

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

23rd Taraweeh, Ramadan 1447 Hijri

Summary of Verses 57:1-60:13

(Sura Hadid is a Madani Sura)

Sura Al-Hadid (Iron) (Verses 57:1-29)

Allah is Omniscient: *"He is the First and the Last, the Manifest and the Hidden, and He has full knowledge of all things."* (57:3)

Sura Hadid connects our faith to the fundamental importance of charity. *"Believe in Allah and His messenger and spend in charity out of what He has put in your trust; for those of you who believe and give in charity will have a great reward."* (57:7) Again, *"Who is it that will loan to Allah a beautiful loan? Allah will increase it manifold to his credit, and he will have besides a noble reward."* (57:11) And again, *"For those who give to charity, men, and women, and loan to Allah a beautiful loan, it shall be increased manifold to their credit, and they shall also have a noble reward."* (57:18)

These verses suggest that charity and loan to Allah can be considered synonymous. (Note the similarity with verse 2:245: *Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will return.*)

The Quran is a non-linear Book in which similar themes occur with subtle differences in different Suras, a manifestation of its linguistic miracle.

The contrast between the fates of believers and hypocrites is starkly drawn in verses (57:12-15) when the Day of Judgment arrives: *"The day shall you*

see the believing men and the believing women, how their Light runs before them ..." while the hypocrites will be separated from believers by a wall into a space where there will be no mercy, only punishment. Their "false desires" and the top deceiver (shaitan) "deceived you in respect of Allah" to place them in an "evil refuge."

The obsessive pursuit of worldly gains can lead us astray: *"Know that the life of this world is but a play and a passing delight and the cause of your boastful competition with one another, and your greed for more and more riches and children ... the life of this world is nothing but the enjoyment of self-delusion ... so compete with one another in seeking to attain your Sustainer's forgiveness and thus to a paradise as vast as the heavens and the earth ..."* (57:20-21)

However, we are also told to *"not despair over matters that pass you by, nor exult over favors bestowed upon you, for Allah does not love boasters."* (57:23) The righteous person devoted to doing good neither covets nor boasts, neither despairs nor exults. (Any exultation over gains in the material world - a promotion, a win, an award - can be particularly insidious in that it can tempt believers into thinking they are the authors of their success and not Allah, which inevitably leads to deception, dissatisfaction, and delusion.)

The purpose of revelation is clear: *"We sent Our messengers with clear signs and sent down with them the Book and the balance of right and wrong, so that people may stand for justice, and We sent down iron, in which there is material for war as well as many benefits for mankind ..."* (57:25)

The reference to iron is revealing. The power of natural elements, such as iron, uranium, and silicon, can be used for destructive rather than beneficial ends, destroying both human and the natural world. The Quran symbolically highlights the potential "evil" of iron if misused to warn humans. On one hand, technology and mechanization can dehumanize individuals; on the other, they can foster arrogance. In Islam, knowledge that leads humans to believe they have sovereignty over Allah's creation is wrong. Rational inquiry should be guided by moral and ethical values; knowledge should be pursued to glorify Allah and to fulfill humanity's responsibility toward His creation.

Note also that the reference to iron comes after mentions of Allah's messengers, the Quran, and the virtues of balance and justice. It suggests that everything we do to benefit ourselves, the community, and society must align with Islamic values. If we do not use Allah's gift in accordance with the Quran in our pursuit of balance and justice, benefits can turn into harm. The more we believe we are the creators of our gifts rather than Allah, the more we risk causing damage and diminishing ourselves. When considering any beneficial action, we must reflect on how Islam guides us. Our actions should reflect the values Islam teaches, even if there is no material gain.

We are reminded of the purpose of life, the only purpose that can elevate everything we do: "... *the seeking of the good pleasure of Allah ...*" (57:27), a continuation of what we read in verse (9:72).

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(Sura Mujadilah is a Madani Sura)

Sura Al-Mujadilah (The Pleading Woman) (Verses 58:1-22)

The Sura discusses different aspects of family life, especially divorce and its

rules. It strongly warns against false claims and accusations, particularly those that harm a woman's reputation.

Allah is Omniscient. He knows what is in our hearts, what motivates us and why we do what we do. On the Day of Judgment, He will tell us everything that we have done: "... *In the end, He will tell them what they did on the Day of Judgment, for Allah has full knowledge of all things.*" (58:7)

This theme, that on the Day of Judgment Allah will uncover the truth of everything we did in our earthly lives, appears in several verses of the Quran: (5:48), (5:105), (6:60), (6:108), (6:159), (6:164), (9:94), (9:105), (10:23), (31:15), (31:23), (58:7), (62:8), (64:7), and (75:13). In our earthly lives, we may hide our true motives and pretend to virtues we don't possess. Others might attribute virtues to us that we lack, and we may believe them. We can be biased when evaluating others. We might forget what we should remember and remember what we should forget. False hopes and desires can lead us astray. The results of our schemes and plans will eventually become clear to us. We will see our inner lives then, which we rarely glimpse or understand in our earthly existence. Those who oppress others or engage in fraud and exploitation might go unpunished in this world— and many do —but they will face justice on the Day of Judgment. Likewise, those who are good and noble but suffer pain and loss in this life will find their redemption on that day.

Allah commands us to avoid secret councils that encourage injustice and oppression. These are inspired by shaitan. However, secret councils that promote righteousness and self-restraint are approved. (58:9-10) "*O you who believe, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And be mindful Allah, unto whom you will be gathered.*" (58:9) Note that in this verse, the word "*Taqwa*" (mindfulness of

Allah at all times accompanied by good deeds) is invoked twice for emphasis. (*"Taqwa"* is also invoked twice in verse (59:18))

The party of shaitan, made up of those who succumb to his tempting call and forget to remember Allah, will be the ultimate losers. *"Shaitan has got the better of them, so he has made them forget the remembrance of Allah. They are the party of Shaitan. Truly, it is the party of Shaitan that will lose."* (58:19)

In contrast, the Party of Allah is the party that will achieve the ultimate success: *"You shall not find those who believe in Allah and the Last Day loving those who antagonize Allah and His messenger, even though they are their fathers or their sons or their brothers or their nearest kindred. Allah has inscribed faith in their hearts and strengthened them with a spirit of His own, and He will admit them to gardens in which rivers flow, where they will dwell forever. Allah is well pleased with them, and they are well pleased with Him. They are the Party of Allah, and Allah's Party shall surely triumph."* (58:22)

Note the beautiful symmetry in the Quran. In (58:19), the losing "party of shaitan" is mentioned twice to highlight its ultimate defeat, while in (58:22), the winning "Party of Allah" is also mentioned twice to underscore its ultimate victory.

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Sura Hashr is a Madani Surah.

Sura Al-Hashr (The Gathering) (Verses 59:1-24)

The Sura discusses the conflict between the young Muslim community and a Jewish tribe in Madinah that resulted in the tribe's exile. The Quran's historical references consistently emphasize eternal spiritual truths:

Believers, even if they are few in number and have less wealth or fewer weapons, will triumph over their enemies as long as they remain conscious of Allah, follow His commands, and are not motivated by personal glory or power.

The Sura begins with the declaration of Allah's Omnipotence and Omniscience: *"Whatever is in the heavens and the earth declares the praises and glory of Allah, for He is the Exalted in Might, the Wise."* (59:1)

The significance of equitable wealth distribution through charity is highlighted: *"... the needy and the wayfarer, so that it (wealth) may not make a circuit between the wealthy among you ..."* (59:7). Using capital to generate more capital at the expense of workers and the poor is a major flaw of modern capitalism. In this regard, Islam is opposed to capitalism because believers are instructed not to hoard wealth but to keep it circulating among all members of society through ongoing charity or *sadaqah*. *Zakat*, which purifies wealth, is meant exclusively for deserving Muslims, while *sadaqah* can be given to anyone. It's important to remember that the primary beneficiary of our charity is ourselves.

The Sura instructs believers on how to live their lives on earth within the context of Hereafter: *"O you who believe! Remain conscious of Allah and let every soul look to what provision he has sent forth for the morrow. Yes, remain conscious of Allah, for Allah is well-acquainted with all that you do. Do not be like those who have forgotten Allah, so that He has caused them to forget themselves. They are rebellious transgressors."* (59:18-19)

Providing for the hereafter can come from simple, daily acts. Halal earnings to support one's family are one example. Smiling at others, which is charity, is another. Removing a harmful object from someone's path is yet another. We can perform many simple acts of kindness and generosity each day to

increase our provisions for the hereafter. Conversely, forgetting Allah leads to forgetting oneself, which in turn causes us to drift away from life's ultimate purpose, which is to please Allah. As in (58:9), the word "*Taqwa*" – a constant awareness of Allah reflected in feelings and actions – is mentioned twice in verse 59:18 to highlight its importance.

As in the opening verse (59:1) of Sura Hashr, verses (59:22-24) list Allah's sublime attributes conveyed through some of His Ninety-Nine Names: "*Allah is He, other than Whom there is no God, Who knows all things secret and open. He is the Most Gracious, the Most Merciful. Allah is He, other than Whom there is no God, the Sovereign, the Holy, the Source of Peace, the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Justly Proud. Glory to Allah, high above the partners they attribute to Him. He is Allah, the Creator, the Originator, the Fashioner. To Him belongs the Most Beautiful Names. Whatever is in the heavens and on earth declare His Praises and Glory. And He is the Exalted, in Might, the Wise.*"

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(Sura Mumtahana is a Madani Sura)

Sura Al-Mumtahanah (The Examined One) (Verses 60:1-13)

The Sura addresses the challenges believers face when interacting with disbelievers, especially regarding trust and loyalty. Although the injunctions were given in a specific historical context, they are relevant for believers at all times.

The example of Prophet Ibrahim (AS) is held up as a model: "*You have an admirable example in Ibrahim and his followers who said to their people, 'We are clear of you and of all that you worship besides Allah ... Our Lord! In You we put our trust and to You we turn in repentance. To you is our final*

return.” (60:4) (Compare this with (9:114)) They prayed further, “Our Lord! Make us not a test and trial for the unbelievers but forgive us, our Lord, for You are truly the Exalted in Might, the Wise.” (60:5)

(Verses (60:4) and (60:5) contain Duas that we should frequently recite.)

A believer’s “... *hope is in Allah and the Last Day, but if any turn away, truly Allah is free of all wants, worthy of all praise.*” (60:6) Notice how hope in Allah and belief in the Hereafter go hand in hand. We also learned in (18:46) that good deeds are the foundation of hope. We should aim for a comprehensive understanding of Quranic verses, especially those that connect across different Suras, for a deeper grasp of Allah’s Words and Commands.

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