allowed to take residence in the Abode of Pleasure for the one who recognized the *Dunya* and strove for the Hereafter.

Therefore, all of this is among that which calls to *Zuhd* (abstinence) regarding the *Dunya* and longing for the Hereafter. For this reason, He said:

﴿وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُودِ ﴿٢٠﴾﴾

﴿And the life of this world is only a deceiving
 enjoyment﴾

Meaning: (it is not) anything except an enjoyment, which (the people) savor, put to use and by means of it, they try to ward off their necessities, which no one is deluded by it and place their dependence in it except people of weak intellects, whom the chief deceiver (Shaytan) deceives them about Allah.

Then, He (Allâh) commanded (them) to race (one another) to His Forgiveness, His Pleasure and His *Jannah* (Paradise). That occurs by making efforts of taking the means for forgiveness; from true repentance, useful *Istighfaar* (seeking forgiveness) and remaining distant from sins and the places where they are committed.

Racing to Allâh's pleasure is by way of righteous actions and striving, all the time, for that which pleases Allâh pertaining to performing *Ihsaan* in worship to the creator (Allâh), and *Ihsaan* towards the creation in all aspects of benefit. Because of this, Allâh has mentioned the actions, which are a motive to that. Thus, He said:

﴿وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ

﴿وَرُسُلِهِ﴾

﴿And Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers.﴾

Believing in Allâh and His Messengers fall under the foundations of religion and its branches.

﴿ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ﴾

﴿That is the Grace of Allâh which He bestows on whom He is pleased with.﴾

Meaning: this is what we have clarified for you, and mentioned to you of the paths which will lead to paradise and the paths which leads to the Fire; and clarified for you and mentioned to you that Allâh's bounty by way of ample recompense and tremendous reward is among the greatest of His kindness and virtue upon His servants.

﴿وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

﴿And Allâh is the Owner of Great Bounty.﴾ Which the praise to Him cannot be enumerated; rather, He is just as He praises Himself and he is above what anyone of His servants praises Him.



TAFSIR VERSES 22-24

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ
 أَنْ نَبْرَاهُا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا
 تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ الَّذِينَ
 يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾



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

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

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

The Most-High says informing about the inclusiveness of His preordainment and divine decree:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ ﴾

﴿No calamity befalls on earth or in yourselves﴾ and this includes all of the calamities that befall upon the creation pertaining to good and evil. All of it has been written in the Preserved Tablet (*Al-Lauh Al-Mahfoodh*); the minor of it as well as the major.

This is an immense matter which the intellects cannot fully comprehend. Rather, the hearts of men who have been given understanding are perplexed by it; however for Allâh it is easy.

Allâh has informed His servants about that in order that this principle settles within them and that they will establish whatever befalls them of good and evil upon this principle.

Thus, they will not give up hope nor will they grieve over what had passed them by from what their souls craved for and looked forward to because of them knowing that all of it is written in the Preserved Tablet (*Al-Lauh Al-Mahfoodh*). Its execution and occurrence is inevitable. Hence, it is not possible to repel it.

Moreover, they will not rejoice over that which Allâh has given them with a boastful, and arrogant

rejoicing because of their knowing that they did not attain it by their might and power. They only attain it by Allāh's bounty and kindness. Therefore, they occupy themselves with gratitude to the one who commissions blessings and repels afflictions. Because of this He said:

﴿وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٣٣﴾﴾

﴿And Allāh likes not the prideful boasters.﴾

Meaning: the arrogant, rude, inconsiderate, the one, who is amazed with himself; the one who is boastful of Allah's favors. He ascribes the favors to himself, and it makes him tyrannical, and distracts him just as Allāh had said:

﴿ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ، عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ﴾

﴿Then when we have (rescued him from that harm and) changed it into a favor from Us, he says: "only because of knowledge (that I possess) I obtained it."﴾

Nay it is only a trial.﴾¹³

﴿الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ﴾

﴿Those who are misers and enjoin upon people miserliness (Allāh is not in need of their charity)﴾

¹³ Az-Zumar [39:49]

Meaning: they gather two blameworthy matters, which everything from the two of them qualifies in respect to evil. Miserliness is to obstruct obligatory rights (from being fulfilled) and to command the people with that.

Thereupon, their miserliness did not suffice them until they ordered the people with it and urged them to do this blameworthy disposition with their statements and actions. This is among their reluctance to obey their Lord and turning away from it.

﴿وَمَنْ يَتَوَلَّ﴾

﴿*And whosoever turns away*﴾ from Allah's obedience then that does not harm (anyone) except himself and it will never harm Allâh whatsoever.

﴿فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

﴿*And Allâh is Rich (Free of all needs), Worthy of all praise.*﴾

The One, who is able to do without the necessities of His being; the One, who the dominion of the heavens and the earth belongs to him. It is He Who enriches His servants and gives them what they acquire from property.

He is *Al-Hameed* (Worthy of all praise); He who belongs to him every beautiful name, complete characterization, and beautiful action; the One who deserves to be praised, commended and magnified.



TAFSIR VERSES 25-27

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ
النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ
مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ
وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِّنْهُمْ
فَسَقُوتٌ ﴿٢٦﴾ ثُمَّ فَضَّلْنَا حَالِيَّءَ أَثَرِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ
وَأَتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَانِيَّةً
أَبَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ
رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ فَسَقُوتٌ ﴿٢٧﴾﴾

﴿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 Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.

And indeed we sent Nuh (Noah) and Ibrahim (Abraham) and placed in their offspring Prophet Hood

and Scripture. And among them there are some who are guided, but many of them are Faasiqun (rebellious, disobedient to Allâh).

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. However, the monasticism which they invented for themselves, we did not prescribe for them, but (they sought it) only to please Allâh therewith, but that 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 Faasiqun (rebellious, disobedient to Allâh).»¹⁴

He, the Most-High, says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ﴾

﴿Indeed we have sent Our Messengers with clear proofs﴾

They are the proofs, evidences, and signs that indicate to the truthfulness of that they (i.e. The Messengers) came with and its reality.

﴿وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ﴾

¹⁴ Al-Hadeed [57:25-27]

﴿And revealed with them the Scripture﴾ and it, *Kitaab*, is a generic term, which includes the rest of the books that Allâh had revealed for guiding the creation and directing them to what will benefit them in their religion and their worldly affairs.

﴿وَالْمِيزَانَ﴾

﴿And the Balance﴾ it is justice with respect to statements and actions. The religion that all of the Messengers came with; all of it is just and fair regarding the commands and prohibitions, the mutual relations between the creation, the perpetration of crimes, the law of equality in punishment for murder, legal punishments (laid down by the legislation), And that is...

﴿لِيُقِيمَ النَّاسُ بِالْقِسْطِ﴾

﴿...That mankind may keep up justice﴾ carrying out Allâh's religion and obtaining their welfare which is not possible to encompass or enumerate.

This is a proof that the Messengers are in agreement regarding a principle of the legislation; which is carrying out justice even if the types of justice differed in accordance to times and circumstances.

﴿وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ﴾

﴿And we brought forth iron wherein is mighty power﴾
 pertaining to the tools of war like weapons, armor,
 and so forth.

﴿وَمَنْفَعُ النَّاسِ﴾

﴿As well as many benefits for mankind﴾ and it is that
 which is viewed from its benefit with regard to the
 types of work, borders, vessels, and tools for the
 cultivation of the soil, seldom something is found
 except that it needs iron.

﴿وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرَسُولَهُ بِالْغَيْبِ﴾

﴿That Allāh may test who it is that will help Him (His
 religion) and His Messengers in the unseen﴾

Meaning: in order that He, the Most-High, may put
 in place the market of examination by means of what
 He has sent down from the Book and iron so it will
 become evident who will help Him (Allāh) and His
 Messengers in unknown circumstances, which
 concerning it, *Eemaan* will benefit him before
 witnessing what has no benefit with the presences of
Eemaan because, at that time, it becomes inevitable.

﴿إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

﴿Verily, Allāh is All-Strong, All-Mighty.﴾

Meaning: nothing weakens Him and no anyone or anything fleeing will elude Him.

Among His Power and Might is that He sent down irons, which from it are mighty tools. Also among His Power and Might is that He is able to be victorious over His enemies; however, He tests His friends through His enemies in order to make it known who will help Him in unknown matters.

The Most-High drew a parallel between the Book and iron in this place because by means of these two matters Allâh aids His religion and raises his word (i.e. *Laa Ilâh Illallaah*) by way of the Book which in it is evidence, proof, and the sword which aids by Allah's permission.

Moreover, both of them is carried out with justice and fairness, which draws a conclusion to the wisdom of *Al-Baari* (Allâh) his completeness; and completeness of His Legislation that He legislated on His Messengers' tongues.

When He mentioned the Prophethood of the Prophets in general, He mentioned from the distinct prophets two noble Prophets *Nuh* and *Ibrahîm* whom Allâh had given Prophethood and the Book in their progeny.

Thus, He said:

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And indeed, We sent Nuh (Noah) and Ibrahîm (Abraham) and placed in their offspring Prophet hood and the Scripture.﴾

Meaning: the Prophets that came first and those that came later; all of them are from the offspring of *Nuh* and *Ibrahîm* ('alayhimas salaam). Likewise, the Scriptures; all of them were revealed to the offspring of these two noble Prophets.

﴿فَعِنَّمْ﴾

﴿And among them﴾ **Meaning:** from those whom we (Allâh) sent to them the Messengers ﴿مُهْتَدٍ﴾ ﴿are some who are guided﴾ through their *Da'wah* (call to Allâh), submitted to their command and guided by their guidance.

﴿وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٦﴾﴾

﴿But many of them are *Faasiqun* (rebellious, disobedient to Allâh).﴾

Meaning: they are deviating from obeying His Messengers and Prophets; just as He the Most-High had said:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴿And most of mankind will not believe even if you desire it eagerly.﴾¹⁵

﴿ثُمَّ فَفَعَلْنَا﴾

﴿Then We sent﴾ **Meaning:** We caused to follow.

﴿عَلَىٰ آءَاتِهِمْ بِرُسُلِنَا وَفَعَلْنَا بِعِيسَى ابْنِ مَرْيَمَ﴾

﴿After them, Our Messengers and We sent 'Isa (Jesus)- son of Maryam (Mary)﴾

Allâh singled out 'Isa ('alayhis salaam) because, the manner of speech is directed to the Christians who claim to follow 'Isa ('alayhis salaam).

﴿وَأَتَيْنَاهُ الْإِنجِيلَ﴾

﴿And gave him the Injeel (Gospel)﴾ which is among the eminent Books of Allâh.

﴿وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً﴾

﴿And we ordained in the hearts of those who followed him, compassion and mercy﴾ it is just as the Most-High said:

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا
وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيُّ
ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾﴾

﴿Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikun (those who ascribe partners to Allāh), and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.﴾¹⁶

Because of this the Christians had the softer hearts than anyone else at the time when they were upon the legislation of 'Isa ('alayhis salaam).

﴿وَرُهْبَانِيَّةً اٰبَدَعُوْهَا﴾

﴿But the monasticism, which they invented for themselves﴾ monasticism means 'Ibaadah (worship). Hence, they invented for themselves 'Ibaadah. They imposed it upon themselves, and they abided by

¹⁶Al-Ma'idah [5:82]

requisites that Allâh did not prescribe upon them nor obligate. Rather, they are the ones who obligated it upon their own selves spontaneously.

Their objective by that was the Pleasure of Allâh, the most high, and in spite of that...

﴿فَمَارَعَوْهَا حَقَّ رِعَايَتِهَا﴾

﴿...they did not observe it with the right observance.﴾

Meaning: they did not carry it out nor its Rights; Thereupon, they fell short of it from two aspects:

- ✓ From the aspect, of them inventing it.
- ✓ From the aspect, of the lack of them carrying out what they obligated upon themselves.

And this condition is the majority of their circumstances. From them are those who are upright upon the Command of Allâh and because of this He said:

﴿فَاتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ﴾

﴿So we gave those who believed their (due) reward﴾

Meaning: those who believed in Muhammad (Sallallahu 'alayhi wa salaam) along with their belief in 'Isa. Allâh has given every one of them (a reward) in accordance to his Eemaan.

﴿ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٢٧﴾ ﴾

﴿But many of them are Faasiqun (rebellious,
disobedient to Allâh).﴾



TAFSIR VERSES 28-29

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ ۖ يُؤْتِكُمْ كَهْلِينَ مِنْ رَحْمَتِهِ ۖ وَجَعَلَ لَكُمْ نُورًا تَمْشُونَ بِهِ ۚ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٨﴾ لَيْلًا يَمْشُرُ أَهْلَ الْكِتَابِ ۖ أَلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّنْ فَضْلِ اللَّهِ ۗ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾ ﴾

﴿O you who believe [in Musa (Moses) (i.e. Jews) and Isa (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad (Sallallahu 'alayhi wa salaam)), 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 Allâh is Oft-Forgiving, Most-Merciful.

So that, the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.﴾¹⁷

This address is probable that it is (a speech) to the people of the Book who believed in *Musa* and *'Isa* ('alayhimas salaam) ordering them to act according

¹⁷Al-Hadeed [57:28-29]

to what their *Eemaan* mandates; that they have *Taqwâ* of Allâh and leave off disobeying Him and to believe in His Messenger Muhammad (*Sallallahu 'alayhi wa salaam*); and if they do that Allâh will give them, "a double portion of His Mercy" **Meaning:** two shares of the reward; a share on the strength of their *Eemaan* in the ancient Prophets and a share on the strength of their *Eemaan* in Muhammad (*Sallallahu 'alayhi wa salaam*).

Moreover, it is also probable that the command is general, which the people of the Book and other than them are included in it, and this is apparent that Allâh commanded them to have *Eemaan* and *Taqwâ* which all of the religion is included; the outward of it as well as the inward, its foundations as well as its derivatives. If they obey this great command, Allâh will give them...

﴿كَفَّالَيْنِ مِنْ رَحْمَتِهِ﴾

﴿...A double portion of His Mercy﴾ which none knows its description or extent except Allâh, the most High.

A reward on the strength of their *Eemaan* and a reward on the strength of their *Taqwâ*, or a reward on the strength of following the commands and a reward on the strength of avoiding the prohibitions. Or what is intended by doubling (of the reward) is the repeating the bestowing (of a reward) again and again.

﴿وَجَعَلَ لَكُمْ نُورًا تَمْشُونَ بِهِ﴾

﴿And He will give you a light by which you shall walk (straight).﴾

Meaning: He will bestow knowledge upon you, guidance, and light, with which you shall walk in the darkness of ignorance; and He will forgive you your sins.

﴿وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

﴿And Allāh is the Owner of Great Bounty.﴾ Thus, this reward is not too troublesome of a grace from the Owner of Great Bounty, which His Bounty spread all over the inhabitants of the heavens and earth, so not a single created thing is devoid of His Bounty for the twinkling of an eye nor what is less than that.

[And His statement]:

﴿إِنَّمَا يَعْلَمُ أَهْلَ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ﴾

﴿So that, the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allāh.﴾

Meaning: We have clarified to you Our Bounty and Beneficence to he who has believed with whole

Eemaan and had *Taqwâ* of Allâh and believed in His Messenger in order that the people of the Scripture will have with them knowledge that they have no power whatsoever over the Grace of Allâh.

Meaning: they cannot hinder Allâh (i.e. Bounty) according to their desires and corrupt intellects. So they say:

﴿لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا﴾

﴿None shall enter Paradise unless he is a Jew or Christian.﴾¹⁸ And they desire wicked aspirations against Allâh.

Then Allâh (ﷻ) has informed (us) that those who believe in His Messenger Muhammad (ﷺ), those who have *Taqwâ* for Allâh will have a double portion of His Mercy, a light, and forgiveness in spite of the people of the Scripture; and in order that they may know...

﴿وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ﴾

﴿...That (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills.﴾

From He Who His Wisdom mandates that He gives it from His Bounty (ﷻ).

¹⁸ Al-Baqarah 2:111

﴿ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾

﴿And Allâh is the Owner of Great Bounty...﴾ Who none can try to be the likeness of His Degree.

*Completion of the Tafsir of Suratul Hadeed from Imam 'Abdur
Rahmaan as-Sa'dee Rahimahullah*

And the Praise and Grace belong to Allah.

AL-HAMDULILLAH



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