

# RAMADAN

## IMMERSION



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### Introduction

- Prophet Ibrahim made dua to Allah:

بَنَّا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord, and raise up among them a messenger, of themselves, who will recite to them Your revelations, and teach them the Book and wisdom, and purify them. You are the Almighty, the Wise. (Surah Al-Baqarah, Ayah 129)

- The Prophet ﷺ was the answer to Prophet Ibrahim's dua
- Allah makes a distinction between the recitation of the ayat (يَتْلُو) and the explanation of the ayat (وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ).
  - Just as the Prophet taught the people the words of the Quran, he also taught them about their meanings.
- Through this verse, we understand that the Prophet's ﷺ primary responsibilities were to teach them recitation of the Quran and the wisdom from it.
- Allah SWT mentions that by answering this dua, He has done the ummah a great favor.
  - He SWT said in the Quran:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ  
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿3:164﴾

(3:164) Surely Allah conferred a great favour on the believers when He raised from among them a Messenger to recite to them His signs, and to purify them, and to teach them the Book and Wisdom. For before that they were in manifest error.

- When the Prophet ﷺ received revelation, he recited this revelation to the Quran and his life was an example of the Quran.
  - The sahabah did not separate between the message that the Prophet ﷺ brought.
  - They knew that everything the Prophet ﷺ came with was revelation.
  - Whenever they did not understand something, they would ask him about it.
- The Prophet ﷺ was informed of a child who was born out of wedlock. The Prophet said that he is the worst of the 3. When Aisha RA heard some people mentioning this hadith, she told them that they are misunderstanding his words. The Prophet ﷺ said that statement when one of the hypocrites, who was born out of wedlock, was harming him. So, he was specifically talking about that hypocrite being worse than his parents.
  - It is important for us to understand the context in which the verses were revealed and the hadith were mentioned.
- Abu Abdullah Al Sulami, a great tabi'i mentioned how they would study and learn the Quran. He said that the ones who taught us the Quran like Uthman bin Affan and Abdullah bin Masood RA, said to us that when they would learn the Quran from the Prophet ﷺ they would not go past 10 ayahs of the Quran without understanding the meaning of the verses and implementing what they learned.
- The companions did not separate the sunnah of the Prophet ﷺ from their understanding of the Quran.
  - They would extract from the Quran the verses which instructed us to take from the teachings of the Prophet ﷺ.
- Imam Shafi was asked about the permissibility of killing hornets while in Ihram. He was being challenged to find the answer in the Quran. Imam Shafi said that it was permissible and was asked where that ruling is in the book of Allah. He replied:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Whatever the Messenger gives you, accept it;  
and whatever he forbids you, abstain from it.



- Imam Shafi then mentioned the hadith of the Prophet ﷺ, “Follow the two who will come after me – Abu Bakr and Umar.” He then said that Umar RA gave permission to kill hornets while a person is in Ihram.
  - Imam Shafi used that ayah to show that the sunnah is embedded in the Quranic mandate.
- The explanation of the Prophet ﷺ is the best explanation of the Quran.
  - If we are confused about an ayah, then we should seek to understand it in light of his sunnah and his understandings.

## Ayah #1

وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

Eat and drink until the white streak of dawn can be distinguished from the black streak.  
(Surah Al-Baqarah, Ayah 187)

- Some of the companions did not understand this ayah.
  - Some of them would tie a black rope on one foot and a white rope on the other foot and wait until they were able to distinguish between the two, even though that would be after Fajr had already come in.
- The sahabah asked the Prophet ﷺ about this and then Allah revealed, “مِنَ الْفَجْرِ,” so the sahabah knew that Allah was referring to the distinction between the night and the day.
- Adi ibn Hatim would put a white rope by his pillow and a black rope by his pillow and wait until he could distinguish between them because he thought that was the meaning of the ayah. He could not differentiate between them, so he sought clarification from the Prophet ﷺ and he clarified that it was referring to when the blackness of the night becomes distinct from the whiteness of the day.
  - When companions did not understand something they would immediately go to the Prophet ﷺ to seek clarification.

## Ayah #2

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ

Whoever works evil will pay for it (Nisaa, Ayah 123)

- Some of the companions were very disturbed when they heard this because everyone commits some level of sins
- Abu Bakr RA showed his concern to the Prophet ﷺ. The Prophet ﷺ explained that all of the difficulties that the believers face are a means of compensation for sins.
  - Some places mention that even if a believer is pricked with a thorn, this is a way of expiating their sins.
  - By going through those difficulties with patience, the believer is forgiven.

## Ayah #3

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

Those who believe, and do not obscure their faith with wrongdoing—those will have security, and they are guided. (Surah Al-Anam, Ayah 82)

- ظُلم is any form of oppression, against others, against ourselves, etc.
- Some of the companions went to the Prophet ﷺ and said, “Who amongst us has not wronged themselves?” The Prophet ﷺ explained that ظُلم in this verse is referring to shirk, as Luqman advised his son:

يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

“O my son, do not associate anything with God, for idolatry is a terrible wrong.” (Surah Luqman, Ayah 13)

- In all of these examples, the sahabah all felt uncomfortable about something, so they went to seek clarification from the Prophet ﷺ.
  - If we ever feel uncomfortable about something we come across in the Quran or Sunnah, it is important for us to go to people who are knowledgeable to seek clarification, just as the sahabah did.



- If we only try to understand the Quran in a vacuum, without going back to the understandings of the Prophet ﷺ, then it can lead to misunderstandings of certain ayat.
- Abu Ayyub Al-Ansari RA went with Muslims to fight in the war against the Romans. They found that the border of Constantinople was being protected by the Romans. One of the Muslims went forth to attack and the others rebuked him and said that he was putting himself forward to be destroyed, in reference to ayah 195 of Surah Baqarah.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ  
وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Spend in the Way of Allah and do not cast yourselves into destruction with your own hands; do good, for Allah loves those who do good. (2:195)

- Abu Ayyub RA said to the tabieen that were with him that this is the wrong understanding of the ayah. He said that it was revealed about the ansar and it was actually referring to the fact that abandoning the protection of the Prophet ﷺ is what puts themselves in their own destruction.
- There are several instances in the lives of the companions in which they needed clarification from the Prophet ﷺ.
  - In one instance, Aisha RA narrated:

عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ حُوسِبَ يَوْمَ الْقِيَامَةِ  
عُذِبَ " . فَقُلْتُ أَلَيْسَ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ { فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا } فَقَالَ  
" لَيْسَ ذَلِكَ الْحِسَابُ إِنَّمَا ذَلِكَ الْعَرُضُ مَنْ نُوقِشَ الْحِسَابَ يَوْمَ الْقِيَامَةِ عُذِبَ " .

'A'isha reported that Allah's Messenger (ﷺ) said:

He who is taken to account on the Day of Resurrection is in fact put to torment. I said: Has Allah, the Exalted and Glorious, not said this: 'He will be made subject to an easy reckoning' (84:8)? Thereupon he said: (What it implies) is not the actual reckoning, but only the presentation of one's deeds to Him. He who is thoroughly examined in reckoning is put to torment.

- As we read the Quran, we need to understand it in light of the understandings, teachings, and life of the Prophet.

- One example of a verse which people may often misinterpret is:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

(4:116) Truly it is only associating others with Allah in His divinity that Allah does not forgive, and forgives anything besides that to whomsoever He wills. Whoever associates others with Allah in His divinity has indeed strayed far away.

- The companions were all disbelievers before they accepted Islam, so this verse may cause someone to believe that their previous disbelief may not be forgiven.
- However, this verse refers to the fact that those who die while in a state of disbelief will not be forgiven.
  - Allah SWT may forgive a person if they die with any sins other than shirk.
- As we read the Quran, we need to understand it in light of the understandings, teachings, and life of the Prophet.