

Ramadan Immersion



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Waheed

Ayah 3

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ فَأَرْجِعِ الْبَصَرَ
هَلْ تَرَى مِن فُطُورٍ

[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?

- **طِبَاقًا** – Means in layers/one above the other and are synchronized
- The word **طَبَقَ** which means phase. It is a seamless connection between one phase to the other.
- For example, the stages of our life until our death.
- Everything we go through is just a phase – the dunya is just a phase until the akhirah which is eternal.
- Therefore, there are two things that we can derive from this word; there are layers but it is also seamlessly connected.
- **تفاوت** – Means inconsistency
- We will never find any inconsistencies in Allah's creation. Here, He uses the sky as an example of the rest of His creation.
- Mufasssireen say the greatest form of ibadah is to ponder upon the creation of Allah.
- Everything that we see and everything that happens in this world is out of Allah's mercy.

- We should look at Allah’s creation with tafakkur (contemplation). We have to find the greatness of Allah with the things that He has given us and we should change the way we look at things.
 - ‘Awn ibn Abdullah reported: I said to Umm Darda, “What act of worship did Abu Darda perform most often?” Umm Darda said, “Reflection and consideration.” (al-Zuhd wal-Raqa’iq)
- Pondering upon everything Allah has given us and ourselves leads to goodness, and it leads to us acting upon it.
- There is positive pondering that leads us to something as well as pondering that leads to regret over our sins etc.
- Al-Hasan al-Basri said, “Contemplation is the key to Mercy. Don’t you see how a person contemplates and consequently repents?”
- Through contemplation comes a realization that enduring pain is better to gain everlasting happiness.
- According to Al-Hasan al-Basri, “To endure short-lived difficulties that are followed by long lasting ease, is better than hurrying for a short-lived ease that is followed by everlasting hardship.”
- فَطُور - Means cracks/something that is broken
- Fatir, which means The Originator, is an attribute of Allah. He is the initial originator. Everything was broken before it was created.

Ayah 4

ثُمَّ أَرْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.

- رَجَعَ - Means to look again
- Allah tells us to look over and over again. This means we have been looking all along, but we were not looking with the right mindset.
- This verse encourages us to shift our perspective to look at things the way Allah wants us to look at it and be mindful that it is an ibadah.
- Once we know what we are looking at, we should look at it again with tafakkur so we will find the greatness of Allah in what He has given us.
- The Qur'an will make us look at things with a Quranic worldview. This means that when we change the way we look at things, things will appear to be different.
- The myopia of the heart is worse than the myopia of the eyes because one only sees and seeks immediate comfort.
- The sahabah had a clear sight of the future and they knew real life is the akhirah. Hence, they chose to live a life of temporary pain for everlasting gain.
 - Al-Zuhri reported: When 'Urwah ibn al-Zubayr, may Allah have mercy on him, was afflicted with gangrene in his leg, it was said, "Shall we not call a doctor for you?" 'Urwah said, "If you wish." A doctor arrived and he said, "Drink this substance. It will ease your mind." 'Urwah said, "Go away with your drink. I do not think anyone could drink such a substance but to lose their mind until they no longer know their Lord." Al-Zuhri said, "A saw was placed over his left leg and while we were around him, we did not even hear him wince." When the leg had been amputated, it made 'Urwah say, "O Lord, You have taken from me, yet You have still left more to remain. If You have put me to trial, You have still granted me health." Al-Zuhri said, "'Urwah still recited his portion of the Qur'an that night." (al-Maraḍ wa al-kaffarat li-Ibn Abi al-Dunya)

- Khalid ibn Walid said to the Romans they cannot beat the Muslims because, "I have brought to you people who love death, just as you love drinking wine."
- When we are in a spiritual myopia, we are too zoomed in on our own lives. Once we view our lives from a Quranic world view, we will start seeing the hikmah at our trials and tribulations differently.
- حَسِير - Means frustrated/disappointed
- Every creation will look at the beauty of this world and start noticing flaws. However, Allah is telling us that the beauty of His creation (the sky etc.) has no flaws nor inconsistencies.
- A person's sight will get frustrated because they will be looking for faults but there will be no flaws in anything that Allah has created.

Ayah 5

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ
السَّعِيرِ

And We have certainly beautified the nearest heaven with stars and have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze.

- دُنْيَا - Means the lower/lowest
- It comes from the word أدنى (lowly, inferior). It means it is the lowest form of happiness, satisfaction and everything one can experience.
- For the believers it will only get better, while for the disbelievers, it will only get worse.
- Allah will give the lowest form of jaza' to the disbelievers.
- Qatadah mentioned that the creation of the stars has three functions:
 - They are adornment of the lowest sky
 - They kick out the shayateen
 - They are for people to get direction
- Allah adorns the skies with stars for beauty. He loves beauty and beauty is permissible.

- There is nothing wrong with beautifying ourselves externally. Nevertheless, it is wrong if we get too caught up with it and fail to beautify ourselves internally.
- External and internal beauty go hand in hand.

Ayah 6

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيُسَّسُ الْمَصِيرُ

And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination.

- **جهنم** – Means a pit
- It is a pit where something is thrown in. In the Hereafter, there will be fire in the pit.
- Abu Hurairah reported that we were in the company of the Messenger of Allah SAW when we heard a bang. Thereupon, he said:

هَلْ تَدْرُونَ مَا هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «هَذَا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ مُنْذُ سَبْعِينَ خَرِيفًا، فَهُوَ يَهْوِي فِي النَّارِ الْآنَ حَتَّى انْتَهَى إِلَى قَعْرِهَا فَسَمِعْتُمْ وَجِبَّتْهَا

"Do you know what this (sound) is?" We said: "Allah and His Messenger know better." He said: "That is a stone that was thrown into Hell seventy years ago and it has just reached its bottom and now you've just heard its bang." [Muslim]

Ayah 7

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ

When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.

- **شهيق** – This is a sound that a donkey makes
- **تَفُورُ** – This is a fizzing/bubbling sound when something is boiling
- When disbelievers are thrown into the fire, these are the sounds that they will hear.

Ayah 8

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?"

- The disbelievers will be thrown in the pit and the flames will want to come out of it due to the severity of its rage and anger with them.
- People in Jahannam will be thrown in groups; they are larger in numbers in this world.
- Here, a warner could mean the Qur'an, the prophets and any messages.
- **منذر** - Means someone who is actively warning.
- **نذير** - Means a warner. Even if this person is not actively working and warning, their presence or their message is a warning.

Ayah 9

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

They will say, "Yes, a warner had come to us, but we denied and said, 'Allah has not sent down anything. You are not but in great error.'"

- They admit that they denied despite being given warnings.
- Allah does not punish anyone until the proof has been established against them and a Messenger has been sent to them.

Ayah 10

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."

- **لَوْ** - Its usage only comes from regret afterwards. Hence, they said "If only."
- The first thing is listening – it is an important component of deen.
- Allah created us, he gave us sight, hearing and thought. Very few are grateful of these faculties.
- Imam Razi said that this ayah indicates that the faculty of hearing will be a greater reason for a person to be saved from Jahannam and be given Jannah than just the sight.
- Hearing good things will have more of an effect on us. For example, listening to adhan is the greatest da'wah.
- These are some lessons from this ayah:
 - We should keep giving ourselves opportunities to listen.
 - We should listen and pay attention.
 - We should listen with humility and with the intention of learning.
 - We should not listen with the intention to correct, show off and flex our knowledge.
 - We should listen with the intention to change, act and convey.
- If we listen to something long enough, things will start to make sense.