

Ramadan Immersion



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Waheed

Connection Between Ayah 11 in Surah Muzzammil and Surah Mudathir

- In Surah Muzzammil, Allah says:

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا

"And leave Me with (the matter of) the deniers, those of ease in life, and allow them respite for a little."

- This verse is directly connected to Surah Mudathir, where Allah says:

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا

"Leave Me with the one whom I created alone."

- Both verses share the same context—Allah is addressing those who reject the truth and are granted a temporary period of ease before facing the consequences of their denial.

Lessons from These Verses

- Allah's sunnah of granting respite
 - Allah gives people time to repent (tawbah) before they face their fate.
 - He delays punishment, allowing them the opportunity to turn back before the doors close.
- We cannot change others only Allah can
 - We cannot change people or the circumstances around us.
 - What we can change is ourselves, our reactions, and how we handle difficulties.

- If we focus on our own efforts, Allah will take care of the rest either by changing people's hearts or removing them from our lives.
- In Makkah, some people accepted Islam and supported the Prophet SAW, while Allah removed others (such as Abu Jahl and Abu Lahab).
- The danger of comfort and denial
 - In Surah Muzzammil, Allah describes the deniers as **أُولَى النَّعْمَةِ** (those of ease in life).
 - One of the reasons people reject the truth is because they are too comfortable in their worldly life.
 - They fear losing their ease and privileges, which makes them unwilling to accept faith.
- True faith requires struggle
 - We all desire 'Afiyah, which is often translated as comfort. However, if we expect to attain the sweetness of Iman while remaining in complete ease, we are deceiving ourselves.
 - Discomfort for the sake of Allah is part of growth and purification. If we willingly endure some hardships for Allah, He grants us real success in both worlds.

Verses 12-19

- In these verses, Allah speaks about the Hereafter.
- Allah only punishes after He sends prophets to a nation.
- Until prophets were sent to previous nations, they were not punished.
- Once a prophet came and Fir'awn disobeyed, Allah seized him immediately.
- On the Day of Judgment, children will have white hair from the immense stress of witnessing Qiyamah.

Verses 8-10

- Allah wants us to have an akhirah mindset.
- When the trumpet is blown (verse 8), the result will be revealed.
- This Day will be very difficult for the disbelievers.

Verses 11-30: Description of Qiyamah and Jahannam

- Saqr: A fire that leaves nothing remaining and burns everything completely.
- It blackens the skin and burns it.
- Jahannam is guarded by 19 angels.

Connection Between Surah Al-Muzammil & Surah Al-Muddathir

- Both surahs speak about the fate of individuals in the akhirah.
- When we are patient, we may not be able to change people, but we find comfort in knowing that we are doing what is correct for the sake of Allah, and Allah will take care of the rest.

Different Focus of Each Surah:

- Surah Al-Muzammil: Emphasizes night efforts, then shifts to akhirah focus.
- Surah Al-Muddathir: Emphasizes day efforts, then shifts to akhirah focus.
 - With an akhirah mindset, the effort of the day becomes easier.
- Example: I'tikaf & akhirah mindset
 - A person may feel guilty after I'tikaf, wanting to remain in the masjid.
 - However, an akhirah mindset means thinking about what Allah wants us to do rather than what we want to do.
 - Ilm (knowledge) is understanding the situation:
 - On Eid, Allah does not want us to fast.
 - Even if we want to stay in the masjid, Allah wants us to be with our family.

- True submission to Allah means prioritizing His commands, making even our daily actions a form of worship (ibadah) for the sake of our akhirah.

Surah Mudathir Verse 1

- Allah calls upon the Prophet SAW to rise and warn. This verse signifies the beginning of his public mission and the effort he would exert during the day.

Differences Between "Muddathir" and "Muzammil"

- Muddathir means one who covers oneself in a garment, whereas Muzammil means someone wrapped up.
- In Muddathir, the Prophet SAW is covered externally, while Muzammil refers to being wrapped due to an internal burden.
- The Prophet SAW wore shi'ar, which is the inner layer, while dithar is the outer layer. He said: "The Ansar are shi'ar, and the people are dithar," meaning the Ansar were closest to him, just as an inner garment is closest to the body.
- Muddathir refers to someone who is externally covered, whereas Muzammil describes someone carrying an internal weight or burden.

Connection Between Surah Al-Muzzammil & Surah Al-Muddathir

- Surah Al-Muzzammil focuses on the internal preparation of the Prophet SAW. It describes his experience in cave Hira and the inner qualities he had to develop before confronting the external world.
- Surah Al-Muddathir shifts to the external struggle, where the Prophet SAW now faces Quraysh and the harsh challenges of delivering the message.
- Muzammil represents the inner burden, the weight of revelation. Muddathir represents the outer struggles, the opposition and resistance he faced.

Verse 2: قُمْ فَأَنْذِرْ

- "Qum" (قُمْ) has two meanings:
 - To remove the garments one is wrapped in—symbolizing leaving a state of rest or seclusion.
 - To prepare oneself for the task of reforming Allah's creation—indicating readiness to take on the responsibility of calling people to Allah.
- The balance between night and day efforts:
 - The night is for self-reformation, a time to work on one's own soul and strengthen the connection with Allah.
 - The day is for guiding and working on others, but ultimately, this work also refines and develops oneself.
- For the Prophet SAW, his mission was distinct, his night and day efforts were both dedicated to guiding people.
- For us, the process involves speaking to Allah at night (through worship and self-purification) and speaking to people during the day (while also working on our own development).

Verse 3: وَرَبَّكَ فَكَبِّرْ

- Glorify Your Lord:
 - At night, you mention Allah in your prayers, focusing on your personal connection with Him. During the day, you proclaim Allah's greatness to the people.
- Connection to Surah Al-Muzzammil:
 - In Surah Al-Muzzammil, Allah says:

وَأَذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا

"And remember the name of your Lord and devote yourself to Him with complete devotion." (73:8)
 - In Surah Al-Muddathir, Allah commands:

وَرَبَّكَ فَكَبِّرْ

"And your Lord, magnify Him." (74:3)
 - The shift in focus: Private dhikr at night vs. public glorification of Allah during the day

- Example: Mu'adhin (Caller to Prayer):
 - On the Day of Judgment, the one with the highest status will be the mu'adhin because they called people to Allah daily.
- Our practical implementation:
 - Make it a daily habit to talk about Allah's greatness.
 - Choose one quality of Allah each day and reflect on it, sharing its meaning and impact.
 - Dhikr at night is for personal connection, while dhikr during the day is for spreading the message.
- One of the ways to attain forgiveness is to glorify Allah constantly.

Verse 4: وَثِيَابَكَ فَطَهِّرْ

- Purification of Self and Appearance:
 - Just as one must purify their clothes and space for prayer, the purification of oneself involves purifying one's heart from bad traits.
- Thiyab (clothing) symbolizes not only external appearance but also the refinement of the heart. Therefore, the refinement of your heart should be reflected in your appearance.
- The Meaning of Thiyab:
 - Thiyab refers to appearance, meaning the outward expression of what people see from you, how you present yourself to the world.
- The Process of Change:
 - As you change and begin your journey towards Allah, immediate changes will be visible in two main aspects:
 - Mannerisms (Adab): The way you carry yourself, your behavior, and interactions with others will begin to reflect your inner transformation.
 - Appearance: Your clothing and how you present yourself will also change, showing the improvement of your inner state.

- Night Worship and Rectification of Adab:
 - During the night, your worship of Allah should also act as a source of rectifying your adab (manners).
 - If you do not see any changes in your behavior or appearance, it is a sign that you need to work on refining yourself further.
- Our Takeaway:
 - As you work on purifying your heart and character, the change should be visible in both your mannerisms and appearance.

Verse 5: وَالرُّجْزَ فَأُهْجِرْ

- Meaning of Rujz (Uncleanliness):
 - Rujz refers to anything that is filthy or unclean, both physically and spiritually. It means to stay away from actions, thoughts, or behaviors that are impure and prohibited by Allah.
- Connection to Allah's Commandments:
 - This verse highlights the importance of following Allah's commandments and staying away from the things He has prohibited.
 - In our journey towards Allah, it is not only about adding good deeds (like prayer and worship), but also about removing harmful actions, thoughts, and sins.
- Guarding Obligations:
 - One of the key aspects of following Allah's path is understanding that certain actions are non-negotiable obligations, such as salah.
 - These obligations must be guarded and protected. If you are not making a conscious effort to stay away from sins, you may end up neglecting your salah.
 - As salah guards your iman, neglecting it will lead to its weakening, and if not protected, Allah may remove it from you.
- Guarding Your Worship:
 - The verse emphasizes that part of your spiritual journey is to consciously remove sinful habits and actions. Just like during Ramadan, when you made intentions to leave certain bad habits, this effort should be ongoing.

- In the same way, if you want to guard your faridh (obligatory acts), you must stay away from sins that could harm them.
- The Prophet SAW said: "A person who leaves the shade of the humidity of sins to the shade of the honor of obedience, Allah gives them:
 - Wealth without monetary value
 - Honor without a large family
 - Strength without a large army
 - Allah sustains the person from places they cannot imagine."
- Our Takeway:
 - Making a conscious effort to avoid sins is essential in protecting your ibadah (worship). This effort will help preserve the reward you gain from good deeds, especially from the non-negotiable obligations like salah.
 - Your demeanor should reflect this change as you strive to protect your worship and remain consistent in your commitment to Allah.

Verse 6: وَلَا تَمْنُن تَسْتَكْثِرُ

- Do not see your good deeds as great:
 - Allah advises in this verse not to overvalue or boast about your good deeds, no matter how great they may seem.
 - Even if your good deeds are as massive as mountains, you should not see them as something that makes you deserving of more. Instead, remain humble and always attribute your success to Allah's mercy.
- See your sins as great:
 - In contrast to your good deeds, your sins should be perceived as very heavy and burdensome.
 - Even small sins should feel like mountains, and you should carry them with the weight of remorse and humility. The more aware you are of your sins, the more sincere you will be in seeking Allah's forgiveness.

- Sinners vs Believers:
 - Habitual sinners often become desensitized to their wrongdoings, viewing their sins as insignificant, like a fly that they can simply ignore.
 - However, a true believer feels burdened and deeply regretful whenever they commit a sin, no matter how small. They feel it as a heavy weight on their soul and turn to Allah for forgiveness.
- Humility and gratitude:
 - Small good deeds, if done sincerely, can lead to great rewards, such as entering Jannah. However, they should never make you arrogant or proud.
 - The key is to remain humble and always acknowledge that everything is from Allah. The more humble you are, the more Allah will increase your goodness and rewards.
- Our Takeaway:
 - Always view your good deeds as a gift from Allah, and never consider them a favor you've done. Recognize your sins as burdens and seek Allah's mercy with a sincere heart. Your humility will invite Allah's increase in your good deeds and blessings.

Verse 7

- Connection to Qiyamah:
 - At the end of the efforts of the night and day, both Surah Al-Muzzammil and Surah Al-Muddathir conclude with a reminder of Qiyamah (the Day of Judgment). The ultimate goal of these efforts is for Allah's sake and is tied to the reward we seek in the Hereafter.
- Patience for Allah's Sake:
 - The actions described in these Surahs, whether during the night or day, are to be carried out with patience and sincerity for the sake of Allah.

- Sadaqah and its Reward:
 - If making someone happy is considered an act of sadaqah, then the reward for doing it for Allah's sake would be even greater, as the reward is multiplied when done with pure intention for Allah.

Verses 8-43

- Qiyamah and Actions in Islam:
 - Allah speaks about the Day of Judgment and reminds us that Islam is not just about feelings; it's about actions. It's essential to translate our faith into consistent deeds.
- The People of Jahannam:
 - When the people in Jahannam are asked why they are there, they will admit that they were not from those who prayed. This highlights the critical importance of guarding and maintaining our prayer.
 - They will also mention they did not feed the poor, they engaged in futile discussions, and they denied the Day of Judgment. These actions lead to their punishment in the Hereafter.
- The Importance of Guarding Prayer:
 - The Prophet SAW emphasized that seeking Jannah should be a constant effort, and a person seeking Jannah never sleeps on their efforts—they remain vigilant. Guarding your prayer and being diligent in good deeds is the key to securing your place in Jannah and avoiding Jahannam. It's not about feelings or emotions but about consistent actions.
- Akhirah Mindset:
 - Without the expectation of akhirah in front of you, a person may slip or become lax in their actions. When one keeps the reward of Jannah in sight, they are motivated to continuously strive, even when challenges arise. Just like a shaheed (martyr) who faces difficulty with the hope of reward, it becomes easier to stay steadfast and dedicated.