

# Ramadan Immersion



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## Supplications of the Prophet (ﷺ)

### Hadith #1

- This Hadith teaches us the du'a to seek refuge in the perfect words of Allah from all evil whenever we enter into a place that we are wary of (i.e. forest, jungle etc.).
- النَّامَاتِ - Means that it is perfect and complete; there is no deficiency in them, no need for addition or subtraction.
- According to the scholars, the perfect words of Allah refer to the Qur'an; through the barakah and blessing of the Qur'an.
- Some scholars say it is the general speech of Allah. Meaning, it is a metaphorical way of seeking refuge with Allah.
- مِنْ شَرِّ مَا خَلَقَ - Means, from the evil of what He has created. However, we don't attribute evil to Allah directly.
- Evil is a consequence of free will that Allah has given - it stems from human beings, jinn and shayateen.
- The one that recites this would not be harmed by anything from the moment they recite it until they depart the place.
- If an individual wishes to seek protection the entire day, they should recite this du'a every morning and evening:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّهُ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ  
*In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All- Knowing*

## Hadith #2

- While the Prophet (ﷺ) would not commit any evil, he is leading by example by teaching us to seek refuge from Allah from the evil that we may or may have not done.
- The evil that we have done – these pertain to the consequences of our sins which will have an effect on us. Hence, we have to seek refuge from Allah from its evil, along with making istighfar and tawbah.
- Before the soul has the ability to act upon anything evil, the Prophet (ﷺ) would seek refuge from the evil of the soul by saying:

أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي

*I seek refuge in You from the evil of my soul*

- The evil that we have not done – these pertain to the impact of the evil done by other people; the company that we are in, their influence upon us, the community etc. Thus, we have to seek refuge from Allah from their evil.
- This is an important reminder to surround ourselves with good company; people who minimize evil and the consequences of evil, as well as constantly do istighfar and tawbah. If they do this, people around them will not get impacted by any evil.

## Hadith #3

- O Allah, set right for me my religion which is the safeguard of my affairs.
  - We are asking Allah to protect our religion and rectify our deen for us upon going through the ups and downs in life, so we can get everything back in order.
- And set right for me the affairs of my world wherein is my living.
  - We are asking Allah to help us fix what we cannot in this world; because the world we live in is a dark place.



- And set right for me my Hereafter on which depends on my after-life.
  - We are asking Allah to make the tests that will come in the akhirah easy for us, to allow us to pass them and save us from any punishments, as well as grant our entry into Jannah.
- And make the life for me (a source) of abundance for every good
  - We are asking Allah to increase our life with goodness; as we progress, we should believe that what is to come before us is better for us.
- And make my death a source of comfort for me protecting me against every evil
  - We are asking Allah to make our death be the point where all evil and hardship end, and only good remain.

## Hadith #4

- This Hadith is a compilation of a few supplications. The first part was discussed in the last session which can be referenced in the notes.
- O Allah, grant to my soul the sense of piety (taqwa)
  - Taqwa consists of three things:
    - Increasing in the dhikr of Allah so that you will not forget
    - Obey Allah so that He is not disobeyed
    - To be grateful to Allah so that no ingratitude is shown to Him
  - The abovementioned is from a practical standpoint. Whereas, from a spiritual standpoint, taqwa is to put barriers between ourselves and the wrath and anger of Allah.
- And purify my soul. You are the best to purify it.
  - This is to ensure we purify our souls from not falling into our nafs (desires, temptations etc.), and that they don't overpower us.
- You are its guardian, You are its protector
  - Once it is purified, we are asking Allah to protect it. This is because Allah created our spirits before He even created our physical bodies.

- Allah knows our souls and our nafs even better than we do, and no one can protect us from ourselves except Allah.
- Ibn Taymiyyah used to say the best supplication to make is, 'O Allah, aid me in seeking your pleasure.' This way, our nafs becomes purified.
- O Allah, I seek refuge in Thee from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented and the supplication that is not responded.
  - We are asking for protection from knowledge that isn't beneficial because we should only seek knowledge which brings us closer to Allah.
  - We are seeking protection from the sins that we commit and a desire that is never satiated. When the soul feels content, it leads to gratitude to Allah.
  - We are seeking protection from our supplications not being responded to.
    - According to Ibn Qayyim, one of the worst punishments a person can have is when they keep chasing something that was never meant for them in the first place.
    - This is why we have to make generic du'as and stay away from specifics. For example, 'O Allah grant me good in this life and the next.'
    - Our pursuits should include our dunya as well as akhirah and they should not be frivolous. We should not make du'a for things that were not meant to be for us.
    - If we want our du'as answered, we must ensure not to live a life filled with haram and sins as it can become an impediment between us and Allah.
    - On the authority of Abu Hurairah: The Messenger of Allah (ﷺ) said,



"إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى: "يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا"، وَقَالَ تَعَالَى: "يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ" ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ! يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَاثِي يُسْتَجَابُ لَهُ؟".

*"Allah the Almighty is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers. So the Almighty has said: "O (you) Messengers! Eat of the tayyibat [all kinds of halal (legal) foods], and perform righteous deeds." [23:51] and the Almighty has said: "O you who believe! Eat of the lawful things that We have provided you." [2:172]" Then he (ﷺ) mentioned [the case] of a man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky saying "O Lord! O Lord!," while his food is haram (unlawful), his drink is haram, his clothing is haram, and he has been nourished with haram, so how can [his supplication] be answered?" (Sahih Muslim)*

## Tasbih in the Morning and Evening

### Hadith #1

- In this Hadith, the Prophet (ﷺ) teaches that we should work hard, but also work smart.
- Juwairiya spent her entire morning making dhikr to the point of exhaustion, that she had to hold on to a rope.
- Seeing her in this state, the Prophet (ﷺ) taught a valuable supplication which would suffice her the entire morning instead if she repeated it three times:

سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ

*Glory is to Allah and praise is to Him, by the quantity of His creation, by His Pleasure, by the weight of His Throne, and by the extent of His Words*

- This supplication can also be said in the evening; and it can be said more than prescribed number of times.
- Glory is to Allah and praise is to Him – We begin by praising Allah and negating all negative attributes.

- By the quantity of His creation, by His Pleasure – The creation of Allah is undefined and the creation of Allah doesn't stop. Only Allah can measure it; it is undetermined and vast.
- Meaning, when we are saying this, we are praising Allah infinitely until He is pleased with us – only He knows when it will be.
- By the weight of His Throne – Allah's throne is His most beautiful and magnificent creation. It will be carried by 50,000 angels.
- According to the ink of words (for His Praise) – As eloquent as His words are.

## Hadith #2

- When Fatima had a problem, she didn't burden her husband, Ali, but instead went to her father. This was because the Prophet (ﷺ) had just received some servants and she had hoped for assistance.
- This teaches us we should seek help from our family members that are able to help us. The general ruling however is that a married couple should keep their issues and resolve their issues within their homes, unless there is a reason to go out and share it.
- This shows us that family intervention is allowed if an individual is mature, wise, responsible and has good advice to give.
- They lived in a small house; their situation was dire and there was no way out. But the Prophet (ﷺ) taught them to shift their focus.
- If we are going through difficult times, instead of focusing on the physical means, we should try focusing on the spiritual means; recite Takbir (Allahu Akbar) 34 times, Tasbih (Subhanallah) 33 times and Tahmid (Alhamdulillah) 33 times – and Allah will take care of our worldly affairs for us and make it easy.

## Gratitude When Eating

- The scholars differed on this. Usually we say 'Bismillah' before eating and 'Alhamdulillah' upon finishing. However, it can be understood that we should say 'Bismillah' and 'Alhamdulillah' with every bite.



- A great scholar from Saudi, Shaykh Ibn Baz, used to say ‘Bismillah’ and ‘Alhamdulillah’ with every bite and sip he took. If we are unable to implement it, it would suffice that we say it at the beginning and the end.
  - Mu’adh ibn Anas reported: The Messenger of Allah (ﷺ) said,

مَنْ أَكَلَ طَعَامًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ  
غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

*“Whoever eats a meal and says, ‘All praise is due to Allah, who fed me this from his provision without any capability or strength on my part,’ his previous minor sins will be forgiven.” (Sunan al-Tirmidhi)*

- The scholars say ‘Alhamdulillah’ is the statement of the akhirah. Whereas the food is of this dunya. Thus, that of the akhirah will always be greater than the dunya.
- This teaches us to cultivate the habit of saying ‘Bismillah’ once, when we eat and ‘Alhamdulillah’ once, when we finish.

## Du’a During Difficulty

- Before we ask Allah for a du’a to ease our difficulty, this praise should be included in the introduction that we make to Him.
- By saying this, we are testifying to the Oneness of Allah, to His greatness, and forbearance, as well as mentioning His great throne.
- This is a reminder that nothing is difficult for Allah. All of our problems compared to the greatness of Allah’s throne, which He created, are miniscule. Thus, He can solve our problems with ease.
- Upon saying this, then we ask Allah for whatever ease we wish for from Him (our affairs, sickness etc.).

## Du’a For Others

- This is a beautiful du’a that allows us to benefit just by making du’a for our brothers and sisters, because the angels will make du’a for us as well.

- For example, we will gain rizq if we ask for an increase of rizq for our brothers and sisters.
- It teaches us that Allah loves us being concerned for our brothers and sisters, and hence, He provides for us as well.
- When the angels say 'And for you the same' it will be answered as they are the righteous creations of Allah.
- It will be better if we make du'a for a specific brother and sister (by their name), knowing whatever we are asking for will benefit them.
- Shaykh Abdul Salam al-Shuwayer mentioned that when we do this, it increases the love between people.
- For example, good people who start quarrelling with another, people who we have hurt someone and want to rectify with, should put this to practice before apologizing.
- The dunya shouldn't get in the way between brothers and sisters and ruin relationships.

## Not Being Hasty

- It has already been established that all of our du'as will constantly be answered by Allah. This Hadith however, indicates when it would not be answered.
- Two things we cannot ask for:
- Anything Haram (general)
- Cutting off ties of kinship (specific)
- Despite family being difficult, the Prophet (ﷺ) placed emphasis on this point after mentioning the generic because there is so much reward in maintaining family ties.
- The third point mentioned is that we should not be hasty in waiting for Allah's response; we should not give up in making du'a. Our patience will be one of the greatest rewards in the akhirah.
- On that day, we would be wishing that none of our prayers had been accepted in this dunya, so that we could get all those benefits in akhirah.
- If we've asked for something and haven't gotten it, we should continue making du'a for it and we should never give up hope.



- Our du'as should be for something generic and beneficial; we will be rewarded generously in this life or the next, or both. If it is for something specific and useless, we will be on a frivolous pursuit.