

RAMADAN

IMMERSION



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Waheed

Background of Khadija (RA)

- Khadija (RA) supported the Prophet (ﷺ) from their marriage when he was 25 until she passed away.
- She was his first wife, his primary source of comfort, and a steadfast supporter during the first 10 years of his Prophethood.
- She was the first person to believe in the Prophet's mission, embrace Islam, and was the primary supporter among women, just as Abu Bakr was among men, making her truly the backbone of early Islam.
- She was the mother of six of the Prophet's children: Qasim, Abdullah, Zaynab, Ruqayya, Umm Kulthum, and Fatima.
- The Prophet (ﷺ) kept Khadija's memory alive even after her passing. Aisha (RA) shared that she was the only woman she ever felt truly jealous of.
 - Narrated `Aisha:

مَا غَزْتُ عَلَى امْرَأَةٍ مَا غَزْتُ عَلَى خَدِيجَةَ، وَلَقَدْ هَلَكْتُ قَبْلَ أَنْ يَتَزَوَّجَنِي بِثَلَاثِ سِنِينَ،
لَمَّا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا، وَلَقَدْ أَمَرَهُ رَبُّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، وَإِنْ كَانَ
لَيَذْبَحُ الشَّاةَ ثُمَّ يُهْدِي فِي خَلَّتِهَا مِنْهَا.

I never felt so jealous of any woman as I did of Khadija, though she had died three years before the Prophet married me, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the glad tidings that she would have a palace in Paradise, made of Qasab and because he used to slaughter a sheep and distribute its meat among her friends. (Sahih al-Bukhari)

- She was promised a palace in Jannah and holds an exalted status among the women of Jannah as the Queen of all women in Jannah.
- Following her death, the Prophet (ﷺ) frequently expressed that Allah never gave him a better wife, highlighting her unmatched support, faith, and loyalty during the most difficult times in the early years of his Prophethood.

The Incident of Ta'if

- Even after the passing of Khadija (RA) and Abu Talib, the Prophet (ﷺ) remained steadfast in his mission. He travelled to Ta 'if to continue calling people to Islam out of deep love and concern for his ummah.
- While Abu Talib was alive, the Quraysh were reluctant to openly harm the Prophet (ﷺ). They generally avoided public, physical violence against him.
- With Abu Talib gone, the leadership of the clan passed to figures like Abu Lahab, who did not offer protection. This increased hostility in Makkah which compelled the Prophet (ﷺ) to seek support in Ta'if.
- Following intensified persecution in Makkah, the Prophet (ﷺ) hoped to seek support from the three chiefs of Ta'if, who were brothers from the Thaqif tribe: 'Abd Yalil ibn 'Amr ibn 'Umayr, Mas'ud ibn 'Amr ibn 'Umayr and Habib ibn 'Amr ibn 'Umayr.
- Instead of treating him with hospitality, he was received with hostility. All three chiefs rejected the Prophet's message in a harsh and mocking manner:
 - One said, "If Allah has sent you as a prophet, I might as well tear down the drapes of the Ka'bah".
 - Another remarked, "Has Allah not found anyone better than you?".
 - The third exclaimed, "I cannot speak to you, because if you really are a prophet, then you are too holy for me. And if you are a liar, then you are too beneath my dignity that I respond to you".

- The Prophet (ﷺ) faced more than just a rejection in Ta'if; he was mocked, tortured, and violently driven out by physical stoning that left him bleeding and exhausted.
- He was stoned from head to toe, with blood running down his legs, causing his sandals to become stuck to his feet from the clotted blood.
- As he fled the city, he took refuge under a tree in a nearby garden belonging to two Quraysh leaders; Utbah and Shaybah.
- Utbah and Shaybah felt pity and sent their Christian servant, Addas, with grapes. Despite his immense pain, he never forgot his mission; he connected with Addas and opened his heart to Islam.
 - The Prophet (ﷺ) said "Bismillah" before eating, it sparked a conversation with Addas who asked the meaning of the statement.
 - When the Prophet (ﷺ) asked Addas where he was from, he replied "Nineveh."
 - The Prophet (ﷺ) then identified it as the city of the "righteous man Yunus ibn Matta".
 - Addas asked how he knew of Yunus, the Prophet (ﷺ) replied, "He is my brother; he was a prophet and I am a prophet".
 - Addas was moved by this recognition of his home's prophet, he kissed the Prophet's head, hands, and feet, and accepted Islam.
- At his lowest point, he poured out his sorrow to Allah and made a heartfelt du'a, one that echoed the suffering he had endured:

اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي، وَقِلَّةَ حِيلَتِي، وَهَوَايَ عَلَى النَّاسِ، يَا أَرْحَمَ الرَّاحِمِينَ،
 أَنْتَ رَبُّ الْمُسْتَضْعَفِينَ وَأَنْتَ رَبِّي، إِلَى مَنْ تَكْلِينِي؟ إِلَى بَعِيدٍ يَتَجَهَّمُنِي؟ أَمْ إِلَى عَدُوِّ
 مَلَكَتَهُ أَمْرِي؟ إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلَا أَبَالِي، وَلَكِنَّ عَافِيَتَكَ هِيَ أَوْسَعُ لِي، أَعُوذُ
 بِنُورِ وَجْهِكَ الَّذِي أَضْرَقْتَ لَهُ الظُّلْمَاتُ، وَصَلِّحْ عَلَيَّ أَمْرَ الدُّنْيَا وَالْآخِرَةِ، مِنْ أَنْ يَنْزِلَ بِي
 غَضَبُكَ، أَوْ يَجِلَّ عَلَيَّ سَخَطُكَ، لَكَ الْعُتْبَى حَتَّى تَرْضَى، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ.

Allahumma ilayka ashku da'fa quwwati, wa qillata hilati, wa hawany alan-nas, ya arhamar-rahimin, anta rabbul-mustad'afeena wa anta rabbi. Ila man takiluni? Ila ba'eedin yatajahhamuni? Am ila aduwwin mallaktahu amri? In lam yakun bika ghadabun alayya fala ubali, wa lakinn afiyatuka hiya awsa'u li. A'udhu bi-nuri wajhika alladhi ashraqat lahu dhulumatu, wa saluha alayhi amrud-dunya wal-akhirati, min an yanzila bi ghadabuka, aw yahilla alayya sakhatuka. Lakal-utba hatta tardha, wa la hawla wa la quwwata illa bik

Meaning: "O Allah! I complain to You of my weakness, my scarcity of resources and the humiliation I have been subjected to by the people. O Most Merciful of those who are merciful. O Lord of the weak and my Lord too. To whom have you entrusted me? To a distant person who receives me with hostility? Or to an enemy to whom you have granted authority over my affair? So long as You are not angry with me, I do not care. Your favor is of a more expansive relief to me. I seek refuge in the light of Your Face by which all darkness is dispelled and every affair of this world and the next is set right, lest Your anger or Your displeasure descends upon me. I desire Your pleasure and satisfaction until You are pleased. There is no power and no might except by You."

Breakdown of the Du'a

- 1. Complaining to Allah:
 - اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي، وَقِلَّةَ حِيلَتِي، وَهَوَانِي عَلَى النَّاسِ (O Allah! I complain to You of my weakness, my scarcity of resources and the humiliation I have been subjected to by the people):
 - The Prophet (ﷺ) begins by complaining of his own weakness to Allah; his lack of ability to convey the message of Islam in spite of doing his utmost best.
 - Complaining to Allah about ourselves is an act of being vulnerable and honest in front of Allah. We don't complain to Allah about Allah or His decree.
 - Sharing our weaknesses and expressing our pain to Allah is a beloved act to Him. It fosters tawadhu; humility and complete submission, drawing us closer to Him.
 - Humility is the key to an answered du'a. Allah loves it when we pour our hearts out to Him — so we should approach Him and seek Him in that way.
 - Crying to Allah is not a sign of weakness, but a sign of a living heart. Just as our first breath was a cry, our tears signify that our souls are alive.
 - Following the example of the prophets, we should bring our honest complaints and vulnerabilities to Allah, acknowledging that true help and relief come only from Him.

- Though being grateful in hard times is difficult, we must trust in Allah's wisdom and mercy behind every trial.
- 2. Recognizing Allah's Attributes:
 - يَا أَرْحَمَ الرَّاحِمِينَ، أَنْتَ رَبُّ الْمُسْتَضْعَفِينَ وَأَنْتَ رَبِّي (O Most Merciful of those who are merciful. O Lord of the weak and my Lord too):
 - Even during his most trying times, the Prophet (ﷺ) remained steadfast in calling upon Allah's mercy, saying: "Ya Arhama Rahemeen".
 - This reflects the same spirit of trust and reliance shown by Ayyub (AS) in his du'a:

رَبِّ إِنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

Rabbi inni massaniyad-durru wa anta arhamur-rahimin

Meaning: My Lord, indeed adversity has touched me, and You are the Most Merciful of the merciful.

- 3. Asking for Guidance and Care:
 - إِلَى مَنْ تَكَلَّمْتَنِي؟ إِلَى بَعِيدٍ يَتَجَهَّمُنِي؟ أَمْ إِلَى عَدُوٍّ مَلَكَتْهُ أُمْرِي؟ (To whom have you entrusted me? To a distant person who receives me with hostility? Or to an enemy to whom you have granted authority over my affair?):
 - وَاكَلًا / يَكُلُّ (Wakala/Yakilu) relates to the concept of entrusting, appointing, or relying on someone else to take charge of your affairs.
 - The Prophet (ﷺ) was asking if Allah had allowed his enemies to gain the upper hand over him, control his affairs, disgrace and hurt him, because he felt weak in the face of their brutality.
- 4. Seeking Pleasure Above Ease:
 - إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلَا أْبَالِي، وَلَكِنَّ عَافِيَتَكَ هِيَ أَوْسَعُ لِي (So long as You are not angry with me, I do not care but Your favor is of a more expansive relief to me):

- While people often feel punished by Allah during hardships, the Prophet (ﷺ) expressed that he did not care about his circumstances provided he did not incur Allah's wrath and retained Allah's pleasure.
- Allah is the most Generous and Merciful; His mercy overrides His wrath. Even in a 50-50 scenario (i.e. our deeds are balanced), He will always reward us due to His overwhelming mercy. So, we should never lose hope.
 - He tells us:

قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."(39:53)

- We must remember that Allah loves us. Even if we may feel like He is angry with us, He is not, which is why the Prophet (ﷺ) clarified this in his du'a.
- The Prophet (ﷺ) sought only the pleasure of Allah, recognizing that true, complete contentment is only found through His approval.
- Protecting our relationship with Allah is the ultimate goal; incurring His anger is never worth it. The Prophet (ﷺ) demonstrated this by focusing entirely on Allah's pleasure rather than his own pain.
- While he accepted his suffering as a means to earn Allah's pleasure, he simultaneously stated his preference for ease. This teaches us to ask for ease rather than hardship.
- 5. Seeking Protection and Pleasure:
 - أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَضْرَقَتْ لَهُ الظُّلُمَاتُ، وَصَلِّحْ عَلَيَّ أَمْرُ الدُّنْيَا وَالْآخِرَةِ، مِنْ أَنْ يَنْزِلَ بِي غَضَبُكَ، أَوْ يَجِلَّ عَلَيَّ سَخَطُكَ، لَكَ الْعُتْبَى حَتَّى تَرْضَى (I seek refuge in the light of Your Face by which all darkness is dispelled and every affair of this world and the next is set right, lest Your anger or Your displeasure descends upon me. I desire Your pleasure and satisfaction until You are pleased.):

- The Prophet (ﷺ) is pleading for protection from Allah's displeasure.
- He declared to Allah his total submission until He is pleased, affirming that he would willingly endure any trial again to win His pleasure.
- True love and devotion knows no limits — if exhausting ourselves brings happiness to our loved ones, then that is the ultimate pleasure.
- 6. Submission and Conclusion:
 - وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ (There is no power and no might except by You):
 - Mirroring the beginning of his du'a, the Prophet (ﷺ) concluded his du'a by reaffirming his weakness.
 - He admitted his helplessness, declaring that without Allah's support, he possessed neither the strength to endure his pain nor the ability to change his circumstances or fight his enemies.
 - The Prophet's acknowledgment of his own weakness highlights the essential human truth: we possess no true strength, whether mental or physical, without the support of Allah.