

Ramadan Immersion



Shaykh Navaid Aziz

Hadith 4

وَعَنْ ابْنِ عُمَرَ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَنْ تَشَبَّهَ بِقَوْمٍ، فَهُوَ مِنْهُمْ } أَخْرَجَهُ أَبُو دَاوُدَ، وَصَحَّحَهُ ابْنُ حِبَّانَ

"He who imitates any people (in their actions) is considered to be one of them."
Related by Abu Dawud and Ibn Hibban graded it as Sahih.

- This hadith can go both ways - when we imitate righteous people, we will be from amongst them, but if we imitate evil people, we will be from amongst them
- This hadith could be an informational statement (ruling) or a threat
 - As a threat, it is telling us that we can gradually become part of a group of people by imitating them
 - Shaytan usually takes advantage of matters we don't fully understand
 - Imitating a group of people starts with subtle things
- This could also refer to ideologies or philosophies
- We need to decide which people we want to be with in akhira - we should try to be with them in this dunya as well
- There is a principle: Anything that is exclusive to disbelievers, then believers should not wear that
 - For example, the robe of a priest or the head covering of a nun
 - As for other clothing items, it is allowed to wear them.

- There are different categories of verses in the Qur'an in regards to imitation of the disbelievers
 - Those that tell believers that it is better to be different from disbelievers
 - Those that tell believers that it is obligatory to be different from disbelievers on certain things
- Prophet (SAW) told the men to be different from the disbelievers by trimming their mustaches and growing their beads
- We should be proud of our Muslim identity and avoid assimilating into our surroundings
 - We should be integrated into society, not assimilated
- There are a few things that could happen when we are not knowledgeable of our own faith:
 - Our allegiance to Allah and Prophet (SAW) could be compromised
 - We feel deficient and unsure about our faith
 - We develop an ideology that counters Islam

Hadith #5

وَعَنْ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ خَلْفَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمًا، فَقَالَ: { يَا غُلَامُ! احْفَظِ اللَّهَ يَحْفَظَكَ، احْفَظِ اللَّهَ تَجِدَهُ تُجَاهَكَ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ } رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَسَنٌ صَحِيحٌ.

Ibn 'Abbas (RAA) narrated, 'One day I was riding behind the Prophet when he said, "O lad, be mindful of Allah and He will protect you. Be mindful of Allah and you shall find Him with you. When you ask (for anything), ask it from Allah, and if you seek help, seek help from Allah." Related by At-Tirmidhi who verified it as Hasan and Sahih.

- Again we see the Prophet (SAW) instilling lessons in young companions
 - Ibn Abbas (RAA) was about seven or eight when this incident took place

- **إِحْفَظِ أَلَّهَ** is translated as being mindful of the sanctuaries of Allah
 - As long as we do this, Allah (SWT) will protect us
 - All of the sharia is based on wisdom
 - When we obey Allah's commands and abstain from what He prohibited, we are protected
- **تَجِدُهُ تُجَاهَكَ** means that Allah will allow us to see the world as it is meant to be seen
 - Good is seen as good, and evil is seen as evil
 - This is like the dua:

اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ وَارِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ

Oh Allah! show us the truth as true, and inspire us to follow it. Show us falsehood as falsehood, and inspire us to abstain from it.

- This dua can only be implemented when we abstain from sins - that is how our vision becomes more clear
- We should always ask Allah for help
 - This allows us to establish a direct connection with Allah and not become dependent on the creation
 - When we are dependent on the creation, we are setting ourselves up for disaster
 - If we put our trust in Allah, we will NEVER be disappointed
- Seeking assistance from Allah can be in multiple situations:
 - Seeking help in worshiping Allah
 - In earning Allah's pleasure
 - In staying away from sins
 - In being patient upon trials

Hadith 6

وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: { جَاءَ رَجُلٌ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: يَا رَسُولَ اللَّهِ! دُلَّنِي عَلَى عَمَلٍ إِذَا عَمَلْتُهُ أَحَبَّنِي اللَّهُ، وَأَحَبَّنِي النَّاسُ. [ف] قَالَ: إِزْهَدْ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ { رَوَاهُ ابْنُ مَاجَهَ، وَسَنَدُهُ حَسَنٌ

Sahl bin Sa'd (RAA) narrated, A man came to the Prophet and said, "O Allah`s direct me to a deed which if I do it, I shall be loved by Allah and by (ﷺ) Messenger people." He replied, "If you practice abstinence in this world, Allah will love you, and if you abstain from (desiring) what people have, they will love you." Related by .Ibn Majah and others with a good chain of narrators

- There are different opinions on the meaning of zuhd:
 - Not socializing
 - Leave off desires
 - Leave off becoming full of food
 - The most comprehensive and fitting meaning: abstaining from that which distracts one from Allah
- Ibn Rajab: there are a lot of hadith from the Prophet (SAW) telling us to be shy of asking from people, for whoever asks from people will become detested by the people
- The more we learn about the reality of this life and the reality of the akhirah, the easier zuhd becomes