

SUMMER IMMERSION

DIVINE ADDRESS



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SESSION 2

Du'a of Seeking Refuge

- Allah taught the Prophet (ﷺ) to seek His refuge through the Qur'an. This reminds us that we are powerless without His protection, compelling us to continually turn to Him and beg for His protection.

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

Rabbi a'oodhu bika min hamazatish shayateen. Wa a'oodhu bika rabbi an yahduroon.

My Lord! I seek refuge in You from the temptations [or incitements] of the devils. And I seek refuge in You, my Lord, lest they be present with me [or come near me].

- A believer is never complacent with their position. By constantly using the fear of Jahannam as a catalyst, we create a positive mindset for continuous spiritual growth.
 - Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said,

"لَنْ يَشْبَعَ مُؤْمِنٌ مِنْ خَيْرٍ حَتَّى يَكُونَ مِنْتَها الْجَنَّةُ"

"A believer never satisfies doing good until he reaches Jannah." (Jami' At- Tirmidhi)

- Breakdown of the Du'a
 - Rabbi (My Lord):
 - Meanings of رَبِّ (Rabb):
 - 1. Nurture
 - It shares the same root as Tarbiyyah, meaning to nurture.
 - It alludes to upbringing, raising and tending to someone under one's care. Allah is the one that nurtures us.
 - 2. Ownership
 - It has the meaning of Milk, meaning ownership.
 - It signifies that Allah is the Master.
 - 3. Full Authority
 - It includes the concept of Tadbir, meaning full authority.
 - It indicates that Allah has sole authority, He is the disposer of all affairs.
 - Allah is the Master and Nurturer of all creation, and He alone mends and perfects our affairs.
 - Addressing Him as Rabb is an expression of our utmost humility and complete reliance on Him.
 - When we use the term Rabbi in our du'a, we are surrendering completely and confessing our deficiency to Him.
 - A'oodhu bika (I seek refuge in You):
 - We must actively flee from spiritual danger and take refuge in Allah's power.
 - Min hamazatish shayateen (From the temptations of the devils):
 - This is seeking protection from Shaytan's incitements, evil thoughts, doubts, and urges that lead to sin.

- هَمَزَات (Hamazāt) is the plural for هَمَز (Hamaza), meaning to push something forward forcefully and precisely (i.e. launching a bow and arrow into a specific direction). This illustrates the tactical nature of Shaytan's deception. He does not strike randomly; his movements are highly calculated, and he specifically studies, aims and targets our personal vulnerabilities.
- The connection to هُمَزَة (Humazah) — which is most commonly translated as a backbiter or slanderer. Words launched in this forceful manner are akin to an arrow that pierces the heart — they deeply wound people, often leaving scars that are more severe than a physical strike.
- Hamazāt underscores that Shaytan doesn't simply attack with a single arrow but infiltrates the heart through various subtle "doors". Imam Al-Ghazali outlined the initial stray thought (Al-Khatir) is the first arrow.
- Ibn Qayyim states that a stray thought leads to Fikra (reflection). Reflection generates a motivational drive or desire to pursue the thought (Irada). As the desire intensifies, it solidifies into a firm resolve and determination to act (Azimah). The determination drives the physical execution of the deed. He noted that it is exponentially easier to push away a stray thought at the initial stages than it is to fight a desire/temptation once it has taken root.
- The concept of الْوَسْوَاسِ الْخَنَّاسِ (Al-Waswas Al-Khannas) mentioned in Surah An-Nas (114:4):
 - Khanasa means to withdraw or retreat. Shaytan operates stealthily; he flees and retreats the moment a person remembers Allah.

- When we are heedless and forget Allah, his whispers strengthen. However, closeness to Allah acts as a protective barrier, rendering his whispers harmless. The sole defense against Shaytan is the frequent remembrance of Allah.
- Shaytan works slowly and rarely pushes a believer to commit major sins immediately. He plants a tiny, seemingly harmless thought in the mind. Hence, we seek Allah's protection from these fleeting thoughts so they never manifest into actions.
- We must identify and reflect on the triggers behind our fleeting thoughts, then plan a specific action to counter them. Before taking that step, always begin with this du'a. Doing this will effectively minimize these thoughts. Similarly, we should identify the thoughts that strengthen our iman and maintain them to effectively safeguard against sins.
- Wa a'oodhu bika rabbi an yahduroon (And I seek refuge in You, my Lord that they even come near me):
 - يَحْضُرُونَ (Yahduroon) is derived from حضر (Hadara), which means to be present. This is an ask from Allah to keep Shaytan entirely away from us.
 - We should never open our doors to Shaytan immediately. When a negative thought occurs, practice the pause. Step back, observe the thought without engaging, and eventually, the urge or temptation will fade away. Always trust that Allah is by our side to support us.