

Ramadan Immersion



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Waheed

Verse 5

- To prepare for this responsibility, Allah commands:
 - قُمْ: Stand at night in prayer.
 - تلاوة القرآن Recite the Quran: Focus on recitation.
 - ذكر الله: Remember and mention Allah (verse 8).
 - Devotion to Allah: Speak to Him with full sincerity: وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا
 - Some Mufasssireen also include a fifth quality, mentioned in verse 10:
 - وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَأَهْجِرْهُمْ هَجْرًا جَمِيلًا – Be patient with what they say and distance yourself from them in a gracious way.
 - Allah first mentions two qualities, then the next two later (verses 8 and 10), emphasizing that the Prophet SAW must personally benefit from these instructions to bear the weight of revelation.
- قَوْلًا ثَقِيلًا means a “heavy word”. Mufasssireen have explained this in different ways:
 - Imam Razi’s First Opinion – The Quran’s Commandments
 - The Quran is "heavy" because its teachings include lawful and unlawful laws that are permanently binding.
 - Carrying out these commandments is challenging for human nature, except for those whom Allah makes it easy for.
 - Through acts like salah, life becomes easier, but prayer must be established.

- To receive guidance, one must love and respect the instructor: the more love, the easier correction becomes.
- If a person is not standing at night, reciting the Quran, remembering Allah, or devoting themselves to Him, then commandments may feel burdensome.
- However, if one follows these instructions, they will see the honor and wisdom behind the commands, realizing they are a gift from Allah, not a burden.
- Over time, correction becomes enjoyable because one desires self-improvement.
- Second Opinion – The Burden of Wahy (Revelation)
 - Receiving revelation was physically intense for the Prophet SAW.
 - Hadiths mention that when revelation came while he was on an animal, it would cause the animal to intensively move the bottom of its neck.
 - Allah instructs the Prophet SAW to prepare at night through the 4 actions so that receiving wahy becomes easier.
- Third Opinion – The Responsibility of Conveying the Message
 - Following the commandments oneself is easy, but conveying them to others is difficult.
 - Example: Prophet Nuh AS pleaded with his people:
 - كَلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ
 - "And whenever I invite them to be forgiven by You, they press their fingers into their ears and cover themselves with their clothes." (Surah Nuh 71:7)
 - Despite this, he remained patient for 950 years.
 - The Prophet SAW was always in a state of deep concern (فكر) for his Ummah.
 - When he first received revelation, he told Khadijah RA to remove the bedding, realizing the weight of his mission.
 - Allah reassures the Prophet SAW that his task is heavy, but preparing through the 4 actions will ease the burden.

Verse 6

- In this verse, Allah makes it clear that the greatest benefit of the previously mentioned actions (recitation, prayer, dhikr, etc.) is that they are most effective at night. Allah highlights that the best time to engage in these acts is at night, emphasizing its spiritual and personal benefits.
- **نَاشِئَةَ اللَّيْلِ**: This word is derived from **نشأ**, meaning "to rise."
 - It refers to the rising of the night and signifies waking up during the night for prayer (Tahajjud).
 - The linguistic structure of **نَاشِئَةَ** is similar to **عَافِيَةٍ** (Afiyah), indicating a gradual process of arising in the night for devotion.
- Some scholars state that Tahajjud is to be prayed after sleeping and then waking up.
- Hasan al-Basri says any prayer after `Isha is considered **نَاشِئَةَ اللَّيْلِ** (Tahajjud).
- Abdullah ibn Abbas RA and Abdullah ibn Zubair RA said: "The entire night is **نَاشِئَةَ**."
- Mufti Shafi explains that there is no contradiction between these interpretations, as qiyam al-layl refers to any part of the night, but the most virtuous time is the last portion before Fajr, which was the practice of the Prophet SAW.
- **أَشَدُّ وَطْأً** means:
 - This phrase has two key interpretations:
 - Concurrence of the heart and tongue:
 - The night is the best time when one's heart and tongue are in sync, allowing for clear recitation and focus in prayer.
 - A means of subduing the nafs (self-purification):
 - **وَطْأً** refers to subduing.
 - Waking up in the night disciplines the nafs, strengthening self-control.
 - If someone struggles with unclear thoughts, praying at night consistently will help clarify their thoughts and speech.

- وَأَقْوَمُ قِيْلًا means:
 - This means "more upright in speech."
 - Two interpretations:
 - At night, Allah makes it easy for a person to find the right words during the day.
 - The night has fewer distractions, allowing a person to focus deeply on Quran, dhikr, and dua without disturbances.
- Practical application for us:
 - Before sleeping, pray at least 2 rak'ahs of Tahajjud.
 - Set a goal to wake up before Fajr and pray again.
 - Even though Tahajjud is not fard anymore, treat it as if it is.
 - Allah gives strength in Ramadan to pray tahajjud; the same Allah can give strength outside of Ramadan.
- The Prophet SAW said: "Make sure you have a form of worship at night."
 - Three key benefits of night prayer:
 - It was the unifying trait of all righteous people before us.
 - It is the most effective way to come close to Allah and cleanse sins.
 - Salah prevents sin, and night prayer (Qiyam al-Layl) has the strongest effect on keeping a person away from sins.
- The physical & spiritual benefits of night worship:
 - Strengthens self-control and prevents sins.
 - Cleanses sins and elevates status.
 - Cures illnesses and brings physical well-being.

Verse 7

- سَبَّحًا:
 - The word Sabaha literally means to float or swim.
 - This imagery represents how, during the day, a person is constantly moving, navigating responsibilities, and dealing with people.
 - Just like swimming requires effort to stay afloat, engaging in daily tasks and interactions requires spiritual and emotional energy.

- Interpretation:
 - Allah acknowledges that during the day, you will be busy with various tasks, duties, and responsibilities. These obligations can pull you in different directions, just like a swimmer must constantly move to stay above water.
 - Therefore, the night is the best time for spiritual renewal and protection.
- Meeting and interacting with people exposes one to spiritual diseases (e.g., jealousy, arrogance, heedlessness).
 - A doctor protects himself from diseases by wearing gloves, a mask, and taking precautions.
 - Similarly, when dealing with people's spiritual diseases (jealousy, envy, hatred, etc.), we must protect ourselves spiritually.
 - Without spiritual preparation, one can become contaminated by negative traits.
 - The best way to protect oneself is by adhering to the principles taught in these verses (night prayer, reading Quran, remembrance of Allah and devotion to Him).
- Practical Lessons for Us:
 - As we meet more people and our social circles expand, we are at greater risk of emotional and spiritual harm.
 - The Prophet SAW said: "A person who interacts with people and is patient over the difficulties that come his way is better than one who does not interact with people."
 - This hadith teaches that engagement with people is necessary, but it requires patience and spiritual fortification.
 - The primary mission of the Prophets was calling people to Allah.
 - Their professions were always secondary to this divine mission.
 - Similarly, we should prioritize our relationship with Allah and da'wah, ensuring that our spiritual well-being remains strong even amidst worldly responsibilities.

Verse 8

- Allah commands us to remember His name (أَذْكُرْ اِسْمَ رَبِّكَ)
 - Imam al-Razi explains that remembrance occurs at two levels:
 - Vocal remembrance – mentioning Allah’s name:
 - The first stage of remembrance starts with verbal dhikr (saying Allah’s name).
 - A person must begin by consciously engaging the tongue in remembering Allah.
 - Deep remembrance اذكر ربك في نفسك - internal awareness of Allah with His qualities):
 - As a person progresses spiritually, the remembrance moves from the tongue to the heart.
 - At this stage, Allah’s name is deeply embedded in the heart and becomes a constant presence in one’s life.
- Hadhrat Thanwi explains the ultimate goal of dhikr:
 - A person should reach a state where their entire being remembers Allah.
 - Even if we are not at that level yet, we should be grateful that at least one limb – our tongue – is engaged in dhikr.
 - Many people use their tongues as swords to hurt others, but as long as we are using it to remember Allah, we are in a good state.
- The Effect of Allah’s Name
 - The remembrance of Allah is transformative.
 - For us, this includes:
 - Standing in prayer
 - Reciting the Quran
 - Doing dhikr (verbal and silent remembrance)
 - Devoting oneself entirely to Allah
- Meaning of “Tabattul” تَبَتَّلُ
 - Tabattul means complete devotion and separation from distractions.

- Linguistic meaning:
 - The word تَبَتَّلُ (Tabattul) comes from the root بَتَلَ, meaning to separate or cut off.
 - The verb form used in the verse emphasizes exclusivity and intensity in devotion.
- Example of Maryam AS:
 - Maryam AS was called "Al-Batool" because she cut herself off from worldly distractions to fully focus on worship.
- For us, this means:
 - Devotion requires cutting off distractions.
 - Practical application: At night, even for a few minutes, we should put our phones aside and speak to Allah.
- Devotion to Allah Comes from Love
- Scholars mention: You cannot devote yourself completely to someone without first loving them.
- Acts that develop more love for Allah:
 - Standing in prayer
 - Reading the Quran
 - Remembering Allah both privately and publicly
 - Devotion to Allah.
- The more a person engages in these acts, the stronger their bond with Allah becomes.