

RAMADAN

IMMERSION



Mufti Abdul Rahman
Waheed

Attaining True Healing

- True healing from loss starts after learning and knowing about the journey that lies beyond this realm.
- When we understand the soul's journey after death, it makes loss easier to bear.
- In facing loss, we must anchor ourselves in the reality that this life and everything in it will perish except for Allah.
 - Allah tells us:

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

All that remains is the Face of your Lord, full of majesty, bestowing honor (55:27)

- Loss is a part of the Sunnah of Allah — His Sunnah will never change. In life, death is inevitable.
 - Allah said:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۚ وَإِلَيْنَا تُرْجَعُونَ

Every soul will taste death. And We test you 'O humanity' with good and evil as a trial, then to Us you will 'all' be returned. (21:35)

- The nature of life is that it is temporary and separation from those we love is certain.
 - Sahl ibn Sa'd reported: The Angel Gabriel came to the Prophet (ﷺ) and he said,

يَا مُحَمَّدُ عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مَجْزِيٌّ بِهِ وَأَحِبِّ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ وَاعْلَمْ أَنَّ شَرَفَ الْمُؤْمِنِ قِيَامُ اللَّيْلِ وَعِزُّهُ اسْتِغْنَاؤُهُ عَنِ النَّاسِ

"O Muhammad, live as you wish, for you will surely die. Work as you wish, for you will surely be repaid. Love whomever you wish, for you will surely be separated. Know that the nobility of the believer is in prayer at night, and his honor is in his independence of people." (Al-Mu'jam al-Awsat lil-Tabarani)

- According to Prophetic tradition, there are eight inevitable conditions, consisting of four pairs of opposites that every person will experience:
 - 1. Happiness and Sadness
 - 2. Getting Together and Separating
 - 3. Good Times (Ease) and Bad Times (Difficulty)
 - 4. Health and Sickness
- The Prophet's life itself was characterized by these eight conditions. For example, not long after enduring the passing of his eldest daughter, Zaynab, he experienced the joy of his wife Maria al-Qibtiyya giving birth to their son Ibrahim, only to endure the heartbreak of losing him in infancy about 18 months later.
 - Narrated Anas bin Malik:

دَخَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي سَيِّفٍ الْقَيْنِ - وَكَانَ ظُهُرًا لِإِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ، ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ، وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ، فَجَعَلْتُ عَيْنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَذَرِفَانِ. فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ - رَضِيَ اللَّهُ عَنْهُ - وَأَنْتَ يَا رَسُولَ اللَّهِ فَقَالَ " يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ ". ثُمَّ أَتَبَعَهَا بِأُخْرَى فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ ". رَوَاهُ مُوسَى عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ ثَابِتٍ عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

We went with Allah's Messenger (ﷺ) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Messenger (ﷺ) took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Messenger (ﷺ) (p.b.u.h) started shedding tears. `Abdur Rahman bin `Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn `Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim ! Indeed we are grieved by your separation." (Sahih al-Bukhari)

- Loss brings profound pain, causing tears to flow and hearts to soften. Yet, this is part of the journey. Allah reminds us that we are moving through successive stages of existence — from life to death, and finally to resurrection.
 - Allah said:

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ

You will certainly pass from one state to another (84:19)

- When we become too attached to this world, the pain of loss feels unbearable. But remember: separation is only temporary in the dunya, while in Jannah, we will be reunited forever.
- It's inevitable that either we lose our loved ones or they lose us. But whoever loves and separates for the sake of Allah's pleasure will be among the seven protected under His shade on the Final Day.
 - Abu Hurairah reported: The Prophet (ﷺ) said,

"سبعة يظلهم الله في ظله يوم لا ظل إلا ظله: إما عادل، وشاب نشأ في عبادة الله عز وجل، ورجل قلبه معلق بالمساجد. ورجلان تحابا في الله اجتمعا عليه، وتفرقا عليه، ورجل دعت امرأته ذات حسن وجمال، فقال: إني أخاف الله، ورجل تصدق بصدقة، فأخفاها حتى لا تعلم شماله ما تنفق يمينه، ورجل ذكر الله خاليا ففاضت عيناه"

"Seven are (the persons) whom Allah will give Shade of His Throne on the Day when there would be no shade other than His Throne's Shade: A just ruler; a youth who grew up worshipping Allah; a man whose heart is attached to mosques; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer by saying): 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a person who remembers Allah in solitude and his eyes well up". (Sahih Al-Bukhari & Muslim)

The Soul's Journey After Death

- There is great comfort in knowing our loved one passed away as a believer. We can take solace in the fact that their soul is now taken care of by Allah in the best way possible — He loves them more than we ever could.
- Upon the departure of a believer's soul, Allah sends angels to welcome them with a grand reception, bringing glad tidings of Jannah.

- Allah mentions:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا
بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

Surely those who say, "Our Lord is Allah," and then remain steadfast, the angels descend upon them, saying, "Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised. (41:30)

- The angels surround the soul removing fear, comforting them as they transition from this life. Scholars relay that they are bringing garments and fragrance of Jannah — the soul is witnessing this the moment they depart.
- The more righteous a soul, the more angels descend during its passing. For example, upon the death of the companion Sa'd ibn Mu'adh, the Prophet (ﷺ) revealed that 70,000 angels attended his funeral and carried his body, showing great veneration to him.

- Ibn 'Umar reported that the Messenger of Allah (ﷺ) said:

هذا الذي تحرَّكَ له العرش، وفُتِحَتْ له أبوابُ السماء، وشَهِدَهُ سبعون ألفاً من الملائكة،
لقد ضُمَّ ضَمَّةً، ثم فُرِّجَ عنه

"This is the one at whose death the Throne shook; the gates of heaven were opened for him; and seventy thousand angels attended his funeral. He was squeezed once then was released (Sunan An-Nasa'i)

- True comfort and happiness are only found in the afterlife and in meeting Allah. The grandest reward after this life is returning to Allah and being welcomed into the company of the blessed in Jannah.

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَادْخُلِي فِي عِبَادِي
﴿٢٩﴾ وَادْخُلِي جَنَّتِي ﴿٣٠﴾

"Allah will say to the righteous, "O tranquil soul! Return to your Lord, well pleased 'with Him' and well pleasing 'to Him'. So join My servants, and enter My Paradise."(89:27-30)

- As angels take the soul to heaven, they encounter other angels who ask about the fragrant soul and call it by the best names it was known by on earth. The residents of Jannah are already discussing this person.

- The gates of heaven are opened for the soul and it is brought to the seventh heaven. Upon the recording of the soul in 'Illiyin, it is returned to the body in the grave to be questioned by the angels.
- For the believer who answers correctly, a voice from heaven confirms: "My servant has spoken the truth", and commands that a door to Jannah be opened for them.
- As the believer's grave expands, filled with heavenly scent and joy, a beautifully dressed figure arrives, saying, "Rejoice in your promised day." When asked, "Who are you?", he replies, "I am your good deeds".

Transforming Grief into Growth

- We have to realize that death for a righteous person is not a loss, but a release from the restrictions of this dunya into the freedom of the akhirah.
- Fudayl ibn 'Iyad once consoled a man who was overwhelmed with grief over the death of his son.
 - Fudayl said: "If you and your son were in prison, and your son was released before you, would you not rejoice?"
 - The man replied: "Of course!"
 - Fudayl then said: "In that case, your son has left the prison of this world before you."
- Whenever life gets difficult, find peace in knowing they are in the best of company, finding joy in Allah's presence.
 - Anas ibn Malik reported: The Prophet (ﷺ) said,

مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجَعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيدُ
يَتَمَنَّى أَنْ يَرْجَعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ لِمَا يَرَى مِنَ الْكَرَامَةِ

"No one who enters Paradise would like to return to the world, even if he could have everything on earth, except for the martyr. He will wish to return to the world and be killed ten more times due to the generous reward he sees." (Sahih al-Bukhari)

- Healing doesn't mean forgetting our loved ones. Instead, we heal by maintaining our connection to them and performing good deeds on their behalf.

- Abu Hurairah reported: The Messenger of Allah (ﷺ) said,

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٌ جَارِيَةٌ، أَوْ عِلْمٌ يَنْتَفَعُ بِهِ، أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ

"When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased)." (Sahih Muslim)

- Our righteous deeds are gifts to our loved ones who have passed. They would thank us for it and request for more, and ask us to prepare for the akhirah.
- If we transform our grief into preparations for the akhirah, our loved ones will surely be proud of us when we finally reunite with them.

- Umm Salamah reported: The Messenger of Allah (ﷺ) said,

مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْزِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا

"No Muslim is afflicted with a calamity but that he should say what Allah has commanded him: Indeed, to Allah we belong and to Allah we will return. (2:156) O Allah, reward me in my affliction and replace it with something better than it. If he does so, Allah will replace it with something better." (Sahih Muslim)

- Grief can turn us inward, but we shouldn't lose perspective. It is our responsibility to strive for a death upon iman and this requires conscious effort.
- The Prophet (ﷺ) used to supplicate:

"اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ" .

Allahumma aslih li diniyalladhi huwa 'ismatu amri, wa aslih li dunyaya-llati fiha ma'ashi, wa aslih li akhirati-llati fiha ma'adi, waj'alil-hayata ziyadatan li fi kulli khayr, waj'alil-mawta rahatan li min kulli sharr

Meaning: O Allah, set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter which depends on my afterlife. And make the life for me (a source) of abundance for every good and make my death a source of comfort for me protecting me against every evil. (Sahih Muslim)