

SUMMER IMMERSION



Mufti Abdul Rahman Waheed

Ayah 7

- In these next few verses (verses 7-11), Allah speaks about the signs of faith in a person's life; they depict the life of those that understand His greatness.
- ﴿إِنَّمَا يَنْهَاكُمْ عَنِ الْمُحَاجَةِ إِنَّهُمْ لَا يَعْلَمُونَ﴾ - Allah is speaking to the believers, and He is telling them to believe in Him and His Messenger. This is for the purpose of increasing one's iman.
- ﴿وَأَنِفَقُوا مِمَّا جَعَلَكُمْ مُسْتَحْلِفِينَ فِيهِ﴾ (And donate from what He has entrusted you with):
 - مُسْتَحْلِفٍ (mustakhlaf) is derived from the word خلف (khalf), which means behind. This signifies something that is left behind; inherited. Meaning, it is something entrusted to us.
 - Whatever we have, we are mustakhlaf of it. These are the different interpretations of the word:
 - The wealth, or any resources we have in our hands, is not truly ours.
 - It was with somebody before us, and it will be with someone after us.
 - Allah gives us temporary hold over wealth, time, power or influence etc. It is Allah's divine test, not a personal entitlement.
 - This word indicates that it is not our money in reality.

- This verse emphasizes limited time, limited control, but full responsibility because Allah will question us about what He has given us.
 - The du'a we recite after someone's death:

إِنَّ اللَّهَ مَا أَخَذَ ، وَكُلُّ عِنْدَهُ بِأَجَلٍ مُسَمٌّ بِـ

Surely, Allah takes what is His, and what He gives is His, and to all things He has appointed a time

- The du'a we recite in calamity:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Indeed we belong to Allah, and indeed to Him we will return

- These du'as indicate the mentality of the believer at all times; we recognize that nothing belongs to us.
- Before the companions earned money, they were taught how to use that money. Today, the world is teaching us how to earn money but not how to spend it.
- Despite the companions having little to no money, Allah revealed verses about spending in the path of Allah. So, when they had money, they knew how to spend it.
- The first step to success in earning Allah's pleasure is to cultivate a mindset that everything belongs to Allah – nothing is ours.
- Everything we have, we are entrusted with it; it is a responsibility and we will be questioned about it.
- (So those of you who believe and donate will have a mighty reward):

 - Allah is Al-Karim (The Most Generous). Even if we spent in His path, we will reap the rewards of spending that which doesn't even belong to us.
 - Another example is when we give our time to Allah (i.e. taking time to learn the deen, going to the masjid etc.), He is proud of us and will boast about us to the angels.

- Aside from wealth, time, influence, Allah gave every individual ability. Each one of us has a personal skill and talent that we hone. Thus, we have to find ways to give back and channel our skills for deen.

Ayah 8

- The Qur'an is a conversation, and this verse begins by Allah directly addressing the companions.
- وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ (Why do you not believe in Allah?) – It serves as a wake-up call. Meaning, what is wrong with you?
- وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ (While the Messenger is inviting you to have faith in your Lord) – What's holding you back when the Prophet (ﷺ) is present among you and even when you see miracles daily?
- بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ (Although He has already taken your covenant, if you will ever believe):
 - There are two types of audiences and covenants referenced here:
 - 1. The companions and their pledge to the Prophet (ﷺ); bay'ah (oath of allegiance)
 - 2. The rest of us and the pledge that we took with Allah before we were born or now while we are saying the kalima لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ (There is no god but Allah, and Muhammad is the messenger of Allah).
 - Once we say this pledge, we need to fulfil the requirements of it. Meaning, we declare that we will live our life in accordance to what Allah wants; we have no opinion in our life.
 - Although the companions are directly addressed in this verse, we have an honor of being amongst those who've never seen the Prophet but believe in him.

- Abu Jumu'ah reported: We ate a meal with the Messenger of Allah, peace and blessings be upon him, and Abu 'Ubada al-Jarrah was with us. Abu 'Ubada said, "O Messenger of Allah, is there anyone better than us? We embraced Islam and waged jihad with you." The Prophet (ﷺ) said,

نَعَمْ قَوْمٌ يَكُونُونَ مِنْ بَعْدِكُمْ يُؤْمِنُونَ بِي وَلَمْ يَرَوْنِي

"Yes, people will come after you who have faith in me but never saw me." (Musnad Ahmad)

Ayah 9

- **إِعْلَمْتُ** - Refers to clear signs. Meaning, all the signs are clear to us.
- In Jannah, Allah has prepared different rewards to entice different people. Similarly, in this world, He doesn't show the same sign because a same sign may not encourage the belief in Allah. While His signs are clear, they are all different for different people.
- In every single thing, there are clear signs of Allah's existence. These signs are there to take us somewhere. Allah wants to take people out of darkness and into light.
- **الظُّلُمَاتُ** - Means darknesses. A plural form is used because there are many paths of darkness.
- **نُورٌ** - Means light. This is singular because there is only one path of light.
- **وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ** (For indeed Allah is Ever Gracious and Most Merciful to you) - Allah is so gentle with us and He is compassionate. He will keep giving us signs no matter how many times we disobey Him etc.

- Tanbih means to alert. Allah is gentle so that we are aware of our mistakes. It is a gentle awareness. Tawhin means to disgrace. When a person is disgraced, they are more concerned about losing respect instead of their mistake. This is why we should do tanbih with others.
- Allah mentions **وَلِيَتَلَطَّفْ** (let him be gentle) in the middle of the Qur'an, located in Surah Al-Kahf, verse 19. This is because gentleness or ra'fa is the most beautiful creation in the world.
- There is a hadith that states, "If Allah made gentleness into a creation, it will be the most beautiful creation in the world. And if Allah made harshness into a creation, it'll be the ugliest creation in the world."
- We have to prepare our hearts to allow the words of Allah to affect us. And the way to soften our hearts is by tolerating others. It was a prominent trait of the Prophet; he tolerated everyone, even his enemies.