

you wanna pray
taHajjud every
night?

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INTRODUCTION

‘you wanna pray taHajjud every night?’ is a step by step guide that hopes to make praying taHajjud every night easy, InshaAllah. The author takes us through his journey of not praying taHajjud, to how he started, and has been able to keep it going for over a year.

In this book, he first tackles the names of the night prayer through the Classical Arabic etymology lens, after which he then takes on the process of making the night prayer easy.

He started by addressing the issue of waking up, and staying awake; and then moved on to ablution and adab; after which he looked into what mat’s the best and what lectern to use; contacts and movements were the next issues he addressed; the Quran, period looked into how much Quran to read for starters, and what the word really means; the author then ended with how diet and fasting can result from the night prayer, and how they can enhance it.

Hopefully, after reading you wanna pray taHajjud every night?, you’ll take steps to start the ever elusive night prayer, and perhaps, share your thoughts, insights and journey on themarhaminstitute.com website’s blog.

CLASSICAL ARABIC MEANING OF NAFILAH, TAHAJJUD, QIYAMU LAYL, SHAFI' AND WITRI.

Q17 V79 states that “And from [part of] the night, (taHajjad) ‘pray’ with it as (nafilatan) ‘additional [worship]’ (llaka) ‘for you’, it is expected that your Lord will (yab a’thak) ‘resurrect’ you to a (maqama mmahmudan) ‘praised station’.”

In deciphering what this verse is really about, one has to deeply understand a handful of key words. And the first one I would like for us to look into is ‘nafilatan’. Two variations of the word were used in the Quran, each one twice; nafilatan, and anfal. And despite the fact that the former has been popularly understood to mean voluntary or supererogatory prayers and the latter to mean spoils of war, at their core, what these words really mean is ‘gift’, a reward for doing something, or something given or done for one doing something.

In Q21 V72, Allah said, “And We gave him Isaac and Jacob in (nafilatan) ‘addition’, and all [of them] We made righteous.” So, we see that nafilatan was used here to qualify the grandchild of IbraHeem, ya’qub (Jacob). We can’t say Jacob is a ‘voluntary prayer’ now, can we? But what this tells us is that Jacob was given to IbraHeem as a grandchild in addition to Ishaq (Isaac), as a gift. Allah could have decided to make the next prophet after Isaac take some hundreds of years, but as a reward for IbraHeem’s steadfastness, Allah bestowed upon him a nafilatan, one in form of a human being.

Now that we know this, let's move to the second of the three places the word was used; Q8 V1. Allah said that "They ask you, [O Muhammad], about the (anfal) 'bounties [of war]'. Say, 'The [decision concerning] (anfal) 'bounties' is for Allah and the Messenger.'" Obviously, spoils or bounties of war, anfal, which also happens to be the title of the Quranic chapter, is a reward gotten after an opposing side has been defeated, the gift, if you will.

So the pattern we see is that after something has been done or given, nafilatan is what comes after. And this takes us to the verse at hand. Q17 V79 says that "And from [part of] the night, pray with it as (nafilatan) 'additional' [worship] for you; it is expected that your Lord will resurrect you to a praised station."

We see clearly here, that the chain of 'reward' theme is unbroken. The question then is, what is this nafilatan a reward of? What came before it? The verse before it, V78 has the answer. V78 of Q17 says that "Establish (solat) 'prayer' at the decline of the sun [from its meridian] until the darkness of the night and also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed."

'At the decline of the sun [from its meridian]' is said to be Zuhr and A'sr, while 'until the darkness of the night' refers to Magrib and I'sha, and 'the Qur'an of dawn' is the fajr prayer. So, we see that the previous verse basically is the 5 daily prayers, and that is

what ‘taHajjud’ is nafilatan to.

Now, I know, you have the questions, like, how is the gift something you do? Shouldn’t it flow naturally from having done something?

The first lesson one derives from this is that the gift of Solat is taHajjud, it is the reward one gets after having done the solat, and it naturally flows, so that it’s not even a bother. And for those that observe them, it soothes and pleases them just as the victors are pleased at the sight of the spoils of war. For these folks, they see it, not as something they ‘do’, but as a gift or reward that needs to be ‘picked up’ and enjoyed, just as the warrior would pick up the spoils of war, or IbraHeem would pick up his grandchild. In other words, the ‘picking up’ is not a chore once the gift has been given. Allahu Akbar!

I pray Allah bestows upon us, our families and friends the nafilatan of taHajjud. Amin. 

Another interesting thing that can easily be missed is that, in the 3 places where Allah mentions nafilatan or its other form, anfal, solat is mentioned with it; whether in the case of spoils of war, or the grandchild of IbraHeem.

We’ve seen that of Q17 Vs 78 and 79.

In Q21 V72, Allah said ‘And We gave him Isaac and Jacob in

addition, and all [of them] We made righteous.’, V73 that follows states that “And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of (solat) ‘prayer’, and giving of zakah; and they were worshippers of Us.”

And in Q8 V1, Allah says that “They ask you, [O Muhammad], about the bounties [of war]. Say, “The [decision concerning] bounties is for Allah and the Messenger.” So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers.”, V2 continues by stating the qualities of this said believer when it says ‘The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.’ So while V2 talks about the state of their heart, V3 gives more outward expression of their faith when it says ‘ The ones who establish (solat) ‘prayer’, and from what We have provided them, they spend.”

So we see that there is a constant link between naflat and solat, which further shows that the former is a reward of the latter. In fact, one can perhaps say that every mention of the injunction to pray the 5 times daily prayer, solat, is an injunction to pray taHajjud too, right? While it may seem far fetched; but, if we take into consideration the fact that taHajjud has been said to be the naflatan of solat, it should automatically flow just as spoils of war is an automatic consequence of winning a war, except of course, if one hasn’t or didn’t win the war: may Allah make us victors.

Amin. May Allah make us victors every day of our lives, and may the expression of this victory manifest itself in our observing the taHajjud every night. Amin.

i.

or, is there a victor
that lets anything
hold him back
from reaping
the fruit
of his
labor?

ii.

is there a victor
that leaves the battlefield
without claiming his treasures?

is he a true victor?

does a true victor leave
his hard gotten treasures
for someone else to claim?

iii.

what a strange victor that is;
for his spoils, his spoils of war,

can only make him stronger;
more generous, more gracious,
more protected, more grand;

just as his nafilatan can only
beautify his faith, his soul.

iv.

oh victors,
do you sleep
while your spoils
lie unattended
in the vastness
of the night?

do you?

v.

oh victors,
do you sleep sound,
dream even, while your
spoils of war lie uncollected,
unbated, unused, throughout
the night on unknown lands
amidst strange elements?

vi.

oh victors, do not
let sleep deprive you

of enriching your soul
with the spoils of a war
you won square and fair;
before the break of dawn,
and another war begins.

vii.

shouldn't you repurpose
the spoils from the previous
night for the wars of the next day?

shouldn't you?

shouldn't you fill your days
daydreaming on how to
administer the spoils?

viii.

the longer you are awake,
thick in the night, vic,
repeating the words
of the creator of the worlds;

the more you enrich yourself,
protect yourself, and the more
you get stronger for the wars ahead.

ix.

look forward to it, knights,
look forward to witnessing it;

just as much as a parent looks
forward to meeting their grandchild;

prepare all day, so that as soon as
the bearer of good news shows up;

after the yawns and stretches:

x.

you are quick to forward
your pretty gender neutral onesies
that would match the new soul
that has come forth,
the one that's about to roam
the night, elated, euphoric,
ecstatic, collecting her spoils.

xi.

look forward to it victors,
for the night is undisturbed,
and if you don't claim your spoils,
your enemies will, and enemies,
if you know anything about them,
it is that they will not hesitate
to use your spoils against you;

all is fair,
as they say,
in war and love;

oh noble souls,
long to love
your nafilatan,
your spoils of war.

Let's see, we'll title this poem 'nafilatan nights'. 😊 The words of Allah as we recite them during the nafilatan, the reminders, the admonitions in them, are indeed enough treasures, for a mind eager to learn.

Here, now, we are tasked with proving that naflat is the true name of taHajjud, and that taHajjud, and any other name for the night prayer like qiyamu layl, tarawih, shaf' and witr, are words that describes naflat. The similitude is that of a 'gift' that's being described as standing, leaning, multiple or single, all of which truly describes the position the gift is in, or the amount of it there are, but which doesn't deprive the gift of its essence of being a gift.

It is with this in mind, that we continue our journey through Q17 V79, which states that, "And from [part of] the night, (taHajjad) 'pray' with it as (nafilatan) 'additional [worship]'

(llaka) ‘for you’, it is expected that your Lord will (yab a’thak) ‘resurrect’ you to a (maqama mmahmudan) ‘praised station’.”

So, here, Allah is saying to do taHajjud, to give one’s self that gift, so that perhaps, because one does taHajjud, one may be resurrected (yab a’thak) to a praised station (maqama mmahmudan). So, what is taHajjud? What does it entail?

The word is derived from Ha, Jim and dal. The ta is a prefix that emphasizes the Hajada, just as the ta in taLlahi when one swears by Allah. Or the ta in tasbih (sabaha), taslim (salama), tasjud (sajada). In each place that ta prefixes a word, an emphasis is going on; God is saying ‘especially’, ‘particularly’, ‘zero in on this word’, and the likes, in those verses.

Anyway, back to Hajada; this verse is the only time it was mentioned in the Quran, no other variations of the word was used. And it is said to mean sleeping in the night or in the latter part of the night; to stay awake at night; (of a camel) to rest the fore part of the neck upon the ground.

Just as you may already know that Arabic has different words for animals whilst they are in different positions, especially with the camel. You know, just as ‘barak’ is said of the camel when it sits – when they take a rest during their journey, they’d make them sit around their temporary settlement for protection, and that’s how the word ‘barrack’ in the ‘military barracks’ evolved to be used as so, from the camel sitting, barak style.

And as for how the word barak came to be translated to ‘blessings’; that is because when a Barak (barrack) is created, everyone is able to go about their business as usual without fear of harm, Modern Arabic then started to refer to this ‘security system’ as a ‘blessing’, because to have it meant security, peace of mind, and the likes. And you’ll find that in duas, it comes in the latter part, and that’s because it is only when one has something, that they need protection around it; Allah’s protection this time around. An example is in our daily sayings of ‘Assallamu A’laikum Warahmatullahi Wabarakatuh’, so you see that the greeter prays that Allah’s peace and mercies be upon you first before ending it with ‘barak’. And that’s why saying the full dua should be practiced more often instead of shortening it therefore depriving the recipient an important aspect of the prayer. May Allah make it easy. Amin.

I’m reminded of Utaybah, son of Abu Lahab, the same Abu Lahab that Suratul Masad cursed; who after divorcing one of the prophet’s daughters before consummation, rebuking Islam in a grandiose embarrassing way, tore the prophet’s cloths and spat on him – the prophet pbuh then prayed that one of Allah’s dogs should deal with him. Utaybah would have to travel northwards to Syria for a trade expedition soon after, so his father, Abu Lahab, told those that will be in his company to make sure that they arrange a strong ‘barak’ for Utaybah because of the prayer of the prophet pbuh. Fast forward, they did as was told while they were on the journey, only to wake up one day, and a beast of

burden had scaled the barak, torn him to pieces and devoured him; just him. Anyway, I digress, thought I'd write one or two things about the word since it's an integral word in the daily lives of the Muslims.

Back to Hajad, Hajad is what is said of the camel when the camel rests the fore part of its neck on the ground. And for context, these are some pictures of the camel when it does Hajad:







And without me stating the obvious, you can see that there is an eerie similarity between their state and when we prostrate, right? So that in Classical Arabic times, when they said someone was in a position of Hajad, this was what was understood. Just as in English when one's physical position is likened to that of a cat when it stretches, lies on its back, tries to scare one off and the list goes on.

One might ask, why wasn't a variation of the word sujud used? So that we have something like tasjud? But what Hajad has that sujud doesn't have is the 'sleepiness' or 'exhaustion' that's attached to Hajad. The camel does that position sometimes when it wants to sleep, just as we see above that Hajad also means 'sleeping in the night or in the latter part of the night'. Whereas sujud doesn't have such somnial quality. Sajda is mostly said when the camel bows for its rider to get on board. Sajda is also said of a ripe fruit when it hangs low out of heaviness. 8 forms of the word sajda was used 90 times in the Quran.

Despite the fact that Sujud was used in the Quran when Allah told the Angels to prostrate to Adam as seen in Q7 V11; and that the plants and trees prostrate to Allah as seen in Q55 V6; and that all that's in the heavens and the earth, and their shadows, prostrate to Allah as seen in Q16 Vs 48 and V49; and in Q76 V26, where Allah said, "And during the night prostrate thyself before Him, and extol His glory for a long part of the night." in which sujud was used for the prostration that happens in the night; what Hajad takes into consideration, especially in this verse, where a huge reward accompanied its mentioned, is the sleepiness and or exhaustion involved.

So that Allah is saying that 'maqama mmahmudan' is for those that do taHajjud despite how sleepy or tired their body gets during it. This does not mean that one must feel sleepy or tired to get the maqama mmahmudan, but with the use of taHajjud, and

not tasjud, it is implied that Allah acknowledges the drowsiness that threatens to steal one away from the naflat. Allah is acknowledging even those nights that are hard, and adding them to the mix. So that we don't think that those hard nights don't count. So that we don't give up on those hard nights and decide to stop, and sleep instead. So that we know to hold steadfast, despite the drowsiness that's waging its war, we keep at it, and InshaAllah, we'll get to the other side if we hold steadfast, and do not give in to the pressure.

Especially when one takes into consideration Q73 V20 wherein Allah basically acknowledges that the prophet pbuh wakes up to pray almost two-thirds of the night, half of the night and sometimes a third of the night. Which if we put into perspective, if the night is 8 hours; 'almost two-thirds of the night' is more than 5 hours of taHajjud, definitely, drowsiness will try to steal one away. A lot of us can barely stay awake for an hour, 5 hours?!

 A word that takes that into consideration is definitely an added booster. So, despite the sleepiness, if any, hold your ground, don't despair, the reward is grand.

I should do a series on how to ease the taHajjud process.

InshaAllah. 

But why the prostration? Why didn't Allah mention another word that takes into consideration the sleepiness one will feel standing for those hours, or bowing for those hours?

Despite the fact that it is easier to fall asleep, literally fall asleep, while prostrating, and even lose count of one's words: I think if we take into consideration the words we say during prostration, and how that ties into the metaphorical meaning of the position we are in, when all of that is coupled with the specific reward mentioned; one easily sees why.

So, we say, subhana rabbiyal a'la, right? Which loosely means 'Glory be to my Lord, the Most High'; so that when we are at our lowest, with our palms on the ground, the highest part of our body, our head, touching the floor, the lowest there is, we acknowledge the 'Most High'.

Now, is it a coincidence that the reward mentioned has something to do with a 'praised position'? So that because we debased our 'highest' to the 'lowest', we will be rewarded with being 'raised' to a 'praised position' on the day of judgment, a position that raises one high.

A'la, its root alphabets are ain, lam and waw, and 14 variations of the word was used 70 times in the Quran. And it is used to mean height, the top, exaltation, loftiness, honor, grandeur, to rise, to ascend, to tower, to mount, to overcome, to be arrogant, to be proud, pride, notables, and the likes. So that really, when we say those words whilst prostrating, it's as much humbling, as it is an acknowledgment that Allah is the Highest, and no one can make one high but Allah.

But before we look into how acknowledging the Most High, while we are at our lowest ties with maqama mmahmudan; it is pertinent here, to give voice to ‘yab-a’thak’ (resurrect).

Yab a’thak is derived from ba-a’th, with ba, ain and tha as its root alphabets, and 6 variations of the word was used a total of 66 times in the Quran.

In Q6 V60, Allah said, “And it is He who takes your souls by night and knows what you have committed by day. Then He ‘yab-a’thukum’ (revives) you therein that a specified term may be fulfilled...” So, there, Allah is saying the process of waking up every morning when we wake, is a ba-a’th. And what we find is that, with ba-a’th doubling down on the theme of ‘sleepiness’, it further reinforces the argument that I’ve put forward about ‘taHajjud’ and the ‘sleepiness’ it acknowledges.

In Q18, Suratul Kahf, Allah talks about those that slept in the cave for over 300 years; Allah says in Vs12 and 19 that, ‘ba-a’thnaHum’ (We awakened them); and in V19, Allah says, ‘waHum ruqud’ (they were asleep).

And, again, what all of these shows is that despite the fact that ba-a’th in Q17 V79 that we are studying is translated to resurrect, the word is also used for being ‘woken up’. Allah is saying Ge will wake us up from our taHajjud, from humbling the topmost part of our body to the earth beneath our feet, to the maqama mmahmudan. Allahu Akbar!

Only the speech of the Creator of the heavens and all that's beneath it is able to flow like this. Oh Allah, I bear witness that there is no god but You, Allah, the Creator and Sustainer of all there is; and please, count me, accept me, my spouse, children, parents, siblings and friends as part of those who submit to you wholeheartedly, and resurrect us, oh Allah, amongst your i'badika solihin, and let us all enter aljanatul firdaus on that certain day without reckoning, and without the fire touching us. Amin, thumma Amin. 

I hope you see now, that taHajjud is the word that perfectly fits into this verse; if tasjud had been used, it will not include those tired nights; and if a word that acknowledges the 'standing tired nights' had been used in this verse, it won't flow with ba-a'th that as we've seen means to wake or rise from one's sleep, and again, of course, it won't flow with maqama mmahmudan, a praised position. The whole idea of rising from one's prostration into maqama mmahmudan will be lost; the guy is already standing, to be raised, to rise, you have to be prostrating. And of course bowing won't suffice because one is still kind of standing; but prostration, prostrating all the way, now, one can be raised.

And it is with this that the maqama mmahmudan reward is attached. So, our next task is to look into what those words mean.

Maqam is one of the variations of the word qawam, with qaf, waw and mim as its root alphabets. Qawam, briefly, means to

stand or rise. 25 variations of the word evolved from this root, and we'll be getting into more details when we get to Qiyamu Layl, InshaAllah, but for now, it's safe to know that maqam is one of those words that are derived from it. With maqam, the mim is prefixed to it, just as the mim in mmahmudan, the next word is prefixed to it, being a conjunctive pronoun that it is.

With mahmud, the root alphabets are ha, mim and dal, and 7 forms of the word was used 68 times in the Quran. Hamd is said to mean praise, praiseworthy, to commend, to find to be praiseworthy.

So that when both words are put side by side, which so happens to be the only place in the whole Quran where that was done, we have maqama mmahmudan, a praised, praiseworthy, commendable position – what Q44 V51 describes as maqama amin, the secure and safe place.

Have I mentioned that Q17, the surah that started all of these, that has this verse on being raised to a praised position from a prostration despite the tiredness one feels, is no other than suratul Isra? This is where I wait for you to flip the tables. 😊 The surah that told us about the prophet pbuh being raised to the heavens, in the night, while he slept, the ascension. Seeing the parallels, already? 😊 Also, have you noticed that mahmud is a variation of Muhammad? Both derived from prefixing mim to hamd. And we know that it was on this mission that he pbuh got the solat from Allah; so, with maqama mmahmudan, we are going to be in the

company of our beloved prophet Muhammad pbuh. InshaAllah. Amin.

And as I have mentioned, it just so happens to be when he pbuh got the solat, the same prayers that taHajjud is attached to as its naflatan – it even appeared in V78, the verse before 79 that we are doing an exegesis on; full circle, right? Again, no one is capable of such layered depth but Allah, the Creator of all that exists. Ges words are perfect all the time.

Muhammad pbuh will be at this maqama mmahmudan, and this is the only path mentioned in the Quran to getting to this praised place; exhaustive taHajjud. The fact that V79 of Q17 is the only place in the Quran where taHajjud, the call to exhaust one's self in the night prayer is mentioned, and the fact that maqama mmahmudan, which was also mentioned only this once is promised, to those that exhaust themselves in taHajjud, definitely seals the point.

Also, did you notice something coming full circle here? That, Allah, in Q8 V1 said “They ask you, [O Muhammad], about anfal (Naflatan), Say, “The [decision concerning] anfal (Naflatan) is for Allah and the Messenger...” And now, we see how the Prophet pbuh comes into the picture. Since the reward for praying the nafla is to be with the prophet in maqama mmahmudan, by Allah's leave, he will be interceding for us on that day that only he will be able to. Amin.

So, back to how a'la ties to prostrating and maqama mmahmudan. Saying subhana rabbiyal a'la, acknowledging the Most High when we are putting the topmost part of our body on the ground is rewarded with being at the praised place, right? Cool.

Does it also mean that when we bow, and say subhana rabbiyal a'zeem, with a'zeem meaning strength, and knowing that we place our palms on the strongest bone in the human body, the femur, whilst saying that, also mean that we will be granted strength on that day that is literally called the day of standing (yawmal qiyama)? 

Does it also mean that when we place our palms on our chest – that area of our body that one points to when one is trying to direct or guide others to one – and recite the fatiha, which has at its crux the prayer to be guided also mean that we will be assured guidance on that day that only those Allah guides will be guided, those that will be granted lights that will illuminate their path?

Get it?

Oh Allah, make us part of those that will be granted your light on that day. Amin. 

InshaAllah, at a later piece, I should delve deeply into how Huda whilst standing, a'zeem whilst bowing, and a'la whilst prostrating are a metaphorical show of humility; here, I just wanted to mention them with hopes that we see that since it flowed that

acknowledging a'la whilst prostrating means being gifted with a praised place on that day, perhaps, the other places one places one's palms during prayer also has some significance on the other things one will be granted on that day. 

So that we can assume derivative verses that says something along the lines of 'bow, so that perhaps, you'd be granted a praised strength on the day of standing'; and 'stand, so that perhaps, you'd be granted a praised guidance on the day that most will not have guidance'. And Allah knows best.

In this piece, I want to also look into the other words used to refer to the night prayer, other than taHajjud. So that one is able to have a fuller understanding of why they weren't the words used in this verse.

Qiyamu layl seems to be a popular usage, and as we've seen, it has something to do with 'standing' but before we get into that, let's take a look at Tarawih; as you'll see, it lends credibility to the argument that taHajjud was meant to mean an exhaustive night prayer, one in which one ought to exhaust one's self.

The root alphabets of tarawih are ra, waw and ha, and of this root, 7 words were derived, and they were used a total of 57 times in the Quran; turih, rawah, rawh, ruh, rih, riyah, and rayhan.

And as we see, tarawih, as a word, wasn't used in the Quran, and definitely not to describe the night nafilatan. In fact, it was never

used by the prophet pbuh to describe the night prayer. Instead, what I have found pawing through the hadith literatures are words like ‘qama ramadan’ as seen in riyadu solihin hadith number 1187 and also reported by Bukhari and Muslim; hadith number 1188 in riyadu solihin has ‘qiyamu ramadan’ and ‘qama ramadan’, an hadith that was also reported by Muslim; and hadith number 1189 of riyadu solihin records ‘qama layl’, an hadith that was also reported by Bukhari and Muslim.

It is unclear how the word found its way into usage, and replaced qiyamu ramadan, qama ramadan and qama layl; but the meaning suggests that those that coined it understood taHajjud the way we’ve come to understand it now.

Ruh is said of air, wind, blowing air, breath and the likes, as we see in Q66 V12 where Allah talks about blowing *Ges ruh*. The idea of catching one’s breath after every 4 rakah of the night prayer, the portion where one rests, takes a break, as opposed to exhaust one’s self, is how ‘tarawih’ came to be coined. Raaha is said of the cattle when they come back home in the evening, to rest, to resign for the night, to stop and the likes.

Considering how lengthy tarawih gets, it makes sense that it would be defined by its pauses. Scholars have it at 11 rakahs, 20 rakahs, and even 36 rakahs. It was reported that though it started as 11, with its prolonged recitations; they decided to make it easy, so that people can ‘catch their breath’, take a break, not ‘exhaust’ themselves, they increased the rakahs, and shortened the

recitations; which also gives credence to the idea of resting, taking a rest from what would have been a longer stand time.

As for Qiyamu layl, we know layl is night, and qiyam's root alphabets are qaf, waw and mim, and 25 forms of the word was used 652 times in the Quran.

Qama 33 times; aqama 54 times; istaqama 10 times; qaim 8 times; qaimun 2 times; qaimatun 5 times; qiyaam 7 times; qawwamun 3 times; qayyum 3 times; aqwam 4 times; maqam 14 times; muqam 3 times; muqamatun 1 time; muqim 8 times; muqimin 2 times; qayyim 5 times; qayyimatun 2 times; qawam 1 time; qiyam 1 time; iqam 2 times; iqamatun 1 time; taqwim 1 time; mustaqim 37 times; qiyamatum 70 times and qawm 382 times.

Unlike tarawih, we find that Q73 V2 says 'qumi layl', and 'quwmu... layl' was used in V20 of the same Q73.

As for its meaning, anywhere you see any of the variations above, the idea of meaning you should have at the back of your mind should be to stand, to halt, to stand up, to rise; to revolt, to resist, to rebel; to erupt, outbreak; to set up, to reside, location, to be constant; to be straight, to estimate, value, justice; backbone, to support, pillar, substance, overseer, to guard over, guardian, leader etc.

So, you see, the idea of the backbone, the spinal cord, without which we wouldn't have ribs, and without which we wouldn't be

able to stand erect, that being one of the main things that still distinguishes us from other animals on earth. It is the crux of ‘suratul fatiha’, through which we ask at least 17 times to be guided to its path. And we were made so, upright that is, so that we are constantly reminded to be straight (pun unintended), even at nights.

We see that with Qiyam, the standing part of the night nafilatan is emphasized, unlike with taHajjud that its exhaustive prostration is emphasized. There’s no way to get to prostration without standing, right? Same as prostration comes with every standing. So the deliberate use of taHajjud in a verse about being awoken or raised to a praised place is perfect, because as I have alluded to hitherto, if Qiyam had been used there, and followed with being raised – the semantics and thematics – wouldn’t have had a perfect flow of progression in thought. But, Allah, azawajal, is perfect every time. All glory, praises, and adorations are due to Ḡem, and Ḡem alone. Allahu Akbar!

As for shafī’ and witri, with shafī’ being the crux of ayatul kursiy, and that crux being a theme that coursed through the entire Quran, I won’t be doing justice to its mention here, but whenever I write about kursiy, I will be sure to put the link here. InshaAllah.

But for this piece, let’s just know that shafī’ is ‘even’, for something to be even, and witri is its odd. So, we see in full circle, that nafilatan is the real name, and I believe, if we use it to refer to

the night prayer whilst reminding people of its true meaning, gift, it will be more looked forward to. We've seen that every other word just emphasizes parts or forms of the gift, but we shouldn't be lost on those parts; we should refocus on the whole:

i.

or, is there a victor
that lets anything
hold him back
from reaping
the fruit
of his
labor?

ii.

is there a victor
that leaves the battlefield
without claiming his treasures?

is he a true victor?

does a true victor leave
his hard gotten treasures
for someone else to claim?

iii.

what a strange victor that is;

for his spoils, his spoils of war,
can only make him stronger;
more generous, more gracious,
more protected, more grand;

just as his nafilatan can only
beautify his faith, his soul.

iv.

oh victors,
do you sleep
while your spoils
lie unattended
in the vastness
of the night?

do you?

v.

oh victors,
do you sleep sound,
dream even, while your
spoils of war lie uncollected,
unbattered, unused, throughout
the night on unknown lands
amidst strange elements?

vi.

oh victors, do not

let sleep deprive you
of enriching your soul
with the spoils of a war
you won square and fair;
before the break of dawn,
and another war begins.

vii.

shouldn't you repurpose
the spoils from the previous
night for the wars of the next day?

shouldn't you?

shouldn't you fill your days
daydreaming on how to
administer the spoils?

viii.

the longer you are awake,
thick in the night, vic,
repeating the words
of the creator of the worlds;

the more you enrich yourself,
protect yourself, and the more
you get stronger for the wars ahead.

ix.

look forward to it, knights,
look forward to witnessing it;

just as much as a parent looks
forward to meeting their grandchild;

prepare all day, so that as soon as
the bearer of good news shows up;

after the yawns and stretches:

x.

you are quick to forward
your pretty gender neutral onesies
that would match the new soul
that has come forth,
the one that's about to roam
the night, elated, euphoric,
ecstatic, collecting her spoils.

xi.

look forward to it victors,
for the night is undisturbed,
and if you don't claim your spoils,
your enemies will, and enemies,
if you know anything about them,
it is that they will not hesitate
to use your spoils against you;

xii.

all is fair,
as they say,
in war and love;

oh noble souls,
long to love
your nafilatan,
your spoils of war.

To conclude, until our days are preoccupied with work and catching up on sleep, and our nights are devoted to reflecting whilst reciting the words of the Creator of the heavens and all that's beneath it in our qiyam, ruku and sujud, the troubles of the world will continue to get to us. It is no wonder that suratul muzzammil was said to have been revealed at a very tough time for the prophet pbuh, and his companions. And the obligation to pray the night except for a little was regarded by the prophet and his companions as an obligation, which they strictly adhered to. It was reported that Allah delayed V20 of that surah which as we know eased the burden for them to pray what's 'easy' for them; even though I think the ease was for the categories of people mentioned, but the point is that the verse on ease was only revealed later when things weren't as difficult for the prophet pbuh and his companions.

So, it is when we are most likely going to stay away from it that we should in fact move towards it. Tame your heart with the words of the Most High, until your heart feels pure joy, and it rejoices so

much, that despite the swellings of your feet, and thighs, you dig deep, and recite on; hoping and praying to be rewarded with maqama mmahmudan.

And I will end this with the 3 verses that followed V79, the verse we've been working on:

80. And say, “My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority.” 81. And say, “Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart. 82. “And We send down of the Qur'an that which is healing and mercy for the believers...”

HOW I MADE MY TWO-HOUR TAHAJJUD EASY: WAKING UP AND STAYING AWAKE. PT. 1

So, I have been doing a two-hour tahajjud for 5 months now, and I thought sharing what has made it easy for me is an opportunity to do more ibadah, and of course, when you share this piece with your family and friends, you too would be getting as much reward as I would. InshaAllah! 

Now, let's get to it. If you think that this may not be able to help you, that there's no way you'd be committed to a two-hour taHajjud, you are me for my entire 34 years on this planet. Like, I'd read everything I could lay my hands on about the virtues of taHajjud, and yet, I couldn't sustain it. At some point, I decided to start small, you know, and be consistent at it, as the prophet pbuh would have wanted me to, it didn't work.

I came up with one rationale or the other, I still live with my parents, InshaAllah, when I am alone, easy, I would be able to do it without waking anyone up, you know. Got to the university, alone, it didn't work. I have so much books to read, when I'm done studying, I would definitely be able to. Finished, got married, had kid number 1, number 2 and 3, of course, after every child, ain't no way this guy is waking up for taHajjud, one slept when they are asleep or else! 

And now, I figured, there will never be a perfect time to start taHajjud, if I want to do it, I will just have to do it. So, here, in

this piece, and in subsequent pieces on this subject, I'll be sharing the things I have put in place that has made me able to sustain it for 5 months, and InshaAllah continues forever. Amin. 

I figured with Ramadan in less than a month, and the whole covid scare, this might be a good time for people to learn what they can put in place at their homes that will make them able to do taHajjud by themselves without having to expose themselves or others to the virus. 

Instead of just rushing in, I decided to do what I normally do when I have to solve a problem, or figure out a task; I decided to break down the taHajjud process into parts, and see what I can put into place now, something small, that will gear me into it.

First thing I looked into was how long the Quran is, 604 pages, so that's basically, 600 pages. Cool. Then I figured out how long it takes me to finish a page of the Quran, 3 minutes, you should figure out how long it will take you too; you know what, I'll help with that, here, here's a page of the Quran, time yourself, and see what you come up with. Below is Q28 Vs 60 to 70:

وَمَا أُوتِنُتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَرَزِّيْنَهَا وَمَا عِنْدَ
اللَّهِ خَيْرٌ وَابْقَىٰ فَلَا تَعْقِلُونَ ٦٠ أَفَمَنْ وَعَدْنَاهُ وَعَدَ حَسَنَا
فَهُوَ لَقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَّعُ الْحَيَاةَ الدُّنْيَا شَمَّ هُوَ يَوْمُ الْقِيَمَةِ
مِنَ الْمُحْضَرِينَ ٦١ وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِ الَّذِينَ
كُنْتُمْ تَرْعَمُونَ ٦٢ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقُولُ رَبَّنَا هَؤُلَاءِ
الَّذِينَ أَغْوَيْنَا أَغْوَيْتُهُمْ كَمَا غَوَيْنَا بَرَانَا إِلَيْنَا مَا كَانُواْ إِيَّانَا
يَعْبُدُونَ ٦٣ وَقَيْلَ أَدْعُوا شُرَكَاءَ كَمَا فَدَعُوهُمْ فَلَمْ يَسْتَجِبُواْ
لَهُمْ وَرَأُواْ الْعَذَابَ لَوْأَنَّهُمْ كَانُواْ يَهْنَدُونَ ٦٤ وَيَوْمَ يَنَادِيهِمْ
فَيَقُولُ مَاذَا أَجْبَتُ الْمُرْسَلِينَ ٦٥ فَعَمِّيَتْ عَلَيْهِمُ الْأَبْيَاءُ
يَوْمَ إِذْ فَهُمْ لَا يَتَسَاءَلُونَ ٦٦ فَأَمَّا مَنْ تَابَ وَأَمَّا مَنْ وَعَمَلَ
صَنْلِحَاءً فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ٦٧ وَرَبُّكَ
يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيرَةُ سُبْحَانَ
اللَّهِ وَتَعَالَىٰ عَمَّا يُشَرِّكُونَ ٦٨ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ
صُدُورُهُمْ وَمَا يُعْلِمُونَ ٦٩ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ
الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ٧٠

Don't worry if it takes you longer, some pages take longer too, especially when one is standing, in the MIDDLE of the night. But, it's just a number we can work with. The next thing I had to figure out was that I needed a lectern that I can place the Quran on when I recite it, because I wear glasses, going to ruku or sujud with the Quran in my hands, and trying to remove my glasses will be so much hassle. So, I got a lectern. The rug I use to pray was too small, being 6'2, I would have to be stepping away from it if I wanted to sujud, so I got a long yoga mat, and of course, it had no distracting geometric shapes that the usual musola does have on.



Ha, ablution, ablution in the west, I figured out that I could go to the gardening section of Walmart, Home Depot and the likes to get a kettle like we use in Africa and the Middle East (it took almost a decade to figure out that I could do this btw, for those years, I would have to do ablutions in the bathtub or sinks). Had to figure out how to wake up, and stay awake, and the list goes on; and these, ladies and gentlemen, are the topics we'll be discussing in this piece, and in subsequent works, InshaAllah.

So, don't worry, don't start anything yet, all through the time I was getting stuff together, I wasn't testing the waters either, because I knew that this time, the moment I start, I MUST not stop. So, take your time, read this work, get all what I advise you to get, and when all is ready, you'll be ready, trust me, you will. Allah eases our affairs, and since getting those things is a show of conviction, Allah will ease the execution. InshaAllah!

What I have come to realize is that just as with everything one is trying to learn, it's hard at first, but if one keeps at it, it becomes so easy, it becomes one's second nature, so that one can be doing it, and not even know that one is doing it, it'll take no effort at all.

You don't believe me? Think driving! Ha! Do you remember how hard driving was at first? To turn the steering, in fact, not turning the steering was a problem, and then you had to pull the gears, push the brakes, accelerators, in a measured manner, oh, the hassle. One has to be one with the car to make it super fluid, and now, when you drive from place A to place G, you startle yourself from a thought at place D, and you don't know how you got there. Place B to D was a blur. You drove, you stopped at the lights and all, and yet, nothing; that's the benefit of keeping at it, and not giving up, one becomes a master at it. 

This has some science to it. Science! 

The short of it is that the brain weighs less than two percent of the body, but uses more than twenty percent of the body's energy because of the many many many stuff it has to do. So what it does is that it wraps what they call myelin around a memory that one does every time because it believes we need it, so that the next time the body wants to access that memory, it won't have to expend as much energy. Say, for instance, it uses 10\$ worth of energy when you drive, and every time you drive, it's spending 10\$, but what the brain has figured out is that if it wraps myelin

around that memory, it can be spending less than 1\$ whenever you want to access the memory. And now, it can use the remaining 9\$ to work on other memories that you access often.



And that's the trick with 'practice makes perfect', the myelin is like the rubber material around one's phone charger or any coated wire, that makes sure that the wire in it conducts properly. The stronger the myelin, the stronger the conduction, and in our case, the more we do a task, the more myelin will be wrapped around it, and the less we do a task, the brain starts cutting back on the myelin supply to that memory, and repurposes it to some other task. Oh, boy, when I realized this, it changed everything.

Whenever I felt lazy, and thought to reduce my recitation one night, I'd remember that the memo I will be sending to my brain won't be a good one, so even if I'm not going to increase it, I'm definitely not going to reduce it, until a time that the two hours becomes so easy, it ends quicker than it used to, and that's beginning to happen with my taHajjud. AlhamdulliLlah. If you want to listen to more science about his, you can watch this 

<https://bit.ly/3pF5anJ>

You see, the 'two-hour' title came to me at the start because I figured if I take 3 minutes per page, and I read 20 pages a night, that's an hour, but in practice, if you add the ablution, ruku and sujud and all, I set out 2 hour for it. But now, I'm able to finish in an hour 30 minutes, and sometimes, an hour 45 minutes, not that I'm timing myself, it's just that the task is getting into its

automaticity, which is where we want to get to. It's like the piano virtuoso, that can play with his eyes closed, he got there by diligently practicing every single day. And now, he plays perfectly, faster, and with much dexterity and style. That's what we want to get to, InshaAllah. May Allah make it easy for us, and be pleased with our efforts and endeavors. Amin. 

The moment I realized that it'll take an hour to finish 20 pages (which is basically a page short of a juz), that was the moment ease came into the equation. I knew that the time I spend 'standing in line' in my daily life if you put together can basically rival one hour, and isn't Allah more worthy of my hour stand than any other thing I could be dabbling into? 

Anyway, the first task I want us to take a look at is Waking Up, and staying Awake.

First thing I did was to divide the night into parts, this can vary from time to time and place to place, I was just trying to see what time to wake up if I need to wake up 2 hours before fajr. I earmarked 8 hours before fajr time, and that helped me with the time I have to go to bed. Don't worry about falling asleep, if you stick to the routine, you'll fall asleep as soon as you see a bed.  True story. Anyway, I use the Muslim Pro App to know exactly what time fajr is, since it keeps changing, the monthly calendar is also available on their website. 

Let's use my initial timing 5 months ago because things have

changed now, and I will definitely be getting less sleep this coming ramadan since ishai will be around 9pm, and fajr will be around 530am, if I want to earmark 3 hours for my goal, the math is scary; no pressure though, we'll deal with it when we get there. Oh, and my goal is to do 40 pages every night so that I can finish the Quran twice this Ramadan. InshaAllah! 

Fajr was around 6am, and that meant that if I go to bed at 10pm, I would still be able to get 6 hours of sleep before waking up for taHajjud, so I decided to go to bed at 9pm, that way, I'm able to get 7 good hours of sleep. As for actually waking up, I'd set my alarm to ring every 5 minutes from 3:30am to 4am, and I'd try as much as possible to wake on the first ring.

Now that I'm awake, the next task begins, because immediately, the body wants to go back to sleep. When I first started, I'd drink a bottle of an energy drink that has vitamin B12 in it to keep me wide awake. But I soon noticed that I will have to pee, a lot, during the course of the night, and so I reduced it to a cup, and eventually, found that a quarter cup of the energy drink was enough to keep me awake, and so I'm able to use that same bottle for 8 days, and if I had written this piece two months ago which was when I decided to document this, I would have told you to start with a quarter cup of an energy drink that has vitamin B12 in it, and see what it does for you, but Allah, in Ḡes infinite mercies caused me to keep experimenting, so that now, I don't drink the energy drink anymore. 

I decided to isolate the vitamin I wanted from the drink, vitamin B12, and so I'd take a supplement, which is a very small tablet, and that would do the trick, but I noticed that I'd get headaches and muscle cramps during the day, especially on days that I'm fasting, and so I found out that those are some of its side effects, since they use potassium to carry out their function, they can use up one's potassium reserve very quickly, but instead of taking two pills (vitamin B12 and Potassium supplements), I figured I'd look into the multivitamin aisle and see if I can get a pill that has both. Oh well, I found that they came with not just B12 and potassium but with a lot more vitamins that are good for the body, and that's how I joined the daily multivitamin band. 

Before I go into the one I eventually started taking, let me say a thing or two about vitamin B12, a vitamin you should totally look up after reading this if you are still curious about it:

Vitamin B12 boosts your energy, improves memory, and helps prevent heart diseases amongst a plethora of other benefits it has. It's the only vitamin that can't be found in fruits and vegetables (vegans have to take it in supplement form), other than some very small amounts in ginger and garlic (science ); humans primarily get it from eating meat, and the animals get it from the soil while eating grass. And these days, because pesticides, antibiotics and chlorine kill the bacteria that produce this vitamin , even farm animals have to be given vitamin B12 supplements; you know, civilization and all. 

Anyway, research has found that those that eat meat and those that don't eat meat lack the requisite amount of vitamin B12 needed for their daily functions anyway, hence, why I sought the energy drinks initially, and that led me to now taking the daily multivitamin I mentioned above. The best way for humans to get enough vitamin B12 is simply to take supplements because as we see, one doesn't get enough from meat (the animals are 'middlemen' anyway 😐), and now, they are also being given B12 supplements too – so, but if one starts taking vitamin B12 supplement, one knows for sure, that they are getting the optimum amount of the energy boosting supplement, without the artery clogging effects of eating meat.  Good deal!

So, to the multivitamin I settled on, after looking at a couple, and since it does the trick, I ain't looking elsewhere. I was able to lay my hands on Centrum Silver (men 50+) Multivitamin supplement, even though I'm 34, the fact that it has other vitamins plus a huge dose of B12 has really changed my taHajjud effort. AlhamdulliLlah. 😊 I mean, check this out, Vitamin A 1,050 mcg (29% as Beta-Carotene) 117%, Vitamin B6 6 mg 353%, Vitamin B12 100 mcg 4,167%, Vitamin C 120 mg 133%, Vitamin D3 25 mcg (1,000 IU) 125%, Vitamin E 27 mg 180%, Vitamin K 60 mcg 50% to mention a few of its content. There's no way I would have gotten all of these without taking the multivitamin.

And the way I use it is to take one tablet with sahur, of course, after I must have done taHajjud, and I find that I'm able to wake up at 130am the next morning easily, and stay awake too, without

needing to pee while I'm doing the taHajjud, which lasts one to two hours. It's really amazing.  I know, that means I'm done at about 3.30am ish, right? I use what's left for work; I'm basically prepping my brain up for Ramadan that I will need 3 hours for my goal instead of 2 hours that I need now.  

Did I mention that the energy drink I used to drink for taHajjud has 490% vitamin B12 in it, while the centrum for men 50+ has 4,167%?  Told you it changed everything. That's more than 8 times what I used to take and I only used to take a quarter cup after I wake up; just before taHajjud, and it kept me awake, but it's just the pee issue, but what it led me to was even better, way better. Y'all think this pee issue isn't an issue uhn?

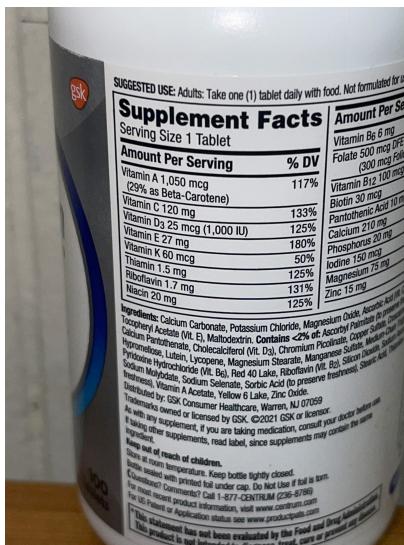
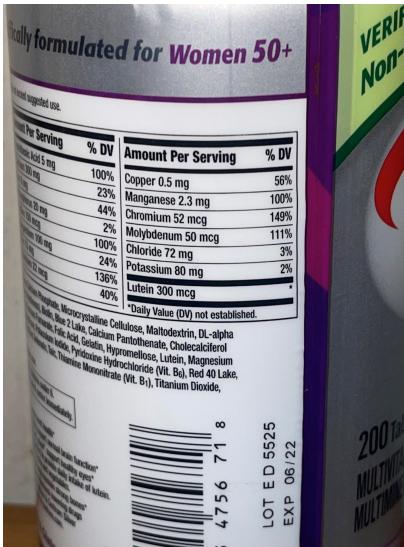
Once, I had to pray my one rakah Witri before Shafi', didn't plan it to go that way, but I had to pee so bad, I finished that rakah, my first rakah of taHajjud that night, and went to pee.  The struggle is REAL.  By the way, I only pray 3 rakah in my taHajjud, I find that I'm able to recite more of Allah's words that way, instead of doing 5, 7, or 11 rakah that I would have to ruku and sujud in which will inevitably eat into the time I would have been using to recite. Also, at the end of every 2 rakah will be an opportunity for shayton to start whispering not to exert myself anymore and all. So, I just push myself to withstand the stand, aren't we seekers of siratal mustaqim anyway, mustaqim being from qawam, qawam which means upright, to stand upright.  See what I did there? 

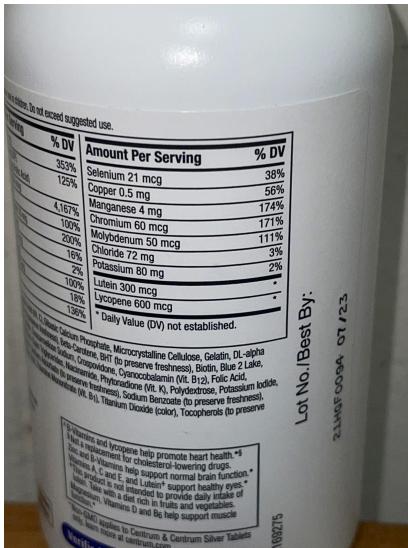
Anyway, back to the multivitamin, the women's version of the multivitamin has 2,083% of vitamin B12, and it has Iron too, while the men's doesn't have Iron, you know, women need their Iron. Women know what I'm talking about.  I thank Allah for guiding me to it, and thus, the responsibility I have to share my findings with you guys. This multivitamin, by Allah's will, that I now take has enabled me, who 4 months ago wasn't a taHajjud-ian, into not missing a night at all. AlhamdulliLlah.

And incidentally, I've been able to add Fasting to the mix, because I have to eat to use the multivitamin, so breakfast becomes sahur, and I'm able to go all day till iftar without eating, so I stumbled upon fasting along the way (technically, I have always fasted, but it definitely reinforced it). I don't fast on Fridays sometimes, because it's the eid of the week, right? But sometimes, I add it anyway. But I definitely don't fast weekends so that I can eat with the family during the day and all. AlhamdulliLlah.

Supplement Facts:







Now, if somehow, you aren't able to get a daily multivitamin (which I recommend), or an energy drink with ample Vitamin B12 in it, or you just don't want to take either, another exercise I find that wakes me up is doing 10 to 15 minutes of chores around the house, ironing cloths for work, washing cloths, folding cloths, or just workouts, I find that ironing cloths will wake anyone up, because you don't want to burn yourself. Hehe!

All that written, it's a battle, like real battle, don't let the negative whispers in your head win. Allah already recorded that one of Shaytan's defense against us on the day of judgment will be to say that the only thing he did was advise, he didn't make anyone do anything.  Dude be lying! See it as a challenge, every night will have its own challenges. Know that every night you do it, the myelin in your brain will grow stronger, and the task will become

easier and easier. Like driving a car, playing a piano, riding a horse, doing some pull-ups – those stuffs are HARD at first, impossible in fact, but if one keeps at it, it'll be like it was never difficult. 💪👍👊

May Allah ease your affairs, and make this journey you are about to embark on rewarding. Amin. 🙏 This piece continues with 'ablution and adab'. 👍

One year after updates:

Of course, I was only a couple of months in when I wrote these, and as the year went by, I picked up more things. And an example is the Centrum Silver (men 50+) Multivitamin supplement which its 200 count goes for \$18.48, whereas its Equate version of 200 counts now goes for \$12.88 at Walmart. 😊



Talking of tablets, I seldom take the multivitamin tablets these days. I find that sleeping for an hour or an hour and a half during the day takes care of my waking up at night. Perhaps, there's a bit of having been practicing for over a year

involved in it too, so that I just take the multivitamin on days I'm

not fasting. Siesta, as some call it, the Muslims introduced it to the Spanish folks during their reign in Andalusia (present day Spain and its environs) that lasted for centuries, so if you are still finding it difficult to wake up even with the multivitamins, siesta is a good regimen to add and see how it works for you. 

HOW I MADE MY TWO-HOUR TAHAJJUD EASY: ABLUTION AND ADAB. PT. 2

Now that we know what to do to **wake, and stay awake**, the next thing is to proceed towards doing the ablution, right? Ablution in the West is one that over the decades has got Muslims trying all sorts of body contortions to achieve, and I can sadly add myself to that mix, until recently.

Letting an ample amount of water go to waste every time I have to do ablution; because even when you hold water with one palm, and use the other to close the tap, water still finds its way to get wasted, and the reality of the water that gets wasted when one washes the legs, even if one lets it drip. Oh, and the raising of one's feet onto sinks in airports, kitchens and baths, because one doesn't have a plastic kettle that can hold water, and yes, water bottles can hold water too, but it really isn't the best replacement for the good old plastic kettles.

Anyway, after almost a decade of thinking there has to be a place where one can get plastic kettles in the west as it's gotten in Africa, and the Middle East, I was able to discover an easy fix; the Gardening Section of any of the chain stores, really – Walmart, Home Depot, and the likes. In fact, I got these at Home Depot:



But what if I said that before you do ablution, you should brush your mouth, or even have a bath, and do as much cleanliness as is

needed before you even do ablution, wouldn't that be something? And you might be asking why do that, as for the brushing, you understand that, because as you've read in one hadith or the other that the prophet pbuh always brushes his teeth when he woke up for taHajjud, and had even said that if it weren't for the difficulty it will cause for the Muslims, he would have required it before every solat. You know all of that.

This then takes us to another word you might have been hearing in passing too, adab. Now, it's just translated to etiquette, good manners, morals, and the likes, and so that one has a full grasp of the word, I will be going into its Classical Arabic meaning. For it is only when one understands this word at a deeper level, that one is able to make decisions that will follow suit, depending on one's circumstances, environment, wherewithal and the likes.

InshaAllah.

So, classically, adab is said of inviting someone to a banquet, or a meal at one's place. It has a before, during and after nuance. Which is, how and what one does before inviting someone over, what one does in such a person's presence, and what one does after. We'll go through some instances so as to have a working grasp of the word.

So, for instance, for whatever reason, Barak Hussein Obama, the 44th President of the United States, decides to move to your neighborhood, and you hear that he is honoring every home invites (selectively), and so you want to go ahead and invite him

to your home for a meal, with you, and your family.

You know there ain't no way your house not in proper order, you know; the best air freshener be popping, food made with perfected recipes be sending aromas every which way, and the list of things that will be on flick goes on and on. And when you are out to his house, you'd make sure that you've had your bath, brushed your teeth, worn your best cloths, scenting your best perfume, and carrying a batch of cookies that your great grandma swears by is the best cookie in the world, mmmm, mmm, mm.

Only then, do you proceed to 44's newly minted home down the street to invite him over. Now, in his presence, you have a copy of his book, actually, now that we are here, let's switch this person to Nelson Rolihlahla Mandela; so, you have a copy of his autobiography, that was written almost entirely in Xhosa, you could have brought one of the others that has been translated to English, but you really want him to love you, you want to show your love, you want him to know how much you've dedicated to this love you have for him, so, you bring along his Xhosa autobiography, just so that you can impress him, before asking him to autograph it.

You stand before him, after exchanging pleasantries, you start reading, in Xhosa, which you took time to not only understand, but now you are able to read fluently. So, you read paragraph after paragraph in Xhosa, he is super impressed, that an American learns Xhosa just because of him, he bumps you up the list of

houses to honor their invitation. You beam, as you read, you are cognizant of the fact that every word is his word, he wrote the book, so it's like he is talking; so you stand attention, like a soldier at a military parade that stands still as long as the General requires them to, whether in blistering sun, or chilling cold. You stand still, you read his words, you hear his words, it moves you, he loves you, he promises you that after having had the meal in your home, he will also host you in his home, you are elated, you have a friend in this new neighbor of yours. 😊

The things that you learned during the meet sticks with you, they move you, you tell everyone about the visit, what you've learned, you try to convince them it's the best experience ever, that they should definitely go visit General Oba-Mandela, that they should learn Xhosa, that they should read this particular book to him, that he loves it, and you go on and on so that the people know you as the guy in love with General Obamandela, and his book.

I guess you are having an idea of what I'm getting at with this allegorical expression of 'adab' as it relates to perhaps not just the night prayer, but each and every prayer we stand for. It is this manner, this etiquette, that was in full force, before, during, and after the meeting that's called adab. And there are adabs one learns for different things, but we'll just be focusing on that of the night prayer here.

Now, imagine the sort of adab one has to have with the one that created the General, Obama, and Mandela. Like, and not just

them, but also 7 billion plus other humans, and not just that, the trillions and trillions of other creations that exist now, before, and that will forever exist.  This planet that holds us, the other planets we dream to visit, the sun, the stars, the skies, the universes, every. thing. that. exists.  

No pressure, no pressure at all. And just to reduce the pressure, I'll state this, I'm able to brush my teeth before the ablution, easy, that will be my brushing for the day  , it's the bathing I haven't gotten a hang of, off and on, but I won't despair, keep brushing, when brushing before ablution becomes a habit, it will be easy to add another thing to it. Perfume is also easy, I have an oil based perfume ready to roll on my nice cloths every now and then. And at times that I did have my bath before taHajjud, I add armpit roll-on to the mix, cream my body, beards and head, and comb them too. Before I don my nice and best cloths that I have designated for the night prayer.

So that before you even start your night prayer, even you are pleased, and so is Allah, InshaAllah, and the angels too. It's you, alone, with your Maker, in your best cloths, best perfume, clean body, and ready to recite the words of the Greatest.

There's also the adab of the recitation which we will get into when we get to the part on the Quran. But as you recite, you are into it, you aren't distracted, you aren't looking here and there, you are still, like a soldier at a military parade, you are at attention, waiting for the next command, it's an expression of love,

enamored, hoping that all of these makes the Creator pleased with you. The night is over, you learned something new, you put it to practice, Allah sees that, Allah sees that your adab for Ḡes words goes beyond the night, but it extends into every facet of your life, you do that every night and day, so that you become a living expression of the Quran, Allah loves you; even now, everything that exists is an expression of that love, every leaf, every breath, the least of our appreciation of Ḡes love for us is to strive – as much as we are able to, preferably with practices we are able to sustain – towards knowing Ḡes words, and letting them fill one up, letting them overwhelm one, letting them be one.

I should state that other than the ablution mentioned above, nothing that I have mentioned in this piece is compulsory before you start enjoying your taHajjud, but I find that perhaps, doing them, the joy that I feel, has somehow made it easy for me to wake up every night for taHajjud, hence why it's being mentioned here. Some of them are things that I do now, and some, I'm still aspiring to do, hopefully, they give you even more joy than I feel doing them. Amin. 

One year after updates:

These days, the closest I have gotten to bathing is to bathe before going to bed after running on the treadmill. My body keeps the freshness when I wake up couple of hours after. I then proceed to brush my teeth, and do all the other adab things on my list.

HOW I MADE MY TWO-HOUR TAHAJJUD EASY: MAT AND LECTERN. PT. 3

Now that you've read what I had to write on ablution and adab, it's now time to head to your mat for the taHajjud of our lives. If you are like me, you have one of those rug mats, those that have the Kaaba etched somewhere in the middle, some geometric shapes here and there, just a good ol' prayer mat that you've probably been using for years.

The first issue I have had with this kind of mat is the obvious distraction these drawings pose, even when one is praying at the haram, one's eyes aren't glued to the haram, now, are they? We are already facing it, over a billion of us every day, to have it staring back at one when one is trying to contemplate on the verses of the Quran being recited then becomes a struggle. I appreciate the 'facing kaaba' pun though. 

And there's also the fact that Rorschach-centric images appear when one stares at these beautiful rugs long enough, so that one now has to try to blink it away, or see to it that you smoothen the hair rugs when next you go on sujud so that the image is erased, only to rise up, and there's another image. there. staring. at. you.  Allah already said shayton is an obvious enemy, and he is into repetitive schemes. We seek refuge in Allah from the accursed one, and his emissaries. Amin. 

The other issue I have with a rug mat is the fact that even when I

close my eyes in sujud, by the time I sit, open my eyes, blink once or twice, particles somehow find their way into my eyes.  Perhaps, my eyelash picks it up, perhaps, it's my breath that situates them perfectly on my lash, and if this happens on my first sujud of that prayer, you bet the distraction will last the entire solat. As if particles in the eyes are not bad enough, whenever for some reason I do not bring my rug on a journey, and I have to sujud on an hotel rug, you know, those ones that were chosen specifically for its longevity quality, it's like I'm peeling my forehead; and there's the fact that the chemicals used in washing those rugs are strong (for obvious reasons), so strong that on several occasions, I believe, inhaling them from the rug has gotten me sick. True story. Sniffling, migraines, fatigue et al.

Anyway, let me quit rambling about my dislike for the rug mat.

 As for the solution that I found, it's the yoga mat. With their glossy finish, particles can't linger between hairs. Oh, did I mention that these geometric filled rugs are also too short for me? Being 6'2 and all, I either have to scoot back if I want to sujud on the rug, or if I don't scoot, I'm going to be sujud-ing on perhaps, the harsh-particles-filled rug or floor beneath it. The yoga mats are over 5 feet long and 2 feet wide, and my head lands comfortably on it every time.  And did I mention that there are no distractions on it? Plain, not one drawing whatsoever. I know Walmart now sells some with some mandala-centric designs, I went for the plain ones, a black one too. 

I take it on journeys, I even use it at gas stations or rest areas when

we are on very long journeys across America, it's a delight. I make sure to fold it half on half first, then the next half on half, until it forms a perfect rectangle; that way, the bit on the floor doesn't interact with the part I will be standing on to pray. And when I put it on the floor at gas stations and the likes, I make sure to use wipes to wipe clean the part that was on the floor.

And of course, I'm not inhaling chemicals or dusts from the yoga mat, it's smooth all the way. Another unintended benefit I found is that whenever I do a short sujud, and I need my head to go farther so that my back is straight, and I'm unable to move my legs back, because it's close to the wall or something, I can just slide my head on it, whenever I'm wearing my hat, that is; something that may totally bruise my forehead if I tried on the rug. 😅

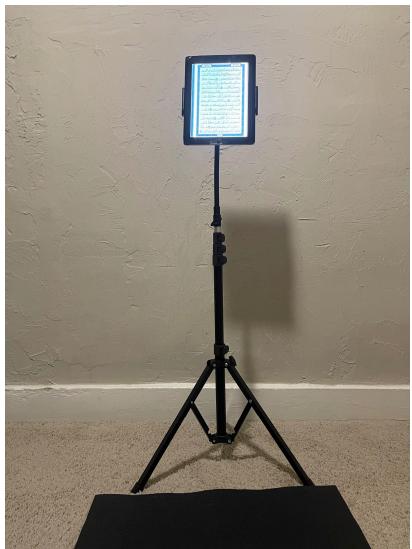
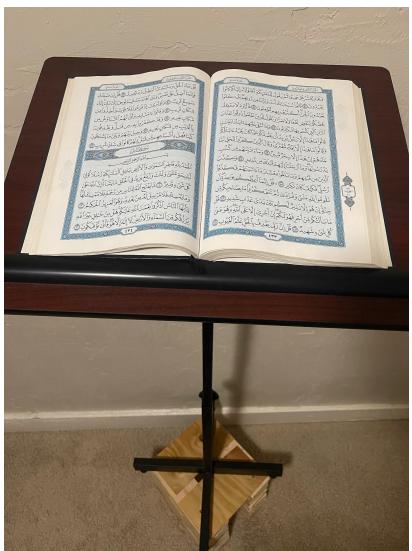
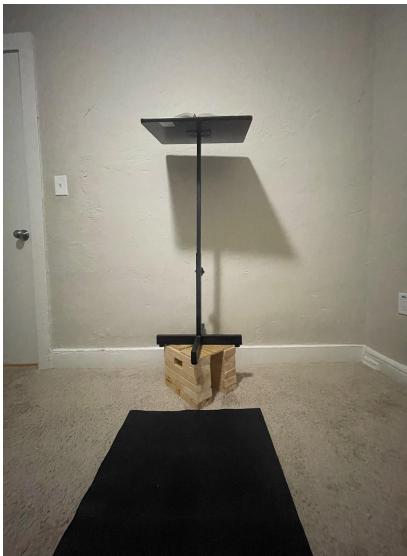
So, get yourself a **long mandala-less yoga mat**, preferably black, and make sure to fold appropriately if you have to fold up after use. Maybe you can buy a couple; one in the car, one at home, one at work etc so you won't have to be carrying the same one everywhere like me. You'll get to see my mat below, I have been using it for years now. 😊😊😊

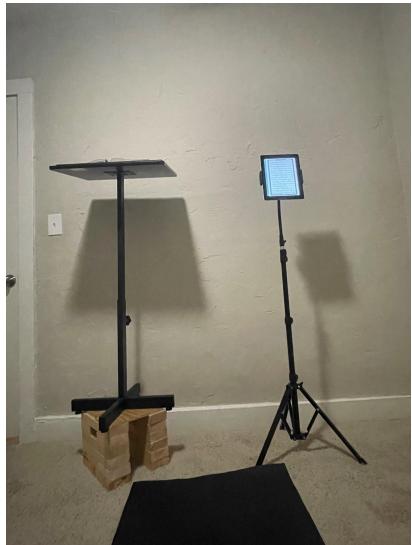
The next bit in this piece is about where you'll be placing the Quran when you now have the mat. This, uff, definitely slowed down my resolve to start taHajjud. Being someone that wears glasses, if I have to also hold a Quran (which cannot be small, because, astigmatism 10.0), having to ruku and sujud becomes a

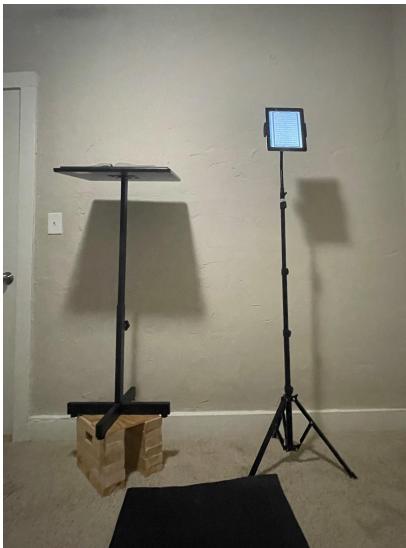
struggle, and so is standing back up; now, I have to pick up my glasses, the Quran, wear my glasses, raise my hands to say the takbiratul ihram, after which I'd start finding the page I was  that definitely made it really hard.

So I got [this lectern](#), I have those very big Quran, with big fonts, and so I was able to place my Quran on it, and even my glasses if I don't want to place it on the mat whenever I'm going for my ruku or sujud. The tallest lectern I could find was 5 feet long, and so I had to build a foot high contraption for it because bending my neck that low was starting to really hurt my neck, and frustrating my taHajjud efforts. You'll see a picture of the 9.75 inches contraption carrying the lectern below.

And that got me thinking about [tripod stands for iPads](#), because, as you will see in the subsequent piece, I had moved on to reading my Quran from my iPad at this time. The tripod I got was so tall, you'll see how it dwarfs the lectern I'd previously gotten for my physical Quran below. Except you are like 50 feet tall or something, iPad with a tripod will be perfect for you. It can come as close to my eyes as I wish it to with its flexible neck that holds the iPad. It's so portable, I can literally sling it behind me anywhere I go. Bliss, I tell you, these gadgets changed the night for me, and I pray they do the same for you too. Amin. 









And just before I end this, let me share a bonus picture of that time before I got the tripod, and I was on a journey, and couldn't carry my lectern with me, so had to improvise; for those that might find themselves in the same shoe some day:



That's the hotel's balcony's chair on the table y'all. The struggle is real. haha!



03.21.22 at a hotel in West Virginia.

One year after updates:

I still use my clunky lectern with my iPad, I have reserved the iPad tripod for when I'm on the road. And when I'm at hotels now, I use the gym for my taHajjud, it's mostly quiet in there at night. I mean, technically, while weights and treadmills work out the body, taHajjud works out the mind and soul; after all, the gym is a workout space. 😊

HOW I MADE MY TWO-HOUR TAHAJJUD EASY: CONTACTS AND MOVEMENTS. PT. 4

So, ablution is done, and one is now on one's mat, and right before one heads to the lectern, to start reciting from the Quran, one puts on one's glasses, or not?

One thing I tried to sort out was the issue of glasses, and not having to remove it and place it on the lectern or on the mat when I'm bowing or prostrating. I try to keep my movements as minimal as possible, and so the extra reach to take it off, or to put it back on was something I figured I should take care of.

Contacts, you know, those colorful things people put on their eyes, and it totally replaces one's need to put on glasses, I thought I'd give it a shot. I'd heard there are a lot of rules around it, like when and where to wear and not to wear it, this and that, but I figured since I'm only going to be wearing it for taHajjud, I should be good. 😊

I approached my optician, they tested my eyes, did all of their measurements, and in a couple of weeks, they called me in to come get my contacts. But something they do at this place is that they have a contact lenses specialist, who coaches one on how to wear it, tells one all the rules and all. Come to think of it, I think it's true of all places where contact lenses are issued in America, I think. 🤪

Anyway, to cut the long story short, I tried to stick these lenses on my eyeballs, with the voice of the coach guiding me through  Ladies and gentlemen, it's safe to say that my contact lenses haven't been touched since the day I brought them home. Luckily, the first issue was free, and only lasts a month, one has to then buy subsequent ones.

You might be asking why I haven't touched the contact lenses since then; it must have taken me 30 minutes or so to place just one on my iris. Like, who comes up with these inventions?  Whereas, the coach kept putting hers in, and out, to show me the steps. Like!  She didn't give up on me though, and neither did I. I was determined, even if I was never going to wear it again, today, the lenses must don my eyes. And eventually, I got them on, an awesome experience.  I could see again. 

She said it will take practice, and that with time, it gets easier; nope, not when I'm waking up at 1.30am in the middle of the night, and trying to get my taHajjud started in the next minute, nope, I ain't giving this a chance. God forbid I poke my eyes one of those nights, and now, even with my glasses, I won't be able to do taHajjud that night. Those contacts, slippery too, what if I get them infected?  Okay, don't let me scare y'all too much, but that was it for me. If you are reading this, and you are a contact lenses expert, kudos to you.  Your discipline and dedication is applaudable, and if you venture into it, and you find it easier to place on than I did, it will definitely make the taHajjud process easier. So, now, I still put on my clunky glasses, and remove them

and put them back as at when needed. Oh, I asked her if one can cry in it, and she said yes. 😢 So... 🤷

The question I should have asked myself before going to them is this; how are my bad eyes supposed to guide me to place a tiny rubbery slippery semi-circle lens on my eyes? 😢

Anyway, if you are thinking about Lasik Eye Surgery, that's also another alternative, so that you have perfect vision, but personally, I don't want perfect vision. 😊 I like my astigmatism just the way it is. I'm able to zone events happening around me out with or without my glasses on, and just live in my head where I'm putting things together. I believe it helps my creative process. Would I have been able to busy my mind in creative endeavors if I had perfect vision, and the million and one things happening around me caught my attention? I don't know, I don't care. All I know is, this works, you know, don't fix it if it ain't broken and all. Perhaps, this is why people that wear glasses are thought of as being smart? 🤓 Their inability to see properly has made them focus and think deeply about the little that they see? 🤷 Science!



Like I have alluded to at the start of this piece, movements, minimization of movements, is one of the reasons I journeyed through sight enhancing alternative options. The reality of being still is that one's body also stills, and because it is still, it feels everything, phantom or otherwise. Talking of phantom feelings, I have a couple of tricks under my sleeves. I try to delay itching or

passing my hand over an itchy spot till the next page of the Quran. So if I was on line 4 of page 7, I delay itching till I get to line 4 of page 8, and what happens is that by the time I get to page 8 line 4, the itch is gone. The thought of the itch returns most of the time when I'm already on line 7 page 9 or something. 😊

Another trick I use is that I tell myself not to itch more than 3 times a rakah, and since each rakah is 10 pages long (the Witri is mostly suratul ahad), that's 6 itches for the entire 20 pages of the night. It's mostly effective when I only have 1 itch left in each rakah, a lot of legitimate itches don't get soothed 😂 because I'm thinking what if the next one is more serious than the present. Anyway, you get the drift, you can start with these tactical tricks, until one gets to a state that one doesn't feel itches anymore. I call it the Ali-state. He is the one I remember they couldn't remove an arrow from his body until he had to stand for prayer, and they removed it without him even feeling it. 🤘💪 So, as time goes by, one can reduce it to 4, from 6, to 2, and then 0, bi idhniLLah.

Having the flu while doing taHajjud and trying not to keep wiping one's nose can be trying, and on those days, you can have tissue in your pocket or something, depending on how serious the ailment is. Don't leave taHajjud on those nights, I find that I feel stronger when I'm done than I would have felt had I just laid in bed not doing it. I think maybe it has to do with the continuous breathing, standing, meditative state, and all, it just fixes the flu for that night until the next night, it lasts a week max anyway. That doesn't mean you shouldn't still take your

medications, I did take mine, but the taHajjud does its thing too. Hopefully, you don't get sick, but if you do, try it and see for yourself. 😊

Another movement one is bound to do is the 'page turn' movements. These days, I mostly use my iPad, so it's more of a swipe than it is a turn, the latter may require extra effort than the former in turning the pages. And as soon as I turn the page, I put my right hand back on my left hand which rests on my chest.

And this brings us to the issue of where one's hands should be during prayer; sides, below the navel, above the navel, on the chest? I'm reminded of Hulb's hadith in which he said he saw the prophet pbuh praying with his right hand over his left upon his chest above the elbow, and this hadith was reported by Ahmad and Tirmidhi. And so with this, we know the area that the hands be placed isn't just above the navel, but in a way, more on the chest area since both palms go 'above the elbow'. And the question might arise about how the palms should be placed.

That takes us to Wail's hadith in which he said he saw the prophet pbuh 'put his right hand over the back of his left wrist and forearm', and this hadith is recorded in Abu Dawud and An-Nasa'i with those wordings. So after the palms must have been placed on one's chest, one then moves one's right palm to cover the wrist as the fingers linger on some parts of the forearm. Right away, what one will notice is how the area that both palms will be on is where the heart is located. So that one is basically

placing both palms on one's heart as one recites the entire Quran month in month out. The rhythm, the vibrations, the peace, the blessings and all. 😊

As for the question of how right above the navel, below the navel and placing one's hands on one's side came to be; I am of the opinion that the heart is the optimum position, but over the centuries, people started lowering their palms for strength and health reasons, so much so that the later generations followed suit. And this may have even happened during the lifetime of the prophet pbuh, and he may have let it be whilst considering the particular ailment or encumbrance that a particular fellow has, this applies especially to those that place their hands on the sides. So, despite the permissibility of hands below the chest and on the sides, I'd still like to place them on my heart where every word can be in harmony with my heartbeat. ❤️

I should mention that it takes perseverance to numb one's arms to be able to achieve that position for hours. When I started, I'd alternate from placing them on my side to chest by the pages, until I was able to place them on my chest for the entire 20 pages I recite every night. So, if you wish to chest-place, you might try that technique and see if it works for you. 👍 🙏

Another movement that occurs is the movement from my lectern to the base of my mat so that I am able to ruku and sujud. I take 3 to 4 steps backward slowly, as it is recommended that movements while praying should be one that if someone were to see one,

they'd not assume one wasn't praying. So, it shouldn't be brisk. Another reason to take it slowly is because one's legs might have become swollen and heavier at this time, and so as not to trip, it's best to take those steps slowly.

Another thing I have found that reduces movements especially when one is doing ruku, sujud or sitting from sujud is wearing a free cloth, because if it is too tight, one won't be comfortable, and in trying to be comfortably seated for instance, one will have to be adjusting, thereby 'moving' unnecessarily. If one's cloth is comfortable, it will reduce one's need for non essential maneuvers whilst praying.

The above are my thoughts on the subject, the next piece will be about the Quran, period.

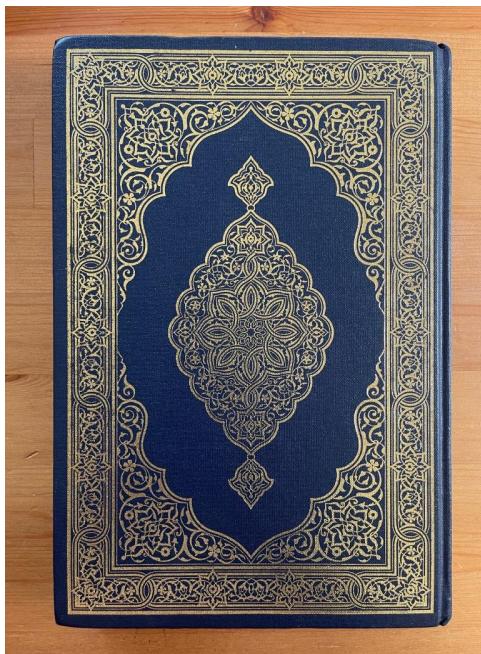
One year after updates:

I got my prescription into a sunshade for days I may have to pray taHajjud in a hotel gym with intense bright lights; take that contacts! 😊

HOW I MADE MY TWO-HOUR TAHAJJUD EASY: THE QURAN, PERIOD. PT. 5

The Quran, I feel like there should be something one says after one says the word 'Quran'. 😊 Something like, dhikruLlah, Hudan lil mutaqeen, shifa unas, kalimatuLlah, and the list goes on and on. You know, something that reminds us of something about the Quran, so that it's not just a mere mention of the name, I think. 🤔

As for how getting the Quran right helped to make my taHajjud easy, let's start with the mus-haf. Like I'd written before, I have one of those really big Quran, measured it, it's 11 inches by 8 inches, and the words on each page is contained within a 9 inches by 5-ish inches. That's big, and most importantly, I'm not having to squint (despite wearing my glasses), while reciting the Quran.



At the onset, that Quran is the one I'd place on my mahogany lectern, and it was an awesome experience. Fast forward some weeks, and I had to be on the road for a week. So, I placed this Big Quran aka BQ in an equally big

brown-ish envelope, and set on the road.



Remember the picture of a makeshift lectern that was made of a chair being placed on a table at the balcony of a hotel in the post about [mat and lectern](#)? Yes, it was that hotel. Anyway, long story short, I forgot BQ there, I was about 5 hours drive away from it when I remembered. Despite my best efforts not to forget it, the brown-ness of the envelope matched that of

the table so well, that somehow, it blended with it. I don't like squeezing it into bags so that another bag won't be mistakenly placed on it, so I make sure it has its own space in the car. I had noticed its matchy-ness in the nights I have had to recite it at the hotel, it would take me a minute to spot it in the somewhat-darkness since I didn't want to wake the kids by switching on the light, and I had made a mental note to self that I'd get a green pouch for it as soon as we returned home.

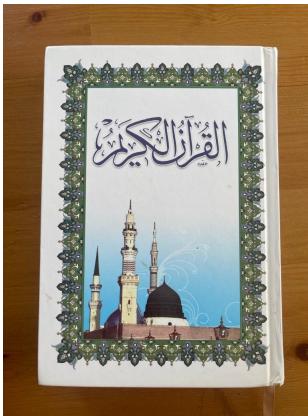
After everything was packed in the car, I'd gone to the room,

checked everywhere to make sure nothing wasn't forgotten, sat for a while afterwards, right in front of the table it was too  and searched the room in my mind too. But when Allah wills for a thing to happen, nothing can stop it from happening. May Allah cause us never to forget when forgetting won't benefit us. Amin. And may Allah cause us to remember when remembering will benefit us. Amin. 

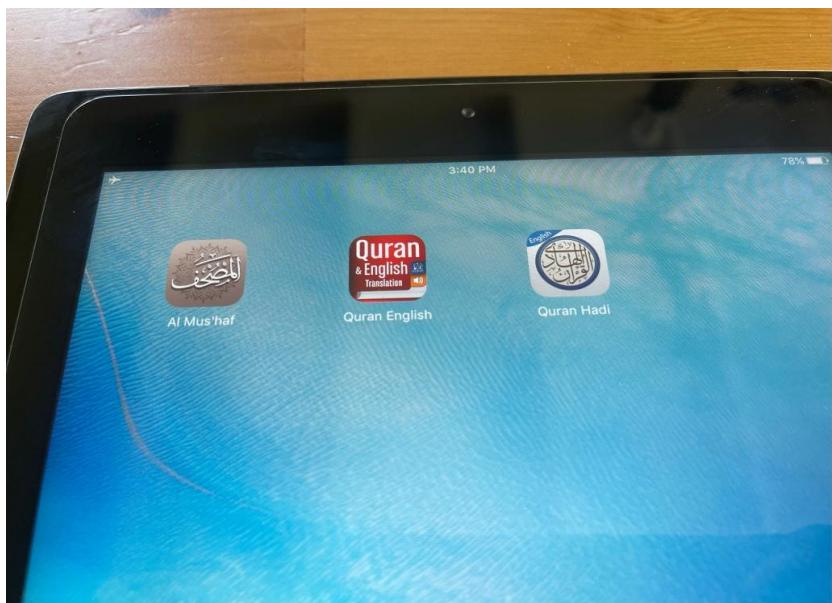
The awesome thing that came from it was the fact that it was due to forgetting it that I started seeking alternatives; to the Big Quran, to the Lectern, and all of the alternatives I'll be sharing with you here, and some that I have already shared with you with these series on how I made my taHajjud easy. 

So, I phoned the hotel right away, and after 3 weeks of back and forth, with unrefunded monies spent, I got Big Quran back. But by that time, things had changed.

First thing was that, while I was waiting for BQ to be returned, I used Small Quran in the mean time. SQ was 8 inches by 5 inches, and the words inside are within a 6 inches by 4 inches space, unlike in the BQ that the words are within a 9 inches by 5 inches. Other than the small fonts in SQ, another reality was that its pages won't stay open, they keep trying to close, and so I had to place something on the pages while I recite. And I had to keep doing that all night long as I turned the pages. So, to say the least, it wasn't conducive.



And so one day, it dawned on me that I could download the Quran on my iPad. Like! What!

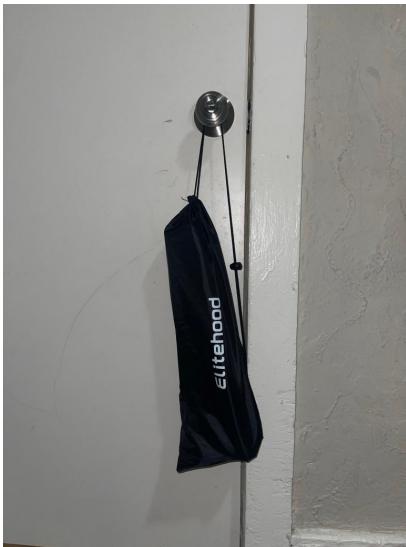


I won't have to station my lectern beneath the room's light?

Check! I won't have to place something on the pages to hold them down from closing? Check! I won't have to be pressing hard on pages in an effort to make sure I'm not turning more than a page? Check! I was so sold. 😊 I searched for the app of BQ, downloaded it, and even though I didn't get the 9 by 5 inches of recitation space, its 7 by 4 was nonetheless an admirable experience.

I just had to place the charged iPad on my lectern, and that was it. It beams its own light, so I can switch off the lights in the room if I wanted to. Don't do that by the way, that and switching on the fan, the taHajjud will be a tough one, cue in 'sleep'. 🤴😴

Another question that my new found use of the iPad answered is the question of how to transport my 15 pounds clunky lectern whenever I have to be on the road; and the answer is simple, do not transport it, instead, buy an iPad stand that I can basically sling on my back and take anywhere I go.



I have provided all the [options here](#), so that depending on one's socio-economic situation, one is able to make the best decision that suits one.

As for recitation of the Quran, I have found that inhaling with my nose helps with making sure my recitation isn't too fast, and that I don't yawn. As for the latter, it's just something I stumbled upon. I have noticed that I am more likely to yawn whenever I inhale with my mouth than when I inhale with my nose. Having written that, I should also mention that whenever it is 60 degrees Fahrenheit or below wherever you are doing your taHajjud, do not inhale with your nose, you may get sick. True story. That's something I have noticed from doing taHajjud in outdoorsy spaces over the months. First night may not get you, but by the end of the third night, you may start to sniffle, mild headaches

starts creeping in, fever, and then you are full on sick. So, be mindful of when you'll nose-breathe, and when you'll mouth-breathe. And yes, you can mouth-breathe, or switch between nose and mouth on such cold nights.  May Allah ease your affairs. Amin. 

Talking of nose-breathing, another added advantage to breathing with one's nose is that one takes deep breath every time, which basically comes with the added benefit all 'breath exercising' gurus swear by. Sometimes, not always, I inhale for the time it takes me to mentally say "SubhanaLlah AlhamdulliLlah wa laillaha illallah wallaHu akbar, wa la Hawla wa la quwata illa billahil aliyul a'zeem", which can last between 5 to 6 seconds, and depending on the verses on the page, I'm able to take meaningful amount of breaths to finish it, instead of chopped breaths that only allows me to get 2 or 3 words out before I'm in need of inhaling again. Anyway, something to look into, pacing one's recitation and one's breath. 

I recite 20 pages every night, and when I started, I went through a plethora of ways to divide 20 into 2 parts since I finish it in 2 rakahs. And the one I have stuck to after a lot of trials is 11 pages on the first rakah, and 9 pages on the second rakah, and I tell you, it has been bliss ever since. I don't have to be doing calculations whilst reciting, on exactly where to stop this time; had I been working with 21 pages for instance, and trying to recite 12 pages in the first rakah. That already got me dizzy. Hehe!  Anyway, my point is that 20 pages divided into 11 and 9 has made the

experience easy and awesome. 

As for my Witri after the Shafi' of 2 rakahs, I recite Q33 Vs 41 to 43 and Suratul Ahad. With the former, after the long and arduous night, no complaints, I find that the words in the verses to be physically and spiritually uplifting and encouraging, and the words are:

(41) O you who have believed, remember Allah with much remembrance (42) And exalt Him morning and afternoon. (43) It is He who confers yusolli (blessing) upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.

I know, there are lots of benefits from those 3 verses, but just the fact that Allah sends Solawat on anyone that does Dhikr, and of course the ultimate Dhikr is Allah's words, and so does the angels...  Count. Me. In! on those striving to even be in the ambiance of that.

As for the benefits of taHajjud, in the little I want to share of the benefits of taHajjud other than the hundreds of ahadith you've read on the issue is the story of the Scholar and his Student.

The summary of it is that the student asked why he should continue reciting the Quran even though he is unable to grasp its full meaning. To which the scholar took him to a Well, emptied a bag of coal, and gave it to him to use to fetch water from the well.

The student did as was asked and when the Scholar returned, the student basically told him that he was unable to fetch water from the well with the cloth-bag despite his hour-long attempt. To which the scholar highlighted the fact that despite the fact that the cloth-bag wasn't able to retain the water, the bag is now clean, from the student's continuous attempt at fetching water by immersing it into the water in the well.

And he likened that to the spiritual Self; that despite perhaps one being unable to fully grasp the meaning of each word of Allah, some words or the entire Quran even, by one continuously immersing one's self into it, one's soul continues to be purified.

And the reality is that eventually, one will start retaining bits and pieces of the Quran. And the main intention of this website is to share bits and pieces of the Quran, and how they can be understood in light of the Classical Arabic meaning of the words, since that was the form of Arabic that was spoken when the Quran was revealed. It's best to try to have that understanding. That way, mere recitation of the Quran will move one just as it moved the polytheists of Makkah, so much so that they'd tell their compatriots to plug their ears from listening to the Quran. It didn't avail them, they listened to it nonetheless, and accepted it to be true, and that it can only be the words of the Lord of the worlds. Them, without any tafseer class, or prior Islamic education, would just listen to the Quran, and it moved them enough to abandon their entire life before listening to the Quran to dedicating what's left of their lives defending it, with their lives

even. And they were able to do that because they understood each word on a deeper level, a literary acumen that has since been lost, and that this website seeks to remedy one post at a time.

InshaAllah. 

What has happened today is that via Modern Arabic, translations, despite their good intentions, have watered down the meaning of a lot of the words in the Quran. And the average muslim isn't thinking deeply about the Arabic words. As with English, understanding the essence of the word takes one to Greek, Latin, French, German and the likes; as for Arabic words, the search should take us to the Bedouin – the etymology, how the things they interact with everyday shaped their understanding of reality and their expressions of words, meaning, emotions et al.

All of these may seem abstract, but I can give you a glimpse of what I'm talking about in the word 'Quran' itself. You see, when you say 'Quran', nothing really comes to mind other than a bound book that has all of 114 chapters of Allah's words, right?

So, first things first, the word 'Quran' and 'Iqra' are from the same root alphabets, qaf, ra and alif. You know, Iqra, the same first word that was revealed to the Prophet pbuh in Q96 V1. And so by that there's the idea of to read, to recite, to proclaim, and by extension the Quran means a book meant to be continuously read, recited and proclaimed. Qara (Iqra), 6 forms of the word was used in the Quran; qara 14 times, quri'a twice, yuqri 1 time, al Quran 50 times, Quran 20 times, and quru 1 time; making a

total of 88 times.

Secondly, the narration goes that Jibril was saying to the Prophet pbuh, 'Iqra' (read), and he replied with 'I can't read', and Jibril would squeeze him tightly in his embrace, the latter tighter than the former, so much so that the Prophet pbuh thought that he'd die from the tightness of the embrace. And the prophet pbuh would reply with 'I can't read', and that moreover there was nothing to read.

However, now that we know that Iqra also means to recite, some scholars are of the opinion that Jibril meant Iqra to mean 'recite', and not that he should 'read' from a book. That the prophet pbuh should have repeated after Jibril. Which is what he would eventually start doing subsequently. It would basically be installed in his mind, instantaneously, and he would have to recite it to the people. So, there's that meaning of Iqra. 

Thirdly, classically, the idea of reading and reciting is born out of the primary idea of 'putting things together'; in this case, the alphabets. Words are made by putting alphabets together to make words or texts. Talking of 'text', it's from the Latin root word 'Texere' which also means to 'weave', weave threads together to make a cloth, a TEXTile, get it?  So, even in English, the word for 'text' also has the etymology of 'bringing things together' to make something, in this case, alphabets for words. And as we will see, even in the Quran it was used for other than bringing 'words' together too.

And so, it is said that the Quran is also called the Quran not just because it is filled with ‘bringing together’, qara or texts, but because it brings together, bounds together the words of Allah in its 114 surahs.

Classically, ‘aqraatin naqah’ is said of the sperm of the camel lodged in the female camel’s womb and gathered there or stayed there: qara’atin naaqah means the she-camel became pregnant. For blood to clot in the womb also is said to be qar-un. Aqra’atil mir’ah is said when a woman has qau-un or menstruation. The plural of qar-un is quru-un, as seen in Q2 V228 wherein Allah said ‘thalata quruu-in’, translated to ‘three periods’, three menstrual cycles and the likes. Wherein it says “Divorced women remain in waiting for ‘three periods’, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day...”.

So, with the Scholar and Student story above, we see how the continuous recitation of Quran can purify one; well, it turns out that the bringing together of blood, endometrial tissue, cervical mucus, vagina secretion and unused ovary every month is an image Allah wants us to have in mind when thinking about the word ‘Quran’.

That, just as Allah cleanses the woman’s womb every month by ‘bringing together’ blood, endometrial tissue, cervical mucus, vagina secretion, unused ovary, and flushing them out of the

woman's system; the Quran, perhaps, with one full recitation every month, will cleanse one's heart, body, soul, spirit and mind of all that may be ailing it. 😊 And what better way to recite it than standing in the night (taHajjud), alone, with your Lord, undisturbed and undistracted. Bliss, just pure bliss, I tell you, pure bliss. 😊

You see, with Periods, the things that are being ejected from the body aren't just ejected calmly, sometimes, in an effort to do a deep cleansing, the uterus or womb squeezes up, contracts, cramps up, brings itself together forcefully, to make sure that all that it needs out is squeezed out. In fact, it's the same mechanism that happens during labor at childbirth. Prostaglandin is the hormone that the linings of the uterus produces to trigger, enhance and sustain contractions; same hormone helps the cervix to dilate, and it triggers and sustains contractions during childbirth labor. And the doctor may administer the Contraction Hormone for whatever reason, whether it be in a situation where it is required, as in when the woman is induced due to stillbirth or for any other reasons the doctor deems necessary.

So that, technically, every woman is 'birthing' albeit on a much lower scale every month. 😊😊 Perhaps, part of the wisdom of that is also to get the body used to the pain slowly, that way, the big one won't be such a shock to the system. 🤷🏿

So, we see that this cycle didn't just get rid of unwanted stuff from the body; it, by doing that, squeezing, contracting, gave life

a chance, another life, a new life, a new cycle begins. 

I couldn't help but notice that in Q96 where Iqra was mentioned, the word we are translating, what came after it is, 'in the name of your Lord who created, Created man from a clinging substance'. Is it a coincidence that Creation was discussed right after Iqra, a word we now know has a lot to do with menstruation, birthing and the likes? Allahu Akbar!  Allahu jalla jaluHu!

Allah admonishes us in several verses in the Quran to think deeply about the words in the Quran as seen in Q38 V29 and Q47 V24. And these are the results of deep thoughts, which every one is capable of undergoing. That's Dhikr too. Oh, did you also notice that while Jibril was saying Iqra, he'd 'squeeze' the Prophet pbuh so hard? See where I'm going with this? So, perhaps, another layer of meaning to Iqra there wasn't just that the Prophet pbuh should read or recite after him; or to memorize what's being said or to proclaim it; but that Jibril also meant to also use the word which as we've seen means 'cleansing', to further cleanse the Prophet pbuh, getting his heart, body and soul ready for the spiritual journey ahead. To purge it of whatever needs to be purged, and renew it, to start a new cycle of life, being, and living...

In a way, men can think of reciting an entire Quran every month through taHajjud as our own Period, monthly cycle, our own 'menstruation' if you like, albeit a spiritual one. Just as the Womb squeezes out what it squeezes out monthly to cleanse the womb,

Jibril was squeezing the Prophet pbuh to cleanse him of whatever needs to be cleansed to get him ready for revelation, get it? 🤪 And now, our task is also to let the Quran, through recitation, squeeze us from within, and cleanse us in the process. Bi idhniLlah.

And the fatigue, tiredness, and drowsiness we experience trying to get it done, despite not being comparable to the cramp pains women feel every cycle, shows how much ‘qara’, ‘bringing together-ness’, ‘squeezing together’, that’s going on within, spiritually.

Now, if one hears the line, ‘let the Quran in, let it cleanse you’, one doesn’t just have an abstract idea of the word ‘Quran’, one is thinking up a lot of possibilities of the word, some of which I have highlighted in this piece, and others that will come to you as you think deeply about the word.

When the story of the Scholar and Student by the well with the coal bag tells us the Quran cleanses one from within even if one is unable to retain its meaning, just as the well’s water does to the bag; one is able to really visualize and experience such reality in the word ‘Quran’.

So, come with me on this cleansing journey, on this journey of monthly spiritual rebirth, the journey into the words of the Creator of everything, and because nothing will exist without it being created, everything around us is a testament to the

greatness, love and care of the Creator. 😊

Come with me, and let the Quran in, let it give us its painful truths, and let it wash away the lies and doubts within us, the anxieties, the depressions, the sadness; let it remove us from darkness into light as Q33 V43 says. In fact, knowing that the Quran is Dhikr, makes us understand that verse and the two verses before it in a different light; it says:

(41) O you who have believed, [idhhkuru] remember Allah with much [dhikran] remembrance (42) And exalt Him morning and afternoon. (43) It is He who confers blessing upon you, and His angels [ask Him to do so] that **He may bring you out from darknesses into the light**. And ever is He, to the believers, Merciful.

And so, here, we see one of the benefits of the recitation of the Quran is that it brings one from darkness to light. Despite our inability to see the light that we are in, spiritually, the transition is happening.

The image of darkness, of being in darkness, in a dark place, brings with it fear, fear of the unknowns; pain, pain, from stubbing one's toe, hitting one's head again and again at objects mobile or immobile, obstacles in life.

The image of being in the dark brings anxiety to fore, because since one isn't certain of what's in the dark, perhaps, a cliff,

everything and anything will trigger one. Restlessness, depression, fear induced inertia and the likes.

But as soon as the light comes on, as soon as we let the light come into our soul, by constant recitation of the Quran, not just during taHajjud; while walking down the street, waiting for something, 5 daily prayers is also an avenue where we recite the Quran, when we let the light of the Quran in, there's clarity, clarity of thought, and of being. There is peace, peace of mind, of thought, of being, of knowing. There is purpose, and excitement to reach every day for it.

Unlike with being in darkness, one is bereft of purpose, because one can't seem to see even one's self talk less of seeing something to achieve. But with light, there's purpose, there's life; there's healing, healing of the heart, mind and soul, all of these and more, when we recite the Quran. Allah said in Q41 V44, '...It is, for those who believe, a **guidance and cure...**', and in Q17 V82, Allah said, 'And We send down of the Qur'an that which is **healing and mercy** for the believers...' So, let it in, use taHajjud to let it in, and day after day, InshaAllah, we are cleansed, purified, and at ease and bliss. Amin. 

On this website, our goal is to share understandings of some of the words of the Quran, which you can type in the [search box](#). And if you still don't have a full grasp of the words, you can always use the [Classical Arabic dictionaries](#) I have shared on this website too, and if that still doesn't help, and or you just want us

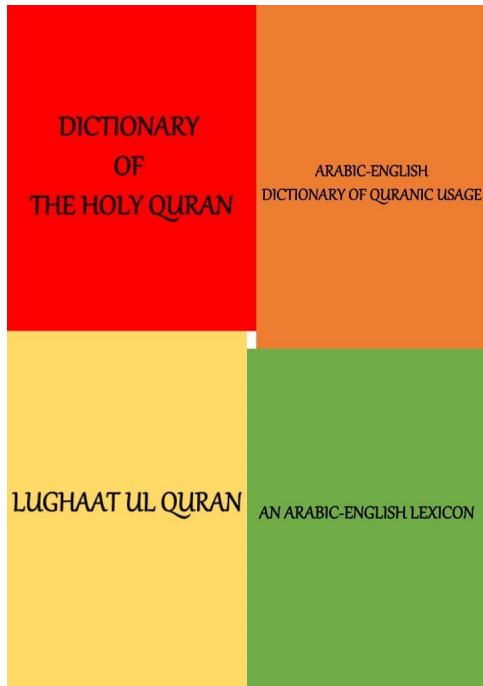
to write on the matter, you can always email us your questions at emails@themarhaminstitute.com, and InshaAllah, we'll understand the expressions together.



Back to the mus-haf issue, Quran 1 is the mus-haf I use for my taHajjud now. It doesn't have English translation in it, and it is numbered as the physical Quran pages are numbered so I'm able to keep track of my recitations. Quran 3

has English translation, and it is numbered, but I prefer to use Quran 1 because the fonts are bigger, or so it seems. As for Quran 2, every muslim should have it on their phones or any other mobile devices they have. Though it is not numbered by the pages, its English translation goes a step further by breaking the verses down by the words. So, if you are a non-Arabic speaker (or even if you are one), you can know exactly what word you want to look up.

On this website, I have provided 4 Classical Arabic Dictionaries, and here, I will give you an idea on how to use them:



When you get the word you want to look up using Quran 2, say for instance, Iqra, the Red Dictionary above is the first dictionary you should head to. And there, you will find 'Iqra', and what you will also find is the root alphabets of the word Iqra, which are qaf, ra and alif. The other dictionaries assume you already know the root alphabets of the word you want to look up. You can

then flip to the page in the Red Dictionary and read the meanings they have there. Quite brief if you ask me, and that's where the Orange Dictionary comes in, it goes a step further, and you will be exposed to more details. With the Yellow Dictionary, you will be getting the root meaning of the word, where and how the meanings were derived and deduced. It may confuse the untrained mind, but it is where certainty of meaning comes from. As for the Green Dictionary, if whatever you find in Yellow isn't clicking, Green will show you more ways to help you make sense

of it. InshaAllah.

But you can't just go to Green, Yellow, or Orange without starting from Red, and you won't be able to go to Red without first knowing which word you want to look up – cue in Quran 2. If after you've done all of these, you still want our 2 cents on the matter, you can always email us. Thanks, and have an awesome night. May Allah make it easy, and ease our affairs. Amin. 

One year after updates:

As for not nose-breathing when it's below 60 degrees, that it causes me to be sick, I can now say that that's not entirely true.

I was living in Florida when I wrote that bit, and the air there is different from the present state I live in, I now live on a mountain in West Virginia. It seems to me that what caused the sniffling sicknesses for me is the air quality of the place I was living in Florida. Since I have been living in our new home on the mountain, and praying my taHajjud, I haven't been getting sick every month.

It was bad, really bad, at a point, I thought that it was part of the experience, the sickness, because, period, right? I'm expelling all these mucus, migraines and the likes. A part of me now thinks that perhaps, I was probably exorcizing myself unbeknownst to me.  So that if I were to do a month long taHajjud in our Florida home again, I may not get sick, I think. 

I should also mention that the space I pray my taHajjud in our new home has some iron nets that basically allows air in and out, and it's always open, unlike the space I prayed taHajjud in Florida that didn't have that kind of ventilation. It was indoors, and the windows were shot.

I mentioned in the article that even when I prayed outdoors in a below 60 degree weather I still got sick; that did not account for the cigarette smoke that I was inhaling whilst praying taHajjud at the hotel I was at. I prayed at the hotel's vending machine area that day, and of course, we weren't there for a long time, so the air quality in Florida may have weakened my immune system, and the cigarette smoke may have just been the last straw. 

Here in West Virginia, I pray in my open air ventilated home masjid at below even 20 degrees, and I haven't gotten sick once. It's cold though, but I will take it over praying in a space that the hvac stuffs my nose, and migraines starts creeping in. Any which way, if you start getting sick in a closed space, shut off your hvac if possible; or go to a room that doesn't have hvac, and open the windows slightly so that fresh air can come in; or maybe the Quran is just exorcizing you, and in a year or so, you won't get sick anymore. 

As for the Quran, these days, I recite my entire 20 pages on the first rakah, I have been able to build my stamina over the year, and in some nights that I have to recite more than 20 pages, I'm able to

even do 40 pages on the first rakah. Don't worry, you'll get there, stick to 11 rakah on the first rakah, and 9 on the second rakah for now. 

Over the year, I started increasing it slowly; from 11 to 13, to 15, 17 and now, all 20 pages. I recite suratul ahad on the second rakah, and recite my Q33 V41 to 43 in Witri.

At times I have to do 2 juz in one night, if I realize early enough, I divide the extra juz into 4 thereby adding 5 pages for the next 4 nights. And that happens on months that have 29 days. I use the Islamic calendar for my taHajjud by the way. I think the Islamic calendar should be used for spiritual stuff, one's relationship with God, while the Gregorian can be used for non-spiritual stuff, one's relationship with work and the likes. And of course, I use the Muslim Pro App to keep track of the days of the months.

HOW I MADE MY TWO-HOUR TAHAJJUD EASY: DIET AND FASTING. PT. 6

If you remember in the [part 1](#) in these series of posts that was about ‘waking up, and staying awake’ for taHajjud, I mentioned a science backed habit loop that has been biologically proven to show how we are wired, remember?

There, I mentioned that the brain weighs less than two percent of the body, but uses more than twenty percent of the body’s energy because of the many many many things it has to do. So, what the brain does is that it wraps what is called myelin around a memory that one does every time because it believes we need it, so that the next time the body wants to access that memory, it won’t have to expend as much energy.

Say for instance, it uses 10\$ worth of energy when you drive, and every time you drive, it’s spending 10\$, but what the brain has figured out is that if it wraps myelin around that memory, it can be spending less than 1\$ whenever you want to access the memory. And now, it can use the remaining 9\$ to work on other memory that you access often. 😎

And that’s the trick with ‘practice makes perfect’, the myelin is like the rubber material around one’s phone charger or any coated wire, that makes sure that the wire in it conducts properly. The stronger the myelin, the stronger the conduction, and in our case, the more we do a task, the more myelin will be wrapped around

it, and the less we do a task, the brain starts cutting back on the myelin supply to that memory, and repurposes it for some other task.

And all of that is summarized in these 3 words, Cue, Routine, and Reward. In our case, Cue will be the alarm that wakes us up for taHajjud, you know, the external factor that starts us up, and the Routine will be the taHajjud itself, the last bit is the Reward, and this bit is as important. It is one of the reasons, as [I mentioned in part 5](#), that I recite Q33 V43 in my Witri to kickstart the Reward bit; therein, Allah says, “It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.” 

So, I remind myself of the reward of Dhikr, that spiritually, I’m being transitioned from darkness into light, that Allah is sending Solawat upon me, and so are the Angels, and it makes the struggles of the night worth it. I remind myself of [Hadith Qudsi 15](#) wherein Allah said ‘...I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself...’ and I’m soothed. 

Added to this mental reward cycle is also the physical reward cycle, it makes sure that more dopamine is released into the system, and by so doing, the brain has something material to create myelin with, and get it to wrap around the routine behavior one is trying to turn into a sustainable habit; and what is

this physical reward? Food. 😊

It need not be just food, one can stick to something that's not tangible, like a mental pat on the back, or any other form of reward scheme that one truly genuinely finds satisfying. For the Reward to release dopamine, it has to be something one finds to be a reward, or else, it won't be sustainable. Someone else may choose to play video games (I don't play them, I don't know how to play them 🤷). Whatever it is for you, as long as it is permissible and it is done in moderation, you should be fine. 👍

Anyway, back to food. I choose food because, one, I just stood for more than an hour, I'm thirsty and hungry. Two, it's time for 'break-fast' 😕 anyway. And so, I make me some nice whatever food I've planned, mostly burrito wraps with my own stuffings, quick, easy and made for me. 😊

As you can imagine, after doing this for a while, I thought to myself, why not just fast the day, I rarely eat lunch anyway, that way, it's like I'm just eating breakfast and dinner, and that's what I did. I don't fast weekends, days I'll be on the road or any of such other days that may be really hard on my schedule. The Fasting is not part of the Reward, it just happens to flow with the Reward. As you can imagine, the days I fast, I'm lighter during taHajjud, and the opposite on days I'm not fasting, but I find that eating a little at dinner helps alleviate the heaviness on such days. 🤲

Which takes us to the food itself. As Muslims, hopefully, pig, pig

related foods and all other haram foods aren't in our culinary forte. As for meat, fish, eggs, milk, cheese and the likes, I try to reduce them as much as possible. Without going through the science of how they inhibit the flow of energy in the system, it suffices to say that the only vitamin in animal products that we can't get elsewhere is vitamin B12. And as I have written [in part 1 of this series](#), even animal product eaters don't get enough from the animals they eat anyway, and have to take vitamin B12 supplements too to get their required daily dosage. So, what's the point of eating them when one doesn't even get enough of B12 from eating them?

Moreover, the World Health Organization and other Health Organizations have found that a diet that's high in red and processed meat intake are associated with an increased risk of diabetes, cancer, cardiovascular diseases, and both processed meat and salted fish have been classified as Group 1 Carcinogens. And do you know the other things that are classified as Group 1 carcinogens? I gotchu; Asbestos (in all its forms), HIV, Plutonium, alcohol beverages, tobacco (smoker, secondhand smoker, even when they are smokeless) and the list goes on. So, when we eat meat, we are essentially ingesting asbestos, plutonium and even tobacco.  You can go [here for a comprehensive list of Group 1 carcinogens](#), and [here for the bad effects of red meat](#).

So, for me, meat isn't an every day affair. I haven't made it haram for myself, I eat it maybe once or twice a week, and even if I do

stay away from it for those that do stay away from it totally, I find that it is akin to finding out that peanuts are harmful for you, despite it being halal, one can decide to stay away from it because of its life threatening effects on one. And the fact that we don't physically see that of the animal and animal based products as immediate as we see that of a peanut allergy doesn't mean that we aren't getting irreversibly sick within. 🤢

The books of seerah have shown us that it's not that the Prophet pbuh and his companions were eating meat on a daily basis, thrice a day, either. Reports have it that months will go by without anything being cooked in the house of the Prophet pbuh. He'd have to, for months long, eat just dates and drink water. And sometimes, he pbuh, and some of his companions, will have to tie rocks on their stomach so as not to feel the pangs of hunger that they are experiencing. In a world that didn't have the ability to isolate and extract vitamin B12, and very low food to choose from, they didn't even have rice back in the time of the Prophet pbuh, eating meat, albeit rarely, may not have affected them adversely especially considering how much they went without food willingly and unwillingly.

Anyway, just something to note when choosing food to eat for sahur and iftar, and I have done this long enough to know that a cheese burger will make you heavy and slow, and that's if you are able to even keep your eyes open. You can try it and see for yourself. See how you feel on your meat days and on your no-meat days during taHajjud. 👍



If you are in the America, and you want to give meat-alternatives a try, you should try Beyond Burger at Sam's Club. 400F if using a foil pan or 375F if using a steel pan, 20 minutes per side, cleaning the oil with tissue at the interval. I cut those into small chunks afterwards,

and add to my morning burrito, maybe I'll do a little video of the said burrito on my YouTube channel one of these days,

InshaAllah.

Talking of Sahur and Iftar etiquette, I should mention something about water intake. Based on how much water you like to drink, you can drink as much as you want at sahur, but as for Iftar, you can start big and work your way down, or start small and work your way up. This is so that you know your threshold, that way, when you wake up for taHajjud at 2am or 3am, the urge to pee isn't threatening to disrupt your almost 2 hour stand.

As for exercising, I recommend running, if you can that is, it works on your leg strength, breath strength, heart strength, and a whole lot more, as much as you can, as little as you can, running is definitely a plus. 



Back to harmful food talk, I took the 5Strands Food Intolerance Test at Home Hair Collection Kit, that tests over 600 Food Intolerances and Sensitivities, and one of the reasons I recommend it for those that can afford it is because, you know those itches that come and go

during taHajjud, those one you couldn't help but soothe by scratching; you know those farts that come almost all the way when you ruku', and oh, when you sujud too 😅, trust me, been there; and those bloated-ness that deprives one of comfort when trying to focus on the words of the Creator; all of those discomforts and more can be due to the food that you eat.

It's a personalized food classification system that tells you food you shouldn't eat, those you may dabble into, and those you should eat. It tells you if you are lactose intolerant, which may be why you are feeling bloated, rushing to the restroom, being weak and the likes. It tells you which seafood you can eat, and what salt to use and not use in your cooking. I have found that switching to Himalayan salt instead of sea salt that I'm used to using got rid of my eczema for instance, and of course, no eczema related itches surfaces afterwards. And knowing what food is good for you and

which isn't good for you and their effects will be experienced if one follows through with their recommendations. 

For us, it's an act of ibadah too, right? Because we are keeping ourselves healthy, long enough, to be able to worship Allah as long as He will have us worship. After all, isn't our body a trust? One that we are accountable for, one that we shouldn't wrong, one that if kept healthy, is able to get one to fulfill one's life purpose, the Worship of Allah, as seen in Q51 V56; and if we don't keep it healthy, will make this purpose hard if not impossible to achieve.

May Allah ease our affairs, Amin. And with this, we conclude this series on how I have come to make my 2-hour taHajjud easy. InshaAllah, it helps you, and you pass this on to others so that it can also help them also. Amin. Assallamu Alaikum Warahmatullahi Wabarakatuh.