

RAMADAN

IMMERSION



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Introduction

- The wonders of the Quran are endless.
 - The more we dig into the verses, the more that we find.
- It is understood by most people that the Quran was revealed in order to guide us, however we must identify the process in which we need to go through get to that guidance.
 - Allah SWT informed us why the Quran was revealed several times.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

(38:29) This is the Blessed Book that We have revealed to you, (O Muhammad), that people with understanding may reflect over its verses and those with understanding derive a lesson.

- Through this verse, Allah SWT tells us that the cause of revelation is that so we can reflect on the Quran.
- The word لِيَدَّبَّرُوا comes from the root word دَبَّرَ which means to come after something else.
 - This tells us that we need to initiate a process of connection with the Quran and our gift in return will be gaining a better understanding of His book.
 - The Quran condemns those who do not reflect on the Quran.

أَفَلَا يَتَذَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them? (47:24)

- This verse shows us that true understanding of Quran begins in the heart.
 - It begins from our spiritual status with Allah SWT.
- Scholars agree that everyone benefits from the Quran when they read it, however we do not all benefit at the same level.

- Allah SWT said:

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا
فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ

But how many generations before them did We destroy (for their sins),- stronger in power than they? Then did they wander through the land: was there any place of escape (for them)? (50:36)

- Allah SWT speaks about the more powerful previous nations which were destroyed.
 - When the punishment came, they ran for refuge in the land but they could not escape.
- The following verse identifies the cause for this:

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth). (50:37)

- Ibn Al-Qayyim, in a commentary on this verse, mentions three types of people when it comes to interacting with the verses of the Quran.
 - The first person is one whose spiritual heart is dead.
 - The verses will not be of any reminder to them.
 - The second person has a heart which is alive and has the potential to receive the guidance of the verse, but they are distracted from listening to the Quran.
 - The verses will not be of any reminder to them as well.
 - The third person is the one whose heart is alive and they have exposed their heart to receive the verses of the Quran.
 - They put effort into avoiding all distractions.

- Then Ibn Al Qayyim stated that the first person is like the example of a blind person who can not see anything. The second person is like the one who can see, but he is looking in the wrong direction. The third person is like the one who is able to see and he is staring in the right direction which Allah SWT wants them to be looking at.
 - One should check their heart when it comes to their reception of the Quran.
 - Are the verses affecting us and bringing us closer to Allah SWT?
- A believer has insight that is inspired from Allah SWT which allows them to see and understand that which others might not be able to.
 - The more that a person purifies their internal self and removes the attachments which will take them away from the signs of Allah SWT, the more the blessings of the Quran will be poured into their heart.
- In the Quran Allah SWT discusses the blessing of rain and mentions that the rain does not always come down in the same quantity.
 - At times the rain comes down in large amounts and other times it is just a light drizzle.
 - Scholars compare the heavy and light rain to the amount of blessings that one will receive from the Quran based on their willingness to receive it.
 - The more a person's heart is ready, the heavier the rain will be.
 - The more distracted a person is, the lighter the rain will be.
 - In both cases, a person receives blessings.
 - Even if someone's heart is distracted, they should continue to interact with the Quran until they develop a stronger connection with the Quran.

Developing a Connection with the Quran

- The best example to follow is that of the Prophet SAW and how he interacted with the Quran.
- Huthayfah bin Al-Yaman RA reported that he found the Prophet SAW praying, so he joined him. The Prophet SAW began with Surah Al-Baqarah. Huthayfah RA says that he thought the Prophet SAW would recite about 100 verses from Surah Al-Baqarah. The Prophet SAW continued after 100, so Huthayfah RA thought that he would finish the Surah in the raka. The Prophet SAW finished Surah Al-Baqara and then began Surah Al-Nisa and finished it and then began Surah Ali-Imran and finished it all in one raka. Then Huthayfah said, "He was reciting slowly. When he recited a verse which states the glorification of Allah, he would pause and glorify Allah SWT. When he recited a verse which had a dua to Allah SWT, he would pause and make dua to Allah SWT. When he recited a verse which had something to seek protection fro, he would seek protection from it."
 - This was the Prophet's SAW recitation while in prayer.
 - Although he recited for an extended period of time, he SAW continued to interact with and reflect on the verses.
- One day the Prophet SAW came to a companion and told him to recite the Quran for him. The companion said, "How can I recite for you when the Quran was revealed upon you?" The Prophet SAW said that he enjoys listening to others recite.
 - Scholars mention that this shows that we should change the way that we interact with the Quran in order to explore the different dimensions of how to connect with the Quran.
- In the month of Ramadan, Jibreel AS would come to the Prophet SAW and they would study the Quran.
 - Jibreel AS's relationship was not limited to the revelation of the Quran.
 - They would discuss and study the Quran together is well.

- Allah SWT tells the Prophet SAW in the Quran not to be concerned with missing or forgetting parts of the Quran because the Prophet SAW would continue to repeat it several times with extreme worry.
 - Allah SWT promised him SAW that the Quran would be preserved by Him.
- In Ramadan, Jibreel AS would come to the Prophet SAW every night to discuss the Quran, however, in the last year of the life of the Prophet SAW, Jibreel AS reviewed the Quran with him twice.
- When asked to describe the Prophet SAW, Aisha RA said: His character was the Quran.
 - This was how connected the Prophet SAW was to the Quran.
- The Prophet SAW would encourage the companions to ponder and reflect over the Quran as well.
 - He SAW said: "Woe to the one who reads these verses and does not ponder over them."

What is Tabadur?

- Tadabur means reflecting over the Quran. It can be classified into two categories:
 - Reflection of the meanings
 - This includes having an understanding of Arabic and the meaning of the verses.
 - Reflection of love
 - One does not have to understand Arabic to do this.
- When it comes to reflecting upon the meaning, the Quran can be divided into four different categories.
- If a person has a basic understanding of Arabic, the verses they are reading will fall under one of these four categories:
 - Any person who knows Arabic can comprehend certain parts of the Quran
 - This may include the stories of the Prophets and the simple verses like those of Surah Al-Ikhlās.
 - The words and phrases of the Quran are not used commonly in the Arabic language and the person needs to use a dictionary to understand them.

- Verses which deal with fiqh rulings like wudu.
 - These verses may have words which are not easily comprehensible.
 - They have contextual premises which must be understood before the verse can be understood.
 - A person needs to understand what washing means, what it means when it refers to the head or the feet, etc.
- Verses which even the scholars of tafseer differ about.
 - These verses are known as mutashaabihat.
- Reflection with love is a kind of taddabur which is attainable by all Muslims with any level of knowledge.
 - This is about knowing that the message you are reading is from Allah SWT.
 - It is about glorifying the sender of this information.
 - Because we love Allah SWT, we love His words as well.
 - Loving the Quran is an important sign of Iman.
 - Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ
عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

O ye who believe! if ye fear Allah, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for Allah is the Lord of grace unbounded. (8:29)

- Furqan means a criterion between that which is good and bad.
 - Taqwa is to have love for Allah, hope for His mercy, and fear of His punishment.
 - Those who have love of Allah SWT and His book will be granted this criterion.
- Quran was never about how much knowledge a person has.
- Ahmad bin Hanbal once had a dream in which he asked Allah SWT what ways a person can get close to Him and Allah SWT responded, "By means of My words." Imam Ahmad then asked, "By means of its understanding or not?" Allah SWT said, "Whether you understand it or not."

Tips to Connect with the Quran

- Assess that which is in your heart.
 - Present your heart and sincerity to the Quran.
 - While reading the Quran, assess whether you belong to the certain group of people being addressed in the Quran.
 - Reflect and feel guilt if it is a bad group of people.
 - Be grateful and thank Allah if it is a good group of people.
 - Quran is a means of healing when we actually allow it to affect us and we use it for introspection.
- Be serious when reading the Quran.
 - Seriousness is shown both inwardly and outwardly.
 - Inwardly it is shown through having a good intention.
 - Outwardly it is shown through proper pronunciation of the words, purification of oneself before reciting, the way we sit when reciting, etc.
- Learn the etiquettes that come with reciting the Quran.
- Try to have a brief overall understanding of what you are reading.
 - If you know what you will be reading, watch a lecture or read something about the general themes of those verses to help you better understand them before you begin reading.
 - If this is difficult, you can try to read about the context of revelation of those verses.
- Try to learn tajweed and tarteel of the Quran.
 - Attempt to perfect your articulation of the words and letters of the Quran.
- Utilize the night time to recite Quran.
 - In Surah Al-Muzzamil, Allah SWT states:

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَظَنًا وَأَقْوَمُ قِيَلًا

Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise) (73:6)
 - Here Allah SWT highlights the importance of utilizing the nighttime for recitation of the Quran.

- The calmness of the night time can help a person reflect and connect to the Quran better.
- When unable to read Quran, listen to the Quran.
 - Imam Al-Laith ibn Sa'ad said: The mercy of Allah SWT does not hasten to anyone more than it hastens to a person who listens to the Quran.
 - Allah SWT said:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

When the Qur'an is read, listen to it with attention, and hold your peace:
that ye may receive Mercy (7:204)

- This verse tells us that the mercy of Allah SWT is always close to the one who listens to the Quran.
- Try to memorize parts of the Quran.
 - It is important for a Muslim's heart to have Quran within it.
 - Knowing different parts of the Quran and reciting them in salah can help us to connect to Allah SWT and the Quran more.