

Ramadan Immersion



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Ayah 39-40

- These verses are directed to the Quraysh. However, it can be taken universally.
- Allah questioned and warned them as they took oaths binding upon Him until the Day of Judgment. Meaning, they swore that Allah would protect them and give them good no matter what they do.
- It is very disrespectful to take oaths by Allah, especially pertaining trivial matters because there will be repercussions if we break our oaths – a kaffarah (expiation) is mandatory.
- Allah declared:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرتُهَا إِطْعَامٌ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

Allah will not call you to account for your thoughtless oaths, but He will hold you accountable for deliberate oaths. The penalty for a broken oath is to feed ten poor people from what you normally feed your own family, or to clothe them, or to free a bondsperson. But if none of this is affordable, then you must fast three days. This is the penalty for breaking your oaths. So be mindful of your oaths. This is how Allah makes things clear to you, so perhaps you will be grateful. (5:89)

- Allah tells the Prophet (ﷺ) to ask them which of them can guarantee all of the rhetorical question above? The answer in fact is that no one can guarantee it because none of what they claim will happen

Ayah 41-43

- Allah challenges them if they really have their associate gods supporting their claims, then they should stand before Allah. This shows us how much pride and arrogance they had.
- Allah said: “Beware of the Day the Shin of Allah will be bared”. Explanations to this:
 - This does not mean Allah has a shin in which he will expose on the Day of Judgment; it is a metaphor in the Arabic language.
 - When a matter became severe (i.e. in war), the Arabs used to say, “The matter has revealed its shin.” It is indicative of an individual about to work hard to execute their task.
 - According to Imam Qurtubi, the origin of this expression lies in the fact that when someone finds themselves in a situation requiring seriousness and effort, they roll up their sleeves or they uncover their legs as a sign of them being ready.’
 - The term leg or shin and the act of uncovering it is metaphorical. It refers to the moment of hardship and seriousness.
 - The seriousness in this verse is with regards to the Day of Judgment where the true essence of the matter will be revealed in all aspects which they denied.
 - Imam Qurtubi states that Allah is free from having any limbs or body parts. And this is the majority opinion of the scholars.
 - This verse is from amongst the mutashabihat; ambiguous verses and it requires in-depth tafsir.
 - We cannot attribute physicality to Allah. He is transcendent of all His creation. This is a matter pertaining to creed.
- On the Day of Judgment, after seeing the value of a single sajdah, they will want to prostrate to Allah, but He will not allow them to do so.

- The time for deeds was over in the dunya. They were always called to prostrate in this world but they chose not to do it. Thus, on that day, their eyes will be lowered and humiliation will cover them.
- Allah reminds us the importance of not missing our prayer. Hence, we need to take advantage of our time in the dunya. It is where we plant our seeds and reap the fruits of those seeds in the akhirah.
- Another interpretation of mufasssirin is that this refers to praying in congregation; the rewards of it are multiplied as opposed to praying by oneself. Thus, we should seize every opportunity to do it.
- For example, Sa'id ibn al-Musayyib, was known for frequently praying in congregation even when his enemies were out to assassinate him. When someone asked him why, he said: "I hear Allah calling me حي على الفلاح (Come to success), how can I not answer to that?"

Ayah 44-45

- Allah tells the Prophet (ﷺ), "Leave them to Me", meaning those who reject His message. And He wants him to continue with his mission.
- سَنَسْتَدْرِجُهُمْ (We will gradually lead them to destruction) – Meaning, Allah is saying He will do istidraj for them.
- Definition of istidraj:
 - Muslims and non-Muslims can both be afflicted by it. It can be translated into a gradual type of enticement.
 - It is derived from the root د-ر-ج, meaning to ascend in levels.
 - Allah allows an individual to gradually move forward with their lifestyle (of disobedience etc.), without punishing them immediately.
 - It means when Allah does istidraj He allows them to move in slight degrees and levels towards a potential punishment, leading to their eventual downfall.
 - 'Uqbah ibn 'Amir reported: The Prophet (ﷺ) said

إِذَا رَأَيْتَ اللَّهَ يُعْطِي الْعَبْدَ مِنَ الدُّنْيَا عَلَى مَعَاصِيهِ مَا يُحِبُّ فَإِنَّمَا هُوَ اسْتِذْرَاجٌ ثُمَّ تَلَا
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ
حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

"If you see Allah giving a servant what he loves from the worldly life, despite his sinful disobedience, then surely it is luring him to destruction." Then, the Prophet (ﷺ) recited the verse, "Thus, when they forgot what they were reminded of, We opened the doors of every good thing for them until, as they rejoiced in what they were given, We seized them suddenly with utter despair." (6:44) (Musnad Ahmad)

- It will come to them suddenly, without them knowing. However, Allah says He will give them time to repent before it takes place. His plan is flawless.

Ayah 46-47

- In these verses, Allah asks more rhetorical questions to them.
- The Prophet (ﷺ) never sought any form of reward or payment from the people for preaching his message. There is no burden or cost upon anyone. Thus, Allah is stating that by following the Prophet (ﷺ), they would instead gain the treasures of the dunya and ultimately the akhirah.
- Allah highlights the fact that they don't even have any access to the unseen nor do they have any record of it.

Ayah 48-50

- Allah tells the Prophet (ﷺ) to be patient and gives him the example of Yunus AS, who was swallowed by the massive whale. This is because in the beginning, Yunus AS was rather impatient in receiving Allah's aid.
- According to Qatadah, Allah is consoling the Prophet (ﷺ) and tells him not to be hasty like Yunus AS.
- If not for the mercy of Allah, Yunus' punishment would be ongoing. Nevertheless, he made the call to Allah:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

None has the right to be worshipped but You (O Allah), Glorified (and Exalted) are You! Truly, I have been of the wrongdoers.

- This is a powerful du'a that we should recite in times of difficulty and distress. Allah loves this call and hence, He immediately granted Yunus AS salvation.
- Allah forgave Yunus AS; He accepted His call and made him to be from amongst the righteous.
- Ibn Abbas said Allah immediately sent revelation to Yunus AS upon him reciting this du'a.

Ayah 51-52

- Allah mentioned the disbelievers would almost cut the Prophet (ﷺ) down with their eyes when they hear the Qur'an. Explanations to this:
 - The Quraysh looked at the Prophet (ﷺ) with full of enmity and they wanted to affect him with the evil eye.
 - The effect of the evil eye is real and it is either done by people who hate us or potentially like us as well.
 - Imam Qurtubi mentioned that a group from the Quraysh would look at the Prophet (ﷺ) and praise him with the intention of harming him.
 - The tribe of Banu Asad was known for their evil eye that was very powerful. If one of them saw a fat cow or a big camel, they would just glance at this animal and they would say, "Go bring the basket in a coin so we can buy some meat from this camel." Not too long after, the animal would collapse and die, and they would slaughter it.
 - The disbelievers would ask the man who was known to give the evil eye towards animals, to do the same thing to the Prophet (ﷺ) when he passed by. However, Allah protect the Prophet (ﷺ) and thus, this verse was revealed.

- Everyone's evil eye is different; there are different degrees, some powerful and others not.
- Imam al-Qushayri commented that the evil eye typically arises from admiration and amazement and not hatred.
- In this verse, Allah tells us that people hated the Prophet (ﷺ) and they were still able to inflict him with the evil eye.
- Based on different views of the scholars, the underlying meaning of this verse is that they intended to kill the Prophet (ﷺ) with evil eye. Thus, hatred does not prevent someone from inflicting the evil eye on another.
- The evil eye is able to take a person away from their good qualities.
 - Abu Dharr reported: The Messenger of Allah (ﷺ) said,

إِنَّ الْعَيْنَ لَتَوَلَّعَ الرَّجُلَ بِإِذْنِ اللَّهِ يَتَصَعَّدُ حَالِقًا ثُمَّ يَتَرَدَّى مِنْهُ

"Verily, the evil eye might attach itself to a man by permission of Allah, until he climbs a tall mountain and then throws himself off it." (Musnad Ahmad)

- Protection from evil eye:
 - The Prophet (ﷺ) would recite ruqyah on his grandchildren Hasan and Husayn with the aim to seek protection from the evil eye. This was the supplication he made:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ، وَذَرَأًا، وَبَرَأً، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ، إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ، يَا رَحْمَنُ

I seek refuge in the Perfect Words of Allah -which neither the upright nor the corrupt may overcome - from the evil of what He created, of what He made, and of what He scattered, from the evil of what descends from the heavens and of what rises up to them, from the evil of what He scattered in the earth, and of what emerges from it, from the evil trials of night and day, and from the evil of every night visitor, except the night visitor who comes with good. O Merciful One.

- Jibril would to recite this du'a over the Prophet (ﷺ) for protection:

بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ
بِاسْمِ اللَّهِ أَرْقِيكَ

"In the name of Allah I exorcise you from everything and safeguard you from every evil that may harm you and from the eye of a jealous one. Allah would cure you and I invoke the name of Allah for you."

- Reciting the three Quls for protection every night was the Prophet's habitual routine as well:
 - Narrated 'Aisha:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا {قُلْ هُوَ اللَّهُ أَحَدٌ} و{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} و{قُلْ أَعُوذُ بِرَبِّ النَّاسِ} ثُمَّ يَمَسْحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

Whenever the Prophet (ﷺ) went to bed every night, he used to cup his hands together and blow over it after reciting Surat Al-Ikhlās, Surat Al-Falaq and Surat An-Nas, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times.
(Sahih al-Bukhari)

- This person that would try to inflict the Prophet (ﷺ) would say that he is a “madman”. Nevertheless, Allah answers that it is nothing except a reminder to everyone in this world.
- This Qur'an in its entirety is a reminder for us. Adh-Dhikr (الذِّكْرُ) is one of its names, which alludes to remembrance or a reminder. It is up to us to take heed of its reminders and act upon them.