

Ramadan Immersion



Shaykh Navaid Aziz

Hadith 1 (continued)

عَنْ أَبِي عَبْدِ اللَّهِ النَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْجَمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ جَمَى، أَلَا وَإِنَّ جَمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ".

I heard the Messenger of Allah (ﷺ) say, "That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honor, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart."

- Numaan ibn Bashir (RA), the narrator of this hadith, pointed to his ears when he said he heard this hadith
 - This is to show that he heard it directly from the Prophet (SAW) with no sahabi in between
- Prophet (SAW) says that most people are unaware of doubtful matters
 - This refers to the rulings on doubtful matters

- Islam is based upon wisdom - anything that is made halal or haram has a reason behind it
 - The rulings for halal and haram are clear, and we should understand that there are wisdoms for them
- Three areas where matters become doubtful:
 - Evidences that oppose one another
 - Ex: praying tahiyatul masjid at all times is encouraged, but there are certain timings we shouldn't pray in (both are found in the sunnah) so it's doubtful
 - When the scholars differ on how to interpret a command and prohibition
 - A command from Prophet (SAW) can be understood as an obligation or encouraged matter
 - A prohibition from the Prophet (SAW) can be understood as a complete prohibition or something discouraged
 - Ex: hadith - it's obligatory to perform ghusl on Friday
 - When evidences have not reached the scholars
- The Prophet (SAW) said that whoever stays away from doubtful matters has protected their religion and honor
 - As for religion: embarking upon doubtful matters can lead to haram
 - As for honor: when people see you embarking on doubtful matters, they will accuse you and tarnish your reputation
- The heart controls the affairs of the rest of the body
 - The sins we commit have an impact on the heart
 - Staying away from doubtful matters can rectify one's heart, which protects the rest of the body
- Some of the salaf said: when someone exposes himself, he shouldn't blame anyone other than himself when people think the worst of him
 - Avoid situations that can cause doubt in people

- Makrooh is a defense between the slave and haram, and whoever frequents makhrooh will eventually fall into haram. Mubah is a defense between the slave and makrooh, and whoever frequents mubah will eventually fall into makrooh.
- What leads people astray is when they stop caring about the state of their heart
- We should do our best to abstain from makrooh

Hadith 2

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {تَعَسَّ عَبْدُ الدِّينَارِ، وَالدَّرْهَمِ، وَالْقَطِيفَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ}

“Cursed is he, who is the slave of the Dinar, the slave of the Dirham, and the slave of the cloak bordered with silk. If he is given anything he would be satisfied, but if he is not given anything he is displeased.”

- There are two opinions with regards to the “curse”:
 - The Prophet (SAW) is making dua against these people
 - The Prophet (SAW) is stating this for informative purpose
- الدِّينَارِ is the gold coin, الدَّرْهَمِ is the silver coin
- This refers to anyone who chases luxury items or wealth
- Prophet (SAW) says “the slave of the dinar”, meaning, they will do anything to obtain these items
- The conclusion of the first hadith says that the heart being rectified means the body is rectified
 - This hadith shows that when the heart is not rectified, one will worship money and luxury items
- Receiving is not necessarily a blessing from Allah, and not receiving is not necessarily a curse from Allah
- A person going through adversity will keep up with ibadah and extra deeds

Hadith 3

وَعَنْ ابْنِ عُمَرَ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ: أَخَذَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِمَنْكِبِي، فَقَالَ: { كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ } وَكَانَ ابْنُ عُمَرَ يَقُولُ: إِذَا أُمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِسَقَمِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ

Ibn 'Umar (RAA) narrated, 'Allah's Messenger (ﷺ) took hold of my shoulders and said, "Be in this world as though you were a stranger or a passerby." Ibn 'Umar used to say, "If you are alive in the evening, do not expect to be alive till the morning and if you are alive in the morning do not expect to be alive till the evening, and take from your health for your sickness, and from your life for your death."

- Ibn Umar (RA), the narrator, was a young sahabi
 - The Prophet (SAW) instilled this lesson in him at a young age
 - Ibn Umar lived a life of asceticism
- غَرِيبٌ refers to estrangement
 - The believers always feel estranged in this life
- عَابِرُ سَبِيلٍ means constantly moving
 - They only take a little bit of the dunya in order to survive, but they know they need to move onto the next destination
- It's important to maximize time
- Also prepare for times of inability
 - When you have health, do many good deeds, knowing you won't be able to when you're sick
- Sufyan At-Thawri: Whoever lets their life go by in play is wasting the days of planting. Whoever wastes the days of planting will be remorseful on the day of harvesting.
 - Every moment of time is an opportunity to do a good deed
- Surah Hashr:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

O believers! Be mindful of Allah and let every soul look to what 'deeds' it has sent forth for tomorrow.

- If a believer is free and healthy, but laziness overtakes him and prevents him from doing good deeds, this is a complete loss