

Ramadan Immersion



Shaykh Hamzah Imtiaz

Ayah 9

وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقْتُلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.

- This verse tells us about the relationships amongst Muslims and what could transpire within the community.
- It refers to the rumors that were mentioned in the previous verse – which could eventually lead to actual fighting.
- **اقْتَتَلُوا** – Means two groups of people who fight amongst themselves
- This refers to groups of Muslims that would fight amongst their tribes out of a misunderstanding or rumors.
- It shows us that rumors can lead to an extreme and unwanted outcome – physical combat.
- Within communities, on a lesser degree, it could result in boycotting, arguing with one another and splitting into factions etc.
- **اصلاح** – Means to reform or make peace
- Therefore, when two groups are fighting on a large or small scale, Allah tells them to settle it with peace.

- When a party strives for peace, they should engage in showing the other party that they sincerely come in peace.
- بَغْيٍ - Means transgression/ to cross boundaries
- It happened when the Muslims rebelled against the khalifah – during the time of Abu Bakr, Uthman ibn Affan and Ali ibn Abi Talib.
- This tells us that unity is important. If a group breaks apart with or without any unjustifiable reasoning, despite their intention.
- For example, Mu'awiyah was mistaken in his decision to seek vengeance for the assassination of Uthman. Hence, Ali had to fight with him in the Battle of Siffin to ensure that the Muslim ummah would not break apart.
- If there is a transgression from one group, we are ordered to fight them back. And if there is dhulm (oppression), we have to set the record straight – it has to be dealt with in its capacity.
- We want to make sure that injustice within the community is settled in the way of Allah.
- When the dispute is over, reconciliation is made and once an agreement is reached, the community must reestablish themselves and forget about what transpired.
 - Muhammad ibn Rashid reports—from Makhul who relates: The supporters of Ali asked him concerning those partisans of Mu'awiyah who had been killed. He replied, "They are believers."
 - 'Uqbah ibn 'Alqamah al Yashkuri reports: I was present by the side of Ali on the Day of Siffin. 15 captives from the supporters of Muawiyah were brought to him. Whoever of them passed away, 'Ali would wash him, enshroud him, and pray salah al-janazah over him.

Ayah 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.

- This is another principle which demonstrates that in Islam, the brotherhood/sisterhood is superior. Allah says the believers are one group.
 - Abdullah ibn Umar reported: The Messenger of Allah (ﷺ) said,

الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُظْلَمُهُ مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبٍ يَوْمَ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

“The Muslim is the brother of another Muslim. He does not wrong him, nor surrender him. Whoever fulfills the needs of his brother, Allah will fulfill his needs. Whoever relieves a Muslim from distress, Allah will relieve him from distress on the Day of Resurrection. Whoever covers the faults of a Muslim, Allah will cover his faults on the Day of Resurrection.” (Sahih al-Bukhari)

- We should not violate the sanctity between fellow Muslims and there should be a genuine brotherhood/sisterhood amongst one another.
- In Makkah and Madinah, the Prophet (ﷺ) instilled mu'akhah, the pacts of brotherhood amongst the believers.
 - For example, when the Prophet (ﷺ) paired the Ansar and Muhajireen to establish a bond between them, the companions took the kinship very seriously that they would share anything with their brothers.
 - Sa'd bin Rab'i was a wealthy Ansari. He was paired with an immigrant, Abdul Rahman bin Auf. Sa'd not only offered Abdul Rahman half of his possessions, but also one of his wives. “I have two wives,” he said. “Tell me who is more pleasing to you and I shall divorce her so that you may marry her.”

Ayah 11

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers.

- This verse talks about things that are done openly against the brotherhood/sisterhood.
- The revelation of this verse involved the companion Thabit ibn Qays who had a hearing impairment.
- When Thabit came, he would try and sit close to the Prophet (ﷺ) to be able to hear him. Once he came late, but saying, “Open up, open up,” moved forward until someone refused to move saying, “You have found a place to sit, so why don’t you take your position there?”
- Thabit felt irritated and asked him who he was. The man identified himself saying that he was so and so, naming his father. Thabit said, “But you are the son of so and so,” naming his mother. The man felt embarrassed and this verse was revealed.
- Allah refers to both men and women specifically – because both genders end up engaging in the act of mocking or belittling one another, regardless of the different ways they do it. However, there are no exceptions for either gender.

- These are three things that we should not be doing directly towards our brothers/sisters:
 - Mocking
 - **سَخِرَ** – Means to mocking/ridicule/make fun of someone
 - Allah forbids mocking, belittling and humiliating others because the injured party could be more honored and dearer to Allah than those who ridicule and belittle them.
 - Insulting
 - **لَمَزَ** – Means a sly insult/putting someone down indirectly/defaming someone by words
 - Allah tells us when we insult another it is as if we are insulting ourselves because they are our brother and sister.
 - Name-calling
 - **لَقِبَ** – Means nickname. Here, it denotes a negative trait of insulting someone.
 - Allah warns against insulting one another by calling them with a nickname. We should not address people by nicknames that they dislike.
- **فسوق** – Means immorality. It depicts the state of an open sinner.
- Allah says being a fasiq is the worst state one can be in after having faith, because it is the biggest insult.
- If we engage in these things that break the bond of our brotherhood/sisterhood, we will become who goes against Allah's commandments.
- If one does not make tawbah being in this state, they will be amongst the zalim.

Ayah 12

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.

- This verse addresses the things that usually happen behind someone's back.
- These are the three things that we should not be doing behind our brothers'/sisters' backs:
 - Assuming
 - ظَنَّ - Means assumption/speculation
 - We should stay away from negative suspicions, especially when there is no evidence but a mere thought, because even a small amount of it is sinful.
 - Assumptions will end up overtaking a person's life and they will be riddled with negative thoughts about every situation or every person they meet. (i.e. finding fault on someone)
 - Spying
 - جاسوس - Means spying
 - We should not find out about someone's private life, stalking them, accessing personal information etc.
 - It is their right of Allah's covering that we should not dig for information about them. If we do, we are violating the covering that Allah has put over them.
 - Narrated Abu Hurairah: I heard Allah's Messenger (ﷺ) saying.

كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمَجَانَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا،
ثُمَّ يُصْبِحَ وَقَدْ سَتَرَهُ اللَّهُ، فَيَقُولَ يَا فُلَانُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ
يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ ."

"All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself." (Sahih al-Bukhari)

- Backbiting
 - يَغْتَبُ - Means backbite
 - We should not backbite one another. It involves speaking something about someone behind their backs.
- These three qualities are related to one another; the first usually ends up leading to the last.
 - For example, if one removes their assumptions about someone, they will not be spying and backbiting about them.
- Why does Allah use the parable of backbiting as eating the flesh of one's dead brother?
 - The dead cannot defend themselves. Likewise, a person who is being backbitten is not present to be able to defend themselves.
 - The meat of the dead, once ripped, cannot be healed. Meaning it destroys the reputation and honor of our brother/sister in Islam.
- A Muslim is sacred to the Muslim, his wealth, honor and his blood. Therefore, it is vile for someone to belittle his Muslim brother/sister.
- A believer needs to have taqwa. Hence, for those that commit such sins, they must make tawbah because Allah is the only one that forgives and accepts one's repentance.