

# Ramadan Immersion



Shaykh Navaid Aziz

## Introduction

### Who is Imam Muslim?

- His full name is Abu al-Husayn Muslim ibn al-Hajjaj ibn Muslim ibn Ward al-Naysaburi.
- He was born either in 204 AH/206 AH and passed away 261 AH.
- He was a scholar of Hadith of the highest caliber; amongst the likes of Imam al-Bukhari and others.
- One of his teachers was Imam al-Bukhari and he was one of Imam al-Bukhari's closest students.
- Imam al-Bukhari narrated that Ishaq Ibn Rahwayh said, "If only you would compile a book of only authentic narrations of the Prophet (ﷺ)." This suggestion settled in his heart and thus, he began compiling Sahih al-Bukhari.
- When Imam al-Bukhari went through great trials and was falsely accused towards the end of his life, he remained loyal to him.
- Despite studying Hadith with the accuser of Imam al-Bukhari, Muhammad ibn Yahya al-Zuhli, and being in need of the Hadith which he could not obtain anywhere else, he put the books on a camel and sent them back to him.
- In the introduction to Sahih Muslim, he quotes Muhammad ibn Sirin on the importance of who one takes knowledge from. "Indeed, this knowledge is your religion so be very careful as to who you take your religion from." And thus, he implemented it.

- His attitude teaches us that if someone could falsely fabricate information, does not have good morals and character, they are not the types of people we would want to take knowledge from.
- We should take knowledge from:
  - Those who studied in accredited institutions and have ijazah from reputable teachers
  - Those who are known to be active and involved in their community (i.e. not online influencers etc.)
  - Those who act upon their knowledge and known to be of taqwa

## His Book – Sahih Muslim

- Even though he had spent a decade studying with Imam al-Bukhari, not once did he quote from Imam al-Bukhari in Sahih Muslim. This is because they were contemporaries; they lived at the same time.
- He was able to gather Hadith from the same people Imam al-Bukhari had access to. Thus, when he heard it, he would find the same isnad, because the shorter the chain of narration between a person and the Prophet (ﷺ), the more valuable and authentic the hadith is. Hence, he tried gathering them himself.
- We will be studying a portion of Sahih Muslim; one of its final chapters called 'كتاب الذكر والدعاء والتوبة والاستغفار' (Kitab al-Dhikr wa al-Dua wa al-Tawbah wa al-Istighfar)'.
- There are approximately 127 Hadiths and 25 subchapters. However, we will cover some of the ahadith which we can derive inclusive lessons from.
- Unlike Sahih al-Bukhari, in which Imam al-Bukhari himself put the chapter headings, Imam Nawawi was the one who put the chapter headings for Imam Muslim's Sahih.

## His Book – Sahih Muslim

- It is important for a student of knowledge to know the proper etiquettes.
  - Begin by praising Allah and sending salawat upon the Prophet (ﷺ).

- Make du'a for the author and for ourselves.
  - For example: Begin the text with 'The author has stated and may Allah have mercy upon him and us'.
- When interacting with our teachers, we should begin by making du'a for them.
  - For example: Upon asking questions, say: 'أحسن إليك' (May Allah do the most good to you)' or anything along these lines.
  - Upon them answering our questions, we must say: 'جَزَاكُمُ اللَّهُ خَيْرًا' (May Allah reward you with goodness).'

## Hadith #1: Encouragement to Remember Allah

- Abu Hurairah is a noble companion of the Prophet (ﷺ). His full name is Abd al-Rahman ibn Sakhr Ad-Dawsi.
- He accepted Islam after Khaybar and was the companion who was credited for narrating the most Hadith from the Prophet (ﷺ).
- He used to dedicate his time learning from the Prophet (ﷺ); he followed him everywhere to observe everything he would do to be able to narrate Hadith.
  - Narrated Abu Hurairah:

أَنْتُمْ تَقُولُونَ إِنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَتَقُولُونَ مَا بَالَ الْمُهَاجِرِينَ وَالْأَنْصَارِ لَا يُحَدِّثُونَ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ أَبِي هُرَيْرَةَ وَإِنَّ إِخْوَتِي مِنَ الْمُهَاجِرِينَ كَانُوا يَشْغَلُهُمْ صَفْقُ الْأُسُوقِ، وَكُنْتُ أَلْزَمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مِثْلِ بَطْنِي، فَأَشْهَدُ إِذَا غَابُوا وَأَحْفَظُ إِذَا نَسُوا، وَكَانَ يَشْغَلُ إِخْوَتِي مِنَ الْأَنْصَارِ عَمَلُ أَمْوَالِهِمْ، وَكُنْتُ أَمْرًا مَسْكِينًا مِنْ مَسَاكِينِ الصُّفَةِ أَعْيَ حِينَ يَنْسَوْنَ، وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَدِيثٍ يُحَدِّثُهُ " إِنَّهُ لَنْ يَنْسَطُ أَحَدٌ ثَوْبَهُ حَتَّى أَقْضِيَ مَقَالَتِي هَذِهِ، ثُمَّ يَجْمَعُ إِلَيْهِ ثَوْبَهُ إِلَّا وَعَى مَا أَقُولُ ". فَبَسَطْتُ نَمْرَةً عَلَيَّ، حَتَّى إِذَا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَالَتَهُ جَمَعْتُهَا إِلَيَّ صَدْرِي، فَمَا نَسِيتُ مِنْ مَقَالَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ مِنْ شَيْءٍ.

*(ﷺ) You people say that Abu Hurairah tells many narrations from Allah's Messenger and you also wonder why the emigrants and Ansar do not narrate from Allah's as Abu Hurairah does. My emigrant brothers were busy in the market (ﷺ) Messenger content with what fills my stomach; so I (ﷺ) while I used to stick to Allah's Messenger used to be present when they were absent and I used to remember when they used to forget, and my Ansari brothers used to be busy with their properties and I was one of the poor men of Suffa. I used to remember the narrations when they used to once said, "Whoever spreads his garment till (ﷺ) forget. No doubt, Allah's Messenger I have finished my present speech and then gathers it to himself, will remember whatever I will say." So, I spread my colored garment which I was wearing till Allah's had finished his saying, and then I gathered it to my chest. So, I did (ﷺ) Messenger not forget any of that narrations. (Sahih al-Bukhari)*

- This is not a regular Hadith; its source point is the Prophet (ﷺ). This is a Hadith Qudsi; its source point is Allah.
- The difference between Hadith Qudsi and the Qur'an:
  - Preservation:
    - The Qur'an is mutawatir (mass-transmitted); Meaning it is authentic. No one can fabricate it and there is no mistake that is gone unnoticed. Whereas Hadith is not mutawatir, most are ahad and thus they require verification.
  - Reward:
    - We are rewarded for reciting every letter of the Qur'an; it is equivalent to ten good deeds. Whereas we are not rewarded for every letter we recite of the Hadith but for studying, contemplating, memorizing and implementing it.
    - Abdullah ibn Mas'ud reported: The Messenger of Allah (ﷺ) said,

*رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَمِيمٌ حَرْفٌ*

*"Whoever recites a letter from the Book of Allah, he will receive one good deed as ten good deeds like it. I do not say that Alif Lam Mim is one letter, but rather Alif is a letter, Lam is a letter, and Mim is a letter." (Al-Tirmidhi)*

- 'I am as My servant expects Me to be'
  - This teaches us that we are always meant to have husnuzon (good assumptions) of Allah.
  - One of the main differences between those who are able to maintain the state of their mental health is the way they understand Allah. The better we assume of Allah, the better it is for our sanity.
    - The Prophet (ﷺ) said,

**لَلَّهِ أَزْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوَلَدِهَا**

*“Allah is more merciful to His servants than this mother is to her child.” (Sahih Muslim)*

- In the Qur’an, Allah constantly reminds us that He is Ar-Rahman (The Most Merciful) and Ar-Raheem (The Most Compassionate), Al-Wadud (The Most Loving), Al-Kareem (The Most Generous) etc. so we are able to think of Him in these ways.
- As Allah’s slaves we should always assume the best of Him – particularly in times of hardships and catastrophe. For example: Say “I do not know and Allah knows best.”
- Even when we might not understand something or perceive it as something good, the qadr of Allah is filled with infinite knowledge, wisdom, love, mercy and justice. Thus, He allowed it to take place and we have to submit to it, knowing His plan is the best.
- Two things to do anytime something bad happens:
  - Reflect on ourselves (i.e. our sins, mistakes etc. that need to be rectified)
  - Know that Allah will show khair either in this life or the next
- We should avoid seeing Allah as an angry, vengeful and vindictive Lord. While He may have these attributes, Allah does not make mistakes in His wrath. He will only seek revenge on those who got away with the crimes they’ve committed.

- Every action of Allah is filled with love, mercy, infinite knowledge, infinite wisdom and infinite justice. Everything happens within these five attributes.
- 'I am with him when he remembers Me.'
  - Allah tells us in the Qur'an:

**فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ**

*Remember Me; I will remember you. And thank Me, and never be ungrateful. (2:152)*

- The remembrance of Allah is not in isolation. It encompasses His obedience and gratitude to Him. Thus, the more we remember Allah, the more obedient we are to Him. The more obedient we are, the more grateful we are to Him.
- There are many benefits in remembering Allah. Two main ones:
  - 1. It is the greatest sign of love of Allah
    - If one wants to see how much they truly love Allah, they should pay attention to how much they remember Allah.
  - 2. It is what will protect us
    - In a world filled with calamities, sins etc. we should seek protection through increasing dhikr.
- Seeking forgiveness is also a form of dhikr.
  - Allah said:

**وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ**

*But Allah would never punish them while you 'O Prophet' were in their midst. Nor would He ever punish them if they prayed for forgiveness. (8:33)*

- 'If he remembers Me to himself, I remember him to Myself. If he mentions Me in a gathering, I mention him in a gathering better than theirs.'
  - The Qur'an is the greatest form of dhikr. It is the greatest speech of dhikr.
  - The greatest statement of dhikr is to say 'لَا إِلَهَ إِلَّا اللَّهُ'.

- Dhikr can be made in public or in private. It is inclusive of what the tongue says, the mind thinks and the heart contemplates. However, its greatest manifestations are on the tongue.
- Five statements of frequented unrestricted adhkar are saying:
  - 1. Subhanallah (سُبْحَانَ اللَّهِ) — Glory be to Allah
  - 2. Alhamdulillah (أَلْحَمْدُ لِلَّهِ) — Praise be to Allah
  - 3. Allahu Akbar (اللَّهُ أَكْبَرُ) — Allah is the greatest
  - 4. La Ilaha Illallah (لَا إِلَهَ إِلَّا اللَّهُ) — There is no God except Allah
  - 5. La Hawla Wala Quwwata Illa Billah (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) — There is no might nor power except with Allah
- Studying Islam is also a form of remembrance of Allah.
- This shows us that remembering Allah in public is also a good thing. For example: Speaking about the favors of Allah; reminding others.
  - Allah said:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

*And proclaim the blessings of your Lord. (93:11)*

- .Thus, the adhkar in private are the ones we do daily in the morning and evening; unrestricted, recitation of the Qur'an, so on and so forth. While the public adhkar are reminding others about Allah; His blessings, education; teaching people Islam.
- Leading someone in a group dhikr is not from the Sunnah of the Prophet (ﷺ) or the companions. It was rebuked.
  - Salamah al-Hamdani reported:

كُنَّا نَجْلِسُ عَلَى بَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَبْلَ صَلَاةِ الْغَدَاةِ فَإِذَا خَرَجَ  
 مَشِينَا مَعَهُ إِلَى الْمَسْجِدِ فَجَاءَنَا أَبُو مُوسَى الْأَشْعَرِيُّ فَقَالَ لَهُ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنِّي  
 رَأَيْتُ فِي الْمَسْجِدِ آيَةً أَمْرًا أَنْكَرْتُهُ وَلَمْ أَرَ وَالْحَمْدُ لِلَّهِ إِلَّا خَيْرًا قَالَ فَمَا هُوَ فَقَالَ إِنِّي عِشْتُ  
 فَسْتَرَاهُ قَالَ رَأَيْتُ فِي الْمَسْجِدِ قَوْمًا جُلُوسًا يَنْتَظِرُونَ الصَّلَاةَ فِي كُلِّ حَلْقَةٍ رَجُلٌ  
 وَفِي أَيْدِيهِمْ حَصِي فَيَقُولُ كَبَرُوا مِائَةً فَيَكْبَرُونَ مِائَةً فَيَقُولُ هَلَّلُوا مِائَةً فَيُهَلِّلُونَ مِائَةً  
 وَيَقُولُ سَبَّحُوا مِائَةً فَيَسْبِّحُونَ مِائَةً قَالَ فَمَاذَا قُلْتَ لَهُمْ قَالَ مَا قُلْتُ لَهُمْ شَيْئًا أَنْتَظَرُ  
 رَأْيَكَ أَوْ أَنْتَظَرُ أَمْرَكَ قَالَ أَفَلَا أَمَرْتَهُمْ أَنْ يَعُدُّوا سَيِّئَاتِهِمْ وَصَمِنَتْ لَهُمْ أَنْ لَا يَضِيعَ مِنْ  
 حَسَنَاتِهِمْ ثُمَّ مَضَى وَمَضِينَا مَعَهُ حَتَّى أَتَى حَلْقَةً مِنْ تِلْكَ الْحَلَقِ فَوَقَفَ عَلَيْهِمْ فَقَالَ مَا  
 هَذَا الَّذِي أَرَأَيْتُمْ تَصْنَعُونَ قَالُوا يَا أَبَا عَبْدِ الرَّحْمَنِ حَصَى نَعُدُّ بِهِ التَّكْبِيرَ وَالتَّهْلِيلَ  
 وَالتَّسْبِيحَ قَالَ فَعُدُّوا سَيِّئَاتِكُمْ فَأَنَا صَامِنٌ أَنْ لَا يَضِيعَ مِنْ حَسَنَاتِكُمْ شَيْءٌ وَيَحْكُمَ يَا أُمَّةَ  
 مُحَمَّدٍ مَا أَسْرَعَ هَلَكْتُمْ هُوَلَاءِ صَحَابَةُ نَبِيِّكُمْ رَضِيَ اللَّهُ عَنْهُمْ مُتَوَافِرُونَ وَهَذِهِ ثِيَابُهُ لَمْ  
 تَبَلْ وَأَنْبِئْتُهُ لَمْ تَكْسِرْ وَالَّذِي نَفْسِي فِي يَدِهِ إِنَّكُمْ لَعَلَى مِلَّةٍ هِيَ أَهْدَى مِنْ مِلَّةِ مُحَمَّدٍ أَوْ  
 مُفْتَتِحِ بَابِ ضَلَالَةٍ قَالُوا وَاللَّهِ يَا أَبَا عَبْدِ الرَّحْمَنِ مَا أَرَدْنَا إِلَّا الْخَيْرَ قَالَ وَكَمْ مِنْ مُرِيدٍ  
 لِلْخَيْرِ لَنْ يُصِيبَهُ إِنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثْنَا أَنَّ قَوْمًا يَقْرَءُونَ الْقُرْآنَ لَا  
 يُجَاوِزُ تَرَاقِيهِمْ وَأَيْمُ اللَّهِ مَا أَدْرَى لَعَلَّ أَكْثَرَهُمْ مِنْكُمْ ثُمَّ تَوَلَّى عَنْهُمْ فَقَالَ عَمْرُو بْنُ سَلَمَةَ  
 رَأَيْنَا عَامَّةَ أَوْلِيكَ الْجَلْقِ يُطَاعِنُونَا يَوْمَ النَّهْرَوَانِ مَعَ الْخَوَارِجِ

*We used to sit by the door of Abdullah ibn Mas'ud, may Allah be pleased with him, before dawn prayer. When he came out, we would walk with him to the mosque. Abu Musa al-Ash'ari came to us and he said to him, "O Abu Abdur Rahman, I recently saw something in the mosque that I detested and yet, praise be to Allah, I saw nothing but good." Ibn Mas'ud said, "What was it?" Abu Musa said, "If you wait long enough, you will see it. I saw people sitting in the mosque in circles waiting for prayer. A man in each circle had pebbles and he would tell them to exalt Allah one hundred times and they would do so, then declare there is no God but Allah one hundred times and they would do so, then glorify Allah one hundred times and they would do so." Ibn Mas'ud said, "What did you say to them?" Abu Musa said, "I did not say anything to them. I was waiting for your opinion or order." Ibn Mas'ud said, "Would you not order them to count their sins and guarantee for them that their good deeds would not be wasted?" We went along with him until he reached one of these circles and he stood over it, saying, "What is this I see you doing?" They said, "O Abu Abdur Rahman, they are pebbles by which we count the exaltation of Allah, declaration of His oneness, and His glorification." Ibn Mas'ud said, "Count your sins, for I guarantee that none of your good deeds will be wasted. Woe to you, nation of Muhammad!*



*How quickly do you run to your destruction! Here are his companions, may Allah be pleased with them, numerous around you, these are his clothes yet to fade, these are his utensils yet to break. By the One in whose hand is my soul, perhaps you are upon a religion better guided than the religion of Muhammad? Or have you opened the door of misguidance?" They said, "By Allah, O Abu Abdur Rahman, we intended nothing but good." Ibn Mas'ud said, "How many intend good but are not right! The Messenger of Allah, peace and blessings be upon him, informed us that people would recite the Quran and it would not reach beyond their throats. By Allah, I do not know that perhaps many of them are among you!" Then he turned away from them. 'Amr ibn Salamah said, "We saw most of them in these circles attacking us on the day of Nahrawan with the Khawarij." (Musnad Al-Darimi)*

- Imam Nawawi says, the gathering Allah is mentioning is the gathering amongst the highest angels that are with Allah.
- It is a privilege and honor that Allah is bragging about us to those who are nearest to Him.
  - It was narrated that Abu Hurairah and Abu Sa'eed bore witness that the Prophet (ﷺ) said:

*" مَا جَلَسَ قَوْمٌ مَجْلِسًا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَتَغَشَّتْهُمُ الرَّحْمَةُ وَتَنَزَّلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ . "*

*"No people sit in a gathering remembering Allah, But the angels surround them, mercy covers them, tranquility descends upon them and Allah remembers them before those who are with Him." (Sunan Ibn Majah)*

- 'If he draws near to Me by a handspan, I draw near to him by an arm's length. If he comes close to Me by an arm's length, I come closer to him by a fathom. And if he comes to Me walking, I go to him running.'
- The more we attempt to get closer to Allah, the more Allah will bring us closer to Him.
- We must be truthful in our speech. If we truly love Allah, it can be found in three actions:
  - 1. Our remembrance of Him
  - 2. Our obedience toward Him
  - 3. Our gratitude toward Him

- The closeness we gain to Allah is due to the efforts we make. The more effort we put into it, the closer we will get – and the increase is only based upon our efforts and where our heart lies.
- We have to make a daily intention that we want to get closer to Allah and take steps to bring us closer to us; we have to actively keep trying.

## Hadith #2: Names of Allah

- There are multiple versions of this Hadith. In one of them, one of the narrators mentioned the 99 names of Allah – the narrator made ijthihad and added it.
- This Hadith is known as Mudraj. This term is used when some additional words are added to the authentic Hadith by its narrator. This is not considered part of the Hadith.
- While this Hadith specifies 99 names, Allah has more than 99 names. There are more names that we have no knowledge of.
- The Prophet (ﷺ) had mentioned in a du'a “أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ (I ask You by every Name that You have named Yourself with)”.
- This is a du'a in which we can benefit from by asking with all of Allah's names; those we know and do not know:

اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أُمَّتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ،  
عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَهُ بِه نَفْسِكَ، إَوْ أَنْزَلْتَهُ فِي كِتَابِكَ،  
أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ،  
أَوْ اسْتَأْثَرْتَهُ فِي عِلْمِ الْغَيْبِ عِنْدَكَ،  
أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي،  
وَنورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي

*O Allah, I am Your slave, and the son of Your male slave, and the son of your female slave. My forehead is in Your Hand (i.e. you have control over me). Your Judgment upon me is assured, and Your Decree concerning me is just. I ask You by every Name that You have named Yourself with, revealed in Your Book, taught any one of Your creation, or kept unto Yourself in the knowledge of the unseen that is with You, to make the Qur'an the spring of my heart, and the light of my chest, the banisher of my sadness, and the reliever of my distress. (Hisn al-Muslim)*

- It is mentioned whoever preserves these names, memorizes them and enumerates them will enter Paradise.
- The correct usage of Allah's names is to utilize His names and attributes in our du'as.
  - For example, in this du'a:

"يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ"

*O Ever-Living One, O Eternal One, by Your mercy I call on You to set right all my affairs.*

- Allah is Witr; which means odd. Allah loves the odd numbers. Hence, in any action we perform, if we have the capability to do so, we should do it in odd numbers.
  - For example: If we are eating dates, have either 1, 3, 5 or 7.

### Hadith #3: Being Firm in Your Du'a

- This Hadith teaches us that in terms of our internal state, it should be one of certainty.
- We should call upon Allah while we are certain that He will answer us.
- What does it mean for Allah to answer us?
  - He gives you what you want when you want it
  - He delays it till a time it is better for us
  - He averts the evil from our life if it is not good for us and rewards it generously in the Hereafter
- We have to be reminded that getting what we want when we want it, is often not the best for us.
- Allah is our Master and we are His slaves. When Allah responds to us, it is out of His generosity and mercy and kindness; not out of righteousness or our right upon Him.
- Allah has the right upon us and we have to respond to Him immediately.
- Umar ibn al-Khattab used to say: "O Allah I do not know what is best for me, only You know what is best for me."

- Internal state when making du'a (the state of the heart):
  - When we make du'a we have fulfilled our requirement. Meaning, we should not worry about when it will be responded to. Instead, we must be certain that it will be responded to.
  - Allah in His infinite knowledge, wisdom, love, mercy and justice will respond in a way that is befitting.
- External state when making du'a (the language that is used):
  - When we make du'a we should say 'Ameen'. It is inappropriate to say 'Insha'Allah' to statements of du'a.
  - It is important to note that while praying in congregation, only when something is asked for by the Imam in the du'a, is when it is appropriate to say 'Ameen'. However, if the Imam gives praise to Allah, it is befitting to stay quiet.
- We have to remind ourselves that we are the slaves of Allah and His worshippers. He does as He pleases and always does what is best for us. Thus, we should not make conditions upon Him to compel Him. He is the one that compels, not us.