

# Ramadan Immersion



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## Ayah 23

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ

And his companion, [the angel], will say, "This [record] is what is with me, prepared."

- **قرين** – Means constant companion/someone who is close. In this verse, it refers to the angels that are documenting our deeds.
- Our good deeds are written by the angel on the right shoulder, while things that are displeasing are documented by the angel on the left shoulder.
- Narrated Abu Hurairah: Allah's Messenger (ﷺ) said,

" يَقُولُ اللَّهُ إِذَا أَرَادَ عَبْدِي أَنْ يَعْمَلَ سَيِّئَةً فَلَا تَكْتُبُوهَا عَلَيْهِ حَتَّىٰ يَعْمَلَهَا، فَإِنْ عَمَلَهَا فَارْتَبُوهَا بِمِثْلِهَا وَإِنْ تَرَكَهَا مِنْ أَجْلِي فَارْتَبُوهَا لَهُ حَسَنَةً وَإِذَا أَرَادَ أَنْ يَعْمَلَ حَسَنَةً فَلَمْ يَعْمَلَهَا فَارْتَبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمَلَهَا فَارْتَبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا إِلَىٰ سَبْعِمِائَةٍ

"Allah says, 'If My slave intends to do a bad deed then (O Angels) do not write it unless he does it; if he does it, then write it as it is, but if he refrains from doing it for My Sake, then write it as a good deed (in his account). (On the other hand) if he intends to do a good deed, but does not do it, then write a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds up to seven-hundred times.' " (Sahih al-Bukhari)

- The angel will testify against those who disbelieved and disobeyed Allah. The book and our record serve as proof.

**Ayah #24**

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

[Allah will say], "Throw into Hell every obstinate disbeliever,

- For the stubborn people, Allah commands both angels to throw them into Jahannam for their disbelief.
- They are stubborn because they recognized the truth, however they inherently denied it and continue to deny Allah.
- Allah knows everything about us, even those we conceal within ourselves. Allah knows those who know it but refuse to accept it.

**Ayah #25**

مَنْعًا لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ

Preventer of good, aggressor, and doubter,

- Those who withhold good from themselves and choose not submit to Allah.
- **معتد**—Means the one that transgresses the limit set by Allah
- Patience with Allah is beautiful. We understand that we are nothing, ultimately Allah is in charge.
- **مریب**—Means the one who doubts
- They create doubt in their own heart as well as the hearts of others by convincing others against the oneness of Allah.

**Ayah #26**

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ

Who made [as equal] with Allah another deity; then throw him into the severe punishment."

- This verse talks about those that worshiped something or someone else other than Allah; it includes worshiping one's self and fulfilling one's own desires.
- Allah tells us not to be of these people who are unrighteous, spread doubt and worship anything other than Him.
- These people will be cast into severe punishment which is the fire of Jahannam.



## Ayah #27

قَالَ قَرِينُهُ رَبَّنَا مَا أَطَّغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ

His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error."

- Here, qareen refers to the one amongst the Shaytan, the jinn that influences one to commit evil.
- Allah tells us that the companion amongst the shayateen that frequents the side of this person will disown them and the sins they commit on the Day of Judgment.
- Shaytan knows that His Lord is Allah and Allah is in control. Thus, he will not take credit for it nor does he take any accountability.
  - For example, like in the Battle of Badr, Iblis fled when the angels came to aid the believers.
- Shaytan denies leading anyone astray or forcing them to disobey Allah, but rather it is the people themselves that did it willingly.
  - For example, this can be clearly seen in the month of Ramadan when Shaytan is shackled. Hence, in Ramadan we are our true selves.
  - This is the way Allah highlights our true character. Hence, we should be working on ourselves instead of blaming Shaytan for our weaknesses.
- In Surah Ibrahim, Allah tells us about the true nature of Shaytan:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَّ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْلَا أَنْفُسُكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment." (14:22)

**Ayah #28**

قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ

[Allah] will say, "Do not dispute before Me, while I had already presented to you the warning.

- This is Allah's response to the person in question who is arguing with the evil qareen.
- While this person will put the blame on Shaytan, Allah tells them to not dispute as the matter has been decided.
- Allah said He has sent a warning in advance through scriptures, revelation, Messengers, proofs and signs – yet, they still denied the truth and refused to submit to Him.

**Ayah #29**

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ

The word will not be changed with Me, and never will I be unjust to the servants."

- The sentencing of Allah cannot be changed as He had decided on the matter.
- Allah will not punish someone inappropriately. Everyone has had the ability to turn to Allah and He will not punish them except on account of what they have done.
- Allah has decided who will enter into Jannah and Jahannam.

**Ayah #30**

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَّزِيدٍ

On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more,"

- On the Day of Judgment, Allah will ask Jahannam of its capacity and it will respond by asking for more. There will be more people that will enter Jahannam.
- Allah will fill both Jannah and Jahannam. The conversations of Jannah and Jahannam with Allah are also mentioned in these hadith:



- Narrated Anas: The Prophet (ﷺ) said,

"يُلْقَى فِي النَّارِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ. حَتَّى يَضَعَ قَدَمَهُ فَتَقُولُ قَطِ قَطِ."

"The people will be thrown into the (Hell) Fire and it will say: 'Are there any more (to come)?' (50.30) till Allah puts His Foot over it and it will say, 'Qati! Qati! (Enough Enough!)" (Sahih al-Bukhari)

- Abu Hurairah reported Allah's Messenger (ﷺ) as saying:

"تَحَاجَّتِ النَّارُ وَالْجَنَّةُ فَقَالَتِ النَّارُ أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ . وَقَالَتِ الْجَنَّةُ فَمَا لِي لَا يَدْخُلَنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ وَعَجَزُهُمْ . فَقَالَ اللَّهُ لِلْجَنَّةِ أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مِنْ أَشَاءِ مَنْ عِبَادِي . وَقَالَ لِلنَّارِ أَنْتِ عَذَابِي أَعَذُّ بِكَ مِنْ أَشَاءِ مَنْ عِبَادِي وَلِكُلِّ وَاحِدَةٍ مِنْكُمْ مَلُؤَهَا فَأَمَّا النَّارُ فَلَا تَمْتَلِي . فَيَضَعُ قَدَمَهُ عَلَيْهَا فَتَقُولُ قَطِ قَطِ . فَهِنَالِكَ تَمْتَلِي وَيُزَوَّى بَعْضُهَا إِلَى بَعْضٍ "

The Hell and the Paradise fell into dispute and the Hell said: I have been distinguished by the proud and the haughty. And the Paradise said: What is the matter with me that the meek and the humble amongst people and the downtrodden and the simple enter me? Thereupon Allah said to the Paradise: You are (the means) of My Mercy whereby I show mercy to those of My servants whom I wish, and He said to the Hell: You are (the means) of punishment whereby I punish those of My servants whom I wish. Both of you will be full. The Hell will riot be filled up until Allah puts down His foot in it. The Hell would say: Enough, enough, enough, and at that time it will be filled up, all its parts integrated together. (Sahih Muslim)

### Ayah #31

وَأَزْلَفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ

And Paradise will be brought near to the righteous, not far,

- Jannah will be brought close to those who have taqwa and it will not be far off, meaning that it will be easy for them to access.
- The Day of Judgment is not far and therefore, we need to be prepared.
  - Narrated Sahl bin Sa`d: I saw Allah's Messenger (ﷺ) pointing with his index and middle fingers, saying:

" بُعِثْتُ وَالسَّاعَةَ كَهَاتَيْنِ "

"The time of my Advent and the Hour are like these two fingers." (Sahih al-Bukhari)

### Ayah #32

هُذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ

[It will be said], "This is what you were promised – for every returner [to Allah] and keeper [of His covenant]"

- Allah says Jannah is for those who turn back to Him; they will have all the things that He promised them. Whoever He promises, will receive.
- This refers to those who make mistakes but repented to Him and seek His forgiveness, those that do not break their covenant and protect themselves from disobeying Him as well as those that protect their submission and statement to Him.

### Ayah #33

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ

Who feared the Most Merciful unseen and came with a heart returning [in repentance].

- They are also those who fear Ar-Rahman. They submitted to Him and chose not to disobey Him.
- Allah knows everything we are doing and He is aware of our situation.
- Those who fear Allah in times of seclusion will be the ones under the shade on the Day of Judgment because they chose to remember Allah to the extent that their hearts become soft and their eyes are filled with tears in His remembrance.
  - Narrated Abu Hurairah: The Prophet (ﷺ) said:

" سَبْعَةٌ يُظِلُّهُمُ اللَّهُ، رَجُلٌ ذَكَرَ اللَّهَ فَأَفَاضَتْ عَيْنَاهُ "

Allah will give shade to seven (types of people) under His Shade (on the Day of Resurrection). (One of them will be) a person who remembers Allah and his eyes are then flooded with tears. (Sahih al-Bukhari)



- **منيب** – This refers to those who are repentant. They remember Allah in moments of seclusion/ moments no one knows about and turn only to Him.
- They are pure and free of shirk and they maintain it in order to attain Jannah and knowing that they will meet Allah one day.

### Ayah #34

أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ

Enter it in peace. This is the Day of Eternity.”

- Allah will tell them to enter into Jannah with safety and security, and they will be greeted by the angels with a salam.
- There is no punishment, hardship and any illness. Allah only brings positive and good things to the people of Jannah.
- **خلود** – Means eternity. The life in Jannah is an eternal life. Jannah will never end and the residents will reside there forever.

### Ayah #35

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

They will have whatever they wish therein, and with Us is more.

- Allah tells us, the people of Jannah will have whatever they desire, and He will have more in store.
- All that we can desire in this world will be irrelevant in Jannah. The blessings Allah will bring us in Jannah will be so much better – it will be indescribable.
- The scholars mentioned “more” refers to the fact that the residents of Jannah will be able to see Allah, and it will be the most beautiful moment.
- Those who have enjoyed Allah’s blessings, worshiped Him, witnessed His signs while not being able to see Him their entire life will finally get to meet Him when they enter into Jannah. Therefore, this will be what they wished for.