

# Ramadan Immersion



Mufti Abdul Rahman  
Waheed

## Ayah 2 (continued)

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ

[He] who created death and life to test you [as to] which of you is best in deed –  
and He is the Exalted in Might, the Forgiving –

- Allah shows us that He is the one that created death and life.
- Death is the separation of the soul from the body. While life is where the soul and body come together.
- Sleep is known as a minor death because the soul is taken out of the body.
- Why does Allah mention death before life?
  - The concept of death is more awe inspiring than the concept of life. (i.e: Not everyone will remember Allah when they are alive.)
  - The default state of everything is death, and Allah brings everything to life.
  - Allah wants to emphasize His true power and capability.
  - At death we are tested and when we are brought to life we are tested.
  - All of this is a test from Allah. All of life is a test of patience or gratitude.
    - In the test of gratitude, it is easier to become heedless
    - In the test of adversity, it is easier to become inclined to Allah

- Allah gives and takes as He pleases.
- When believers are struck by calamity, we should say:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Indeed, to Allah we belong and to Allah we shall return.”

- In life, Allah tests us:
  - In fear
  - In hunger
  - In thirst
  - Loss of wealth
  - Loss of life
- In death, Allah tests us:
  - Starting from the moment the pangs of death start. The moment one realizes they are about to die. It is important for us to live a life of taqwa.
    - Allah said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]. (3:102)

- We cannot control if we may or may not get to die with Islam. Allah may not give us a chance to die upon Islam.
- To get tawfiq to die as a Muslim, we need to live a life of taqwa – make our private life better than our public life.
- What are we doing at the time of death? Are we saying shahadah, making istighfar etc. and who and what are we remembering at this time?
- After we pass away, the angel extracts the beautiful soul at ease, while the wretched soul is very difficult to tear apart.
- The disbelievers are asked three questions, while the believers are asked four questions: ‘Who is your Lord?’, ‘What is your religion?’, ‘Who is this man who was sent among you?’ and ‘What is the source of your knowledge?’.



- This is why the Prophet (ﷺ) taught us an important adhkar we should recite in the morning and evening – they are the same questions that will be asked.
- It was narrated from Abu Salam, the servant of the Prophet (ﷺ) that the Prophet (ﷺ) said:

" مَا مِنْ مُسْلِمٍ أَوْ إِنْسَانٍ أَوْ عَبْدٍ يَقُولُ حِينَ يُمَسِي وَحِينَ يُصْبِحُ رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا - إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ "

"There is no Muslim - or no person, or slave (of Allah) - who says, in the morning and evening: 'Radaytu billahi Rabban wa bil-Islami dinan wa bi Muhammadin nabiyyan (I am content with Allah as my Lord, Islam as my religion and Muhammad as my Prophet),' but he will have a promise from Allah to make him pleased on the Day of Resurrection." (Sunan Ibn Majah)

- A person does deeds while they are alive. This shows us that the focus will be in the dunya. If we pass the test of the dunya, the test of the akhirah will be made easy.
- Our salah will be questioned first on the Day of Judgment. If a person's salah is easy their reckoning will be easy. However, if a person does not take care of their salah, they will have a difficult reckoning.
- Frequently remembering death is an important spiritual concept because:
  - It is a remembrance of the Hereafter.
  - A person's priorities in life will fall into place. (i.e. prioritizing what's in the Hereafter and letting go of the dunya)
    - It was narrated that Abu Hurairah said: The Messenger of Allah (ﷺ) said:

" أَكْثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ . يَعْنِي الْمَوْتَ . "

'Frequently remember the destroyer of pleasures,' meaning death.

- It is highly encouraged for believers to visit graves regularly, attending or following janazah, and going to the cemetery.

- This is the du'a we should say when visiting the cemetery:

لَسَلَامٌ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ  
لَاحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

Oh Muslims residing here, salaams on you, by the will of Allah we will also be coming to you. We seek safety for us and you. (Sahih Muslim)

- In a world of materialism the thing that reminds us the most of its futility is that:
  - We do not own it, it is taken and given to us as Allah pleases.
  - It is often a source of pain and misery.
  - In its finiteness is a reminder of the eternal nature of the Hereafter.
    - Ibn al-Qayyim reported: Fudayl ibn 'Iyad said,

هُوَ أَخْلَصُ الْعَمَلِ وَأَصْوَبُهُ فَقَالَ إِنَّ الْعَمَلَ إِذَا كَانَ خَالِصًا وَلَمْ يَكُنْ صَوَابًا لَمْ  
يُقْبَلْ وَإِذَا كَانَ صَوَابًا وَلَمْ يَكُنْ خَالِصًا لَمْ يُقْبَلْ حَتَّى يَكُونَ خَالِصًا صَوَابًا  
فَالْخَالِصُ أَنْ يَكُونَ لِلَّهِ وَالصَّوَابُ أَنْ يَكُونَ عَلَى السُّنَّةِ ثُمَّ قَرَأَ قَوْلَهُ فَمَنْ كَانَ  
يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

“Allah purifies good deeds and makes them correct. Indeed, if deeds are sincere and incorrect, they will not be accepted. If deeds are correct and insincere, they will not be accepted, but rather they are only accepted if they are both sincere and correct. Sincere means they are done for Allah alone and correct means they are done according to the Sunnah.” Then, Fudayl recited the verse, “So whoever hopes in the meeting with his Lord, let him work righteousness and associate none in the worship of his Lord.” (18:110) (I’lām al-Muwaqqi’in)

- With regards to sincerity, whenever we do deeds, we should make our intentions purely for the sake of Allah. The more we purify it, He makes it easy, He will save us and He will bring us closer to Him.
  - For example, if we pray to show off it becomes an act of shirk.



- One of the hardest things to do is having our emotions for the sake of Allah.
  - For example, when we love someone for the sake of Allah, we love them not because they are kind or merciful, but because of their righteousness. A love between spouses naturally develops, but when one can love them for the sake of Allah, that is a higher level of love.
  - When it comes to anger, the Prophet (ﷺ) only got angry for the sake of Allah – if something that was prohibited is violated. It is a higher level of sincerity we strive for.
- We should ask Allah for sincerity: “O Allah, we ask you for sincerity in our statements and in our actions.”
- Following the sunnah of the Prophet (ﷺ); our actions of ibadah needs to be done according to the sunnah.
  - For example, we must pray the way the Prophet (ﷺ) taught us.
    - Malik ibn al-Huwayrith reported: The Prophet (ﷺ) said,

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي وَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ ثُمَّ لِيُؤَمِّمَكُمْ  
أَكْبَرُكُمْ

“Pray as you have seen me praying. When the time of prayer arrives, let one of you announce the call to prayer for you and then let the older of you leader the prayer.” (Şahih al-Bukhari)

- There are other actions according to the sunnah that are rewarded if we do it. However, if we do not do it, we will not be punished but will miss out on the reward. (i.e. Sleeping on the right side like the Prophet (ﷺ) used to do)
  - Allah mentioned:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ  
اللَّهَ كَثِيرًا

Indeed in the Messenger of Allah (Muhammad SAW) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much. (33:21)

- A person may be punished for opposing the sunnah.
  - Allah tells us:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ  
نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken and drive him into Hell, and evil it is as a destination. (4:115)

- In order to follow the sunnah we have to have knowledge.
  - Mu'awiyah reported: The Messenger of Allah, peace and blessings be upon him, said,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهُهُ فِي الدِّينِ

“To whomever Allah wills goodness, He grants him understanding of the religion.”  
(Sahih al-Bukhari)

- Al-Azeez is The Mighty, The Strong; He has the ability to do as He pleases.
- Allah mentioned Al-Azeez before Al-Ghaffur because those that turned away Al-Azeez will hold them to account.
- Whereas, those that tried even if they fall short, Al-Ghaffur will deal with them. Allah does not require perfection but effort.
- Throughout all the tests, some we pass, while some we fail. But we should never give up or turn away and we should not let our nafs take control. As long as we are trying our best, we will be met by Al-Ghaffur. And if we slip up, we have to remind ourselves of Al-Azeez.
  - Anas ibn Malik reported: The Prophet (ﷺ) said,

كُلُّ ابْنِ آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

“All of the children of Adam are sinners, and the best sinners are those who repent.” (Sunan al-Tirmidhi)

- It is not shameful to sin but it is shameful to continue that way. If one continues it will be shameful.