

Ramadan Immersion



Shaykh Yasir Fahmy

Responsibilities of Believers in the Face of Fitna (Continued)

- Make dua (continued)
 - A hadith tells us that dua is 'ibadah or the essence of 'ibadah

عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الدُّعَاءُ مُمُّ الْعِبَادَةِ

The Prophet (SAW) said: "The supplication is the essence of worship"

- We are in dire need of Allah (SWT) every second
- When we neglect calling out to Allah, it's a sign of arrogance
- Dua is an essential mechanism in combating fitan
- We need to hold on to Quranic supplications
- Dua is the weapon of the believer
- Tawba and istighfar
 - Surah Hud, Ayah 3:

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّىٰ وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

And seek your Lord's forgiveness and turn to Him in repentance. He will grant you a good provision for an appointed term and graciously reward the doers of good.

- Prophet (SAW) would seek forgiveness as an independent act of worship, regardless of the fact that he was already forgiven
 - He (SAW) would do istighfar at least one hundred times a day

- Ahmed ibn Hanbal (RA) was traveling and rested inside a masjid. The guard of the masjid told him to exit, and he was invited to rest at a bakery before Fajr
 - The baker was doing istighfar the entire time he was working
 - Imam Ahmed asked him what benefits he had received from istighfar
 - The baker replied that every time he asked for something, Allah gave it to him so far, except for one thing: the opportunity to meet Ahmed ibn Hanbal
 - Imam Ahmed smiled and said, "Allah has dragged me to you."
- We should make a habit of constant istighfar - we can engage in this act while we do other things
- The etiquette of a worshiper is to attribute their sins to themselves
 - Allah doesn't change a people until they change what is in themselves
 - If we all start with ourselves being the problem, that is when the change can come about in the community
- Abundant dhikr of Allah
 - Surah Ahzab, Ayah 35:

وَالذَّكِرِينَ اللَّهَ كَثِيرًا وَالذَّكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

and men and women who remember Allah often—for (all of) them Allah has prepared forgiveness and a great reward.

- Whenever we remember Allah, Allah mentions us. When we mention Allah in a gathering, Allah mentions us in the gathering of the angels
- We should be conscious of this
- Although we are insignificant, Allah sees a reality of faith in us
- In a sea of darkness, we have the divine light of the remembrance of Allah.

- The Prophet (SAW) cried when this ayah was revealed in Surah Aali Imran:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۝١٩٠
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا تُسَبِّحُكَ فَقِنَا عَذَابَ النَّارِ ۝١٩١

Indeed, in the creation of the heavens and the earth and the alternation of the day and night there are signs for people of reason. (They are) those who remember Allah while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth (and pray), "Our Lord! You have not created (all of) this without purpose. Glory be to You! Protect us from the torment of the Fire.

- When a heart is void of dhikr, it's like a fish out of water
- The scholars say that the minimum number for a dhakir katheera is three hundred of any dhikr every day
- Enjoining good and forbidding evil
 - Surah Araf, Ayah 165:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا
بِعَذَابٍ بَیِّنٍ بِمَا كَانُوا يَفْسُقُونَ

When they ignored the warning they were given, We rescued those who used to warn against evil and overtook the wrongdoers with a dreadful punishment for their rebelliousness.

- Allah is talking about people who continuously forget what they are continuously reminded of
- Those who do not warn against evil, as understood by this ayah, can be included in the category of wrongdoers
- The prophetic spirit is to have immense concern for those around us
 - We have to seek guidance for everyone around us in a wise and beautiful manner
 - We care about people - we don't just live passively

- Imam Nawawi says in regards to the hadith about loving for one's brother what one loves for himself: this refers to the brotherhood of humanity, not just believers
 - We are commanded to forbid evil with our hands, if we can't, with our tongues, if not, with our hearts
 - This is another essential aspect of our tradition
 - It's also important to understand the fiqh of dawah
- **Conclusion**
 - If we become busy with these mechanisms, we will find our realities to be very different in shaa Allah