

RAMADAN

IMMERSION



Mufti Abdul Wahab
Waheed

Ayah 14

- The next few verses speak about alliances, friendships, relationships and loyalty, drawing a distinct line between believers and those who oppose Allah and His Messenger (ﷺ).
- وَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ (Have you not considered those who make allies of a people with whom Allah has become angry?):
 - تَوَلَّى (Tawalla) — Refers to those who turn away from Allah. وَلَّى (Walla) means to turn.
 - وَلَايَة (Wilayah) — Refers to those who become وَلِيّ (Wali) of Allah. Meaning, they turn to Allah before anyone else.
 - Allah addresses the believers, highlighting the treachery of the hypocrites in Madinah who formed alliances with those who incurred His wrath.
 - قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ (A people with whom Allah is angry) — This is referring to the Jews.
 - الْمَغْضُوبِ عَلَيْهِمْ (Al-Maghdubi 'Alayhim) — Means "Those who have earned Allah's anger". This refers to the Jews; they knew the truth but deliberately rejected or violated it.
 - الضَّالِّينَ (Ad-Dāllīn) — Means "Those who have gone astray". This refers to the Christians; they were misguided, acting in ignorance rather than upon the true knowledge.
 - The hypocrites in Madinah aligned themselves with the Jewish tribes who were actively treacherous.

- They pretended to be Muslims but secretly befriended the enemies of Islam; those who harm the Muslims and hate Allah and His Prophet (ﷺ).
- مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ (They are neither of you nor of them):
 - This refers to the state of the hypocrites; neither being truly with the believers nor with the disbelievers, swaying between two sides.
 - They are not genuinely with the Muslims. Their hearts lack true faith, even though they display it outwardly to protect themselves.
 - They are not fully committed to the disbelievers. They do not outwardly stand with the disbelievers because they are not accepted there.
 - The Jews and Christians will not be satisfied until Muslims abandon their faith and follow their way.
 - While pressures to assimilate are real, we must never compromise our religious principles for acceptance or friendship with those who earn Allah's anger.
 - We choose Allah's pleasure over popular approval, aiming for Jannah rather than conforming to or seeking the validation of the people of Jahannam.
 - The categorization of friendships between Muslims and non-Muslims (disbelievers) are three types:
 - 1. Muwalat (Intimate Confidant): Not Acceptable/Impermissible
 - This refers to taking a non-Muslim as a wali close confidant or secret keeper/trusted protector in preference to believers.
 - This is strictly forbidden because such a deep bond can lead to sharing sensitive information, compromising one's faith, or allowing the non-Muslim to have sway over Muslim affairs, which can cause harm.
 - Example: A situation where the friendship causes a Muslim to be unmindful of their faith or to align with those hostile to Islam.

- 2. Muwasat (Giving Rights with Ihsan): Acceptable/Encouraged
 - This involves interacting with non-Muslims with high levels of Ihsan; moral excellence, kindness, goodness and justice.
 - This is highly encouraged as we should treat all people, regardless of faith, with love, kindness, compassion, good manners etc.
 - Example: The Sahabah (companions) displayed respect and kindness toward non-Muslims in Madinah who were not actively hostile.
- 3. Mudarat (Respectful Relations): Acceptable/Encouraged
 - This includes maintaining cordial conduct and relations, social interaction, business dealings, and non-intimate friendships with non-Muslims.
 - This includes being polite, doing favors, returning kindness (such as giving gifts) etc., provided the relationship does not involve shared sin or harm to one's faith.
 - Example: Maintaining cordial and generous relations, particularly with non-Muslim neighbors or coworkers.
- The hypocrites in Madinah tried to assimilate with everyone, playing both sides to protect their own interests. Allah warns the believers not to trust them and to remain unaffected by their treachery.
- We must examine ourselves for signs of nifaq (hypocrisy) — such as choosing the easy, popular path over the right one.
- True faith is often inconvenient, and hence, we should strive to stand firm in our principles, even when it makes us stand out.
- وَيَخْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ (And they swear to untruth while they know [they are lying]):
 - The hypocrites knowingly used false oaths and eloquent words, pretending they loved the Prophet (ﷺ) and are supporting him — but their hearts did not match their words.

- This refers to a time in Khandaq where the hypocrites, led by Abdullah ibn Ubayy, played a treacherous role that weakened the Muslim defense from within by creating openings to assist the enemy. However, they swore it wasn't them that did it.

Ayah 15

- اَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (Allah has prepared for them a severe punishment. Indeed, it was evil that they were doing):
 - Allah tells us He has prepared the greatest punishment in Jahannam for these individuals who swore false oaths to convince Muslims of their loyalty, while acting as agents for the other side and harming them.
 - Playing both sides is an evil act; we must avoid this duality. This provides a lesson for self-reflection: do we align ourselves with or befriend those who hate Islam, or actively work against the welfare of Muslims, succumbing to the pressure to conform and assimilate?
 - The loyalty of a hypocrite is to their own selfish interests, not to friendship. Hence, we should be wary of these hidden enemies.
 - A parallel can be drawn to backbiting: If someone sits with you to backbite about a brother or sister in Islam, they are certainly backbiting about you behind your back with someone else.

Ayah 16-17

- اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ (They took their [false] oaths as a cover, so they averted [people] from the way of Allah, and for them is a humiliating punishment):
- The main reasons the hypocrites refuse to admit their disbelief:
 - 1. اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً (Taken their oaths as a shield): A Safety Measure

- Junnah (جُنَّة) Means a shield. It signifies something that protects or covers the body. It comes from the root ج-ن-ن meaning, covered or hidden. Other terms related to this root:
 - جِنّ (Jinn) — Refers to supernatural beings that are invisible or concealed from human sight.
 - جَنَّة (Jannah) — Refers to a garden or Paradise which is hidden and covered with lush growth.
 - جُنُون (Junun) — Refers to madness or insanity covering the intellect.
- The hypocrites use their false oaths as a shield to protect themselves, their lives, and their property within the Muslim community.
- They act as Muslims to secure the protection and benefits a disbeliever doesn't have in a Muslim state (i.e. a share in the spoils of war without participating in battles).
- They want to be part of both gatherings — the Muslims and disbelievers, so they can "jump ship" to whichever side is most advantageous at the time.
- 2. فَصَدُّوا عَن سَبِيلِ اللَّهِ (Prevented people from the way of Allah):
Diversion from Truth
 - They act like Muslims in order to plant seeds of doubt in the hearts of true believers and create fitnah (discord).
 - By appearing from within the community, they are able to divert people away from the path of Allah more effectively than an external enemy.
 - They present themselves as Muslims to weaken the faith from within and to deceive others, which is a quality of Shaytan.
 - Their ultimate goal is to push people away from the truth and toward disbelief, using their false identity.

- لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِّنَ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (Never will their wealth or their children avail them against Allah at all. Those are the companions of the Fire; they will abide therein eternally)
 - When the Day of Judgment arrives, no amount of wealth or possessions will save the hypocrites from punishment.
 - They are the companions of the Jahannam because they prioritized worldly alliances over obedience to Allah and engaged in hypocrisy. Hence, they are deemed destined for Jahannam forever.
 - This indicates the severe consequence for those who deliberately opposed Allah and His Prophet (ﷺ).

Ayah 18

- يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا يَوْمَ يَنْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا (On the Day Allah will resurrect them all, and they will swear to Him as they swear to you and think that they are [standing] on something. Unquestionably, it is they who are the liars):
 - On the Day of Judgment, the hypocrites will swear to Allah that they were believers. They will lie to Him, genuinely believing they were on the right path, completely unaware of their own hypocrisy.
 - The hypocrites falsely believe they can escape accountability, but Allah has declared them to be the greatest liars.
 - This teaches us to constantly guard ourselves against nifaq. The Prophet (ﷺ) emphasized maintaining regular congregation for Fajr and Isha as it is a defining characteristic that distinguishes a true believer from a hypocrite.
 - It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said:

"إِنَّ أَثْقَلَ الصَّلَاةِ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا " .

'The most burdensome prayers for the hypocrites are the 'Isha' prayer and the Fajr prayer. If only they knew what (reward) there is in them, they would come to them even if they had to crawl.' (Sunan Ibn Majah)

- Example: Umar's Fear of Nifaq
 - Hudhayfah ibn al-Yaman was known as Sahib al-Sirr (The Keeper of the Secret), he was entrusted by the Prophet (ﷺ) with a specific list of names of the hypocrites.
 - Umar ibn al-Khattab feared hypocrisy so deeply that he would repeatedly ask Hudhayfah if his name was among those listed.
 - Umar's persistent questioning demonstrates that a true believer never feels secure from hypocrisy, whereas a hypocrite feels safe from it.
 - This incident serves as a reminder to consistently evaluate ourselves for traits of hypocrisy, rather than looking for it in others.

Ayah 19

- اُسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ (Satan has overcome them and made them forget the remembrance of Allah):
 - اِسْتَحْوَذَ (Istahwatha) — Refers to overcoming, dominating, or taking possession of something.
 - Shaytan overpowered the hypocrites, he didn't cause them to forget Allah; but rather they chose to stop remembering Him.
 - If we neglect to remember Allah, hypocrisy enters our hearts, and we become among those who forgot Him, so He causes us to forget ourselves.
 - He tells us:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ

And do not be like those who forgot Allah, so He made them forget themselves.
(59:19)

- Allah emphasizes the importance of dhikr (the remembrance of Allah).

- He said:

فَاذْكُرُونِي أَذْكُرْكُمْ

Remember Me; I will remember you. (2:152)

- This is why a believer should ensure their tongue is constantly moistened with dhikr (the remembrance of Allah).

- The Prophet (ﷺ) reminds us:

" لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ "

"Let not your tongue cease to be moist with the remembrance of Allah." (Jami` at-Tirmidhi)

- Imam al-Ghazali mentioned five habits that define a true believer from a hypocrite:

- 1. Praying Fajr and Isha in Congregation (for Men):
 - Regularly attending the mosque for these two prayers, despite the difficulty.
 - These are the most burdensome prayers for the hypocrites.
- 2. Being Generous with Money:
 - Spending wealth abundantly, in every aspect whether it's for charity, supporting others etc.
 - The hypocrites are miserly and would withhold their wealth.
- 3. Having Secret Good Deeds (Private Worship):
 - Making a habit of hidden acts of worship (fasting, charity, prayer) known only to Allah to ensure sincerity.
 - The hypocrites only act well in public or when others are watching them to receive praise.
- 4. Reciting the Qur'an Consistently:
 - Maintaining a daily, consistent routine of reciting and reflecting on the Qur'an is a sign of iman.
 - The hypocrites rarely recited the Qur'an frequently, as their heart is indifferent to the word of Allah.

- 5. Doing Dhikr Constantly:
 - Keeping the tongue moist with dhikr at all times as it is the easiest act to stay connected to Allah.
 - The hypocrites struggle to do dhikr, and if they do, it is superficial.
- لَا إِنَّ جِزْبَ الشَّيْطَانِ هُمْ الْخُسِرُونَ (Unquestionably, the party of Satan – they will be the losers):
 - جِزْبَ الشَّيْطَانِ (Hizb ash-Shaytan) — Refers to "The party of Shaytan".
 - The followers of Shaytan are the party of losers. We must seek refuge in Allah and ensure we are not among them.
 - Our companionship directly influences our deen and akhirah. We should seek righteous companions who strengthen our iman, bring us closer to Allah and are able to pray for us after our passing.
- Narrated Abu Hurairah: The Prophet (ﷺ) said:

"الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ" .

A man follows the religion of his friend; so each one should consider whom he makes his friend. (Sunan Abi Dawud)

- On the Day of Judgment, everyone will be gathered with their leaders, friends, or those they followed.
- When the leaders of Quraysh asked the Prophet (ﷺ) to sit with them on his own, and not with his poor Companions, such as Bilal and others, Allah ordered him to remain with the true believers who worship Him:

- He said:

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure. Do not let your eyes look beyond them, desiring the luxuries of this worldly life. And do not obey those whose hearts We have made heedless of Our remembrance, who follow 'only' their desires and whose state is 'total' loss (18:28)

- It is important to remain within the community of believers; those with iman, who follow Allah and His Prophet (ﷺ).
- Sitting Hizb ash-Shaytan; those who mock the faith, habitually commit sins and are negligent of Allah, can turn one away from the truth.
- If a person prefers or finds comfort in the company of the sinful rather than the righteous, these are signs of a "dead" heart in urgent need of revival.
- To avoid falling into the company of Shaytan, we must ask ourselves: 'Who is influencing my heart?' If that influence draws us away from Allah, we should distance ourselves and seek companionship that brings us closer to Him.

Ayah 20-21

- إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ (Indeed, the ones who oppose Allah and His Messenger – those will be among the most humbled):
 - يُحَادُّونَ اللَّهَ وَرَسُولَهُ (Yuhadun Allah wa Rasulahu) — Refers to those who take a stance against, oppose or defy Allah and His Prophet (ﷺ).
 - The consequence of these individuals is humiliation: They are destined for doom and disgrace in the Hereafter.
 - Verse 20 works in tandem with the following verse (21), which reinforces Allah's decree.
- كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (Allah has written, "I will surely overcome, I and My messengers." Indeed, Allah is Powerful and Exalted in Might):
 - Allah has decreed that He and His Messengers will always prevail — they will be the dominant ones. This demonstrates that opposition to Allah and His Messengers is inherently futile.
 - It has written that the final triumph and victory are for the true believers in this life and the Hereafter.

Ayah 22

- لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ (You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger):
 - Allah states that it is impossible to find a truly believing community that is deeply affectionate with those who oppose Allah and His Prophet (ﷺ).
 - Allah advises Muslims against taking disbelievers as close allies — but permits respectful interaction, social gathering, and commercial business transactions with them.
 - The Prophet (ﷺ) himself conducted business with Jews in Madinah, even passing away while his armor was mortgaged to one as security for a debt.
 - We are encouraged to treat disbelievers with kindness and justice. However, it is forbidden to go to extremes in affection or loyalty, causing us to compromise our principles of faith, abandoning our religious duties, or prioritizing them over the Muslim community.
 - We are urged to maintain positive relations with disbelievers, provided they are not actively hostile, aiming to harm Allah and His deen.
 - These are four scenarios on assessing our relationships with disbelievers:
 - 1. High Respect
 - They hold Islam in high regard, respecting and not showing any hostility towards Muslims or harming them over their faith.
 - Verdict: Permissible/Acceptable as friends.
 - 2. Mutual Understanding
 - They disagree with certain aspects of Islam but are willing to try to figure things out and coexist with Muslims.
 - Verdict: Permissible/Acceptable as friends.

- 3. Strong Opposition
 - They dislike what Islam stands for and ridicule Muslims for religious practices such as a woman wearing the hijab.
 - Verdict: Not recommended/Unacceptable as friends.
- 4. Active Hostility
 - They show active hostility towards Islam, actively engaging in harm and seeking to fight the Muslims.
 - Verdict: Impermissible/Unacceptable as friends.
- وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَنَهُمْ أَوْ عَشِيرَتَهُمْ (Even if they were their fathers or their sons or their brothers or their kindred):
 - This verse was revealed about Abu Bakr (RA) who did not allow kinship to interfere with his loyalty to Allah and His Prophet (ﷺ).
 - Context of Revelation:
 - Prior to Islam, Abu Bakr's son, Abdur Rahman, fought with the Quraysh at the Battle of Badr.
 - After embracing Islam, he told his father, "On the day of Badr, you were within my reach, but I turned away from you."
 - Abu Bakr replied, "If you had been within my reach, I would not have spared you".
 - When Umar (RA) heard this, he considered Abu Bakr's stance too harsh regarding killing his own son.
 - Abu Bakr swore to his position, and Allah subsequently confirmed it through revelation.
 - True faith implies that fellow Muslims are like brothers and sisters to us. Therefore, we never betray our community to its enemies.
 - Example: Loyalty to faith shown by Mus'ab ibn 'Umair (RA) over his brother during the Battle of Badr.
 - After Badr, many Quraysh leaders were taken captive, including Abu Aziz ibn Umair, the brother of Mus'ab.

- Mus'ab passed by his brother and instructed his captor, "Tighten his bonds (chains), for his mother is a woman of great wealth, and maybe she would ransom him for you".
- Abu Aziz asked, "Brother, is it you to give this counsel?" Mus'ab replied, "You are not my brother. He is my brother who is tying up your hands".
- Example: Abdullah ibn Abdullah ibn Ubayy proved his total devotion to the Prophet (ﷺ) over his own father.
 - When Abdullah, the son of Abdullah ibn Ubayy, the chief of the hypocrites in Madinah, heard his father's derogatory statement about the Prophet (ﷺ), he immediately went to the Prophet (ﷺ).
 - He requested permission to kill his father, saying, "O Messenger of Allah, I heard that you intend to kill Abdullah ibn Ubayy for what he said. If you must do it, I ask you to allow me to take his life, because I would hate for anyone else to kill him and for me to see the killer of my father, which might cause me to fall into the fire of Hell".
 - This teaches that in the end it's not about which path we take, but where our allegiances lie. For instance, it's hypocritical to take a close ally from an oppressive regime that persecutes Muslims, while boycotting specific brands.
- أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ (Those – He has decreed within their hearts faith and supported them with spirit from Him):
 - Allah has deeply rooted iman in the hearts of the Muslims, strengthening them with His divine light — the guidance of the Qur'an delivered by Jibril.
 - While Allah is our ultimate supporter, we must make a sincere effort and take the first step toward Him.

- وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ (And He will admit them to Gardens under which rivers flow, to dwell therein. Allah is well pleased with them, and they are well pleased with Him):
 - The true believers who prioritize their relationship with Allah are rewarded with Paradise, and more importantly, Allah is pleased with them, and they are pleased with Him.
 - This statement refers to the entire Ummah, not just the Companions.
- أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ (They are the party of Allah. Verily, the party of Allah will be the successful):
 - حِزْبُ اللَّهِ (Hizbullah) – Means the "Party of Allah". This indicates that they are a group of Allah's servants who are worthy of earning His honor.
 - Allah asserts those who align themselves with Him will attain success, setting them apart from the Party of Shaytan, who are the true losers.