

SUMMER IMMERSION

PREPARATION FOR PROPHETHOOD



Mufti Abdul Wahab Waheed

SESSION 4

Ayah 11

- وَذَرْنِي وَالْمُكَذِّبِينَ (Wa dhar ni wal mukadhdhibīn) — And leave to Me the deniers:
 - Allah reassures the Prophet (ﷺ) He is fully aware of the Quraysh's attempts to distress him.
 - Allah tells him that he does not need to take matters into his own hands or worry about how to defend himself against their insults. He will handle them in His own perfect time and way.
 - This teaches us to remain steadfast in our da'wah regardless of criticism, directing our focus to those who are willing to listen rather than the deniers.
 - Everything has its appropriate time and place. Allah's commands evolved to suit the context of the Makkan and Medinan period. Similarly, in our personal lives, we must navigate our relationships with wisdom — knowing when to speak up and when to exercise patience.
 - Our deen prohibits both oppression and the failure to act against it, regardless of the victim's background.
 - The oppressed (madhlum) should always have advocates to stand up for their rights. Because the voiceless lack the means to speak for themselves, they require active support to achieve justice.

- Tariq ibn Shihab reported: A man asked the Prophet (ﷺ) while he had his leg in the stirrup, "Which jihad is best?" The Prophet said,

كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانٍ

"A word of truth before an oppressive ruler." (Sunan al-Nasa'i)

- Da'wah encompasses both the spread of Islam and the protection of the Muslims. It extends to protecting people from harm such as preventing wrongdoing and correcting unethical behavior toward others.
- Allah takes care of the oppressed. This is why the Prophet (ﷺ) warned:

وَإِقْدُ دَعْوَةِ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ

Beware of the supplication of the oppressed, for there is no barrier between it and Allah". (Al-Bukhari and Muslim)

- مُكَذِّبِينَ (Mukadhibīn) — Refers to the deliberate act of intentionally creating lies (e.g. propaganda) to deny the truth.
 - كَذَّبَ (Kadhdhaba) Means to deny or to call someone a liar.
- أَوْلَى النَّعْمَةِ (Ulin-na'mati) — The people of luxury:
 - نِعْمَةٌ (Ni'mah) and نَعْمَةٌ (Na'mah) should not be confused. They have distinct meanings:
 - Na'mah — Refers to those who seek luxury for the sake of elitism. It denotes a life of excess and vanity-driven luxury. For example: Purchasing a luxurious watch to signal inclusion in a higher social strata.
 - Ni'mah — refers to those who have a blessing and seek a blessing. It signifies genuine blessings or gifts bestowed by Allah.

- Allah is referring to the wealthy and powerful elites of Makkah. Their immense wealth, comfort, and status made them arrogant, leading them to reject the message of Islam because it challenged their established power and social structures.
- In Islam, wealth is a blessing, but it shouldn't disrupt social harmony or create divisions. Muslims are encouraged to mingle with people from all walks of life, as our teachings remind us that Allah measures us by our taqwa (piety), rather than material possessions or worldly status.
- وَمَهْلُهُمْ قَلِيلًا (Wa mahhilhum qaleela) — And bear with them for a little while:
 - Allah instructs the Prophet (ﷺ) to bear with them. This means giving them a brief period of time in this world. Though it may seem like they are getting away with their disbelief and hostility, it is only a short delay before His ultimate justice.
 - This serves as a reminder that while Allah's promises are always true, even if they aren't fulfilled immediately.
 - The Conquest of Makkah is an example that divine timing requires our patience and trust.
 - During this waiting period, Allah allows us to grow and refine our character — allowing us to be forbearing with Allah and people.
 - The absence of a blessing is never a sign of Allah's displeasure. In His perfect wisdom, what Allah withholds is often a hidden blessing in itself.

Ayah 12 & 13

- These verses describe the terrifying punishments in the Hereafter for those who deny the truth, living lives defined by arrogance and indulgence.
- It outlines four forms of punishment: three specific consequences and one general consequence:

- 1. Heavy restraints
 - اُنْكَال (Ankāl) — Refers to shackles.
 - Derived from نَكَال (Nakāl) which is the rope used to bind a slave or an animal.
 - The wealthy and powerful would literally restrain the animal or slave and prevent them from moving freely. Thus, Allah uses the same word for them.
 - Other Surahs in the Qur'an provide even more terrifying details about the specific types of shackles: Surah Al-Waqi'ah, Surah Al-Haqqah, Surah Al-Ghashiyah etc.
- 2. Raging flames
 - جَحِيم (Jaḥīm) — Refers to a raging or burning fire.
 - It describes the intense heat of Jahannam.
 - This was one of the modes of punishment they used to torture the slaves in Makkah (i.e. Bilal ibn Rabah).
- 3. Choking food
 - وَطَعَامًا ذَا غُصَّةٍ (Wa ṭa'āman dhā ghussa[tin]) — Refers to food that chokes.
 - It is mentioned that the food in Jahannam will have thorns and stick in the throat.
 - It can neither be swallowed down nor brought up, it will tear apart the insides of the sinful.
- 4. Other punishments
 - وَعَذَابًا أَلِيمًا (Wa 'adhāban alīmā) — Refers to other forms of painful punishment.
 - It denotes a comprehensive, all-encompassing torment.
- These verses serve as a warning to the affluent disbelievers of Makkah. Allah reveals these verses to remind them that no matter how much power they hold in this life, they cannot escape the torment on the Day of Judgment.