

RAMADAN

IMMERSION



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Imtiaz

Introduction

- It is from the traditions of our pious predecessors that they would study the hadith about a time which they were currently dealing with.
 - For this reason, it is important to study the hadith on Ramadan during this blessed month.
- Imam Yousuf Al-Nabhani is a scholar from the past century who gathered
- There are different types of hadith works:
 - Primary hadith works are those that have the chain of hadith mentioned.
 - These include the works of Bukhari, Tirmidhi, etc.
 - Scholars that came after these primary scholars compiled the hadith into books without the chains so that it was easier to read.
- Imam Al-Nabhani prepared 40 books on on different topics and gathered 40 ahadith on each topic.
 - This course will cover his 40 hadith on Ramadan.
- The Prophet SAW said: The person of my ummah who memorizes and acts on 40 hadith gets a specific reward.
 - There is emphasis on 40 hadiths because it is an amount which is not extremely difficult to learn.
 - For this reason, scholars have attempted to gather different collections of 40 hadith.

Hadith #1

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ شَهْرُ رَمَضَانَ
فُتِّحَتْ أَبْوَابُ السَّمَاءِ وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ وَسُلِسَتْ الشَّيَاطِينُ

Abu Hurayra RA narrated that the Prophet SAW said: "When the month of Ramadan enters, the doors of the heavens are opened and the doors of Hellfire are closed and the devils are chained."

- The word Ramadan itself comes from the root word of رَمَضَ which means to burn.
 - In this month, we are burning away our bad habits and sins.
 - When all of this is burned away, what is left is our natural beautified selves.
 - This makes it easier to do good.
- The word Sawm literally means to withhold.
 - During Ramadan we fast from eating, drinking, and marital relations from dawn until dusk.
 - In the same way that our body must stay healthy, but craves things which are not healthy, our soul must remain pure, but has desires which harm our soul.
 - Ramadan is a time for our spiritual diet.
- There are three major points being mentioned in this hadith which occur as soon as the month of Ramadan enters.
 - The doors of the heavens are opened.
 - In another narration, the doors of Jannah are opened and in another narration, the doors of mercy are open.
 - Scholars understood that it can mean the doors are literally or metaphorically opened.
 - The physical understanding comes from the hadith of the Prophet SAW where he said that when the month of Ramadan comes, Allah SWT tells Jannah to beautify itself
 - The metaphorical meaning tells us that the doors of good deeds which lead us to Jannah are opened.
 - When Ramadan enters, good things which are typically difficult to do become easier.

- Allah SWT allows us to see our true potential to do good throughout this month.
- The reward of our good deeds is multiplied during this month which also opens up the doors to Jannah for us.
- The second part of this hadith mentions that the doors of Jahannam are closed.
 - The avenues to Jahannam are less taken by Muslims during Ramadan.
 - This shows us that if we can abstain from something for 30 days, we can do it for the rest of the year.
- The third part of this hadith mentions that the devils are chained.
 - Throughout the year, we have two main enemies.
 - The first is the shaytaan.
 - Throughout the year, the shaytaan tempts us to do bad and we are in a constant battle against them.
 - During the month of Ramadan, Allah SWT limits the ability of these devils so they can not affect us.
 - The second enemy is our own selves.
 - if we are accustomed to doing haram, even when the devils are locked up, we will still feel tempted to do evil.

Hadith #2

وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " فِي الْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ مِنْهَا: بَابٌ يُسَمَّى الرَّيَّانَ لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ

Sahil the son of Sa'ad RA narrated that the Prophet SAW said: "In Jannah there are 8 doors. Of those doors is a door known as Al-Rayyan. No one enters this door except those who are fasting."

- One of the reasons which there are doors to Jannah is to make it eventful when someone is entering.

- The word Rayyan comes from the word Rayy (رَيِّ) which means to quench your thirst.
 - There are two possible interpretations for why it is named Rayyan.
 - The amount of rivers and streams which are in in this heaven are not found anywhere else.
 - The Prophet SAW said: The people who enter from this door will never feel thirst again.
 - This is to help us through the times of difficulty when we are fasting and thirsty.
- There are different doors of Jennah for different various acts such as praying and charity.
 - A person will enter into Jennah based on their dominant action.
- Abu Bakr RA asked the Prophet SAW if there is anyone who will be able to enter from all of the eight doors. The Prophet SAW said that there are very few people and you are one of them.
 - Abu Bakr RA will be called from all eight doors or Jennah.
- It is not just fasting that will get a person in through this door of Jennah.
 - It is fasting often, even outside of Ramadan as well as the quality of our fasts.
 - The quality of our fast is measured by the other good actions that we increase or bad actions that we refrain from while we are fasting.

Hadith #3

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ
 مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ
 مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Abu Hurayrah RA narrated that the Prophet SAW said: The person who fasts the month of Ramadan with faith and with expectation of reward, all of their sins of the past will be forgiven. The person who stands in the night in the month of Ramadan with faith and expectation of reward, all of their sins of the past will be forgiven. The person who stands on the night of Qadr with faith and expecting reward, all of their sins of the past will be forgiven.

- This hadith mentions three different acts with the same two conditions for each act.
 - The first condition is **إِيمَانًا**
 - This means to have faith in Allah SWT.
 - To have faith means that one must have the correct belief in Allah.
 - The second condition is **وَإِحْتِسَابًا**
 - This means that we are expecting that Allah will reward us for fasting.
 - Hope is an important part of our fast because Allah SWT treats His slaves based on our perception of Him.
 - Another meaning of this is that the person thought about what they were doing while they were fasting.
- If a person fasts with these two conditions, their sins will be forgiven.
 - Specifically, their minor sins will be forgiven.
 - The major sins can be forgiven but they may also come with a compensation based on the act.
 - Someone may owe money to someone or they may have cut ties with someone who they need to get forgiveness from.
- The second part of this hadith mentions standing during the night.
 - The combination of fasting during the day and standing during the night allows a person to get the complete feeling of Ramadan.
- The third part mentions standing on the night of Laylatul Qadr.