

# Ramadan Immersion



Mufti Abdul Rahman  
Waheed

## Ayah 11

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

And they will admit their sin, so [it is] alienation for the companions of the Blaze.

- This surah is meant to shake the roots of the people in Makkah. These are the fundamentals that Allah is relating to them – it is also an extension to us.
- To know about their purpose, Allah asks them to look at everything around them in the previous verses.
- The reasons they were not believing in Allah was due to the fact that they were afraid of losing everything they had.
- Allah has given everyone rizq and He has promised that He will sustain us.
  - In Surah Adh-Dhariyat, Allah says:

وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ وَفِي السَّمَاءِ  
رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

And on the earth are signs for the certain [in faith] And in yourselves. Then will you not see? And in the heaven is your provision and whatever you are promised.  
(Verse 20-22)

- In our lives we are sometimes so busy making ends meet that we forget about Allah. Nevertheless, He has warned us that there is Jannah and Jahannam and there will be consequences to our actions.
- At the end of the day, these people will confess to their sins and regret not using the faculties Allah has given them.
- The faculties given to us by Allah are our greatest ni'mah. If we misuse them, it leaves a mark in our heart, it will become a deterrent and take us further away from Him.
  - Abu Talib al-Makki reported: Sufyan al-Thawri, said,

حُرمت قيام الليل خمسة أشهر بذنب أذنبته قيل له ما هو قال رأيت رجلاً بكى  
فقلت في نفسي هذا مرء

"I was deprived of the night prayer for five months because of a sin I committed." It was said, "What was it?" Sufyan said, "I saw a man weeping and I said to myself: This one is showing off." (Qūt al-Qulūb)

- Our hearts can get affected. Therefore, we should be very careful of what goes into it and how we use it.
- If we use it correctly, our hearts will be soft. For example, it should get affected by Allah's words.
- We should seek protection and ask Allah for a heart that is humbled.
- Zaid bin Arqam reported: The Messenger of Allah (ﷺ) would supplicate:

"اللهم إني أعوذ بك من العجز والكسل، والبخل والهرم، وعذاب القبر، اللهم آت نفسي تقواها، وزكها أنت خير من زكاها، أنت وليها ومولاها، اللهم إني أعوذ بك من علم لا ينفع ومن قلب لا يخشع، ومن نفس لا تشبع، ومن دعوة لا يستجاب لها."

O Allah! I seek refuge in You from the inability (to do good), indolence, cowardice, miserliness, decrepitude and torment of the grave. O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. O Allah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered." (Sahih Muslim)



## Ayah 12

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Indeed, those who fear their Lord unseen will have forgiveness and great reward.

- **غيب** - Means unseen. This refers to those who believe in the unseen and have awe without seeing Allah and believing in His Prophet (ﷺ)
- These people who fear Allah, they will have His forgiveness before getting the reward of their amal.
- The greatest reward is Allah forgiving us. There are different concepts of forgiveness in the Qur'an:
  - **عفو** - Means to pardon, to excuse the sin, waiving any punishment
  - **صفح** - Means to overlook/ignore/turn away the sin and not bringing it up
  - **مغفرة** - Means to hide/cover up a sin completely. It is the highest level of Allah's forgiveness for a sin, because Allah has so much mercy on this individual.
- Narrated Abu Hurairah: Allah's Messenger (ﷺ) said,

" يَقُولُ اللَّهُ إِذَا أَرَادَ عَبْدِي أَنْ يَعْمَلَ سَيِّئَةً فَلَا تَكْتُبُوهَا عَلَيْهِ حَتَّى يَعْمَلَهَا، فَإِنْ عَمَلَهَا فَكْتُبُوهَا بِمِثْلِهَا وَإِنْ تَرَكَهَا مِنْ أَجْلِي فَكْتُبُوهَا لَهُ حَسَنَةً وَإِذَا أَرَادَ أَنْ يَعْمَلَ حَسَنَةً فَلَمْ يَعْمَلَهَا فَكْتُبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمَلَهَا فَكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا إِلَى 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)

- **أَجْرٌ كَبِيرٌ** - According to mufasssireen, the mighty reward mentioned here refers to Allah telling us that He is pleased with us.

## Ayah 13

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts.

- After talking about the ghaib, here Allah lets us know that He knows about our unseen.
- Whether we speak secretly or openly about something, we should know for a fact that Allah knows about it.
- We do not need any other motivation while doing a good deed except that Allah knows about it and recognizes it.
- Human beings love to be appreciated and love the acknowledgement of others. However, we should not do anything for others or expect it from others, other than Allah.
- Allah gives us reassurance that He is with us. Hence, this should be enough motivation to keep us going when we are alone with no one else to support us.
  - Allah consoles His Prophet (ﷺ):

وَأُصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا

And be patient, [O Muhammad], for the decision of your Lord, for indeed, you are in Our eyes. (52:48)

- On the other hand, when we are alone and our nafs overtake us, we should be mindful and modest from the gaze of Allah.
- Imagine that Allah is looking at us; we should be shy and embarrassed that He is watching us and our every move.



## Ayah 14

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Does He who created not know, while He is the Subtle, the Acquainted?

- Allah knows what we are going through, and this should bring us a certain comfort.
- لطيف – Allah is kind to us. He has luft. Even if we commit many sins, He continues to be kind and gracious to us.
- If He held us accountable for each sin we committed, there would be no life on this earth.
- خبير – Allah is all aware. Even if He has let us off the hook with our sins, we should not be deceived because He knows what we are doing. Therefore, we should continue seeking His forgiveness.

## Ayah 15

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

It is He who made the earth tame for you – so walk among its slopes and eat of His provision – and to Him is the resurrection.

- If someone loves us, they will either encourage us or they will take away something from us.
- Similarly, in this verse, Allah wants us to be grateful for the ni'mah He provided for us. He tells us to think of the convenience and enjoy it.
- At the same time, Allah reminds us that it will all come to an end. (i.e.: If we have a meal today, we have to make sure that we prepare for our meal in akhirah through sadaqah, fasting etc.)
- Earning money and working is also an ibadah and a command of Allah. Therefore, we should not feel guilty doing it.
- Allah has distributed responsibilities amongst the people and we have to ensure we do everything with ihsan.
- The believer remembers akhirah before the dunya. Hence, we should shift our thoughts to not forget our portion in both the dunya and akhirah.

## Ayah 16

ءَأَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

Do you feel secure that He who [holds authority] in the heaven would not cause the earth to swallow you and suddenly it would sway?

- **تمور** – Refers to a violent shake
- Allah reminds us the one that creates all of this earth is the same one that can destroy it.
- While Allah has listed all His ni'mah for us, the fact that He can take it all away in an instant is a powerful reminder to prevent us from sinning.

## Ayah 17

أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Or do you feel secure that He who [holds authority] in the heaven would not send against you a storm of stones? Then you would know how [severe] was My warning.

- Allah has sent down punishments to the previous nations. The people of Makkah knew about the people of Aad, Thamud, Nuh, Lut, Firawn as well as Abraha's army.
- Despite witnessing it, they returned to their old ways. This tells us that we need constant reminders to keep us grounded.
- In the previous verse, Allah talked about the punishment that was from the earth. Here, He speaks about the punishment from the sky for those who disobeyed Him.

## Ayah 18

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ

And already had those before them denied, and how [terrible] was My reproach.

- Allah gave the previous nations blessings because of their iman, but they soon went astray and enjoyed the gift but they forgot about the Giver.
- When we hear this verse, we should start thinking and speaking to Allah, while enumerating His blessings and His response in dealing with previous nations.



## Ayah 19

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفْتٍ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing.

- After talking about sending down punishment from the sky, Allah tells us that He is in control of the birds.
- Whatever He wants the birds to do, they will obey His command. The birds know their purpose in life is to serve their Creator. (i.e.: The birds pelted the stones to Abraha's army.)
- Just the way Allah is holding up the birds in the skies through His grace and power, Allah is holding us upon the soil of this earth. It does not make a difference to Him.
- We are vulnerable; and it is powerful to acknowledge our vulnerability. The more we do this, the more we appreciate Allah's greatness.
- We are nobody but faqir (destitute/in need); this is our constant trait. On the other hand, Allah's constant trait is ghina (independence).
- Allah is As-Sami' and Al-Basir. We must be aware that we are not in control of anything and trust that we are in safe hands.

## Ayah 20

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِّنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ

Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion.

- **جُنْدٌ** – Means forces/armies. This refers to the powerless creatures/sources that one follows to go against Allah.
- Allah is asking the people which forces they are trying to collude with because every other force is incapable.

- This is a reminder that no one can take anything away from us. The only one that has the ability to do so is Allah because He is the one who gives.
  - Ibn Abbas reported: I was riding behind the Messenger of Allah (ﷺ), when he said to me,

يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ أَحْفَظُ اللَّهُ يَحْفَظُكَ اللَّهُ تَحِذُهُ اللَّهُ تُجَاهَكَ إِذَا  
سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ  
عَلَيَّ أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَيَّ  
أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأُقْلَامُ  
وَجَفَّتِ الصُّحُفُ

“Young man, I will teach you some words. Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. If you ask, ask from Allah. If you seek help, seek help from Allah. Know that if the nations gathered together to benefit you, they could not benefit you unless Allah has decreed it for you. And if the nations gathered together to harm you, they could not harm you unless Allah has decreed it for you. The pens have been lifted and the pages have dried.” (Sunan al-Tirmidhi)

- Allah is Ar-Rahman, there is no need for negotiation with Him. We can make Allah happy but not the people who are as equally helpless as ourselves.
- If we make a deal with people and we try pleasing them in hopes of gaining contentment through them, it is a destination that we will never reach; we will be deceived.
- If we make a deal with Allah, we rectify our relationship with Him, we please Him; He is the most merciful and He will take care of all our other relationships.