

Ramadan Immersion



Shaykh Navaid Aziz

Introduction

- Kitabul Jami' is a book from Bulugh Al Maram, a hadith collection compiled by Ibn Hajar Al Asqalani
- Kitabul Jami' is a summary of Riyad Us-Saliheen by Imam Nawawi
- Ibn Hajar is known for his outstanding commentary called Fathul Bari on Sahih Bukhari that is renowned amongst scholars

Chapter 1

- This chapter is called **زهد** and **ورع**
- Zuhd linguistically means to leave something or to turn something away
 - When someone is a zahid for something, they don't have much concern for it
 - Ex: in Surah Yusuf, the purchasers of Yusuf are described as zahideen because they were stingy with their wealth
 - It also means to turn your desire away from something because there is something more beneficial
 - In Surah Takathur, Allah (SWT) says:

أَلْهَنكُمْ التَّكَاثُرُ

- The word **أَلْهَى** in the Qur'an refers to when someone has a desire for something but there is something more beneficial than that thing

- There are three categories that fall under Zuhd:
 - *Haram* is to fall into something Allah has prohibited or to not obey a command of Allah
 - *Makruh* is to fall into something that is disliked
 - Intentionally stay away from makrooh results in reward
 - *Mubah* is mutual
 - Whether you do it or not, there is no consequence
 - Ex: eating, drinking, sleeping
 - If you make a special intention for a mubah action, you can get rewarded, but not because of the action itself
- Ibn Al Jalaa says: Zuhd is to look at the dunya as if it is fleeting away and it is going to perish. You belittle it in your eyes so it is easy for you to turn away from it.
 - The akhira will then be magnified in your eyes
- Allah gives us rizq through numerous gifts
 - The dunya tells us to be attached to the gift, whereas the akhira tells us to be attached to the Giver.
 - The one who gets attached to the gift will end up disappointed eventually, but the one who gets attached to the Giver will continuously be happy, although they may see glimpses of sadness
 - We should love the Giver more than the gift - otherwise, we are setting ourselves up for failure
- Allah says that our wealth and our children are a trial for us in the Qur'an
 - We should love the matters of dunya, but to the degree that they don't become a hindrance from us doing more good
 - There is no benefit in being invested in something of dunya if it prevents one from obeying Allah
- Feeling pain and grief, however, is not a sign of a lack of iman
 - It's okay to be human, but we must continue to strive for Allah's pleasure through our pain

- Imam Ahmed was asked: if someone has one thousand gold coins, can they be a zahid?
 - He replied: Yes, with one condition: that person cannot become happy if the amount increases, nor should they grieve if the amount decreases
- In order to recognize a blessing or test from Allah, we should see if that perceived blessing/test is bringing us closer or further away from Allah (SWT) - on this basis, it is determined what a blessing or test is.
- Three categories of zuhd:
 - Zuhd that is obligatory: to distance yourself from haram to something that is halal
 - Zuhd that is praised: to distance yourself from halal to something that is recommended
 - Ex: when someone needs a loan, rather than giving a loan, give them sadaqah
 - Zuhd in doubtful matters: to distance yourself from shubuhaat (doubtful matters)
- One of the best definitions for zuhd is: Zuhd is to leave the desire for that which will not benefit your akhira
 - This could be in numerous matters
- The second word in the title of this chapter is wara'
- Wara' takes place in the doubtful matters mainly, and it may take place in the haram and makruh
- Sufyan Al-Thawri: the easiest form of wara' that I have seen is that something makes you feel uncomfortable, so you left it
 - Ex: you are unaware of the ruling on doing something but feel uncomfortable about it, so you don't do it for the sake of Allah (SWT)
- The salaf said: you will not attain the reality of taqwa until you're able to leave something that you don't know has harm in it or something that definitely has harm in it.

- The wara' which is legislated is that you fear the end result of an action and also leave off that which you are doubtful of.
- In order to have wara', we have to understand what is the better of the two goods and the worse of the two evils
- Distinction between zuhd and wara'
 - Zuhd is a higher level of piety than wara'. Wara' is to leave off that which is harmful, whereas zuhd is to leave that which does not benefit

Hadith #1

- When we start reading from the book of an author, we make dua for ourselves and for the author
 - This is an etiquette - if the author has passed away, we ask for Allah to have mercy on them. If they are alive, we ask for Allah to preserve and protect them.
- This is narrated by Nu'man ibn Bashir (RA)
- This hadith comes in the Forty Hadith of Imam Nawawi
- There are two requirements for spiritual practices we have in Islam:
 - It is tradition-based (on Qur'an and Sunnah)
 - It has to be logically sound