

# Ramadan Immersion



**Mufti Abdul Rahman  
Waheed**

## Verse 9

In Tafsir Uthmani, Allama Uthmani RA explains that:

- The East (المشرق) symbolizes the day, while the West (المغرب) symbolizes the night.
- By referring to Himself as the Lord of both, Allah is emphasizing that both day and night should be dedicated to His remembrance.
- This is significant because the previous verses (1-8) discuss night worship. In Ayah 7, Allah mentions:

إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا

"Indeed, for you by day is a prolonged occupation."

- This indicates that while worship is emphasized at night, during the day there are other responsibilities (such as spreading the message of Islam).
- Ayah 9, therefore, connects the night effort of Surah Muzzammil with the day effort of Surah Mudathir—emphasizing that devotion to Allah is a continuous commitment, day and night.
- Imam al-Razi RA discusses the prerequisites of true devotion (تبتل) and explains that devotion cannot be achieved without first attaining love for Allah. This is because love arises from two causes:

Two Causes of Love for Allah:

- Perfection (كمال)
  - Human hearts are naturally drawn to beauty and perfection.
  - If a house is beautiful and clean, it attracts the heart more than if it were dirty.

- Allah is the epitome of absolute perfection, in every attribute: He is الغفور (The Most Forgiving), الرحيم (The Most Merciful), الرؤوف (The Most Kind), الودود (The Most Loving).
- The more one recognizes Allah's perfection, the more love for Him increases. As Allah SWT says in Surah al-Baqarah: وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ "And among the people are those who take other than Allah as equals (to Him). They love them as they should love Allah. But those who believe are stronger in love for Allah."(2:165).
- Whoever does not find love for Allah in his heart, it is only due to his own ignorance of His absolute perfection.
- The moment a person removes the veils of heedlessness, they recognize Allah's perfection, leading to love and devotion.
- Bestowal of Perfection (تكميل)
  - People love those who benefit and bestow goodness upon them.
  - Allah is الجواد المطلق (The Absolutely Generous): His generosity is unmatched.
  - The Prophet SAW was more generous in Ramadan because he felt the increase in Allah's generosity.
  - Allah's generosity is seen in:
    - Giving us Ramadan
    - Blessing us with the last ten nights
    - Granting us opportunities for worship
    - Our hearts naturally incline toward generosity, and since no one is more generous than Allah, He is the most deserving of our love and devotion.

Imam Al-Razi RA highlights based on this verse رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا their are three stages of devotion based on the verse:

- The first stage: رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ



- This stage is where a person devotes themselves to Allah but seeks some personal benefit. The devotion stems from perceiving Allah as a source of completion and benevolence. This is a beautiful stage, as the person advances and becomes closer to Allah. However, there remains a feeling of “Allah will do this for me.” This is the beginning path of devotion, where one devotes time to Allah to receive something from Him.
- The second stage: لَا إِلَهَ إِلَّا هُوَ
  - At this stage, devotion is no longer for personal gain but for the love of Allah. One begins to devote themselves to Allah out of pure love, rather than only seeking benefit.
    - Example: A person initially works for personal benefits, but over time, they begin to love the cause itself.
    - Similarly, in devotion, the objective of our actions and taqwa is to love Allah and to love spending time with Him.
- The third stage فَاتَّخِذْهُ وَكِيلًا
  - This is the stage of absolute surrender to Allah. A person abandons personal will and entirely entrusts all matters to Allah. This stage represents the highest degree of spiritual attainment.
  - Example of Umar ibn Al-Khattab RA:
    - When asked “How was your morning?” he responded that he did not concern himself with waking up or how he slept.
    - He believed: “Whatever state I am in right now is the state Allah wants me to be in, and what Allah wants for me is more beloved to me than what I want for myself.”
    - This is the essence of وَاَفُوضْ امْرِيَ إِلَى اللَّهِ (I entrust my affairs to Allah).
  - At this point, a person reaches a state where whatever Allah wants for them is more beloved than what they desire for themselves.
  - After worshipping Allah, crying before Him, and making dua, the greatest attainment is belief and conviction in Allah’s greatness.

- The greatest takeaway from worship is realizing Allah's greatness, as it should reflect in our speech and actions during the day.

## Verse 10

- The previous verses of Surah Al-Muzzammil focused on the night and devotion to Allah.
- Now, during the daytime, one must deal with people.
- A person prepares themselves at night through worship and must now face interactions with others.
- Allah reminds us that our responsibility revolves around two key matters:
  - How we deal with Allah (more important and addressed first in the Surah)
  - How we deal with creation
- This verse summarizes how to deal with people.
- A believer is always in one of two states:
  - Engaging with people
  - Withdrawing from them
- The ideal believer is described as:
  - Standing in devotion at night
  - Facing the world like a lion during the day
  - Engaging with people brings challenges:
    - Hearing unpleasant things, enduring harm and negativity, and facing resistance when calling to the truth.
- The Prophet SAW mentions in a hadith: "A person who interacts with people and is patient over their difficulties and challenges is better than one who lives alone."
- In Surah Al-Muzzammil and Al-Mudathir, Allah prepares the Prophet SAW:
  - Initially, people did not mind his worship in solitude.
  - However, when he started calling them to Allah and to change, he faced resistance, as family and community members opposed him.



- When a person strives for change, there will be a level of negativity that will arise. However, patience is required.
- Patience does not mean to always be around harmful people. Remaining in toxic environments can harm a person mentally and physically.
- Instead, Allah commands: **وَأَهْجُزْهُمْ هَاجِرًا جَمِيلًا** Avoid them, but in a beautiful and gracious manner.
  - Even in avoiding someone, there should be dignity and beauty.
- Gracious Avoidance:
  - Distancing oneself in the heart and inclinations while opposing wrongdoing through actions.
    - If someone engages in wrongdoing (e.g., gheebah), distance yourself in your heart and in actions (e.g., not engaging in gossip).
    - This verse was revealed about non-Muslims in Makkah, but applies to Muslims as well.
    - Allah instructed the Prophet SAW to be patient with the statements of the non-Muslims. He was told to separate from them in a composed manner.
    - We live among non-Muslims and hear about their customs (e.g., Christmas). There must be patience and respectful distancing, without belittling their beliefs. Allah SWT instructs: "And do not insult those they invoke besides Allah, lest they insult Allah in enmity without knowledge..."
    - Belittling their beliefs may provoke them to insult Allah and His Messenger.
    - Muslims must separate from inappropriate speech or environments with respect and wisdom.
  - Spend time with the righteous: The Prophet SAW was instructed to give dawah to non-Muslims, but to also return to the company of devoted believers who remember Allah.
    - Interact with various environments but return to circles of righteousness.

- Exposure to filth without spiritual replenishment may lead to desensitization.
- Example: A teacher must be patient with students but should also seek spiritual strength from teachers/colleagues.
- A lot of times, we get so fixated with giving dawah that we forget to take time to be with our own loved ones.
- Dealing with Muslims and upholding their rights.
  - Be patient with family, friends, and community members, even when wronged.
  - Uphold the rights of a Muslim:
    - Greet with salam
    - Visit the sick
    - Attend janazah
    - If someone cheats you in business, don't do business with them again, but still give them their rights as a Muslim.
- Ahnaf bin Qays said: "The right of a friend is to endure three things:
  - Injustice of anger: Be patient with their difficult moments.
  - Injustice of familiarity.
  - Injustice of mistakes.
- Abu Nuwas states: "I do not hold you accountable when you hurt. You have to be okay with your friend when they make a mistake, let them be, and move away from them, for I trust in the sincerity of our brotherhood."
- True friendship means allowing space for mistakes rather than ending relationships over them.
- People often ask about qualities one should have before marriage. One of them is the ability to overcome mistakes after establishing love and friendship.
  - Example: A sibling who has taken care of you for years makes a mistake, such as speaking badly about you. Many people end relationships over one mistake instead of handling it with وَأَهْجَرُهُمْ هَجْرًا جَمِيلًا (beautiful avoidance).



- This applies to marriage, friendships, and living in a community.
- Mistakes will happen, but if we are not used to seeing flaws in our loved ones, we react with chaos instead of patience.
- Abu Nuwas' Wisdom:
  - "A friend's fault is not truly a fault."
  - An enemy's kindness is not true kindness.
  - True friendships endure mistakes; false relationships do not.
- The Prophet SAW was commanded to continue calling people to Allah despite rejection from figures like Abu Jahl and Abu Lahab.
  - Human interactions, even with loved ones, can be overwhelming.
  - Night prayer (Qiyam) is essential for spiritual recovery and strength.
  - The world constantly takes from you, but prayer replenishes you for the next day.
- The Prophet SAW endured pain during the day but found energy in righteous companionship (Khadijah RA, Ali RA, Zaid RA, Abu Bakr RA).
  - Surround yourself with people who uplift you to sustain your efforts.

## **Surah Muzzammil (Verses 11-19) & Surah Mudathir:**

- These verses are similar to those in Surah Al-Mudathir, all speaking about Qiyamah.
- The Prophet SAW asks Allah to leave the fate of deniers: those who enjoy ease in this life, to Him, allowing them a brief respite.
- The passage ends with a reminder:
  - Allah recounts the fate of past nations who rejected the truth.
  - The Prophet SAW is a Warner), warning about Qiyamah and Jahannam.
  - Those committing genocide and oppression may enjoy ease now, but their reckoning is inevitable on the Day of Judgment.
  - What happens in dunya should not shake our faith, as ultimate justice belongs to Allah.

- The Prophet's Steadfastness in Da'wah:
  - He spent 13 years in Makkah facing rejection and denial.
  - For most people, constant rejection leads to depression and anxiety.
  - But the Prophet SAW remained firm, understanding that his mission was to keep calling people to Allah, regardless of their response.