

# Ramadan Immersion



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## Ayah 2

- Allah ﷻ continues taking an oath by the Prophet (ﷺ). This shows us his greatness as Allah never simply takes an oath.
- When the Prophet (ﷺ) began his mission to spread Islam, people would refer to him as majnun; someone who is crazy and lost his mind. Thus, Allah defends him here.
- Prior to prophethood, the Prophet (ﷺ) had a reputation as as-sadiq and al-amin; the truthful and trustworthy.
- The Prophet (ﷺ) was truly hurt that people diminished his status. Hence, Allah consoles him in these verses.

## Ayah 3

- غَيْرَ مَمْنُونٍ – Refers to something that will never be cut. Hence, this will be a never-ending and a reward that will never decrease.
- Despite this difficult situation, Allah is reminding the Prophet (ﷺ) and comforting him that in the end, it will all be worth it.

## Ayah 4

- Allah ﷻ continues taking an oath by the Prophet's outstanding character.
- This indicates the importance of akhlaq (good character). Everything has an adab (etiquette) in our deen and there are no limits as to how much we refine it.

- The scholars say when a person adopts good character and manners, it is as if it becomes second nature to them. It is something that assimilates beautifully within the human form.
- Akhlaq and adab go hand-in-hand. There is a difference between the two. Akhlaq stems from the internal while adab stems from the external; it is more apparent.
- Adab is derived from maduba (مَدْوَبَة), meaning a spread of food (banquet) which is especially prepared for guests – it looks very inviting.
- When we have good etiquettes, the people around us naturally become attracted to us.
- The Prophet (ﷺ) was known to be a man of adab even before prophethood – everyone was attracted to him. Once they accepted him for his adab, Allah dispatched him with a mission.
- Adab needs to be learnt first. Our tradition calls for adab first before anything because we cannot spread Islam if we lack adab.
  - Sufyan al-Thawri, would say,

كَانَ الرَّجُلُ إِذَا أَرَادَ أَنْ يَكْتُبَ الْحَدِيثَ تَأَدَّبَ وَتَعَبَّدَ قَبْلَ ذَلِكَ بِعِشْرِينَ سَنَةً

*If a man intended to write the prophetic traditions (hadith), he would study good manners and worship for twenty years before doing so." (Hilyat al-Awliyā')*

- Abdullah ibn Mubarak said,

عَبَدَ اللَّهُ بَنَ الْمُبَارَكِ رَحِمَهُ اللَّهُ طَلَبْتُ الْأَدَبَ ثَلَاثِينَ سَنَةً وَطَلَبْتُ الْعِلْمَ عِشْرِينَ سَنَةً  
وَكَانُوا يَطْلُبُونَ الْأَدَبَ ثُمَّ الْعِلْمَ

*"I sought manners for thirty years and I sought sacred knowledge for twenty years. The righteous predecessors would seek manners first, then seek knowledge." (Ghāyat al-Nihāyah)*

- Imam Shafi'i said: "I studied knowledge for two years, but I studied adab for eighteen years."
- Adab was the reason why the scholars of the past excelled. Allah grants acceptance to those who have adab and raises their rank.
  - Narrated Abu Darda': The Prophet (ﷺ) said:



" مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ . "

*There is nothing heavier than good character put in the scale of a believer on the Day of Resurrection. (Sunan Abi Dawud)*

◦ Jabir bin 'Abdullah said: The Messenger of Allah (ﷺ) said,

"إِنْ مِنْ أَحَبِّكُمْ إِلَيَّ، وَأَقْرَبَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ، أَحَاسِنُكُمْ أَخْلَاقًا، وَإِنْ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ، وَالثَّرَثَارُونَ، وَالْمُتَشَدِّقُونَ، وَالْمُتَفِيهِقُونَ."

*"The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in behavior; and the most hateful and the farthest from me on the Day of Resurrection will be the talkative and the most pretentious and the most rhetorical." (At-Tirmidhi)*

• In Surah Tahrim, Allah (ﷻ) says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

*O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded. (66:6)*

◦ According to Ali ibn Abi Talib, the means to prevent an individual from the Hellfire which is mentioned in this verse is adab.

## Ayah 5 & 6

- These ayat are in one sentence. It refers to seeing the reality on the Day of Judgment. At this time, Allah will distinguish between truth and falsehood.
- Meaning, soon people will see and they will come to know which one is truly afflicted by the devil and has really lost their mind.
- مَفْتُون - Refers to an individual that has been afflicted with something. It was a term the Quraysh would label the Prophet (ﷺ) with; they said he had been touched by the devil. Thus, Allah is using the same words against his accusers.

- This is also a form of encouragement Allah is giving the Prophet (ﷺ). Allah tells the Prophet (ﷺ) that soon we will see who is really afflicted with insanity; whether it was the Prophet (ﷺ) or those who are misguided and failed to accept his message.

## Ayah 7

- Only Allah ﷻ knows the true state of an individual's heart. Hidayah is within the heart and it is in the hands of Allah ﷻ.
- Imam Razi mentioned in his tafsir that an individual who was known to be a sinner had passed away in the time of Musa AS and he refused to pray for his janazah. Nevertheless, Allah ﷻ commanded him to attend the janazah and revealed that he is forgiven for the secret worship he committed at night.
- This teaches us never to judge anyone because we will never know their outcome in the akhirah. Instead, we should be more critical of ourselves.

## Ayah 8

- Allah ﷻ forbids the Prophet (ﷺ) from inclining towards the mushrikin. He was told no to obey them because there can only be obedience when there is an offer of obedience.
- The Quraysh would come to the Prophet (ﷺ) offering him many gifts and bribes (wealth, power etc.), to abandon his mission. But Allah strengthened his heart.
  - Allah ﷻ revealed:

وَلَوْلَا أَن تَبَتُّنَا لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا

*Had We not made you steadfast, you probably would have inclined to them a little (17:74)*

- Allah ﷻ is the One who provides strength and we are all dependent on Him; He wills everything.



## Ayah 9

- Ibn Abbas said, "That you would permit them (their idolatry) and they also would permit you (to practice your religion)." Meaning, they wished for the Prophet (ﷺ) to resort to disbelief.

## Ayah 10-13

- These are the descriptions of the Prophet's (ﷺ) main enemies; the leaders of the Quraysh.
- Imam Qurtubi said it refers to these following individuals:
  - Al-Aswad ibn Abu Yaghuth
  - 'Abdur-Rahman ibn Al-Aswad
  - Al-Walid ibn al-Mughira
  - Abu Jahl
  - Abu Lahab
- حَلَّافٍ مَّهِينٍ - Refers to the are individuals that would break their oath. For example, Al-Walid ibn al-Mughira swore and he bribed the Prophet (ﷺ) by offering him significant wealth on the condition that he would let go of the deen and abandon his mission.
- This is a precaution to being loose with our oaths that we take in the name of Allah. It shouldn't be taken upon insignificant things and become a part of our vocabulary.
- If someone breaks an oath sworn by Allah, they have to atone it by fasting for three days. Otherwise, they will be sinful.
- هَمَّازٍ - Refers to the individuals that mock and belittle others with hand gestures.
- بِنَمِيمٍ - Refers to the individuals that gossips, slanders and backbite.
- This was how they would go about making fun of the Prophet (ﷺ) and talking bad about him.
- Backbiting is amongst the major sins and thus we must be cautious of how we speak about others when they are not present in front of us.
- Hudhaifah narrated that the Messenger of Allah (ﷺ) said:

## لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ

*"A backbiter will not enter Paradise." (Al-Bukhari & Muslim)*

- مَنَّاعٌ لِلْخَيْرِ مُعْتَدٍ أَثِيمٌ - Refers to the individuals that prevent their families and friends from accepting Islam, according to Ibn Abbas.
- Khair in this sentence refers to Islam. The Quraysh would go out of their way to stop their family members as well as the pilgrims that would visit Makkah from accepting Islam. This is a transgression and sin.
- As Muslims, we must not be an impediment for people getting closer to Islam; we will be preventing people from good. For example, we shouldn't deter people from entering into Islamic spaces and instead make them feel welcome.
- It is one of the fundamentals of our faith to be gentle with others. The Prophet (ﷺ) was very soft and patient in his approach with people.
  - Abu Hurairah reported: The Messenger of Allah (ﷺ) said,

## إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

*"Verily, I have only been sent to perfect righteous character." (Musnad Ahmad)*