

RAMADAN

IMMERSION



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Reframing Our Perspective of Loss Understanding the Reality of Dunya

- In reality, the believer doesn't just heal after the loss, but the believer heals during the loss as well.
- The inevitable nature of loss in this dunya (world) is not only a part of the believer's journey, but a part of the dunya itself — it is a place of things that will expire.
 - Allah tells us:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

Whatever you have will end, but whatever Allah has is everlasting. (16:96)

- الدنيا (Ad-dunya) comes from دنيء (daniya) which means low. It means that this world is lowly in its nature.
- All the pleasures of dunya are just a drop in the ocean compared to what Allah has prepared for the believer in the Hereafter.
- Dunya is a place of loss, trial and tribulation, fragility and its nature is temporal in everything that it consists of.
- The consequences of this world's temporal nature:
 - We don't control it:
 - Everything we have belongs to Allah. He owns us and therefore, we are only receiving from him as He deems fit.
 - We must cherish it:
 - Everything we have is a gift from Allah, so we must cherish and appreciate His blessings before we lose it.

- The scholars refer to this as istish'ar al-ni'mah. Meaning, as the ability to feel, recognize, and appreciate the blessings we currently possess.
- For example, not only recognizing that your family is a blessing; but feeling it within your soul and experiencing it with your heart.
- We have to let go of it:
 - Everything bestowed by Allah can also be taken away by Him; letting go is part of having it.
 - Allah has the right to give and take. That is why the believer says: "Inna lillahi wa inna ilayhi raji'un" (Indeed, to Allah we belong and to Him we shall return).

Understanding the Reality of Healing

- The intention of healing isn't about removing pain, but about finding the light of Allah within that pain.
- The more alive a heart is through the remembrance of Allah, the more one feels and experiences life.
- Iman doesn't mean having no feelings; it means navigating our feelings while trusting that Allah is our ultimate support and source of strength in any situation.
- Any trial can become a catalyst for a powerful relationship with Allah, drawing us closer to Him than we ever imagined.
- The scholars say that a tragedy that brings us closer to Allah, can in fact be one of the biggest blessings of our life.
- Seeing things through Allah's perspective means recognizing that Allah's plan spans beyond just a single moment. He is the best planner, so we shouldn't fixate on one difficult moment.
- We shouldn't dismiss the reality of sadness, anxiety or difficulty. Instead, use it as a bridge to build hope and connection with Allah.
- Allah is the best author of our life's story. Everything we face is chosen by Allah, and He chooses perfectly every single time. Thus, we should find comfort being in His care.

- Ibn al-Qayyim indicated that a true believer is pleased with all that Allah has decreed—whether it brings joy or hardship — and would not wish to change a single thing from what Allah has chosen for them.

The Prophetic Example

- The Prophet (ﷺ) lived a life surrounded by loss and grief, from the moment of his birth. His birth brought light and joy to the world, yet he lost his father before he was born.
- Grief can make us self-absorbed in our own pain, or it can empower us to experience the grief of others; allowing us to empathize with and be a means of healing and support for others.
- The Prophet (ﷺ) had every reason to grieve but he was always optimistic and hopeful. Instead of allowing his grief to cripple him, he used it as a means of strength for him as well as those around him.
- For example, he transformed Mount Uhud — a site associated with the tragic bloodshed and martyrdom of his beloved companion, into a symbol of honor and Jannah.
 - Anas ibn Malik reported Allah's Messenger (ﷺ) as saying:

" إِنْ أُحْدًا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ " .

Uhud is a mountain which loves us and which we love. (Sahih Muslim)

- By honoring rather than erasing his pain, the Prophet (ﷺ) taught us to move through adversity in a healthy way. He showed that grief is not a weakness, but a means of empowerment and elevation that draws us nearer to Allah.

Understanding the Reality of Death

- It is important to consistently beseech Allah for Husn al-Khatimah (a righteous) end to our worldly journey.
- Death is the real beginning of our journey. Imam al-Ghazali likened the state of the believer at the moment of death to the moment that a bird is finally let out of its cage.

- For the believer, death is not a moment of ending or limitation. The life of the grave and the life of the Hereafter is the beginning of our real life. That is why in Surah al-Fajr, the discontent soul will say:

يَلِيَّتِنِي قَدَّمْتُ لِحَيَاتِي

"Oh, I wish I had sent ahead [some good] for my life." (89:24)

- Death is sufficient as a reminder. The believer doesn't fear death or feel depressed about it. Instead, they acknowledge death as an inevitable reality of transition.
- Since death represents a believer's joyous return to Allah, we must actively prepare for it by doing more righteous actions.
 - Allah said:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone. (18:110)

- The believer views death positively. It is a relief and an escape from all of the harsh realities of this dunya — a place where there is no pain, stress, or difficulty and a rewarding moment.
- For believers, death is a bittersweet moment: a temporary parting from loved ones, but a blissful reunion with the prophets and those who have already passed.
- The believer is in transitions. Each of these transitions is a moment of expiation of sins and an elevation.
- From one stage to another, we are trying to meet Allah without any sins in order to enter Jannah.
 - From this world to death
 - From death to the life of the grave (Barzakh)
 - From the life of the grave to the rising on the Day of Judgment
 - Resurrection and gathering
 - Receiving the book of deeds (Given in the right or left hand)
 - The weighing of deeds (Mizaaan)
 - Receiving the intercession of the Prophet (ﷺ)

- Drinking from the hands of the Prophet (ﷺ) at Hawd al-Kawthar
- Crossing the Sirat bridge
- Entering Jannah (The final abode)

The Prophet's Losses

- The Prophet (ﷺ) experienced profound personal losses throughout his life, losing many beloved family members.
- His parents:
 - Father:
 - His father Abdullah ibn Abd al-Muttalib, passed away before he was born.
 - Mother:
 - His mother, Aminah bint Wahb, passed away when he was six years old.
 - He grieved for her and carried her loss throughout his life.
 - The narrations describe her grave as simply marked with a pile of stones in the desert.
 - Once, the Prophet (ﷺ) sat by her grave, weeping. Umar ibn al-Khattab asked: What is it that you grieve so we can grieve with you O Prophet(ﷺ)? He replied:

هَذَا قَبْرُ أُمَّ نَبِيِّكُمْ

This is the grave of the mother of your Prophet

- His main supporters
 - Grandfather:
 - His grandfather, Abd al-Muttalib, passed away when he was eight years old.
 - Wife:
 - His wife, Khadija bint Khuwaylid, passed away in the Year of Sorrow.
 - The Prophet (ﷺ) was heartbroken by her death. He made a remark: "How can I remarry after Khadija?"

- After her death, her sister, Hala bint Khuwaylid would visit. The Prophet (ﷺ) would be overjoyed and often reminisced about Khadija during these visits.
 - Narrated 'Aisha:

اسْتَأْذَنَتْ هَالَةَ بِنْتُ خُوَيْلِدٍ أُخْتُ خَدِيجَةَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ فَارْتَاعَ لِذَلِكَ، فَقَالَ " اللَّهُمَّ هَالَةَ " . قَالَتْ فِغْرْتُ فَقُلْتُ مَا تَذَكَّرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ، حَمْرَاءِ الشُّدْقَيْنِ، هَلَكْتُ فِي الدَّهْرِ، قَدْ، أَبَدَلَكَ اللَّهُ خَيْرًا مِنْهَا

Once Hala bint Khuwaylid, Khadija's sister, asked the permission of the Prophet (ﷺ) to enter. On that, the Prophet (ﷺ) remembered the way Khadija used to ask permission, and that upset him. He said, "O Allah! Hala!" So I became jealous and said, "What makes you remember an old woman amongst the old women of Quraish an old woman (with a teethless mouth) of red gums who died long ago, and in whose place Allah has given you somebody better than her?" (Sahih al-Bukhari)

- He could never find the words to describe the love that he had for Khadija even after ten years of her passing.
 - Uncle:
 - His uncle, Abu Talib, also passed away in the Year of Sorrow.
- His children:
 - Qasim
 - Abdullah
 - Ruqayyah
 - Zaynab
 - Umm Kulthum
 - Ibrahim

Healing Requires Yaqeen

- We don't erase our grief. Instead, we learn to carry the memory of our loved ones through every chapter of our lives. While loss brings heaviness to a believer's heart, we find comfort in knowing that enduring it brings us reward.
- Healing from loss stems from having yaqeen (certainty) and firm conviction in Allah's promise — knowing who Allah is. The more we understand who He is, it strengthens our yaqeen.

- Loss is a divine invitation to draw closer to Allah and deepen our love for Him. It manifests in many ways — not just the passing of loved ones, but the loss of cherished places, possessions, dreams etc.
 - When the Prophet (ﷺ) left Makkah to migrate to Madinah, he looked back at the city, and said: "By Allah, you are the best of Allah's land and the most beloved land to Allah. Had it not been for the fact that I was driven out of you, I would not have left you."
- With absolute certainty, we believe Allah compensates for every loss. It is His nature to replace what is taken with something superior.

- Abu Qatadah reported: The Prophet (ﷺ) said,

إِنَّكَ لَنْ تَدَعَ شَيْئًا لِلَّهِ عَزَّ وَجَلَّ إِلَّا بَدَّلَكَ اللَّهُ بِهِ مَا هُوَ خَيْرٌ لَكَ مِنْهُ

"Verily, you will never leave anything for the sake of Allah Almighty but that Allah will replace it with something better for you." (Musnad Ahmad)

- We're never actually losing because Allah is absolute in His perfection, we are winners in every situation He's decreed for us.
 - Suhaib reported that Allah's Messenger (ﷺ) said:

"عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ "

Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it. (Sahih Muslim)

- The akhirah is the ultimate source of comfort and peace for the believer's heart but it terrorizes and petrifies the oppressor's heart.
- For a believer, the hope of the akhirah helps us cope with the losses we experience in this life — Allah will never abandon nor forsake us.