

SUMMER IMMERSION

DIVINE ADDRESS



Mufti Abdul Rahman Waheed

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.

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SESSION 3

Du'a of Love and Forgiveness

- Allah commands the Prophet (ﷺ) to say this because it would not be fitting for the Prophet (ﷺ) to demand obedience and followership on his own accord. Therefore, Allah uses the Prophet's tongue to announce this divine decree.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ
*Qul in kuntum tuḥibbunallāha fattabi'ūnī yuḥbibkumullāhu wa yagfir lakum
ẓunūbakum, wallāhu gafūrur raḥīm.*

Say, [O Muhammad], "If you truly love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." (3:31)

- This verse is referred to as Ayatul Mihna (the Verse of the Test of Love). If we truly claim to love Allah, we must demonstrate Ittiba' (following His Messenger (ﷺ)).
- At the time the verse was revealed, three distinct groups were present that professed their love for God:
 - The Jews
 - The Christians
 - The Polytheists (Mushrikeen of Makkah)
- The Arabs of this time truly mastered the laws of love. Their devotion to brotherhood and sisterhood ran so deep that they would lay down their lives for one another.

- Breakdown of the Du'a:
 - **إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ** (In kuntum tuhibbuna Allah) — If you truly love Allah.
 - Scholars say if one claims to love, then love is tested through two things:
 - 1. Obedience
 - 2. Respect
 - **فَاتَّبِعُونِي** (Fattabi'uni) — Then follow me.
 - In the Qur'an, two Arabic terms are used to convey the concept of "to follow":
 - 1. **اتَّبَاع** (Ittiba')
 - 2. **إِطَاعَة** (Itaa'ah)
 - The distinction between Itaa'ah and Ittiba':
 - Itaa'ah:
 - It is derived from the word Ta'ah (طاعة).
 - It comes in response to a statement, command or prohibition.
 - It involves complying with a command or fulfilling a directive.
 - For example, staying away from something Allah and the Prophet (ﷺ) deemed haram strictly due to its prohibition.
 - Ittiba':
 - It is derived from the word Ittabi'a (اتبع).
 - It entails following in one's footsteps.
 - It is a voluntary act of adherence rooted in love, respect, and deep conviction.
 - It involves walking the path without any instructions. True love goes far beyond simply telling someone what to do.

- For example, submitting to the will of Allah and His Prophet (ﷺ) without question, following his footsteps directly to Jannah.
 - Understanding the principle of Ittiba' necessitates obedience to Allah.
- يُحِبُّكُمْ اللَّهُ (Yuhbibkumullah) — [Then] Allah will love you.
 - The direct reward for following the Prophet (ﷺ) is reciprocal love from Allah.
 - In his commentary, Ibn Kathir mentioned: What you will earn is much more than what you sought in loving Him, for Allah will love you. This is better than the first.
 - Despite our fluctuating love, Allah gives us His divine love. That is what we are ultimately striving for.
 - Al-Hasan al-Basri noted: The claim itself is not the real matter; the real objective is achieving Allah's love for you.
 - The true measure of Allah's love for us is reflected in how faithfully we follow the Prophet (ﷺ).
 - To truly walk in the footsteps of the Prophet (ﷺ), begin by asking yourself how he would handle the situation. Identify the closest applicable example from his life. When in doubt, always consult an expert or a verified scholar for guidance.
- وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ (Wa yaghfir lakum dhunubakum) — And He will forgive for you. Your sins.
 - The natural byproduct of Allah's love for His servant is that forgiveness flows from it.
 - Allah's beloved are not those who are completely free of sin. Instead, His love guarantees forgiveness, drawing you closer to Him.
 - Every time you stumble and make a mistake, this mercy inspires you to run back to Him with an even deeper sense of devotion.

- وَاللَّهُ غَفُورٌ رَحِيمٌ (Wallahu Ghafurur Rahim): And Allah is Forgiving and Merciful.
 - Allah's attributes (Ghafur and Rahim), assures believers that His forgiveness has no limits.
 - No matter how many times we fall short, Allah is always ready to forgive and bless us. He will not hold it against us as long as we sincerely turn back to Him.
 - غفر (Ghafara) — Means to cover. When Allah grants Ghufuran, it refers to forgiveness where He not only pardons our faults but also conceals our sins from others, protecting us from exposure and humiliation.
- Summary of the Du'a:
 - 1. True love for Allah demands Ittiba':
 - Following the Prophet (ﷺ) acts as a mirror. To gauge our love for Allah, we must ask ourselves if we are truly emulating His Messenger (ﷺ).
 - 2. Love requires action:
 - Stagnant love is not real love. Ittiba' is an active verb; it is a movement that translates emotion into dedicated practice and obedience.
 - 3. The ultimate goal is Allah's love:
 - The Prophet (ﷺ) removed himself from the equation by stating, "Follow me so Allah loves you" instead of "Follow me so I love you".
 - When Allah loves someone, He commands the angels to love them. This divine love radiates from the heavens down to the people around us.
 - By seeking Allah's love first, we naturally earn the love of the Prophet (ﷺ) and those around us.

- 4. The foundation of Deen is love:
 - The love of Allah is the foundation of our Deen. To truly cultivate that love, we must follow the Sunnah of our Prophet (ﷺ) — it is the key to unlocking His mercy and pleasure.

