

SUMMER IMMERSION

PREPARATION FOR PROPHETHOOD



Mufti Abdul Wahab Waheed

SESSION 3

Ayah 9

- رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ (Rabbul mashriqi wal maghrib) — Lord of the east and the west.
 - Allah begins by telling us who He is. He is the Lord of the east and the west.
 - Imam al-Razi expands on this. He highlights how recognizing Allah's kamal (perfection) naturally inspires devotion and love.
 - Allah's perfection is absolute. This perfection is clearly reflected in the verses regarding the Lord of the East and the West.
 - By perfectly governing the celestial cycles of the sun, moon, and stars, Allah brings perfect order to the universe.
 - Some say the terms Mashriq (the place of sunrise) and Maghrib (the place of sunset) refer to the night and the day, because Al-layl (the night) and An-Nahr (the day) are discussed in the preceding verses.
 - It is also widely interpreted as universal sovereignty. An assertion that Allah is the Creator and Lord of all the varying sunrises and sunsets, establishing His absolute rule over the entire universe.

- فَاتَّخِذْهُ وَكِيلًا (Fattakhidhhu Wakīla) — Take him as the disposer/trustee of your affairs.
 - وکیل (Wakīl) from the Arabic root wikala. It refers to an agent, representative, or trustee.
 - It describes the act of entrusting someone else with the authority to take charge of and manage a specific affair on your behalf.
 - When referring to Allah, we use the hyperbolic form of Wakīl, meaning He alone takes complete responsibility for all our affairs.
 - For example, we say:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

"Sufficient for us is Allah, and [He is] the best Disposer of affairs."

- Three stages of devotion:
 - 1. Love out of Benefit (Loving the Provider)
 - This is recognizing Allah's perfection and the countless bounties He bestows upon us (e.g., Lord of the East and the West).
 - The love displayed is a natural response to Allah's generosity. We love Him because of what He provides, recognizing that every benefit we enjoy comes from His grace.
 - According to Imam al-Razi, most believers operate at this initial stage.
 - 2. Love out of Recognition (Unconditional Love)
 - As love deepens, this level transcends the need for transactional rewards or immediate benefits.
 - This is recognizing the reality of the Creator: "There is no one for me but Allah."
 - The love is anchored in the absolute need for Allah, regardless of worldly circumstances.

- According to Imam al-Razi, some believers are in this category and we should aspire to be amongst them.
- 3. Love Based on Trust (Tawakkul)
 - This is the pinnacle of devotion, where one takes Allah as their Wakīl (the ultimate Disposer of affairs)
 - Love is transformed into trust where one rests in the absolute certainty that Allah's plan is the best and most perfect.
 - According to Imam al-Razi, this level is the station of the Siddiqin (the truthful ones), and it is attained when love for Allah is deepened.
 - Tawakkul is not passive; it requires striving with one's physical means and heart, then entirely surrendering the outcome to Allah.
 - For example, Ibrahim (AS) took every physical step to fulfill the command to sacrifice his son, placing the ultimate outcome in Allah's hands. In turn, Ismail (AS) exemplified complete trust by submitting his own life.

Ayah 10

- وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ (Waṣbir 'ala ma yaqulun) — Be patient 'O Prophet' with what they say.
 - Following the command to spread the message, Allah instructed the Prophet (ﷺ) to patiently endure the heavy rejection and mockery from the people of Makkah.
 - After 13 long years of persecution in Makkah and eight years of building a community in Madinah, the Prophet (ﷺ) finally walked back into Makkah as a triumphant conqueror.
 - This instruction from Allah teaches believers to hold their ground with dignity rather than respond to provocation.

- As an Ummah, we find solace in knowing the Prophet's struggles provide an enduring blueprint for overcoming today's hardships. Just as he persevered, our patience promises similar triumphs.
- هَجْرًا جَمِيلًا (Hajran Jameela) — Depart from them courteously.
 - There are three solutions in dealing with difficult people as Allah mentioned in the Qur'an:
 - 1. Sabrun Jameel (Beautiful Patience):
 - This involves enduring hardship with grace, maintaining unwavering trust in Allah's decree, and refusing to complain to anyone other than Him. This is famously demonstrated by Yaqub (AS).
 - It is the ability to remain patient, calm, kind, and steadfast when dealing with difficult people.
 - We should practice this with those closest to us — such as our parents, spouses, and children — by extending them sincere forgiveness. This ensures we protect them from negative consequences in the akhirah.
 - 2. Safhun Jameel (Beautiful Forgiveness/Turning the page)
 - This involves turning the page and forgiving someone without holding grudges or bringing the past up again.
 - The Prophet (ﷺ) modeled this when he forgave Wahshi, who killed his uncle Hamza. This is the priority for family members and friends.
 - We are encouraged to "turn the page" specifically forgiving mistakes:
 - Made in the heat of anger
 - Spoken in moments of informality or casualness
 - Done in passing or unintentionally

- 3. Hajran Jameel (Beautiful Separation/Avoidance):
 - This means withdrawing or distancing oneself from toxic people without harming them.
 - An example is leaving a marriage in a beautiful way, making peace with the separation without praying for Allah to harm the other person.
 - Hajr is derived from the same root word as Hijrah, which means to migrate or leave behind. In this context, it means to leave behind negative behavior or difficult people in a morally upright way.
 - Practicing Hajran Jameel does not mean one must stay in an abusive environment. It means one must step back without lashing out. We must maintain basic human respect, which leaves the door open should they ever need our help or vice versa.
 - Narrated by Abu Umamah al-Bahili: The Prophet (ﷺ) said:

النَّاسُ الْيَوْمَ كَالشَّجَرَةِ الْمُرَقَّةِ، وَلَا يَلْبَثُونَ إِلَّا أَنْ يَكُونُوا كَالشَّجَرَةِ الشَّوْكِيَّةِ، إِنْ عَارَضْتُمُوهُمْ عَارَضُوكُمْ، وَإِنْ تَرَكْتُمُوهُمْ لَمْ يَتْرُكُوكُمْ، وَإِنْ هَرَبْتُمْ مِنْهُمْ طَلَبُوكُمْ

"People today are like a tree with fruit, but they will end up like a tree with thorns. If you oppose them, they will oppose you; if you leave them, they will not leave you; and if you run away from them, they will seek you." (Al-Mu'jam al-Kabir)

- Even though practicing Hajran Jameel doesn't guarantee people will stop treating us with hostility, the Prophet (ﷺ) advised his Companions, "Loan a piece of yourself to them (Be tolerant towards them), for a day may come when you will need them".

- In this verse, Allah counsels the Prophet (ﷺ) to either exercise beautiful patience in the face of engaging with hostile people, or to gracefully and courteously disengage from their negativity.
- Retaliation and revenge have no place in the heart of a believer. A believer does not intentionally spark conflict and watch it burn from a distance. That malicious behavior belongs to a munafiq (hypocrite).

