

Ramadan Immersion



Shaykh Daood Butt

Ayah 36

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّجِيصٍ

And how many a generation before them did We destroy who were greater than them in [striking] power and had explored throughout the lands. Is there any place of escape?

- The generations that came before the Quraysh were far greater in power.
- There are no shelters that will protect them – the structures of the people of the past were stronger but they were all destroyed.
- Therefore, Allah asks them: What makes them think that they are better than the previous nations and that Allah will spare them from punishment?

Ayah 37

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِّمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].

- The previous verse is a lesson for those who try to comprehend and understand.
- The Quraysh hears the message from the Prophet (ﷺ) who is truthful; Sadiqul Amin, but they would not listen to him and were selectively hearing the message that he conveyed about Allah.

Ayah #38

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ

And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness.

- Allah gives this example to show us that He can resurrect us on the Day of Judgment because He created everything from nothing.
- The Prophet (ﷺ) delivers this message because the disbelievers always made this a point of contention.
- Allah did not tire of creating everything within six days. He is full of strength and energy and He never gets exhausted. This is a refutation against the statement of the Jews.
- The Jews claimed that Allah rested on the seventh day after creating everything. Hence, they commemorate the day by resting on Saturday, known as the Sabbath.

Ayah #39

فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

So be patient, [O Muhammad], over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting,

- The Quraysh would inherently deny the Prophet's message every time he delivers it to them. Thus, Allah consoles him and tells him to be patient.
- Before the rising of the sun and the setting of the sun are the two timings the believers would pray before the Isra and Mi'raj when the Prophet (ﷺ) received the command from Allah to pray 5 times a day.
 - Narrated Jarir: We were sitting with the Prophet (ﷺ) and he looked at the moon on the night of the full-moon and said,

إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ لَا تَصَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَغْلَبُوا عَلَىٰ صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِ الشَّمْسِ، فَافْعَلُوا."

"You people will see your Lord as you see this full moon, and you will have no trouble in seeing Him, so if you can avoid missing (through sleep or business, etc.) a prayer before sunrise (Fajr) and a prayer before sunset (`Asr) you must do so."

(Sahih al-Bukhari)

Ayah #40

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ

And [in part] of the night exalt Him and after prostration.

- The nearness to Allah is obtained in these two timings:
 - During a part of the night, which refers to the tahajjud prayer. This shows us the importance of praying at this hour.
 - Abu Hurairah reported Allah's Messenger (ﷺ) as saying:

"يَنْزِلُ اللَّهُ إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَمْضِي ثُلُثُ اللَّيْلِ الْأَوَّلِ فَيَقُولُ أَنَا الْمَلِكُ أَنَا الْمَلِكُ مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيهِ مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ فَلَا يَزَالُ كَذَلِكَ حَتَّى يُضِيَءَ الْفَجْرُ "

Allah descends every night to the lowest heaven when one-third of the first part of the night is over and says: I am the Lord; I am the Lord: who is there to supplicate Me so that I answer him? Who is there to beg of Me so that I grant him? Who is there to beg forgiveness from Me so that I forgive him? He continues like this till the day breaks. (Sahih Muslim)

- After prostration, which refers to sitting down after every fard prayer to glorify Allah by making dhikr (tasbih, takbir, tahmid).

- Abu Hurairah reported: The poor Immigrants came to the Messenger of Allah (ﷺ) and said:

"ذهب أهل الدثور بالدرجات العلى، والنعيم المقيم: يصلون كما نصلي، ويصومون كما نصوم، ولهم فضل من أموال: يحجون، ويعتصرون، ويجاهدون، ويتصدقون. فقال: "ألا أعلمكم شيئاً تدركون به من سبقكم، وتسبقون به من بعدكم، ولا يكون أحد أفضل منكم إلا من صنع مثل ما صنعتم؟ قالوا: بلى يا رسول الله، قال: "تسبحون، وتحمدون، وتكبرون، خلف كل صلاة ثلاثاً وثلاثين قال أبو صالح الراوي عن أبي هريرة، لما سئل عن كيفية ذكرهن، قال: يقول: سبحان الله، والحمد لله، والله أكبر، حتى يكون منهن كلهن ثلاثاً وثلاثين.

The wealthy have gone with the highest ranks and lasting bliss." He asked: "How is that?" They replied: "They offer Salat (prayer) as we offer it; they observe fast as we do; (and as they are wealthy) they perform Hajj and 'Umrah, and go for Jihad, and they spend in charity but we cannot, and they free the slaves but we are said, "Shall I not teach you (ﷺ) unable to do so." The Messenger of Allah something with which you may overtake those who surpassed you and with which you will surpass those who will come after you? None will excel you unless he who (ﷺ) does which you do." They said: "Yes, please do, O Messenger of Allah" He said, "You should recite: Tasbih (Allah is free from imperfection), Takbir (Allah is Greatest), Tahmid (Praise be to Allah) thirty-three times after each Salat." [Al-Bukhari and Muslim

- There are so many blessings if we take time to sit and remember Allah after our salah. Some are mentioned in the hadith below.
 - Abu Umamah reported: The Messenger of Allah (ﷺ) said,

مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ دُبَّرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعَهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ

"Whoever recites the 'verse of the Throne' after every prescribed prayer, there will be nothing standing between him and entry into Paradise but his death." (al-Mu'jam al-Awsaṭ lil-Ṭabarānī)

- Narrated Abu Hurairah: The Prophet (ﷺ) said,

صَلَاةُ الْجَمِيعِ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ، وَصَلَاتِهِ فِي سُوقِهِ خَمْسًا وَعِشْرِينَ دَرَجَةً، فَإِنْ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ وَأَتَى الْمَسْجِدَ، لَا يُرِيدُ إِلَّا الصَّلَاةَ، لَمْ يَخْطْ خُطْوَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ خَطِيئَةٌ، حَتَّى يَدْخَلَ الْمَسْجِدَ، وَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي صَلَاةٍ مَا كَانَتْ تَحْبِسُهُ، وَتُصَلِّي - يَعْنِي عَلَيْهِ - الْمَلَائِكَةُ مَا دَامَ فِي مَجْلِسِهِ الَّذِي يُصَلِّي فِيهِ اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، مَا لَمْ يُحْدِثْ فِيهِ ."

"The prayer offered in congregation is twenty five times more superior (in reward) to the prayer offered alone in one's house or in a business center, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of praying, then for each step which he takes towards the mosque, Allah upgrades him a degree in reward and (forgives) crosses out one sin till he enters the mosque. When he enters the mosque he is considered in prayer as long as he is waiting for the prayer and the angels keep on asking for Allah's forgiveness for him and they keep on saying: 'O Allah! Be Merciful to him, O Allah! Forgive him, as long as he keeps on sitting at his praying place and does not pass wind. (Sahih al-Bukhari)

Ayah 41

وَأَسْتَمِعُ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ

And listen on the Day when the Caller will call out from a place that is near -

- Allah tells the Prophet (ﷺ) to listen, because there will be a day the Caller will call out and everyone will be resurrected.
- The Caller refers to the angel that will blow the trumpet - where people will rise on the beginning of the Day of Judgment.

Ayah #42

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ

The Day they will hear the blast [of the Horn] in truth. That is the Day of Emergence [from the graves].

- **صيحة** – Means a loud cry/hoot. It refers to the sound of the trumpet that is being blown on the Day of Judgment.
- **خروج** – Means coming out. It refers to the day the people will emerge from the ground; like seeds that sprout from the ground.

Ayah #43

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ

Indeed, it is We who give life and cause death, and to Us is the destination

- Allah reminds the Prophet (ﷺ) to be patient with what the Quraysh are saying and he does not need to worry the fact that they are rejecting his message.
- Allah has already given us life and He will give us death. Then once again, He will give us life after our death – and we will return to Him

Ayah #44

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ

On the Day the earth breaks away from them [and they emerge] rapidly; that is a gathering easy for Us.

- Allah warns us to beware of this day when people will rise from the ground as the Day of Judgment begins and the earth will be destroyed.

- Narrated Abu Sa'eed Al-Khudri that the Messenger of Allah (ﷺ) said:

"أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَبِيَدِي لِرِوَاءِ الْحَمْدِ وَلَا فَخْرَ وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ آدَمَ فَمِنْ سِوَاهُ إِلَّا تَحْتَ لِرِوَائِي وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرَ قَالَ فَيَفْزَعُ النَّاسُ ثَلَاثَ فِرْعَاتٍ فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُوْنَا آدَمَ فَاشْفَعْ لَنَا إِلَى رَبِّكَ . فَيَقُولُ إِنِّي أَذْنَبْتُ ذَنْبًا أَهْبَطْتُ مِنْهُ إِلَى الْأَرْضِ وَلَكِنْ أَتُوا نُوحًا . فَيَأْتُونَ نُوحًا فَيَقُولُ إِنِّي دَعَوْتُ عَلَى أَهْلِ الْأَرْضِ دَعْوَةً فَأَهْلِكُوا وَلَكِنْ أَذْهَبُوا إِلَى إِبْرَاهِيمَ . فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ إِنِّي كَذَبْتُ ثَلَاثَ كَذَبَاتٍ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْهَا كَذِبَةٌ إِلَّا مَا حَلَّ بِهَا عَنْ دِينِ اللَّهِ وَلَكِنْ أَتُوا مُوسَى . فَيَأْتُونَ مُوسَى فَيَقُولُ إِنِّي قَدْ قَتَلْتُ نَفْسًا وَلَكِنْ أَتُوا عِيسَى . فَيَأْتُونَ عِيسَى فَيَقُولُ إِنِّي عُيِدْتُ مِنْ دُونِ اللَّهِ وَلَكِنْ أَتُوا مُحَمَّدًا قَالَ فَيَأْتُونَني فَأَنْطَلِقُ مَعَهُمْ " . قَالَ ابْنُ جُدْعَانَ قَالَ أَنَسُ فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " فَآخِذْ بِحَلْقَةِ بَابِ الْجَنَّةِ فَأَقْعِقْهَا فَيُقَالُ مَنْ هَذَا فَيُقَالُ مُحَمَّدٌ . فَيَفْتَحُونَ لِي وَيُرْحَبُونَ فَيَقُولُونَ مَرْحَبًا فَآخِذْ سَاجِدًا فَيُلْهِمُنِي اللَّهُ مِنَ الثَّنَاءِ وَالْحَمْدِ فَيُقَالُ لِي ارْفَعْ رَأْسَكَ سَلِّ تَعْظُ وَاشْفَعْ تَشْفَعْ وَقُلْ يُسْمَعُ لِقَوْلِكَ وَهُوَ الْمَقَامُ الْمَحْمُودُ الَّذِي قَالَ اللَّهُ : (عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا) " . قَالَ سُفْيَانُ لَيْسَ عَنْ أَنَسٍ إِلَّا هَذِهِ الْكَلِمَةُ " فَآخِذْ بِحَلْقَةِ بَابِ الْجَنَّةِ فَأَقْعِقْهَا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ . وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ أَبِي نَصْرَةَ عَنْ ابْنِ عَبَّاسٍ الْحَدِيثَ بِطَوِيلِهِ .

I am the chief of the children of Adam on the Day of Judgement and I am not" boasting, and in my hand is the banner of praise and I am not boasting, and there has been no Prophet since Adam or other than him, except that he is under my banner. And I am the first for whom the earth will split open, and I am not boasting." He said: "The people will be frightened by three frights. So they will come to Adam saying: 'You are our father Adam, so intercede for us with your Lord.' So he says: 'I committed a sin for which I was expelled to the earth, so go to Nuh.' So they will come to Nuh and he will say: 'I supplicated against the people of the earth, so they were destroyed. So go to Ibrahim.' So they will go to Ibrahim, and he says: 'I lied three said: "He did not lie except defending (ﷺ) times." Then the Messenger of Allah Allah's religion." "So go to Musa.' So they will come to Musa, and he will say: 'I took a life. So go to 'Eisa. So they go to 'Eisa and he says: 'I was worshiped besides Allah. So He said: "So they will come to me, and I will go to them." "" (ﷺ) go to Muhammad (One of the narrators) Ibn Ju'dan said: "Anas said: 'It is as if I am looking at the and he is saying: "So I will take hold of a ring of a gate of (ﷺ) Messenger of Allah Paradise to rattle it, and it will be said: 'Who is there?' It will be said: 'Muhammad.' They will open it for me, and welcome me saying, 'Welcome.' I will fall prostrate and Allah will inspire me with statements of gratitude and praise and it will be said to me: 'Raise your head, ask and you shall be given, intercede, and your intercession shall be accepted, speak, and your saying shall be heard.' And that is Al-Maqam Al-Mahmud about which Allah said: It may be that your Lord will raise you to Maqaman-Mahmud (17:79)." Sufyan said: "None of it is from Anas except this sentence: 'I will take hold of (a ring of a gate of Paradise to rattle it.'" (Jami` at-Tirmidhi

Ayah #45

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرَ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ

We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur'an whoever fears My threat.

- Allah comforts the Prophet (ﷺ) and reminds him not to force Islam on the Quraysh. There is no compulsion in religion.
- Allah knows what their hearts contain. He knows the message the Prophet (ﷺ) delivered and He knows the reason for them rejecting it.
- Allah tells the Prophet (ﷺ) that it is not his fault and it is not his mission to force them to embrace Islam.
- It is not our responsibility to force our way upon those whom we love but rather Allah will guide whoever He wills and chooses.
- We are not meant to force Islam upon others but we should encourage it.
- Allah says we should remind and warn others by the Qur'an.
- Those who fear the warning from Allah and His punishment, and hope for goodness to come from Him, they will be the ones who will remember the Qur'an.
- The Qur'an should be the first thing we go to, to convey the message of Islam. It should be a backing or evidence for our deen.
- This should be practiced when we give reminders or advice to those who believe.
- Believers should submit to the evidence in the Qur'an. However, if there are disputes about it, seek guidance from the people of knowledge.