

# Ramadan Immersion



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 Waheed

## Hadith #5

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ -  
 رَضِيَ اللَّهُ عَنْهُ - مَنْ جَمَعَ الْقُرْآنَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
 أَرْبَعَةٌ كُلُّهُمْ مِنَ الْأَنْصَارِ أَبِي بَنْ كَعْبٍ وَمُعَاذُ بْنُ جَبَلٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ.  
 تَابَعَهُ الْفَضْلُ عَنْ حُسَيْنِ بْنِ وَاقِدٍ عَنْ ثَمَامَةَ عَنْ أَنَسِ

I asked Anas bin Malik: "Who collected the Qur'an at the time of the Prophet (ﷺ)?" He replied, "Four, all of whom were from the Ansar: Ubai bin Ka`b, Mu`adh bin Jabal, Zaid bin Thabit and Abu Zaid."

- Aws and Khazraj are two tribes in Medina
  - They were going back and forth about their own tribe's successes
  - Aws said, we have four individuals who you can not compete with
    - Sa'd ibn Mu'adh (RA) - the throne of Allah shook at his death
    - Khuzaymah ibn Thabit (RA) - his testimony is equal to two witnesses
    - Hundhala ibn Abi 'Amr (RA) - his body was washed by angels at Badr
    - Asim ibn Thabit (RA) - one of the sahaba captured during the incident of Ar-Raji. He was killed in Mecca afterwards
  - Khazraj mentioned four individuals from their tribe

## Hadith #6

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ الْمَعْلَى، قَالَ كُنْتُ أَصَلِي فَدَعَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ أَجِبْهُ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَصَلِي. قَالَ " أَلَمْ يَقُلِ اللَّهُ {اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ} ثُمَّ قَالَ أَلَا أَعَلَمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ ". فَأَخَذَ بِيَدِي فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ قُلْتَ لِأَعَلَمَنَّكَ أَعْظَمَ سُورَةٍ مِنَ الْقُرْآنِ. قَالَ "{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيْتُهُ ".

While I was praying, the Prophet (ﷺ) called me but I did not respond to his call. Later I said, "O Allah's Apostle! I was praying." He said, "Didn't Allah say: 'O you who believe! Give your response to Allah (by obeying Him) and to His Apostle when he calls you?'" (8.24) He then said, "Shall I not teach you the most superior Surah in the Qur'an?" He said, '(It is), 'Praise be to Allah, the Lord of the worlds.' (i.e., Surat Al-Fatiha) which consists of seven repeatedly recited Verses and the Magnificent Qur'an which was given to me."

- When praying nafl salah, if your parents call you, you should break salah and respond
  - In this case, it's the Prophet (SAW)
- When we recite each ayah of Surah Fatiha, Allah (SWT) responds to us
- The first thing Surah Fatiha teaches us is that all praise and gratitude belongs to Allah
  - حمد is a combination of ثناء (praise) and شكر (gratitude)
  - We can never praise Allah enough
- The scholars say that the entire Qur'an is in Surah Fatiha, and the entire Surah Fatiha is in this ayah: **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ**
  - After we worship Allah, we seek His help



- This surah teaches us how to make dua to Allah
  - Three out of the seven verses are praise of Allah
  - After the praise, there is acknowledgement of our worship to Him and our dependency
    - We should show our vulnerability before Allah (SWT)
  - Lastly, we seek guidance
    - This will lead to guidance in all of our affairs
  - There's three levels of guidance
    - Becoming Muslim through shahada
    - Practicing Islam
    - Being given the tawfeeq (ability) to be consistent upon good
- The last part of the surah refers to Judaism and Christianity
  - The Prophet (SAW) made sure not to do things similar to the Jews and Christians to avoid compromise or blending

## Hadith #7

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا وَهَبٌ، حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ مَعْبَدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كُنَّا فِي مَسِيرٍ لَنَا فَنَزَلْنَا فَجَاءَتْ جَارِيَةٌ فَقَالَتْ إِنَّ سَيِّدَ الْحَيِّ سَلِيمٍ، وَإِنَّ نَفَرَنَا غَيَّبَ فَهَلْ مِنْكُمْ رَاقٍ فَقَامَ مَعَهَا رَجُلٌ مَا كُنَّا نَأْتُهُ بِرُقِيَّةٍ فَرَقَاهُ فَبَرَأَ فَأَمَرَ لَهُ بِثَلَاثِينَ شَاةً وَسَقَانَا لَبَنًا فَلَمَّا رَجَعَ قُلْنَا لَهُ أَكُنْتَ تُحْسِنُ رُقِيَّةً أَوْ كُنْتَ تَرْقِي قَالَ لَا مَا رَقَيْتُ إِلَّا بِأَمِّ الْكِتَابِ. قُلْنَا لَا تَحْدِثُوا شَيْئًا حَتَّى نَأْتِيَ - أَوْ نَسْأَلَ - النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَكَرْنَاهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " وَمَا كَانَ يُدْرِيهِ أَنَّهَا رُقِيَّةٌ أَقْسِمُوا وَأَضْرِبُوا لِي بِسَهْمٍ ". وَقَالَ أَبُو مَعْمَرٍ حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا هِشَامٌ حَدَّثَنَا مُحَمَّدُ بْنُ سَيْرِينَ حَدَّثَنِي مَعْبَدُ بْنُ سَيْرِينَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ بِهَذَا

While we were on one of our journeys, we dismounted at a place where a slave girl came and said, "The chief of this tribe has been stung by a scorpion and our men are not present; is there anybody among you who can treat him (by reciting something)?" Then one of our men went along with her though we did not think that he knew any such treatment. But he treated the chief by reciting something, and the sick man recovered whereupon he gave him thirty sheep and gave us milk to drink (as a reward). When he returned, we asked our friend, "Did you know how to treat with the recitation of something?" He said, "No, but I treated him only with the recitation of the Mother of the Book (i.e., Al-Fatiha)." We said, "Do not say anything (about it) till we reach or ask the Prophet (ﷺ) so when we reached Medina, we mentioned that to the Prophet (in order to know whether the sheep which we had taken were lawful to take or not). The Prophet (ﷺ) said, "How did he come to know that it (Al-Fatiha) could be used for treatment? Distribute your reward and assign for me one share thereof as well."

- Background of hadith:
  - A group of sahaba traveled and came across a community of pagans
  - They asked the community for some food, but they rejected the request
  - The community gave no accommodation or hospitality
  - The chief of the tribe was stung by a scorpion, and then the incident mentioned in the hadith took place
- Islam encourages taking medication
- In this situation, the Muslims had no treatment with them



- Abu Sa'eed Al Khudri (RA) recited Qur'an to cure the chief
- Had he not done so, the chief would have died from the venom
- We should believe firmly that the Qur'an is both a spiritual healing and a physical healing
- In this case, the sahaba were desperate and needed wealth, so they took money
- Prophet (SAW) wanted to confirm that the food was halal, so he asked to have some