

Ramadan Immersion



Shaykh Hamzah Imtiaz

Ayah 3

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ
لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

Indeed, those who lower their voices before the Messenger of Allah – they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward.

- **غَضُّ** - Means to lower. It refers to Abu Bakr and Umar lowering their voices.
- This is a response to the previous verse which teaches the believers that they should not raise their voices above the voice of the Prophet ﷺ nor speak aloud to him as one speaks aloud to another in general discussions.
- Abdullah ibn Abbas says after the previous verse was revealed, Abu Bakr and Umar vowed to speak to the Prophet ﷺ in secrecy while lowering their voices.
 - Abu Bakr said: "By God! O Messenger of Allah, from now till my last breath, I shall speak to you as if someone is whispering." (Ad-Durr-ul Manthur on the authority of Baihaqi)
 - When this verse was revealed, Umar's voice became so low that the Holy Prophet ﷺ had to ask him to repeat what he said, so that he could understand what he was saying to him. (Sihah)
- This shows us that Abu Bakr and Umar were people of taqwa. Through the small mistake they made, they immediately rectified it.

- **امتحان** – It is generally used for tests. It refers to a refinement process by Allah to see whose heart has taqwa.
- Having taqwa will eventually lead one to having adab.
- **مَغْفِرَةً** – Means forgiveness. It refers to Allah forgiving a person in a moment that they made a mistake unknowingly.
- **أَجْرٌ عَظِيمٌ** – Means a great reward. They are rewarded because the minute they find out about their mistake, they are ready to rectify their mistake and they are ready to move on from it.

Ayah 4

إِنَّ الَّذِينَ يُتَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ

Indeed, those who call you, [O Muhammad], from behind the chambers – most of them do not use reason.

- While this verse speaks about the same theme, it refers to a different incident that occurred before the initial incident with the Banu Tamim delegation.
- When the Banu Tamim delegation arrived, it was the time of qailulah (midday napping) and the Prophet ﷺ was resting while some people stood outside the masjid and called him to come out. Hence, this verse was revealed.
 - Imam Baghawi, on the authority of Qatadah reports that the delegation of Banu Tamim arrived in Madinah in the afternoon and came up to the Holy Prophet ﷺ when he was resting in one of his apartments. These Bedouins were not acquainted with the social manners and etiquette of a civil society. They stood outside the apartment and called out: “O Muhammad, come out to us!” On this occasion, verse [4] was revealed (Musnad Ahmad)
- The term hujurat can be translated as private quarters or apartments. It refers to a four-walled apartment, comprising a courtyard and a roofed building.

- It consisted of nine separate rooms where the Prophet ﷺ lived with his wives in Madinah, and it is attached to the masjid.
- **أَكْثَرُهُمْ لَا يَعْقِلُونَ** – This refers to a person who lacks adab and does not know any better. Hence, this is a form of Allah’s to teach them to learn and develop themselves intellectually.

Ayah 5

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful.

- The adab Allah speaks about here is sabr. He tells them they should have sat in the masjid and waited patiently for the Prophet ﷺ.
- The ending verses with Allah’s attributes are always different and there are reasons for them. They change based on the message that is being given.
- Here, Allah uses Al-Ghafur (The All-Forgiving) and Ar-Raheem (The Merciful) because if one is repenting and realize their mistake, Allah is willing to forgive and overlook it.

Ayah 6

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِيحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

- This third category speaks about the adab amongst Muslims; the community, fellow believers.

- The background to this verse was explained in the tafsir of Ibn Kathir:
 - The Holy Prophet ﷺ had sent Walid Ibn 'Uqbah to collect the zakah from the tribe of Banu Mustaliq. As the tribe was expecting the Holy Prophet ﷺ envoy to arrive on a designated date, they came out of their settlement as a mark of respect to welcome him. Walid Ibn 'Uqbah ؓ suspected that they might have come out to kill him on account of their old hostility. Therefore, he returned instantly from there, and went up to the Holy Prophet ﷺ and reported to him, according to his suspicion, that they were not willing to pay the alms and wanted to kill him. On hearing this report, the Holy Prophet ﷺ dispatched Sayyidna Khalid Ibn Walid ؓ to make a thorough investigation, so that appropriate measures could be taken.
 - Sayyidna Khalid Ibn Walid ؓ arrived near the settlement at night and encamped there. He selected a few of his men and sent them furtively as spies into the location to investigate. They returned and reported that the members of the tribe were Muslims and believers; they were regular with their prayers and in paying their alms; and they did not find the tribe doing anything contrary to Islam. Sayyidna Khalid Ibn Walid ؓ came back, and reported the whole story to the Holy Prophet ﷺ. This verse was revealed on that occasion.
- The lesson from this story is that if a fasiq (sinner, wicked, evil or corrupt person) or simply anyone that is not trustworthy, complains about any person or nation, or accuses them of any wrongdoing, it is not lawful to act upon the sole information or evidence of such a person without making a thorough investigation.
- **فَتَّبِعُونَا** - Means to verify its correctness.
- This tells us that we should not simply accuse people of any wrongdoing because we might regret our actions. We do not want to be the cause of misinformation in someone's deen. Therefore, we should always verify any information that we receive.

- For example: We should not relay a false hadith and attribute it to the Prophet ﷺ or substantiate a religious ruling and pass it off without verification because we can be a source of misguidance.
- Misguidance in religious rulings can lead to misfortunes – like the story of a man who was killed due to misinformation about ghusl in this hadith.
 - Jabir said:

خَرَجْنَا فِي سَفَرٍ فَأَصَابَ رَجُلًا مِّنَّا حَجْرٌ فَشَجَّهَ فِي رَأْسِهِ ثُمَّ اخْتَلَمَ فَسَأَلَ أَصْحَابَهُ فَقَالَ هَلْ تَجِدُونَ لِي رَخِصَةً فِي التِّيَمِّمْ فَقَالُوا مَا نَجِدُ لَكَ رَخِصَةً وَأَنْتَ تَقْدِرُ عَلَى الْمَاءِ فَأَغْتَسَلَ فَمَاتَ فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَ بِذَلِكَ فَقَالَ قَتَلُوهُ قَتَلَهُمُ اللَّهُ أَلَا سَأَلُوا إِذْ لَمْ يَعْلَمُوا فَإِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَتِيَمَّمَ وَيَعَصِرَ أَوْ يَعِصِبَ شَيْئًا مِّنْ مَّوْصِي عَلَى جُرْحِهِ خِرْقَةً ثُمَّ يَمْسَحَ عَلَيْهَا وَيَغْسِلَ سَائِرَ جَسَدِهِ. رَوَاهُ أَبُو دَاوُدَ

We went out on a journey, and one of our men was struck by a stone which wounded him in the head. He had a nocturnal emission and asked his companions whether they could find any permission for him to perform ablution with earth, but they replied that they could not when he was able to get water; so the man washed and died. When we came to the Prophet he was told about that and said, "Then killed him, God kill them! Why did they not ask when they did not know? The only cure for ignorance is to ask. It would have been enough for him to use earth and tie a rag over the sore, then wipe over it and wash the rest of his body." (Mishkat al-Masabih)

- This verse also refers to misunderstandings that are due to rumors that are being spread about other people, lies, backbiting etc. within the community. Thus, before we believe or accept any information about someone, we must verify and confirm the information.
- Before this incident, Walid Ibn 'Uqbah had not done any such thing on account of which he could be referred to as fasiq. People were genuinely more honest at that time. In our time however, we should be mindful of this especially on social media.

Ayah 7

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّشِيدُونَ

And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.

- In relation to the previous verse, there were two groups of companions in the situation that took place.
- The companions expressed their views, but the Prophet ﷺ rejected it. Hence, we learn that it is better to abandon one's opinion and obey the Prophet ﷺ.
- **وَكَّرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ** – Here, Allah mentions the qualities of the believers. They are the ones that have iman, they dislike kufr (disbelief), fusuq (defiance) and isyan (disobedience).
- This is a good measure for us as Muslims to check the state of our heart. The believers will always obey and listen while the hypocrites fail to do so.

Ayah 8

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ

[It is] as bounty from Allah and favor. And Allah is Knowing and Wise.

- If one possesses the qualities mentioned in the previous verse within them, it is fadl (bounty) and a ni'mah (blessing) from Allah.
- One must acknowledge that these qualities are from Allah and should be grateful for having them.
- He is the All-Knower and All-Wise of those deserving of guidance or misguidance.