

# Ramadan Immersion



Shaykh Navaid Aziz

## Hadith 7

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: { إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ، الْغَنِيَّ، الْخَفِيَّ } أَخْرَجَهُ مُسْلِمٌ

Sa'd bin Abi Waqqas (RAA) narrated, 'I heard Allah's Messenger (ﷺ) saying, "Allah loves the pious rich maxim who is inconspicuous (free from showing off or hypocrisy)." Related by Muslim.

- Allah loves the pious person - التَّقِيَّ
  - This is to be grateful and obedient to Allah (SWT) always
- The next category is الْغَنِيَّ
  - This refers to a person who is self sufficient
  - Allah (SWT) says that our wealth and children are adornment, and He also says that they are a fitna
    - The conclusion is, that on the Day of Judgment, neither wealth nor children will avail
  - Wealth is neither good nor bad in and of itself
  - Wealth in Islam is like a magnifying glass
    - It magnifies the state of one's heart
  - When sins become an impediment between someone and their rizq, there are some things one can do to bring barakah in their wealth:
    - Making istighfar
    - Continuously making dua for rizq (general duas)
    - Specific duas for rizq

- When we know someone is struggling with something, help them with it and make dua for them - the angels will make the same dua for you
  - This applies for sustenance as well
- Make an intention to give sadaqah every day
- The third category is either **الْخَفِيِّ** or **الْأَخْفِيِّ**
  - **الْخَفِيِّ** are people who don't intermingle too much or make their deeds known
  - People are **الْأَخْفِيِّ** are don't get involved in the personal affairs of others

## Hadith #8

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ } رَوَاهُ التِّرْمِذِيُّ، وَقَالَ حَسَنٌ

Abu Huraira (RAA) narrated that the Messenger of Allah (SAW) said: "A sign of man's good observance of Islam (his piety) is to keep away from that which does not concern him." Related by At-Tirmidhi who graded it as Hadith Hasan.

- We should never have time to concern ourselves with other people's business
- This is one of the best ways to protect our hearts
- Imam Malik mentioned that there was a group of people who constantly criticized the mistakes of others. This group of people were blessed with the ability to do a lot of ibadah, but Allah took away their ability to do that
- In order to protect ourselves from sins, we must take care of our own flaws without bothering ourselves with other people's issues
- So many issues could be avoided if people just minded their own business

## Hadith 9

وَعَنْ الْمِقْدَامِ بْنِ مَعْدِيكِرِبَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَا مَلَأَ ابْنُ آدَمَ وَعَاءً شَرًّا مِنْ بَطْنٍ } أَخْرَجَهُ التِّرْمِذِيُّ وَحَسَنَهُ

Al Miqdam ibn Ma'diakrib (RAA) narrated that the Prophet (SAW) said: "A human being has never filled any vessel which is worse than his own belly." Related by At-Tirmidhi, who graded it to be Hasan.

- Etiquettes of eating:
  - Making sure the food is halal and pure
  - Saying "bismillah" before eating
  - Eating with the right hand
    - It is not sunnah to wash your hands before eating unless there is some filth on the hands
  - To eat from that which is closest to you
    - The sunnah was to eat from one plate
    - When filling your own plate, the etiquette is to take a little food and replenish it after finishing it if you are still hungry
  - Saying "alhamdulillah" after finishing the food
- Oftentimes, we tend to eat more quickly, which leads us to not feel full
  - This causes people to eat more
- The Prophet (SAW) taught us to eat enough food to keep our backs straight
  - We should not be constantly filling our stomachs as Muslims
- Eating too much leads to physical and spiritual diseases

## Hadith 10

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - {كُلُّ بَنِي آدَمَ خَطَاءٌ، وَخَيْرُ الْخَطَائِينَ التَّوَّابُونَ} أَخْرَجَهُ التِّرْمِذِيُّ، وَابْنُ مَاجَهَ، وَسَنَدُهُ قَوِيٌّ

Anas (RAA) narrated that the Allah's Messenger (SAW) said, "All the sons of Adam are sinners, but the best of sinners are those who repent often." Related by Tirmidhi and Ibn Majah with a strong chain of narrators.

- Ramadan is the month of Allah's mercy
  - It is a good reminder for us to constantly repent to Allah, particularly in this month
- Serving one's parents is one of the best ways to be forgiven by Allah (SWT)
- It is part of the human experience to make mistakes
- Immediately after committing a sin, continuously say "Astaghfirullah wa Atoobu ilayh"
- There are some conditions and etiquettes for tawbah:
  - It should be sincere
  - You should give up the sin right away
  - Be adamant about never returning to the sin
  - Feel regret and remorse
  - Follow up bad deeds with good ones (this is an etiquette of tawbah)
  - If you have taken the rights of people, return the right to them
  - It needs to be done before one dies or before the sun rises from the west
  - Make istighfar after the sin (etiquette)
- The most important part of tawbah is feeling remorse and regret
  - We do this by making sure our hearts are alive and not desensitized to sins
- Allah loves the tawwabeen - those who constantly turn to Him
- This hadith is reminder that we are not to look down upon those who we think aren't as practicing as we are
  - When someone is committing a sin, rather than judging them, we should make dua for their guidance.

## Hadith 11

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - {  
الصَّمْتُ حِكْمَةٌ وَقَلِيلٌ فَاعِلُهُ} أَخْرَجَهُ الْبَيْهَقِيُّ فِي " الشَّعْبِ " بِسَنَدٍ ضَعِيفٍ.  
وَصَحَّحَ أَنَّهُ مَوْقُوفٌ مِنْ قَوْلِ لُقْمَانَ الْحَكِيمِ

"Keeping silent is considered as (an act of ` ) wisdom, but very few practice it."  
Related by Al-Baihaqi in his book Shu'ab al-Iman with a weak chain of narrators a  
he deemed the sound view is that it is traced back to one of the companions who  
quoted it from Luqman Al-Hakim.

- Luqman Al Hakeem is a righteous man mentioned in the Qur'an, in Surah Luqman
  - He was not a prophet
- We should only speak when we must
- Arabic proverb: If speech was made out of silver, than silence would be made out of gold
- The Prophet (SAW) told us to speak good or remain silent
- Ibn Hajar chose this hadith as the concluding hadith for the book of Zuhd and Wara'
  - This shows that it's one of the most important steps in one's journey of piety
- An exercise to try: try to keep track of the number of words you speak per day
  - Consider how many words will gain reward from Allah, how many words were useless, and how many words will attain you punishment from Allah
- Before speaking, have a filtration system by asking yourself a few questions:
  - Is it true?
  - Is it beneficial?
- A lost art is to abstain from saying anything if one has nothing good to say about people

## Concluding Advice

- What will keep us grounded in this world is our faith
- These ahadith are meant to take us back to reality
  - When we feel spiritually null or void, we can revise these ahadith
- These ahadith also help to soften our hearts
  - Staying in righteous company
  - Not eating too much
  - Not speaking excessively