

# Ramadan Immersion



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## Introduction

- Surah Qaf is the fiftieth surah of the Qur'an.
- The Prophet (ﷺ) would recite it often in eid prayers as well as in his Jummah khutbah.
  - Umm Bisham bint Haritha b. Nu'man said:

مَا حَفِظْتُ {ق} إِلَّا مِنْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ بِهَا كُلَّ جُمُعَةٍ . قَالَتْ وَكَانَ تَنْوَرُنَا وَتَنْوَرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاجِدًا .

Our oven and that of the Messenger of Allah (ﷺ) was one for two years, or for one year or for a part of a year; and I learnt" Qaf. By the Glorious Qur'an" from no other source than the tongue of Allah's Messenger (ﷺ) who used to recite it every Friday on the pulpit when he delivered the sermon to the people. (Sahih Muslim)

- This surah is about two and a half pages long. Thus, for the Prophet (ﷺ) who was relaying it in his own language and reciting it in his khutbah, he spent about two minutes per page while delivering his khutbah.
- This tells us that an average khutbah of the Prophet (ﷺ) was short. He was blessed with Jawami'-al-Kalim, which means that he had the ability to express lesser words that carried a larger impact.
- This surah is packed with a lot of information. Some of the things Allah mentioned in this surah:
  - Things related to the beginning of the creation as a whole
  - The resurrection on the Day of Judgment
  - The reckoning before Allah
  - Jannah and Jahannam

- Rewards and punishments
- Lessons of encouragement
- Lessons of discouragement

## Ayah #1

ق وَالْقُرْآنِ الْمَجِيدِ

Qaf. By the honored Qur'an...

- It begins with huroof al-muqata'at. They are disjointed letters that are pronounced individually, and sometimes they are singular. For example: الم, ص, حم
- These are the letters in which Allah takes an oath by.
- Allah begins with ق which is the letter for Qur'an but we do not know the definition of this letter.
- We take what Allah tells us and teaches us through the Qur'an and sunnah. However, some things are left unknown.
- As believers, we must submit to Allah in the way that He wants us. We submit to what He revealed to us within the Qur'an and we believe it.
- We believe there is a reason Allah did this and we leave the reasoning up to Allah.
- What is the glory of the Qur'an?
- It contains guidance; we should look towards the Qur'an.
- We need the Qur'an wherever we go. The Qur'an should be in our hands and on our tongues.
- Allah begins this surah affirming the Qur'an and He commands every single creation of His to follow the Qur'an.

## Ayah #2

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكُفِرُونَ هَذَا شَيْءٌ عَجِيبٌ

But they wonder that there has come to them a warner from among themselves, and the disbelievers say, "This is an amazing thing."

- The Quraysh were in denial. Allah affirms to the Prophet (ﷺ) that this is the truth from Him.
- They wondered why Allah chose someone from amongst themselves to bring the Qur'an.
- They felt that Allah should send someone far superior than a human being and hence, they denied it.
- As believers we never second guess why Allah chose human beings to be prophets and messengers.
- Every human being has their own personality. Allah showed us the sahabah who lived in the time of the Prophet (ﷺ) all had their own personalities.
- The Prophet (ﷺ) had his own personality (soft spoken, understanding, he walked a certain way etc.). And while he did so many things that were unique to him, some of us share some of these attributes in certain ways as well.
- It is Allah's plan to prove that a human being is able to live this way in submission to Him by praying, fasting etc.
- As believers, this tells us about the importance of turning to Allah in what He has prescribed and commanded us to do, by using the Prophet (ﷺ) and all the other prophets before him as examples because they were all human beings who had personal struggles.
- Allah is telling the Quraysh that they can follow and must follow this. Hence, the disbelievers were astonished and shocked by it.

### Ayah #3

أَيُّدَا مِئْتَنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ

When we have died and have become dust, [we will return to life]? That is a distant return."

- The Quraysh are saying to the Prophet (ﷺ) that resurrection is farfetched and it is unlikely to happen.
- As human beings we believe in what we see. At times, we find it difficult to believe in what we cannot see.

### Ayah #4

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ

We know what the earth diminishes of them, and with Us is a retaining record.

- Allah is fully aware that our bodies will disintegrate, it will turn to dust and decompose, and He knows how it all happens under the earth.
- Allah created everything and He knows how to bring everything back.
- We cannot save ourselves by spreading our ashes to protect ourselves from the punishment of Allah.
  - Narrated Abu Huraira: Allah's Messenger (ﷺ) said,

" قَالَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا قَطُّ، فَإِذَا مَاتَ فَحَرَّقُوهُ وَادْرُؤُوا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ فَوَاللَّهِ لَئِنْ قَدَرَ اللَّهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ، فَأَمَرَ اللَّهُ الْبَحْرَ فَجَمَعَ مَا فِيهِ، وَأَمَرَ الْبَرَّ فَجَمَعَ مَا فِيهِ ثُمَّ قَالَ لِمَ فَعَلْتَ قَالَ مِنْ خَشْيَتِكَ، وَأَنْتَ أَعْلَمُ، فَغَفَرَ لَهُ."

"A man who never did any good deed, said that if he died, his family should burn him and throw half the ashes of his burnt body in the earth and the other half in the sea, for by Allah, if Allah should get hold of him, He would inflict such punishment on him as He would not inflict on anybody among the people. But Allah ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allah said (to the recreated man), 'Why did you do so?' The man replied, 'For being afraid of You, and You know it (very well).' So Allah forgave him." (Sahih al-Bukhari)

- The way to live in the Hereafter is to live in the obedience of Allah and submitting to Him.
- Everything is written and documented. The angels are writing everything down. Therefore, there is no mystery with regards to it.
- When we return on the Day of Judgment, every single thing will be known. Therefore, we should never think we are alone and everything is a secret.

### Ayah #5

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيحٍ

But they denied the truth when it came to them, so they are in a confused condition.

- They rejected the truth and they denied it even when it came to them.
- The truth was conveyed to them by the best of mankind, the Prophet (ﷺ), but they were unable to submit. Thus, they lived in a state of disarray.

### Ayah #6

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ

Have they not looked at the heaven above them – how We structured it and adorned it and [how] it has no rifts?

- Allah starts bringing in examples of His signs, His might, and the blessings He created for us.
- Allah asks the Quraysh if they had never looked up at the sky and wondered how it is made and how it is adorned.
- Allah made the sky perfect and He left it flawless. He has beautified this world for us and it should remind us of His greatness.
- If one looks up at the sky they should be amazed by Allah's creation. However, we take it for granted and sometimes do not notice it.

## Ayah #7

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوْسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ

And the earth – We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind,

- Allah made this world so vast and beautiful. We can experience everything because He made so much for us in this world.
- He spread out this world, and upon it, He put mountains to hold the earth in place.
- He tells us there are pairs to everything (various vegetation etc.) – the system of Allah is perfect.
- He created everything for us to enjoy and benefit from but we must remember where it came from.

## Ayah #8

تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ

Giving insight and a reminder for every servant who turns [to Allah].

- Allah is using these examples to remind us to turn to Him and repent. Because everything that we see in this world is planned and created by Allah, and all it contains is from Allah.
- It is also a reminder that we are insignificant on the face of this earth, and therefore we must submit to Allah.

## Ayah #9

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ

And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest

- Allah sends the rain which produces gardens, pastures and even from the grain that we harvest, Allah will bring us more.
- All that we know Allah created for us and it is there for us.

## Ayah #10

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ

And lofty palm trees having fruit arranged in layers -

- Allah asks the Quraysh did they not wonder how the tall date palm tree grows in the immense heat.
- One tree produces delectable fruits which grow in clusters. This is a blessing from Allah.

## Ayah #11

رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ

As provision for the servants, and We have given life thereby to a dead land. Thus is the resurrection.

- Every one of us, even the non-believers, have their rizq provided by Allah. The difference is that we are thankful to Allah.
- Allah gave life to this land after it was already dead through the rain that he sent down as well as all the vegetation he sent down.
- This is similar to the emergence from the grave. Human beings will sprout out from the ground the day we are resurrected by Allah.