



Quranan Arabiyan (قرآنا عربيا)

Surah Al Hadid (سورة الحديد) – Class 15

Date: 12 December 2018 / 27 Rabi' Al Awwal 1440



Monasticism (الرهانية)

- This person isolates himself from others and deprives himself from the pleasures of the duniya thinking he will draw closer.
- He will make the halal haram on himself and this is a great sin.

Reasons for doing this:

- Not wanting to face people or life
- Running away from responsibilities

Surah Al Hadid Ayah 27

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَابِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

Then, We sent after them Our Messengers, and We sent 'Īsa (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. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but 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 Fasiqun (rebellious, disobedient to Allah).

Word

ثُمَّ قَفَّيْنَا
عَلَىٰ آثَارِهِم
بِرُسُلِنَا
وَقَفَّيْنَا
بِعِيسَى ابْنِ مَرْيَمَ
وَأَتَيْنَاهُ الْإِنْجِيلَ
وَجَعَلْنَا فِي قُلُوبِ
الَّذِينَ اتَّبَعُوهُ

Meaning

Then We followed after them
upon their steps
with our Messengers
and We followed
with Eisa son of Maryam
and We granted him the Injeel
and We made in the hearts
of those who followed him

رَأْفَةً وَرَحْمَةً
 وَرَهْبَانِيَّةً ابْتَدَعُوهَا
 مَا كَتَبْنَاهَا عَلَيْهِمْ
 إِلَّا ابْتِغَاءَ
 رِضْوَانِ اللَّهِ
 فَمَا رَعَوْهَا
 حَقَّ رِعَايَتِهَا
 فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ
 أَجْرَهُمْ
 وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

compassion and mercy
 and monasticism which they innovated
 We didn't write it upon them
 except they wanted
 Allah's pleasure
 but they didn't take care
 and give its right
 so We gave those who believed from them
 their reward
 and many among them are rebellious

- In Surah Al Hadid, we will have balance when we spend for the sake of Allah (ﷻ). And when we believe in Allah (ﷻ) and the Messengers. Surah Al Hadid also mentions examples of people who are imbalanced such as:
 - The hypocrites who's outside is not the same as their inside
 - The fasiqoon who are imbalanced because they're breaking the rules and affecting others.
 - Those depriving themselves
 - The miserly
 - The arrogant
 - And those whose hearts are hardened
- Allah (ﷻ) always sent messengers to Banu Israel but they either mocked them, killed them or didn't take them seriously. This period of time caused their hearts to harden.
- When Zachariah (عليه السلام) had Yahya (عليه السلام) and Maryam (عليها السلام) had Eisa (عليه السلام), both Yahya (عليه السلام) and Eisa (عليه السلام) would become future messengers for a people whose hearts had heartened. And this is how the test comes with opposites being tested with one another.
- The qualities of Yahya (عليه السلام) are very gentle and soft and Yahya (عليه السلام) was (حصورا) – not coming close to a woman. This was not out of choice, but Allah (ﷻ) made him like that.
- Maryam (عليها السلام) had a child without being touched by a man, and when Eisa (عليه السلام) came, the deen was made easier for them, but they didn't believe in him and this is when they became Yahood. Before they were muslim which means following the messenger sent to them, but after Eisa (عليه السلام) they became Yahood. The messengers are a test for the people and the people are a test for the messengers.

- There were some followers of Eisa (عليه السلام) who said, 'Maryam was not married, Eisa (عليه السلام) was not married and they were devotees' so they decided to become overly spiritual which is another extreme. A person can't be too harsh and strict and can't be overly spiritual either because both are extremes.
- (ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا) (Then, We sent after them Our Messengers.): (قَفَّيْنَا) comes from (قفا) which means to follow, as if following down the neck (خلف العنق). The messengers were brought one after the other and this is out of Allah's mercy. Each one following the footsteps of the other and carrying the same message.
- (وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ) (and We sent 'Isa (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel).): and the messengers were followed lastly with Eisa (عليه السلام). With the Prophet (ﷺ) there was a gap between him and Eisa (عليه السلام). And this set the period for the coming of the Prophet (ﷺ) when most of the people on the earth didn't believe and Allah (ﷻ) hate them all except for a few, subhan Allah.
- Eisa (عليه السلام) was given the Injeel which is a continuation to the Tawrat. The Injeel is more based on spirituality.
- (وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ) (And We ordained in the hearts of those who followed him): Allah (ﷻ) made in the hearts of those who followed Eisa (عليه السلام), this part of the ayah shows there were followers of Eisa (عليه السلام) and Allah (ﷻ) is able to make in the hearts. What was made into their hearts?
- (رَأْفَةً وَرَحْمَةً) (compassion and mercy.): (رَأْفَةً) which is mercy with no difficulties or pain. (وَرَحْمَةً) is mercy. Allah (ﷻ) is the One Who puts mercy in the hearts of the people. And according to what's in the book, it will affect the people. This can even be seen in certain professions that people will take on that character. If teacher is strict then her students will be strict, and sometimes a teacher can be recognized according to her students.
- (وَرَهْبَانِيَّةً ابْتَدَعُوهَا) (But the monasticism which they invented for themselves.): they made up monasticism and deprived themselves from what's halal. And on top of that, the shaitan fools a person by making him think, 'you're pure and clean, don't mix with others, don't do this' and this is deviation. A person shouldn't go to extremes when he wants to quit something.
- (مَا كَتَبْنَاهَا عَلَيْهِمْ) (We did not prescribe for them.): Allah (ﷻ) didn't write or prescribe this monasticism upon them. And this is to clarify it from both sides to say 'you made up and I didn't prescribe it'. There is no monasticism or mysticism in Islam.
- (إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ) (but (they sought it) only to please Allah therewith.): they made monasticism as part of the religion with the intention of seeking His pleasure. Though a person cannot make up worships in the deen.



- (فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا) **(but they did not observe it with the right observance.)**: but they were not able to follow it and that's because it's imbalanced. Allah (ﷻ) will not give us an exam or prescribe something upon us that's imbalanced.
- Among them are two groups:
 - (فَاتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ) **(So We gave those among them who believed their (due) reward;**): those who believed among them were rewarded and they believed without committing shirk.
 - (وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ) **(but many of them are Fasiqun (rebellious, disobedient to Allah))**: but most them are fasiqoon because they're not doing what they're supposed to.

Preventers from being active

- Not remembering Allah (ﷻ) or making wudhu or praying
- Disobeying Allah's command and away from His obedience
- Thinking negatively and predicting bad things will happen
- Isolated and not mixing with others
- Sitting with other lazy and inactive people
- Not feeling any responsibility
- Hypocrisy
- Procrastinating and saying 'I'll do it later'.
- Eating too much
- Opening the mouth and not suppressing the yawn
- To say 'I will just rely on Allah' and not take any means. Allah's decrees will come according to one's actions.
- Being up all night
- Loving relaxation

What did we learn from these ayat and how can we change for the better?

- Be balanced
- Do not make up worships in the deen
- Do not make the halal, haram on yourself

May Allah (ﷻ) help us apply what we learned and make us balanced. Ameen.