

SUMMER IMMERSION

PREPARATION FOR PROPHETHOOD



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SESSION 5

Ayah 14

- يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ (Yawma tarjufu al-ardu wal-jibalu) — On the Day the earth and the mountains will shake:
 - Allah describes the terrifying cosmic upheaval of the Day of Judgment. The earth will cease to exist and the mountains will shake violently.
 - رَجْفَةً (Rajfah) — A shudder, tremor, or quake. It denotes shaking that comes from fear. Even the mountains tremble violently out of fear of Allah.
 - To the Arabs, mountains stood for strength and stability, offering a sense of comfort and security. They used high mountains as safe places to hide from enemies or storms. However, nothing can save anyone from Allah's final command on that day.
- وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا (Wa-kanat al-jibalu katheeban maheela) — And the mountains will become a heap of sand pouring down:
 - Katheeb (كثيبا) — Refers to a mound of sand / sand particles.
 - The plural word for mountains (al-jibalu) is paired with the singular adjective katheeban.
 - Imam Ar-Razi explained that the singular form highlights how each massive mountain will be crushed into individual pieces of sand.

- Maheel (مهيل) — Means flowing, pouring, falling down. Meaning, the mountains will crumble into fine, flowing dust. They turn into loose particles that pour down like liquid.
- Allah placed mountains to stabilize the earth, and on the Day of Judgment, He will remove, crush, and level them into dust and sand.

■ Anas bin Malik narrated that: The Prophet (ﷺ) said:

"لَمَّا خَلَقَ اللَّهُ الْأَرْضَ جَعَلَتْ تَمِيدُ فَخَلَقَ الْجِبَالَ فَعَادَ بِهَا عَلَيْهَا فَاسْتَقَرَّتْ فَعَجَبَتِ الْمَلَائِكَةُ مِنْ شِدَّةِ الْجِبَالِ قَالُوا يَا رَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْجِبَالِ قَالَ نَعَمْ الْحَدِيدُ . قَالُوا يَا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ النَّارِ قَالَ نَعَمْ النَّارُ . فَقَالُوا يَا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْمَاءِ قَالَ نَعَمْ الْمَاءُ . قَالُوا يَا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الرِّيحِ قَالَ نَعَمْ الرِّيحُ قَالُوا يَا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الرِّيحِ قَالَ نَعَمْ ابْنُ آدَمَ تَصَدَّقَ بِصَدَقَةٍ بِيَمِينِهِ يُخْفِيهَا مِنْ شِمَالِهِ "

"When Allah created the earth, it started shaking. So He created the mountains, and said to them: 'Upon it' so it began to settle. The angels were amazed at the strength of the mountains, so they said: 'O Lord! Is there among your creatures one who is more severe than the mountains?' He said: 'Yes. Iron.' They said: 'O Lord! Then is there anything among your creatures that is more severe than that iron?' He said: 'Yes. Fire.' So they said: 'O Lord! Is there anything among your creatures that is more severe than fire?' He said: 'Yes. Water.' They said: 'O Lord! Is there anything among your creatures that is more severe than water?' He said: 'Yes. Wind.' They said: 'O Lord! Is there anything among your creatures more severe than wind?' He said: 'Yes. The son of Adam. He gives charity with his right hands, while hiding it from his left.'" (Jami` at-Tirmidhi)

- This shows that the things people trust for safety and strength will lose all power and vanish on that Final day.
 - Recognizing that all worldly sources, wealth, and strength come from Allah is a core teaching reflected in the parable of the two men in Surah Al-Kahf (Ayat 32–44). One man was arrogant, denied the transient nature of his wealth, and attributed it to himself, while the other, acknowledged that all blessings belong to Allah and originate from Him alone.

- The Prophet (ﷺ) taught that Kalimah — La ilaha illallah (there is no god but Allah) outweighs the heavens, the earth, and everything they contain on the Day of Judgment.
- In many Surahs, Allah uses the imagery of mountains crumbling, leveling, or moving to illustrate immense power, spiritual reflection, and the apocalyptic events of the Day of Judgment.
 - In Surah Al-Qari'ah, Allah compares the destroyed mountains flying about in the wind:

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

And the mountains will be like carded wool. (101:5)

- Even massive mountains would crumble if faced with Allah's power, so humans have no reason to think they can survive pride or rebellion against Him.
 - Allah states:

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا

Which is harder to create: you or the sky? He built it (79:27)

- Imam al-Qurtubi relays through Mujahid that Qur'anic portrayals of the Day of Judgment — such as mountains crumbling — emphasize human powerlessness, stripping away worldly pride to show that absolute sovereignty, control, and judgment belong to Allah alone.

Ayah 15

- إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا (Inna arsalna ilaykum rasulan) — Indeed, We have sent to you a Messenger:
 - A core principle stated in the Qur'an: Allah does not punish any community or people until He has first sent a messenger to clearly warn them.

- In Islamic theology, accountability requires that the clear and uncorrupted message of Islam has reached a person. Those who never received the message are judged by Allah equitably on the Day of Judgment.
 - For example, during the Prophet's time, Jews and Christians were addressed directly; once the clear proofs and message of the Prophet (ﷺ) reached them, they became responsible (mukallaf) for responding to it.
- Conveying Islam is the collective duty of the ummah. Even though we do not have a prophet with us today, people are still held to the same standards as earlier generations to answer the call of Islam.
- On the Day of Judgment, people will admit their own fault and testify against themselves that they ignored the truth because worldly life tricked them.
 - In Surah Az-Zumar, Allah tells us:

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ

Those who disbelieved will be driven to Hell in 'successive' groups. When they arrive there, its gates will be opened and its keepers will ask them: "Did messengers not come to you from among yourselves, reciting to you the revelations of your Lord and warning you of the coming of this Day of yours?" The disbelievers will cry, "Yes 'indeed'! But the decree of torment has come to pass against the disbelievers."
(39:71)

- In Surah Al-Mulk, a similar question is asked by the guards of Hell when a group is cast inside.

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۖ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾

Every time a group is cast into it, its keepers will ask them, "Did a warner not come to you?" They will reply, "Yes, a warner did come to us, but we denied and said, 'Allah has revealed nothing. You are extremely astray.'" (6:8-9)

- These verses allude to da'wah given by the followers of the Prophet (ﷺ). We are the ones passing on his teachings and conveying the truth of Islam to new generations. Hence, we will become a proof against them on the Day of Judgment.
- It is our responsibility to grow our deen, and if we do not share revelation, it will fade away. The goal of revelation is to invite others to Islam and pass on what we learn instead of keeping it hidden.
 - 'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported: The Prophet (ﷺ) said,

"بلغوا عني ولو آية وحدثوا عن بني إسرائيل ولا حرج، ومن كذب علي متعمداً فليتبوأ مقعده من النار"

"Convey from me even an Ayah of the Qur'an; relate traditions from Banu Israel, and there is no restriction on that; but he who deliberately forges a lie against me let him have his abode in Hell." (Sahih Al-Bukhari)

- Concealing religious knowledge when asked is a grave sin in Islam. The Prophet (ﷺ) warned that anyone asked about religious knowledge who hides it will face a severe punishment on the Day of Judgment.
 - Narrated Abu Hurairah: that the Messenger of Allah (ﷺ) said:

"مَنْ سُئِلَ عَنْ عِلْمٍ عَلَيْهِ ثُمَّ كَتَمَهُ أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ ."

"Whoever is asked about some knowledge that he knows, then he conceals it, he will be bridled with bridle of fire." (Jami` at-Tirmidhi)

- On his deathbed, Mu'adh ibn Jabal narrated the hadith that whoever testifies La ilaha illallah (sincerely from the heart) will enter Paradise. He had previously withheld sharing it widely during the Prophet's life out of fear that people would rely on it entirely and neglect good deeds, but shared it near his death to avoid the sin of hiding knowledge.

- Jabir reported: When death was approaching Mu'adh ibn Jabal, may Allah be pleased with him, he said,

اَكْشِفُوا عَنِّي سِجْفَ الْقُبَّةِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ

"Lift the cloth from my face. I heard the Messenger of Allah, peace and blessings be upon him, say: Whoever testifies that there is no God but Allah, sincerely from his heart, he will enter Paradise." (Sahih Ibn Hibban)

- The Prophet (ﷺ) warned that failing to enjoin good and forbid evil results in revelation ceasing to exist. Authentic narrations confirm that near the end of time, before the Day of Judgment, Allah will take away the Qur'an from both the written copies (mushafs) and people's hearts in a single night, leaving no verse or letter behind.

- Zirr reported: Ibn Mas'ud, may Allah be pleased with him, said,

لَيُسْرَيْنَ عَلَى الْقُرْآنِ ذَاتَ لَيْلَةٍ فَلَا يَتْرُكُ آيَةً فِي مُصْحَفٍ وَلَا فِي قَلْبِ أَحَدٍ إِلَّا رُفِعَتْ

"The Quran will vanish in one night. No verse in the scripture or in the heart of anyone will be left behind." (Sunan al-Darimi)

- Many scholars explain that while physical words may remain on paper, people will completely lose the true understanding of their meaning. According to Imam An-Nawawi, this refers to the removal of barakah from revelation. Meaning that while physical texts, institutions, and scholars may still exist, the actual impact and change that it brings to daily life will be minimal.
- The Qur'an addresses the sin of remaining a bystander and failing to forbid evil, while encouraging the duty of commanding good.

- Example: Bani Israel's Bystanding
 - During the absence of Musa (AS), Samiri and a group misled the people into worshipping the golden calf. Those who committed the idolatry and those who failed to stand against it faced severe accountability.
 - This teaches us that staying silent when clear wrongs are committed spreads corruption, making silence a grave sin.
- Example: Responsibility from Animals
 - Surah An-Naml highlights this through an ant and a Hud-hud (hoopoe bird), showing that even creation outside of humankind takes active responsibility for the safety and guidance of others.
 - The ant did not ignore the danger or assume someone else would sound the alarm; it felt complete responsibility for its colony.
 - The bird cared about spreading the truth and the eternal fate of the people, acting as an active witness rather than an indifferent observer.
- Example: A Man's Plea
 - Surah Yasin tells the story of a courageous man, Habib al-Najjar, who rushed from the edge of the city to defend Allah's messengers.
 - He urged his people to follow the truth, serving as a powerful role model for speaking out against wrong and encouraging what is right.
- شَهِدًا عَلَيْكُمْ (Shahidan Alaykum) — A witness over you:
 - During his Farewell Sermon on the Day of Arafah during Hajjatul Wada', the Prophet (ﷺ) asked his followers if he had conveyed the message. When the pilgrims shouted back "Yes," he raised his index finger toward the sky and said,

اللهم اشهد
"O Allah, bear witness"

- أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا (Arsalna ila fir'awna rasula) — Just as We sent a messenger to Pharaoh):
 - Allah frequently mentions Musa (AS) and Bani Israel in the Qur'an because their experiences, struggles, and leadership closely mirror those of the Prophet (ﷺ) and his ummah.

Ayah 16

- فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ (Fa'asa fir'awnu-rasula) — So Pharaoh disobeyed the messenger:
 - It denotes a deliberate act of going against a clear command.
 - Firawn refused to believe, mocked Musa (AS), and rebelled against Allah's command.
- فَأَخَذْنَاهُ أَخْذًا وَبِيلًا (Fa-akhadnahu akhdhan wabeela) — So We seized him with a severe, ruinous punishment:
 - This serves as an example for anyone who rejects the Prophet (ﷺ), using the fate of Firawn who rejected Musa (AS).
 - وَبِيلًا (Wabeela) — Refers to heavy intense rain, and it can sometimes describe a downpour so strong that it becomes harsh or damaging.
 - This implies a punishment that carries a heavy, unbearable consequence.
 - Allah punished Firawn heavily and destructively, destroying him and his army in the sea.

Ayah 17

- فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ (Fa-kayfa tattaquna in kafartum) — Then how will you guard yourselves against, if you disbelieve:

- Allah asks a powerful rhetorical question: How can a person who rejects the truth and disbelieves in Allah possibly protect or save themselves from the severe punishment of the Day of Judgment?
- People must accept the truth, believe in Allah, and fear the Day of Judgment.
- يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا (Yawman yaj'alu al-wildana shiban) — A Day that will make children grey-haired:
 - Turning children's hair grey is explained by scholars in two main ways:
 - 1. Literal Passage of Time:
 - The Day of Judgment will be so long in duration that young infants and children will actually age and grow old, turning their hair white over the course of that lengthy period.
 - 2. Distress of Severe Terror:
 - It highlights that the sheer shock, anxiety, and panic of the Day of Judgment will be so intense that even children would seemingly age instantly from the horror.

Ayah 18

- اَلْسَّمَآءُ مُنْفَطِرٌ بِهِ (As-sama'u munfatirun bih) — It will 'even' cause the sky to split apart:
 - This depicts the sky splitting open due to the sheer intensity and weight of that Day, fulfilling Allah's absolute promise.
 - Other places in Juz 'Amma that describe the splitting of the sky (like Surah Al-Infitar or Al-Inshiqaq):

إِذَا السَّمَاءُ انْفَطَرَتْ

When the sky splits open (82:1)

إِذَا السَّمَاءُ انْشَقَّتْ

When the sky bursts open (84:1)

- كَانَ وَعْدُهُ مَفْعُولًا (Kana wa'duhu maf'ulan) — And His promise is ever fulfilled:
 - Allah's promise is that the final reckoning is absolute and real. The Day will take place; it is an unavoidable event.

Ayah 19

- إِنَّ هَذِهِ تَذْكِرَةٌ (Inna hadhihi tadhkiratun) — Indeed, this is a reminder:
 - تذكرة (Tadhkirah) — The Qur'an is a reminder; it is called Ad-Dhikr (The Reminder).
 - It features warnings of judgment and stories of past nations like Pharaoh to awaken humanity, allowing whoever wishes to accept its guidance.
- فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا (Fa man shaa'a ittakhadha ila rabbihi sabeela) — So whoever wills may take to his Lord a way:
 - Humans have free will; guidance is available, but the choice to accept it belongs entirely to the individual.
 - Prophets can invite people to the truth, but they cannot force belief or place faith into someone's heart.
 - Allah tells the Prophet (ﷺ) that ultimate guidance belongs to Him alone. He knows best who is willing to receive guidance.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

You surely cannot guide whoever you like 'O Prophet', but it is Allah Who guides whoever He wills, and He knows best who are 'fit to be' guided. (28:56)