

# Quranan Arabiyyah

## Surah Al Hadid

October 27, 2018

The Quran and universal signs are the *ayaat bayyinaat*, and when combined with the *fitra* will bring us back to original covenant, the one we made with Allah SWT when we were created. Distractions of dunya draw us away from the purity of our *fitra*, but the *ayaat bayyinaat* will remind us to bring us back to the *fitra*.

*Taghoot* of any kind brings us from the light of the *fitra* to the darkness, it corrupts the *fitra*. What can bring out this faith again is, *anfiq*, meaning giving. There are three clear steps mentioned in this regard as well.

- Give from whatever Allah SWT has entrusted with you (ayah 7)
- What is the matter that after everything that has been mentioned, you still hesitate from spending in the way of Allah SWT when He owns everything in the Heavens and on the Earth (ayah 10)
- Who will loan to Allah SWT a good loan (ayah 11)

### Ayah 10

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

And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted.

When we give, we should give with two conditions, that we do it with belief, with *imaan*, and then we do it for the sake of Allah SWT, in His Way. If you meet these two conditions, even when you spend on yourself, or your family, then you're rewarded for it. And there is a Hadith,

where Nabi SAW said it is better to spend on those closer to you than anyone else. And when we spend in this way, Allah SWT has also promised us that He will increase it for us.

Everything that is in the heavens and the earth, belongs to Allah SWT and returns to Him as well. Including our inheritance which Allah SWT has given us to spend, will go back to him, in the form of good, but if we just save it, or it will return to Allah SWT as well but without any good for him in it. This is why scholars say that it is foolish for us to be misers with money we've been given.

There was a hadith when Nabi SAW asked Aishah what remained of a sheep they had slaughtered and she replied nothing but the shoulders (because he SAW liked the shoulders) and then he replied saying that no, everything remains except the shoulders, subhanAllah. What we eat, we wear etc, it is spent, but what we spend remains for us.

Someone once asked a scholar, am I from the *ahl* of the *deen* or *dunya*? The scholar replied, your answer is with you. If two people came to you, one gave you a gift, and the other asked for something from you, then whoever makes you happy will give you your answer.

There is no equality between the two kinds of spenders: people who spend in a critical time, and those who spend in times of ease. And the best people from the spenders is Abu Bakr As Sideeq RA, because he spent whenever Nabi SAW said to spend, and he spent everything. He never hesitated and this is so different from someone who says, okay, let's see how things are and if things are good, then I will spend.

There were people who believed in islam immediately and those who believed after it was established, and those who gave and invested before and those who did so after. And of course, these two groups cannot be compared.

Belief isn't as much of a sacrifice, as much as spending money, and giving of yourself (your time) for people. An indicator of faith is to struggle for the sake of your belief, so your *jihad* should be the actions that feel like sacrifice like your money, and your time. After Nabi SAW passed away, some people returned to disbelief, because they didn't want to give *zakah* or perform *salah*. And both of these require people to give of themselves.

There is a measure that differentiates when someone gives, and that is during a critical time. This measure is present in every relationship, and this measure is *al-fath*, the opening. And this is the Treaty of Hudaibiyyah - the peace treaty between the muslims of Makkah and the disbelievers and they had to accept the unfair terms of the non-Muslims of Makkah. Sometimes, this opening is obvious, and sometimes it's not. When you sacrifice for something that is weak and unknown, as opposed to spending when it is strong and famous, then of course it is different. Also when it is a struggle to pray or give of your time for your family or those who need it is different from when your circumstances are of ease. So the stations of reward for this are different of course.

Allah SWT is Al Khabeer, the All-Aware. So He is aware of everyone's actions but the rewards are different for different people, for different times.

### Ayah 11

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

Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward?

When Allah SWT tells us, we should be ashamed of nothing spending for His sake? Sometimes, when we borrow money from our kids, and they say it's their money, but we are the ones who give them that money in the first place, we have to remind ourselves of the same thing, all our money comes from Him anyway.

Allah SWT gave us this money but He definitely doesn't need it from us. The Yahoud asked why Allah SWT needs money, audhobillah. *Qardh* means when a part of your money is cut, but when you get it back. So with this good loans, there are conditions as well

- Do it with Ikhlas - good intentions, for the sake of Allah SWT
- Do it with Halal earnings
- Do it willingly, with a good heart
- Don't follow it up with bad behavior or anger or frustration because Allah SWT sees our heart before He sees our offerings
- Don't feel uneasy about the money that you spend
- Don't remind of or talk about what you spend

Allah SWT will increase what he spends for him. In Surah Al Baqarah Allah SWT says, He will multiply the rewards of whatever we give, minimum ten times to seven hundred times. Our main motive for when we give should be belief, and then the hope for reward. We should put our heart into our relation with Allah SWT. Imagine how we would feel if our children only came to us for money and no other reason.

A companion of the Nabi SAW, Abu Darda RA, had a field of 600 palms when he heard an ayah of Surah Al Baqarah, he asked Nabi SAW to stretch his hands out and said he wanted to give his whole field for Allah SWT. This is how quickly the sahaba reacted to *ayaat* from Allah SWT.