

# RAMADAN

## IMMERSION



**Mufti Abdul Wahab  
Waheed**

### **Ayah 29**

- The third theme of this surah is the reasons why people do not believe. Allah mentions 12 different excuses that people use as a reason for not believing in Allah
- The Prophet SAW is being reminded that these are all of the reasons why the people do not believe and it has nothing to do with him or his personality.
- The first thing people do when they don't want to accept your message is tear down your image. As they were attempting to tear the Prophet's SAW image down, his support was coming directly from Allah.
- It is important to give positive reinforcement to people who are doing good work
- The first reason they do not believe is because they do not like the person coming

### **Ayah 30**

- The Quran clearly speaks to our rationality and logic in this passage.
- Anyone who hears the words of the Quran knows that it could not be words of a poet
- Enemies of the Prophet SAW used to come in the middle of the night and secretly listen to the Quran because they enjoyed it. This was the effect of the Quran on those who were the enemies of Islam. So, what effect should it have on our hearts which have been fertilized with the beauty of Iman?

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- The power of the Quran is that it keeps you engaged
- One of the wisdoms of why the Prophet SAW was unlettered is that had he been lettered, then people could have used that to claim that his education is what gave him this ability to come up with the words of the Quran.
- The disbelievers said they would just wait for his time to come and go. They did not understand that the words of Allah are not dependent on us giving it honor. Rather, they are innately honorable and whoever engages with those words, then it will bring them honor.

### Ayah 31

- Tell them to keep waiting because that time is not going to come
- The Prophet SAW is saying that he will wait for the time to turn against them, just as they were waiting for him to fail.
- Abu Lahab said “تَبَّ لَكَ” destruction be to you” to the Prophet SAW. To him, Allah said, “تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ”
- تَبَّ is slow steady destruction that you will know is taking place and cannot do anything about it
- Abu Lahab died from a disease which ate away at his skin slowly. No one wanted to be around him because they feared his disease would be contagious. Even when he was buried, the people told some of the slaves to tie rope around him so he could be dragged to his grave because they did not want to touch him.
- We should not wish this upon anyone. If Allah gives something to someone, we cannot be envious of it. If Allah gave it to them, then He could also give it to us so we should make dua for it too.
- A hadith mentions that it is permissible to be envious of people who have knowledge or wealth and use it for the sake of Allah
- Imam Ghazali says one of the ways we can remove jealousy from our hearts is by making dua that Allah gives the other person that thing even more. In this way, you can resist the feeling of jealousy that you have.



- Jealousy is normally directed towards a specific blessing. It is not the same as عين (evil eye). Evil eye is something that is more general and open ended.

### Ayah 32

- This is the second reason they use - that it does not make sense to them
- Many people try to come up with different logical or scientific proofs for not believing in Allah. Allah says in Surah Najm:

**إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ إِلَّا الظَّنُّ بِصَلِّهِ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا**

They only follow assumptions, and assumptions hold no weight against the truth.

- There are many things in our life that we do not understand, yet we accept it and are comfortable with believing in it because we see the benefit of it. For example, we believe and trust in airplanes although we do not understand exactly how they work.
- When we understand that there is benefit in believing in everything Allah informed us of, then it will be easier to believe in.
- There are some things that we cannot understand and are only in the wisdom of Allah
- Most people who choose not to believe, it has less to do with their mind and more to do with their desires. Their desires became too heavy for them to subdue so they have to come up with other excuses for their disbelief. The reality is that they just want to transgress.
- We believe in every single command of Allah. We don't have to understand the reason behind everything. For believers, it is enough for them to just hear the command of Allah and obey it. Disbelievers require that there is a process of understanding after listening in order for them to obey it. In that window of time between hearing a command and acting upon it is where Shaytan comes. He makes you delay and allows doubt to enter into your mind.
- Ibn Al-Qayyim says the best action is the one that has the shortest window of time between the intention and the act itself.

### Ayah 33

- The third reason they use is that the Prophet SAW made up these words so they don't believe in it. So, they used the message as their reason for not believing.
- In response to this claim, Allah says in Surah Haqqah:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ  
الْوَتِينَ ﴿٤٦﴾

Had he falsely attributed some statements to Us. We would have seized him by the right arm. Then slashed his aorta.

- There is no way that the Prophet SAW ever added or took away anything based on his own thinking.
- If the Prophet SAW did not put his mind in front of Allah's revelation, then who are we to put our minds in front of Allah's revelation?

### Ayah 34

- If you are saying that it is his words, then why can't you bring something similar?

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ  
مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

And if you are in doubt about what We have revealed to Our servant, then produce a chapter like these, and call your witnesses apart from God, if you are truthful.

- رَيْبٌ is self-inflicted doubt when there was no possibility of doubt before
- If they could not produce a chapter, then Allah challenges them to even bring one verse. They still would not be able to do it.
- Tufayl ibn Amr Ad-Dawsi came to Makkah and the people told him to stay away from the Prophet SAW because he is a madman. So, he put cotton in his ears and started doing tawaf. He saw the Prophet SAW around the Kaaba and said to himself, "I am an intellectual person, so how could one word from this man's mouth change me?" So, he took the cotton out and spoke to the Prophet SAW and accepted Islam.



**Ayah 35-36**

- The fourth reason is that they believe they were created from nothing so they would not have to believe in a higher power
- It does not make sense for them to have come from nothing
- Allah challenges them to try to create a fly if that is the case
- We cannot make the simplest things without having to use material in order to produce it. The most complicated and greatest product is the human being. So, how could we be created from nothing?
- Or did they create this entire universe themselves? When Allah challenges these people, they know the real answers to all of the questions.
- Ibn Abbas says this passage is the passage where Allah speaks in the tone of scolding and challenging more than any other passage in the Quran.
- Even if everything was created from the big bang, who was the force behind that? Allah can create in any way that He wills.

**Ayah 37**

- The fifth reason is that they have some secret treasures
- They must believe that the rizq they have comes from them. If they believed in Allah, then they would know that their rizq comes from Him. But, they do not believe, so they must think that they are somehow in control of their own rizq.
- Or they must be the controllers of the treasure. So they either think that they have the key to Allah's treasures or they think it is their treasure.

**Ayah 38**

- This is the sixth reason
- Do they have a ladder that they can climb and hear Allah's messages? Did they somehow hear Allah saying that even if they do not believe, then they will be forgiven? Do they have access to Allah's meeting with the angels?

- All of these hypothetical questions are to break the back of the one who says they do not believe. There is no excuse they could present that would be a valid reason for their disbelief.
- If you claim this is true, then tell Us who is your source? Let them bring proof and evidence and be clear in their claim.
- We always look for evidence for things in life. But, when people come with claims against the deen, we accept it without even asking for proof.
- They have no proof or source. Their only source is their own nafs. The nafs is the most powerful source of decisions for good or bad.
  - Let us not make our moments of weakness become habits and let us not make our habits a part of our personality and let us not make our personality become our destiny.

### **Ayah 39**

- This is the seventh reason. They must think that they are somehow better than Allah
- Both male and female children are equally honorable in the eyes of Allah
- Islam completely iradicated the notion that children would be more or less worthy based on their gender.

### **Ayah 40**

- This is the eighth reason. They must not believe because the Prophet SAW is asking them for money and they don't have enough money.
- When we give dawah, we do not ask anyone for any money
- We don't expect reward from the creation, rather we rely on Allah's reward and appreciation
- We don't ask for money or appreciation from others, but we should give it to others.
- Even if we are not appreciated, the reality is that Allah will appreciate us in the akhirah



- The Prophet SAW was not asking for money anyways. But, even if he was, they would have been able to give it to him so either way it could not be used as an excuse.

### **Ayah 41**

- This is the ninth reason.
- They must have some secret knowledge that no one else knows about and that secret is what gives them the reason not to believe.