



RAMADAN
IMMERSION

A MONTH OF ENLIGHTENMENT

AFFECTED BY THE QURAN

Presented By

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Usayd Ibn Hudhayr's RA Belief

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ أَسِيدُ بْنُ حُضَيْرٍ مِنْ أَفْضَلِ النَّاسِ وَكَانَ يَقُولُ:
لَوْ أَنِّي أَكُونُ كَمَا أَكُونُ عَلَى أَحْوَالِ ثَلَاثٍ مِنْ أَحْوَالِي لَكُنْتُ مِنْ أَهْلِ الْجَنَّةِ وَمَا شَكَّتُ فِي ذَلِكَ:
حِينَ أَقْرَأُ الْقُرْآنَ وَحِينَ أَسْمَعُهُ يُقْرَأُ وَإِذَا سَمِعْتُ خُطْبَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِذَا
شَهِدْتُ جِنَازَةً وَمَا شَهِدْتُ جِنَازَةً قَطُّ فَحَدَّثْتُ نَفْسِي بِسُورَى مَا هُوَ مَفْعُولٌ بِهَا وَمَا هِيَ صَائِرَةٌ إِلَيْهِ

Aisha said that Usayd Ibn Hudhayr was from the best of the people and he used to say: If I was to be as I am in any one of these 3 states (when I die), then I would be from the people of Jannah and I would have no doubt about it: when I read the Quran and listen to it, when I listen to the sermon of the Prophet ﷺ, and when I witness a funeral prayer. I have never witnessed a funeral prayer except that I talk to myself about what happened to him and what is going to happen to him.

Sign of A Believer

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

We reveal the Qur'ān, which is a cure and mercy for the believers (Al-Israa: 82)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Certainly, the believers are those whose hearts shake when (the name of) Allah is mentioned; and when His verses are recited to them, it makes them more developed in faith; and in their Lord they place their trust. (Al-Anfal: 2)

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

And this (Qur'ān) is a blessed Book We have sent down. So follow it and fear Allah, so that you may be favored with mercy. (Al-Anam:155)

Sign of A Believer

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ
يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۗ ذَٰلِكَ هُدَىٰ اللَّهِ
يَهْدِي بِهِ مَنْ يَشَاءُ ۗ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

God has sent down the best of narrations: A Scripture consistent and paired. The skins of those who reverence their Lord shiver from it, then their skins and their hearts soften up to the remembrance of God. Such is God's guidance; He guides with it whomever He wills. But whomever God leaves astray, for him there is no guide. (Az-Zumar: 23)

A Sign of Guaranteed Acceptance

عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ قَالَ: مَا أَقْشَعَرَ جِلْدُ عَبْدٍ مِنْ خَشْيَةِ اللَّهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ

Ibn Abbas RA narrated that the Prophet ﷺ said: The skin of a person does not tremble from the fear of Allah except that Allah has forbidden him from entering the fire.

عَنْ ثَابِتِ الْبُنَانِيِّ قَالَ: إِنِّي لَأَعْلَمُ مَتَى يُسْتَجَابُ لِي. قَالُوا مِنْ أَيْنَ لَكَ ذَلِكَ.

قال : إِذَا أَقْشَعَرَ جِلْدِي وَوَجَلَ قَلْبِي وَفَاضَتْ عَيْنَايَ. فَذَلِكَ حِينَ يُسْتَجَابُ لِي

Thabit Al-Bunany said: Indeed, I know when my dua is accepted. The people said: how do you know that? He said: When my skin trembles, my heart shakes and my eyes flow with tears. That is when my dua is accepted.

The Emotional Effect of the Quran

The Verses that Made Ahl As-Suffah Cry

- Ahl As-Suffah were the companions who lived in the back portion of the Prophet's ﷺ masjid. They were simple and very knowledgeable people
- When these verses in Surah An-Najm were revealed, they all wept:

أَزِفَتِ الْأَازِفَةُ (٥٧) لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ (٥٨) أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ (٥٩)
وَتَضْحَكُونَ وَلَا تَبْكُونَ (٦٠)

The Imminent (Hour of Judgment) has approached. (57) There is no one, beside Allah, to uncover it. (58) Are you amazed at this discourse?
(59) And laugh (at it), and not weep?(60)

- The Prophet ﷺ said:

لَا يَلِجُ النَّارَ مَنْ بَكَى مِنْ خَشْيَةِ اللَّهِ

The one who cries out of fear of Allah will never enter the fire

The Emotional Effect of the Quran

Abdullah ibn Rawaha With His Wife

- One day, Abdullah ibn Rawaha was resting his head in his wife's lap and he began to cry. His wife saw him and began to cry with him
- Abdullah explained why he was crying and said:

إني ذكرت هذه الآية {وإن منكم إلا واردها} وقد علمت أني داخلها، فلا أدري، أناج منها أم لا

I remembered the verse, “There is not one of you but that he shall pass by Hell, This is a decree which your Lord will fulfill.” And I know that I may enter it, but I do not know if I will be saved from it.

Having Taqwa

Unconscious Due to God-Consciousness

- A young man, who was a student of Umar, was once walking to the masjid when he was approached by an attractive woman who tried to engage him in conversation and entice him. She continued doing this until he finally caved in and was about to enter her home.

- Suddenly, he remembered this verse of Surah al-A'raaf and fell unconscious:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَآئِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

Surely when the God-fearing are touched by any instigation from Satan, they become conscious (of Allah), and at once they discern (the reality).

- When he later passed away, Umar visited his grave and said:

يا فتى! وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

Oh young boy! “For him who fears the standing before his Lord, there are two gardens”

- Umar heard a voice from under the ground say:

يا عُمَرُ قَدْ أَعْطَانِيهِمَا

Oh Umar! He (Allah) has certainly given me both (gardens).

The story of Ahnaf ibn Qays

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ

We have certainly sent down to you a Book in which is your mention.
Then will you not reason? (Al-Anbiya: 10)

- Ahnaf searched for himself in the Quran. He first looked through the verses that describe the righteous servants of Allah

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ، وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ، وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

They used to sleep little in the night; and in the hours before dawn they used to pray for forgiveness, and in their wealth, there was a right for one who asks and for one who is deprived. (Adh-Dhariyat:18)

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Their sides shun their beds in order to pray to their Lord in fear and hope; they give to others some of what We have given them. (As-Sajdah: 16)

Personalizing
the Quran

Personalizing the Quran

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

Those who spend the night bowed down or standing, worshipping their Lord, (Al-Furqan:64)

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Who give, both in prosperity and adversity, who restrain their anger and pardon people-
God loves those who do good (Ali-Imran: 134)

وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

They give them preference over themselves, even if they too are poor: those who are saved
from their own souls' greed are truly successful. (Al-Hashr: 9)

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Who avoid great sins and gross indecencies; who forgive when they are angry; respond to
their Lord; keep up the prayer; conduct their affairs by mutual consultation; give to others
out of what We have provided for them; (Ash-Shura: 37-38)

Personalizing the Quran

- Ahnaf ibn Qays began looking through verses that described those who Allah's wrath would descend upon.

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ وَيَقُولُونَ آئِنَّا لَتَارِكُوا آلِهَتَنَا لِشَاعِرٍ مَجْنُونٍ

Whenever it was said to them, 'There is no deity but God,' they became arrogant, and said, 'Are we to forsake our gods for a mad poet?' (As-Saffat:35)

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

Whenever God is mentioned on His own, the hearts of those who do not believe in the Hereafter shrink with aversion, but they rejoice when gods other than Him are mentioned. (Az-Zumar: 45)

مَا سَلَكَكُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ حَتَّى آتَانَا الْيَقِينَ

'What drove you to the Scorching Fire?' [they will ask] and they will answer, 'We did not pray; we did not feed the poor; we indulged with others [in mocking the believers]; we denied the Day of Judgement, until the Certain End came upon us.' (Al-Muddathir:42)

The Honest Assessment

- Ahnaf ibn Qays finally came across this verse:

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ
يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful.

(Tawbah:102)

Loving A Surah or Verse

Surah Ikhlas

لِأَنَّهَا صِفَةُ الرَّحْمَنِ وَأَنَا أَحِبُّ أَنْ أَقْرَأَ بِهَا

Because it describes the attributes of Al-Rahman, and I love to recite it.

إِنَّ حُبَّهَا أَدْخَلَكَ الْجَنَّةَ

The Prophet ﷺ said: Indeed, your love for it has entered you into paradise.

- This is the kind of impact the Quran should have on our life

The Prophet ﷺ Connection to The Quran

The Prophet ﷺ stood in prayer at night crying

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَرَّوْنَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Surely, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for the people of wisdom. Who remember Allah standing and sitting, and (lying) on their sides, and ponder on the creation of the heavens and the earth (and say) “Our Lord, You have not created all this in vain.

We proclaim Your purity. So, save us from the punishment of Fire.

(Ali-Imran:190-191)

The Prophet's ﷺ Concern for His Followers

Student Recites to the Teacher

عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ لِي النَّبِيُّ: اقْرَأْ عَلَيَّ الْقُرْآنَ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ! قَالَ: إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي. فَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ حَتَّى جِئْتُ إِلَى هَذِهِ الْآيَةِ {فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا} قَالَ: حَسْبُكَ الْآنَ فَالْتَفْتُ إِلَيْهِ فَإِذَا عَيْنَاهُ تَذْرِفَانِ

Ibn Mas'ūd RA reported: The Prophet (may Allah's peace and blessings be upon him) said to me: "Recite the Qur'an to me." I said: "O Messenger of Allah, shall I recite it to you while it has been revealed to you?" He replied: "I love to hear it being recited by others." So I recited a portion of Sūrat An-Nisā' to him. When I reached the verse: {So how [will it be] when We bring from every nation a witness and we bring you [O Muhammad] against these [people] as a witness?} [Sūrat An-Nisā': 41] He said: "Enough for now." As I looked at him, I saw that his eyes were shedding tears.

Umar Ibn Al-Khattab's RA Connection to The Quran

Umar Ibn Al-Khattab's RA Sobbing in Fajr Prayer

قالوا تالله تفتأ تذكر يوسف حتى تكون حرضا أو تكون من الهالكين
قال إنما أشكو بني وحزني إلى الله وأعلم من الله ما لا تعلمون

“By Allah! You will go on remembering Joseph until you wreck your health or perish.” “I complain of my anguish and grief only to Allah. I know from Allah what you do not know.” (Yusuf: 85-86)

Umar's RA Acceptance of Islam

طه. مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى. إِلَّا تَذِكْرَةً لِمَنْ يَخْشَى. تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى

Ta, Ha. We did not reveal the Quran to you to make you suffer. But only as a reminder for him who fears. A revelation from He who created the earth and the high heavens.

Umar RA Writes A Letter to A Youth

- Umar Ibn Al-Khattab RA noticed that a young man had been absent from the masjid and asked the people about him.
- Umar RA sent out a letter to address this young man

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّلْوِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ

The One who forgives sins and accepts repentance, the One who is severe in punishment, the One who is the source of all power. There is no god but He. To Him is the ultimate return (of all). (Al-Ghafir:3)

- This was the Prophetic method of supporting and guiding others

Umar Ibn Al-Khattab's RA Letter

Aisha's RA Connection to The Quran

Aisha RA Repeats the Same Verses

- Urwah ibn Zubayr RA, the nephew of Aisha RA, heard her repeating the same verse over and over again in her prayer

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ

They will say, “Indeed we were afraid (of Allah’s punishment) when we were amidst our family, (At-Tur: 26)

فَمَنْ أَلَّهْ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُومِ

But Allah did favour to us and saved us from the torment of Fire’s scorching breath. (At-Tur: 27)

Aisha's RA Connection to The Quran

Aisha RA Asks the Prophet ﷺ A Question

- One day Aisha RA was sitting with her beloved husband, the Prophet ﷺ. As she herself was a passionate student of knowledge, she wanted to ask the Prophet regarding this verse:

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ

And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear, because they are sure to return to their Lord (for reckoning). (Al-Muminoon: 60)

Forgiveness After Slandering Umm Al- Mu'mineen

Verses in Favor of Aisha RA

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۗ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ
الْإِثْمِ ۗ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَّوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ
بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَّوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ
عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ
عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُ بِالْأَسْنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَّا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ
اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَّا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾
يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾

Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment. (11) Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"? (12) Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars. (13) And if it had not been for the favor of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment (14) When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous. (15) And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allah]; this is a great slander"? (16) Allah warns you against returning to the likes of this [conduct], ever, if you should be believers. (17)

Forgiveness After Slandering Umm Al- Mu'mineen

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿٢٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطَوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾ وَلَا يَأْتِلِ أَوْلُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۚ وَلْيَعْفُوا وَلْيَصْفَحُوا ۚ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾

And Allah makes clear to you the verses, and Allah is Knowing and Wise. (18) Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know. (19) And if it had not been for the favor of Allah upon you and His mercy... and because Allah is Kind and Merciful. (20) O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing. (21) And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful. (22)

Giving Your Life And Wealth

Not Much Convincing

- Right before the Battle of Badr, Umair bin Hammam RA heard the Prophet ﷺ say:

قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ

Rise! Earn the Paradise whose breadth is as great as the Heavens and Earth.

- The companions acted upon verses right away. They immediately gave up their wealth after hearing the verse:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

You will never attain piety until you spend out of what you hold dear, and whatever you may spend of anything, Allah indeed knows it. (Al-Imran 92)

The Effect of the Quran on Non- Muslims

Utbah Ibn Rabiah Affected by The Truth

حَمَّ (1) تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ (2) كِتَابٌ فُصِّلَتْ آيَاتُهُ وَقُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ (3) بَشِيرًا وَنَذِيرًا
فَاعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ (4) وَقَالُوا قُلُوبُنَا فِيْ أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِيْ آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا
وَبَيْنِكَ حِجَابٌ فَأَعْمَلْ إِنَّنَا عَمِلُونَ (5) قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا
إِلَيْهِ وَاسْتَغْفِرُوا لَهُمْ وَلِي لِلْمُشْرِكِينَ (6) الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (7)

Ha, Meem. (1) [This is] a revelation from the Entirely Merciful, the Especially Merciful - (2) A Book whose verses have been detailed, an Arabic Qur'an for a people who know, (3) As a giver of good tidings and a warner; but most of them turn away, so they do not hear. (4) And they say, "Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working." (5) Say, O [Muhammad], "I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allah - (6) Those who do not give zakah, and in the Hereafter they are disbelievers.

The Effect of the Quran on Non- Muslims

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (8) قُلْ أَيْنَكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ
وَتَجْعَلُونَ لَهُ ۖ أَنْدَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ (9) وَجَعَلَ فِيهَا رَوَاسِي مِّنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ
أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ (10) ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا
طَائِعِينَ (11) قَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۗ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۗ
ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (12) فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ (13)

Indeed, those who believe and do righteous deeds - for them is a reward uninterrupted. (8) Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds." (9) And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information] of those who ask. (10) Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly." (11) And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing. (12) But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] 'Aad and Thamud. (13)

The Effect of the Quran on Non-Muslims

Najashi and His Clergy Weap

• Najashi with Ja'far ibn Abi Talib

كهيص ﴿١﴾ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴿٢﴾ إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾ يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾ يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿٧﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئُ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً ۗ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾

Kaf, Ha, Ya, 'Ayn, Sad. (1) [This is] a mention of the mercy of your Lord to His servant Zechariah (2) When he called to his Lord a private supplication. (3) He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy. (4) And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir (5) Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]." (6) [He was told], "O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name." (7) He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?" (8) [An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I created you before, while you were nothing.'" (9) [Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound." (10)

The Effect of the Quran on Non- Muslims

Waleed Ibn Al-Mughirah was amazed and bewildered by the Quran

وماذا أقول فَوَ اللَّهِ ما مِنْكُمْ رَجُلٌ أَعْرَفُ بِالأَشعارِ مِني ولا أَعْلَمُ بِرَجْزِهِ ولا بِقَصِيدِهِ مِني ولا بِأَشعارِ الجِنِّ
واللَّهِ ما يُشْبِهُ الَّذي يَقُولُ شَيْئاً مِنْ هَذا وواللَّهِ إِنَّ لِقَوْلِهِ الَّذي يَقُولُهُ حَلاوَةً وإِنَّ عَلَيهِ لَطَلاوَةٌ وإِنَّهُ لَمُثَمِرٌ
أَعْلاهُ مُغْدِقٌ أَسْفَلُهُ وإِنَّهُ لَيَعْلَوُ ولا يُعْلَى وإِنَّهُ لَيَحْطِمُ ما تَحْتَهُ

“And what would I say? By Allah there is none amongst you who knows poetry as I do; not meter and composition, nor the poetry of Jinns. By Allah, what he(Muhammad) says does not resemble any of that! And by Allah his speech has a sweetness and elegance. It is like a tree whose higher branches are fruitful, and lower branches abundant. It is of a sublime quality that cannot be surpassed, and it shatters all that is below it.”

Wahshi ibn Harb's reaction to Allah's forgiveness and mercy

قُلْ يَعبادِيَ الَّذِينَ أَسْرَفُوا عَلَيَّ أَنفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ
هُوَ الغَفُورُ الرَّحِيمُ

Say (on My behalf), “O servants of Mine who have acted recklessly against their own selves, do not despair of Allah's mercy. Surely, Allah will forgive all sins. Surely, He is the One who is the Most-Forgiving, the Very-Merciful. (Az-Zumar:53)

The Promise of Paradise

Excited for the Promise of Allah

- An Ethiopian man came to the Prophet ﷺ and asked him some questions about paradise.

قَارِبُوا وَسَدِّدُوا وَاعْلَمُوا أَنَّهُ لَنْ يَنْجُو أَحَدٌ مِنْكُمْ بِعَمَلِهِ

Follow guidance closely and be steadfast; and know that none of you shall attain salvation through his actions.

- While they were speaking, Surah Al-Insan was revealed to the Prophet ﷺ and he recited the verses which spoke about Jannah.

The Promise of Paradise

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ
أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ إِنَّا أَعْتَدْنَا
لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا
يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا
﴿٧﴾ وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ
مِنْكُمْ جَزَاءً وَلَا شُكُورًا ﴿٩﴾ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾

Has there come upon man a period of time when he was nothing to be mentioned?
(1) We created man from a liquid mixture, to test him; and We made him hearing
and seeing. (2) We guided him to the way, be he appreciative or unappreciative.
(3) We have prepared for the faithless chains, and yokes, and a Searing Fire.(4)
But the righteous will drink from a cup whose mixture is aroma. (5) A spring from
which the servants of God will drink, making it gush abundantly. (6) They fulfill
their vows, and dread a Day whose ill is widespread.(7) And they feed, for the love
of Him, the poor, and the orphan, and the captive.(8) We only feed you for the
sake of God. We want from you neither compensation, nor gratitude. (9) We dread
from our Lord a frowning grim Day.” (10)

The Promise of Paradise

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾ وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا
وَدَانِيَةً عَلَيْهِمْ ﴿١٢﴾ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرُونَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾
ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَذَلِيلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا
عَيْنًا فِيهَا ﴿١٥﴾ قَوَارِيرٍ مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا
زَنْجَبِيلًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾ وَيُطَوَّفُ عَلَيْهِمْ وَلِدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ
حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾ وَإِذَا رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾

So Allah will protect them from the evil of that Day and give them radiance and happiness
(11) And will reward them for what they patiently endured [with] a garden [in Paradise]
and silk [garments]. (12) [They will be] reclining therein on adorned couches. They will not
see therein any [burning] sun or [freezing] cold. (13) And near above them are its shades,
and its [fruit] to be picked will be lowered in compliance. (14) And there will be circulated
among them vessels of silver and cups having been [created] clear [as glass], (15) Clear
glasses [made] from silver of which they have determined the measure. (16) And they will
be given to drink a cup [of wine] whose mixture is of ginger (17) [From] a fountain within
Paradise named Salsabeel. (18) There will circulate among them young boys made eternal.
When you see them, you would think them [as beautiful as] scattered pearls. (19) And when
you look there [in Paradise], you will see pleasure and great dominion. (20)

A Verse that Collected the Nation

- After the Prophet ﷺ passed away, the companions were in shock. Abu Bakr stood up and addressed the people.

أَلَا مَنْ كَانَ يَعْبُدُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ مُحَمَّدًا قَدْ مَاتَ
وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ

Alas! Whoever worshipped Muhammad, then Muhammad has died! And whoever
Worships Allah, then Allah is Ever-Living and shall never die!

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

Indeed, you are to die and they are to die (Az-Zumar: 30)

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ
عَقْبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

Muhammad is but a messenger, there have been messengers before him. So, if he dies or is killed, would you turn back on your heels? Whoever turns back on his heels can never harm Allah in the least. Allah shall soon reward the grateful (Ali-Imran: 144)

The Demise of The Prophet ﷺ