

RAMADAN

IMMERSION



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Waheed

Ayah 11

- يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ (O believers, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you):
 - This verse focuses on the etiquette of social gatherings, directed to the believers as well as munafiqeen (hypocrites) in Madinah.
 - فَسَّحُوا فِي الْمَجَالِسِ (Fas-sahu fil-majalis) — "Make space for others in gatherings". There are two meanings:
 - 1. Believers on the Battlefield:
 - Vying to be at the forefront of battle in pursuit of the highest potential for martyrdom, the Companions would stand shoulder-to-shoulder, leaving no space for others.
 - Even though they sought something positive, service to Allah is not an exclusive privilege — it is a general blessing for all.
 - Similarly, we should encourage an inclusive spirit in our gatherings, inviting others to join by ensuring the door remains open to all. Be generous with opportunities for others to serve the Deen.
 - Allah has chosen us to serve. Hence, we serve out of devotion, not for a title etc., because service is about honoring Allah and His creation.

- 2. Hypocrites Hogging the Front Row:
 - When the Prophet (ﷺ) was speaking in a crowded place, the latecomers — those who had fought in the Battle of Badr — arrived, but would find the front rows filled with hypocrites that didn't make room for them, forcing them to take spots further back.
 - While true Companions were courteous and made room for others, the hypocrites mocked them, raising their eyebrows, and expressing disdain. The hypocrites would deliberately secure front-row seats in the Prophet's gatherings to project an image of piety and loyalty.
 - Allah tells us:

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهمْ خُشْبٌ مَّسْنَدَةٌ

When you see them, their appearance impresses you. And when they speak, you listen to their 'impressive' speech. But they are 'just' like 'worthless' planks of wood leaned 'against a wall'. (63:4)

- The hypocrites were exposed after deserting the Muslim army immediately prior to the fighting at Uhud. Since then, Umar (RA) would personally ensure he moved them from the front row and organized the gathering.
- يَفْسَحِ اللَّهُ لَكُمْ (Yafsahil laahu lakum) — "Allah will make space for you". There are two meanings:
 - 1. Allah will open up your hearts for each other
 - When people are welcoming, respectful, generous, accommodating, and kind to one another — Allah fosters a connection between them.
 - Allah opens hearts by bringing people together in affection and unity, causing them to gravitate toward one another.
 - 2. Allah will open up the space for you in terms of His mercy
 - This signifies that the reward is of the same nature as the action — when we make space for people, Allah will make space for us; in the physical and emotional sense.

- It does not mean we should not limit the opening to Allah's spaces, like the masjid. Apply the same principles of inclusivity to our businesses, our homes, and our gatherings — let it be free from discrimination or bias.
- Gratitude to people is an extension of gratitude to Allah. Show gratitude by appreciating others through khidma (service). Khidma for the Deen is an irreplaceable part of our faith — for example, serving food to those in i'tikaf.
- وَإِذَا قِيلَ اُنشُرُوا فَاُنشُرُوا يَرْفَعِ اللّٰهُ الَّذِيْنَ ءَامَنُوْا مِنْكُمْ وَالَّذِيْنَ اُوْتُوْا الْعِلْمَ دَرَجٰتٍ (And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees):
 - فَانْشُرُوْا (Fanshuzū) — Means "Rise up", "stand up" or "get up".
 - نَشْرًا (Nashaza) — Refers to any piece of land that is raised like an elevated place, a hill, a plateau, or a rise in the ground. It signifies rising or being elevated.
 - It is prohibited to ask someone to stand up and move from their seated position so that we can take their place or another person may sit there. It is wrong to ask a person to leave their seat.
 - It is not permissible to reserve a spot in a gathering — by leaving a personal item (i.e. a bag) when absent, even if it is temporary.
 - Instead of reserving spots or displacing others, the proper conduct is to make room to accommodate newcomers.
 - If a gathering is full, attendees should spread out and create space rather than pushing for a spot.
 - It is permissible and encouraged to voluntarily give up a seat to honor someone of high status, such as an elder, teacher, or scholar.
 - Examples of implementation:
 - Abu Bakr (RA) stood up for Al-Abbas ibn Abd al-Muttalib (RA).

- The Prophet (ﷺ) always showed great respect to his uncle Al-Abbas, who was older than him. When sometimes asked regarding their age, Al-Abbas would say, "The Messenger of Allah is greater than me, but I was born before him".
- While Abu Bakr was sitting with the Prophet (ﷺ) in a crowded gathering, Al-Abbas arrived. Upon seeing him, Abu Bakr stood and moved to create space for him to sit closer to the Prophet (ﷺ), illustrating his etiquette and recognition of status. The Prophet (ﷺ) quoted the verse:

وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

But none will be mindful 'of virtue' except people of virtue. (2:269)

- The Prophet (ﷺ) ushered Bilal (RA) to the front of the Masjid.
 - Following the Battle of Hunayn, a massive number of Makkans embraced Islam. As the Masjid filled with new converts, the elite of Makkah, including Abu Sufyan, sat further back near the shoes.
 - When Bilal (RA) entered, the Prophet (ﷺ) called him to the front next to him. Seeing this, Abu Sufyan acknowledged that those who embraced Islam early held a different, higher status than those who converted after the Conquest of Makkah.
 - This shows us that the Prophet (ﷺ) took active steps to dismantle tribal prejudices and establish a merit-based system founded on justice and piety.
- The notion of rising up also means when directed to serve Allah or called to any type of good, one should respond immediately without waiting to be asked twice.
- When the Prophet (ﷺ) commands us to do something, we act upon it (i.e. caring for orphans). His call remains relevant and essential to our current circumstances.

- Allah tells us:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life (8:24)

- Delaying or finding excuses is a defining characteristic of a munafiq. The hypocrites actively seek reasons not to fulfill their duties to the Prophet (ﷺ).
- We are encouraged to step out of our comfort zones and prioritize acts of service, because Allah promises to raise those who act in service to Him.
 - Allah reminds believers:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَثَقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْأُخْرَةِ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْأُخْرَةِ إِلَّا قَلِيلًا

O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little. (9:38)

- Allah elevates those who possess knowledge and stand up to act, fulfilling this responsibility.
- (And Allah is Acquainted with what you do):
 - Allah is fully aware of all our actions, including how we respond to the Prophet's call, how we conduct ourselves with others in social settings — treating them with kindness and respect — even when no one else is watching.

Ayah 12

- يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَانِكُمْ صَدَقَةً (O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity):
 - نَجَيْتُمُ الرَّسُولَ (Nājaytum al-Rasūl) — Means when you consult privately/hold a private conversation with the Messenger (ﷺ).

- Allah commanded believers to offer sadaqah (charity) before engaging in najwa (a private consultation) with the Prophet (ﷺ).
- This verse was initially revealed as the elite hypocrites took up the Prophet's time, blocking the poor from access. Yet, he never turned anyone away, never saying 'no' to a request.
- This requirement of charity was aimed to deter the hypocrites from asking frivolous questions and wasting the Prophet's time.
- Instead of giving the charity, many hypocrites stopped visiting the Prophet (ﷺ) altogether as they were known to be very stingy and reluctant to spend in the way of Allah.
- This injunction was temporary and later abrogated. Thus, the obligation to give charity before consultation was removed.
- When this verse was revealed, Ali (RA) was the first Companion to act upon it. He offered some dates in charity and requested a private meeting with the Prophet (ﷺ).
 - Ali used to say "That there is a verse in the Qur'an that none before me and none after me has ever acted upon it". The meaning of the phrase 'none after me' means none after him will practice it because the verse is abrogated.
 - Abdullah ibn Umar mentioned three unique virtues of Ali ibn Abi Talib (RA) that he envied:
 - Marriage to Fatima: He was married to Fatima, the daughter of the Prophet (ﷺ).
 - The Flag in Khaybar: The Prophet (ﷺ) gave him the flag in the Battle of Khaybar after declaring, "I will give this flag to a man who loves Allah and His Messenger and whom Allah and His Messenger love," after others had failed to take the fort.
 - The Ayah of Najwa: He was the only one able to implement the verse of Najwa (58:12), which required that when anyone wanted to consult the Prophet (ﷺ) privately, they must first give charity.

- An implementation of this ayah today is by respecting the time of scholars. Just as the believers were instructed not to overburden the Prophet (ﷺ) with questions, we should keep questions concise, relevant, and not hold up the gathering.
- ذَلِكَ خَيْرٌ لَّكُمْ وَأَظْهَرٌ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (That is better and purer for you. But if you lack the means, then Allah is truly All-Forgiving, Most Merciful):
 - Charity is highly virtuous and beneficial for the giver, but those unable to donate could still sit with the Prophet (ﷺ) because the ruling was abrogated.
 - The mandated charity was effective for a very short period of time but was lifted after the lesson of the ruling was learned.
 - Closeness to the Prophet (ﷺ) is not earned by a transactional system of giving 'more money'. That concept doesn't exist in our Deen.

Ayah 13

- ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَانِكُمْ صَدَقَاتٍ (Are you afraid of spending in charity before your private consultations 'with him?'):
 - Allah poses this question to the hypocrites asking if they were "afraid" to spend, exposing their stinginess with their wealth, and showcasing their aversion to the Prophet (ﷺ) to the point where they stopped seeing him.
- فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ (Since you are unable to do so, and Allah has turned to you in mercy, then 'continue to' establish prayer, pay alms-tax, and obey Allah and His Messenger):
 - This ayah abrogates the earlier requirement to give charity before privately consulting the Prophet (ﷺ). It addresses the burden placed on those that could not fulfill the charity requirement.

- Allah, in His mercy, promised forgiveness to believers who might not afford charity, provided they fulfill the required religious obligations: establish prayer, pay Zakat, and obey Him and His Messenger (ﷺ).
- وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (And Allah is All-Aware of what you do):
 - Allah possesses perfect knowledge of everything — this serves as a reminder to believers that He is completely aware of their actions and inner intentions.