

# AL MUHAJIRON

Ramadaan - Shawwaal 1432 A.H. Issue 14 - 5 The Immigrants

## Patience and Gratitude during the month of Ramadaan

Allaah (U) says in a *Qudsi Hadeeth*: "All the deeds of the sons of Adam are for them, except fasting (that is because fasting comprises of the three kinds of patience) which is for Me, and I will give the reward for it."  
[Agreed upon]



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are always welcome and may  
Allah reward those who correct our  
mistakes.

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WHY



AL-MUHAJIROON

Al-Muhajiroon means, and was initially designed and presented by revert sisters from the West,  
who had made *Hijrah* from the lands of *Kufr* to the Muslim lands for the sake of Allaah.

Hijrah also refers to the abandoning of sins - all that Allaah has declared unlawful, whether it be  
connected to the Rights of Allaah, or to the rights of individuals.

The Prophet ﴿ﷺ﴾ said, “*The Muslim is the one who the Muslims are safe from — his tongue and his  
hand — the Muhaajir is the one who abandons that which Allaah has declared unlawful.*”  
[Collected: al-Bukhaari (6484), Kitab al-Raqaa’iq; al-Muslim (41), Kitab al-Imaan]

Al-Muhajiroon magazine stands for the migration from evil deeds, the abandoning of sins, and  
the migration to Allaah, Almighty, the Most High, through sure knowledge.

“Say (O Muhammad ﴿ﷺ﴾): **This is my way; I call to Allaah with sure knowledge, I and whoso-  
ever follows me (also must invite others to Allaah) with sure knowledge.**” [Surat Yusuf 12: 108]

May the peace and blessings of Allaah, Almighty, be upon our beloved Prophet Muhammad ﴿ﷺ﴾.

Our *Da’wah* is to return to the sublime Qur’an and the authentic  
*Sunnah* of the Prophet ﴿ﷺ﴾ and to comprehend them both ac-  
cording to the understanding and way of the pious predeces-  
sors (*as-Salaf as-Saalih*), may Allaah ﴿ﷻ﴾ be pleased with them  
all. We aim to act in accordance with the saying of Allaah: “**And  
whoever contradicts and opposes the Messenger after the  
right path has been shown clearly to him, and follows other  
than the believers’ way, We shall keep him in the path he has  
chosen and burn him in Hell; what an evil destination.**” [Surat  
an-Nisa’ 4:115]

OUR  
DA’WAH

H  
ADEETH

‘Anas ibn Maalik ﴿رضي الله عنه﴾ narrated that the Messenger of Allaah ﴿ﷺ﴾ said:  
“When a dead is carried to his grave, he is followed by three, two of  
which return (after his burial) and one remains with him. His family,  
his property, and his deeds follow him; his family and property return  
back, while his deeds remain with him.”

[Al-Bukhaari and Muslim]



# السُبُّوحُ

## AS-SUBBOOH

(THE PERFECT, WHO IS PRAISED AND GLORIFIED EXTENSIVELY)

This Noble Name is mentioned in a *Hadeeth* reported by Muslim on the authority of ‘Aishah (Radia-Allaahu ‘anha), who said: “The Messenger of Allaah (Salla-Allaahu ‘alayhi wasallam) used to say in his *Rukoo’* (bowing) and *Sujood* (prostration),

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

“Subboohun, Quddoosun, Rabbul-Malaa’ikati war-Rooh.”

“The Perfect, the Blessed, the Lord of the Angels and the Spirit.” [Muslim, the book of Salaat]

### THE MEANING OF THE NAME

Linguistically, *Tasbeeh* means to free from any defect. Al-Azhari said: “*Subhaan-Allaah* means to free Allaah from having a son or a wife.”

It is also said: “To free Allaah, the Exalted, from all that is ascribed to Him (of evil or resemblance) and that does not suit His Majesty.” [Lisaan al-Arab]

Abu Ishaq said: “*Subbooh* means, ‘the One Who is free of any defect,’ while *Quddoos* means, ‘the Blessed,’ or ‘the Pure.’” [Lisaan al-Arab]

Ibn Saidah said: “*Subbooh* and *Quddoos* (Glorified and Blessed) are Attributes of Allaah, Mighty and Sublime, because He is Glorified and Sanctified by others.” [Lisaan al-Arab]

An-Nawawi (Rahimahullaah) said: “Ibn Faaris, Az-Zabidee and others said, ‘*Subbooh* is Allaah (Subhaanahu wa Ta’aala).

*As-Subbooh* and *Al-Quddoos* mean the One Who is glorified and sanctified, the Pure (or

the Blessed). Accordingly, the meaning of the supplication in the *Hadeeth* is ‘the One Who is Glorified, the Pure (or the Blessed), the Lord of the angels and Spirit.’ *Subbooh* means the One Who is free from any defect or having a partner, and free from all that does not suit His Divinity. *Quddoos* refers to the One Who is Pure from all that does not suit the Creator.” [Explanation of an-Nawawi for Saheeh Muslim]

### THE IMPACTS OF BELIEVING IN THIS NOBLE NAME

**1** Allaah, the Exalted, is Free from every defect, fault or evil. To Him belongs the absolute perfection (Subhaanahu wa Ta’aala).

**2** Allaah, the Majestic, is glorified and sanctified by all who are in the heavens and the earth with different languages and various sounds (or voices).

Allaah (Azza wa Jall) says in Surat al-Isra’ (17:44):

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ﴿٤٤﴾

“The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise (Free Him from all kinds of defects and faults). But you understand not their glorification.”

Ibn Katheer (Rahimahullaah) said: “The Creatures that dwell in the seven heavens and the earth sanctify Allaah, exalt Him, venerate Him, glorify Him and magnify Him far above what these idolators say, and they bear witness that He is One in His Lordship and Divinity. Everything signifies that Allaah is One.

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ ﴿٤٤﴾

“And there is not a thing but glorifies His Praise.”

There is no created being that does not celebrate the praises of Allaah.

وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ﴿٤٤﴾

“But you understand not their glorification.”

This means, ‘You do not understand them, O mankind, because it is not like your language.’ This applies to all creatures generally, animal, inanimate and botanical. It was reported in Saheeh al-Bukhaari that Ibn Mas’oud (Radia-Allaahu ‘anhu) said: ‘We used to hear the *Tasbeeh* of the food as it was being eaten.’

Imaam Ahmad recorded that Mu’adh ibn Anas (Radia-Allaahu ‘anhu) said that the Messenger of Allaah (Salla-Allaahu ‘alayhi wasallam) came upon people who were sitting on their mounts and talking to one another. He (Salla-Allaahu ‘alayhi wasallam) said to them: ‘*Ride them safely, then leave them safely. Do not use them as chairs for you to have conversation in the streets and marketplaces, because the one which is ridden may be better than the one who rides it, and may remember Allaah more than he does.*’” [Tafseer Ibn Katheer]

Abu Ishaq az-Zajjaj said: “Everything Allaah has created glorifies His Praises, and the creak of the roof and the door is a kind of *Tasbeeh* (glorification). In regards to Allaah’s Statement,” “**There is not a thing but glorifies His Praise**” it means that there is no creature but there is in it a proof that Allaah (Subhaanahu wa Ta’aala) is its Creator Who is All-Wise, Free of all defects and faults, but the disbelievers do not understand the impact of these proofs in the creation of these creatures.” [Al-Lisaan]

Al-Azhari said: “The evidence for the *Tasbeeh* (glorification) of Allaah’s creation and their way of worship is the statement of Allaah (Subhaanahu wa Ta’aala) in Surat Saba’ (34:10):

يَسْجُدُ لِلَّهِ أَجْمَعُ وَالطَّيْرُ وَبِحَمْدِهِ

‘O you mountains, glorify (Allaah) with him (Dawoud Alayhi’ssalam)! And you birds (also)!’

Allaah the Exalted, commanded the mountains and the birds to join Prophet Dawoud (Alayhi’ssalam) in glorifying Allaah all the day till evening. Allaah’s Command for the mountains with glorification does not mean except to be a kind of worshipping for it .

Similarly, the Statement of Allaah, the Exalted, in Surat al-Hajj (22:18):

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ ﴿١٨﴾

‘See you not that to Allaah prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many of mankind?’

The prostration of these creatures is their act of worship for their Creator, which we do not fully understand as we do not comprehend their glorification.”

Ibn Katheer (Rahimahullaah) said: “Everything prostrates to Allaah’s Might, willingly or unwillingly, and everything prostrates in a manner that befits its nature.” [Tafseer Ibn Katheer]

Al-Azhari added: “Allaah, the Exalted, also says in Surat al-Baqarah (2:74):

وَإِنَّ مِنَ الْجِبَارَةِ لِمَا يَنْفَجِرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لِمَا يَنْسَقُوتُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لِمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ﴿٧٤﴾

‘And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allaah.’

Allaah, the Exalted, knows about the stones descent out of fear of Him and we believe in all what Allaah (Subhaanahu wa Ta’aala) has informed us of and should not allege with what our minds cannot comprehend, the description of their action (stones’ descent).” [Al-Lisaan]

Ibn Jarir (Rahimahullaah) said in his interpretation of Surat al-Isra’ (17:44), “**and there is not a thing but glorifies His Praise,**” that it means there is nothing that Allaah (Subhaanahu wa Ta’aala) has created but that it glorifies His praise. The evidence for this is the *Hadeeth* narrated by Jabir (Radia-Allaahu ‘anhu) that the Prophet (Salla-Allaahu ‘alayhi wasallam) said: “*Shall I tell about something Nooh (Alayhi’ssalam) ordered his son with? He (Nooh Alayhi’ssalam) said to his son, ‘O son! I command you to say:*

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

‘Subhaan-Allaahi wa bihamdihi.’

“I deem Allaah free of any resemblance to anything whatever in any respect, and I glorify His Praises.”

It is the prayer of all the creation and the glorification of the Truth, and by it the creation is provided with sustenance as Allaah (Subhaanahu wa Ta’aala) says, “**and there is not a thing but glorifies His Praise.**” [Reported by Ahmad, al-Bukhaari in al-Adab al-Mufrad, al-Haakim and al-Baihaqi]

**3** The Messenger of Allaah (Salla-Allaahu ‘alayhi wasallam) used to mention this Name in his *Rukoo’* (bowing) and *Sujood* (prostration), supplicating His Lord with it.

# Patience and Gratitude

## During the month of

# Ramadaan

Allaah ﷻ says in a *Qudsi Hadeeth*: “All the deeds of the sons of Adam are for them, except fasting (that is because fasting comprises of the three kinds of patience) which is for Me, and I will give the reward for it.” [Agreed upon]

Allaah (Subhaanahu wa Ta’aala) says in Surat al-Baqarah (2:185):

“The month of Ramadaan in which was revealed the Qur’an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadaan, i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up from other days. Allaah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allaah [i.e. to say Takbeer (Allaahu-Akbar; Allaah is the Most Great) on seeing the crescent of the months of Ramadaan and Shawwaal] for having guided you so that you may be grateful to Him.”

As for of the legislation of fasting this blessed month of *Ramadaan* and the revelation of Qur’an in it, Allaah (Subhaanahu wa Ta’aala) commanded us to thank Him and glorify Him with *Takbeer* (saying Allaahu-Akbar) at the end of it.

As for patience: the month of Ramadaan is called the month of patience because of the three kinds of patience that the believer must exercise:

1. Patience when performing acts of obedience towards Allaah.
2. Patience when restraining oneself from committing sins.
3. Patience at the time of the befalling of Allaah’s Decrees.

## *For what should we be thankful and grateful?*

### *Thank Allaah*

For the blessings that He has bestowed upon you. Of these blessings is that He has made you reach the season of goodness and the blessed days; for that blessing you should rejoice:

“Say: ‘In the Bounty of Allaah, and in His Mercy (i.e. Islam and the Qur’an); -therein let them rejoice.’ That is better than what (the wealth) they amass.” [Yunus 10:58]

“Two men from Bali embraced Islam together. One of them was more earnest than the other one. He went on an expedition and was martyred. The other one stayed alive for one year after him and then died. Talha (Radia-Allaahu ‘anhu) saw them in a dream. He saw the latter (who died afterward) enter Paradise before the first one. The Prophet (Salla-Allaahu alaihi wa sallam) said: “Did not he stay alive for one year after him (his companion)?” They said: “Yes.” He (Salla-Allaahu ‘alayhi wasallam) said: “Did not he observe fast in Ramadaan and offer such and such number of prayers?” They said: “Yes.” He (Salla-Allaahu ‘alayhi wasallam) said: “Indeed, the distance between them is equal to the distance between the heaven and the earth.” [Saheeh Ibn Maajah and authenticated by al-Albaani and graded Saheeh]

Contemplate the situation of those in their graves who wish that they could fast just one day to protect themselves from the torment of the Fire, because fasting is a protection. So what is required is that the slave should rejoice, besides being grateful. Failure to even feel this sense of joy means that one has failed to grasp the true meaning of gratitude to Allaah. Simply being alive during the month of *Ramadaan* is, by itself, a great blessing and it requires the gratefulness of still being on the surface of the earth and not under it.

There are some people who feel sad when *Ramadaan* starts; not because of abstinence from food only, but because of deprivation from the self and bodily desires.

Bear in mind that rejoicing during this month and performing acts of obedience requires patience.

### *Be patient:*

Be patient while performing acts of worship and obedience in this month. After rejoicing for the fasting season, one should be patient in continuous performance of good deeds. It is not enough to have enthusiasm, because this is just a period of time that will eventually end. It may be that, come next year, you are not one of the living ones, or you may be alive but not enjoying good health, or you may be alive but your faith has decreased.

Bear in mind that, when man fails to take advantage of the most of the succession of opportunities afforded to him to perform acts of obedience, he will be wandering down the

path of weak faith. Therefore, man should thank Allaah for reaching this month and he should be patient in taking advantage of it.

### *Thank Allaah*

For the great reward of fasting:

Allaah (Subhaanahu wa Ta’aala) says in a *Qudsi Hadeeth*: “All the deeds of the sons of Adam are for them, except fasting (that is because fasting comprises of the three kinds of patience) which is for Me, and I will give the reward for it.” [Agreed upon]

### *Fasting comprises three kinds of patience:*

1. Patience in performing the acts of worship
2. Patience in preventing oneself from disobeying Allaah
3. Patience with Allaah’s Decree

The reward for patience is unlimited. Allaah Almighty said in Surat az-Zumar [39:10]:

“Only those who are patient shall receive their reward in full, without reckoning.”

A particular significance of fasting that is different from other deeds is that it is a secret between the slave and his Lord; therefore, being watchful of Allaah and His observance is required. This observation and watchfulness is nothing but patience in seeking what pleases Allaah; hence, the slave will approach Him and be patient in knowing what causes His Anger and he will avoid those acts.

### *Be patient:*

Upon Allaah’s observation:

Bear in mind that man may commit a sin secretly and in the morning he will be disgraced because of it.

Ibn al-Jawzi (Rahimahullaah) said: “Verily, (whatever is committed in) seclusion has effects that are shown in public. How many a believer in Allaah shows respect to Allaah in seclusion, by abandoning what he desires out of fear of His punishment or out of hope for His Reward and out of veneration. By this attitude and action he will be like the one who threw an Indian incense in the fire and a nice smell came out which all the creation would smell, and they do not know its source. According to the struggle the person exerts in abandoning whatever he desires, that much his love will be strengthened, and according to the increase in repelling that abandoned beloved matter, that much the perfume will increase. This will differ according to the difference of the wooden scent.”

One loves eating during the day, and in *Ramadaan* one will abandon this beloved matter (food) in order to carry out the Command of Allaah.



The *Sunnah* act is to delay the Suhoor (pre-dawn meal) such that it would be taken at a time when sleep is more beloved to the self than eating. However, one has left the beloved matter (sleep) at this time for a matter that is more beloved (to Allaah). This is one of the meanings of being watchful of Allaah and His observation.

### **Thank Allaah**

For the great rewards of acts done during *Ramadaan*. Abu Hurairah (Radia-Allaahu ‘anhu) narrated that the Prophet (Salla-Allaahu ‘alayhi wasallam) said: *“Whosoever fasts Ramadaan faithfully and hoping for Allaah’s rewards, all his previous misdeeds are forgiven.”* [Agreed upon]

So one may fast all the superogatory fasts throughout the year, such as fasting Mondays and Thursdays, and the white days of every month (13th, 14th and 15th) and he is rewarded for that. Yet in *Ramadaan*, his reward is that all his previous sins will be forgiven.

Similarly, in establishing the night prayers (*Qiyaam*), one may pray the night prayers all year long and earn its reward. Yet the reward for praying *Qiyaam* (night prayers) in *Ramadaan* is that all the previous sins are forgiven.

So the deeds in *Ramadaan* have a different scale and are rewarded differently. So be grateful to Allaah.

### **Be patient:**

For attaining *Ikhlaas* (sincerity), and sincerity is a very dear matter.

Bear in mind that the multiplication of reward is not given to everyone. Nor is it bestowed only for performing the deed, but it is for the one who performs the act and his heart is filled with ‘faith and *Ihtisaab*’. Faith, in compliance with Allaah’s orders, and belief in His promise; *Ihtisaab*, to hope for the reward from Allaah Almighty. The people differ in their rewards depending on the amount of faith and piety that is established in their hearts.

### **Thank Allaah**

For facilitating a way for the Muslim nation to know and acknowledge the start of *Ramadaan*.

The Prophet (Salla-Allaahu ‘alayhi wasallam) said: *“Start observing Sawm (fast) on seeing the crescent-moon of Ramadaan, and stop observing Sawm (fast) on seeing the crescent-moon (of Shawwaal).”* [Al-Bukhaari]

The crescent-moon should be seen with the naked eye. So have we really felt this blessing?

There are many who plant doubts in people’s hearts by saying things like: “Others have landed on the moon and we are still looking at the moon

with the naked eye?” So what is the situation in such a case?

### **Be patient:**

Amid all the doubts and deceptions with regards to how we should sight the moon, it has been proven that he (Salla-Allaahu ‘alayhi wasallam) said: *“When it is seen”* by the naked eye.

So if the people were asked to use mathematics and calculations to know the beginning of *Ramadaan*, they would have not been able to, except for only a few who knew that science. However, the religion is known to everyone, the knowledgeable and the layman. So, if someone was in the desert he would know that the month of *Ramadaan* had started and therefore, he would fast.

### **Thank Allaah**

For holding this nation high and conferring it with merits. He has given it characteristics that He hadn’t given any other nation:

1. The smell of the mouth of one who fasts is more preferable to Allaah than the smell of musk.
2. The devils are chained and will not be able to do what they used to do during other times.

### **Be patient:**

Until you will be freed from the responsibilities and harm and then reach Paradise and its delight.

### **Thank Allaah**

For making fasting a protection from Hell-Fire. Fasting is a protection from committing sins and a protection from the anger of the All-Mighty.

Abu Hurairah (Radia-Allaahu ‘anhu) narrated that the Prophet (Salla-Allaahu ‘alayhi wasallam) said: *“Fasting is a shield (or a screen or shelter from the Hell-Fire). So, the person observing fast should avoid sexual relations with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice: ‘I am observing fast.’”* [Al-Bukhaari]

### **Be patient:**

Until your fasting will be like that (a protection or a shield). If someone abuses you or fights with you, say loudly, “I am observing fast.”

Also whenever the Prophet (Salla-Allaahu ‘alayhi wasallam) would see a worldly matter that he liked, he became afraid that his self would become attached to it, and he would say: *“Verily, the real life is the life in the Hereafter.”* [Musnad Im-aam Shafi’ee]

The Prophet (Salla-Allaahu ‘alayhi wasallam) used to say this word loudly to remind himself and to belittle and renounce

worldly enjoyment.

Shaikh as-Sa’ddee (Rahimahullaah) said: “There is benefit in the one who observes fast saying the statement, ‘I am observing fast,’ audibly. It is as if he says, ‘I know that I am incapable of answering you back for what you say, but I am fasting and I honor my fasting and am careful for its perfection, carrying out the Command of Allaah and His Messenger, and I know that my fasting is calling me to abandon meeting you with what you say and is encouraging me to be patient. Whatever I did is better and higher (in status) than what you did to me, oh opponent.’”

### **Know that fasting has three ranks:**

1. Fasting of most common people, which is abstinence from food and sexual relations.
2. Fasting of the special people: which is by withholding the eyes, tongue, hands, and hearing from committing sins.
3. Fasting of the exceptional people, (this category of people is better than the previous group) which is the fasting of the heart from low concerns and all evil thoughts that cause distance from Allaah (Subhaanahu wa Ta’aala), and to completely distance oneself from other than Allaah. This state will not be attained except with struggle and patience.

### **Thank Allaah**

For the removal of the obstacles that prevent the performance of good deeds. Allaah’s Messenger (Salla-Allaahu ‘alayhi wasallam) said: *“When the month of Ramadaan starts, the gates of heaven are opened and the gates of Hell are closed and the devils are chained.”* [Al-Bukhaari]

Man is afflicted with devils and self-desire. In the month of *Ramadaan* one of the obstacles is removed, which is the devils (by chaining them), i.e. by preventing them (or imprisoning them).

Thank Allaah for the removal of such an obstacle. Although there remains the self-desire, you should be patient in restraining it. Ask Allaah for its acceptance and increase thankfulness to Allaah.

### **Be patient:**

In asking for acceptance (of your fasting) from Allaah (Subhaanahu wa Ta’aala) after submitting yourself in obedience.

Remember that Ibrahim (Abraham) and his son Isma’eil (Ishmael) (Alayhum-us-Salam) were raising the foundation of the House (the Ka’bah at Makkah) saying:

**“Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.”** [Al-Baqarah 2:127]

They were both asking Allaah for acceptance in spite of their noble deeds and their being prophets.

Be between two states: asking Allaah’s help in performing the acts of obedience, and asking Allaah for their acceptance.

There are many good people who perform abundant good deeds in this life, but in the Hereafter they may have no share of the reward.

The Prophet (Salla-Allaahu ‘alayhi wasallam) mentioned to us about real bankruptcy, saying: *“The bankrupt of my Ummah is the one who comes on the Day of Resurrection with prayers, fasting and Zakaat, but he finds himself bankrupt on that Day as he has exhausted his cash of virtues since he abused others, brought calumny against others, and unlawfully consumed the wealth of others, and shed the blood of others, and beat others. And his virtues will be credited to the account of the ones (who suffered at his hand). And if his good deeds fall short to clear the account, then their sins will be entered in (his account) and he will be thrown in the Hell-Fire.”* [Muslim]

### **Thank Allaah:**

For giving you the reward of the children who train under your guardianship. Know that you will get the reward of their fasting without diminishing their reward.

The Prophet (Salla-Allaahu ‘alayhi wasallam) said: *“Whoever guides (others) to righteousness, he will receive rewards like the rewards of those who adhere to it, without their rewards being diminished in any respect.”* [Muslim]

### **Be patient:**

In training your children in fasting:

Ar-Rubai bint Mu’wwidh (Radia-Allaahu ‘anha) narrated: “Since then we used to observe fasting on that day regularly and also made our children observe fast. We used to make toys of wool for the boys and if any one of them cried for food, he was given those toys till it was the time of the *Iftaar* (breaking of the fast).” [Al-Bukhaari]

Therefore, exert your utmost and be patient in training them, hoping for the reward from Allaah.

### **Thank Allaah**

For the acceptance of the invocation of the one who is observing fast.

Allaah’s Messenger (Salla-Allaahu ‘alayhi wasallam) said: *“There are three persons whose invocations are not rejected (i.e. are granted): the Du’aa (invocation) of the person who is observing fast till he breaks his fast, (2) the Du’aa (supplication) of the just Imaam (ruler), (3) the Du’aa of the oppressed one.”* [Ahmad and at-Tirmidhi]

The *Du’aa* (supplication) of the one who is fasting is granted from dawn till sunset.

For as long as one is fasting, his *Du’aa* is granted, not only at the time of *Iftaar* (breaking fast).

***Be patient:***

In being earnest to supplicate and follow its etiquettes (manners).

Persistence in asking is especially required during fasting, because *Shaytaan* may suggest to the person, “as long as you are fasting then there is no need for persistence in your *Du’aa*.”

Bear in mind that the *Du’aa* (invocation) should be for the good of this life and the Hereafter.

Allaah (Azza wa Jall) says in Surat al-Baqarah (2:201):

**“And of them there are some who say: ‘Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.’”**

So for he who waits for the hours (times) during which the prayers are granted and accepted and asks others to pray for him, that time has now come, so don’t waste it!

***Thank Allaah***

That He Almighty is *Shakoor* (Most ready to appreciate), Who will reward you greatly and abundantly for any small good deed. *Ramadaan* is but a few days, as Allaah Almighty said: **“Observing Saum (fasts) for a fixed number of days.”** [Al-Baqarah 2:184]

Shaikh as-Sa’ddee (Rahimahullaah) said: “When He (Subhaanahu wa Ta’aala) informed us about the legislation of fasting, He informed us that they are but a few counted days, meaning that they are only a few days and easy to fast.”

Abu Hurairah (Radia-Allaahu ‘anhu) narrated that the Prophet (Salla-Allaahu ‘alayhi wasallam) said: *“He who observes fasting during the month of Ramadaan out of sincere faith and hopes to attain Allaah’s Rewards, then all his past sins will be forgiven.”* [Agreed upon]

So what a great opportunity it is, that one should not waste.

***Be patient:***

In performing such deeds continuously, for when ‘Aishah (Radia-Allaahu ‘anha) was asked about the most preferable deeds to the Messenger of Allaah (Salla-Allaahu ‘alayhi wasallam), she said: “Those which are longer lasting, even if they were fewer and less.” [Al-Bukhaari]

tually required and correct is the minimal amount of any deed, but that is not the case. What is also required from people is to do many good deeds continuously. So the condition is that the deed should be continuous, whether it is little or a lot.

So ask yourself: how many times have you offered the night prayer (*Qiyaam*) since the *Ramadaan* of last year? We ask Allaah’s forgiveness. Therefore, ask Allaah throughout this blessed month to make you able to hold steadfast in your worship and your acts, and beware of doing anything that would invalidate your good deeds.

The Prophet (Salla-Allaahu ‘alayhi wasallam) said: *“Whoever does not give up lying speech (false statements) and acting on these lies and evil actions, etc., Allaah is not in need of his leaving his food and drink (i.e. Allaah will not accept his fasting).”* [Al-Bukhaari]

***Thank Allaah***

For all His blessings by being generous and spending in charity.

Ibn ‘Abbas (Radia-Allaahu ‘anhuma) narrated that Allaah’s Messenger (Salla-Allaahu ‘alayhi wasallam) was the most generous of all people, and he used to reach the peak of his generosity in the month of *Ramadaan* when Jibrael (Gabriel) (Alayhi’ssalam) met him. He (Jibrael) used to meet him every night of *Ramadaan* to teach him the Qur’an. Allaah’s Messenger (Salla-Allaahu ‘alayhi wasallam) was the most generous person, even more generous than the fair winds (sent by Allaah) with glad tidings (rain), in readiness and haste to do charitable deeds. [Al-Bukhaari]

He (Salla-Allaahu ‘alayhi wasallam) would choose to increase in generosity during *Ramadaan* for its virtues or because he wanted to thank Allaah for sending Jibrael down upon him every night, i.e. due to the fact that meeting Jibrael every night was in itself a blessing; therefore, he showed gratitude for that blessing by being very generous. From among the different ways to show gratitude is generosity.

***Be patient:***

In stopping those who hinder others from doing good.

When it comes to generosity, there are people who let you down and tell you: “Those people are not in need, or that society (or charitable committee) does not pass on the money of the charity to the needy,” and so forth.

Remember that the Messenger of Allaah (Salla-Allaahu ‘alayhi wasallam) mentioned about the person who gave in charity a thief, an adulteress and a rich man. So he (the man) said: “Oh Allaah! I thank You for the thief, and for the adulteress, and for the rich man.” So he was told: *“Your charity that was given to a thief may be a means for him to stop robbery; as for the adulteress, it could be a means to stop her from committing adultery, and as for the rich man, maybe it is a lesson for him*

*to spend from what Allaah* (Subhaanahu wa Ta’aala) *had granted him.”* [Al-Jami’ as-Saghir by Sayotee]

This does not mean abandoning any investigation. Indeed, it is required to investigate, and then one may perform the action and show patience in opposing those who hinder from doing good.

***Thank Allaah***

For the ease of Islamic laws, and its fulfillment of man’s needs. The religion did not overlook (neglect) that man becomes happy with his food and drink and breaking his fast, and He will not be defamed for that as long as it is not exaggerated and it is within natural limits.

The Messenger of Allaah (Salla-Allaahu ‘alayhi wasallam) said: *“There are two occasions of joy for the person who fasts: one when he breaks his fast, and the other when he meets his Lord and will be happy with his fast.”* [Agreed upon]

***Be patient:***

In avoiding using one’s own opinions instead of the legal Islamic Commands.

One should not delay breaking the fast, thinking that he will get a greater reward for fasting longer, for that is not the case. Reward will be given if one follows the *Sunnah* (way of the Prophet Salla-Allaahu ‘alayhi wasallam), and hastens in breaking the fast (as soon as the sun sets). This is the *Sunnah*. The same is true for other matters that relate to following the Prophetic ways.

Also be patient in refraining from following one’s temptations by eating too much of various kinds of food and drink which causes tiredness and heaviness, so much so that one cannot perform the rituals of worship in a proper manner.

***Thank Allaah***

For allowing us to eat at night until dawn, unlike other normal days when one is deprived of food because of sleep.

Allaah Almighty said: **“and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.”** [Al-Baqarah 2:187]

Ibn Katheer (Rahimahullaah) said in his interpretation of this verse: “This is a relief from Allaah for the Muslims by ending the practice that was observed in the early years of Islam. At that time, Muslims were allowed to eat, drink and have sexual intercourse only until the *Isha’* (night) prayer. Those who slept before *Isha’* or offered the *Isha’* prayer, were not allowed to drink, eat or have sexual intercourse until the next night. The Muslims found that to be difficult for them.”

***Be patient:***

In delaying the *Suhoor* (the pre-dawn meal) as close to dawn as possible, while hoping for Allaah’s reward by doing that.

The Messenger of Allaah (Salla-Allaahu ‘alayhi wasallam) said: *“My Ummah (followers of my nation) will retain goodness as long as they hasten in breaking the fast and delay the Suhoor (pre-dawn meal).”* [Ahmad] By doing that, one would be following the *Sunnah* (Prophetic guidance). For he who seeks Allaah’s rewards, he would change his whole life for the sake of Allaah. He eats at a time when sleeping is most beloved to oneself, and he refrains from eating at a time when eating is much preferred, so he leaves something which he likes at a liked time, for what is more beloved to him.

***Thank Allaah***

For His Great Bounty, that He has sent down the Qur’an in this month. Allaah (Subhaanahu wa Ta’aala) has mentioned that in the verse of fasting: **“The month of Ramadaan in which was revealed the Qur’an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadaan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allaah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allaah [i.e. to say Takbeer (Allaahu-Akbar; Allaah is the Most Great) on seeing the crescent of the months of Ramadaan and Shaw-waal] for having guided you so that you may be grateful to Him.”** [Al-Baqarah 2:185]

Moreover, the Prophet (Salla-Allaahu ‘alayhi wasallam) said: *“Recite the Qur’an, for it comes as an intercessor for its recitors (who recite and act upon it) on the Day of Judgment.”* [Ahmad]

***Be patient:***

In persevering in reciting it (the Holy Qur’an) and understanding its meaning. Be earnest in contemplating it by specifying a part to recite every day with the interpretation of that part, in addition to reciting the Book of Allaah continuously. Every time you come upon a verse that you do not understand, you should go back and read the interpretation, but the best way is combining these two ways.

***Thank Allaah***

For legislating numerous ways to worship Him and various ways to attain His pleasure. Take advantage of *Ramadaan* by using these various gates of obedience.

"Helping a man to ride his camel is a Sadaqah (act of charity, goodness)", "Removing any harm from the road is a Sadaqah," "Meeting your brother with a cheerful face is a Sadaqah." [Agreed upon]

### Be Patient:

In training yourself and your limbs so that they be for you as Allaah likes.

Allaah (Subhaanahu wa Ta'aala) said in a *Qudsi Hadeeth*: "The most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection, I will protect him." [Al-Bukhaari]

### Thank Allaah

For making the Night of Decree (*Laylatul-Qadr*) superior to one thousand months.

"The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allaah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months)." [Al-Qadr 97:3]

It is only a few days that one would stay up seeking or searching for this blessed night, and in the *Hadeeth* it says: "This month has come to you, in it is a blessed night which is far more superior than one thousand months, so he who has been deprived of witnessing it, has been deprived of all the

good, and none but the deprived one will be deprived of its goodness." [Ibn Maajah]

### Be patient:

In driving away lusts and any worldly pre-occupations, and dedicating oneself in the last 10 nights.

'Aishah (Radia-Allaahu 'anha) narrated: "With the start of the last 10 days of *Ramadaan*, the Prophet (Salla-Allaahu 'alayhi wasallam) used to tighten his waist-belt (i.e. work hard) and used to offer *Salaat* (prayer) all the night, and used to keep his family awake for the *Salaat* (prayers)." [Al-Bukhaari]

This matter requires patience and discipline.

Finally, beware of being one of those who does not give Allaah His due estimate.

Al-Hasan was asked: "O Abu Sa'id, what has caused this immorality?" He said: "Lack of contentment towards Allaah," then they asked: "and what has caused this lack of contentment towards Allaah?" he said: "Lack of knowledge about Allaah."

We ask Allaah to make us among those who are winners in the month of *Ramadaan*, and to guide us to what He likes and is pleased with.

Blessings and Praises be upon our Prophet Muhammad, and thanks be to Allaah, Lord of the Worlds.

Reference: This article is a translation of a lecture "Ramadaan Baina As-Sabr wa ash-Shukr" conducted by Anaheed Eid As-Semeeri. [www.muslimat.net](http://www.muslimat.net)

## QUESTION

What are the reasons that Allaah might choose to guide a particular person?

## There is nothing like Fasting

Abu Umaamah (Radia-Allaahu 'anhu) narrated: "I said, 'O Messenger of Allaah! Order me with a deed (An-Nasaa'i said 'a deed by which Allaah will benefit me'). He (Salla-Allaahu 'alayhi wasallam) said, 'Observe fast; there is nothing equal to it.'" I said: 'O Messenger of Allaah! Order me with a deed!' He (Salla-Allaahu 'alayhi wasallam) said: "Observe fast; there is nothing equal to it." [Reported by an-Nasaa'i and Ibn Khuzaimah and authenticated by al-Albaani in Saheeh at-Targheeb wat-Tarheeb no. 986]

Ibn Hibban reported in his *Saheeh* that Abu Umaamah said: "O Messenger of Allaah! Tell me about a deed by which I may enter Jannah!" He (Salla-Allaahu 'alayhi wasallam) said: "Observe fast as there is nothing like it." Abu Umaamah was not seen in his house with smoke (of cooking) during the days except if he had a guest." [Saheeh]

Prophet Muhammad ﷺ said:

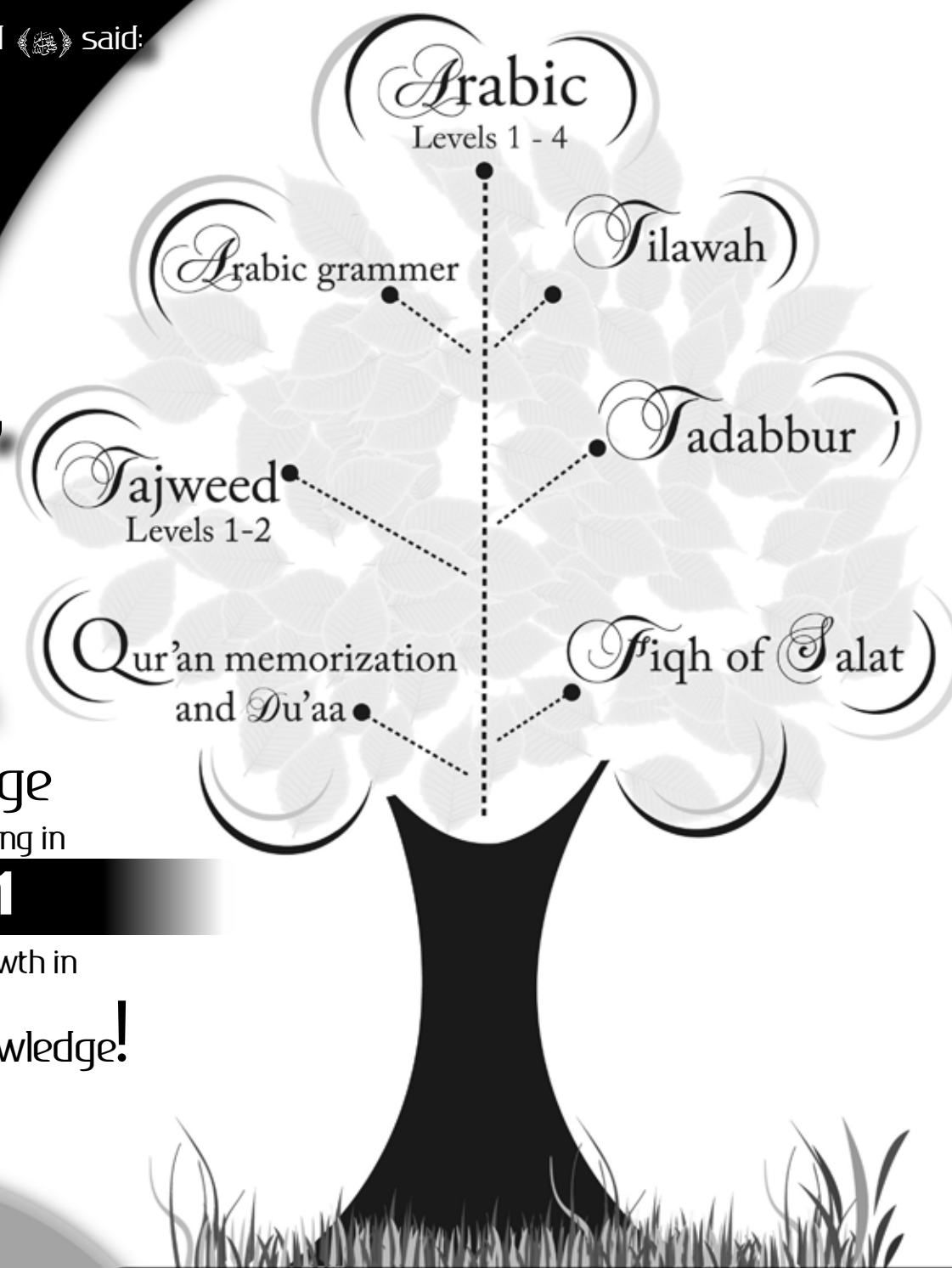
"The seeking of Knowledge is obligatory for

every Muslim"  
[Tirmidhi]

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## QUESTION 2

Why is it preferred to pray toward a *Sutrah*?





## SURAT AL-KAHF (18:32-34)

Allaah (Subhaanahu wa Ta’aala) says in Surat al-Kahf (18:32):

وَأَضْرَبَ لَهُم مِّثْلًا مَّثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ  
وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٣٢﴾ كِلَا الْجَنَّتَيْنِ ءَانَتْ أَكْلُهَا وَلَمْ تُظِلِّرْ مِنْهُ شَيْئًا وَفَجَّرْنَا  
خِلَالَهُمَا نَهْرًا ﴿٣٣﴾ وَكَانَ لَهُ ثَمَرٌ ﴿٣٤﴾

“And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields).”

Allaah (Subhaanahu wa Ta’aala) tells His Prophet Muhammad (Salla-Allaahu ‘alayhi wasallam) to set forth to the people the example of these two men, one was grateful to Allaah for His blessings and one was ungrateful. Allaah mentions their attitudes and the statements that they uttered, and the consequences of their attitudes that took place of punishment and reward, in order for the people to take them as a lesson and receive admonition. There is no benefit that one can get from knowing the two men by name, or at what time or place they lived. Only the lesson should be sought, and more than that is considered affectation. [Tayseer al-Kareem]

Allaah (Subhaanahu wa Ta’aala) set an example of the person who was grateful for His blessings and the attitude of the one who was ungrateful in Surat al-Kahf.

with palm trees and cultivated with crops throughout. All of the trees and plants were abundantly fruitful, providing readily accessible, good quality produce.

## The attitude of the rich companion:

The owner of those two gardens said to his companion, while he was disputing, boasting and showing off,

أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٥﴾

“I am more than you in wealth and have a mightier entourage.” [Surat al-Kahf 18:34]

Meaning, “I have more servants, attendants and children.”

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ ﴿٣٥﴾

“And he went into his garden having been unjust to himself.” [Surat al-Kahf 18:35]

Meaning, in his disbelief, rebellion, arrogance and denial of the Hereafter.

قَالَ مَا أَظُنُّ أَنْ يَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾

“He said, ‘I don’t think this will ever perish.’”  
[Surat al-Kahf 18:35]

Because of his intensive heedlessness and long hope (in this life), he said, “I don’t think this garden will perish.” [Fat-h al-Qadeer]

He felt at rest and pleased with the *Duniya*, and denied the Resurrection. He was deceived because of the plants, fruits and trees that he saw, and the rivers flowing through the different parts of his gardens. He thought that it could never come to an end or cease to exist, or be destroyed. This was because of his lack of understanding and the weakness of his faith in Allaah, and because he was enamored with this world and its adornments, and because he disbelieved in the Hereafter.

So he said:

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ﴿٣٦﴾

“And I do not think the Hour will ever come ....”  
[Surat al-Kahf 18:36]

وَلَئِنْ رُودِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُتَبَلِّغًا ﴿٣٦﴾

“And if indeed I am brought back to my Lord, I surely shall find better than this when I return to Him.”  
[Surat al-Kahf 18:36]

He denied the Resurrection and claimed, ‘If there is a Hereafter and a return to Allaah, then I will have a better share than this garden with my Lord, for if it were not that I am dear to Him, He would not have given me all this.’ He was deceived by his rich state which was not but *Istidraaj* (gradually taking him with punishment in ways he perceived not by granting him good things in this world).

His statement indicates one of two matters: either he knew the reality of his state, in which case his statement indicates mocking and this increased him in disbelief; or he was assuming his state, in which case he is to be considered one of the most ignorant among the people who was not mindful. This is because there is no relation between the provision in this life and the provision in the Hereafter, such as to make him think or assume ignorantly that who is granted in this life would surely be given in the Hereafter.

In fact, Allaah (Subhaanahu wa Ta’aala) withholds the worldly life from His *Awliyaa’* and chosen believers and broadens it for His enemies - those who have no share in the Hereafter.

It seems that this person had said these words out of mockery, because Allaah (Azza wa Jall) mentioned:

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ ﴿٣٥﴾

“And he went into his garden while having been unjust to himself.”

The affirmation of *Dhulm* (injustice) while entering his garden and the words he uttered upon entering his garden indicate his rebellion, arrogance and denial of the Hereafter.

## The response of the believing companion:

His believing companion advised and reminded him of his original state which Allaah had created him with in this life, “created him out of dust – referring to Adam (Alayhi’s-salam) – then made his offspring from a despised liquid.”

أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا ﴿٣٧﴾

“Do you disbelieve in Him Who created you out of dust, then out of Nutfah (a drop of sperm), then fashioned you into a man?” [Surat al-Kahf 18:37]

Meaning, how can you reject your Lord and His clear signs to you, which everyone recognizes in himself, for there is no one among His creatures who does not know that he was nothing, then he comes to be, and his existence is not due to himself or any other creature. He knows that his existence is due to his Creator besides Whom there is no other god, the Creator of all things; He, Who bestows upon you all the blessings and makes ease for you the means of this life. You did not attain the *Duniya* by your power and might but by Allaah’s Favor and Grace. It does not suit you to disbelieve in Him Who created you from dust, then from *Nutfah*, and then made you a man. It does not suit you to be ungrateful for His blessings and claim that He will not resurrect you, and if He resurrects you He will give you a better garden! This is from what is not befitting (to be said).” [Tayseer al-Kareem]

When the believing person saw the state of his disbelieving companion and his persistence in disbelief and transgression, he said about himself, as a way of expressing his gratefulness to his Lord and declaring his religion at time of debates and rising doubts:

لَنَكُنَّ هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ رَبِّي أَحَدًا ﴿٣٨﴾

“But as for my part, (I believe) that He is Allaah, my Lord.” [Surat al-Kahf 18:38]

He acknowledged the Oneness and Lordship of Allaah, and abided by His obedience and worship without associating any of the creation with Him in worship. [Tayseer al-Kareem]

Then he said, urging and encouraging his disbelieving companion:

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ﴿٣٩﴾

“It was better for you to say, when you entered your garden, ‘That which Allaah



**wills! There is no power but with Allaah!”**  
[Surat al-Kahf 18:39]

As if he was saying, “When you entered your garden and looked at it and liked it, why wouldn’t you praise Allaah for the blessings He gave you and the wealth and children that He has given to you and not to others? Why did you not say, **‘That which Allaah wills! There is no power but with Allaah?’**”

Then he told his disbelieving companion about Allaah’s bounty upon him; that Allaah favored him with faith and Islam despite the limit in his property and children, and that they (his faith and Islam) are the real blessings and other than them are exposed to vanishing and deserving of punishment.

Though you are boasting to me about your abundant wealth and children and you see me less than you in wealth and children, whatsoever is with Allaah is better and everlasting and what I hope for of His goodness and benevolence is more virtuous than the whole world for which people are competing with each other.

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ ﴿٤٠﴾

**“It may be that my Lord will give me something better than your garden, (meaning in the Hereafter).”**  
[Surat al-Kahf 18:40]

وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ ﴿٤١﴾

**“And will send on it, a punishment from heaven”**

May He send on your garden in this world, which you think will never come to an end or cease to exist, a punishment or mighty rain which would disrupt your garden and uproot its plants and trees.

فَتُصْبِحُ صَعِيدًا زَلَقًا ﴿٤٢﴾

**“Then it will be as a barren slippery earth.”**

Of which its trees are uprooted and its fruits and vegetation are destroyed, and nothing will grow.

أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤٣﴾

**“Or the water thereof becomes sunken (in the earth), so you would never be able to seek it.”** [Surat al-Kahf 18:41]

The believer invoked (evil) against the garden of the disbelieving companion out of anger for the Sake of Allaah, because it (the garden) deceived him and made him transgress and rebel, and because it (the garden) made him feel at rest (content) with it. In addition, the believer did that, hoping that his companion would be mindful and realize the truth of the matter and return to Allaah in repentance.

## The evil result of ungratefulness and Kufr

Allaah (Subhaanahu wa Ta’aala) responded to the invocation of the believer:

وَأُحِيطَ بِشَرِّهِ ﴿٤٤﴾

**“So his fruits were encircled.”** [Surat al-Kahf 18:42]

i.e. the crops were inflicted with a torment such that they were all destroyed and nothing remained of them.

What this disbeliever was afraid of and what the believer had terrified him with, actually happened.

A torment struck his garden; a garden which he had erroneously thought would last forever, distracting him from thinking about (remembering) Allaah, may He be glorified.

Then he felt intense remorse and regret:

فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا ﴿٤٥﴾

**“And he began to turn his hands about (in dismay) over what he had spent on it, while it had collapsed upon its trellises.”** [Surat al-Kahf 18:42]

He was turning his hands about (or clasping his hands together) in a gesture of regret and grief for the wealth he had lost and the abundant expenditure upon it, while nothing had remained in return. He regretted also his *Shirk* and its evil, saying:

وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا

**“and he could only say: ‘Would that I had ascribed no partners to my Lord!’”**

This is because he had attributed his property to himself rather than to Allaah, and had disbelieved in the occurrence of the Hereafter.

Allaah (Subhaanahu wa Ta’aala) says,

وَلَمْ تَكُن لَّهُ فِتْنَةً يَبْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنْصَرًّا ﴿٤٦﴾ هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ ﴿٤٧﴾

**“And he had no group of men to help him against Allaah, nor could he defend himself. There, the authority will be for Allaah, the True God.”** [Surat al-Kahf 18:43-44]

Meaning, when Allaah sent the punishment upon his garden, he had no clan or children, as he had vainly boasted, to drive away such torment at a time when he was badly in need of them, nor could he defend himself.

How would he have supporters against the preordainment

and the Decree of Allaah which Allaah had commanded?! If all the people of the heavens and earth gathered to repel any of Allaah’s Decrees, they would not be able to do that.

Out of Allaah’s Mercy and kindness with the owner of this garden, which was destroyed, his state was reformed and Allaah granted him the *Inaabah* (returning to Allaah in repentance), and he became mindful and stopped his arrogance and rebellion. This became evident when he showed his regret for the *Shirk* in his Lord (associating partners with Allaah in worship); moreover, Allaah (Subhaanahu wa Ta’aala) had removed from him the means of his transgression (his garden and properties), and punished him in this life. If Allaah (Subhaanahu wa Ta’aala) wills good for His slave, He hastens the punishment for him in this life, and Allaah’s Grace can never be imagined or perceived; only the ignorant person denies that.

هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٨﴾

**“There, al-Walaayah (allegiance, authority) will be for Allaah, the True God. He (Allaah) is the best to reward and the best for the final end.”** [Surat al-Kahf 18:44]

i.e. in that state – when Allaah sends the punishment upon whoever transgresses and prefers the worldly life, and grants the dignity and honor to whoever believes, does righteousness, thanks Allaah and calls others to that – it is shown clearly that the *Walaayah* (allegiance and authority) belongs to Allaah, the true God.

Whoever believes in Allaah and is pious, then he will be Allaah’s *Waliyy* (ally, he who fears Allaah much by abstaining from all kinds of sins and evil deeds, and loves Allaah much by performing all kinds of good deeds which He has ordained). Allaah will honor him with special kinds of Grace (bounties), and will drive away from him the evil; while whoever does not believe in his Lord or does not take Him as his Ally (Patron, Supporter, etc.), then he will lose his religion and worldly life. Allaah’s reward in this life and in the Hereafter is the best reward that is hoped for.” [Tayseer al-Kareem]

## Lessons from this story

- Shaikh As-Sa’ddee (Rahimahullaah) said: “In this great story, there is consideration of the state of the person on whom Allaah had bestowed many worldly blessings which occupied him to an extent that it made him heedless of the Hereafter and made him transgress and disobey Allaah with them. The end of such blessings will be their vanishing and being cut off. Even if he enjoyed these blessings for some time, he will be deprived of them (after that) for a long time.
- It is incumbent upon the slave, when he admires or is delighted with something of his wealth or children, to attribute the blessing to Allaah, its Bestower and Maintainer, and to say, *“Maa Shaa’ Allaah, Laa quwwata illaa billah’* (That which Allaah wills! There is no power but

with Allaah),” expressing gratefulness to Allaah and as means of continuing the blessing upon him.

- There is a consolation and comfort with what Allaah has of good and delight over the worldly enjoyment and lusts, as Allaah (Subhaanahu wa Ta’aala) says in (18:39-40):

إِن تَرَىٰ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾ فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ ﴿٤٠﴾

**“If you see me less than you in wealth, and children, it may be that my Lord gives me something better than your garden.”**

- Wealth and children will not avail the person if they do not help him in Allaah’s obedience, as Allaah (Subhaanahu wa Ta’aala) says in Surat Saba’ (34:37):

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا ﴿٣٧﴾

**“And it is not your wealth or your children that bring you nearer to Us (i.e. pleases Allaah), but only he (will please Us) who believes and does righteous deeds.”**

- An invocation could destroy the properties of the one whose wealth leads him to disbelief, transgression and loss, especially if he had boasted to other believers about his wealth and favored himself over others.
- The result of Allaah’s Allegiance will be shown clearly (on the Day of Resurrection) at the time of recompense, when the doers receive the rewards for their deeds:

**“There, al-Walaayah will be for Allaah, the True God. He (Allaah) is the Best to reward and the Best for the final end.”** [Surat al-Kahf 18:44] [Tayseer al-Kareem]

Sources:

- Tayseer al-Kareem by Shaikh Abdur-Rahman as-Sa’ddee (Rahimahullaah)
- Tafseer Ibn Katheer, by Darus-Salaam

## QUESTION 3

**What is the difference between two people who died in the same battle? One was going to Paradise, the other one to Hell?**



# Understanding the Qur'an



Source:

Sharh Mu'qaddamah fee Usool at-Tafseer,  
by Muhammad ibn 'Umar Bazmool.

Allaah (Subhaanahu wa Ta'aala) says in Surat Ta-Ha (20:123-126):

فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْغَىٰ ۚ  
وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ  
أَعْمًى ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمًى وَقَدِ كُنْتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَلِكَ  
أَنكَأَيْنَا فَنَسِينَهَا وَكَذَلِكَ الْيَوْمَ تُنسى ﴿١٢٦﴾

“And if there should come to you guidance from Me – then whoever follows My Guidance will neither go astray (in the world) nor fall into distress and misery. And whoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc) indeed, he will have a hard and difficult life, and We will gather (i.e. raise) him up blind on the Day of Resurrection. He will say, ‘My Lord why have You raised me up blind while I was (once) seeing?’ Allaah (Subhaanahu wa Ta'aala) will say, ‘Thus did Our signs come to you, and you forgot (i.e. disregarded) them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-Fire, away from Allaah’s Mercy).’”

In these verses, Allaah (Subhaanahu wa Ta'aala) mentions, that He would send Messengers to the offspring of Adam (Alayhi'ssalam). These Messengers would come with the Guidance to bring the people out from the darkness of misguidance to the light (of Guidance). Allaah (Subhaanahu wa Ta'aala) promises that whoever follows this Guidance will not be sent astray, and their lives will not be made difficult or miserable. And whoever turns away from this Guidance by not following it, or acting upon it, or disbelieves in it or denies it, will live a hard and difficult life.

## Commentary:

- These verses show clearly that the Qur'an is a Book of Guidance. There is no guidance, or happiness, or rescue for the people from wretchedness and misery except by following this Guidance. Whoever abandons the Guidance shown by the Book of Allaah and the Law of Allaah, then he will be astray, in misery and difficulty.
- Allaah's Statement “Whoever turns away from My *Dhikr* (Reminder)” means turning away from Allaah's Book.

The Qur'an has been called *Dhikr* in many verses, for example Allaah's Statement in Surat al-Hijr (15:9):

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

“Verily, We: It is We Who have sent down the *Dhikr* (i.e. the Qur'an) and surely, We will guard it (from corruption).”

- I'raadh* (turning away) from the *Dhikr* of Allaah has three meanings:
  - I'raadh* means denial.
  - I'raadh* means to belie.

The difference between denial and belying is that denial is with the tongue while the heart believes in the truthfulness of what he denies. As Allaah (Subhaanahu wa Ta'aala) says in Surat an-Naml (27:14):

وَحَدِّثُوا بِهَا وَأَسْتَفِيتْهُمْ ظُلُمًا وَعُلُوًّا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

“And they rejected them, while their (inner) selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the *Mufsideen* (disbelievers, disobedient to Allaah, corrupters, etc.).”

However, belying is by the tongue and the heart. The person neither believes with his tongue nor with his heart.

- I'raadh* means turning away from the Law or Religion of Allaah.

These three kinds of *I'raadh* (turning away) are considered major *Kufr* which takes the person out of the fold of Islam.

- I'raadh* means not acting upon its orders by disobedience. Whoever opposes the Law of Allaah and commits sins and does not perform the obligatory acts, or does not act upon its commands, then he has turned away from the Reminder of Allaah. However, this form of *I'raadh* is not considered major *Kufr*, (as long as the matter that he has abandoned is not a matter that makes the person who abandons it a *Kaafir*).

This kind of *I'raadh* from the Reminder of Allaah considers its doer a sinner and one of the disobedient to Allaah.

- I'raadh* from the Reminder means not remembering Allaah by tongue or heart, which is reflecting upon the creation of Allaah and His Greatness.

Which kind of *I'raadh* (turning away) is meant in this verse?

The ‘*Ulamaa*’ (the Scholars) said the *I'raadh* that is mentioned in this verse includes the first four kinds, which can be summarized into two categories:

**First:** Turning away in a way that is considered *Kufr*.

**Second:** Turning away in a way that is considered disobedience.

- Whoever turns away from Allaah's Reminder either by rejecting or belying it or turns away by disobedience, or by not acting upon a command or by committing a prohibition, then:

فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

“Verily, for him is a life of hardship.”

Shaikh as-Sa'dee (Rahimahullaah) said: “This recompense will be to make his life constricted and difficult, and that cannot be except a torment.”

The Scholars said that this verse is one of the evidences that prove the torment in the grave.

The constricted and hard life is explained to be the torment of the grave; when the grave is constricted upon him and he will be tormented as a recompense for his *I'raadh* (turning away) from the *Dhikr* (Reminder) of his Lord.

The matter that made the scholars interpret this difficult life to be in the grave is the end of the verse. Allaah (Azza wa Jall) has mentioned at the end of the same verse the punishment on the Day of Resurrection.” [Tayseer al-Kareem]

The verse clearly shows that there is a constricted life before the punishment of the Hereafter, before the Day of Resurrection. And there is nothing before the Day of Resurrection except this worldly life and the life in the grave. It is witnessed that there are sinners among the people whom Allaah made to live a prosperous life without any difficulty, as a means of gradually overtaking them with punishment (Allaah will test them with one favor after another, in spite of their disobedience, which only increases them in arrogance and sin). So where is the hardship then? It is the punishment in the grave. Therefore, it is reported by the *Salaf* (the predecessors) that they interpreted the difficult and constricted life to be the torment in the grave.

There are many other verses which indicate the punishment in the grave. For example, in Surat al-An'aam (6:93), Allaah (Subhaanahu wa Ta'aala) says:

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ  
أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ  
عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

“And if you could but see when the *Dhalimun* (polytheists and wrong doers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): ‘Deliver your souls; this day you shall be recompensed with the torment of degradation because of what you used to utter against Allaah other than the truth. And you used to reject His *Ayat* (proofs, evidences, verses, lessons, signs, etc.) with arrogance.’”

The word “this day” directly indicates the time of the coming out of the soul. So this signifies the punishment of the grave.

Also Allaah's statement in Surat Ghafir (40:46):

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ  
فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

“While an evil torment encompassed Pharaoh's people; the fire, they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): cause Pharaoh's people to enter the most severe torment.”



Thus, Pharaoh and his followers are exposed in their graves to fire morning and afternoon.

The scholars said that these verses are evidences which affirm the torment in the grave.

5. Some people use the following part of the verse and some weak *Ahadeeth* as evidence for not memorizing the Qur'an:

كَذَلِكَ أَنتُكَ إِنَّا نَسِيَهَا

“Thus did Our *Ayat* (signs, verses, proofs, etc.) come to you and you forgot (i.e. disregarded) them ....”

They claim that if they memorized the Qur'an and forgot it, then they would receive the punishment that is mentioned in this verse.

The answer for such doubt is as follows:

In fact, it is not confirmed (affirmed) or quoted that the Messenger (Salla-Allaahu 'alayhi wasallam) has threatened whoever memorizes the Qur'an and then forgets it. All what are quoted are weak *Ahadeeth*.

What is affirmed from him (Salla-Allaahu 'alayhi wasallam) is that he encouraged memorizing the Qur'an, and ordered to reciting it repeatedly (and revising what one has memorized repeatedly). He (Salla-Allaahu 'alayhi wasallam) said: “Keep on reciting the Qur'an, for by Him in Whose Hand my life is, the Qur'an runs away (is forgotten) faster than camels that are released from their tied ropes.” [Al-Bukhaari]

So he (Salla-Allaahu 'alayhi wasallam) ordered to recite it repeatedly and taught the one who memorizes something from the Qur'an and then forgets it the following manner: not to say “I have forgotten such and such verse”, but to say, “I was made to forget such and such verse.”

He (Salla-Allaahu 'alayhi wasallam) said: “It is a bad thing that some of you say, ‘I have forgotten such and such verse of the Qur'an,’ for indeed, he has been caused (by Allaah) to forget it (because of neglecting the Qur'an and not reciting it frequently).” [Al-Bukhaari]

If the one who forgets some parts of the Qur'an after memorizing it was considered a sinner, the Prophet (Salla-Allaahu 'alayhi wasallam) would surely have clearly stated that and would not just have said: “Do not say, ‘I have forgotten,’ and let him say, ‘I was caused to forget such and such verse.’”

There is no authentic, affirmed evidence (or proof) that if one memorizes something from the Qur'an and then forgets it, that he is a sinner or bears any iniquity.

then he has neglected abundant good and a great grace which Allaah made easy for him.

The meaning of forgetfulness in this verse:

The forgetfulness as regards to man is to turn away from the Qur'an, either by denial (rejection), belying, or turning away from the law, which is major *Kufr*.

As regards Allaah (Subhaanahu wa Ta'aala) caused the forgetfulness; this implies that the person will be left in the torment.

Accordingly, the meaning of the verse will be:

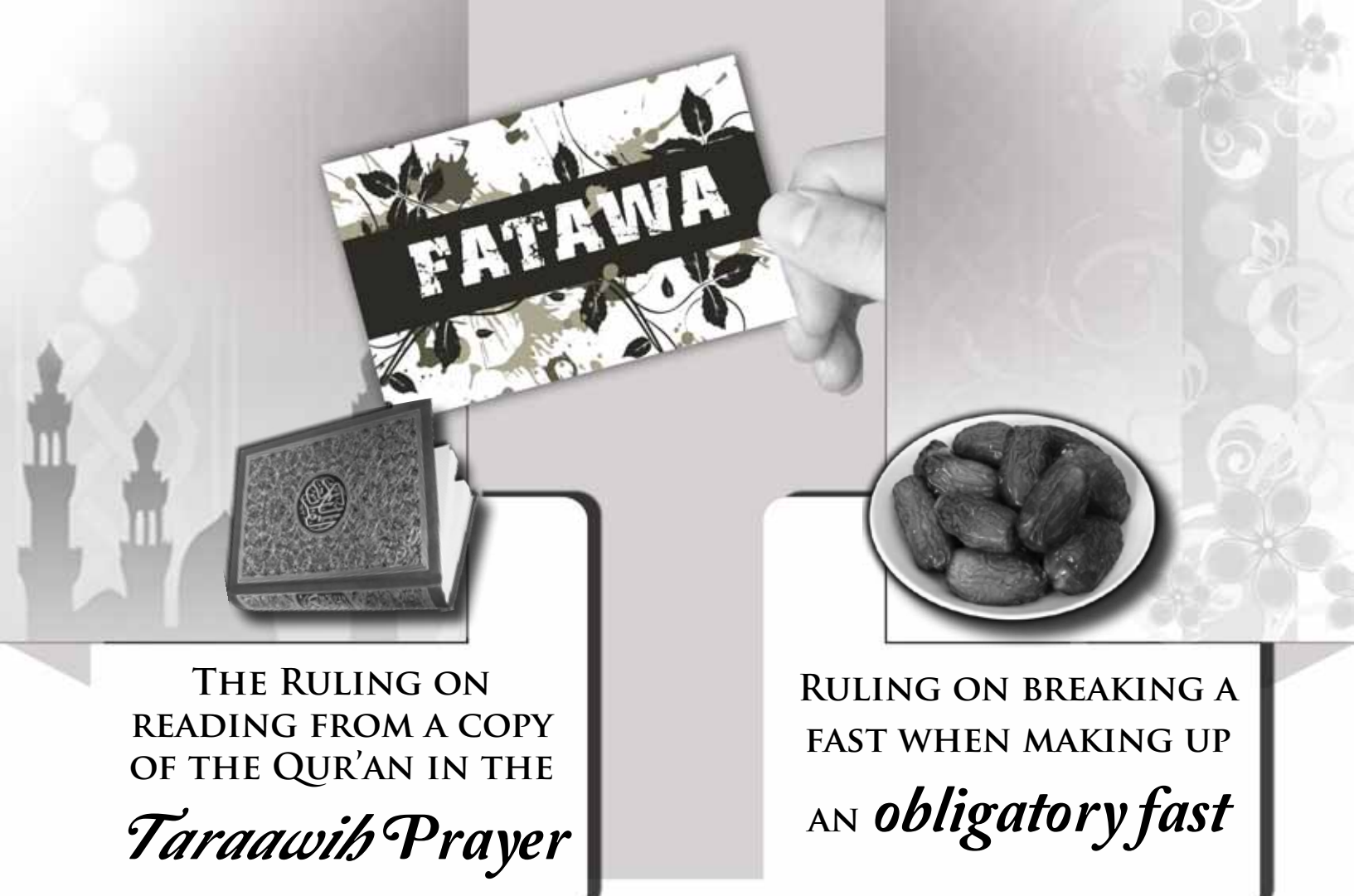
“When you neglect the *Ayat* of Allaah, and do not act upon them; verily, the punishment will be a retribution that is based upon the type of deed that was done. As you have abandoned acting upon them, Allaah will abandon you and leave you in the torment.”

If the person is a sinner, then he will be left in the punishment as long as Allaah wills, to compensate for his sins. And whoever abandoned acting upon Allaah's Laws (legislations) out of denial, belying, or turning away, then he has committed major *Kufr* that makes him to be in Hell eternally, because he became one of the disbelievers who are condemned for major *Kufr*, and it expelled him out of the fold of Islam. Allaah (Subhaanahu wa Ta'aala) says in Surat an-Nisa' (4:48):

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“Verily, Allaah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He wills.”

6. Shaikh ul-Islam ibn Taymiyyah (Rahimahullaah) has mentioned this verse as an introduction to his book about the rules in the *Tafseer* of the Qur'an to indicate that:
- a. Not understanding the Qur'an, or not acting upon it is a kind of *I'raadh* (turning away) from Allaah.
  - b. Abandonment of understanding the Qur'an and not acting upon it; not learning certain rules which help one to understand it in order to carry out its Commands, is considered *I'raadh* from the *Dhikr* (Reminder) of Allaah. And whoever studies the rules of *Tafseer* of Qur'an will understand the Qur'an and then will act upon it; accordingly this person will attain the happiness in this life and the Hereafter.



THE RULING ON  
READING FROM A COPY  
OF THE QUR'AN IN THE  
*Taraawih* Prayer

**Q** Is it permissible to read from a copy of the Qur'an in the *Taraawih* prayer and the prayer of Eclipse or not? Please benefit us with an answer, and may Allaah benefit you.

**A** There is no harm in reading from a copy of the Qur'an in the night prayer of *Ramadaan*. This is due to what this contains of allowing those who are being led in prayer to hear all of the Qur'an and because the evidences of the Islamic law from the Book and the *Sunnah* allude to the sanctioning of reciting the Qur'an in the prayer. This includes reciting it from a written copy and from one's memory. It has been confirmed from 'Aishah (Radia-Allaahu 'anha) that she ordered her freed slave, Thakwan, to lead her in the night prayer of *Ramadaan* and he was reading from a copy of the Qur'an. Al-Bukhaari mentioned this in his *Sa-heeh* with an incomplete chain of narration, being certain about it.

Shaikh Ibn Baz

Reference:  
Fatawa Islamiyah vol. 3 by Dar Us-salam

RULING ON BREAKING A  
FAST WHEN MAKING UP  
AN *obligatory* fast

**Q** What is the ruling on breaking a fast when making up an obligatory fast?

**A** Shaikh Ibn 'Uthaimeen (Rahimahullaah) said in the book *Sharh al-Mumtī'* 'alaa Zaad al-Mustaqna' (the Book of Siyam):

“Whoever starts an obligatory act, then it is forbidden upon him to break it. It is obligatory upon him to complete it except for a legitimate reason or excuse.

For example, a person stands up to offer the *Dhuhur* obligatory prayer, but then he intends to break it and pray later. It is not permissible for him to do that, even if there is enough time before *Asr* prayer. This is because it is an obligatory act which he has already started to do, and to start doing it is like a vow which requires him to fulfill it.

If a person starts an obligatory act which is constricted in time, it is more strictly forbidden to break it, even more than the previous state.

E.g. if one starts offering obligatory *Salaat* and no time remained except for offering a few *Rak'aat*, then it is strictly forbidden for him to break it.

There are exceptions in cases of necessity e.g., a man starts offering obligatory *Salaat*, but needs to break his *Salaat* to extinguish a fire or to



save a drowning person, and so forth.

Is the person allowed to break the obligatory act to perform a more meritorious and perfect act? E.g. a man started offering obligatory prayer, but then a group entered the place and started to offer the *Salaat* in congregation. In this case, it is permissible for him to break his *Salaat* and join the congregation.

This man did not break his act of worship intentionally to disobey Allaah and His Messenger, rather he broke it to perform that which is better. The scholars said in such cases he is allowed to break it to perform that which is more virtuous.

The evidence for that is the story of the man who came to the Prophet (Salla-Allaahu ‘alayhi wasallam) while he was in Makkah (on the day of the Conquest of Makkah) and said: “O Messenger of Allaah (Salla-Allaahu ‘alayhi wasallam)! I vowed to offer two *Rak’aat* prayer in Bait al-Maqdis (in Jerusalem) if Allaah grants you the conquest of Makkah.” The Prophet (Salla-Allaahu ‘alayhi wasallam) said: “*Pray here,*” and he (Salla-Allaahu ‘alayhi wasallam) repeated it two or three times. Then he (Salla-Allaahu ‘alayhi wasallam) said: “*It is up to you.*” [Abu Dawoud and authenticated by al-Albaani]

The Prophet (Salla-Allaahu ‘alayhi wasallam) gave him the permission to pray in Makkah because it is better and more virtuous, and there is a hardship in going to Bait al-Maqdis. One should not intentionally seek tiredness when performing an act of worship as there may not be a reward in doing that.

However, in case of a *Nafl* (voluntary) act of worship, it is not required from the person to complete it. The evidence for that is that one day the Prophet (Salla-Allaahu ‘alayhi wasallam) came to ‘Aishah (Radia-Allaahu ‘anha) and said: “*Do you have anything to eat?*” ‘Aishah (Radia-Allaahu ‘anha) said: “No”. Thereupon he (Salla-Allaahu ‘alayhi wasallam) said: “*Then I am fasting.*” Then he (Salla-Allaahu ‘alayhi wasallam) came another day and ‘Aishah (Radia-Allaahu ‘anha) said: “O Messenger of Allaah, some food was given to us as a gift.” He said: “*Show it to me. I have been fasting since morning.*” He (Salla-Allaahu ‘alayhi wasallam) then ate it (breaking his voluntary fast). [Muslim]

This *Hadeeth* indicates that it is permissible to break the *Nafl* (voluntary) fast. However, the scholars say that the person should not break it except for a genuine reason. Their evidence is Allaah’s Statement in Surat Muhammad (47:33): “**and render not vain your deeds.**”

Also the Prophet (Salla-Allaahu ‘alayhi wasallam) told ‘Abdullah ibn ‘Amr (Radia-Allaahu ‘anhuma): “O ‘Abdullah, do not be like so-and-so who used to offer *Salaat* (prayer) at night and then stopped offering it.” [Al-Bukhaari, book of Tahajjud]

If the Prophet (Salla-Allaahu ‘alayhi wasallam) rebuked him for abandoning the night prayer, then what about the person who started offering it and then left it. He deserves to be rebuked even

more so.

Accordingly, I (the Shaikh) say for the one who offers a voluntary act, not to break it except for a correct (genuine) reason.

Is the call of the mother for her son/or daughter who is praying considered one of the genuine reasons?

There is elaboration: if the mother knows that he/she is offering *Salaat* and she does not like him/her to break it, and she will not be pleased if the son/daughter does that and she will not be offended, then in such a case he/she (the son/daughter) should not break it.

However, if she (the mother) is of those who do not accept excuses, then in this case the son or daughter should break his/her voluntary *Salaat*.

If the voluntary fast is nullified by eating, drinking, having sexual intercourse or other reasons, then it is not required from the person to make it up. Because if *Qadaa’* (making it up) is obligatory, then it would be incumbent upon him/her to complete it. Since it is not required from him/her to complete it, then it is not required from him/her to make it up.

And if he/she started to observe a fast that he/she vowed, then it is not permissible to break it because it is an obligatory act and breaking it requires one to make it up.”

Based on the aforementioned discussion, if a person starts an obligatory fast, such as making up a missed *Ramadaan* fast or offering a vow or any other obligatory fast, it is not permissible for him/her to break it without a valid legal excuse. If he/she does that, then he/she has to repent and ask Allaah for forgiveness for breaking an obligatory fast with no excuse.

**Reference:**

**Book of Siyam, Sharh al-Mumtī ‘alaa Zaad al-Mustaqna’ by Shaikh Muhammad ibn Saalih al-Uthaimin.**

*Good End*

Hudhaifah (Radia-Allaahu ‘anhu) narrated that the Prophet (Salla-Allaahu ‘alayhi wasallam) said: “Whoever says, ‘*Laa illa-aha illa-Allaah* (none has the right to be worshipped except Allaah)’, and his life is ended with it, he will enter Paradise. And whoever fasts one day seeking the Countenance of Allaah, and his life is ended with it, he will enter Paradise. And whoever gives charity seeking the Countenance of Allaah, and his life is ended with it, he will enter Paradise.” [Reported by Ahmad and authenticated by al-Albaani in Saheeh at-Targheeb wat-Tarheeb no. 985]

Al-Asbahaani reported the same *Hadeeth* with the following wordings: “O Hudhaifah! Whose life is ended with fasting a day seeking the Countenance of Allaah, Allaah will enter him into Paradise.” [Al-Albaani graded it as Saheeh lighairihi]



**I**bn ‘Abbas (Radia-Allaahu ‘anhuma) narrated that Allaah’s Messenger (Salla-Allaahu ‘alayhi wasallam) said: “*My Lord came to me last night (in a dream) (in another version, “I saw my Lord in the best form (image) and He said to me, ‘O Muhammad!’ I said, ‘Labbaik my Lord (i.e. I am firmly and continually present in Your obedience) and Sa’daiik (i.e. extremely happy under Your order and devoutly following the religion which You have chosen).’ He (Subhaanahu wa Ta’aala) then said, ‘Do you know regarding what the exalted assembly (of angels) is disputing?’ I said, ‘No, I do not know.’ He (Azza wa Jall) put His Hand between my two shoulders until I felt its coolness between my bosoms (chest) – or he (Salla-Allaahu ‘alayhi wasallam) said in the front part of my neck’ – upon which I knew what is the heavens and earth (i.e. Allaah made him to know about the angels and trees and other things therein, which indicates the vast knowledge that Allaah had opened for him) – or said ‘what is between the east and west.’ Then He (Subhaanahu wa Ta’aala) said, ‘O Muhammad! Do you know regarding what the exalted assembly (of angels) is disputing?’ I said, ‘Yes, regarding the ranks, the atonements, going to congregational prayers, performing the Wudu’ perfectly during severe cold times and waiting for the Salaat after a Salaat. And whoever maintained them lived in good and died upon good, and his sins will be (expiated such that he becomes) like the day when his mother gave birth to him.’ He (Subhaanahu wa Ta’aala) said, ‘O Muhammad!’ I said, ‘Labbika and Sa’daiik,’ He (Subhaanahu wa Ta’aala) said, ‘When you finish offering the Salaat, say:*

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ ، وَتَرْكَ الْمُنْكَرَاتِ ، وَحُبَّ الْمَسَاكِينِ ، وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً فَأَقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ

“Allaahumma! Inni as-aluka fi’il-khairati, wa tarkil-munkaraat, wa hubbil-masaakin, wa idhaa aradtta bi’ibaadika fitnatan faqbidnee ilaika ghaira maftoon.”

“O Allaah! I ask You for the ability to do good, to give up abominations, and to love the poor; and if You are going to put Your creatures through an ordeal, take me to You (let me die) without being afflicted.

He said, ‘The ranks are to spread the greetings (to greet whoever one knows and whoever one does not know), to feed (others), and to offer the *Salaat* at night while people are asleep.” [Reported by at-Tirmidhi and authenticated by al-Albaani in Saheeh at-Tirmidhi 3233 and Saheeh at-Targhib wat-Tarheeb no. 408]

Note: This *Du’aa* is usually supplicated with at the end of the *Salaat*, after the *Tashahud* and before the *Tasleem*.

**QUESTION 4**

In a part of a Hadeeth, the Prophet ﷺ tells us that the birds fly out in the morning empty and return in the afternoon with full stomachs. What does this teach us?



# Commanded in the Qur'an

## Some Manners

### Introduction

Shaikh as-Sa'dee (Rahimahullaah) said, in his book *Fat-h ar-Raheem al-Malik al-'Allaam fee 'Elm al-'Aqaa'id wat-Tawheed wal-Akhlaaq al-Ahkaam*, that: "The Noble Qur'an is a Book of teaching and guidance. It is a Book which teaches perfect morals, the best manners and noble attributes. It exhorts morals and good conduct by using all means and it forbids and rebukes what is contrary to them."

There are no good morals but that the Qur'an guides us to them, and there are no praiseworthy attributes but that the Qur'an calls us to them and clarifies them for us.

Good conduct and noble manners make the person (who is attributed with them): (1) straight (upright) inwardly and outwardly, (2) moderate in all his states, (3) perfect in his good attributes, (4) pure and clean from every sickness and fault in his heart, (5) strong in his heart, always directed toward the highest and noblest matters which are most beneficial to him, (6) establish and fulfill the obligatory and recommendable duties, (7) a praiseworthy person with Allaah and with the people.

Therefore, Allaah (Subhaanahu wa Ta'aala) continuously draws the attention of the mindful people and the people of understanding by directing His Speech to them. Because the more the mind of a person is perfect, the more he comes to know the perfection of what Allaah has legislated and ordained. It is impossible for a law or system that exists to be like or similar to what the Qur'an has brought in its perfection, virtue, highness and its being free of any defect or deficiency. This is known and discovered by following up what has come in the Qur'an."

### 1 Not turning the face away from people with pride

Allaah (Subhaanahu wa Ta'aala) mentioned to us the useful advice that Luqman gave his son, so that people may follow it and take it as a good example. From among his advices he said in Surat Luqman (31:18):

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ ۖ

"and turn not your cheek away from men with pride."

This means, "do not turn your face away from people when you speak to them or they speak to you, looking down on them in an arrogant manner. Rather, be gentle towards them and greet them with a cheerful face," as Prophet Muhammad (Salla-Allaahu 'alayhi wasallam) said: "... even if it is only by greeting your brother with a cheerful countenance. And beware of letting your lower garment trail below your ankles, for this is a kind of boasting, and Allaah does not like boasting." [Abu Dawoud] [Tafseer Ibn Katheer]

Al-Qurtubi (Rahimahullaah) said: "Ibn 'Abbas (Radia-Allaahu 'anhu) said that the meaning of this verse is, 'Do not turn your face away from people out of arrogance towards them while despising them.' It also means, 'Do not turn your cheek in contempt when someone is mentioned to you (as if you despise him); accordingly, the verse means respect them by directing your face to them and give them your attention, receiving them with humbleness and cheerfulness. If the youngest among them talks to you, listen to him until he finishes his talk as the Prophet (Salla-Allaahu 'alayhi wasallam) used to do."

Something similar to this meaning is mentioned in the following *Hadeeth* narrated by Anas ibn Maalik (Radia-Allaahu 'anhu). The Prophet (Salla-Allaahu 'alayhi wasallam) said: "Do not hate one another, and do not be jealous of one another, and avoid *Tadaabur* (do not desert each other), and O Allaah's worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days." [Al-Bukhaari – Book of Good Manners]

*Tadaabur* is deserting each other by turning away and abandoning speaking with and greeting each other and so forth.

The meaning of *Tadaabur* (desertion) exists in the person who turns his face from others. This is the explanation of Mujahid." [Al-Jami' Li-Ahkaam al-Qur'an]

### 2 Not walking in insolence through the earth

In the same verse (31:18) another manner is mentioned which is very important to avoid. Luqman said,

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ

"And do not walk through the earth exultantly."

This means: "Do not be arrogant, boastful, proud and stubborn. Do not do that for which Allaah will hate you."

Shaikh as-Sa'dee (Rahimahullaah) said: "It means 'do not walk through the earth while rejoicing with ungratefulness,

boasting to others about the blessing with self-conceit while admiring oneself, forgetting the Real Bestower.'" [Tayseer al-Kareem]

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خُبَالًا فُحُورًا

"Verily, Allaah likes not any arrogant (self-deluded) boaster."

Allaah hates the one who shows off and admires himself, feeling that he is better than others. Allaah (Subhaanahu wa Ta'aala) says in Surat al-Isra' (17:37):

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ۖ

"And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain stature like the mountains in height with your arrogance and self-admiration."

It is reported by Muslim that the Prophet (Salla-Allaahu 'alayhi wasallam) said: "While a man from the people before you was walking arrogantly in his garments, the earth swallowed him and he is still sinking down into it until the Day of Resurrection." [Tafseer Ibn Katheer]

Mujahid said: "The one who is boastful is the one who enumerates (counts) what has been granted of blessings and is not grateful to Allaah. This also includes boasting in lineage and so forth." [Al-Qurtubi]

### 3 The command to be moderate in walking

When Luqman forbade his son from a disgraceful mannerism, he showed him the good and noble manner which he should follow. He said in Surat Luqman (31:19):

وَأَقْصِدْ فِي مَشْيِكَ ۖ

"And be moderate in your walking."

i.e. walk with humbleness and calmness. Do not walk like the arrogant and ungrateful ones, or walk with lifelessness and desperation. [Tayseer al-Kareem]

Ibn Katheer (Rahimahullaah) said: "Walk in a moderate manner, neither slow and lazy nor excessively fast, but be moderate, i.e. somewhere in be-



tween these two extremes.”

Allaah (Subhaanahu wa Ta’aala) praised His believing servants in Surat al-Furqan (25:63) for they walk on the earth with dignity and humility (in serenity). This does not mean that they should walk like sick people, making a show of their humility, for the Prophet (Salla-Allaahu ‘alayhi wasallam) used to walk as if he was coming downhill, and as if the earth was folding beneath him.” [Ibn Katheer]

## 4 Lowering the voice

Allaah (Subhaanahu wa Ta’aala) says in (31:19):

وَأَعْضُضْ مِنْ صَوْرِكَ ۝١٩

“And lower your voice.”

i.e. do not exaggerate in your speaking and do not raise your voice unnecessarily.

One should lower his voice, showing good conduct with the people and with Allaah (Subhaanahu wa Ta’aala) as well. Because raising the voice unnecessarily is a blameworthy attribute, which Allaah (Subhaanahu wa Ta’aala) resembled with the voice of the donkey when He (Subhaanahu wa Ta’aala) says:

إِنَّ أَكْثَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

“Verily, the most disagreeable (abomination) of sounds is the (braying) voice of donkeys.”

i.e., the most terrible and ugly sound is the braying of the donkey. If there were any benefit or interest in raising the voice excessively, the donkey would not be particularized with it, especially since donkeys are known for their meanness (vileness) and lowliness (baseness). [Tayseer al-Kareem]

Mujahid and others said: “The ugliest voice is the voice of the donkey, i.e. when a person raises his voice, the resulting noise is like the voice of a donkey in its loudness. Moreover, this is hateful to Allaah. Likening a loud voice to that of a donkey implies it is forbidden and blameworthy because the Messenger of Allaah (Salla-Allaahu ‘alayhi wasallam) said: “It is not befitting us to be an evil parable. The person who takes back his gift is like a dog that vomits and then goes back to his vomit.” [Tuhfat al-Ahwadhi 4:522]

Al-Qurtubi said: “In this verse there is a good manner shown by Allaah telling us to avoid yelling at people while having contempt for them, or to avoid yelling generally. The Arabs at the time of *Jahilliyyah* would boast while raising their voices, as they considered the one whose voice was louder to be more honorable, while the one whose voice was lower to be humiliated. Therefore, Allaah forbade this blameworthy character of *Jahiliyyah* and resembled them with donkeys. [Al-Jami Li Ahkaam al-Qur’an]

## The advice of Luqman

This is very useful advice in which the Qur’an tells us about Luqman. Many other proverbs and words of advice were also narrated from him and some of these examples are quoted below as basic principles:

Imaam Ahmad recorded that Ibn ‘Umar (Radia-Allaahu ‘anhuma) said: “The Messenger of Allaah (Salla-Allaahu ‘alayhi wasallam) said:

إِنَّ لُقْمَانَ الْحَكِيمَ كَانَ يَقُولُ : إِنَّ اللَّهَ إِذَا اسْتَوْدَعَ شَيْئًا حَفِظَهُ

“Luqman the wise used to say: ‘When something is entrusted to the care of Allaah, He protects it.’” [Saheeh al-Jamie’ no. 1708]

It was narrated that As-Sari ibn Yahya said: “Luqman said to his son: ‘Wisdom puts the poor in the company of kings.’” [Ad-Durr Al-Manthur 5:316]

It was also narrated that ‘Awn ibn ‘Abdullah said: “Luqman said to his son: ‘O my son! When you come to a gathering of people, greet them with *Salam*, then sit at the edge of the group, and do not speak until you see that they have finished speaking. Then, if they remember Allaah, join them, but if they speak of anything else, then leave them and go to another group.’” [Az-Zuhd by Ibn Al-Mubaarak 332]

Source:

1. Tayseer al-Kareem
2. Tafseer Ibn Katheer
3. Fat-h ar-Raheem al-Malik by Shaikh as-Sa’ddee (Rahimahullaah)

## QUESTION 5

Who was sent to warn the Prophet ﷺ of Quraish’s plot before he migrated to Madinah?

# THE VIRTUE OF FASTING RAMADAAN FAITHFULLY AND HOPING FOR THE REWARD FROM ALLAAH

’Anas (Radia-Allaahu ‘anhun) narrated that the Prophet (Salla-Allaahu ‘alayhi wasallam) ascended the *Minbar* (pulpit) and then said, “Aameen, Aameen, Aameen.” It was said, “O Messenger of Allaah, why did you say Aameen?” He (Salla-Allaahu ‘alayhi wasallam) said, “*Jibril (Gabriel) (Alayhi’s-salam) came to me and said, ‘O Muhammad, he is doomed who hears you mentioned and does not send Salaat upon you (i.e. to say Allaahumma salli wa sallim ala’ Muhammad wa aalihi).’ Then he (Jibril Alayhi’s-salam) said, ‘Say Aameen.’ So I said, ‘Aameen.’ Then he (Jibril Alayhi’s-salam) said, ‘He is doomed who enters the month of Ramadaan and comes out of it, and has not been forgiven.’ He said, ‘Say Aameen.’ So I said, ‘Aameen’. Then he (Jibril Alayhi’s-salam) said, ‘He is doomed who grows up and both his parents or one of them are still alive, and they do not cause him to enter Paradise.’ He said, ‘Say Aameen.’ So I said, ‘Aameen.’” [Ibn Hibban and Ibn Khuzaimah and authenticated by al-Albaani in Sahih at-Targheeb wat-Tarheeb]*

## The Gates of Goodness

Mu’adh ibn Jabal (Radia-Allaahu ‘anhun) narrated that the Prophet (Salla-Allaahu ‘alayhi wasallam) said to him: “*Shall I guide you to the gates of goodness?*” He (Mu’adh) said, “Sure, O Messenger of Allaah!” He (Salla-Allaahu ‘alayhi wasallam) said, “*Fasting is a shield (from Hell-Fire) and Sadaqah (giving charity) extinguishes sins as water extinguishes fire.*” [At-Tirmidhi and authenticated by al-Albaani in Saheeh at-Targheeb wat-Tarheeb no. 983]



## Importance of Voluntary Fasting

1. Abu Sa'eid al-Khudri (Radia-Allaahu 'anhu) narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wasallam) said: *"When a person fasts for a day, for the sake of Allaah, Allaah drives away the Hell-fire from him to a distance of seventy years of traveling."* [Agreed upon]
2. Fasting is a shield.

The Messenger of Allaah (Salla-Allaahu 'alayhi wasallam) said: *"Fasting is a shield with which a servant protects himself from the fire."* [Al-Bukhaari]

Fasting weakens and cuts off desires and since it is desire that leads to the fire, it can be seen how fasting acts as a protection against them; as a barrier and a shield between the fasting person and Hell-fire. It safeguards one from indulging in foul speech, quarrels and fights. It also develops the habit of self-control and restraint. It is for this reason that the Prophet (Salla-Allaahu 'alayhi wasallam) ordered the men who are unable to marry, to fast. Fasting cuts off the sensual desire by diminishing the vigour of the body, calming and constraining it.

He (Salla-Allaahu 'alayhi wasallam) said: *"O youths, whoever amongst you is able to marry then let him do so, since it restrains the eyes and protects the private parts, and he who is unable then let him fast because it is a shield for him."* [Narrated by Ibn Ma'soud and collected in Saheeh al-Bukhaari, English translation, vol 3, page 72, no. 129]

3. A cause for entering Paradise

Since fasting distances one from the Hell-fire, it brings one closer to Paradise. The Messenger of Allaah (Salla-Allaahu 'alayhi wasallam) was asked by his companion Abu Umaamah (Radia-Allaahu 'anhu), "O Messenger of Allaah (Salla-Allaahu 'alayhi wasallam), tell me an action by which I may enter Paradise." He (Salla-Allaahu 'alayhi wasallam) said: *"Observe fasting; there is nothing like it."* [Reported by An-Nisaa'i, Ibn Hibban, Al-Hakim and authenticated by Al-Albaani]



## Types of Voluntary Fasting

1. The fast of Prophet Dawoud (David) (Alayhi'ssalam) is the best type of fasting such that someone fasts a day and breaks the next day. 'Abdullah ibn Amr ibn al-Aas (Radia-Allaahu 'anhu) narrated: Allaah's Messenger (Salla-Allaahu 'alayhi wasallam) told me, *"The most beloved Salaat (prayer) to Allaah is that of Prophet Dawoud (David) (Alayhi'ssalam) and the most beloved Saum (fasting) is that of Dawoud (David) (Alayhi'ssalam). He used to sleep for half of the night and then offer Salaat for one-third of the night and again sleep for its sixth part and he used to observe Saum (fast) on alternate days."* [Al-Bukhaari]

2. The best fasting after Ramadaan is the fasting of Muharram. Abu Hurairah (Radia-Allaahu 'anhu) reported that the Messenger of Allaah (Salla-Allaahu 'alayhi wasallam) said: *"The best fasting after Ramadaan is fasting (in) the month of Allaah, Muharram."* [Muslim]

The best day to fast in Muharram is the 10th day. It was reported by Ibn 'Abbas (Radia-Allaahu 'anhuma) that the Prophet (Salla-Allaahu 'alayhi wasallam) used to fast the 10th of Muharram, and when he (Salla-Allaahu 'alayhi wasallam) was informed that the Jews fast on this day, he (Salla-Allaahu 'alayhi wasallam) said he would fast the 9th day the next year. So it is recommended to fast the 9th and 10th day so as to oppose the Jews. The Messenger of Allaah (Salla-Allaahu 'alayhi wasallam) said: *"It expiates the sins of the preceding year."* [Reported by Muslim] The 10th day of Muharram is called Ashoora.

## 3. Fasting in Sha'baan

Narrated Usamah ibn Zaid (Radia-Allaahu 'anhuma): I said, "O Messenger of Allaah (Salla-Allaahu 'alayhi wasallam), I do not see you fasting in any other month like you fast in Sha'baan." The Prophet (Salla-Allaahu 'alayhi wasallam) said: *"That is a month to which the people do not pay attention (or neglect it or forget it) between Rajab and Ramadaan. It is a month when the good deeds are raised up to the Lord of the Aalameen (Mankind, jinn and all that exists). I love that my deeds be raised up while I am observing fast."* [An-Nasaa'i, Hadeeth Hasan]

'Aishah (Radia-Allaahu 'anha) narrated: "I never saw Allaah's Messenger (Salla-Allaahu 'alayhi wasallam) fast a complete month except in Ramadaan, and I never saw him fast more in any month than he did in Sha'baan." [Al-Bukhaari and Muslim]

Ibn Hajar (Rahimahullaah) said: "He (Salla-Allaahu 'alayhi wasallam) observed more voluntary fasts in Sha'baan than in any other month, and he used to fast most in Sha'baan."

Shaikh Ibn 'Uthaimeen (Rahimahullaah) said, in his book *al-Sharh al-Mumti' 'Alaa Zaad al-Mustaqna'* vol. 6, that the scholars (Rahimahullaah) differed with regards to which is the most virtuous, fasting in the month of Muharram or in the month of Sha'baan? Some of them said: "Fasting in the month of Sha'baan is better because the Prophet (Salla-Allaahu 'alayhi wasallam) used to fast most of it, while it is not quoted that he observed fasting in the month of Muharram, but he (Salla-Allaahu 'alayhi wasallam) exhorted (urged) fasting in it by saying, *'It is the best fasting after Ramadaan.'*" [Muslim]

The scholars also said that the status of fasting in Sha'baan is like that of *al-Sunan al-Rawatib* prayers which are offered before and after Fard (obligatory) prayers. Whereas the status of fasting in Muharram is like that of categorical Nafil (voluntary) prayers, and the status of *al-Sunan al-Rawatib* is better than that of the categorical (unrestricted) Nafil prayer.

## 4. Fasting on the day of 'Arafah

'Arafah refers to the 9th day of Dhul-Hijjah. When the Messenger of Allaah (Salla-Allaahu 'alayhi wasallam) was asked about fasting the day of 'Arafah, he said: *"It expiates the sins of the preceding and the coming year."* [Muslim]

## 5. Fasting the first ten days of Dhul-Hijjah

Righteous deeds in the first ten days are far better and more rewarding than deeds done on other days of the year, because they are Hajj days in the sacred season of pilgrimage.

Ibn 'Abbas (Radia-Allaahu 'anhuma) narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wasallam) said: *"There are no days during which the righteous actions are so pleasing to Allaah as those done during these days (first ten days of Dhul-Hijjah)."* He was asked: "O Allaah's Messenger! Not even Jihad in the cause of Allaah?" He (Salla-Allaahu 'alayhi wasallam) replied, *"Not even Jihad in the cause of Allaah except in case one goes forth with his life and property and does not return with either of them."* [Al-Bukhaari]

## 6. Fasting three days every month (consecutively or separately)

Abu Dharr (Radia-Allaahu 'anhu) narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wasallam) commanded us to fast three days in the month; on the thirteenth, the fourteenth and the fifteenth." [Reported by Ahmad, at-Tirmidhi, an-Nasaa'i and Ibn Hibban] These are called the white days, a heavenly radiation (because of the full moon) lingers all through the nights following these specified fasting days. Abu Hurairah (Radia-Allaahu 'anhu) narrated: "My Khaleel (friend, etc.) (the Prophet Salla-Allaahu 'alayhi wasallam) advised me to observe three things and I shall not leave them till I die: "1. To observe fasting three days in a month, 2. To offer the Duha prayer, 3. To offer the Witr before sleeping." [Al-Bukhaari]

## 7. Fasting Mondays and Thursdays

The Messenger of Allaah (Salla-Allaahu 'alayhi wasallam) liked fasting on Mondays and Thursdays. When he (Salla-Allaahu 'alayhi wasallam) was asked about fasting on Monday, he said: *"That is the day on which I was born, on it I was commissioned with Prophethood and on it the Qur'an was revealed to me."* [Reported by Muslim] He (Salla-Allaahu 'alayhi wasallam) also said: *"The works of the slave of Allaah are presented to Allaah on Mondays and Thursdays, so I like that my actions be presented while I am fasting."* [At-Tirmidhi]

## 8. Fasting six days of Shawwaal

It is from the Sunnah to fast six days of Shawwaal (the month that immediately follows Ramadaan) after the obligatory fasting of Ramadaan. It possesses great virtue and immense reward. He who fasts these six days will have recorded for him, a reward of a whole year. As was reported by Allaah's Messenger (Salla-Allaahu 'alayhi wasallam) who said: *"He who observed the fasts of Ramadaan and then followed it with six days of fasting in Shawwaal (the month after Ramadaan), it would be as if he or she fasted perpetually throughout the year."* [Collected in Bukhaari and Muslim]

The 'Ulamaa' (scholars) explained that by the following: The reward of a good deed shall be written for the person (in his account) as ten times the like thereof (i.e., each

virtue is rewarded ten times). Accordingly, (fasting) the month of *Ramadaan* will be as (fasting) ten months (in reward), and the six days of *Shawwaal* will be as sixty days (i.e., two months). Therefore, it is *Sunnah* to follow the month of *Ramadaan* with fasting six days in *Shawwaal* (in terms of rewards), as if he has fasted a whole year.

It should be borne in mind that fasting the six days of *Shawwaal* should not be observed before fasting the *Qadaa'* (compensation of the credit days). For example, if a man who has one or two credit days from *Ramadaan* fasted the six days of *Shawwaal*, he would not get the full reward of fasting the whole year. Because the Prophet (Salla-Allaahu 'alayhi wasallam) said: *"He who fasted Ramadaan,"* and this person did not complete fasting the month of *Ramadaan*, he fasted only 28 or 29 days. The Prophet (Salla-Allaahu 'alayhi wasallam) restricted the reward with fasting the (whole) month of *Ramadaan* then following it with fasting six days in *Shawwaal*.

It is enough to merely complete six days of fasting in *Shawwaal* in any order either successive or with intervals. [Shaikh Ibn 'Uthaimeen, Sharh Kitab Riyadh-us-Saliheen, chapter 229]

Days which are disliked to fast

1. Fasting on the day of 'Arafah for the pilgrim

It is disliked for a pilgrim to fast on the day of 'Arafah for fear of becoming weak which might prevent him from worship and prayer there (on 'Arafat). Umm Fadl bint al-Harith (Radia-Allaahu 'anha) narrated that some people argued about the fasting of the Messenger of Allaah (Salla-Allaahu 'alayhi wasallam) on the day of 'Arafah (while being a pilgrim). Some of them said that he was fasting, and the others said that he did not fast. So, I sent a cup of milk to the Messenger of Allaah (Salla-Allaahu 'alayhi wasallam) while he was riding his camel in 'Arafat, and he drank it. [Al-Bukhaari] This indicates that the Messenger of Allaah (Salla-Allaahu 'alayhi wasallam) did not fast the day of 'Arafah when he was performing Hajj.

2. Fasting on Saturdays

Fasting on Saturdays is disliked. When a man chooses this day for fasting and does not fast the day before or the day after. This prohibition is meant to oppose the Jews who fast on Saturdays.

As-Samma' bint Busr (Radia-Allaahu 'anha) narrated that the Messenger of Allaah (Salla-Allaahu 'alayhi wasallam) said: *"Do not fast on Saturday except what has been made obligatory on you and if one of you can get nothing but a grape-skin or a piece of wood from a tree, he should chew it."* [Reported by Ahmad, Abu Dawoud, Ibn Majaah and Al-Hakim]

It is allowed for a man to fast on Saturday if it is obligatory, making up (fulfilling) a vow or fasting an atonement.

3. Fasting on Sundays is disliked because it is the disbeliever's Eid.

4. Fasting the whole year continuously

'Abdullah ibn Amr ibn al-Aas (Radia-Allaahu 'anha) narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wasallam) said: *"Whoever observes Saum (fasting) daily (throughout his life) is just as the one who does not observe Saum (fast) at all."* [Agreed upon]

5. Fasting two days or more without breaking (i.e., Al-Wisaal).

Abu Hurairah (Radia-Allaahu 'anhu) narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wasallam) forbade *Al-Wisaal* in observing *Saum* (fasting). So one of the Muslims said to him, *"But you practice Al-Wisaal, O Allaah's Messenger!"* The Prophet (Salla-Allaahu 'alayhi wasallam) replied, *"Who amongst you is similar to me? I am given food and drink during the night by my Lord."* [Al-Bukhaari]

Abu Sa'eid (Radia-Allaahu 'anhu) also narrated that he heard the Prophet (Salla-Allaahu 'alayhi wasallam) saying, *"Do not observe fasting continuously (practice Al-Wisaal), and if you intend to lengthen your Saum (fasting), then carry it on only till the Sahar (before the following dawn)."* [Al-Bukhaari]

Days that are forbidden to fast

1. Fasting the two days of Eid; the day of Eid ul-Fitr and the day of Eid ul-Adha

Abu Sa'eid al-Khudri (Radia-Allaahu 'anhu) narrated: *"Allaah's Messenger (Salla-Allaahu 'alayhi wasallam) forbade fasting on two days, the day of Eid ul-Fitr (breaking the fast of Ramadaan) and the day of Eid ul-Adha (offering sacrifices)."* [Agreed upon]

2. Observing Saum (fasting) on the days of Tashreeq (eleventh, twelfth, and thirteenth days of Dhul-Hijjah)

'Aishah (Radia-Allaahu 'anha) and Ibn 'Umar (Radia-Allaahu 'anhuma) narrated: *"Nobody was allowed to fast on the days of Tashreeq except those who could not afford the Hady (animal offered by the pilgrim for sacrifice)."* [Al-Bukhaari] Allaah's Messenger (Salla-Allaahu 'alayhi wasallam) said: *"The days of Tashreeq are days of eating, drinking and re-*

*membrance of Allaah, the Great and Glorious."* [Muslim]

3. Fasting a day or two before Ramadaan

Abu Hurairah (Radia-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wasallam) said: *"None of you should observe Saum (fast) a day or two before Ramadaan unless he has the habit of observing Saum (fasts) (Nawafil) (and if his fasting coincides with that day) then he can observe Saum (fasting) that day."* [Al-Bukhaari]

4. Fasting of a woman without the permission of her husband

Abu Hurairah (Radia-Allaahu 'anhu) narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wasallam) said: *"It is not lawful for a woman to fast optional fasting when her husband is present, without his permission."* [Agreed upon] Abu Dawoud added: other than Ramadaan.

5. Fasting of a woman during her menses or post-natal bleeding

Abu Sa'eid al-Khudri (Radia-Allaahu 'anhu) narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wasallam) said: *"Isn't it true that a woman can neither pray nor fast during her menses?"* The women replied in affirmative. He said: *"This is the deficiency in your religion."* [Al-Bukhaari]

References:

Sharh al-Mumti' 'Alaa Zaad al-Mustaqna', by Shaikh Muhammad ibn Salih al-'Uthaimeen.  
Sharh Riyadh-us-Saliheen, by Shaikh Muhammad ibn Salih al-'Uthaimeen.  
Saheeh al-Bukhaari  
Saheeh Muslim  
Bulugh al-Maram

ANSWERS TO LAST ISSUE'S QUIZ ???

Q1 How many celebrations/festivals are there in Islam?

As Muslims, we celebrate only two 'Eid (festivals): 'Eid ul-fitr (after the end of Ramadaan), and 'Eid ul-Udh-ha, the tenth of Dhul-Hijjah. Other than these two occasions, we do not recognize or celebrate any other days in the year.

Q2 Is the recompense that Allaah gives to a servant based upon Allaah's knowledge or the servant's actions?

The recompense is in accordance with the servant's actions. Allaah has knowledge of who will obey Him and who will disobey Him, but He does not punish the servant based on that knowledge alone – unless that person commits a sin.

Q3 Who was the Chief of the Hypocrites?

Abdullah ibn Ubayy ibn Salool.

Q4 Which type of Tawheed is in Surat Al Fatihah?

All three types.

Tawheed Ar Ruboobiyyah – The Oneness of Allaah in His Godship (Lordship).

Tawheed Al Uloohiyyah – The Oneness of Allaah in His Worship.

Tawheed Al Asmaa wa Sifaat – The Oneness of Allaah in His perfect Names and Attributes.

Q5 Which Surah in the Qur'an has the equivalent reward of reciting one third of the Qur'an?

Al-Bukhaari (6643) narrated from Abu Sa'eed that a man heard another man reciting, 'Qul Huwa Allaahu Ahad,' and repeating it. The next morning he came to the Messenger of Allaah (Salla-Allaahu 'alayhi wasallam) and told him about that. The man thought that it was too little, but the Messenger of Allaah (Salla-Allaahu 'alayhi wasallam) said: *"By the One in Whose hand is my soul, it is equivalent to one-third of the Qur'an."*



# "What is **ASTROLOGY**?"

Do the **STARS** of the **ZODIAC** affect **EARTHLY LIFE**?"

**ASTROLOGY** is a group of beliefs which hold that the relative positions of celestial bodies and related details can provide information about personality, human affairs and other "earthly" matters.

**ASTROLOGERS** believe that the movements and positions of celestial bodies either directly influence life on Earth or correspond to events experienced on a human scale.

THIS IS A **PROHIBITED**  
TYPE OF **ASTROLOGY**

Some people also claim such things:

"Each **PLANET** rules one of the chakras (deepest energy centers), which are based on our birth chart and connect our eternal souls to our worldly lives. As the planets move through the sky and affect each other, they also vibrate our chakras."



Some people believe that these stars/planets have a real influence in the sense that they create events and evil. For example, they

believe that **STARS** have an effect on the life on Earth, causing death, hurricanes, volcanoes, providing the sustenance, healing sicknesses, bringing profit or causing loss, etc.



Al-Bukhaari reported in his *Saheeh*: Qataadah said: "Allaah created these stars for three purposes: to adorn the heavens, to stone the devils and as signs by which to navigate. Whoever seeks anything else in them is mistaken and does not benefit from them, and he is wasting his time and effort in seeking something of which he has no knowledge." [Saheeh al-Bukhaari, Baab fi'l-Nujoom, 2/240]

Whoever claims/believes that the stars themselves do things that have an effect (upon this world) and that the things that occur in the land are done as a result of the will of the stars has deified the stars and it is

**MAJOR KHUFR** (disbelief), and  
**MAJOR SHIRK** according  
to the *Ijmaa'* (consensus of the scholars), just like the **SHIRK** of the people of Ibrahim (ﷺ) (Abraham).