

RAMADAN

IMMERSION



Shaykh Abdullah
Waheed

Introduction

- When we love someone, we learn more about them — that is why we study the stories of the Seerah as a result of our love for the Prophet (ﷺ).
- After Allah, there is no one we should love more than the Prophet (ﷺ). He was the greatest man to walk on earth.
- Our topic "Trials and Triumphs" explores the Prophet's steadfast patience during adversity and his gratitude during prosperity.
- The Prophet (ﷺ) was the embodiment of perfection in every aspect of life. By analyzing the struggles and victories in his life, we will learn how to manage our own hardships and foster a more grateful mindset.

Trials: Pre-Prophethood

- The Prophet (ﷺ) faced profound difficulties before his prophethood, beginning from the moment of his birth.
 - Born an orphan
 - The Prophet's father, Abdullah ibn Abd al-Muttalib, passed away in Yathrib (Madinah) while returning from a trade trip to Syria, before he was born.
 - Death of his mother
 - He was approximately six years old when his mother Aminah bint Wahb died at Al-Abwa' while returning from a trip to visit her relatives in Yathrib.

- Death of his grandfather
 - Following his mother's death, his paternal grandfather, Abd al-Muttalib, who took him into his care and loved him dearly, passed away when he was eight years old.
- This is why Allah consoled the Prophet (ﷺ) in Surah Ad-Duha saying:

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

Did He not find you as an orphan then sheltered you? (93:6)

Trials: Prophethood

- Although the Prophet (ﷺ) endured challenges early in life, his life became significantly more difficult after he received Prophethood.
- Tests are the Sunnah of Allah. He tests everyone including the prophets.
 - Allah tells us:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ

Do people think once they say, "We believe," that they will be left without being put to the test? (29:2)

- The greatest form of sabr (patience) is sabr upon facing bala' (the greatest trials) — maintaining composure, holding onto faith and trusting in Allah during the first moment of calamity.
 - Narrated Anas bin Malik:

مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرِ فَقَالَ " أَتَقِي اللَّهَ وَاصْبِرِي ". قَالَتْ
إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصَبِّ بِمُصِيبَتِي، وَلَمْ تَعْرِفَهُ. فَقِيلَ لَهَا إِنَّهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ. فَأَتَتْ بَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ تَجِدْ عِنْدَهُ بَوَائِبِينَ فَقَالَتْ لَمْ أَعْرِفْكَ.
فَقَالَ " إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى ".

The Prophet (ﷺ) passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." And she did not recognize him. Then she was informed that he was the Prophet (ﷺ). So, she went to the house of the Prophet (ﷺ) and there she did not find any guard. Then she said to him, "I did not recognize you." He said, "Verily, the patience is at the first stroke of a calamity." (Sahih al-Bukhari)

- During the early years of his mission in Makkah, he had two sons with Khadijah (RA), Qasim and Abdullah, both of whom passed away in infancy. He did not hide his tears when his children passed away.
 - When his son Ibrahim passed away during his later years, he expressed: "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord".
- Pain often leaves us feeling vulnerable, but Allah transforms our lowest moments into a turning point that draws us closer to Him. In those moments of brokenness, He loves our tears and humbleness.
- For the believer, death is a release from a life of trial, marking the end of all our pain.
 - As the Prophet (ﷺ) suffered on his deathbed, Fatimah (RA) expressed her grief, saying: "O What a great pain my father is in!". The Prophet (ﷺ) responded by reassuring her: "Your father will have no more pain after this day."

The Year of Sorrow

- Known as Am al-Huzn (the Year of Sorrow) marked the tenth year of Prophethood, during which Prophet (ﷺ) faced extreme hardships and personal losses.
- The Muslims endured a three-year boycott — that lasted from the seventh year of Prophethood until the tenth — which took a heavy toll, causing the sickness and passing of both Khadijah (RA) and Abu Talib.
- Shortly after the boycott ended, Abu Talib died. This was a massive setback for the Prophet (ﷺ), who lost his most vital protector and his primary external support system.

The Death of Abu Talib

- Abu Talib ibn Abd al-Muttalib was the brother of Abdullah, the Prophet's father; they shared the same parents.

- Upon the death of the Prophet's grandfather, Abd al-Muttalib, he was entrusted to care for him as a child.
- He was an instrumental figure in the Prophet's, serving as his guardian, protector, and staunchest supporter.
- No other non-Muslim backed the Prophet (ﷺ) as strongly as he did. He defended him against Quraysh's persecution for over a decade.
- Under pressure from the Quraysh to silence his nephew's mission, he approached the Prophet (ﷺ) to discuss their demands.
- The Prophet (ﷺ) assured him that he would not give up saying:
 - "O my uncle, by Allah, if they put the sun in my right hand and the moon in my left on condition that I abandon this cause, before Allah has made it victorious, or I perish therein, I would not abandon it."
- Despite the dangers of his Prophet's continued mission, he promised never to abandon him and protect him.
- He encouraged his sons — Aqil, Ja'far and Ali, to stand by their cousin. Ali was the first child to support the Prophet's mission, while the rest of his brothers embraced Islam later.
- Although he raised the Prophet (ﷺ) and loved him dearly until his final breath, he was unable to accept Islam.
- On his deathbed, due to social pressures from the Quraysh leaders, he chose to die in the tradition of his forefathers, which brought immense sorrow to the Prophet (ﷺ).
 - Narrated Sa`id bin Al-Musaiyab from his father:

لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ بَنَ هِشَامٍ، وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي طَالِبٍ " يَا عَمُّ، قُلْ لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ ". فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ يَا أَبَا طَالِبٍ، أَتَرْغَبُ عَنِّي مِلَّةَ عَبْدِ الْمُطَّلِبِ فَلَمْ يَزَلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْرِضُهَا عَلَيْهِ، وَيَعُودَانِ بِتِلْكَ الْمَقَالَةِ، حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، وَأَبَى أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَمَا وَاللَّهِ لَأَسْتَغْفِرَنَّ لَكَ، مَا لَمْ أَنَّهُ عِنْدَكَ ". فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِ {مَا كَانَ لِلنَّبِيِّ} الْآيَةَ.

When the time of the death of Abu Talib approached, Allah's Messenger (ﷺ) went to him and found Abu Jahl bin Hisham and `Abdullah bin Abi Umaiyah bin Al-Mughira by his side. Allah's Messenger (ﷺ) said to Abu Talib, "O uncle! Say: None has the right to be worshipped but Allah, a sentence with which I shall be a witness (i.e. argue) for you before Allah. Abu Jahl and `Abdullah bin Abi Umaiyah said, "O Abu Talib! Are you going to denounce the religion of `Abdul Muttalib?" Allah's Messenger (ﷺ) kept on inviting Abu Talib to say it (i.e. 'None has the right to be worshipped but Allah') while they (Abu Jahl and `Abdullah) kept on repeating their statement till Abu Talib said as his last statement that he was on the religion of `Abdul Muttalib and refused to say, 'None has the right to be worshipped but Allah.' (Then Allah's Messenger (ﷺ) said, "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed (the verse) concerning him (i.e. It is not fitting for the Prophet (ﷺ) and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire (9.113). (Sahih al-Bukhari)

- The Prophet (ﷺ) was deeply affected by his loss, experiencing immense sorrow, crying, and making du'a for him. However, Allah revealed that guidance lies only with Him:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ
"Indeed [O Muhammad], you do not guide whom you love, but Allah guides whom He wills" (28:56)

- While the deaths of Khadijah (RA), Hamza ibn Abd al-Muttalib and Ja'far ibn Abi Talib brought immense grief to the Prophet (ﷺ), the death of Abu Talib, was exceptionally painful due to his passing in a state of unbelief.
- Losing a loved one who did not accept Islam is painful. As Muslims, our ultimate comfort lies in trusting Allah's promise that we will be reunited with our family in Jannah.
- Although Abu Talib died without embracing Islam, because he provided immense protection and support to the Prophet (ﷺ), he will receive the lightest suffering in Jahannam.

- It is reported on the authority of 'Abbas b. Abd al-Muttalib that he said: Messenger of Allah (ﷺ), have you benefited Abu Talib in any way for he defended you and was fervent in your defense? The Messenger of Allah (ﷺ) said:

" نَعَمْ هُوَ فِي صَحْضَاحٍ مِنْ نَارٍ وَلَوْلَا أَنَا لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ . "

Yes; he would be in the most shallow part of the Fire and were not for me, he would have been in the bottom-most depth of Hell. (Sahih Muslim)

Lessons Learned

- 1. Guidance is from Allah
 - The story of Abu Talib teaches us that guidance is from Allah alone, as even the staunch protector of the Prophet (ﷺ) died without guidance, while fierce enemies like Hind bint 'Utbah who chewed Hamza's liver, became believers.
 - While we can ask for our loved ones to be guided, ultimate guidance belongs to Allah. Similar to how Ibrahim (AS) respected the limit of his influence over his father and moved away from his unbelief, we must trust in Allah's wisdom when guidance is not accepted.
- 2. The fixed mindset
 - Older individuals are often more resistant to change. Due to Abu Talib's old age, the Prophet (ﷺ) struggled to shift his mindset on accepting Islam.
 - It is a common reality that as individuals age, they become less receptive to persuasion or significant lifestyle changes. This is why the younger people were the first to embrace Islam, largely because they were more open to change.
- 3. Influence by association
 - The Quraysh influenced Abu Talib's rejection of Islam, as his loyalty to non-believing associates became a barrier to accepting the message. This highlights the danger of surrounding ourselves with negative influences.

- Narrated Abu Hurairah: The Prophet (ﷺ) said:

" الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ . "

A man follows the religion of his friend; so each one should consider whom he makes his friend. (Sunan Abi Dawud)