

RAMADAN

IMMERSION



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Ayah 4

- سَكِينَةٌ – Refers to a feeling of contentment and ease. Allah puts it in the hearts of the believers. It is a huge nusra from Allah.
- رُغْبٌ – Refers to a feeling of fear and uneasiness. Allah puts it in the hearts of the disbelievers.
- Allah rectifies all affairs. Whoever rectifies their relationship with Allah, Allah will rectify their relationship with the people.
- The absence of sakinah in our lives, either means that we don't have trust in Allah or we have not invested effort to build our relationship with Allah.
- The first line of help from Allah is to send down sakinah, before junud; His soldiers in the form of angels.
- Imam al-Razi mentioned the wisdom behind this order is to increase their iman and to attain a greater reward by making them feel like they are part of the victory.
- They started with iman, and therefore Allah increased their iman. All matters are in the hands of Allah. When a believer knows this, they will feel their iman start to increase.
- Allah is All-Knowing and All-Wise because He knows exactly when to send this Help and how to send His help.

Ayah 5

- Allah tells the Companions that their struggles are worth it as their return is Jannah and the forgiveness of their sins. This should be the objective behind our struggles.
- Everything that happens to us is to lighten our burden. Allah has different mechanisms in place to purify us before we return to Him.
- The greatest success in Allah's eyes is attaining Paradise; where we will meet Allah and earn the companionship of the Prophet (ﷺ).
- In the process of this, every one of us will have a personal jihad. We have to be comfortable with the struggles we face and put in the work, knowing that this is our guarantee from Allah.

Ayah 6

- Allah puts a framework in our minds that He has given time to the evildoers in the dunya so He can punish them in the akhirah.
- دائِرة – Refers to a misfortune with evil nature
- Allah gives a descriptive example; comparing them to cattle. He said:

وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ

As for the disbelievers, they enjoy themselves and feed like cattle. But the Fire will be their home. (47:12)

- Their enjoyment in this life will be temporary, and they will face eternal torment. There will be no escaping the Day of Judgment.
 - Allah said:

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ

And let not those who disbelieve think they will escape. Indeed, they will not cause failure [to Allah]. (8:59)

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُجُ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾

On that Day one will cry, "Where is the escape?" But no! There will be no refuge. (75:10-11)

- Allah is telling us another wisdom behind our struggles; it will only be a means of ease for us afterwards.
- Allah puts things into perspective by revealing these verses to the Companions, and it is a reminder for us as well.
- For example, the Battle of Uhud had to happen for the hypocrites to be exposed. Only then were the Muslims able to differentiate between those who were in it for the gains or for the pleasure of Allah.

Ayah 7-9

- Allah explains how and why the Conquest took place. The main thing is to turn our attention to the Prophet (ﷺ).
- In these verses, Allah is speaking directly to the Prophet (ﷺ), and then the ummah.
- The Prophet (ﷺ) has been sent down by Allah as a shahid (witness) for the entire ummah in the akhirah, a mubashir (bearer of glad tidings) for the believers in dunya, and nadhir (warner) for the disbelievers in dunya.
- There are four things we can do for the Prophet (ﷺ):
- #1. Believe in everything the Prophet (ﷺ) said
- #2. Support the Prophet (ﷺ)
 - Be of those support Allah and His Prophet (ﷺ). If we support the Deen of Allah, He will support us.
 - Supporting the Prophet (ﷺ) is protecting his Sunnah and revive it especially in times of corruption.
 - Our objective in this world is to support him by actively searching, researching and learning traditions of the Sunnah.
- #3. Honor the Prophet (ﷺ)
 - Honoring the Prophet is going to his city, when we hear his statements, the mention of his name etc.
- #4. Respect the Prophet (ﷺ)
 - At the end of the day, our help from Allah is dependent upon our relationship with Allah and His Messenger (ﷺ).
 - Allah tells us:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

But Allah would never punish them while you 'O Prophet' were in their midst.

(8:33)

- The scholars say, until the Day of Judgment, if the Prophet's sunnah is among a group of people, Allah will not inflict any punishment on them.
- This means that complete destruction will not happen if we have the Prophet (ﷺ) in our lives. Hence, we must protect ourselves through the Words of Allah and the sunnah of the Prophet (ﷺ).
- Doing tasbih: The word tasbih can also mean sending salawat and durood upon the Prophet (ﷺ).
- We should glorify Allah when we receive our blessing; once the fath takes place. Allah did everything without us deserving it; He took the responsibility to protect the Deen.
- This is similar to when Zakariya AS was given glad tidings of Yahya AS, he was commanded to glorify Allah:

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۗ قَالَ آيَاتُكَ إِلَّا تُكَلِّمُ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۖ وَادْكُرْ رَبَّكَ كَثِيرًا
وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ

Zachariah said, "My Lord! Grant me a sign." He said, "Your sign is that you will not 'be able to' speak to people for three days except through gestures. Remember your Lord often and glorify 'Him' morning and evening." (3:41)

- بِالْعَشِيِّ وَالْإِبْكَرِ – Refers to two timings. However, in general, it means all-day and all-night.
- Dhikr is one ibadah that can be done in abundance at any time. The more we remember Allah, the more we become conscious of Him and are encouraged to obey His commands.
- Similarly, the more we send salawat upon the Prophet (ﷺ), the more we will love the Prophet (ﷺ). It starts with the tongue, and we have to keep doing it.

Ayah 10

- This is a transition ayah. It speaks about the Pledge of al-Ridwan, prior to the Hudaibiyyah treaty.
- About 1,400 Companions pledged their allegiance on the hand of Prophet (ﷺ); they swore a solemn oath to live and die upon iman.
- In contrast, today, people are ready to compromise the Deen of Allah for everything in this world.
 - Narrated Thawban: The Prophet (ﷺ) said:

" يُوشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكْلَةُ إِلَى قِصْعَتِهَا " . فَقَالَ قَائِلٌ وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ قَالَ " بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّبِيلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ وَلَيَقْذِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ " . فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ وَمَا الْوَهْنُ قَالَ " حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ " .

The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last enervation into your hearts. Someone asked: What is wahn (enervation). Messenger of Allah (ﷺ): He replied: Love of the world and dislike of death. (Sunan Abi Dawud)

- The Companions did this with the Prophet (ﷺ) but with Allah as well. The one who obeys the Prophet (ﷺ), is the one who obeys Allah. That is why the hand of Allah and the Prophet's hand is mentioned; both of them are one and the same.
- When we break Allah's covenant, He reminds us that we will suffer as a consequence. Nevertheless, Allah appreciates every single effort we do to earn His pleasure and He will show us the effects of it on the Day of Judgment.

Ayah 11 & 12

- These verses reference the Bedouin tribes who were invited by the Prophet (ﷺ) to join the party of the 1,400 Muslims who were marching to Hudaibiyyah but on one pretext or another, they requested to be excused.

- This is a reminder for us not to pass on the opportunity that Allah has presented us by making excuses; the opportunity might never come again.
- Allah exposes the characteristics of the hypocrites. They are those who don't mean what they say, they were solely in it for material gain and they are also those who beautify their bad thoughts.
- Everything they said was not only insincere, but the reality of it is that they were not remorseful nor regretful over their behavior.
- **الْمُخَلَّفُونَ** - Means those who were left behind. Khalafa has a different connotation relating to tawfiq.
- There is a subtle hint when Allah uses this word. He tells us that He snatched the tawfiq from them, and therefore, they were left behind. Allah did not consider them to be worthy of this supreme honor of participating in the jihad.
- Every time we sin, tawfiq is taken away from us. This is why we must consistently ask Allah to grant us tawfiq.
- **أَمْوَالِنَا وَأَهْلُونَا** - There is an indication here that our wealth and family are the two common excuses for not being able to be on the forefront of Deen.
- We should never let our pursuit of these things take us away from spending our time with Allah and spending our wealth in the path of Allah. There has to be a balance.
- Our wealth and our family should be safeguarded; we must prioritize its usage in the right way just as the Companions did.
- In contrast, the Bedouins failed the test of having afiyah. They prioritized it in the wrong way, and therefore, their excuses were invalid.
- Sahl al-Tustari said, "It is harder to be patient in good times and not to rebel than to be patient in hard times."
- The Companions claim when they were tested with difficulty, they remained patient, but in prosperity, they found that it was more difficult to remain patient.