

# RAMADAN

## IMMERSION



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Waheed**

### The Quran

- Every surah, ayah, and word in the Quran is a miracle
- The Quran was not given to any other nation. It was given to our nation which reminds us of the value of the ummah of the Prophet SAW
- The miracle of our ummah is the Quran
- The Prophet SAW said: I have not been given many miracles outside of the Quran itself.
- The Quran is a miracle in more than 15 different ways. But, the most important reason why it is a miracle is because it brings us closer to Allah and allows people to become Muslim
- The purpose of a miracle is for people to recognize that there is a higher power and there is a God.

### Introduction

- Surah Dhariyat is the previous surah
  - The placement of the surahs in the Quran is not based on how they were revealed. But, the sequence that they are in was divinely told to the Prophet SAW. So, there is a connection between every surah
  - Surah Dhariyat ends off discussing the chaos that will take place on the Day of Judgment. In the next surah, Allah further discusses the Day of Judgment

- 3 main themes of this surah:
  - The outcome of the disbelievers
  - The outcome of the believers
  - Why the disbelievers did not believe
- Jubayr Ibn Muti'm came after the battle of Badr as a non-Muslim to Madinah. He wanted to speak to the Prophet SAW about what would happen to those taken as prisoners during the war. When he arrived, he saw the Prophet SAW praying Maghrib and heard him reading Surah At-Tur in the prayer. He said he had never heard anyone with a better voice than the Prophet SAW. When he heard the Prophet SAW read the 7th ayah, he said it was as if his heart started to move. After the prayer, he walked up to the Prophet SAW and asked for his hand so he can become Muslim and he became Muslim instantly.
- Whenever Umar RA would recite this surah in Fajr, he would cry uncontrollably when he would reach the 7th ayah and take a long time to recover. In some narrations, he would even fall unconscious.
- When Hasan Al-Basari would recite this verse, he would just fall into ruku' and was unable to continue because of the power of these first verses.

### Ayah 1-6

وَالطُّورِ ﴿١﴾ وَكِتَابٍ مَّسْطُورٍ ﴿٢﴾ فِي رَقٍ مَّنْشُورٍ ﴿٣﴾ وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾  
 وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾ وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾

By the mount (1) And [by] a Book inscribed (2) In parchment spread open (3) And [by] the frequented House (4) And [by] the heaven raised high (5) And [by] the sea filled [with fire], (6)

- There are 2 different ways of looking at these 6 verses. They are either all speaking about elements of the dunya or elements of the akhirah.

- Elements of the dunya:
  - الطُّورِ
    - This can refer to the mountain that Musa received revelation on and was given prophethood or every large mountain (Ibn Abbas)
  - كِتَابٍ مَّنْشُورٍ فِي رَقٍّ مَّنْشُورٍ
    - سَطَرَ means to write in lines
    - This can refer to the Quran
    - It can also refer to the Tawrah because the Tawrah was given to Musa in book form
    - Or it can refer to all of the heavenly books
  - الْبَيْتِ الْمَعْمُورِ
    - This refers to the Ka'bah
  - السَّقْفِ الْمَرْفُوعِ
    - This refers to the sky being a form of protection
    - Allah says in another ayah: وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا - And We made the sky a protected ceiling
  - الْبَحْرِ الْمَسْجُورِ
    - This refers to the oceans of this world that are all flowing and gushing
- Elements of akhirah:
  - الطُّورِ
    - This refers to a mountain in Jannah
    - The Prophet SAW said that there are two mountains of this world which will be in Jannah - Mount Tur of Musa and Mount Uhud
  - كِتَابٍ مَّنْشُورٍ فِي رَقٍّ مَّنْشُورٍ
    - This refers to all of our destiny which was written in Lawh Al-Mahfudh
    - Everything was written in detail
    - The first creation Allah created was water, then His throne, and then the pen which Allah commanded to write everything that would happen to every person.

- Our qadr can change through certain actions such as dua or being good to our parents. That change is already known to Allah and it is only unknown to the angels
- رَق comes from the word رقيق which means delicate and fine. Allah uses this word because our destiny was written in fine details.
- منشور means spread out. The details of our destiny are not obscure. It is very clear and not difficult to understand.
- There are 3 types of destiny:
  - Qadr A'am: general destiny of everything created
  - Qadr Hayat: destiny of a person when they are born. When we are in the wombs of our mothers, Allah sends down an angel who writes the script of our life.
  - Qadr Sana: destiny that is written every year which can change based on certain actions. On a yearly basis, Allah gives a handbook to the angels and that is what we will experience in that year and it could be changed.
- Some things will never change such as the day that you will die.
- Allah can put more blessings in our life based on our actions. Some people have short lives, but they are remembered for a long time because of the barakah that Allah put in their life.
- البَيْتِ الْمَعْمُورِ
  - This refers to the house that is right on top of the Ka'bah in the 7th heaven. 70,000 angels do tawaf of it on a daily basis and when they leave, they never have a chance to come back because of how many angels are waiting to do tawaf of it.
  - معمور can mean built or always visited
  - Allah says that it would be appropriate for the skies to tear open because of the weight of the angels that is above them.

- All these angels are doing is worshiping Allah. The Prophet SAW saw in his journey of Israa and Miraj that there are certain angels who were commanded to stand in qiyam for their entire life. Others were commanded to do sajdah and others were commanded to do tasbeeh for their entire life.
- When salah was given to the Prophet SAW, it was a unique type of worship that included every type of worship of the angels.
- We have an angelic presence within us which is the soul and the soul can only feel a sense of peace by things that come from Allah.
- The soul also has a demonic or animalistic side which is our desires.
- السَّقْفِ الْمَرْفُوعِ
  - This refers to the roof of the 7th sky which is just below the throne of Allah
  - The roof of الْبَيْتِ الْمَعْمُورِ is السَّقْفِ الْمَرْفُوعِ and on top of that is Allah's throne.
  - It is the roof that covers all of the heavens and all of creation
- الْبَحْرِ الْمَسْجُورِ
  - مَسْجُورٍ can mean boiling or gushing
  - Allah uses this word to talk about Jahannam
  - Before the Day of Judgment, all of the oceans will turn into fire
  - One opinion is that it is referring to water that is getting ready to become fire and once it becomes fire, then it will ignite Jahannam even more
  - Another opinion which is the more accepted opinion amongst the scholars of tafseer and the opinion of Ali RA is that it is the ocean of water that is beneath the throne of Allah.

- Allah says وَكَانَ عَرْشُهُ عَلَى الْمَاءِ - And His throne is on water
- The word مسجور would be translated as gushing in this case
- This was Allah's first creation
- Allah's throne is not necessarily physically on top of the water, rather it is suspended. The laws of physics do not have to apply in akhirah.
- Everything takes life from water. Since the water was created first, then everything else came from the water.
- This water is also the source of water for everything else in this world. From this water, there are 2 waterfalls that flow down into Jannah. These 2 are referred to in Surah Rahman - فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ - In them are two gushing springs.
- This water is unique because when believers die, if they are shuhada', then their souls and bodies are taken and cleansed with this water. If they are not shuhada', then their souls are cleansed with it.
- Why is a shaheed's soul and body cleansed, rather than only their soul? Because we do not cleanse their body in this world after they die and because their bodies are still alive. For a non-shaheed, their bodies remain and their souls are taken up.
- When you walk into this water, you will not be dripping with water once you walk out. You will be moist, but you will not be dripping so you do not have to worry about drying off.
- Imam Mujahid says this is also where angels are given showers.

## Ayah 7-10

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾ مَا لَهُ مِنْ دَافِعٍ ﴿٨﴾ يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾ وَتَسِيرُ  
الْجِبَالُ سَيْرًا ﴿١٠﴾

Indeed, the punishment of your Lord will occur. (7) Of it there is no preventer. (8) On the Day the heaven will sway with circular motion (9) And the mountains will move about a terrible movement (10)

- Allah takes all of these oaths to preface to us what is to come
- The ج in the word لواقع is used for emphasis
- This is an active noun, to show us that the Day of Judgment is actively taking place.
- The Day of Judgment will not occur as long as there are people saying the name of Allah.
- The only thing stopping the Day of Judgment from happening is that there are still believers in this world. It is already prepared and that is the only thing stopping it.
- Our responsibility is to make sure that the kalimah and the book of Allah is echoed in every corner of this world
- There is no force in this world that is powerful enough to push the Day of Judgment back
- On that day, the skies will be wrapped up. When you look up, you will only see red and that is the reflection of the fire of Jahannam.
- The mountains will start moving and they will be floating in the skies like clouds.
- Enjoy your entertainment, homes, nature, and everything you have in the dunya, but know that it will all come to an end and no one can stop it at that time.