

Ramadan Immersion



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Waheed

Background

- The first revelation given to the Prophet Muhammad ﷺ was from Surah Al-Alaq, beginning with the verse:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Read in the name of your Lord who created. (Surah Al-Alaq 96:1)

- Following this, five surahs were revealed in no specific order:
 - Surah Muzzammil
 - Surah Muddathir
 - Surah Fatiha
 - The first few verses of Surah Qalam
- For the first time, Allah SWT addresses the Prophet ﷺ not by name, but through affectionate descriptions:
 - يَا أَيُّهَا الْمُرْمَلُ (O you who wraps himself (in clothing))
 - يَا أَيُّهَا الْمُدَّثِّرُ (O you who covers himself [with a cloak])
 - The word Muzzammil means the one wrapped in clothes, reflecting both physical and spiritual comfort.
- Imam Al-Qurtubi highlights two key reasons for this affectionate form of address:
 - In Arabic, calling someone by their state rather than their name is a way to express affection.
 - For example, if someone was eating, Arabs would say, "O the one who is eating," as a gentle, affectionate way of addressing them.

- Examples from the Prophet's Life
 - 1. Ali ibn Abi Talib RA & "Abu Turab"
 - After a dispute with Fatima RA, Ali RA left home and slept in the masjid.
 - The Prophet ﷺ found him covered in dust and, instead of calling him by name, said: "Stand up, O Abu Turab (Father of Dust)."
 - This was a way of showing affection and reassurance, rather than being angry.
 - 2. Huthaifa bin Yaman RA
 - When Huthaifa RA was sleeping, the Prophet ﷺ gently woke him by saying: "Stand up, O the one who is sleeping."
 - Again, this approach expressed warmth and concern.
 - Reflection: Similarly, when Allah SWT calls the Prophet ﷺ "O you who wraps himself [in clothing]", it is a sign of deep love and compassion from the Divine.
 - Difficulties, trials, and hardships are not signs of Allah SWT's displeasure but rather of His love.
 - The Prophet ﷺ said: "The people who will go through the most difficulties are the Prophets, then those closest to them, and then those closest to them."
 - Surah Muzzammil & Surah Muddathir prepare the Prophet ﷺ for upcoming hardships such as rejection, slander, and opposition.
 - Allah SWT also provides mechanisms for endurance, with prayer, patience, and reliance on Him.
 - Lesson for Us: The Ummah inherits the mission of the Prophets: to call people towards Allah SWT. Just as the Prophet ﷺ was prepared for his mission, we too must prepare ourselves for challenges in da'wah and faith.

Imam Al-Baqani's Explanation of Surah Al-Muzzammil

- Purpose of the Surah
 - Imam Al-Baqani explains that the purpose of Surah Al-Muzzammil is to convey that:
 - "Righteous deeds repel dangers and calamities"
 - They lighten heavy burdens, especially when facing someone we have wronged. Standing in front of Allah SWT, in prayer, is a huge responsibility. This act of worship prepares us for the day when we will stand before Allah SWT on the Day of Judgment.
- Righteous Deeds and Ease in Worship
 - The beauty of righteous deeds not only alleviates the burdens of this world (dunya) but also makes standing before Allah SWT easier.
 - It teaches us that our righteous deeds help prepare us for our encounter with Allah SWT on the Day of Judgment.
- Devotion in the Night
 - The Surah also emphasizes the importance of dedicating oneself to Allah SWT in the depths of the night.
 - It is not enough to serve Allah SWT only in the daylight, but to also dedicate time in the darkness of the night, away from public attention.
 - One should serve Allah SWT because He is the bestower of acceptance for deeds and words, and He is the remover of misguidance.
- Allah SWT Comfort
 - Imam Al-Baqani highlights that Allah is a better comfort than anything we seek comfort from.
 - Allah SWT is a warmer embrace than any blanket or comfort we may experience.
- The Significance of "Muzzammil"
 - The word "Muzzammil" is used because when we seek comfort, we go home to rest and relax under a blanket. However, Allah SWT is reminding us that His comfort is greater than anything we find in our physical comforts.

Verse 1

- Why did Allah SWT call the Prophet ﷺ “Al-Muzzammil” (O you who wraps himself in clothing?)
 - After the revelation of Surah Al-Alaq, the Prophet ﷺ returned home trembling under the awe and weight of divine revelation. He told Khadijah RA, “Zammilooni, Zammilooni” (Cover me, cover me), and they wrapped him in a cloth. Allah SWT used the same word to address him in this surah, referring to that moment of comfort.
 - Another narration states that when the disbelievers of Makkah gathered in Dar Al-Nadwa, they debated on a derogatory title for the Prophet ﷺ. They considered calling him a soothsayer, madman, or liar, but could not settle on one title. Eventually, they labeled him a sorcerer (sahir). When the Prophet ﷺ heard of this, he was deeply grieved and wrapped himself in a cloth in sorrow and reflection.
 - Lesson: When distressed, humans naturally seek comfort in isolation, even when surrounded by loved ones. However, Allah instructs the Prophet ﷺ to counter this reaction: not by retreating, but by standing in prayer.

Verses 2-3

- Allah SWT commands the Prophet ﷺ to stand in prayer during the night.
- The variations in time (half the night, a little less, or a little more) indicate flexibility based on one's situation.
- When these verses were revealed, the Prophet ﷺ took them literally and prayed the entire night until Allah SWT later revealed an allowance for less time.
- Scholars highlight that the amount of night prayer should correlate with one's struggles.

- Bishr ibn Harith RA was asked why he did not relax at night. He replied: "The Prophet ﷺ stood all night until his feet swelled and cracked, yet Allah SWT had already forgiven his past and future sins. How can I sleep when I do not know if even one of my sins is forgiven?"
- Virtues of Night Prayer:
 - The Prophet ﷺ said: "In Jannah, there are special homes made of glass. From inside, one can see outside, and from outside, one can see inside. These are reserved for those who feed others, greet with salaam, and pray at night while others sleep."
 - Hasan Al-Basri was asked why those who pray at night have the most beautiful faces. He replied: "Because they isolate themselves with Allah SWT, and Allah SWT grants them light from His light."
- Scholars explain that the amount and type of night prayer should be proportionate to what you are going through in life.
- One should have a consistent habit of praying at night: whether 2 or 4 rak'ahs, whatever is manageable.
- However, there are times in life when increasing night prayer is necessary: Ramadan, the last ten nights and or periods of personal hardship.
- This variation shows that praying more during difficulty is not hypocrisy: it is the purpose of difficulty.
- Even if only a little, it should be consistent.
- The variation in prayer amounts reflects the different circumstances in life.
- Preparation for the Day
 - Allah SWT teaches that true preparation for life's challenges begins at night:
 - قُمْ: Stand and pray (adjustable based on circumstances).
 - وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً: Recite the Quran with measured recitation.

Verse 4

- How to relieve the pressures of the world?
 - Some believe that constantly thinking about a problem will solve it, but Allah SWT teaches otherwise: Recite the Quran in a measured way.
 - True preparation for life's hardships starts with Quranic recitation.
- What is Measured Recitation?
 - It does not mean understanding every word but simply reading with reflection.
 - Read slowly, with deliberation, and in consistent amounts (measured by pages, minutes, or hours).
 - At the time of this revelation, only a few verses from Surah Al-Alaq had been revealed, yet Allah SWT still commanded recitation of the Quran.
 - Lesson: Even if one knows only a few verses, they should recite them regularly. Start small and gradually increase.
 - Tip: Do not burden yourself with excessive reading initially. Find your comfortable threshold, do a little more, and build up gradually.

Verse 5

- Allah SWT informs the Prophet ﷺ that he will carry a great responsibility and must prepare himself for it.
- The weight of revelation requires spiritual and mental strength.

Ibn Ashur's Reflection on the Wisdom of Night Worship

- Ibn Ashur explains that tahajjud and qiyam at night were made obligatory at the beginning of revelation, while nothing was obligatory during the day (like five daily prayers, zakat, fasting).

- He highlights the wisdom behind this: “The first thing Allah SWT ordained was something done at night—acts that no one could see. The wisdom behind this is that Allah wanted the Prophet ﷺ, who is already a mercy to the worlds, to intensify the purity of his inner self. The purification of the inner self can only happen through private deeds.”
- Night worship was the foundation of early Islamic practice because:
 - It purified the heart.
 - It made one more receptive to revelation.
 - It strengthened the Prophet ﷺ to bear the weight of revelation.
- When the Prophet ﷺ first received revelation (Iqra), he trembled due to its intensity.
- Allah SWT commanded him to stand in prayer at night so that he would not be distressed in future revelations.
- Though he would still sweat when receiving revelation, it was never as overwhelming as the first time—because he was being prepared.
- If we want to benefit from the words of Allah SWT and take on responsibilities in life, we must prepare ourselves.
- Just as the Prophet ﷺ was prepared for revelation through night prayer, we must also:
 - Pray at night to recover from the day’s challenges.
 - Pray at night to prepare for what lies ahead.