



NECKLACES OF PEARLS

40 LESSONS IN RAMADAN

Merits, Manners, Issues and Rulings, Sermons and Directives, and Contemporary Issues

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allâh,
The Most Gracious, the Most Merciful*



Table of Contents

Introduction:	7
Lesson 1: Welcoming the Month of Ramadan	9
Lesson 2: The Characteristics of the Month of Ramadan	13
Lesson 3: The Virtues of Fasting	17
Lesson 4: The Essence of Fasting	21
Lesson 5: Nullifiers of Fasting	24
Lesson 6: Contemporary Nullifiers of Fasting	28
Lesson 7: Interpretation of the Qur’anic Verses of Fasting.....	32
Lesson 8: Frequently Asked Questions in the Month of Ramadan	38
Lesson 9: The Taraweeh Prayer	45
Lesson 10: Ramadan is the Month of the Qur’an	49
Lesson 11: Those Excused for Iftar in the Month of Ramadan	53
Lesson 12: Ramadan is the Month of Generosity and Charity.....	57
Lesson 13: You will not Attain Righteousness Until You Spend What You Love	61
Lesson 14: The money On which Zakat is Obligatory.....	65
Lesson 15: Kinds of People Entitled to Zakat.....	68
Lesson 16: Frequently Asked Questions about Zakat Issues	72
Lesson 17: The Battle of Badr.....	76
Lesson 18: The Supplication of a Fasting Person When Breaking His Fast is not Turned Back	81
Lesson 19: The Conquest of Makkah.....	85
Lesson 20: The Merit of The Last Ten Days of Ramadan.....	89
Lesson 21: I’tikaf (Staying in the Mosque) and its Provisions	93
Lesson 22: The Night of Decree (Lailat al-Qadr)	98
Lesson 23: Supplication, its Virtue, and Manners	103
Lesson 24: The Aphorisms of Supplications	108
Lesson 25: The Last Third of the Night	113

Lesson 26: Reasons for Attaining Allah's Love	118
Lesson 27: Patience and its Sections	123
Lesson 28: Zakat al-Fitr (almsgiving at the end of Ramadan)	128
Lesson 29: The Virtues of Repentance	131
Lesson 30: Farewell to Ramadan	135
Lesson 31: The Importance of Paying Attention to Achieve Monotheism and the Purity of Faith	140
Lesson 32: The Fruits of Al-Ihsan (Benevolence).....	145
Lesson 33: Fruits of Piety	150
Lesson 34: Reasons for Persistence in Righteousness	157
Lesson 35: Muslim Women in Ramadan.....	161
Lesson 36: The Importance of Prayer and its Great Status in Islam	165
Lesson 37: The Story of the Creation of Man	170
Lesson 38: Weighing the Deeds on the Day of Resurrection	175
Lesson 39: The Description of Paradise.....	180
Lesson 40: The Description of Hell.....	187





Introduction

Praise be to Allah, the Lord of the Worlds, and peace and blessings of Allah be upon our Prophet Muhammad, his family and companions, and those guided by him to the Day of Reckoning.

The month of Ramadan and the first ten days of Dhu al-Hijja are two seasons in which Allah multiplies rewards for good deeds and the seasons of trade with Allah the Exalted by good deeds. Religious scholars are responsible for encouraging people to seize the opportunity of these seasons. They should remind them of their virtues and mention the most prominent issues and rulings they need. Therefore, I prepared this book to facilitate the matter for the students and the preachers who call people to Allah the Almighty when they want to guide the public. I divided this book into forty lessons during Ramadan, which varied between mentioning the virtues, characteristics, rulings, contemporary issues, and directives. I allocated thirteen lessons for the first ten days of Dhu al-Hijja to be read from the first day to the thirteenth of Dhu al-Hijja. I concluded the book with a lesson on the virtues of fasting on the Day of Ashura.

This book is distinguished by the following:

1. Mentioning the problems of fasting and its emerging issues.
2. Combining the clarification of jurisprudential rulings with preaching and guidance.
3. The ease of statements in the book makes it suitable for all segments of society with a focus on scientific material without lengthening.

I pray to Allah to make this book sincerely for His sake, to accept it, and to guide everyone to what He loves and accepts.

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Riyadh 28/02/1444 H.

Corresponding to 24/9/2022.



LESSON
1Welcoming the Month of
RAMADAN

Praise be to Allah, Who bestowed upon us the month of fasting, and peace and blessings of Allah be upon the best of mankind, our Prophet Muhammad, the best of those who fasted and stood up in prayer, and on his family and companions, the pure and righteous.

We have received a generous guest, and one of the seasons of trade with Allah, the Almighty, with good deeds,

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ
وَالْفُرْقَانِ﴾

“The month of Ramadan [is that] in which was revealed the Qur’ān, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).”¹

In this month, Allah, the Almighty, multiplies the reward for good deeds, raises grades, atones sins and misdeeds, forgives slips and saves people from the Hell Fire.

One of the blessings of Allah the Exalted upon His servants is that they lived until this holy month. The people who died and were moved by death from this world to the world of the Hereafter, to the abode of Penalty,

1. Surah Al-Baqarah (Verse:185).

Reward, and Reckoning, were deprived of this grace.

Many people fasted with us during Ramadan last year but did not attend the month of Ramadan this year. They are now in their graves, held accountable for their deeds.

Brothers: Not long ago, we were welcoming the month of Ramadan last year, and the month of Ramadan came and passed, and those days and nights passed, and here we are receiving the month of Ramadan this year, and glory be to Allah! How quickly nights and days pass! This is how our life passes, and all its days and nights pass quickly, and all of them go by. And in the end, there must be a pause to meet Allah, the Almighty,

﴿يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَلَمَّا فَتَلَٰكِيهِ ۖ﴾

“O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did).”¹

Ramadan is a great opportunity for Muslims to repent, hold themselves accountable, make up for what is left of life, and increase the deeds of righteousness. So, let the Muslims be careful to organize their time during this month and ensure that none of the days or nights of this month pass without increasing their deeds of righteousness.

They should put forward good deeds that would make them happy on the Day of Resurrection when they meet their Lord and appreciate that this may be the last Ramadan they fast with Muslims.

In this blessed month, let the Muslim be keen to reduce his engagement with worldly affairs that do not end and to give himself more time for worship. The Prophet ﷺ used to multiply his generosity when the month of Ramadan came:

“He was the most generous of the men, and he was the most generous during the month of Ramadan.”²

With the entry of this holy month, my Muslim brother, you should increase your activity in worship, obedience, and righteous deeds and be better in Ramadan than you were before Ramadan.

The month of Ramadan is an educational school for the Muslim, in

1. Surah Al-Inshiqaaq (Verse: 6).

2. Narrated by Al-Bukhari, No.(6), and Muslim, No.(2308), from the hadith of Ibn Abbas ؓ

which he is raised on generous qualities and far from sins and vices of deeds. The Prophet ﷺ said:

“Whoever does not give up forged speech, and acting upon it, Allah has no need of him giving up his food and drink.”¹

Forged speech includes verbal sins and acting upon it includes actual sins. The meaning of this hadith is that whoever does not behave according to the virtues and manners of fasting, commits many verbal or actual sins, and does not respect fasting may reach the stage mentioned by the Prophet ﷺ, which is: he is not rewarded or repented for his fasting, even if he is acquitted of the guilt of not fasting.

This is because of his lack of respect for fasting and his daring to fall into sins while fasting. Muslims must be polite with the manners of fasting and avoid sins in general at all times, and this is confirmed during fasting. Thus, fasting achieves this educational meaning for Muslims to avoid sins and be obedient in the school of fasting.

The month of Ramadan is an opportunity for Muslims to inspect themselves, hold themselves accountable for what has passed of life, and make up for what is left, as Allah the Almighty said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَتَنَظَّرُوا نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ﴾

“O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for tomorrow.”²

My Muslim brother: at the beginning of this month, you should be keen to decisively decide to be obedient to Allah. Such a decision helps a person to do acts of obedience and determination to follow the right path that the Prophet ﷺ was calling for. For example, at the beginning of Ramadan, you decide to pray all of the Taraweeh prayers with the Imam all the nights of the month, and decide to finish reciting the Qur'an once or several times in this month. Thus, with this planning and this determination, the Muslim will not finish the month of Ramadan without having stocked up on great righteous deeds that will make him happy on the Day he meets his Lord.

It is okay for a Muslim to congratulate his Muslim brother on the month of Ramadan, as congratulation is one of the customs, and the basic rule

1. Narrated by Al-Bukhari, No. (1903) from the hadith of Abu Hurairah, may Allah be pleased with him.

2. Surah Al-Hashr (Verse: 18)

of customs is permissibility. The Muslim is congratulated on whatever pleases him, and undoubtedly the Muslim is pleased and happy with the grace of Allah upon him by reaching this blessed month.

O Allah, grant us success in fasting Ramadan and standing up in prayer in the manner that pleases You, and grant us success in words and deeds that satisfy You. May peace and blessings of Allah be upon our Prophet Muhammad, his family and companions.



LESSON 2

The Characteristics of the Month of RAMADAN

Praise be to Allah, Who has singled out the month of Ramadan for the virtue of fasting and made it a month in which the gates of Paradise are opened and the gates of Hellfire are closed. Peace and blessings of Allah be upon His servant and Messenger, the best of those who prayed and fasted, and performed ‘Tahajjud prayer’ and stood up in prayer at night, and upon his family and honorable companions.

The month of Ramadan has great characteristics that Allah has singled out among the rest of the months of the year. The most prominent of these characteristics are the following:

1- That the Qur’an was revealed in it. Allah the Almighty said:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ
وَالْفُرْقَانِ﴾ (185)

“The month of Ramadan [is that] in which was revealed the Qur’ān, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).”¹

1. Surah Al-Baqarah (Verse: 185).

The meaning of the revelation of the Qur'an in Ramadan is: the beginning of its revelation is in Ramadan, according to the most preponderate saying, and that was on the night of Al-Qadr (the Night of Decree).

- 2- That the gates of Paradise are opened in it.
- 3- That the gates of Hellfire are closed in it.
- 4- That the demons are chained and handcuffed in it.

Abu Hurairah ؓ narrated that the Messenger of Allah ﷺ said:

*"When Ramadan begins, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained."*¹

In another narration:

*"When the first night of Ramadan comes, the demons and mischievous jinn are chained up, and the gates of the Fire are closed, and none of its gates is opened. The gates of Paradise are opened, and none of its gates are closed. And a caller cries out: 'O seeker of good, proceed, O seeker of evil, stop.'"*²

This hadith states that these matters characterize the month of Ramadan, which are: The opening of the doors of Paradise because of the many good deeds of the believers and to encourage them in that, and the closing of the gates of the Fire as a mercy to the believers because they commit few sins in the month of Ramadan. Moreover, the handcuffing of demons so that they would not be able to get to the believers as they used to do in the other months.

- 5- That the night of Al-Qadr, which is better than a thousand months, is in Ramadan.

*"And whoever stood up in prayer in the night of Al-Qadr out of faith and the hope of reward, he will be forgiven his previous sins."*³

- 6- Allah the Almighty has singled it out for the obligation of fasting, one of the best acts that bring Muslims closer to Allah the Almighty. The Messenger of Allah ﷺ said:

"Every (good) deed of the son of Adam will be multiplied manifold."

1. Narrated by Al-Bukhari, No. (3277), and Muslim, No. (1079).

2. Narrated by At-Tirmidhi, No. (682), An-Nasa'i, No. (2107), and Ibn Majah, No. (1642) from the hadith of Abu Hurairah ؓ authenticated by Ibn Hibban, No. (3435), and Al-Hakim, No. (1532).

3. Narrated by Al-Bukhari No. (1901), and Muslim No. (760) from the hadith of Abu Hurairah ؓ.

*A good deed will be multiplied tenfold up to seven hundredfold rewards or as much as Allah wills. Allah, the Exalted and Majestic, says: 'Except fasting, for it is done for Me, and I shall reward for it, for one abandons his desire and food for My sake.'*¹

- 7- That whoever fasts and stands up in prayer at night in Ramadan out of faith and in the hope of reward will be forgiven for what he has done, as the Prophet ﷺ said:

*"Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven."*²

His saying, "out of faith," means believing in Allah and the promise of Allah the Almighty rewarding for it. "In the hope of" means hoping for a reward, not for hypocrisy, showing off, or anything else.

- 8- That the reward for Umrah in Ramadan equals the reward for Hajj (pilgrimage). The Prophet ﷺ said,

*"(The performance of) Umrah during Ramadan is equal to Hajj (pilgrimage)." Or he said, "Equal to the performance of Hajj with me."*³

- 9- That whoever offers to a fasting person with which to break his fast during Ramadan will receive the same reward as him. Zaid bin Khalid Al-Juhani رضى الله عنه said: The Messenger of Allah ﷺ said:

*"He who provides a fasting person something with which to break his fast will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter."*⁴

Providing a fasting person with food enters into feeding people, and the Prophet ﷺ was asked:

"What aspect of Islam is best? He replied that you should provide food

1. Narrated by Muslim No. (1151) from the hadith of Abu Hurairah رضى الله عنه.
 2. Narrated by Al-Bukhari No. (38), and Muslim No. (760) from the hadith of Abu Hurairah رضى الله عنه.
 3. Narrated by Al-Bukhari No. (1863), and Muslim No. (1256) from the hadith of Ibn Abbas (may Allah be pleased with them both).
 4. Narrated by At-Tirmidhi No. (807), and Ibn Majah No. (1746) and At-Tirmidhi said: it is an authentic hadith.

and greet both those you know and those you do not know.”¹

Brothers: A generous month has come to us, and a great season in which Allah multiplies the reward, bestows huge bounties and opens the doors of goodness to everyone who wishes to do good things. It is not just a month, but a season of immense blessings and divine favor. The month of Ramadan is a time when the gates of heaven are wide open, and the mercy of Allah is abundant. It is a season of goodness and blessings, the month of grants and gifts,

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ
وَالْفُرْقَانِ﴾

“The month of Ramadan [is that] in which was revealed the Qur’ān, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).”²

So, show goodness, strive to do good deeds, and increase the works of righteousness.

O Allah, make us among those who fast Ramadan and stand up in prayer at night and in the hope of reward, guide us to do good deeds, and stop doing prohibited things. We seek Your forgiveness for our slips and shortcomings, knowing that Your mercy is vast and Your forgiveness is abundant. May our grades be raised, and may peace and blessings of Allah be upon our Prophet Muhammad and his family and companions, reassuring us of Your love and mercy.



1. Narrated by Al-Bukhari No. (12), and Muslim No. (39) from the hadith of Abdullah Ibn Amr, (may Allah be pleased with them both).
2. Surah Al-Baqarah (Verse: 185)

LESSON 3

The Virtues of FASTING

Praise be to Allah, the Most Gracious, the Most Merciful, and the Most Compassionate. Peace and blessings of Allah be upon His best Messenger, our Prophet Muhammad, his family, companions, and his followers in good deeds.

Fasting has many virtues narrated in the hadiths and the narrations transmitted. Among the most prominent of these virtues are the following:

That Allah has prescribed it for all nations and imposed it upon them. Allah the Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

“O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you that you may become Al-Muttaqun (the pious – see V.2:2).”¹

Had it not been great worship, which is extremely necessary for mankind besides its resulting reward, Allah would not have prescribed it for all nations.

Among the virtues of Ramadan is that Allah the Almighty has singled it out from among all other good deeds in that He rewards it with a special

1. Surah Al-Baqarah (Verse: 183).

reward from Him. In the Two Sahihs (Sahih Al-Bukhari and Sahih Muslim), Abu Hurairah رضي الله عنه said: The Messenger of Allah ﷺ said:

“Allah the Exalted and Majestic said: ‘Every (good) deed of the son of Adam is for him, except fasting, for it is for Me, and I shall reward for it.’”¹

In another narration:

“Every (good) deed of the son of Adam will be multiplied manifold. A good deed will be multiplied tenfold up to seven hundredfold rewards or as much as Allah wills. Allah, the Exalted and Majestic, says: ‘Except fasting, for it is done for Me, and I shall reward for it, for one abandons his desire and food for My sake.’”²

So, Allah the Almighty explained in this holy hadith that He singled out the worship of fasting with a special reward from Him, and the gift, as it is said, is as much as the giver. Allah the Exalted and Majestic is the Most Generous, and this indicates the great reward of fasting. Allah the Almighty singled it out among all other acts of worship for its honor with Him, His love for it, and the devotion to Allah, Glory be to Him. This is because fasting is a secret between the servant and his Lord; only Allah the Almighty knows about it.

The fasting person is in a place devoid of people; thus, he can access what Allah has forbidden him in fasting, yet, he does not eat or drink because he knows His Lord knows what he does in his privacy and has forbidden him to do so. So, he leaves it for the sake of Allah, for fear of His punishment, and in hope of His reward. Thus, in fasting, he is closer to sincerity than in all other acts of worship.

Moreover, there is patience in fasting for the pain of hunger and thirst, patience for obedience to Allah, and patience against the disobedience of Allah the Almighty, so the three types of patience are combined in fasting. Allah the Almighty said:

﴿إِنَّمَا يُوفَّى الصَّائِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

“Only those who are patient shall receive their rewards in full, without reckoning.”³

If a teacher distributed prizes to his outstanding students and said to one

1. Narrated by Al-Bukhari No. (1805), and Muslim No. (1151).

2. Narrated by Muslim No. (1151)

3. Surah Az-Z'umar (Verse: 10).

of them: As for you, so-and-so, I have a special prize for you. This special prize will be better than the prizes of his colleagues. This is how Allah rewards fasting with a special reward from Him.

Among the virtues of fasting is that the breath of the one observing fasting smells better to Allah than the fragrance of musk.

In the Two Sahihs, from the hadith of Abu Hurairah رضي الله عنه, the Messenger of Allah ﷺ said:

“By Him in Whose Hand the soul of Muhammad is, the breath of one observing Saum is sweeter to Allah than the fragrance of musk.”¹

Khoulouf (in Arabic) is the unpleasant smell that comes from the stomach when it is devoid of food. Yet Allah the Almighty loves it because it arises from this great worship; therefore, it is better to Allah than the fragrance of musk.

And among the virtues of fasting is that it expiates sins, as in the Two Sahihs from the hadith of Abu Hurairah رضي الله عنه who said: The Messenger of Allah ﷺ said:

“Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah’s rewards, then all his past sins will be forgiven.”²

What is meant by expiation here is the expiation of the minor sins.

The Prophet ﷺ said:

“The five daily prayers, the Friday prayer to the next Friday prayer, and from one Ramadan to the next Ramadan expiate whatever minor sins may be committed in between, so long as major sins are avoided.”³

As for the major sins, there must be repentance.

Among the virtues of fasting is what was narrated in the Two Sahihs from Sahl ibn Saad رضي الله عنه narrated that the Prophet ﷺ said: “In Paradise, there is a gate which is called Ar-Raiyan through which only those who observe fasting will enter on the Day of Resurrection. None else will enter through it. It will be called out,

1. Narrated by Al-Bukhari No. (1894), and Muslim No. (1151).

2. Narrated by Al-Bukhari No. (38), and Muslim No. (760).

3. Narrated by Muslim No. (233).

“Where are those who observe fasting?” So, they will stand up and proceed towards it. When the last of them have entered, the gate will be closed, and then no one will enter through that gate.”¹

And among the virtues of fasting is that it is a shield, as our Prophet ﷺ said, “Fasting is a shield.”² That is a protection and a cover that protects its owner from idle talk and obscene speech. Hence, our Prophet ﷺ said,

“When anyone of you is observing fast, he should neither indulge in obscene language nor should he raise his voice; and if anyone reviles him or tries to quarrel with him, he should say: ‘I am fasting.’”³

Thus, fasting instructs a person not to meet abuse with its like and insult with its like out of respect for the worship of fasting. So, when someone wrongs you while you are fasting, say to him: I am a fasting person.

Furthermore, fasting is also a shield and protection from Fire. Jabir ؓ narrated that the Prophet ﷺ said,

“Our Lord, Almighty, said:” Fasting is a shield by which the servant will be saved from the Fire.”⁴

And among the virtues of fasting is that a fasting person has two joyous occasions:

- Joy he breaks his fast and the completion of this great worship. When a fasting person comes to the iftar table (breaking his fast) with joy that Allah blesses him to complete fasting on this day, he rejoices.
- He then has another joy in this fast when he meets his Lord and finds the reward of fasting there for where he is most in need of it.

O Allah, grant us success in fasting during the month of Ramadan and standing up in prayer in the manner that pleases You, and grant us success for what You love and are satisfied with of words and deeds. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and companions.

1. Narrated by Al-Bukhari No. (1896), and Muslim No. (1152).

2. Narrated by Al-Bukhari No. (1894), and Muslim No. (1151).

3. Narrated by Al-Bukhari No. (1904), and Muslim No. (1151) from the hadith of Abu Hurairah ؓ and the wording of Muslim.

4. Narrated by Ahmed No. (14669), and its chain of transmission was authenticated by Al-Mundhiri in Al-Targheeb wa At-Tarheeb (Exhortation and Intimidation) (2/83), and Al-Haythami in Majma' Az-Zawa'id (The Collection of Extra Lessons) (3/180).

LESSON 4

The Essence of FASTING

Praise be to Allah, the Holy King, the Owner of Peace, Who is unique in Greatness and Eternity, and peace and blessings of Allah be upon the best of mankind, our Prophet Muhammad, and his noble family and companions.

Allah the Almighty said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾
 ﴿١٨٣﴾

“O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you;” then He explained to us the wisdom behind the obligation of fasting and said, “that you may become Al-Muttaqun (the pious).”¹

So, the wisdom behind the legitimacy of fasting is: to achieve the fear of Allah the Almighty, which is achieved by abstaining from sins, performing acts of obedience, and not being in the same condition while fasting as before fasting.

This result is found among many successful believers whose condition improves after Ramadan, so they approach mosques and worship.

So, my Muslim brother, look and consider your fasting: does your

¹ Surah Al-Baqarah (Verse: 183).

fasting achieve this result, which is the fear of Allah the Almighty? If you desire to obey Allah the Almighty during Ramadan, fasting has achieved its intended purpose. But whoever was in Ramadan as before or worse, let him check himself out because fasting did not achieve its purpose, “that you may become Al-Muttaqun (the pious)”.

The Prophet said:

“Whoever does not give up forged speech, and acting upon it, Allah has no need of him giving up his food and drink.”¹

This great hadith shows that fasting is not limited to abstaining from tangible things that break the fast but also from verbal and actual sins, which are required all the time, but this is confirmed during fasting.

The Prophet ﷺ expressed the verbal sins as “false speech” and the actual sins as “acting upon it.” Therefore, every sin committed blemishes fasting and decreases its reward.

When these sins are multiplied, a fasting person may reach the stage mentioned in this hadith: “Allah does not need his fasting.”

A fasting person has to ensure that his fast is preserved by preserving his organs from sins, so he keeps his tongue from forbidden speech, his eyesight from looking at forbidden things, his hearing from forbidden things, and the rest of his organs from sins. Many of the righteous predecessors, when they fasted, sat in mosques and said: We keep our fast and do not backbite anyone.

The saying of the Prophet ﷺ in this hadith, “Allah does not need his fasting.” indicates that the fasting person is not rewarded for this fast even though he is acquitted of not fasting. This is because he abstained from the tangible things that broke the fast and was acquitted of not fasting, but he was not rewarded for fasting. The same applies to prayer, in which the worshiper prays from the time he stands up until he finishes by saying assalamu alaikum (peace be upon you); he is engaged in his own affairs and obsessions.

He is acquitted of not performing prayer because he has fulfilled its pillars, conditions, and duties but has no reward for his prayer except to the extent that he does it wholeheartedly.

1. Narrated by Al-Bukhari No. (1903) from the hadith of Abu Hurairah ؓ.

This meaning should be present for every Muslim man and woman. If he intends to do a verbal or actual act of disobedience, he should remember that he is fasting and thus abstains from it, even if he struggles and finds it hard to do so, which is permissible. Allah the Almighty said,



“Then whoever transgresses the prohibition against you, you transgress likewise against him.”¹

The Prophet ﷺ said:

“When two persons indulge in hurling (abuses) upon one another, it would be the first one who would be the sinner so long as the oppressed does not transgress the limits.”²

So, whoever reviles you, you may revile him likewise unless you are fasting. In this case, you should not revile him in the same manner for the due respect to fasting. The Prophet ﷺ said:

“And if anyone reviles him or tries to quarrel with him, he should say: I am a fasting person.”³

O Allah, bless us in the month of Ramadan, and help us to complete fasting and standing up in prayer in a manner that pleases You, and save us from the causes of Your discontent and sins, and forgive us, our parents, and all Muslims, and may peace and blessings of Allah be upon our Prophet Muhammad, his family, and companions.



1. Surah Al-Baqarah (Verse: 194)

2. Narrated by Muslim No. (2587) from the hadith of Abu Hurairah ؓ.

3. Narrated by Al-Bukhari No. (1904) and Muslim No. (1151) from the hadith of Abu Hurairah ؓ.

LESSON 5

NULLIFIERS
OF FASTING

(Things and Acts that invalidate the fast)

Praise be to Allah, Who guided creation to the fullest manners and opened for them every door of the treasures of His Mercy and Generosity, and may peace and blessings of Allah prayers and peace be upon our Prophet Muhammad and all his family and companions, and those who follow them with kindness until the day of the Return to Allah.

This is a brief overview of the tangible nullifiers of fasting.

Allah the Almighty mentioned the fundamentals of things and acts that invalidate the fast when He said, Glory be to Him, and Exalted be He:

﴿فَالَّذِينَ بَشَرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ﴾

“So now, have sexual relations with them and seek that which Allah has ordained for you (offspring), 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) until the nightfall.”¹

1. Surah Al-Baqarah (Verse: 187).

These nullifiers of fasting can be summed up into seven types:

First, which is the greatest of them, and the greatest sin, is sexual intercourse during the daytime in Ramadan; whoever commits this during the daytime in Ramadan, then several things will follow:

First: The invalidation of his fasting.

Second: He has to continue fasting for the rest of his day.

Third: He has to make up for fasting on that day.

Fourth: Repentance.

Fifth: Heavy penance, which is the freeing of a slave, and if he does not find that, then he has to fast for two consecutive months, and if he cannot, then he has to feed sixty poor people.

There are no slaves to free now because there is no slavery in the world, so it goes directly to fasting for two consecutive months. Whoever can fast during Ramadan, the basic principle is that he can fast for two successive months, and if he cannot, then he has to feed sixty poor people.

Second is the intended ejaculation of semen, as this is a nullification of fasting, but if he does not intend to do it, such as during a wet dream, then fasting should not be invalidated by that.

As for *Madhi* - a sticky liquid that comes out when lust intensifies - the Islamic jurists differed: Does its emission invalidate the fast or not?

The preponderant saying - and Allah knows best - is that the emission of *Madhi* does not invalidate fasting, which is the choice of Ibn Taymiyyah¹, Sheikh Abdulaziz bin Baz², and Sheikh Muhammad Ibn ‘Uthaymeen³ may Allah have mercy on everyone; as there is no evidence indicating that the *Madhi* invalidates fasting, and the fundamental thing is the validity of fasting.

Third Eating and drinking, whatever the type of food and drink; however, smelling odors does not break fasting because the smell does not have a substance that enters the belly.

1. See the Scientific News from Jurisprudential Selections (p. 160).

2. See the Collection of the Fatwas of ibn Baz (15/268).

3. See the Collection of the Fatwas of ibn ‘Uthaymeen (19/191).

Swallowing saliva does not affect the validity of fasting. So, a fasting person does not break fasting by swallowing saliva, according to the consensus of Muslim scholars.

Fourth What was in the sense of eating and drinking, including:

Nutritious injections: They replace food and drink, so they invalidate fasting.

As for non-nutritional therapeutic injections, they do not invalidate fasting because they are neither food nor drink nor do they mean food and drink.

This also includes blood transfusion, which invalidates fasting because it has the same meaning as food and drink. For instance, if a person has a hemorrhage and is injected with blood, this invalidates his fast as blood achieves the objective of nutrition through food and drink, but if he needs to do so, there is nothing wrong with him. If he has an accident, for example, and needs to be injected with blood, he can be injected and has to make up for that day.

There is nothing wrong with using a toothbrush and toothpaste for a fasting person, provided that the toothpaste is ejected from the mouth so that it does not enter the belly.

Fifth The excreting of blood by *Hijjamah* (cupping), according to the Prophet ﷺ:

*“The cupper and the one being cupped have broken the fast.”*¹

So, cupping invalidates fasting according to the preponderate saying, which is the choice of Ibn Taymiyyah², Ibn al-Qayyim³, Sheikh Abdulaziz bin Baz⁴, and Sheikh Muhammad bin Uthaymeen⁵, may Allah have mercy on all.

What is measured along similar lines as cupping is the blood draw for

1. Narrated by Abu Dawood No. (2367), Ibn Majah No. (1680), and Ahmed No. (22371) from the hadith of Thauban ؓ and Ahmed authenticated it and said: It is Sahih. Ibn Hibban and Al-Hakim also authenticated it. See al-Talkhis al-Habeer (the Summary of the Scholar) (2/369).
2. See the Scientific News from Jurisprudential Selections (p. 160).
3. See Zad Al-Maad (the Provision for the Return) (4/56).
4. See: The Collection of the Fatwas of Ibn Baz (15/258).
5. See: The Collection of the Fatwas by Ibn ‘Uthaymeen (19/192).

analysis if the extracted blood is huge and amounts to cupping blood or more. However, if the blood extracted is as little as the blood extracted to analyze sugar, then it does not invalidate fasting.

Sixth Intentional vomiting; for the hadith of Abu Hurairah رضي الله عنه that the Prophet ﷺ said:

“Whoever is overcome by vomiting, then he is not required to make up (the fast), and whoever vomits on purpose, then he must make it up.”¹

Some scholars do not authenticate this hadith but working on it according to the majority of scholars is that whoever is overcome by vomiting, his fast is valid, and whoever vomits on purpose, then his fast is invalid.

Seventh The release of menstrual and puerperal blood, and the dividing line is the release of blood, so whenever a woman sees blood, her fast is invalidated; even if it is one minute before sunset, her fast is invalidated.

However, if she feels the pains of the period and the blood does not come out until after sunset, her fast is valid.

These nullifiers of fasting invalidate fasting when a person does them knowingly, intentionally and on purpose. Still, if he is forgetful, his fast is valid, according to the Prophet ﷺ:

“Whoever forgets that he is fasting and eats or drinks is to complete his fast, as it was Allah who fed him and gave him something to drink.”²

O Allah, guide us to fast this month in the manner that pleases You, save us from the Fire, and forgive us, our parents, and all living and dead Muslims. May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.



1. Narrated by Abu Dawood No. (2380), At-Tirmidhi No. (720), and Ibn Majah No. (1676), and Ahmed No. (10463), and the wording of Abu Dawood, At-Tirmidhi, and An-Nawawi (6/316), and Ibn al-Mulaqqin in al-Badr al-Munir (the Illuminating Moon) (5/659).
2. Narrated by Muslim No. (1155) from the hadith of Abu Hurairah رضي الله عنه.

LESSON 6

Contemporary Nullifiers of FASTING

Praise be to Allah, Who has created and determined each thing with [precise] determination, knew the source of each creature, and established in the Mother of the Book what He decreed and predestined. No one can delay what He put forward, and no one can put forward what He delayed, and may peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.

In the previous lesson, it was said that Allah the Almighty mentioned the fundamentals of the things that invalidate the fast in His saying,

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾

“And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread [darkness of night].”¹

The basic idea of what invalidates fasting is what was mentioned in the texts related to fasting or their meaning.

The fundamental idea is the validity of fasting, which is not altered. Thus, fasting is said to be invalid except by clear proof that requires its invalidation.

1. Surah Al-Baqarah (Verse: (187)).

The following is the statement of the most prominent contemporary nullifiers of fasting:

First: What invalidates fasting

1. **Dialysis:** Dialysis of both blood and peritoneal types invalidates fasting. This is the *fatwa* issued by the Standing Committee for Scientific Research and Fatwa, headed by Sheikh Abdulaziz bin Baz (may Allah have mercy on him),¹. Therefore, the one who does dialysis invalidates his fast. If he can fast after Ramadan, he can make up for it, and if he cannot, he has to feed a poor person for each day.
2. **Smoking:** Smoking is forbidden because it is harmful to health, and doctors have unanimously agreed on its harm. As for its effect on fasting, it invalidates fasting.
3. **Blood donation:** Blood donation is treated in the same manner as the extraction of blood by cupping; therefore, it invalidates fasting. So, whoever wants to donate blood should do it at night, except when necessary. If he needs to donate blood and there is a sick person who has bleeding and so on, and blood is requested to be donated for the need of that patient, it is fine for a person to donate blood in this case and fast a day in place of this day.
4. **Blood test:** If the blood extracted from a person is much in the sense of cupping blood, it invalidates fasting, but if it is little, such as that taken to analyze sugar, then it does not invalidate fasting.
5. **Nasal drop:** If the water of the drop reaches the belly, it invalidates fasting, but if the use of this drop is at the tip of his nose and does not reach the belly, it does not invalidate fasting. The hadith of Laqeet bin Sabra ؓ evidences this when the Prophet ﷺ said:

“And sniff water deep into the nose except when you are observing fast.² i.e., if you sniff water deep into the nose while you are fasting, then some water might penetrate into the belly and

1. See: The Fatwas of the Standing Committee (10/190-191).

2. Narrated by Abu Dawood No. (2366), At-Tirmidhi No. (788), and An-Nasa'i No. (87), Ibn Majah No. (407), and At-Tirmidhi authenticated it and said: Hasan Sahih Hadith, and Ibn Khuzaymah No. (150) and Ibn Al-Qattan (592/5)

affect the validity of fasting. This statement was chosen by Sheikh Abdulaziz bin Baz¹ and Sheikh Muhammad, bin Uthaymeen (may Allah have mercy on them).²

If anyone needs a nose drop, he can postpone using it until nighttime; this is required. However, if it is not possible and he needs to use it during the day if the water reaches the belly, his fast is invalidated, and he must make up for that day; if the water does not reach the belly, his fast is valid.

Second: What does not invalidate fasting:

1. **Ear drop:** Ear drops do not invalidate fasting even if the user finds their taste in the throat because the ear is not a natural outlet to the belly. The same applies to ear wash and any treatment through the ear. The basic concept is the validity of fasting.
2. **Eye drops:** Eye drops do not invalidate fasting even if there is a taste of the drop in the throat because the eye is not a natural outlet to the belly. The same thing applies to kohl, which does not enter the belly, so it does not invalidate fasting.
3. **Tablets placed under the tongue,** often used by people with heart disease and absorbed by the skin under the tongue, do not invalidate fasting because they are not in the sense of eating or drinking. The basic concept is the validity of fasting.
4. **Ointments:** Ointments of all kinds do not invalidate fasting because they are not food or drink, and they are not in the sense of eating or drinking.
5. **The use of oxygen for a fasting person:** It does not invalidate fasting because oxygen runs the course of breathing and does not go to the stomach, which is the preponderant statement.
6. **Asthma spray:** It does not invalidate fasting because it only affects the trachea and airways, and nothing affects the stomach except something insignificant.
7. **For the treatment of asthma,** which is in the form of capsules containing powder, the patient puts the capsule in his mouth, mixes

1. See The total number of fatwas of Ibn Baz (261/15).

2. See The total fatwas of Ibn 'Uthaymeen (19/206).

it with his saliva, and swallows it. This invalidates fasting because it is a substance, as it is more like food or drink.

8. **The gastroscope that enters through the mouth:** If it is entered without being accompanied by other things, it does not invalidate fasting, but if the entry of the endoscope is accompanied by things such as a fatty substance or a tube that runs out of water for cleansing, it invalidates fasting.
 - **As for the endoscopes that are used through the vagina,** the anus, and so on, all these do not invalidate fasting, even if they are coated with a fatty substance.
 - **Suppositories** inserted into the anus, or the vagina, and so on, do not invalidate the fast because they are not food or drink, and they are not in the sense of food and drink.
1. **Anesthesia:** If the anesthesia is local, then fasting is valid. But if the anesthesia is total and stays all day, fasting is invalid, and the person must make up for that day. But if it does not include all the day and the person awakens part of the day, whether at the beginning, middle, or end, then his fasting is valid.
2. **Tooth extraction:** does not invalidate fasting, because what comes out of the tooth at the time of its extraction is a tiny amount of blood.

The involuntary outflow of blood, such as the outflow of blood with a nosebleed, does not invalidate fasting.

O Allah, guide us to righteous deeds, forgive us, and atone for bad deeds, and may peace and blessings of Allah be upon our Prophet Muhammad, his family, and companions.



LESSON 7

Interpretation of the Qur'anic Verses of FASTING

Praise be to Allah, the Lord of the Worlds, and may peace and blessings of Allah be upon our Prophet Muhammad, his family and companions, and those who were guided by him and followed his Sunnah until the day of Reckoning.

In this lesson, we talk about the interpretation of the Verses of fasting that Allah the Almighty began by saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ﴾

“O you who believe! Observing As-Saum (the fasting) is prescribed for you.”¹

Allah the Almighty called upon His believing servants and informed them that fasting Ramadan is obligatory and was decreed upon them.

The decree of fasting has gone through stages:

The first stage was the affirmation of fasting on the Day of Ashura; this was after the Hijra, and then these verses were revealed, so the obligation of fasting on the Day of Ashura was abrogated, and its fasting remained desirable.

The second stage is the obligation to fast during Ramadan, with a choice

1. Surah Al-Baqarah Verse: (183)

between fasting and feeding. If the Muslim wants to fast, he can, and if he wants to feed a poor person every day, he can do so. However, fasting is better than feeding. The Almighty said:

﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ. وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾¹

“And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskin (needy person) (for every day missed). But whoever does good of his own accord, it is better for him”¹.

The third stage is the obligation of fasting Ramadan in person and abrogating the choice between fasting and feeding, the Almighty said:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾²

“So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month.”²

The wisdom of those gradual stages is that fasting, when it was hard on souls and unfamiliar to people at that time, its decree was gradual.

And the Almighty said, “as it was prescribed for those before you,” that is, it was decreed on all nations, from Noah and those after him. This indicates the honor and greatness of this worship and that Allah the Almighty decreed it on all nations in all Sharia laws.

Knowing that fasting was decreed on previous nations makes it easier for souls to accept it because when a man participates with others, it becomes easier for him.

The Almighty, Glory be to Him and Exalted be He, saying, “[Observing Saum (fast)] for a fixed number of days” means the days of Ramadan. Allah the Almighty described them as the numbered days; to ease the matter, it is as if He says: Fasting is decreed on you, but not fasting of the whole year, rather they are numbered days. There is an indication of the speed of how the days of fasting pass; they are numbered days that quickly expire, and a Muslim must take the initiative to spend them in righteous deeds.

1. Surah Al-Baqarah (Verse: 184).

2. Surah Al-Baqarah (Verse: 185)

And the Almighty, Exalted be He, saying: “But if any of you is ill or on a journey, the same number (should be made up) from other days.” So, whoever is sick or on a journey may break his fast and make up for the days he has broken his fast after Ramadan.

Allah the Almighty said: “And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a *Miskin* (needy person) (for every day missed).” The meaning of (those who can fast with difficulty), according to the majority of jurists, is those who can fast are given a choice between fasting and paying a ransom (as a substitute), feeding a poor person each day. This was in the second stage that preceded the decree of fasting Ramadan as an obligation for everyone.

He said, Exalted be He: “But whoever does good of his own accord, it is better for him,” i.e., whoever wants to feed more than one poor person, so he made feeding for two poor people or more, this is good, and if he fasts, it is better than feeding.

That is why Allah the Almighty said: “And that you fast is better for you, if only you know,” i.e., it is permissible to fast, and it is permissible to feed, but fasting is better than feeding. This was before the option was abrogated, and fasting was decreed as obligatory.

Then Allah the Almighty said: “The month of Ramadan [is that] in which was revealed the Qur’ān.” Allah the Almighty has singled out the month of Ramadan for the revelation of the Qur’an in it.

Allah the Almighty said: “So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe *Saum* (fasts) that month.” This means that whoever attended the month of Ramadan and was not on a journey must fast.

This Verse abrogated the previous Verse, as the previous Verse contains the choice between fasting and feeding, but in this Verse, Allah the Almighty made fasting obligatory.

He, Glory be to Him, said: “But if any of you is ill or on a journey, the same number (should be made up) from other days.” Allah, the Almighty, has repeated the license so that no one will have the illusion that the license has been abrogated.

Allah the Almighty said:

“Allah intends for you ease, and He does not want to make things difficult for you.” The Almighty told us that He likes to make things easy for His servants and does not like to make things difficult for them. Allah has made the affairs of the Muslim nation based on ease, and relieved them of the many burdens and shackles put upon the previous nations. The Prophet ﷺ said: “The best of your religion is the easiest of it.”¹

Allah the Almighty said: “[He wants that you] must complete the same number (of days),” “ i.e., to complete the period of fasting during the days of Ramadan, which is thirty days, or twenty-nine days, by seeing the crescent moon of the month of Shawwal.

Allah the Almighty said: “And that you must magnify Allah [i.e. to say Takbir (*Allahu Akbar*; Allah is the Most Great] for having guided you.” This includes the Takbir (saying Allah Akbar - Allah is the Greatest), which takes place at the end of Ramadan on the night preceding Eid al-Fitr, either by seeing a crescent moon of Shawwal or by completing thirty days of Ramadan until the Eid prayer, which is an absolute (unrestricted) Takbir.

Allah’s mention of this Takbir in His Holy Book indicates its confirmation, and therefore, some scholars went on to say that the Takbir on the night of Eid al-Fitr is more confirmed than the Takbir during the first ten days of Dhul Hijja and the days of Tashreeq.

Takbir is one of the best types of remembrance of Allah, and it is said that the word “Allah Akbar” (Allah is the Greatest) is the most powerful word among the Arabs in glorifying Allah, the Almighty.

Allah the Almighty said: “so that you may be grateful to Him.” This means you thank Allah the Almighty for His blessings in general and for the bounty He has conferred on you for completing the month of Ramadan and doing what is easy of good deeds.

Then Allah the Almighty said:

“And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So, let them obey Me and believe in Me, so

1. Narrated by Ahmed No. (15936), and Al-Hafiz Ibn Hajar said in Al-Fath (1/94): Narrated by Ahmed with an authentic chain of transmission.

that they may be led aright.” This verse is about the supplication, and it occurred between the Verses of fasting and the occasion of the fact that the Verse of supplication between the verses of fasting is the indication that supplication in the month of Ramadan is the more likely to be answered and that the Muslim should make more supplications in the month of Ramadan.

Then Allah the Almighty said:

﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِيَاسٌ لَكُمْ وَأَنْتُمْ لِيَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنْكُمْ كُنْتُمْ مَخْتَلَتُونَ أَنْفُسَكُمْ﴾

“It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her)]¹.

for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring).”

His saying: *فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ* “It is made lawful for you,” refers to the abrogation. At the beginning of Islam, when the sunset sets while one is asleep, it is not permissible for him to break his fast until after the sun sets the next day.

His saying: “To have sexual relations with your wives on the night of As-Saum (the fasts),” that is, sexual intercourse. “They are Libas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her) for you and you are the same for them,” that is, they protect you from falling into prohibited sexual relations, and you also protect them. The expression “Libas (clothing)” indicates proximity and closeness.

Allah the Almighty said: “Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you.” This indicates that some people used to have sexual intercourse with their wives at the beginning, although they were forbidden from it.

Allah the Almighty said: “So now have sexual relations with them and seek that which Allah has ordained for you (offspring).” It was said in the

1. Tafsir At-Tabari]

interpretation of this Verse that it is the request of offspring because man seeks children by intercourse.

Allah the Almighty said:



“And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread [darkness of night].”

The white thread means the whiteness of the day, and the black thread means the blackness of the night, that is, until the whiteness of the day becomes clear to you from the blackness of the night.

Allah the Almighty said, *ثُمَّ اَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ*, “Then complete your *Saum* (fast) until the nightfall.” The night begins with sunset.

Allah the Almighty said, *وَلَا تَبْشَرُوهُنَّ وَأَنْتُمْ عَلَيَكُنَّ فِي الْمَسْجِدِ*, “And do not have sexual relations with them (your wives) while you are in I’tikaf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques.” This indicates that the one who is staying in the mosque for worship is forbidden from intercourse and the things that lead to it.

Allah the Almighty said,



“These are the limits (set) by Allah, so approach them not.” The limits of Allah here are the things that Allah the Almighty has forbidden.

Allah the Almighty said, “Thus does Allah make clear His Ayat (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allah’s set limits, orders, etc.) to mankind that they may become *Al-Muttaqun* (the pious).” That is, for the sake of achieving religiousness and the fear of Allah the Almighty.

O Allah, make us among Your devout servants and guide us to what please and satisfy You of words and deeds. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and companions.



LESSON 8

Frequently Asked Questions in the Month of RAMADAN

Praise be to Allah, Who has bestowed on His servants the seasons of good deeds to forgive them their wrongdoings, atone for their evil deeds, and raise their grades, and prayers and peace be upon the best of the worlds, our Prophet, Muhammad and his family and companions.

These are the most prominent issues that are frequently asked about in the month of Ramadan:

1. The intention of fasting must be at night, and is it necessary to intend fasting at night each day?

The intention of fasting must be at night for the obligatory fasting, including fasting during the month of Ramadan, according to the hadith of Hafsaah رضي الله عنها, who narrated that the Prophet ﷺ said:

“Whoever does not form his intention to fast before fajr (dawn), his fasting will not be accepted.”¹

The wisdom of stipulating the overnight intention is that it should cover all day because fasting is abstaining with intention.

1. Narrated by Ahmed No. (26457), Abu Dawood No. (2454), At-Tirmidhi No. (730), (1977) and ibn Khuzaymah No. 1933.

Therefore, this condition is not required in the *nafla* (voluntary) fast. The intention follows knowledge, so whoever knows that tomorrow is Ramadan and his habit is that he fasts the month, then he has intended to fast starting from the night. Moreover, whoever rises to take his *suhoor* (the night meal before dawn), then he intends to fast. The matters of intention should not be stressed because they lead to suspicions and whispers of Satan.

Is it a must to intend the fasting for each day, or is it enough for him to intend fasting at the beginning of the month?

This issue is the subject of disagreement among jurists. The doctrine of the Hanbali School is that there must be an intention for each day, and the preponderant saying is that an intention is not required for each day. It is sufficient to intend the fast at the beginning of the month unless fasting is interrupted for some excuse; it is necessary to renew the intention, such as breaking fasting for an illness or travel or breaking fasting for a woman for menstruation; it is necessary to renew the intention. However, if fasting is not interrupted, the intention to fast at the beginning of Ramadan is sufficient.

1. Tasting food during fasting:

Tasting food for need is permissible, and tasting it for nothing is hated, and the one who tastes food should get it out of his mouth after he tastes it.

2. Swallowing Phlegm:

Phlegm is called sputum by some scholars. It does not break fasting if it does not protrude from the mouth. But it is disputed if it protrudes to the mouth and the fasting person swallows it. Indeed, it does not invalidate fasting because it is not eating or drinking, nor is it in the sense of eating and drinking, and he should get it out of his mouth to avoid the disagreement of jurists on this issue.

3. Eating and drinking at the time of Adhan (call to prayer) at dawn:

Eating and drinking at the time of dawn *adhan* is okay, for the hadith of Abu Hurairah ؓ that the Prophet ﷺ said:

“When any of you hears the summons to prayer while he has a vessel in his hand, he should not lay it down till he fulfills his need.”¹

This is an authentic hadith in all its ways of transmission and evidence². Moreover, dawn does not emerge at once, but it becomes clear little by little, so if two observe dawn, they may differ in determining the time of its beginning emergence.

Allah the Almighty said:

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾

“And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread [darkness of night].”³

The basic concept is the continuity of the night. Therefore, whoever eats or drinks and calls the muezzin for dawn prayer can complete his eating or drinking until the muezzin finishes the call to prayer.

Suhoor for fasting person is Sunnah, and the Prophet ﷺ ordered it. He said: “Have *suhoor*, as indeed there is a blessing in it.”⁴, and he ﷺ said: “The difference between our observance of *Saum* (fasting) and that of the people of the Scriptures is *Suhur* (predawn meal in Ramadan).”⁵. The Sunnah is to delay it until shortly before the *adhan* of dawn. *Suhoor* can be achieved with the least that a person eats or drinks, and one of the best things in *suhoor* is dates; according to the Prophet ﷺ, “How good is the believer’s meal of dates shortly before dawn.”⁶. A Muslim should invoke the application of Sunnah at *suhoor* to be rewarded for it.

1. Narrated by Abu Dawood No. (2350).

2. Sheikh Al-Albani (may Allah have mercy on him). See: The Series of Authentic Hadith (3/381- 384) No. (1394).

3. Surah Al-Baqarah (Verse: 187).

4. Narrated by Al-Bukhari No. (1923), No. (1095).

5. Narrated by Muslim No. (1096).

6. Narrated by Abu Dawood No. (2345) and authenticated by ibn Hibban No. (1720).

1- Time of breaking the fast:

The decisive factor in determining the time of Iftar is the sunset, not the call to prayer. Allah the Almighty said:



“Then complete your Saum (fast) until the nightfall [i.e., sunset].”¹

The night begins at sunset, and if the sun goes down, breaking the fast is permissible, even if the muezzin (the caller to prayer) does not make *adhan*, whether the setting of the sun is known by the clock, by radio, or by any other means.

The Sunnah is to hasten the breaking of the fast as soon as the sunset is confirmed, for the hadith of Sahl Ibn Sa’d رضي الله عنه that the Messenger of Allah ﷺ said: “The people will remain on the right path as long as they hasten the breaking of the fast”², and the Sunnah of *iftar* is to take fresh date-fruits, and if it is not available then dry date-fruits, and if it is not available then the fasting person can drink water; for the hadith of Anas Ibn Malik رضي الله عنه who said: “The Prophet ﷺ used to break his *Saum* (fasting) before performing *Maghrib* prayer with three fresh date-fruits; if there were no fresh date-fruits, he will eat three dry dates; and if there were no dry date-fruits, he would take three draughts of water.”³ If he did not find fresh date-fruits, dry date-fruits, or water, he could break his fast by taking the available *halal* (lawful) food or drink. He can intend to break the fast in his heart if he does not find anything.⁴

2- Getting some water into the belly unintentionally while rinsing

The water that gets into the belly unintentionally during rinsing or getting the water deep into the nose does not invalidate fasting because it has entered accidentally or unintentionally. Allah the Almighty said:

“And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend.”⁵

1. Surah Al-Baqarah (Verse: 187).

2. Narrated by Al-Bukhari No. (1957) and Muslim No. (1098).

3. Narrated by Abu Dawood No. (2356) and At-Tirmidhi No. (696), and said: it is an authentic hadith. Ad-Darqutni said in his Sunan (3/155) that it is an authentic hadith.

4. Lessons of the month of Ramadan by ibn Uthaymeen (p. 77)

5. Surah Al-Ahzab (Verse: 5).

3- The use of toothpaste for the fasting person

Using toothpaste does not invalidate fasting, providing that what is left after the toothpaste is taken out of the mouth and does not penetrate the belly. Brushing the teeth at night is better because some pastes are robust, so they may mix with saliva and run into the belly.

4- Fasting of someone who is junub when dawn comes:

The fasting of a *junub* (a person who had sexual intercourse with his wife), when dawn comes, is valid because it is permissible to eat, drink, and have sex at night until dawn becomes clear. If he is allowed to have sexual intercourse until dawn becomes clear, then this requires that the fasting person has already had sex at the time of dawn. The Prophet ﷺ would wake up at *Fajr* (dawn) time in a state of *janabah* (having sex), so he would perform *ghusl* (take a bath to purify oneself from the ritual impurity) before dawn and observe fasting.¹

Likewise, for a woman who is menstruating when she is cleansed before the call to dawn prayer and does not take a bath until after the call to prayer, her fast is valid.

5- Using menstrual contraceptive pills for fasting during Ramadan

It is permissible for a woman to use menstrual contraceptive pills for fasting during Ramadan, provided that the competent doctor decides that this will not harm her and that they should be taken at night. However, if she takes them during the day, they will invalidate the fast.

6- Reading the Qur'an without moving the tongue:

Whoever does this is not considered a reader, but rather a meditator. Therefore, if he did this in prayer, his prayer would be invalid, so he must move his tongue when reading the Qur'an.

7- Reciting and chanting the supplication:

The sunnah is to make supplication with reverence without chanting, singing, or melody. This is the best and closest to having the supplication answered. If the supplicant makes his supplication alone, he should not

1. Narrated by Al-Bukhari No. (1925), and Muslim No. (1109) from the hadith of Aishah and Umm Salamah (may Allah be pleased with them both).

sing, make a tune, or recite supplication. This is also the case if he is an imam.

8- Establishing two congregational prayers in a mosque during Taraweeh prayers

The existence of another congregation at the end of the mosque praying the obligatory prayer while the imam is praying the Taraweeh is wrong because this contradicts the intended objective of the congregational prayer, and whoever comes late must join the imam even if he is praying the Taraweeh and intends the obligatory prayer. When the imam finishes prayer by saying assalamu alaikun, he can stand up to make up for the two raka'ahs he missed. This is known as the person who is praying the obligatory prayer, taking as imam the person who is praying a voluntary prayer, and this is permissible according to the most correct opinion.

9- What is meant by the Imam finishing the prayer and leaving:

The authentic hadith narrates that the Prophet ﷺ said:

“Indeed, whoever stands (praying) with the Imam until he finished, then it is recorded for him that he prayed the whole night”¹

That is, the imam saying assalamu alaikum after he has finished the last raka'ah. What the hadith means is to urge people to complete the prayer with the imam and not to go away before the imam completes the prayer. This is why those who pray the Taraweeh prayer should complete it with the imam and not leave until the imam has finished the last raka'ah to get the reward of standing up in prayer at night.

10- Praying in the prayer rooms and hotel rooms overlooking the Holy Mosque

It is permissible to pray in these rooms as long as the worshippers can see some worshippers either in the courtyard or in the Mataf (circumambulation of the Holy Ka'ba) courtyard or elsewhere.

It is permissible to follow in prayer the Imam of the Haram in the rooms overlooking the Haram, provided that the worshiper is not alone, i.e., he is alone if he is a man. The Prophet ﷺ said: “There is no prayer for the one

1. Narrated by At-Tirmidhi No. (806), Al-Nasa'i No. (1605), and Ibn Majah No. (1347) from the hadith of Abu Dhar ؓ. At-Tirmidhi said it is an authentic hadith.

who is praying alone behind the row.”¹ As for the woman, it is permissible for her to pray alone in the room overlooking the Haram, because Um Sulaim رضي الله عنها prayed alone behind Anas and the orphan while they were praying behind the Prophet ﷺ.²

O Lord, bless us for the remainder of the month of Ramadan and grant us success in the words and deeds You love and are pleased with. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and all his companions.



- 1 Narrated by Ibn Khuzaymah in his Sahih No. (1569), and Ibn Hibban in his Sahih No. (2202) from the hadith of Ali ibn Shayban رضي الله عنه.
2. Narrated by Al-Bukhari No. (727) from the hadith of Anas رضي الله عنه.

LESSON 9

The Taraweeh PRAYER

Praise be to Allah, Who alternates the night and the day as a reminder and insight for those who have understanding and consideration, and peace and blessings of Allah be upon the master of the Prophets and the righteous people and his noble, pure, and righteous family and companions.

The Taraweeh prayer is a confirmed sunnah, enacted by the Messenger of Allah ﷺ; he led the people in the Taraweeh prayer and then left it for fear that it might be imposed upon this Muslim nation. Aishah ؓ Narrated Aishah: “Once in the middle of the night Allah’s Messenger ﷺ went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about it and so more people gathered and prayed with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allah’s Messenger ﷺ came out and they prayed behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allah’s Messenger ﷺ came out only for the Fajr prayer and when he finished the prayer, he faced the people and recited “Tashah-hud” (I testify that none has the right to be worshipped but Allah and that Muhammad is His Apostle), and then said, “Amma ba’d. Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this prayer (Prayer of Tahajjud) might be made compulsory and you might not be able to carry it out.”¹

1. Narrated by Al-Bukhari No. (924) and Muslim No. (761).

The Messenger of Allah ﷺ died, and the situation remained the same. It remained the same in the caliphate of Abu Bakr ؓ and part of the caliphate of Umer ؓ. Then ‘Umar ibn al-Khattab went out one night to the mosque during Ramadan and saw the people in sections separate from one another, one man praying by himself, and another followed by a group; so, ‘Umar said, “In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)’. So, he made up his mind to congregate them behind Ubai bin Ka’b.¹

Since then, to our time, Muslims have continued to pray Taraweeh prayers in congregation in mosques.

The Prophet ﷺ urged Muslims to stand up in prayer at night with the imam, so he said: “Whoever prays Qiyam (standing up in prayer at night) with the Imam until he finishes, Allah the Almighty will record for him the Qiyam of a (whole) night.”²

So, if you pray, my Muslim brother, Taraweeh prayer with the Imam and do not leave until he finishes the last rak’ah, the reward of a night’s staying up in prayer will be recorded for you. Then, if you maintain this throughout the month with faith and the hope that Allah the Almighty will reward you, the Prophet ﷺ said:

“He who prays during the night in Ramadan with faith and seeking his reward from Allah will have his past sins forgiven.”³

The Taraweeh prayer was called this because the righteous predecessors used to prolong it so long that they relied on sticks from the length of the Qiyam. When they prayed four rak’ahs, they rested, and, therefore, it was called the Taraweeh prayer.

It is necessary to ensure tranquility in the Taraweeh prayer and not to shorten it in a way that disrupts tranquility. It is noticeable that some imams of mosques significantly shorten the Taraweeh prayer in a manner that

1. Narrated by Al-Bukhari No. (1906).

2. Narrated by At-Tirmidhi No. (806) and said it is an authentic hadith.

3. Narrated by Al-Bukhari No. (38), and Muslim No. (760).

might disrupt tranquility. So, whoever prays a prayer with no tranquility has nothing but fatigue.

The Prophet ﷺ said to the one who prayed incorrectly: “Go back and pray, for you have not prayed.”¹ That is, this prayer is invalid.

The jurists said that the Imam should recite the Holy Qur’an to the Muslims in full in the Taraweeh prayer in the month of Ramadan. If this is not possible, then it should not be difficult for the congregation, be he must pray in tranquility.

It is permissible to carry the Qur’an and read from it in the Taraweeh prayer, but it is disliked in the obligatory prayer.

It is also permissible to make the witr qunut (the supplication marking the end of the Taraweeh prayer) at the end of the Taraweeh prayer. After the imam has finished the Taraweeh prayer, he concludes it with the witr prayer and makes the supplication after he has stood up from the last rak’ah. He should be careful to apply the Sunnah, including:

First: Do not prolong the Taraweeh prayer because prolongation is burdensome for many people and contradicts the guidance of the Prophet ﷺ

Second: Do not make the supplication continue every night. It is apparent from the guidance of the Prophet (peace and blessings be upon him) that he did not maintain the qunut supplication in the witr prayer.

Third: In the supplication of the qunut, care should be taken to make supplication with what was narrated from the Prophet (peace and blessings be upon him), the aphorism of supplication, and avoid the pretentious and recited supplications.

Moreover, whoever wants to pray in his house after the Taraweeh prayer or at the end of the night, then he can do so. After the imam has finished the last rak’ah, he should get up to pray another rak’ah to end his prayers with a witr. The Prophet (peace and blessings be upon him) said: “Make the last of your prayer at night a witr.”² This is better than leaving before the imam has finished the witr prayer because if he prays the witr prayer with the imam and then gets up to make a second rak’ah, he will be rewarded for a night’s prayer. However, if he leaves before the witr of the imam, he

1. Narrated by Al-Bukhari No. (724), and Muslim No. (397).

2. Narrated by Al-Bukhari No. (998), and Muslim No. (751) from the hadith of Ibn ‘Umar (may Allah be pleased with them both).

misses this great reward.

Furthermore, whoever prayed the witr with the imam and wished to pray in his house after that could do so, but he should pray two rak'ah at a time because there are no two witr prayers in one night.

O our Lord, accept our fasting, night prayer, and deeds. O Lord, make us among those who establish prayer at night, Ramadan, out of faith and hoping for reward. May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.



LESSON 10

RAMADAN

is the Month of the Qur'an

Praise be to Allah, the Exalted in Bounty and Benevolence. Who revealed the Qur'an to His servant, evidenced by the guidance and the criterion. May peace and blessings of Allah be upon His servant and Messenger through whom He raised the truth until it became clear and evident, and upon his family and companions, the people of truthfulness, goodness, faithfulness, and benevolence.

Ramadan is the month of the Qur'an,

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ﴾ (١٨٥)

“The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).”¹

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ﴾ (٢)

“We sent it (this Qur'an) down on a blessed night [i.e., the night of Al-Qadr).”²

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾ (١)

1. Surah Al-Baqarah (Verse: 185).

2. Surah Al-Dukhan (Verse :3).

“Verily, We have sent it (this Qur’ān) down in the night of Al-Qadr (Decree).”¹

This great Qur’an was revealed in the month of Ramadan, and the time of its revelation gained great honor, the night of Al-Qadr (the Night of Decree).

Allah made it better than a thousand months,

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۚ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۚ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ۚ نَزَّلَ الْمَلَكُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۚ سَلَّمَ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۝﴾

“Verily, We have sent it (this Qur’ān) down in the night of Al-Qadr (Decree). And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months.”²

The Prophet ﷺ was very interested in reciting the Qur’an during the month of Ramadan. Jibril, the Archangel Gabriel (peace be upon him), visited him every night and recited the Qur’an to him in Ramadan.³ The Prophet ﷺ used to recite the Qur’an in the presence of Gabriel (peace be upon him) once annually, but this was done twice in the year in which he died.⁴

The scholars learned from this hadith that a Muslim should study the Qur’an, undertake to memorize it, and recite it more often in the month of Ramadan.

The scholars differed as to which is better: reciting and studying the Qur’an at night or during the daytime?

Some said it is better in the daytime because the Muslim who does this is fasting.

Others said that it is better at night because this is the guidance of the Prophet ﷺ, as Gabriel عليه السلام used to recite the Qur’an to him at night and not during the daytime.

So, studying the Qur’an at night is better, following the example of the Prophet ﷺ, but mere recitation is equal at night and in the daytime.

1. Surah Al-Qadr (Verse: 1).

2. Ibid

3. Narrated by Al-Bukhari No. (6), and Muslim No. (2308) from the hadith of Ibn Abbas (may Allah be pleased with them both).

4. Narrated by Al-Bukhari No. (6285), and Muslim No. (2450) from the hadith of Aisha رضي الله عنها.

The predecessors took great care of the Qur'an during Ramadan, so when the month started, they dedicated their time to the great Qur'an.

- Uthman رضي الله عنه used to finish reciting the Qur'an every day in Ramadan.
- Imam Malik (may Allah have mercy on him) used to stop teaching knowledge and began reciting the Qur'an when Ramadan came.¹
- Imam Shafi'i used to finish reciting the Qur'an sixty times in Ramadan,² which means that he finished reciting the Qur'an twice a day. This is possible for the masterful memorizer who is skilled in the Qur'an.
- It was narrated that Abu Hanifah did the same as ash-Shafi'i.³
- Al-Aswad used to finish reciting the Qur'an every two nights.⁴

Whenever Ramadan comes, Al-Zuhri would say,

“It is only about reciting the Qur'an and feeding the poor.”⁵

We should follow their example and focus on reciting more of the great Qur'an during this blessed month, for the month of Ramadan is the month of the Qur'an

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ
وَالْفُرْقَانِ﴾ (١٨٥)

“The month of Ramadan [is that] in which was revealed the Qur'ān, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).”⁶

Every Muslim man and woman should not let this month pass without finishing reciting the Holy Quran. Some successful people used to finish reciting the Quran several times during this month.

In the hadith of Abdullah bin Amr رضي الله عنه, the Prophet ﷺ said: “He who finishes the recitation of the whole Qur'ān in less than three days does

1. See Lataif al-Maarif (p. 171).

2. Ibid

3. Ibid

4. Ibid

5. Ibid

6 Surah Al-Baqarah (Verse: 185)

not understand it.”¹ Although this hadith transmission chain is questioned, on the assumption that it is authentic, the scholars said that the virtuous seasons, such as the month of Ramadan, are excluded.

Al-Hafiz Ibn Rajab (may Allah have mercy on him) said: “The prohibition of reciting the Qur’an in less than three days is related to doing this continuously. However, in preferred times, such as the month of Ramadan, especially the nights in which the night of Qadr is expected, or in preferred places, as Makkah for those who entered it other than its people, it is desirable to recite the Qur’an in abundance, to take advantage of the honorable time and place, which is the saying of Ahmad, Isaac, and others.”²

The reciting of the Qur’an has great merit. The Prophet ﷺ said: “Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter, and Mim is a letter.”³

Some scholars have calculated that, by multiplying ten by the number of letters of the Qur’an, the result was more than three million good deeds.

In other words, when you finish reciting the Qur’an, it is hoped that more than three million good deeds will be written for you. Nevertheless, the bounty of Allah is great and should not be calculated in this way. This issue is calculated in this hadith in particular, and this is the bounty of Allah that He gives to whomever He wills.

O Allah, make us among the people of the Qur’an and benefit us and raise our grades with the great Qur’an, and make it the delight of our hearts and the light of our breasts, and guide us to what You love and what pleases You, and may (peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.



1 Narrated by Abu Dawood No. (1394), and At-Tirmidhi No. (2949).

2 Lataif al-Maarif (p. 171).

3 Narrated by At-Tirmidhi No. (2910) from the hadith of Ibn Masood ؓ who said: it is an authentic hadith.

LESSON 11

Those Excused for Iftar in the Month of RAMADAN

Praise be to Allah, Who perfected by His wisdom what He created and built and instituted the laws of Sharia as mercy, wisdom, and a way of life, and peace and blessings of Allah be upon His Messenger Muhammad and his noble and faithful family and companions.

When Allah the Almighty prescribed the fast of Ramadan, He permitted those with excuses not to fast this month. He said,

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ
طَعَامُ مَسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ. وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

“So whoever among you is ill or on a journey [during them] - then an equal number of other days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers good [i.e., excess] - it is better for him. But to fast is best for you, if you only knew.”¹

The Sunnah stated the rest of the people with excuses. They are mentioned here as follows:

(1) The patient: Allah the Almighty permitted the sick person to break the fast by saying, “So whoever among you is ill or on a journey [during

1. Surah Al-Baqarah (Verse: 184).

them] - then an equal number of other days [are to be made up].”

The patient who is permitted to break his fast is the patient who fears an increase in illness or a delay in recovery due to his fast or for whom fasting is an unusual hardship.

If fasting may cause his death, then it is forbidden for him to fast, and he must break the fast because his fasting in that case is a form of exposing himself to perdition, and Allah the Almighty said:

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ﴾

“And do not throw [yourselves] with your [own] hands into destruction.”¹

(2) The traveler: The traveler can break his fast and make up for the days he broke his fast after Ramadan. Allah the Almighty said: “So whoever among you is ill or on a journey [during them] - then an equal number of other days [are to be made up].”

The traveler has three cases in terms of fasting:

The first case is that fasting causes him great hardship, so it is forbidden for him to fast because the Prophet was on a journey and he was fasting, so he broke his fast and ordered people to break their fast. When he was told that some people had fasted, he disapproved of what they did and said:

“Those are the disobedient, those are the disobedient.”²

The second case is that the fasting hardship is not severe, and breaking the fast is better for him. So, his fasting is disliked, and he can break his fast while following the Sunnah. The Prophet ﷺ said, “It is not righteousness that you fast during a journey.”³

The third case is that the two things are equal, so he can choose what is easier for him. Allah the Almighty said:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۚ﴾

“Allah intends for you ease and does not intend for you, hardship.”⁴

1. Surah Al-Baqarah (Verse: 195).

2. Narrated by Muslim No. (1114) from the hadith of Jabir ؓ.

3. Narrated by Al-Bukhari No. (1946), and Muslim No. (1115) from the hadith of Jabir, may Allah be pleased with him.

4. Surah Al-Baqarah (Verse: 185).

Anas ibn Malik ؓ said:

“We used to travel with the Prophet ﷺ, and neither did the fasting persons criticize those who were not fasting, nor did those who were not fasting criticize the fasting ones.”¹

If the matter is equal in ease, then fasting is better because it is the fastest way to discharge the obligation of fasting.

(3) The elderly: It is permissible for the elderly person who suffers the unusual hardship of fasting to break the fast and thus feeding a poor person daily. This is evidenced by the statement of Ibn Abbas (may Allah be pleased with them both) in what Allah the Almighty said: “And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day].”

Ibn Abbas said:

“This Verse is not abrogated; it is the old man and the old woman who cannot fast, so they feed a poor person every day instead.”²

Anas bin Malik ؓ used to break his fast and feed a poor person daily. He lived a long life until he was over a hundred years old. The person who lost his mind is not obligated to fast, feed poor people, or make up for the days he broke his fast.

(4) Pregnant and breastfeeding women: Pregnant and breastfeeding women are permitted to break their fast if they need it. The Prophet (peace and blessings of Allah be upon him said:

“Allah the Almighty has remitted half the prayer to the traveler, and fasting to the traveler, the woman who is suckling an infant and the woman who is pregnant.”³

The preponderant saying is that they only need to make up for the days they broke their fast and did not feed poor people, compared to the traveler and the patient. This is the choice of the two sheiks, Ibn Baz⁴ and Ibn

1 Narrated by Al-Bukhari No. (1947), and Muslim No. (1118).

2 Narrated by Al-Bukhari No. (4505).

3 Narrated by Abu Dawood No. (2408), At-Tirmidhi No. (715), An-Nasa'i No. (2274), and Ibn Majah No. (1667), in the exact wording from the hadith of Anas bin Malik Al-Kaabi ؓ, At-Tirmidhi said it is a good hadith (with good transmission chain).

4 See: The Collection of the Fatwas of Ibn Baz (15/223, 227).

Uthaymeen رحمته الله.¹

(5) Menstruating and Postpartum Women: Following the consensus of the scholars, menstruating and postpartum women must break the fast and make up for the days they broke their fast after Ramadan.² Abu Saeed رضي الله عنه narrated that the Prophet ﷺ said: “Is it not the case that when a woman menstruates, she neither prays nor fasts?”³

(6) Whoever needs to break his fast to save someone whose life is protected by Islam: It is obligatory to break the fast for those who need it to save a *Ma’asum*⁴ a person whose life is protected by Islam from drowning, fire, destruction, etc. If this person (*Ma’asum*) is drowning and needs someone to save him, and this fasting person will be more capable to save him if he breaks the fast, he must break the fast.

This case sometimes happens to civil defense men when they are needed to save some people while fasting.

Breaking the fast during the day of Ramadan due to work is not permissible. Work, whatever it is, is not an excuse for someone to break his fast. He can work at night or the beginning of the day unless he is sick, in which case he can break his fast because of illness. However, if he is in good health, he is not permitted to break his fast for work’s sake.

O Allah, give us the understanding of religion, make us among Your righteous servants, and forgive us, our parents, and all Muslims. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and all his companions.



1. See: The Collection of the Fatwas and Messages of Ibn ‘Uthaymeen (19/159-160).

2. See: Persuasion in Matters of Consensus (1/230).

3. Narrated by Al-Bukhari No. (304), and Muslim No. (80).

4. An inerrant is a person whom it is prohibited to kill, whether Muslim, dhimmi, musta’mín, or mu’ahid.

LESSON 12

Ramadan is the Month of GENEROSITY & CHARITY

Praise be to Allah, Whose Glorious Verses bear witness to His Existence, and His inner and apparent blessings indicate His Generosity and Benevolence. Peace and blessings of Allah be upon His servant and Messenger, his family and companions, the shining stars of guidance.

Ramadan is the month of goodness and benevolence, and the Prophet ﷺ was the most generous of people, and he was the most generous in Ramadan. Ibn Abbas ؓ said:

“Allah’s Messenger was the most generous of all the people; and he used to reach the peak in generosity in the month of Ramadan when Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur’an. Allah’s Messenger was the most generous person, even more generous than the strong uncontrollable wind.”¹

While goodness and spending in the aspects of righteousness are commendable at all times, it is confirmed in this blessed month.

Imam Ibn Taymiyyah ؒ said:

1. Narrated by Al-Bukhari No. (6), and Muslim No. (2308).

“One of the laws (Sunnah) of Islam is to provide food subsidies to the poor during the month of Ramadan.”¹

One aspect of generosity during Ramadan is offering iftar meals to the fasting persons, which has great rewards. Zaid bin Khalid Al-Juhani ؓ said: “He who provides a fasting person something with which to break his fast will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter.”² Abdullah ibn ‘Umar (may Allah be pleased with them both) narrated that “A man asked the Prophet ﷺ “What is the best act of Islam?” He said, “To feed (the poor) and greet those you know and those you do not know.”³

The Prophet ﷺ said that two angels descend from heaven every morning and pray for the spender to be given something in return and the one who does not spend to have his wealth destroyed. He said: “Every day two angels come down from Heaven and one of them says: ‘O Allah! Compensate every person who spends in your Cause, and the other (angel) says, ‘O Allah! destroy every miser.”⁴

Giving and spending for the sake of Allah is proof of the sincerity of the person’s faith. The Messenger of Allah ﷺ said:

“Charity is proof (of one’s faith).”⁵

An-Nawawi (may Allah have mercy on him) said:

“It means that charity is proof of the faith of the one who does it, for the hypocrite refrains from it because he does not believe in it. So, whoever believes in it, his charity indicates the sincerity of his faith.”⁶

It is proof of the slave’s faith because souls love money, and souls are scarce in it. If a man spends it for the sake of Allah, he does not spend what he loves except for what he loves more than it.

So, my Muslim brother, you should follow the Prophet’s ﷺ example, and the impact of goodness, giving, and charity in this blessed month should be reflected in you.

1. See: Collection of Fatwas (25/298).
2. Narrated by At-Tirmidhi No: (807), and said it is hasan sahih hadith and Ibn Majah No: (1746) and authenticated by Ibn Habbab (1/216).
3. Narrated by Al-Bukhari No. (12), and Muslim No. (39).
4. Narrated by Al-Bukhari No. (1442), and Muslim No. (1010) from the hadith of Abu Hurairah ؓ.
5. Narrated by Muslim No. (223), from the hadith of Abu Malik Al-Ash’ari ؓ.
6. See Sharh (the explanation of) Sahih Muslim (3/101).

You should check your money to ensure that zakat is paid out when it is due. Then, it would be best if you were keen on giving and spending in the fields of goodness.

This should be accompanied by sincerity to Allah the Almighty



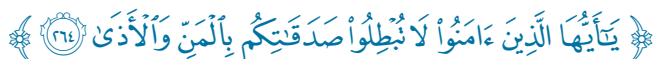
“[Saying], We feed you seeking Allah’s Countenance only. We wish for no reward, nor thanks from you.”¹

Moreover, charity should be associated with preserving the dignity of the poor. There is no good in the charity accompanied by what offends the dignity of the poor. Allah the Almighty said:



“Kind words and forgiving (of faults) are better than Sadaqah (charity) followed by injury.”²

And the bounty and harm nullify the reward of charity as Allah the Almighty said:



“O you who believe! Do not render in vain your Sadaqat (deeds of charity) by reminders of your generosity or by injury³.”

The Companions of the Messenger of Allah ﷺ had great eagerness to spend their wealth in good ways even though they had little money. One example stated that the well of Rumah was for a Jew who sold its water to Muslims every bucket for one dirham. The Prophet ﷺ said to the companions:

“Who will purchase the well of Rumah and place his bucket alongside the buckets of the Muslims in exchange for better than it in Paradise?”

Uthman ؓ bought it and made it an endowment for Muslims.⁴

Some biographers told a strange story. Ibn ‘Abbas, may Allah be pleased with them both, said: “There was a drought during the era of Abu Bakr as-Siddiq, and then one hundred camels belonging to Uthman ibn Affan ؓ came carrying food. The merchants of Medinah gathered at the door of

1. Surah Al-Insan (Verse: 9)

2. Surah Al-Baqarah (Verse: 263).

3. Surah Al-Baqarah (Verse: 264).

4. At-Tirmidhi narrated it in this wording: No. (3703) from the hadith of Uthman ibn Affan ؓ, the origin is in Al-Bukhari No. (2778).

Uthman ؓ. Uthman ؓ came out to them. They said, “we want to buy some food from you.” And Uthman said: With love and respect, how much profit will you give me?

They said: Twelve for every ten. Uthman ؓ said: I have been given more. They said: Fourteen for every ten. He said: I have been given more. They said: Fifteen for every ten. Uthman said: I have been given more. The merchants said: There are no merchants left in Madinah except us, so who gave you more than us? He said: Allah the Almighty gives ten for every dirham. Do you have more? They said: No. He said: Then I bear witness to Allah that I have made this food a charity for the poor Muslims¹.

Imam Ibn al-Qayyim (may Allah have mercy on him) said:

“Charity has a strange effect in averting kinds of affliction, even if it is from an evil or an unjust person or an unbeliever. Indeed, Allah the Almighty averts kinds of affliction from him through it. This is known to people, the elite, the ordinary, and all human beings because they have tried it”.²

Man will be under the shade of his charity on the Day of Resurrection. Marthad ibn Abdullah al-Yazani (may Allah have mercy on him) did not let a day pass without him giving something in charity. One day, he found nothing in his house except onions, so he carried them on his head, and a man saw him and said to him: Allah did not oblige you to do this. He said: By Allah, I did not find anything in my house other than this to give in charity. I intended not to let a day pass without me giving something in charity.

A man of the Prophet’s companions told me that the Messenger of Allah ﷺ said:

*“Everybody will be shaded by his Sadaqah (on the Day of Judgment) until it has been judged between the people”*³.

O Allah, guide us to goodness and charity in the month of Ramadan, and accept from us, O Generous and Gracious One, and forgive us, our parents, and all Muslims, and may peace and blessings of Allah be upon our Prophet Muhammad, his family, and all his companions.

1. Narrated by Al-Ajri in Sharia No. (1486).

2. Al-Wabil As-Sayyeb (the Hail Shower) (p. 31).

3. Narrated by Ibn Khuzaymah in his Sahih No. (2431), and Ibn Habbab in his Sahih No. (3310) from the hadith of ‘Uqbah bin Amir ؓ.

LESSON 13

You Will Not Attain Righteousness Until YOU SPEND What You Love

Praise be to Allah, Whose clouds of goodness continue to rain down good things all the time, the Generous One Who promised to give more for those who are grateful, and peace and blessings of Allah be upon His servant and Messenger, with whom Allah raised the truth until it became clear and manifest, and upon his family and companions.

Allah the Almighty said:

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

“By no means shall you attain Al-Birr (piety, righteousness here it means Allah’s Reward, i.e. Paradise), unless you spend (in Allah’s Cause) of that which you love.”¹

Ibn Jarir (may Allah have mercy on him) said in his interpretation of the Holy Qur’an:

“That is: You will never attain, O believers, the Paradise of your Lord, until you spend from that which you love, i.e., until you give in charity from what you love of your precious wealth.”²

The Prophet ﷺ was asked about the best kind of manumission (of slaves).

1. Surah Al-Imran (Verse:92).
2. Tafsir at-Tabari (5/573).

He replied,

“The manumission of the most expensive slave and the most beloved by his master.”¹

That is, the highest and the best.

So, when spending and giving in good ways, a Muslim must choose lawful money and not give in charity what is bad or what he does not like for himself. Allah the Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ﴾

“O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all needs), and Worthy of all praise.”²

Ibn Jarir said in his interpretation:

“Allah, may His praise be exalted, means by (the bad things): the bad, not the good. He says: Do not intentionally use the bad of your wealth in your charity and give it in charity, but give in charity from the pure and good things that you have.”³

The companions of the Prophet (may Allah be pleased with them) were among the keenest of the people to spend the best of their money and whatever they had. Anas رضي الله عنه said: “Abu Talhah رضي الله عنه was the richest among the Ansar of Al-Madinah and possessed the largest property from palm trees, and the most beloved of his wealth to him was his garden known as ‘Bairuha’ which was opposite the mosque, and the Messenger of Allah ﷺ often visited it and drank from its fresh water.

When this Ayah was revealed: “By no means shall you attain Al-Birr (piety, righteousness here it means Allah’s Reward, i.e. Paradise), unless you spend (in Allah’s Cause) of that which you love”, Abu Talhah came

1. Narrated by Al-Bukhari No: (2518), and Muslim No: (84) from the hadith of Abu Dhar رضي الله عنه.

2. Surah Al-Baqarah (Verse: 267).

3. Tafsir At-Tabari (4/698)

to the Messenger of Allah ﷺ and said, “O Messenger of Allah, Allah the Exalted says in His Book: ‘By no means shall you attain Al-Birr, unless you spend (in Allah’s Cause) of that which you love,’ and the dearest of all my property to me is ‘Bairuha’ so I have given it as Sadaqah (charity) for Allah’s sake, and I anticipate its reward from Allah; so spend it, O Messenger of Allah, as Allah guides you.” Messenger of Allah ﷺ said, “Well done! That is profit-earning property. I have heard what you said, and I think it would be proper if you gave it to your closest relatives.” Abu Talhah said: I will do so, O Messenger of Allah. So, Abu Talhah divided it among his relatives and paternal cousins.”¹

His saying ﷺ: “I think it would be proper if you gave it to your closest relatives,” is evidence that the relatives in need are more worthy of aid than others, and giving charity to them is greater in reward than giving charity to others. The Messenger of Allah ﷺ said: “Charity given to the needy is (counted as) charity, and if it is given to relatives, it is (counted as) two: Charity and upholding the ties of kinship)”².

Abdullah ibn Mas’ud ؓ said: When the Verse

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾

“Who is he that would lend Allah a goodly loan”³

was revealed, Abu ad-Dahdah said:

O Messenger of Allah, indeed Allah wants a loan from us? He said, “Yes, O Abu ad-Dahdah. He said I have lent my Lord my orchard with six hundred palm trees. Then he walked until he came to the orchard where Umm (mother of) ad-Dahdah and her children live, and he called her O Umm ad-Dahdah. She said, “I hear and obey.” He said, “Come out, for I have lent my Lord my orchard.””⁴

When Ibn ‘Umar ؓ admired something of his wealth and became attached to it, he gave it away as charity. He depends on the interpretation of the Verse,

“‘ By no means shall you attain Al-Birr, unless you spend (in Allah’s

1. Narrated by Al-Bukhari No. (1461), and Muslim No. (1998).
2. Narrated by At-Tirmidhi No. (658), and authenticated by Ibn Habban No. (237).
3. Surah Al-Baqarah (Verse: 245).
4. Narrated by Al-Bazar No. (2003). Al-Haythami said: Narrated by Al-Bazzar, and his men are trusted (6/321).

Cause) of that which you love.”¹

i.e., you will not attain Paradise.

Taking the initiative and spending some of your money on charity without delay and procrastination is necessary, for a person does not know when death will surprise him. Uqbah bin al-Harith رضي الله عنه said:

I offered the Asr prayer behind the Prophet ﷺ at Madinah. When he had finished the prayer with Taslim (saying assalamu alaikum), he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed. The Prophet ﷺ came back and found the people surprised at his haste and said to them: “I remembered a piece of gold lying in my house, and I did not like it to divert my attention from Allah’s worship, so I ordered it to be distributed (in charity)”².

So, my Muslim brother, be keen on spending your good wealth in charitable ways because the reward of charity is tremendous, and its effects are praiseworthy in this world and the Hereafter. Imam Ibn al-Qayyim (may Allah have mercy on him) said:

“Charity and benevolence have an incredible effect in averting calamity, the evil eye, and the evil of the envious person. It would be enough if this were only in the experiences of nations old and new. The benefactor will be guarded by his charity and benevolence, and Allah will protect him in a fortified fortress).”³

O Allah, grant us Your forgiveness, treat us with Your Grace and Generosity, make us among the heirs of Your Paradise and save us from Your torment and vengeance. May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.



1. See Tafsir Al-Qurtubi (132/4).
2. Narrated by Al-Bukhari No. (1221).
3. Badai' Al-Fawayid (the marvellous benefits) (242/2-243).

LESSON 14

Money on which ZAKAT IS OBLIGATORY

Praise be to Allah, Who erases slip-ups and forgives sins. Everyone who has sought refuge in Him succeeded, and peace and blessings of Allah be upon His servant and Messenger, who generously offered himself and his wealth for the sake of Allah and clarified the truth, and peace and blessings of Allah be upon his family, companions, and those who followed them in righteousness.

Many people used to pay zakat on their money during Ramadan to seek the honor of the virtue of time.

In these lessons, it is appropriate to talk about the most prominent issues that are needed regarding zakat, and we start talking about the money on which zakat is obligatory, and they are **four categories**:

The first category includes what comes from the earth, including grains and fruits.

- **The second category** includes grazing livestock animals (camels, cattle, and sheep).
- **The third category** includes the two currencies: gold and silver.
- **The fourth category** includes trade offers.
- **As for the first category**, which is what comes from the earth,

including grains and fruits, zakat is obligatory on all grains and on what is measured and stored from fruits. The due amount is one-tenth (i.e., 10%) of what is watered without provision and at no cost, such as that which is watered with rainwater, rivers, springs, and so on. As for what is watered with provision and cost, the due amount is half of the tenth (i.e., 5%), such as that which is watered with water lifting machines and the like.

The second category includes grazing livestock animals (camels, cattle, and sheep).

What is meant by grazing animals is the animals that graze grass and pasture most of the year. Therefore, zakat is not due on the animals for which you buy fodder. So, whoever has camels, cows, or sheep for which he buys fodder is not obligated to pay zakat, but zakat is obligatory on them if these animals graze grass and pasture most of the year.

An exception is made if the livestock is intended for trade. In this case, zakat is due on them as offers of trade, and details of the rulings of their zakat are mentioned in the books of Islamic jurisprudence.

The third category includes the two currencies, gold and silver, and, in their current meaning, they include cash banknotes such as Riyals, Dollars, Pounds, and other monetary currencies are also included, so zakat is obligatory on them when one year has passed and they reach the nisab (a amount).

Zakat is not obligatory on metals other than gold and silver, such as diamonds, even though they are more precious and higher in price than them unless they are intended for trade. In this case, it is obligatory to pay zakat for trade.

The amount of banknotes is the lowest amount of gold or silver, approved by the Fiqh Council of the Muslim World League¹ and the Council of Senior Scholars². Silver is nowadays much cheaper than gold.

Accordingly, the amount of banknotes is the amount of silver, so we look at the price of a gram of silver and multiply it by 595 to get the amount of banknotes.

1. Decision No. (6), Session No. (5) on 8-16/ 4/1402 H. corresponding to 2 -11/02/1982. See the Decisions of the Islamic Jurisprudence Academy (p. 103).
2. See the Research of the Council of Senior Scholars (1/93)

So, whoever his money reaches a nisab or more and one year has passed must pay zakat, regardless of the purpose for which he saved this amount, even if he saved it for financial support, marriage, building a house, or for any purpose.

We mention a rule for calculating the zakat on banknotes, which is: I divide any cash amount I have by forty to get the amount of zakat. For example, I divide four thousand by forty: the result is one hundred, forty thousand by forty: the result is one thousand, and so on.

The fourth category is offers of trade, which means offers prepared by a man for trade; that is, he sells and buys in them with the intention of profit. He must evaluate them at the end of the year and take out a quarter of a tenth of their value, which is two and a half percent (2.5%).

These include all kinds of shops, whether fabric shops, machines and appliances shops, or shops selling foodstuffs, etc. Their owners must evaluate them at the end of the year and take stock of them as if they want to sell the goods in them, and then they pay a quarter of a tenth of their value as zakat.

Zakat is obligatory on goods prepared and offered for sale. It is not obligatory on assets such as construction, shelves, refrigerators, etc.

O Allah, grant us the understanding of our religion, make us among Your righteous servants, and forgive us, our parents, and all living and dead Muslims. May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.



LESSON 15

Kinds of People

ENTITLED
TO ZAKAT

Praise be to Allah, Who provides generously for those who obey Him, and no one revokes His judgment, nor question His ruling. Peace and blessings of Allah be upon the one chosen by Him, Prophet Muhammad bin Abdullah, his family and companions, and those who follow his guidance.

Allah the Almighty says:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَنَمِمْ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

“As-Sadaqât (here it means Zakat) are only for the Fuqara’ (poor), and Al-Masakin (the needy), and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah’s Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.”¹

1. Surah At-Tawbah (Verse: 60).

In this noble Verse, Allah the Almighty explained the expenditures of zakat and those who are entitled to it. He limited them to these eight categories and started the Verse with the exclusive article (only). He showed that disbursing zakat to these categories is a mandatory obligation. This division comes from Allah's knowledge and wisdom.

These categories are:

The first category is the poor, and the poor is the one who is destitute and has nothing or has less than half of what is sufficient.

The second category is the needy, and the needy is the one who has half what is sufficient or more, but does not have complete sufficiency.

The poor and the needy are the ones in need, but the poor are more in need than the needy, and Allah the Almighty mentioned the needy in the story of Moses with the al-Khader and that they have a ship to work on,



“As for the ship, it belonged to poor people working at sea.”¹

For example: A man with nothing is poor; and whoever has an income that is sufficient for him until the tenth of the month is also poor, and whoever has an income that is sufficient for him until the middle of the month is needy, and whoever has an income that is sufficient for him until the twentieth of the month but is not sufficient for him until the end of the month is also needy. Nevertheless, whoever has an income that is sufficient for him until the end of the month is neither poor nor needy; thus, zakat is not lawful for him, and if he saves anything from his income, zakat will also be unlawful.

It is not necessary to have certainty about the condition of the poor or needy, but rather about what can be thought of as he is. But whoever asked for zakat and did not appear to be rich, it is permissible to give him zakat. He should be told that it is zakat and that it is not lawful for a man who can earn his living. Two sturdy and strong men came to the Prophet (peace be upon him) and asked him to pay them zakat, so he looked them up and down, and then he said: “If you desire, I shall give it to you, but this Zakah

1. Surah Al-Kahf (Verse: 79).

is not for one who is rich, neither for the one who is strong and able to earn.”¹

The third category is those employed to collect zakat. They are the ones the ruler appoints to collect zakat, save it, and disburse it, so they are given as much as their work, even if they are rich. As for the agents of individuals in the distribution of their zakat, they are not included in the category of those employed to collect it, so they do not deserve anything from it for the sake of their agency. The same thing applies to those in charge of charities; they are considered agents, so they are not among those appointed to collect zakat.

The fourth category is those whose hearts are brought closer to Islam. They are those who we hope by giving zakat to them to embrace Islam, strengthen their faith, or stop their evil against Muslims.

The person whose evil is feared must be a master among his people and has followers, power, and influence.

The fifth category is to free captives: These are the slaves who pay money to their masters to gain their freedom. It is permissible for a Muslim prisoner to be ransomed because he is included in the category of freeing captives.

The sixth category is debtors. They are the ones who have many debts that they are unable to pay. The debt must be due, and the debtor must be unable to pay it, such that if the creditor were to file a complaint about it, he might be imprisoned because of that debt.

As for the one who has deferred or installment debts or an existing debt that he can pay it, he is not among the debtors who are entitled to zakat.

This category should be taken care of. Many imprisoned people are separated from their families because of debts they have been afflicted with. There is a great reward for those who look after these people and settle their debts.

The seventh category is for Allah’s cause: It is jihad (struggle or fight) for Allah’s sake, intended to make the Word of Allah the highest.

This includes the jihad of da’wah (the call to Islam) according to the

1. Narrated by Abu Dawood No. (1633) and authenticated by Ibn Al-Mulaqqin in Al-Badr Al-Munir (the illuminating Moon) (7/361). Ahmed bin Hanbal said it is sahih hadith (231/3).

preponderate statement of the scholar - which was approved by the Fiqh Council of the Muslim World League¹. The jihad of da'wah is the origin, but the jihad of arms was not legislated except to spread the call to Allah the Almighty. Therefore, paying zakat to the centers of da'wah to Allah the Almighty is permissible. However, the disbursement of zakat should be limited to the matters of da'wah, such as the salaries of preachers and so on, and not be disbursed in non-essential issues such as announcements, competitions, and the like.

The eighth category is the stranded traveler: He is the stranded traveler who runs out of money. So, he will be given zakat to reach the place where he lives, even if he is rich in it, and find someone to lend him money.

A Muslim must be keen to disburse his zakat to those entitled to it, i.e., these eight categories, and not others. So, zakat should not be disbursed for the construction of mosques, the construction of schools, the digging of wells, and so on.

The Muslim should be keen to disburse his zakat to those entitled to it and not be complacent by giving it to those not entitled to it. Some people have relatives or acquaintances to whom they used to give zakat, and their conditions have changed so that they have become unentitled to it, so they are not discharged by giving them zakat with no entitlement to it.

It is not permissible for anyone who is not entitled to zakat to take from it. The Prophet ﷺ said:

“He who begs the riches of others to increase his own is asking only for live coals, so let him ask little or much.”²

O Lord, we pray to You for all good, sooner and later, what we knew of it and what we did not know, and we seek refuge in You from all evil, all of it sooner and later, what we knew of it and what we did not know. O Allah, forgive us, our parents, and all Muslims. May peace and blessings of Allah be upon His servant and Messenger Muhammad, his family, and companions.

1. Decision No. (5), Session (9) on 12/7/1406 H. corresponding to 22/03/1986. See Decisions of the Islamic Fiqh Academy (p. 196).

2. Narrated by Muslim No. (1041) from the hadith of Abu Hurairah ؓ.

LESSON 16

Frequently Asked Questions about ZAKAT ISSUES

Praise be to Allah, Who has created and determined everything with [precise] determination and made everybody find it easy to do deeds that lead him to his destined place for which he has been created. Peace and blessings of Allah be upon Prophet Muhammad, by whom Allah made clear the way of guidance and light, and upon his noble and righteous family and companions.

These are the most prominent zakat issues that people often ask about:

1. **Zakat of monthly income:**

What is meant by monthly income is what a person gets every month, such as a salary, a pension, or others. If someone saves nothing from it, he is not obligated to pay zakat. However, if he saved from it and the saved amount reached a nisab or more, and one year has passed, he must pay zakat.

There are several ways to pay zakat, including: requesting a bank statement and looking at the lowest balance in the year and pay its zakat. He can also set a specific date, such as the middle of Ramadan, and pay zakat on all of his balance, intending to expedite zakat, including the amount that

has not lasted for one year.

Thus, he only looks at his zakat balance once a year, and this method is more manageable, cautious, and controlled. When a person is doubtful about the amount of zakat, he should be careful and intend that whatever exceeds zakat will be a charity.

2. Zakat on Jewelry

As for the jewelry intended for wearing or adornment, jurists differed in the ruling on zakat. Most jurists say zakat is not obligatory, which is the doctrine of the Maliki, Shafi'i, and Hanbali Schools of Jurisprudence.¹ Hanafi School stated the obligation of zakat². The preponderant saying is the opinion of most jurists that zakat is not obligatory on jewelry because all the narrated hadiths about the obligation of zakat are all weak. At-Tirmidhi (may Allah have mercy on him) said: "There is no authentic hadith narrated from the Prophet ﷺ on this matter in this chapter".³

The rule of Sharia is that zakat is not obligatory on what has been prepared for use and ownership, as the Prophet ﷺ said:

*"No sadaqa (zakat) is due from a Muslim on his slave or his horse."*⁴.

So, there is no zakat on the house of a man, his car, the house's utensils, and everything intended for use. The same rule applies to jewelry, and there is no zakat on it. Most of the Prophet's companions (may Allah be pleased with them) narrate that zakat is not obligatory on jewelry intended for wear and adornment.

3. Zakat on shares:

Zakat on shares varies depending on the status of the shareholder: If the shareholder is an investor, meaning he does not buy or sell in them but instead subscribes to them and abandons them, or buys them and abandons them, or if he used to buy and sell in them and then stopped doing that, and if the company in which he is a shareholder is in the Kingdom of Saudi Arabia, then there is no zakat on him. This is because joint-stock companies in the Kingdom pay zakat on behalf of the shareholders, and zakat is not

1. See: Supervising the issues of disagreement (1/400), Almajmou (the collection) (6/6), and Al-mughni.
2. See Al-Mabsoot (explained at length) by Sarakhsi (192/2) and Alikhtiyar Li Ta'leel Al-Mukhtar (the choice for explaining the selection) (110/1).
3. Sunan At-Tirmidhi (3/21)
4. Narrated by Al-Bukhari No. (1463), and Muslim No. (982) from the hadith of Abu Hurairah ؓ.

paid twice. But if the company is outside the Kingdom and does not pay zakat on behalf of the shareholders, then the shareholder must pay its zakat by multiplying the number of shares he owns by the amount of the zakat base per share. However, if the shareholder is a trader (speculator), that is, he buys and sells in it, then he must pay zakat on all the shares he owns by calculating the value market of the wallet at the end of the year and deducts a quarter of a tenth of its value as zakat.

4. **Zakat on land:**

Zakat on land is affected by the intention of the owner. If the owner of the land intends to trade and profit from it, either immediately or in the future, this is one of the offers of trade, so he must evaluate it at the end of the year and deduct a quarter of a tenth of its value (i.e. 2.5%) as zakat.

But if he does not intend to trade with it, but to build a house on it, or a property to rent it, and so on, or if his intention is uncertain, he is hesitant to build on it or to sell it, then no zakat is due.

5. **Zakat on Debts:**

If a person has debts, if the debts are deferred, they do not affect zakat, but if the debts are due, then what corresponds to these debts should be deducted from the money on which zakat is obligatory.

For example, if a man has a due debt of ten thousand riyals, and his money at the end of the year is one hundred thousand, then he will deduct ten thousand from the hundred thousand; that is, he pays zakat on ninety thousand riyals.

As for the debts that men owe to others, if the debtor is wealthy and can pay when asked to, the debtor must pay the zakat of this debt. However, if the debtor is insolvent or procrastinating, zakat is not obligatory on this debt.

6. **Paying zakat to workers and servants:**

Paying zakat to workers and servants and the like may be done under three conditions:

The first condition is that they are entitled to zakat among the poor, needy, or indebted.

The second condition is that zakat is not linked to work; so he does

not give him zakat to do good work but instead gives him zakat as he gives others.

The third condition is that it is not to be followed by reminders of your generosity or injury; because some people, when they give the servant or the driver, start to remind him of their generosity, and this invalidates their reward. Allah Almighty said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ﴾

“O you who believe! Do not render in vain your Sadaqat (deeds of charity) by reminders of your generosity or by injury.”¹

7. Zakat on the money of orphans and people with special needs:

Any money that reaches a nisab and one year has passed is subject to zakat, and zakat should be paid on it regardless of the owner, whether the owner of the money is an orphan, a person with special needs, or others.

The guardian of the orphan and the like should invest the orphans' money in low-risk investment areas so that the zakat does not eat it away. If the zakat is paid every year, cash is reduced. Therefore, Umar bin Al-Khattab ؓ said:

“Trade with the property of orphans, and then it will not be eaten away by zakat.”²

O Lord, forgive us our past and present sins, what we have kept secret, what is known and announced, and what You know better than us. O Allah, forgive us, our parents, and all Muslims, and peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.



1. Surah Al-Baqarah (Verse: 264).

2. Narrated by Malik in Al-Muwatta (251/1) No. (12).

LESSON 17

THE BATTLE OF BADR

Praise be to Allah, the Mighty, the Firm Possessor of Strength, and peace and blessings of Allah be upon His servant and Messenger who was victorious in Badr by the angels sent down, and upon his family, companions, and those who follow them with kindness until the Day of Judgment.

Ramadan is the month of the Qur'an and the Criterion,

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ﴾^١

“The month of Ramadan [is that] in which was revealed the Qur’ān, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).”¹

In the month of Ramadan, there is a criterion of another kind that differentiates between truth and falsehood; it is the criterion of Badr, the great battle,

﴿إِن كُنتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَفَىٰ الْجَمْعَانِ﴾^{٤١}

“If you have believed in Allah and in that which We sent down to Our

1. Surah Al-Baqarah (Verse: 185).

Slave (Muhammad ﷺ) on the day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr). ”¹

This decisive battle in the history of Islam and Muslims has included many lessons and morals for the Ummah (the Muslim nation) over the generations. This battle took place on the seventeenth of Ramadan, the second year of Hijra (immigration of the Prophet), when Allah the Almighty brought Muslims together with their enemy without an appointed date.

The Messenger of Allah ﷺ was informed that a caravan was coming from Ash-Sham (the Levant) to Quraysh, so he summoned the people to capture it. The leader of that caravan, Abu Sufyan, was able to escape with it. Still, Quraysh insisted on going out to fight the Messenger of Allah ﷺ out of pride and arrogance and to prevent people from the way of Allah to the extent that Abu Jahl said: “No, by Allah! We will not return until we reach Badr and stay there for three days, slaughtering camels, feeding people, and drinking liquor, and the Arabs hear about us and they will continue to fear us forever.”

The Prophet ﷺ informed his companions that Allah had promised him one of the two sects, either the caravan or Quraysh, that is, the spoils, and obtaining the caravan without fighting or victory over Quraysh.

The Prophet (peace and blessings be upon him) consulted his companions. He often consulted them in compliance with the command of his Lord:

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

“And consult them in the affairs.”²

Although he is the most right-minded of people and the greatest of them in insight, he wants the Muslim nation to follow him in consultation. When the Prophet (peace and blessings be upon him) consulted his companions, al-Miqdad bin Amr ؓ stood up and said:

“O Messenger of Allah! Proceed where Allah directs you to, for we are with you.

﴿قَالُوا يَمُوسَىٰ إِنَّا لَن نَّدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَتَلْنَا إِنَّا هَاهُنَا

﴿فَلْعَدُوتُ﴾

1. Surah Al-Anfal (Verse:41).

2. Surah Al-Imran (Verse: 159).

*By Allah, we will not say, as the Children of Israel said to Moses, "So go you and your Lord and fight you two, we are sitting right here."'*¹

By Allah! If you were to take us to Bark al-Ghimad², we would still fight with you against its defender until you gained it."

Then he said,

*"Advise me, O people." This was to get the Ansar to express their view. They understood that he meant them because they only had pledged allegiance to him to protect him and support him in their land (Madinah), so he consulted them to know what view they had. Upon this, Sa'ad bin Mu'adh ؓ stood up and said, "By Allah, it is as if you, O Messenger of Allah, meant us." He said: "Yes." Sa'ad said: "I say about the Ansar: Be the friend of whoever you want and the enemy of whoever you wish to and take from our money whatever you want, and what you took from us was the most beloved to us than what you left, and whatever you ordered us to do, so we act according to your command. We will obey you most willingly in whatever you command us, and by Allah, Who has sent you with Truth, if you ask us to cross this sea (Red Sea), we will do that most readily, and not a man of us will stay behind, and we do not hate to meet our enemy tomorrow. We are patient in war, truthful when we meet. We hope that Allah will show you through our hands those deeds of courage that will please your eyes."'*³

The Messenger of Allah ؐ was happy, and when he was pleased, his face used to glitter as if it was a piece of the moon. He said: "Proceed and be happy. Allah the Almighty promised me one of the two sects. By Allah, it is as if I am now looking at the place where these people (the disbelievers) will be killed."

The Messenger of Allah ؐ proceeded with his companions to the site and chose the right place after consultation. When the polytheists appeared, and the two armies saw one another, the Messenger of Allah supplicated: "O Allah! The proud and arrogant Quraysh are already disobeying you and belying Your Messenger. O Allah! I am waiting for the victory which You

1. Surah Al-Ma'idah (Verse: 24).

2. It is located five nights behind Mecca after sea, and it was said it is a country in Yemen. See Mu'jam Al-Buildan (Dictionary of Countries) (1/399)

3. See *The Prophet's Biography* of Ibn Hisham (1 (615)) and the *Proofs of Prophethood* by Al-Bayhaqi (3/34).

have promised me. I pray to You, O Allah, to defeat them (the enemies). O Allah! If you destroy this band of adherents to Islam, you will not be worshiped upon the earth.”

The messenger of Allah ﷺ continued seeking the help of Allah and supplicating Him all night so that on that night - the night of Badr - everyone was asleep except the Messenger of Allah ﷺ standing, praying to his Lord, beseeching and supplicating, and insisting on Allah in supplication until his rida'a (robe) fell from his shoulder. Hence, Abu Bakr took his robe, put it on his shoulder, and said: “O Prophet of Allah! You have sufficiently beseeched your Lord; He shall fulfill what He promised you.” So, the Messenger of Allah ﷺ was asleep for a while and then went out saying:

﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ٤٥﴾

“Their multitude will be defeated, and they will show their backs.”¹

He picked up a handful of dust from the ground, threw it into their (enemy) faces, and said: May these faces be deformed. There was no one among the enemy whose eyes were not filled with the dust from this handful. So, they were busy with dust in their eyes, and the Muslims were busy with killing them,

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ ١٧﴾

“And you (Muhammad) threw not when you did throw, but Allah threw.”²

Iblis (Satan) walked with his banner and his soldiers with the polytheists. He cast into the hearts of the polytheists the idea that no one would defeat you and that I am your neighbor. So, when the two armies sighted each other, Satan looked at Allah's supply of angels, turned back on his heels, and said:

﴿إِنِّي بَرِئٌ مِّنكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ ٤٨﴾

“Verily, I have nothing to do with you. Verily, I see what you see not.”³

The Prophet ﷺ preached to his companions and urged them to fight with a few words. He said: “Stand up to a paradise the width of which is the heavens and the earth.” Umair bin Hamam ؓ stood up and had some dates

1 Surah Al-Qamar (Verse: 45).

2 Surah Al-Anfal (Verse: 17).

3 Surah Al-Anfal (Verse: 48).

in his hand to eat from them. He said: “O Messenger of Allah, a paradise whose width is that of the heavens and the earth. It is indeed a long life, if I survive till I eat my dates. So, he threw away the dates which he had with him and then fought with the enemy till he was killed ﷺ.¹

Allah helped His Muslim adherents and made them triumphant, and the polytheists were defeated. Seventy of them were killed, seventy were captured, and their most prominent leaders were killed.

Allah conferred upon His armies the honor of victory and helped His servant rout the confederates alone.

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ﴾ (13)

“And Allah has already made you victorious at Badr, when you were a weak little force. So, fear Allah much that you may be grateful.”²

The Messenger of Allah ﷺ entered Madinah supported by Allah and triumphant. Every enemy feared him, and many of the people of Madinah became Muslims. So, that battle (the battle of Badr) was a good and significant victory for Islam and Muslims.

O Allah, help and give victory to Islam and Muslims, make us among the supporters of Your religion, and make us firm in it until we meet You, O Lord of the worlds. Forgive us, our parents, and all Muslims, and may peace and blessings of Allah be upon our Prophet Muhammad, his family and companions.



1. Narrated by Muslim No. (1901) from the hadith of Anas bin Malik ﷺ.

2. Surah Al-Imran (Verse: 123).

LESSON 18

The SUPPLICATION of a Fasting Person When Breaking His Fast is not Turned Back

Praise be to Allah, Who promised those who obeyed Him the bliss of Paradise and threatened those who disobeyed Him the hell of Fire and peace and blessings of Allah be upon His servant and Messenger who was sent to all mankind and jinn, and upon his family and companions, the people of grace and gratitude.

Allah the Almighty said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ (١٨٦)

*“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.”*¹

This Verse is in the supplication, and its order in the Qur'an is between the Verses of fasting. The Verse that preceded it:

1. Surah Al-Baqarah (Verse: 186).



“The month of Ramadan [is that] in which was revealed the Qur’an.”¹, and the Verse that followed was

“It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts).”²

The occurrence of the Verse of supplication between the Verses of fasting is a signal that supplication in the month of Ramadan is closer to being answered and that Muslims should make more supplications in the month of Ramadan. Supplication in Ramadan, especially at Iftar (breaking the fast), is closer to being answered.

The Prophet ﷺ said:

“When the fasting person breaks his fast, his supplication is not turned back.”³

The fasting person should be keen on supplication at Iftar, so he should pray to Allah the Almighty for whatever he remembers of the bounties of this world and the Hereafter. It is not proven that a specific supplication is said at Iftar, but the fasting person may choose from the supplication whatever he likes.

As for the hadith:

“O Allah, for You I have fasted, and with Your provision I have broken my fast, so accept it from me, You are the All-Hearing, the All-Knowing,” it is a weak hadith.⁴

It has been confirmed that the Prophet ﷺ, when he broke his fast, said:

“The thirst is gone, the arteries are moist, and the reward is sure, if Allah wills.”⁵

1. Surah Al-Baqarah (Verse: 185).

2. Surat Al-Baqarah (Verse: 187).

3. Narrated by Ibn Majah with the number: (1753) from the hadith of Abdullah bin ‘Umar (may Allah be pleased with them both). Al-Busayri authenticated it and said: “This is a sound chain of transmission; his men are trusted,” Mesbah Alzigagah (2/81).

4. Ibn Hajar said: Narrated by At-Tabarani in Al-Kabeer and Al-Darqutni from the hadith of Ibn Abbas with a weak chain of transmission, At-Talkhees Al-Habeer (2/389). Al-Haythami said it includes ‘Abd-al-Malik ibn Harun, and it is weak, Majamma Az-Zawa’id (3/156).

5. Narrated by Abu Dawood No. (2357) from the hadith of Ibn ‘Umar (may Allah be pleased with them both). Ad-Darqutni said it is hasan in Sunnah No. (2279), and Al-Hakim said: A correct hadith on the condition of the two sheikhs in Al-Mustadrak No. (1536).

But this is only said by those who are already thirsty, and those who are not thirsty do not say: thirst is gone, but they invoke Allah the Almighty with whatever supplication they may remember.

The saying of the Prophet ﷺ:

“When the fasting person breaks his fast, his supplication is not turned back.” His saying, “when,” requires that this supplication should be before Iftar because the “when,” mentioned in the hadith requires nearness, and therefore it came in some narrations: “The fasting person when he breaks his fast.”¹

The moments before Iftar combine the humility of the soul and humbleness before Allah the Almighty, so supplication, in this case, is more likely to be answered. Minutes before Iftar, the fasting person should face the Qibla, raise his hands, invoke Allah, and make supplication regarding whatever he remembers of the bounties of the world and the Hereafter.

He should be keen on the supplications transmitted from the Prophet ﷺ, including praying to Allah for Paradise and seeking refuge with Him from the Fire. In the hadith of Anas bin Malik ؓ said: The Messenger of Allah (may Allah’s peace and blessings be upon him) said:

““Whoever asks Allah for Paradise three times, Paradise will say: ‘O Allah, admit him to Paradise.’ And whoever seeks protection from Hell three times, Hell will say: ‘O Allah, protect him from the Fire.’”²

This supplication should be observed by the Muslims every day. The Prophet ﷺ said to a man: “What do you say in prayer?” He said: I testify that there is no god but Allah and that Muhammad is the Messenger of Allah, and then I say: O Allah, I ask You for Paradise and I seek refuge with You from the Fire, but I do not know your humming nor the humming of Mu’adh. The Prophet ﷺ said: “We too humming around it.”³

That is, all our prayers revolve around this great supplication.

1. Narrated by At-Tirmidhi No. (2526) from the hadith of Abu Hurairah ؓ.
2. Narrated by Ahmed No. (13755), Al-Nasa’i No. (5521), and authenticated by Ibn Habbab in his Sahih No. (1014).
3. Narrated by Ahmed No. (15888), Abu Dawood No. (792), and Ibn Majah No. (910) and by An-Nawawi said it is sahih in (the Abstract of Judgments) No. (1450).

O Allah, we ask You for Paradise and seek refuge with You from the Fire. We ask You for Paradise and seek refuge with You from the Fire. We ask You for Paradise and seek refuge with You from the Fire. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and his companions.



LESSON 19

The Conquest of MAKKAH

Praise be to Allah alone. He honored His soldiers, granted victory to His servant, and defeated the confederates alone, and peace and blessings of Allah be upon His best Messenger, our Prophet Muhammad, and his family and companions.

On the nineteenth of Ramadan, in the eighth year of Hijra (migration of the Prophet), the conquest of Makkah, the secure city, took place. It was the greatest conquest by which Allah honored His religion, Messenger, and army. Moreover, it was the conquest by which people entered the religion of Allah in multitudes. The face of the earth shone with brightness and joy.¹

The reason for this conquest is that when the truce was made between the Prophet ﷺ and the Quraysh at Al-Hudaybiyyah in the sixth year, whoever would like to enter into the covenant of the Prophet ﷺ did so, and whoever would like to enter into the covenant of the Quraysh did so. So, the tribe of Khuza'ah entered into the covenant of the Prophet ﷺ, and the tribe of Banu Bakr entered into the covenant of the Quraysh.

There was vengeance between the two tribes in the pre-Islamic era. So, Banu Bakr took advantage of this truce and raided Khuza'ah while they were safe and off-guard. The Quraysh helped their allies, Banu Bakr, with men and weapons in secret against the Khuza'ah, the Prophet's allies. So,

1. See: *Zad Al-Ma'ad* (the Provision for the Return) (3/347).

a group of them came to the Prophet ﷺ and told him what Banu Bakr had done and the aid of the Quraysh for them.

As for the Quraysh, regret overcame them, and they saw that they broke their covenant by doing so. So, they sent their leader, Abu Sufyan, to the Messenger of Allah ﷺ to strengthen the truce contract and extend the duration. He talked to the Prophet ﷺ about that matter, but he did not respond to him. Then he talked to Abu Bakr and ‘Umar to intercede for him with the Messenger of Allah, but he failed. Then he talked to Ali bin Abi Talib, and he did not succeed either.

As for the Prophet ﷺ, he ordered his companions to prepare for the fight, told them what he intended to do, mobilized the surrounding tribes, and said: “O Allah, hide the news and the spies from Quraysh until we take them by surprise in their city.” Then he left Madinah with about ten thousand fighters.

The Prophet ﷺ ordered Al-Abbas to stop Abu Sufyan in the Strait of the Valley at the nose of the mountain until the Muslims passed through it. So, the tribes passed by him with their banners. As soon as a tribe passes through, he asks Al-Abbas about it and he tells him, then he says: What do I have to do with it? This continued until a battalion approached, the likes of which he had never seen before, so he asked: Who are these? Al-Abbas said: These are the Ansar (supporters) under the leadership of Sa’ad ibn Ubadah, carrying their banner. When Sa’ad was parallel to him, he said: O Abu Sufyan, today is the day of the epic; today, the Kaaba will be plundered. When the Messenger of Allah ﷺ passed by Abu Sufyan, he told him what Sa’ad had said, and the Prophet ﷺ said: Sa’ad lied, but this is a day on which Allah will sanctify the Kaaba and a day on which the Kaaba will be clothed.”¹

Then the Messenger of Allah ﷺ ordered that the banner be taken from Sa’ad and handed over to his son Qais, and he saw that it did not wholly depart from Sa’ad as it was given to his son.

Afterward, the Messenger of Allah ﷺ proceeded and ordered his banner to be hoisted in Alhajoon (a place in Makkah). Then he entered Makkah as a victorious conqueror. He had lowered his head in humility to Allah the

1. See *Dala’il Alnubuwa* (Proofs of Prophethood) by Al-Bayhaqi (5/38) and the *Prophet’s Biography* by ibn Kathir (155/3).

Almighty so that his forehead would almost touch his saddle as he recited and repeated the Verse:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۝١﴾

“Verily, We have given you, [O Muhammad], a manifest victory”¹.

The Messenger of Allah ﷺ then proceeded until he entered the Sacred Mosque. There were three hundred and sixty idols around the Kaaba, so he knocked them down with his bow while reciting the Verse:

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ۝٨١﴾

“And say: ‘Truth (i.e. Islamic Monotheism or this Quran or Jihad against polytheists) has come, and Batil (falsehood, i.e. Satan or polytheism) has vanished. Surely, Batil is ever bound to vanish.’”²

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُدْعِي الْبَاطِلُ وَمَا يُعِيدُ ۝٤٩﴾

“Say [O Muhammad]: ‘Al -Haqq (The truth i.e. the Quran and Allah’s Revelation) has come, and Al-Batil [falsehood – Iblis (Satan)] can neither create anything nor resurrect (anything),’”³

while the idols were falling on their faces.

Then he entered the Kaaba and saw that it had pictures, so he ordered them to be erased, then prayed in it. When he finished, he circumambulated it, said Allahu Akbar (Allah is the Greatest) around it, and said: “There is no god but Allah.” Then he stood at the door of the Kaaba, and Quraysh were below him, waiting for what he would do! So, he took the two doorposts of the door and said: “There is no god but Allah Alone. His is the dominion, and His is the praise, and He is Able to do all things. He fulfilled His Promise, He aided His slave, and He alone defeated the confederates.” Then he said: “O people of Quraysh, what do think I am going to do with you?” They said: “Good, a generous brother and a generous nephew.”

He said: “Indeed, I say to you, as Joseph said to his brothers,

﴿قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ۝١٢﴾

“He said: ‘No reproach on you this day, may Allah forgive you, and He

1. Surah Al-Fath (Verse:1).

2. Surah Al-Israa (Verse: 81).

3. Surah Saba (Verse: 49).

is the Most Merciful of those who show mercy!”¹

“Go, for you are free.”²

He did not take advantage of this moment of victory to take revenge on those who had hurt him the most for many years, but rather he announced amnesty and forgiveness for them. These are the morals of the prophets; these are the morals of the great ones. May peace and blessings of Allah be upon him.

With this clear conquest, Allah’s victory was accomplished, and the people entered Allah’s religion in multitudes. Thus, Makkah became an Islamic city, where monotheism prevailed over polytheism and faith prevailed over disbelief. The dominion became for Muslims, and polytheism and its people were defeated.

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۚ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ۝﴾

“When there comes the Help of Allah (to you O Muhammad against your enemies) and the conquest (of Makkah). And you see that the people enter Allah’s religion (Islam) in crowds. So glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who Ever accepts the repentance and Who forgives.”³

O Allah, glorify Islam and Muslims, humiliate polytheism and polytheists, and forgive us, our parents, and all living and dead Muslims. May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.



1. Surah Yusuf (Verse: 92).

2. Narrated by Al-Bayhaqi in the Greater Sunan No. (18275, 18276).

3. Surah An-Nasr (Verses: 1-3).

LESSON 20

The Merit of The Last Ten Days of RAMADAN

Praise be to Allah, Who made the month of Ramadan a season for trade with Allah .with good deeds, Who accepts repentance from His servants and pardons the evil deeds. May peace and blessings of Allah be upon his Messenger, the best of those who earnestly stood up in prayer, the purest of those who prayed and fasted, and upon his righteous family and companions.

Two-thirds of this blessed month have passed, and only the third is left. What is left is better than what has passed. We are receiving a great season, the season of the last ten nights of Ramadan, which Allah honored by making one night among them better than a thousand months, i.e., the Night of Al-Qadr (the Night of Decree). These nights are the best nights of the year ever.

The rewards of the righteous deeds in these ten nights are multiplied, and their recompense is great. By Allah, they are great booties for those whom Allah has guided. So, you should take advantage of such booties before it is too late, and work hard before you regret it.

These blessed ten days have started, inducing the spirits of the righteous and awakening the worshippers' determination. Allah the Almighty singled them out by many virtues and rewards, and abundant bounties, including:

- The Prophet ﷺ diligently worked on them more than others. Aishah ؓ narrated:

“With the start of the last ten days of Ramadan, the Messenger of Allah ﷺ used to tighten his waist belt (i.e., work hard) and used to pray all the night, and used to keep his family awake for the prayers.”¹

Her saying: ((tighten his waist belt)) means that he worked diligently in worship, more than his habit, and it was said that it is a metaphor for staying away from his wives to be engaged in worship.²

She also narrated:

“The Messenger of Allah ﷺ used to exert himself in devotion during the last ten nights to a greater extent than at any other time.”³

Moreover, she narrated:

“The Prophet ﷺ used to combine prayer and sleep in the first twenty days of Ramadan, and if the last ten nights entered, he would roll up his sleeves and tighten his waist belt.”⁴

One of their characteristics is that the Prophet ﷺ, when the last ten days of Ramadan started, used to retire in his mosque working diligently in worshipping his Lord, looking forward to the Night of Decree. That is, when the last ten days of Ramadan started, the Prophet ﷺ retires from the world and the people and devotes himself completely to worship, even though he ﷺ is the leader of the State of Islam, the Mufti of the mankind, and the guide and director of the Ummah (Muslim nation). However, when these blessed ten days start, he retires to the mosque and devotes himself to the worship of his Lord.

The Prophet ﷺ retired to the mosque during these ten days, seeking a great night, the night of Al-Qadr, in which the good deed is better than a good deed in a thousand months.

We should follow the example of the Messenger of Allah ﷺ and devote ourselves to worship in these blessed ten days and this great season. We should at least reduce the concerns of the world that never end.

One of their characteristics is that they include the night of Al-Qadr, which is better than a thousand months. So, you should know, may Allah have mercy on you, the merit of these last ten days, and do not waste them

1. Narrated by Al-Bukhari No. (2024), and Muslim No. (1174).

2. See: Sahih Muslim Sharh (explanation by) An-Nawawi (71/8).

3. Narrated by Muslim No. (1175).

4. Narrated by Ahmed No. (25136).

because their time is precious and their goodness is evident.¹

What indicates the virtue of these ten nights is that the Prophet ﷺ used to awaken his family for prayer and remembrance to take advantage of these blessed nights because they are worthy of worship. They are indeed the opportunity of a lifetime and a booty for those whom Allah the Almighty has guided. So, it is not appropriate for a sensible person to miss this precious opportunity.

A Muslim should strive on these blessed nights until he gets to the night of Al-Qadr. He should attend the prayers with the Imam all these nights so it was written for him that he stood up in prayer that night. If it is written for him that he stood up in prayer that night, he might have attended the night of Al-Qadr. The Prophet ﷺ said: “Whoever stood up in prayer in the night of Al-Qadr out of sincere faith and hoping to attain Allah’s rewards, then all his past sins will be forgiven.”²

Unfortunately, some Muslims are unaware of such honorable seasons and are preoccupied with things that can be postponed or made up for at another time. If you want proof, look at the crowded markets and the multitudes of people on these blessed nights.

Therefore, the Muslim should take advantage of these blessed nights; perhaps he will attain the bounty of the night of Al-Qadr, and maybe he will achieve some of the great bounties of the Lord Almighty so that Allah the Almighty will decree for him the happiness of this world and the Hereafter.

The best deed you can do in these blessed nights is prayer. The Prophet ﷺ used to spend these blessed nights, or most of them, in prayer.

Supplication is one of the acts that should be taken care of in these blessed ten nights. One should increase supplication in these ten nights because supplication is more likely to be answered. Therefore, the Verse of supplication:

*“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor)”*³

1. The Sessions of Ramadan by Ibn Uthaymeen (p. 158).

2. Narrated by Al-Bukhari No. (35), and Muslim No. (760) from the hadith of Abu Hurairah ؓ.

3. Surah Al-Baqarah (Verse: 186).

came between the Verses of fasting. This indicates that the fasting person should make more supplications in the month of fasting, especially during these blessed ten nights.

And from what is prescribed in these ten nights is i'tikaf (retiring to the mosque for worship). If it is easy for a Muslim to stay in the mosque during these blessed ten days, this is the Sunnah, and this is the guidance of the Prophet ﷺ. If he can't do so, he should at least on the nights in which the Night of Decree is hoped for or expected.

Brothers, the last ten nights of Ramada are blessed. They are the joviality of the diligent people, the gardens of the devout, and the splendor of the eyes of the worshipers. In these blessed nights, the pious worshippers work harder, and the competitors compete in their virtues, exposing themselves to the bounties of the Lord Almighty, the Most Generous. Revive these nights with humble hearts and ask for Allah's precious commodity, Paradise.

O Lord, bless us on these ten nights, grant us success in attaining the night of Al-Qadr, and make us among those given a great reward. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and companions.



LESSON 21

I'TIKAF

(Staying in the Mosque) and its Provisions

Praise be to Allah, Who is Unique in His Majesty and Eternity, Greatness and Pride, and peace and blessings of Allah be upon His Messenger, Muhammad, and his noble companions. The Prophet ﷺ used to stay in the mosque for worship in the last ten days of Ramadan until his death. In the Two Sahihs (Al-Bukhari and Muslim), Aishah رضي الله عنها said: “that the Prophet ﷺ used to practice I’tikaf in the last ten nights of Ramadan till he died, and then his wives used to practice I’tikaf after his death.”¹

I’tikaf is one of the ancient sharia of the previous nations. This is indicated by the words of Allah the Almighty to Prophet Abraham (Ibrahim),

“And We commanded Ibrahim (Abraham) and Ismail (Ishmael) that they should purify My House (the Kaaba at Makkah) for those who are circumambulating it, or staying (I’tikaf), or bowing or prostrating themselves (there, in prayer).”²

This indicates that I’tikaf has existed since the time of Abraham (peace and blessings be upon him).

In the Two Sahihs, “Umar رضي الله عنه said: O Messenger of Allah! I vowed to perform I’tikaf for one night in Al-Masjid-al-Haram (the Sacred Mosque)

1. Narrated by Al-Bukhari No. (2026), and Muslim No. (1172).

2. Surah Al-Baqarah (Verse: 125).

during the pre-Islamic Period of ignorance (before embracing Islam). The Prophet ﷺ said: “Fulfill your vow.”¹ This is evidence that I’tikaf existed before the Prophet’s Mission of Islam.

What follows is a brief overview of the most prominent provisions of I’tikaf.

The linguistic meaning of I’tikaf is to hold fast to something.

The term means to stay in the mosque to obey Allah the Almighty. As some hadiths stated², it is called ‘Jiwar’ (neighborliness).

Scholars unanimously agreed that it is permissible. It is acceptable for men and women when women are secure from sedition, as the wives of the Prophet ﷺ used to worship with him in his mosque.

The best time for I’tikaaf is the last ten days of Ramadan because Allah the Almighty mentions I’tikaf at the end of the fasting Verses.

This indicates that I’tikaf should be observed at the end of the month of fasting because the Prophet ﷺ observed I’tikaf in the last ten days of Ramadan.

The wisdom behind I’tikaaf is to retire from worldly life and devote oneself to worship Allah to gain the virtue of the Night of Decree. While man is preoccupied with life concerns, his heart may harden, overlook, and bewilder. Thus, he needs time to retire from the world’s unending preoccupations, devote himself to worship Allah the Almighty, and seek the Night of Decree.

Ibn al-Qayyim (may Allah have mercy on him) said: “I’tikaf was prescribed for them, the purpose and spirit of which is the devotion of the heart to Allah the Almighty, to be preoccupied with Him, and seek solitude in Him and disengage themselves of the creation, and devoting themselves to Him alone, the Most High.”³

There is no minimum limit for I’tikaf; rather, all kinds of I’tikaf is valid, even for a few hours. Accordingly, if you can’t stay in the mosque

1. Narrated by Al-Bukhari No: (6697), and Muslim No: (1656).

2. Narrated by Al-Bukhari with No. (2028), and Muslim with No. (297) From the hadith of Aishah ؓ, she said: “The Prophet ﷺ used to (put) bend his head (out) to me (to comb and oil his hair) while he was in I’tikaf in the mosque”.

3. Zad al-Ma’ad (the Provision for the Return) (83/2).

for all ten nights of Ramadan, you can stay on some of the nights in which the Night of Decree is hoped for.

For the validity of I'tikaf, it is required that:

1. It should be in a mosque; it is not valid to be in a place other than it. It is valid in all mosques and in the mosque where Friday prayer is not held. When it is time for Friday prayer, he can leave to attend it in the grand mosque and return to his mosque.

Accordingly, it is not permissible for a woman to observe I'tikaf for worship in her home. If she wants to observe I'tikaf, she must do so in one of the mosques. The jurists stated that the courtyard of the mosque's wall is treated as the mosque itself, so it is permissible to observe I'tikaf in it. However, the area not enclosed in its wall is not part of it, and it is not valid to observe I'tikaf in it.

2. Staying in the mosque contradicts leaving it.

Leaving the mosque for someone who is observing I'tikaf has three cases:

The first case: It should be for what is inevitable, such as answering the call of nature or bringing food, as this is permissible and does not interrupt the I'tikaf with the unanimous agreement of scholars.

The second case is leaving because of what he must do, such as visiting the patient and attending the funeral witnesses; it is not permissible for him to do that.

Some scholars say that unless he makes a condition. However, the condition is under consideration because he has no evidence. It was not narrated that the companions of the Prophet ﷺ did this. This is the doctrine of the Maliki School of Jurisprudence, a saying in the Hanbali School, and the closest provision - and Allah knows best: If he wants to go out to visit a patient and attend the funeral, if this patient or the deceased must have a definite right over him like his father, or his mother, and so on, he has to go out, but if they do not have a definite right, he does not have to go out.

The third case is that leaving the mosque for what he does not need and is not lawfully required by law, as worldly matters, invalidate I'tikaf. Thus, whoever is an employee, going out for his job interrupts I'tikaf. But he can

observe I'tikaf for some nights. That is, he can observe I'tikaf at night and goes out for his job during the daytime, and thus his I'tikaf ends, and the second night, he observes I'tikaf again, and so on.

Two things invalidate I'tikaf:

Leaving the mosque.

Intercourse and its preludes; for Allah, the Almighty said:



“And do not sexual relations with them (your wives) while you are in I'tikaf in the mosques.”¹

This indicates that intercourse and its overtures invalidate I'tikaf.

The person who observes I'tikaf should obey Allah the Almighty. The greatest activity in the last ten nights of Ramadan is prayer, and the Prophet ﷺ used to stand up in prayer in these nights.

He must avoid what preoccupies him from worship, including preoccupation with social media, phone calls, or chatting with those with him in the mosque.

One of the most frequently asked questions is the ruling on ordering food from the restaurant by phone or the application inside the mosque and the answer is that this is not considered a sale or a purchase, and it is okay inside the mosque.

Because this is just an order, he is ordering food from the restaurant and has not yet concluded the purchase contract, as evidenced by the fact that this order is unnecessary. If he wanted, he could cancel it; if the restaurant owner wanted to cancel it, he could do so. If it were an essential contract, he would not have the right to cancel it because the sale is a crucial contract, and all these are promises and do not have the effects of the sale contract. When the restaurant representative arrives at the mosque, the person who observes I'tikaf should go out to him to conclude the contract in the affirmative and acceptance.

He should be outside the mosque when he wants to receive the order and hand over the money.

1. Surah Al-Baqarah (Verse: 187).

However, there are applications in which payment is made in advance without the ability to recover the amount. This is a sale, and when ordering through the application, this should be outside the mosque.

O Allah, guide us to what You love and what satisfies You in words and deeds and forgive us, our parents, and all Muslims. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and companions.



LESSON 22

THE NIGHT
OF DECREE

(Lailat al-Qadr)

Praise be to Allah, Who bestowed upon us the seasons of goodness and blessed us with multitudes of gifts, and peace blessings of Allah be upon His servant and Messenger Muhammad, the best of mankind, and upon his family, companions, and those who followed them with kindness, as long as the earth and the heavens lasted.

In these blessed ten nights is the Night of Decree, which Allah the Almighty honored over others. He conferred it on this Muslim nation and singled it out for mention in His Noble Book. He said:

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ ﴿٢﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾ أَمْرًا مِّنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾ رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦﴾ ﴾

“We sent it (this Qur’an) down on a blessed night (i.e. the night of Al-Qadr) in the month of Ramadan. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship]. Therein (that night) is decreed every matter of ordainments. As a Command (or this Quran or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers). (As) a Mercy from your

*Lord. Verily, He is the All-Hearer, All-Knower”.*¹

Allah described it as blessed for the abundance of its goodness, blessing, and grace.

And one of its blessings is that this blessed Qur'an has been revealed in it, and its description is that every matter of wisdom is ordained therein; that is, it comes from the Preserved Tablet to the pages in the hands of the scribes (angels). This includes whatever will be of the Command of Allah the Almighty in that year, of provisions, times of death, good, evil, and other things, of every Wise Command of Allah the Almighty's precise and perfect Commands, in which there is no flaw, deficiency, or falsehood.

Almighty Allah said: “Verily, We have sent it (this Qur'an) down in the night of Al-Qadr (Decree). And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). Therein descend the angels and the Ruh [Jibril (Gabriel)] by Allah's Permission with all Decrees. (All that night), there is Peace (and Goodness from Allah to His believing slaves) until the appearance of dawn.”²

So, Allah, Glory be to Him, made it clear that this Qur'an was revealed on the Night of Decree, and the revelation of the Qur'an meant the beginning of its revelation, for the beginning of its revelation was on the Night of Decree. Otherwise, the Qur'an was revealed in chapters and sections to our Prophet Muhammad ﷺ in twenty-three years. It was also said that it meant its revelation from the Preserved Tablet to the House of Glory in the lowest heaven. The first statement is more explicit.

The word ‘Al-Qadr’ means honor and exaltation or determination and decree, because Lailat-ul-Qadr is an honorable night in which Allah the Almighty decrees what will happen in the year and decrees what has come to pass of His wise and decisive matters.

Allah the Almighty said, “And what will make you know what the Night

1. Surah Ad-Dukhan (Verse: 3-6).

2. Narrated by Al-Bukhari No: (2016), and Muslim No: (1167) from the hadith of Abu Said ؓ by the wording: “I was informed of the date of Lailat-ul-Qadr, but I was caused to forget it; so, seek it in the odd nights of the last ten nights.”

of Decree is?” This is an interrogative for greatness and exaltation. It is a great, honorable, and majestic night.

And His saying: Glory be to Him, “the Night of Decree is better than a thousand months,” that is, in bounty, honor, and abundance of reward. Therefore, whoever stood up in prayer this night out of faith and hoping for forgiveness will have his past sins forgiven.

His saying, Glory be to Him: “Therein descend the angels,” means the angels would descend to the earth on that honorable night with goodness, blessing, and mercy, “and ‘Ar-Ruh’ (the Spirit)” means Gabriel (peace be upon him), who was singled out for mention due to his honor and virtue. The angels descend to the earth to see the believers’ worship of Allah the Almighty.

“(All that night), there is Peace” means that the Night of Decree is peace for the believers from all fears because many are freed from the Fire and saved from its torment. And “until the appearance of dawn” means that the Night of Decree begins at sunset and ends at dawn because the night’s work ends with it.

There are many virtues for the Night of Decree in this Surah:

The first virtue is that Allah the Almighty has revealed in it the Qur’an by which people are guided and happy in this world and the Hereafter.

The second virtue is that the interrogative indicates greatness and exaltation: “And what will make you know what the Night of Decree is?”

The third virtue: It is better than a thousand months.

The fourth virtue is that angels descend to the earth in it and descend only with goodness, blessing, and mercy.

The fifth virtue is that it is peace because of the abundance of safety in it from the punishment and torment of the Fire for what the servant does regarding the obedience to Allah the Almighty.

The sixth virtue is that Allah has revealed a complete Surah about its virtue to be recited until the Last Day (the Day of Resurrection).

And one of the virtues of Lailat-ul-Qadr is that the Prophet ﷺ said:

“Whoever stood up in prayer in the night of Al-Qadr out of sincere faith and hoping to attain Allah’s rewards, then all his past sins will be forgiven.”¹

His saying (out of sincere faith) means believing in Allah and in what He has prepared as reward for those who stay up in prayer in that night. And his saying (hoping to attain Allah’s rewards) means seeking his reward from Allah the Almighty.

The Night of Decree is in the last ten nights of Ramadan, and Muslims must strive hard in all ten nights. If he works hard in all ten nights, he will undoubtedly attain the virtue of the Night of Decree.

One of the most frequently asked questions is: Is the Night of Decree fixed on a particular night, or does it move from one night to another? Some scholars said that it moves, so one year it is the night of the 21st of Ramadan, another year the night of the 27th, and the night of the 29th in yet another year. However, most scholars believe that the Night of Decree is fixed on a specific night and does not move from one night to another, which is the most likely situation. This is because the Night of Decree gained its honor and virtue by the revelation of the Qur’an in it;

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾﴾

“Verily, We have sent it (this Qur’an) down in the night of Al-Qadr (Decree),” “We sent it (this Qur’an) down on a blessed night (i.e. the night of Al-Qadr).”²

Hence, the statement that it moves from one night to another contradicts this meaning.

Likewise, the Day of Ashura gained its honor because it is the tenth day of the month of Muharram, the day Allah rescued Moses; so, this day can’t move to another. Thus, the Night of Decree gained its honor through the revelation of the Qur’an in it, so it cannot move to another because the Qur’an was revealed in one night. This is indicated by the saying that the Prophet ﷺ, “I was informed of the date of Lailat-ul-Qadr, but I was caused to forget it.”³

1. Narrated by Al-Bukhari No. (35), and Muslim No. (760) from the hadith of Abu Hurairah ؓ.

2. Surah Al-Qadr (Verse: 1-2).

3. Narrated by Al-Bukhari No: (2016), and Muslim No: (1167) from the hadith of Abu Said ؓ by the wording: “I was informed of the date of Lailat-ul-Qadr, but I was caused to forget it; so, seek it in the odd nights of the last ten nights.”

If it had been moving from one night to another, he would have been told about it in the following year and the years to come. So, this is evidence that it does not move.

Brothers: Good deeds on the Night of Decree are better than good deeds in a thousand months, and a thousand months is equivalent to eighty-three years and four months. So, whoever works hard on this night has been successful for great good, and working on a night of a few hours is better than working on a thousand months. So, whoever is successful in the Night of Decree is as if he has added a long life to his life.

It was mentioned that the Prophet ﷺ was shown the ages of previous nations and found that they were long and that they lived for hundreds of years.

Noah stayed with his people for nine hundred fifty years, and as for the ages of his nation, their average age was between sixty and seventy years, and it is as if he saw that the ages of his Muslim nation were short. So, he and his nation were given this night of Lailat-ul-Qadr. It is just a few hours in which they do good deeds that are better than the good deeds in a thousand months.

O Lord, guide us to the Night of Decree and make us among those who attain great reward in it. O Lord, make us among those who perform prayer on the Night of Decree out of faith and seeking Your reward. May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.



LESSON 23

SUPPLICATION,

its Virtue, and Manners

Praise be to Allah, Who hears supplication and greatly rewards those who obey Him. May peace and blessings of Allah be upon the best of Prophets, our Prophet Muhammad, and his noble family and companions.

Indeed, supplication is one of the greatest acts of worship, and indeed, it was mentioned in the Sahih hadith of the Prophet ﷺ that he said: “Verily supplication is worship.”¹ Another hadith was narrated that “Nothing is more honorable to Allah than supplication.”² Our Lord told us that He is close to those who supplicate Him, so He said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ (١٨٦)

“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So, let them obey Me and believe in Me, so that they may be led aright.”³

1. Narrated by Abu Dawood No. (1479), At-Tirmidhi No: (2969), said: it is hasan and Sahih hadith, Ibn Majah No. (3828), Ibn Habban No. (513), and Al-Hakim in Al-Mustadrak No: (1802), said its chain of transmission is authentic.
2. Narrated by Al-Bukhari in al-Adab al-Mufrad (the Unique Literature) No: (712), At-Tirmidhi No: (3370), and Ibn Majah No. (3829), and authenticated by Ibn Habban in his Sahih No: (870).
3. Surah Al-Baqarah (Verse: 186).

This verse occurred among the verses on fasting, and perhaps the secret to this - and Allah knows best - is that there is an indication that supplication in this blessed month is more likely to be answered.

This verse was revealed when some people came and asked the Prophet ﷺ, they said, “O Messenger of Allah! Is our Lord near so that we can whisper to Him? Or is He far so that we can call Him? So, Allah, the Exalted, revealed this verse: “And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge).”¹.

Think about the words of Allah the Almighty: “Indeed, I am near.” He did not say: Say to them: “Indeed, I am near,” although in general, the verses in which there is a question are answered with: ‘Say’, a reference to the nearness of the Lord, the Most High, to the supplicant.

Allah the Almighty said, “I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).” This means that Allah the Almighty responds to the servant’s supplication when he supplicates Him, fulfilling the conditions and eliminating the obstacles. Allah the Almighty:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

“And your Lord said, “Call upon Me; I will respond to your (invocation).”²

What indicates the virtue of supplication is the hadith of the Prophet ﷺ, he said: “There is no Muslim who offers a supplication in which there is no sin or severing of ties of kinship, but Allah will give him one of three things in return for it: either He will hasten for him what he asked for, or He will store it [the reward for it] up for him in the Hereafter, or He will avert from him an equivalent evil.”

They said: Then we should do a lot of that [offering supplication]. He said “Then Allah will reward you more.”³

Al-Hafiz Ibn Hajar (may Allah have mercy on him) said:

“Every supplication is answered, but the answer varies, so it is

1. See: Tafsir (The Interpretation of the Holy Qur’an) by At-Tabari (3/223)

2. Surah Ghafir (Verse: 60).

3. Narrated by Ahmed No: (11133) with an authentic chain of transmission.

sometimes answered exactly as it is, and sometimes it is a substitute for it."¹

Therefore, the answer to supplication is more general than fulfilling the needs.

Supplication has manners, the most prominent of which are:

1- Faithfulness to Allah, Glory be to Him, Allah the Almighty said:

﴿فَإِذَا رَكِبُوا فِي الْفَلَكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾

*"And when they embark on a ship, they invoke Allah, making their Faith pure for Him only. But when He brings them safely to land, behold, they give a share of their worship to others."*²

This sincerity that accompanied the supplication of the compelled was a reason for answering supplications with the presence of the impediment, which is polytheism. These polytheists, however, were saved by Allah in their supplication because of necessity, so Allah responded to them.

Allah the Almighty responds to the supplication of the oppressed because he sincerely and ardently calls upon Allah due to the injustice inflicted on him. The Prophet ﷺ said:

*"Beware of the supplication of the oppressed; for indeed there is no barrier between it and Allah."*³

2- The supplicant should start his supplication by praising Allah the Almighty and then saying peace and blessings of Allah be upon His Messenger. Our Lord the Almighty has taught us discipline and manner in Surah Al-Fatihah. Surah Al-Fatihah began with praise to Allah the Almighty, and then came the great supplication:

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

*"Guide us to the Straight Way".*⁴

1. Fath Al-Bari (11/95)

2. Surah Al-Ankabut (Verse: 65)

3. Narrated by Al-Bukhari No: (1425), and Muslim No: (19) from the hadith of Muadh bin Jabal ؓ.

4. Surah Al-Fatihah (Verse: 6)

When the Prophet ﷺ heard a man supplicating and did not praise Allah nor did he invoke peace and blessings of Allah upon His Messenger, he said: "He made haste."¹

3- Invoking Allah humbly, Allah the Almighty said:

﴿ادْعُوا رَبَّكُمْ نَضَرًا وَخُفْيَةً﴾

*"Invoke your Lord with humility and in secret."*²

Allah the Almighty loves His servant when he invokes Him with humility. Allah the Almighty said:

﴿إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾

*"Verily, Ibrahim (Abraham) was Awwah (one who invokes Allah with humility, glorifies Him and remembers Him much) and was forbearing,"*³

means he often supplicated with humility and compassion.

4- Lowering the voice with supplication. Allah the Almighty said, "Invoke your Lord with humility and in secret." Raising the voice contradicts supplication with humility and the required reverence, and it is a kind of transgression in supplication; hence, Allah said:

"He likes not the aggressors." Allah has praised Zakariyyah (Zechariah) by saying:

﴿إِذْ نَادَىٰ رَبَّهُ، نِدَاءً خَفِيًّا﴾

*"When he called out his Lord (Allah) a call in secret."*⁴

It is noted that some imams of mosques raise their voices in the *qunoot* supplication, in which the imam should lower the voice as much as only those behind him should hear, and the supplication should be in a humble voice.

5- What Allah the Almighty mentioned in His saying:

﴿وَادْعُوهُ خَوْفًا وَطَمَعًا﴾

*"And invoke Him with fear and hope."*⁵

1. Narrated by Abu Dawood No: (1481), and At-Tirmidhi No: (3477), and said it is Hasan Sahih from the hadith of Fadal bin Obaid ؓ.
2. Surah Al-A'raf (Verse: 55).
3. Surah At-Tawbah (Verse: 114).
4. Surah Maryam (Verse: 3).
5. Surah Al-A'raf (Verse: 56).

that is hoping that Allah responds to your supplication, and if you call upon Allah the Almighty, your hope should be strong in His response, with fear of Allah, Glory be to Him, and fear that He will not accept this deed from you. So, this feeling - fear and hope - should accompany the supplication, which is one reason for supplication to be responded to.

6- The supplicant shouldn't be hasty for the response. The haste for the response is one of the impediments to the supplication response. The Prophet ﷺ said:

*"The invocation of anyone of you is granted (by Allah) if he does not show impatience (by saying) I invoked Allah but my request has not been granted."*¹

The Prophet ﷺ has shown the character of this haste: "He says: I invoked Allah but my request has not been granted," that is, he bemoans and abandons the supplication. This is one of the most significant impediments to the answering of the supplication.

7- The suppliant should be keen on supplicating with the aphoristic supplication, as the Prophet ﷺ used to choose a supplication of the comprehensive (aphoristic) supplications and supplicate with nothing else.

8- The supplicant should make sure that his earnings are lawful. Illicit gain is one of the impediments to the answering of the supplication. The Prophet ﷺ mentioned a man who travels widely, his hair disheveled and covered with dust, lifting his hands to heaven saying,

*"O Lord! O Lord!" Whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and is nourished unlawfully. How can then his supplication be accepted?"*²

O Lord, accept from us fasting and standing up in prayer and grant us success to do what You love and what satisfies You of words and deeds. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and all his companions.



1. Narrated by Al-Bukhari No: (6340), and Muslim No: (2735) from the hadith of Abu Hurairah ؓ.

2. Narrated by Muslim No. (1015) from the hadith of Abu Hurairah ؓ.

LESSON 24

The Aphorisms of SUPPLICATIONS

Praise be to Allah, the Almighty, the One, the All-Hearing, the All-Seeing, and peace and blessings of Allah be upon His Messenger, the bearer of glad tidings and the warner, and his family and companions, the people of seriousness and diligence.

One of the greatest acts of worship is the worship of supplication. It is one of the characteristics of Allah's devout servants of the Prophets, the righteous, and others. Allah the Almighty has said about His Prophets (peace be upon them):

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ﴾

“Verily, they used to hasten on to do good deeds and they used to call on Us with hope and fear, and used to humble themselves before Us.”¹

Supplication is a reason for all good, so Muslims should focus on and engage with much of it. Moreover, they should concentrate on supplicating with the aphoristic supplication following the example of the Prophet ﷺ who used to choose aphoristic supplications and supplicate with nothing else.

The aphoristic supplications with which the Prophet ﷺ used to supplicate are the following:

1. Surah Al-Anbiya (Verse: 90).

1. Anas ibn Malik ؓ said: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "“Whoever asks Allah for Paradise three times, Paradise will say: ‘O Allah, admit him to Paradise.’"

And whoever seeks protection from Hell three times, Hell will say:
‘O Allah, protect him from the Fire.’”¹

2. Anas bin Malik ؓ reported that the most frequent invocation of the Prophet ﷺ was:

“O Allah! Give to us in the world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.”²

Our Lord, Glory be to Him, mentioned this supplication in His saying:

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝٢٠١ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ ۝٢٠٢﴾

“Our Lord! Give to us in the world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire. Those for them there will be allotted a share for what they have earned. And Allah is Swift at reckoning.”³

If this invocation is answered for you, you will attain happiness in this world and the Hereafter. So, some of the predecessors interpreted the good in this world and said it meant the righteous wife, and some said the comfortable mount, the expansive house, and so on. In short, it is happiness, as if you were saying: O Lord! Make me live in this world happily, and this brings together the examples mentioned by the predecessors.

“The good in the Hereafter” is Paradise, and “and protect us from the torment of the Fire” means making it easy (for me) to do good deeds that protect me from the Fire.

- Mu’adh bin Jabal reported that the Messenger of Allah ﷺ caught his hand and said: “By Allah, I love you, O Mu’adh. I give some instructions to you. Never leave to recite this supplication after every (prescribed) prayer: “O Allah, help me in remembering You,

1. Narrated by Ahmed No. (13755), At-Tirmidhi No. (2572), and Al-Hakim in Al-Mustadrak No: (1960), and said its chain of transmission is authentic.
 2. Narrated by Al-Bukhari No. (6389), and Muslim with No. (2690).
 3. Surah Al-Baqarah (Verses: 201-202).

giving You thanks, and worshipping You well.”¹

After every (prescribed) prayer, at the end of every prayer ... in the last testimony before assalamu alaikum (peace be upon you).

Ibn al-Qayyim رحمہ اللہ said:

“The Sheikh of Islam, Ibn Taymiyyah (may Allah have mercy on him) said: I contemplated the most useful supplication and find that it is calling upon Allah to help one to do what pleases Him, then I saw it in Surah Al-Fatiha: “You (alone) we worship, and You (alone) we ask for help (for each and everything).”²

4- Abu Hurairah رضی اللہ عنہ reported that the Messenger of Allah ﷺ used to say:

“O Allah! Set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter on which depends my afterlife. And make the life for me (a source) of abundance for every good and make my death (a source) of comfort for me protecting me against every evil.”³

Al-Qurtubi (may Allah have mercy on him) said: “This is a great supplication that gathered the best of this world and the Hereafter, and the religion and the world. So, everyone who hears it should learn it by heart and supplicate with it at night and during the day; perhaps one may coincide with the hour of response and obtain the best of this world and the Hereafter.”⁴

5- Ibn ‘Umar رضی اللہ عنہ said: The Messenger of Allah ﷺ never failed to use these supplications in the evening and in the morning, “O Allah! I ask Thee for security in this world and in the Hereafter. O Allah! I ask Thee for forgiveness and security in my religion and my worldly affairs, in my family and my property. O Allah! Conceal my faults and keep me safe from the things which I fear. O Allah! Guard me in front of me and behind me, on my right hand and on my left, and from above me; and I seek refuge in Thy greatness from receiving unexpected harm from below me.”⁵

• Abdullah bin Umar رضی اللہ عنہ said that one of the supplications of the

1. Narrated by Ahmed No: (22119), Abu Dawood No: (1522), and Ibn Khuzaymah (751)

2. Madarij As-Salikeen (the Travelers' Paths) (1/122).

3. Narrated by Muslim No: (2720)

4. Al-Mufhim lima Ashkala min Talkhis Kitab Muslim (7/49)

5. Narrated by Ahmed No: (4785), Abu Dawood No: (5074), Ibn Majah No: (3871), Ibn Habban in his Sahih No: (961), and Al-Hakim in Al-Mustadrak No: (1902), and he authenticated it and is approved by Ad-Dhahabi.

Messenger of Allah ﷺ was, “O Allah! I seek refuge in you from the withdrawal of your blessing, and the change of your protection (from me), and from your sudden wrath of Thine, and from every displeasure of you.”¹

- Abdullah bin ‘Amr bin al-As reported that he heard Allah’s Messenger ﷺ as saying: “Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any (direction) He likes. Then Allah’s Messenger ﷺ said: “O Allah, the Turner of the hearts, turn our hearts to your obedience!”²
- Abu Hurairah ؓ reported that “The Messenger of Allah ﷺ used to seek refuge with Allah from the difficult moment of a calamity and from being overtaken by destruction and from being destined to an evil end, and from the malicious joy of enemies.”³
- Anas bin Malik ؓ said: I was serving the Prophet ﷺ. I used to hear him say a lot: “O Allah! I seek refuge with You from having worries and sadness, from helplessness and laziness, from cowardice and miserliness, from being heavily in debt, and from being overpowered by (other) men (unjustly).”⁴ “Being heavily in debt” means heaviness and intensity of debt.
- Shaddad bin Aws ؓ said: I heard the Messenger of Allah ﷺ say: “When people treasure gold and silver, you should treasure these words: “O Allah, I ask You for steadfastness in carrying out what I am commanded and resolution in following right guidance. I ask You to make me grateful for Your favor and to enable me to worship You acceptably. I ask You for a sound heart and a truthful tongue. I ask You for some of the good of what You know, seek refuge in You from the evil of what You know, and ask Your forgiveness for what You know.”⁵
- Abdullah bin Masoud ؓ told on the authority of the Prophet ﷺ that he used to say, “O Allah, I beg of you the right guidance, piety,

1. Narrated by Muslim No. (2739).

2. Narrated by Muslim No. (2655).

3. Narrated by Al-Bukhari No. (6347).

4. Narrated by Al-Bukhari No: (5425).

5. Narrated by Ahmed No: (17114), and Ibn Habbab in his Sahih No: (1800).

chastity, and freedom from want.”¹

- O Allah, grant us success in supplicating to You with what You love. Accept our prayers, fulfill our needs, and forgive us, our parents, and all Muslims. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and his companions.



1. Narrated by Muslim No: (2721)

LESSON 25

The Last Third of THE NIGHT

Praise be to Allah, the Most Merciful, the Most Forgiving, Who turns hearts and eyes, and peace and blessings of Allah be upon our Prophet Muhammad and his family and companions as long as the day and the night succeed one another.

One of the great times in which forgiveness, mercy, and the response to supplications descend is the last third of the night. Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said:

“Our Lord, the Exalted, comes every night down on the nearest heaven to us when the last third of the night remains, saying: “Is there anyone to invoke Me, so that I may respond to his invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking my forgiveness, so that I may forgive him?”¹

Glory be to Allah, the Almighty, the Great, the Creator of this universe, the One Who is Sufficient of His servants, whom the obedience of the obedient does not benefit Him, and Who is not harmed by the disobedience of the disobedient, descends to the worldly heaven when the last third of the night remains, every night, in a descent befitting His Majesty and Greatness, not as the descent of creatures.

There is nothing like unto Him; He is the Hearing, the Seeing, and He calls out to His servants with this call: “Is there anyone to in-

1. Narrated by Al-Bukhari No: (1145), and Muslim No: (1366).

voke Me, so that I may respond to his invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking my forgiveness, so that I may forgive him?”

Glory be to You, our Lord; how Great You are! How Merciful You are to Your servants, and how great is Your Kindness, and how great is Your Benevolence to Your servants.

One of the best things that Muslims should be preoccupied with at this honorable time is prayer. The Prophet ﷺ was keen on performing the night prayer in general and the last third of it in particular. Jabir bin Abdullah ؓ reported that the Prophet ﷺ as saying:

“If anyone is afraid that he may not get up in the latter part of the night, he should observe a Witr (praying a single rak’ah) in the first part of it; and if anyone is eager to get up in the last part of it he should observe a Witr at the end of the night, for prayer at the end of the night is attended by the angels, and that is most excellent.”¹

The mother of the believers, Aishah ؓ, was asked about the prayer of the Messenger of Allah ﷺ, and she said:

“He used to sleep in the early part of the night and wake up in the latter part.”²

She ؓ also reported that:

“Allah’s Messenger offered witr prayer during the whole night, (extending from Isha’ prayer), and his witr was up to the last hour of night.”³

This indicates the virtue of staying up for the last third of the night and praying, especially in the last ten days of Ramadan.

The last third of the night is calculated by dividing the time of sunset and dawn into three parts; the third (third) is the last third of the night.

Allah the Almighty mentioned one of the attributes of His devout servants is that they asked for forgiveness in the last hours of the night. He said:

1. Narrated by Muslim No. (755).

2. Narrated by Muslim No. (739).

3. Narrated by Al-Bukhari No.: (996) and Muslim No.: (745).

﴿ ١٧ ﴾ الصَّابِرِينَ وَالصَّادِقِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿ ١٨ ﴾

“(They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allah, those who spend [give Zakat and alms in the Way of Allah], and those who pray and beg Allah’s Pardon in the last hours of the night.”¹

He also said:

﴿ ١٨ ﴾ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿ ١٧ ﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿ ١٨ ﴾

“They used to sleep but little by night [invoking their Lord (Allah) and praying, with fear and hope]. And in the hours before dawn, they were (found) asking (Allah) for forgiveness.”²

Al-Hasan said:

“Extend prayer until the hours before dawn and then ask for forgiveness”³.

Nafi’ said: “Ibn ‘Umar (may Allah be pleased with them both) used to stay up in prayer at night, and say: O Nafi’: Have we reached the hour before dawn? If I said no, he would go back to the prayer; and if I said yes, he would sit down to ask Allah for forgiveness and invoke Allah until daylight.”⁴

Supplication in the last hours of the night is more likely to be answered. The Prophet ﷺ said: “There is an hour during the night at which no Muslim man will ask Allah for good in this world and the Hereafter but He grants it to him, and that applies to every night.”⁵

‘Amr bin Abasah ؓ reported that he heard the Prophet ﷺ say: “The closest that the Lord is to a worshiper is during the last part of the night. So, if you are able to be among those who remember Allah at that hour, then be (among them).”⁶

Seeking forgiveness has several forms, the most prominent of which

1. Surah Al-Imran (Verse: 17).
2. Surah Al-Dharyat (Verses: 17-18).
3. See: Tafsir Al-Baghawi (2/17).
4. Narrated by Ibn Abi Hatim in his interpretation No. (3302)
5. Narrated by Muslim No. (757).
6. Narrated by At-Tirmidhi No. (3579), and he said: This is a Hasan Sahih hadith, and Al-Nasa’i No. (572), and it was authenticated by Ibn Khuzaymah No: (572), and Al-Hakim in Al-Mustadrak No: (1162) and he said: it is a Sahih hadith on a Muslim condition, and they did not narrate it.

is to say: I ask Allah for forgiveness, and the most perfect is combining seeking forgiveness with repentance and to say: I ask Allah for forgiveness and I repent to Him. In Sahih Muslim, as narrated by Aishah رضي الله عنها, she said: “The Messenger of Allah ﷺ often recited these words: Glory be to Allah and with His praise, I seek the forgiveness from Allah and repent to Him.”¹ He complies with the command of his Lord,

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾

*“So glorify the Praise of your Lord, and ask His forgiveness. Verily, He is the One Who Ever accepts repentance and Who forgives.”*²

Among these forms of seeking forgiveness include what was mentioned in the hadith of Ibn ‘Umar (may Allah be pleased with them both), who said: “We counted Messenger’s ﷺ saying a hundred times during one sitting: My Lord! Forgive me and accept my repentance. Indeed, You are the Oft-Returning and the most Forgiving.”³

And among these forms of seeking forgiveness is to say: I seek forgiveness from Allah the Mighty, Whom there is none worthy of worship but He, the Ever Living, the Self-Sustaining (the Eternal), and I repent to Him. Allah’s Messenger ﷺ said:

*“Whoever says: I seek pardon of Allah the Mighty, Whom there is none worthy of worship but He, the Living, the Eternal, and I turn to Him in repentance, Allah will forgive him even if he has fled in time of battle.”*⁴

Moreover, among them is the best manner of asking pardon that came in the hadith of Shaddad ibn Aws رضي الله عنه in Sahih al-Bukhari: “The best manner of asking pardon is to say, “O Allah, You are my Lord. There is no god but You. You have created me, and I am Your servant. I am committed to Your covenant and promise as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your blessings upon me, and I acknowledge my sin, so forgive me, for none forgives sins but You. Whoever says it during the day, with firm belief in it, and dies on that day before evening, he will be from the people of Paradise. Whoever says it at night, with firm belief in it, and dies before morning, he will be from the

1. Narrated by Muslim No. (484).

2. Surah An-Nasr (Verse: 3).

3. Narrated by Abu Dawood No: (1516), and At-Tirmidhi No: (3434), and said: it is Hassan Sahih Gharib.

4. Narrated by Abu Dawood No: (1517), and At-Tirmidhi No: (3577), and Al-Mundhiri (311/2)

people of Paradise.”¹

Muslims should hold fast to this remembrance of the morning and evening and repeat it every morning and evening.

Furthermore, one of the forms for asking forgiveness is to ask Allah the Almighty for forgiveness and say: “O Allah, forgive me.” In the Two Sahihs, Aishah رضي الله عنها reported that the Prophet ﷺ often said while bowing and prostrating himself, “Glory be to You, O Allah, our Lord, and praise be to You. O Allah, forgive me.”²

Muslims should say this remembrance in every prayer, whether it is mandatory or voluntary, in bowing after saying: Glory be to My Lord, the Almighty, and He concludes it by saying: Glory be to You, O Allah, our Lord, and with Your praise, O Allah, forgive me. Likewise, in prostration, after he praises Allah, he should say: Glory be to my Lord, the Most High and conclude the praise of Allah by saying: Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me.

O Allah, make us among Your righteous servants who ask for forgiveness before dawn and forgive us and have mercy on us, O Most Merciful, O Forgiving, and may peace and blessings of Allah be upon our Prophet Muhammad, his family, and companions.



1. Narrated by Al-Bukhari No. (6306).

2. Narrated by Al-Bukhari No: (794), and Muslim No: (484).

LESSON 26

Reasons for Attaining
ALLAH'S LOVE

Praise be to Allah, the Most High over equals, the King, Who is the Most Merciful to His slaves, and I testify that Muhammad is His servant and Messenger who is sent as a mercy to slaves. May peace and blessings of Allah be upon him, his family and companions, and those guided by his guidance to the Day of Calling.

In the Two Sahihs, Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said: “If Allah has loved a servant [of His], He calls Gabriel (on whom be peace) and says: I love so-and-so, therefore love him. He (the Prophet ﷺ) said: So, Gabriel loves him. Then he (Gabriel) calls out in heaven, saying: Allah loves so-and-so, therefore love him. And the inhabitants of heaven love him. He (the Prophet ﷺ) said: Then acceptance is established for him on earth. And if Allah has abhorred a servant [of His], He calls Gabriel and says: I abhor so-and-so, therefore abhor him. So, Gabriel abhors him. Then Gabriel calls out to the inhabitants of heaven: Allah abhors so-and-so, therefore abhor him. He (the Prophet ﷺ) said: So, they abhor him, and abhorrence is established for him on earth.”¹

Acceptance is established on earth for **the first** so that whoever sees him or hears of him loves him.

As for **the second**, abhorrence is established for him on earth so that

1. Narrated by Al-Bukhari No. (6040), and Muslim No. (2637), and the wording is by Muslim.

whoever sees him or hears of him hates him.

The hearts are in the Hands of Allah the Almighty; this servant, whom Allah the Almighty loved, has received the great honor of being loved by the Lord of the heavens and the earth. Then Gabriel calls out (in heaven) that Allah loves so-and-so, son of so-and-so by his name, so Gabriel loves him, then the angels love him. Then acceptance is established for him on earth.

To obtain the love of Allah the Almighty, there are reasons, and best of those who mentioned them is Imam Ibn al-Qayyim (may Allah have mercy on him).¹ He mentioned ten reasons that bring the love of Allah, which are:

First, to recite the Qur'an with contemplation and understanding of its meanings and what is intended by it.

Linking oneself to the Great Qur'an by reciting, listening, and reflecting on its meanings and understanding them is one of the most significant reasons a slave attains the love of Allah the Almighty.

Allah, Glory be to Him, said:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

“The believers are only those who, when Allah is mentioned, feel a fear in their hearts, and when His verses (this Quran) are recited to them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (alone).”²

The believer's faith increases by listening to the Qur'an, and his faith increases by reciting it with contemplation of its meanings.

It is necessary for you, my Muslim brother, to make for yourself a portion of reciting the Holy Qur'an, in which you recite the words of Allah with contemplation, and not a day passes without you reciting something of the words of Allah the Almighty.

Second is to be close to Allah by doing nawafil (voluntary acts of worship) after the obligatory duties, as Allah the Almighty said in the Holy Hadith: “And the most beloved thing with which My slave comes nearer

1. See Madarij as-Salikeen (the Travelers Paths) (3/18-19).

2. Surah Al-Anfal (Verse: 2).

to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (voluntary prayers or doing extra deeds besides what is obligatory) until I love him.”¹ So, more and more nawafil - after preserving the obligatory duties - is one of the reasons for receiving Allah’s love.

Third is the permanence of the remembrance of Allah, in any case. Allah the Almighty said:



*“O you who believe! Remember Allah with much remembrance.”*²

Ibn al-Qayyim (may Allah have mercy on him) said:

*“His share of love is equal to his share of this remembrance.”*³

Much remembrance of Allah, glory be to Him, makes the Muslim related to Allah the Almighty, and his attachment to worldly affairs becomes less. It would soften the heart, and its cruelty would disappear, bringing love to the slave. A man came to al-Hasan al-Basri (may Allah have mercy on him) and said: O Abu Saeed, I do complain to you about the cruelty of my heart. al-Hasan said:

*“Dissolve the hardness of your heart with the abundant remembrance of Allah the Almighty.”*⁴

Moreover, the abundant remembrance of Allah, Glory be to Him, brings tranquility to the servant as He Almighty said:

*“Those who have believed and whose hearts find rest in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest.”*⁵

This tranquility is hearty happiness that the tongue cannot describe, and cannot be expressed in words. One of the righteous described this happiness and said:

“Sometimes, a feeling passes through the heart that I say: ‘If the people

1. Narrated by Al-Bukhari No. (6502) from the hadith of Abu Hurairah ؓ.

2. Surah Al-Ahzab (Verse: 41).

3. Madarij Al-Salikeen (The Travelers Paths) (3/18).

4. Dham Al-Hawa (The Vilification of Desire) (p. 69) in which it is as (melt it by remembrance) and Ahmed narrated it in the chapter of Az-Zuhd (asceticism) No: (1510) in the wording (Bring it closer to the remembrance,” meaning: to the one who remembers.

5. Surah Ar-Ra ‘d: (Verse: 28)

of Paradise have this happiness, they indeed have a good life.”¹

Fourth is the preference for the love of Allah the Almighty over what a man loves. When the love of Allah conflicts with the love of others, he prefers what Allah the Almighty loves. For example, when you hear the muezzin calling to prayer at dawn, you will get up from your bed and perform the dawn prayer with the group in the mosque if you are sincere in your love. However, if one is not truthful, he will prefer the love of sleep, comfort, and laziness over the love of Allah the Almighty. Moreover, when there is a dubious transaction, the one who is sincere in the love of Allah, Glory be to Him, will leave this transaction even if it has vast profits as long as it is dubious. Thus, if Allah’s love contradicts the love of others, you should prefer the love of Allah over the love of others.

Fifth: Contemplating the Names and Attributes of Allah the Almighty by heart, for whoever knows Allah the Almighty by His Names, Attributes, and Actions will inevitably love Him.

Sixth: Observing Allah’s, Benevolence, Kindness, and His hidden and apparent blessings prompts one to love Him because people are bound to love the one who does good and favors to them. There is no greater benevolence to man than the Benevolence of Allah, for all the blessings and bounties are from Allah, Exalted be He. So, Allah the Almighty said:

﴿ وَمَا يَكُم مِّن نِّعْمَةٍ مِّنَ اللَّهِ فَمِنَ اللَّهِ ﴾

“And whatever of blessings and good things you have, it is from Allah”²

and He said:

﴿ وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ﴾

“And if you would count the favors of Allah, never could you be able to count them.”³

Seventh: The whole heart is broken before Allah the Almighty. Ibn al-Qayyim (may Allah have mercy on him) said about this reason: “It is one of the most amazing reasons, and nothing reveals this meaning other than

1. Madarij Al-Salikeen (The Travelers Paths) (1/452)

2. Surah Al-Nahl (Verse:53).

3. Surah Al-Nahl (Verse: 18).

through names and expressions.”¹ This is especially so when a Muslim is alone with his Lord, and no one sees him, so he throws himself before Allah with humility and calls his Lord. This is one of the most significant reasons by which the heart softens and by which the love of Allah is attained.

Eighth: Being alone with Allah the Almighty at the time of the Divine Descent, invoking Him, reciting the Qur’an, standing wholeheartedly, being polite with the manners of servitude before Him, and concluding that with seeking forgiveness and repentance.

When a servant is alone with Allah the Almighty in the last third of the night and prays what Allah the Almighty has decreed for him to pray, he concludes that by seeking forgiveness; this is one reason for steadfastness, verily increasing faith, and obtaining the love of Allah, glory be to Him.

Ninth: Accompanying the sincere lovers of Allah and picking up the delicacies of the fruits of their words is like selecting the best fruits. Indeed, the company of the righteous has a significant impact on Muslims. They find its effect on themselves and their behavior, so sitting with the righteous, whose councils are full of the remembrance of Allah, increases the slave’s faith. If it increases his faith, that is one of the reasons for him to attain the love of Allah the Almighty.

Tenth: Avoiding every reason that prevents the heart from being close to Allah the Almighty, including attachment to the world, because attachment to worldly matters leads to heedlessness from the Hereafter and the cruelty of the heart. So, a Muslim should be careful to avoid every reason that distracts him from obeying Allah the Almighty

O Lord, awaken us to do good deeds in what is left of the ages and make us successful in attaining much goodness and make us among those You have accepted their fasting and have made them happy by Your obedience, so they prepared themselves for what is to come (the Hereafter) and forgive us, our parents, and all Muslims. May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.



1. Madarij As-Salikeen (The Travelers Paths) (3/19).

LESSON 27

PATIENCE

and its Sections

Praise be to Allah, Who is worthy of Praise, Who is Unique in Glory and Pride, and peace and blessings of Allah be upon our Prophet Muhammad, the Master of the Prophets, and his righteous and pious family and companions.

The Holy Qur'an and the Sunnah texts have indicated the great virtues of patience. For example, Allah the Almighty commanded it, saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

*"O you who believe! Endure and be more patient (than your enemy)."*¹

He also said:

*"And be patient. Surely, Allah is with those who are As-Sabirun (the patient)."*²

What is meant by Allah being with His servant is the special help that grant him victory, support, aid, and success.

Allah the Almighty told us that He loves the one characterized by patience, and He said, Glory be to Him,

﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾

*"And Allah loves As-Sabirun (the patient)."*³

1. Surah Al-Imran (Verse: 200).

2. (2) Surah Al-Anfal (Verse: 46).

3. Surah Al-Imran (Verse: 146).

He, Glory be to Him, explained that the reward of *As-Sabirun* (the patient) is limitless and innumerable, and said: Exalted be He:

﴿وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ﴾^{٣٧}

“Only those who are patient shall receive the reward in full, without reckoning.”¹

The Prophet ﷺ said:

“None is ever given a blessing better and more far-reaching than patience.”²

This hadith indicates that the greatest gift that Allah the Almighty gives His slave is patience. So, patience is one of the great blessings and gifts that a Muslim is given. A person in this life must face difficulties, troubles, and calamities, so he must have patience, and without patience, his life turns into wretchedness, fatigue, and misery.

The Prophet ﷺ said: “And patience is illumination.”³ Patience is a light that illuminates the Muslim’s life; it is a way of life and a school for the Muslim. Without patience, a person cannot live and lead a reassuring and happy life.

Patience has many virtues, and its rewards are great. Therefore, some predecessors said: “We do not know any moral that Allah praised in the Qur’an and urged Muslims to hold fast to it like patience.” So, it is one of the noble morals a Muslim should be keen to strengthen.

The scholars divided patience into three sections: patience in obeying Allah, patience against disobeying Allah, and patience in Allah’s painful destinies.

Patience in obeying Allah the Almighty means that a Muslim endures and compels himself to obey the commands of Allah the Almighty.

For example, rising for the Fajr prayer and performing this worship with the congregation in the mosque is one of the difficult matters for many people, as Allah the Almighty said:

1. Surah Az-Z’umar (Verse: 37).

2. Narrated by Al-Bukhari No. (1469), and Muslim No. (1053) from the hadith of Abu Saeed Al-Khudri ؓ.

3. Narrated by Muslim No: (223) from the hadith of Abu Malik Al-Ash’ari ؓ.

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾ (٤٥)

“And seek help in patience and As-salat (the prayers); and truly, it is extremely heavy and hard except for Al-khashi’un (the true believers in Allah who are humbly submissive to Allah).”¹

This worship requires the Muslim to be patient until he gets up and wakes up from his bed and goes to the mosque, and prays with the congregation in the mosque, and so on for all other acts of obedience.

As for **patience against doing the sins that bring Allah’s wrath**, many sins and acts of disobedience agree to the whims of souls, and man may find pleasure in them. They need a man to be patient against doing sins, such as the forbidden scenes and backbiting, so he needs to stop seeing forbidden scenes and stop his tongue and other parts of his body from sinning.

As for patience in Allah’s painful destinies, it is the wisdom of Allah, Exalted be He, to test His servants with fear and hunger and a loss of wealth, lives, and fruits.

Allah, Glory be to Him, said: “And certainly, We shall test you with something of fear, hunger, loss of wealth, lives, and fruits, but give glad tidings to As-Sabirun (the patient). Who, when afflicted with calamity, say:

﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ (١٥٦) *أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ* (١٥٧)

“Truly! To Allah we belong and truly, to Him we shall return. They are those on whom are the Salawat (i.e. who are blessed and will be forgiven) from their Lord and (they are those who receive His) Mercy and it is they who are the guided ones.”²

The meaning of patience in a disaster is that a person avoids impatience and worry, restrains his tongue from complaining and forbidden words, and refrains himself from forbidden acts, such as cheek slapping, tearing the clothes, etc.

1. Surah Al-Baqarah (Verse: 45).

2. Surah Al-Baqarah (Verses: 155-157).

When a person is afflicted with a calamity, he has the following conditions:

The first case is impatience, so he is alarmed when calamity strikes him and issues forbidden utterances, such as objecting to his fate. For example, he says: O Lord, what have I done to bring this calamity upon me? Why do I get this calamity among other people? And so on.

The other forbidden acts include slapping the cheeks, tearing the clothes, etc. This impatience in word or deed is forbidden and is considered a major sin.

The Prophet ﷺ said,

“He who slaps his cheeks, tears his clothes, and follows the ways and traditions of the Days of Ignorance is not one of us.”¹

The second case is patience, and this means restraining himself from forbidden words and actions; he keeps himself from speaking a prohibited word and doing a prohibited act. The ruling of this case is that it is obligatory. A Muslim must be patient during adversity; it is unnecessary to be content; he may also be patient and dissatisfied.

The third case is satisfaction, that is, being satisfied with adversity. No one is granted contentment in times of calamity but those with strong faith, and the ruling of this case is commendable, according to the most correct opinion. It is not obligatory because many people cannot reach this state.

The fourth case is to thank Allah the Almighty. When adversity strikes a Muslim, he praises and thanks Allah because he sees the despicability of this world and knows that if he is patient in this adversity and praises and thanks Allah, Allah the Almighty compensates him with blessings, mercy, guidance, rewards, and atonements. Therefore, he is satisfied, then he praises Allah the Almighty and thanks Him.

If the rank of satisfaction is commendable, then the rank of thanking Allah the Almighty is even more commendable.

1. Narrated by Al-Bukhari No: (1294), and Muslim No: (103) from the hadith of Abdullah bin Masoud ﷺ.

There is another aspect of patience, which is patience in dealing with people. When a person deals with people, he will face a disrespectful class that loves to harm others and dominates them, which is the class of ignorant people. So, he should be patient with these kinds of people, not respond to their evil actions with the same, and keep away from their ignorance.

A Muslim must be patient with himself regarding what he may encounter from these harsh segments of society and with the harm he may encounter in his home, either from a wife, a father, a mother, a brother, or a relative. He must be patient and keep away the ignorant, and if it is possible to meet evil actions with good ones, this is the fullest and the best thing to do.

O Allah, make us among the patient ones whom You love, grant us success to what pleases You and spare us the sins that incur Your wrath, and forgive us, our parents, and all Muslims, and peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.



LESSON 28

ZAKAT AL-FITR

(almsgiving at the end of Ramadan)

Praise be to Allah, Who is Unique in Majesty and Eternity, Greatness and Pride, and peace and blessings of Allah be upon His Messenger, Muhammad, the most honorable of the Prophets, and his family and his noble companions.

Your month, Ramadan, is about to leave, and there is only little left of it, so strive for the remainder of this month and pay attention to what brings you closer to Allah the Almighty.

Brothers: At the end of this month, Allah the Almighty has ordained acts of worship that bring you closer to Allah the Almighty as a mercy and favor from Him. These include Zakat al-Fitr, which the Messenger of Allah ﷺ made obligatory on Muslims, the young and the old, the male and the female, and the free and the slave Muslims.

The wisdom of its prescribing is that it is a kindness to the poor and the needy so that they may share the joy of the Eid (feast) with the rich and that the Eid day will be a day of joy and pleasure for all.

It is also reparation for the fasting person's deficiency and defect. In the month of Ramadan, the fasting person may suffer from a deficiency and defect, and every disobedience committed by the fasting person decreases the reward of his fast, so Zakat al-Fitr was prescribed as reparation for this deficiency and defect.

Moreover, Zakat al-Fitr is thanks to the Grace and Favor of Allah, Exalted be He, on the fasting person who reached the month of Ramadan and granted him success in doing what is easy of good deeds.

The Zakat al-Fitr was prescribed by the Messenger of Allah ﷺ as food, as narrated by Ibn ‘Umar (may Allah be pleased with them both), who said:

“The Messenger of Allah ﷺ enjoined the payment of one Sa’ of dried dates or one Sa’ of barely as Zakat al-Fitr on the slave and the free, the male and the female, the young and the old among the Muslims.”¹

The food of the Companions at the time of the Prophet ﷺ was dried dates, barley, raisins, and cheese, so these five varieties were the dominant food at the time of the Prophet ﷺ.

The scholars said the duty is to pay it from the kind of food people feed on, which provides most of the country’s sustenance. Therefore, nowadays, giving Zakat al-Fitr in the form of rice is okay because it sustains people and is good food.

It should not be paid in cash, but rather it must be given in food according to the statement of the majority of jurists, because the Prophet ﷺ only ordered that it be given in food, even though there was cash in his time ﷺ, and so that this ritual stands out and is distinguished from the zakat of money and others.

Therefore, paying it out as food that all people, young and old, and the general public see makes it a visible ritual in society, unlike when it is paid out as cash, so there is no difference between it and the zakat of funds.

The amount of Zakat al-Fitr is Sa’ according to the Sa’ of the Prophet ﷺ, and it is equivalent to about two and a quarter kilogram of rice if it is paid as rice. If a Muslim wants to be cautious and avoid the dispute over its estimation, he can pay it out as three kilograms, and this is the safest thing, and intends to give in charity what may exceed the obligation.

As for the time of its obligation, it must be at sunset on the night of Eid, and it follows from this that if a person dies before sunset on the night of Eid, Zakat al-Fitr must not be paid on his behalf, and if he dies after sunset on the night of Eid, even by one minute, the Zakat of al-Fitr must be paid on his behalf.

Moreover, if a man marries and consummates the marriage with his

1. Narrated by Al-Bukhari No. (1503), and under No. (984).

wife before sunset on the night of Eid, he must pay the Zakat al-Fitr on her behalf; but if it is after sunset on the night of Eid, he does not have to do so.

Also, if he has a newborn before sunset on the night of Eid, Zakat al-Fitr must be paid on his behalf. If he has this newborn after sunset on the night of Eid, he does not have to pay Zakat al-Fitr on his behalf. However, scholars preferred Zakat al-Fitr to be paid on behalf of the fetus in the womb if it is four months old or more.

As for the time of permissibility, it is permissible to pay Zakat al-Fitr one or two days before Eid, so, based on that, the first time to pay Zakat al-Fitr is the sunset of the twenty-eighth day of Ramadan.

The time for Zakat Al-Fitr extends to the Eid prayer, and it is better to pay it before the prayer on the day of Eid.

However, paying it after the Eid prayer is unacceptable, according to what Ibn Abbas narrated:

“If anyone pays it before Eid prayer, it will be accepted as Zakat. If anyone pays it after Eid prayer, that will be accepted as a Sadaqah like other Sadaqat (charities).”¹

Those who are entitled to it are the poor and the needy, and it is permissible to give it to whoever accept it among those who do not seem to be rich. Ibn ‘Umar (may Allah be pleased with them both) used to give it to those who accept it.

It is permissible to pay several Zakat al-Fitr to one poor person, and it is acceptable to pay one Zakat al-Fitr to several poor people because the Prophet ﷺ estimated amount to be paid as one Sa’ and did not estimate the number of the poor.

A Muslim should be keen to give it willingly, and choose the best food, and not nullify it with reminders of it or injury, as it is one Sa’ per year, so he should be careful to apply the Sunnah in paying it out.

O Allah, conclude the month of Ramadan for us with Your pleasure, and save us from Your punishment and the Fire, and bestow on us with Your grace, mercy, and blessings, and may peace and blessings of Allah be upon our Prophet Muhammad, his family, and all his companions.

1. Narrated by Abu Dawood No: (1609), Ibn Majah No. (1827), al-Hakim No. (1488) said: “This is an authentic hadith on the condition of Al-Bukhari; but they did not narrate it,” and ad-Dhahabi approved it.

LESSON 29

The Virtues of REPENTANCE

Praise be to Allah, Whose Great Clemency covered the sins and Who has conferred multitudes of favors on His servants, and peace and blessings of Allah be upon our Prophet Muhammad, the best of mankind, and his family and honorable companions.

Perfection in humans is impossible, as they are not like the angels who

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

“disobey not (from executing) the Command they receive from Allah, but do that which they are commanded,”¹

and if Allah had wanted, He would have made them like angels. Still, Allah the Almighty created them in this characteristic; there will be error and negligence from them, and they seek forgiveness from a Forgiving and Merciful Lord, so He forgives them. The Prophet (peace and blessings be upon him) said:

“By the One in Whose Hand my soul is, if you were not to commit sins, Allah would sweep you out of existence and He would replace (you with) those people who would commit sins and then seek forgiveness from Allah; and Allah would have pardoned them.”²

1. Surah At-Tahrim (Verse: 6).

2. Narrated by Muslim No. (2749) from the hadith of Abu Hurairah ؓ.

Allah calls His servants to His Paradise and His forgiveness:

﴿وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ﴾

“But Allah invites (you) to Paradise and Forgiveness by His Leave.”¹

He calls you to forgive your sins.

﴿يَدْعُوكُمْ لِغُفْرَانِكُمْ مِنْ ذُنُوبِكُمْ وَيُخَوِّدُكُمْ إِلَى أَجَلٍ مُسَمًّى﴾

“He calls you that He may forgive you of your sins and give you respite for a term appointed.”²

Allah the Almighty said in the Holy Hadith:

“O My servants, you commit sins by day and by night, and I forgive all sins, so seek forgiveness from Me and I shall forgive you.”³

And he calls His servants every night when the last third of the night remains:

“Is there anyone to invoke Me, so that I may respond to his invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking my forgiveness, so that I may forgive him?”⁴

Blessed is he who knows that he has a Lord, Most Merciful, Oft-Forgiving, Most Generous, Who accepts the repentance of penitents and accepts the misdeeds of the defaulters when they come to Him sincerely and truthfully.

Allah the Almighty has told us that He loves those who repent among His servants:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

“Truly, Allah loves those who turn to Him in repentance and loves those who purify themselves.”⁵

Allah loves those whenever they fall into sin; repent to Him. So, in the Two Sahihs, Abu Hurairah رضي الله عنه reported that the Prophet ﷺ said, “A servant [of Allah’s] committed a sin and said: O Allah, forgive me my sin. And He (Glorified and Exalted be He) said: My slave has committed a sin and has

1. Surah Al-Baqarah (Verse: 221).

2. Surah Ibrahim (Verse: 10).

3. Narrated by Muslim No. (2577) from the hadith of Abu Dharr رضي الله عنه.

4. Al-Bukhari No. (7494) from the hadith of Abu Hurairah رضي الله عنه.

5. Surah Al-Baqarah (Verse: 222).

known that he has a Lord who forgives sins and punishes for them. Then he sinned again and said: O Lord, forgive me my sin. And He (Glorified and Exalted be He) said:

My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them. Then he sinned again and said: O Lord! Forgive me my sin. And He (Glorified and Exalted be He) said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for sins. I therefore have forgiven My slave (his sin), he can do whatever he likes.”¹

If a servant falls into sin and repents to Allah, fulfilling the conditions of repentance, Allah will accept his repentance as long as he is sincere in his repentance. Still, if he commits a sin again in a moment of weakness and then repents sincerely, Allah will accept his repentance. No matter how many times sins and repentance are repeated, Allah accepts his repentance as long as he fulfills its conditions. The best thing for a slave, if he falls into sin, is to perform ablution, then pray two raka’ahs, ask forgiveness from Allah, and repent to Him. The Prophet ﷺ said:

“When a servant (of Allah) commits a sin, he performs ablution well, and then stands and pray two raka’ahs, and seeks Allah’s forgiveness, except that Allah will forgive him.”²

Three conditions are required for the validity of repentance:

1- Quitting sin, the repentance of someone who continues to fall into sin is invalid.

2- **Regretting what he did**, and it came in the hadith: **“Regret is repentance.”³**

Regret indicates sincerity in repentance.

3- **Determining not to return to the sin again**; if he repents and is determined to return to the sin, his repentance is invalid because he is not sincere.

If the sin is related to a human right, a fourth condition is

1. Narrated by Al-Bukhari No. (7507), and Muslim No. (2758) from the hadith of Abu Hurairah ؓ
2. Narrated by Abu Dawood No. (1521) and At-Tirmidhi No. (406), and al-Hafez al-Dhahabi said in the Tadhkirat Al-Hufaa (1/14): “Its chain of transmission is good.”
3. Narrated by Ahmed No. (3568), and Ibn Majah No. (4252) from the hadith of Ibn Mas’ud ؓ. It was authenticated by Ibn Habbab in his Sahih No: (612) and Ibn Hajar said it is a good (hasan) hadith in Fath al-Bari (13/471)

added: **the restitution of the right to its owner if he can; otherwise, he should ask for forgiveness.**

Allah the Almighty rejoices in the repentance of His servant when he repents to Him with great joy. The Prophet ﷺ described this joy: “Allah is more pleased with the repentance of His servant as he turns towards Him for repentance than this than one amongst you is upon a camel in a waterless desert and he lost it, and there is upon (that camel) his provision of food and drink. He despaired of finding it. So, he went to a tree and laid down in its shade, having despaired finding his camel. While he was like that, he saw it standing before him. he took hold of its nose-string and then out of boundless joy he said: “O Lord! you are my servant and I am your Lord. He commits this mistake out of extreme joy.”¹

Imam Ibn al-Qayyim (may Allah have mercy on him) said:

“What joy is equal to this joy? Had there been a greater joy in existence than this joy, the Prophet ﷺ would have set it as a similitude. However, the joy of Allah the Almighty over the repentance of His servant when he repents to Him is greater than this man’s joy in recovering his camel.”²

This is the Divine Generosity of this Benevolent and Munificent Lord. This great joy from the Lord, Glory be to Him, over the repentance of His servant indicates the Great Mercy of Allah to His servants, His love for forgiveness, His Great Bounty, Generosity, and Benevolence to His servants. Otherwise, Allah the Almighty is Self-Sufficient and does not need His servants; however, due to His Great Benevolence for His servants and His love for forgiveness, He rejoices over his servants’ repentance, and this is the great joy that the Prophet described.

O Lord, forgive us and accept our repentance, for You are the Compassionate, the Merciful. O Lord, forgive us for our past and present sins, for the sins we do secretly and publicly, and for what You know better than us. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and his companions.

1. Narrated by Muslim No. (2747) from the hadith of Anas bin Malik ؓ.

2. Tareeq Al-Hijratain and Bab As-Saadatain (the Road of the Two Hijra and the Gate of the Two Happy Lives (P. 234).

LESSON 30

Farewell to

RAMADAN

Praise be to Allah, Who decreed annihilation for the people of this world, and He, the Unique One in Permanence, Whose Dominion is not affected by disappearance or decline, and peace and blessings of Allah be upon our Prophet Muhammad and his family and good companions.

Yesterday, we were receiving this blessed month, and here we are saying farewell to it; how quickly the nights and days pass, and so does age. The happy one who uses his time in what benefits him in the home of the Hereafter and what brings him closer to his Lord, the Almighty. The real life is the life in the home of the Hereafter (Paradise). Allah the Almighty says: “On that Day, will man remember, but how will that remembrance (then) avail him? He will say:

﴿وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَنْذَكُرُ الْإِنْسَانُ أَنَّ لَهُ الذِّكْرَىٰ ۚ يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ۚ﴾ (٢٤)

“Alas! If only I had sent ahead [good deeds] for my life [in the Hereafter].”¹,

and He the Almighty says:

﴿وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ﴾ (٦٤)

1. Surah Al-Fajr (Verses: 23-24).

“Verily, the home of the Hereafter - that is the [eternal] life indeed if they but knew.”¹

This month’s departure is approaching, and it is a witness for or against us for the deeds we have done in it. Whoever has done good deeds, let him praise Allah and have good tidings of reward. Allah shall not make the reward of those who do good deeds in the most perfect manner to be lost. Whoever has done evil deeds, let him repent to his Lord sincerely, for Allah accepts the repentance of those who repent.

A Muslim should continue what he used to do of good deeds during Ramadan. Some people strive to worship in the month of Ramadan. But they leave this diligence when Ramadan ends and returns to the negligence they were doing before Ramadan. One of the predecessors was asked about people who do not know Allah except in Ramadan. He said: “How bad are the people who do not know Allah except in Ramadan.” The Lord of Ramadan is the Lord of Shawwal and the Lord of the rest of the months. If the month of Ramadan is over, the believer’s work does not end before death. Allah the Almighty said:

﴿وَأَعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾

“And worship your Lord until there comes to you the certainty [i.e., death].”²

If the fasting of Ramadan is over, then the days of fasting are open throughout the year, except for the two days of Eid and the three days of *Tashreeq* following Eid al-Adha. Also, the voluntary fasting includes fasting six days of Shawwal. Abu Ayyub al-Ansari رضي الله عنه reported that the Prophet ﷺ said:

“Whoever observed the fast of Ramadan and then followed it with six days in Shawwal, it would be as if he fasted perpetually.”³

It also includes fasting three days from each month. Abu Hurairah رضي الله عنه reported:

“My friend, [i.e., the Prophet ﷺ], recommended me to do three things,”

1. Surah Al-Ankabut (Verse: 64).

2. Surah Al-Hijr (Verse: 99)

3. Narrated by Muslim No. (1164).

and he mentioned among them “fasting three days each month.”¹

Moreover, it includes fasting on Monday. The Prophet ﷺ was asked about fasting on Monday, whereupon he said:

“It is the day on which I was born and the day on which I was commissioned (with prophethood) or the day on which revelation was sent was sent to me.”²

He was asked about fasting on the day of Arafah (9th of Dhul-Hijja), whereupon he said: It expiates (the sins) of the preceding year and the coming year.” He was asked about fasting on the Day of Ashura (10th of Muharram), whereupon he said:

“It expiates (the sins) of the preceding year.”³

He was asked: which fast is better after Ramadan? He said:

“The most excellent fast after (fasting) in the month of Ramadan is the fast in God’s month al-Muharram.”⁴

If standing in prayer during Ramadan has passed, standing at night is lawful all nights of the year. In the Two Sahihs, Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said:

“Our Lord, the Exalted, comes every night down on the nearest heaven to us when the last third of the night remains, saying: “Is there anyone to invoke Me, so that I may respond to his invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking my forgiveness, so that I may forgive him?”⁵

The regular nawafil after the obligatory prayers are twelve raka’ahs: four raka’ahs before Dhur (noon prayer) and two raka’ahs after it, two raka’ahs after maghrib (sunset), two raka’ahs after ‘isha, and two raka’ahs before fajr (dawn prayer). Umm Habibah ؓ said: “I heard the Prophet (peace be upon him) say:

“There is no Muslim slave who prays twelve raka’ahs to Allah the Most High every day voluntarily other than the obligatory prayers, except

1. Narrated by Al-Bukhari No. (1178), and Muslim No. (721)

2. Narrated by Muslim No: (1162) from the hadith of Abu Qatadah Al-Ansari ؓ.

3. Ibid

4. Narrated by Muslim No. (1163) from the hadith of Abu Hurairah ؓ.

5. Narrated by Al-Bukhari No: (1145), and Muslim No: (758).

that Allah will build a house for him in Paradise.”¹

Thus, this applies to the rest of the good deeds that a Muslim is accustomed to in Ramadan, so the Muslim must continue to do them after Ramadan.

At the end of this month, the Muslim should ask Allah the Almighty to accept his good deeds.

Even though the righteous among the predecessors of this Muslim nation did great good deeds, they were afraid that their deeds would not be accepted. It was narrated that Ali Ibn Abi Talib عليه السلام used to say on the last night of Ramadan:

“Would that we know whose deeds were accepted so that we would congratulate him, and who was deprived of reward so that we would console him.”²

At the end of the month, the fasting person should frequently repent and ask for forgiveness, with which righteous deeds conclude. Umar ibn Abdal-’Aziz (may Allah have mercy on him) wrote to the different regions of the Islamic State, ordering them to end the month of Ramadan by asking forgiveness and giving zakat al-Fitr.³

The absolute takbeer (saying Allahu Akbar) time starts at sunset on Eid night until the Eid prayer. This is more confirmed than the takbeer on the night of Eid al-Adha and the tenth of Dhul-Hajjah because Allah the Almighty mentioned it in His Noble Book. He said,

﴿وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

“And to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.”⁴

One of the appropriate times to perform this ritual is between the call to prayer and the iqama (the ritual before starting prayer).

The Muslim must be keen on the Eid prayer, which is community obligatory. He must wear his best clothes and adorn himself with it. The

1. Narrated by Muslim No. (728)

2. Lataif al-Maarif (p. 210).

3. Lataif al-Maarif (p. 214).

4. Surah Al-Baqarah (Verse: 185)

Prophet ﷺ was keen to look beautiful and wear his best clothes on the two Eid. The Sunnah is to eat an odd number of dates before going to the Eid prayer, and go to the Eid prayer from one way and return to his home from another, as mentioned by the Prophet ﷺ.¹

O Allah, conclude the month of Ramadan for us with Your pleasure, and bestow on us Your Bounty and Benevolence, and grant us the pleasure to enjoy Ramadan for many years to come while we are obedient to You, and make us among those who fasted and stood in prayer in faith and in the hope of Your forgiveness and save us from the Fire. Praise be to Allah, by Whose grace good deeds are completed.



1. Narrated by Al-Bukhari No: (986)

LESSON 31

The Importance of Paying Attention to Achieve Monotheism and the PURITY OF FAITH

Praise be to Allah, Who is the Owner of Generosity and Graces. May Allah's Peace and Blessings be upon His Messenger, Muhammad, the Owner of the Praiseworthy Place and Lake Fount (Al-Hawd), and his family and companions:

The most important duties and tasks are the devotion to Allah the Almighty and the achievement of monotheism for which Allah sent the Messengers and revealed the Scriptures. It is the most significant right of Allah enjoined on His servants. Allah said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

*"And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)."*¹

The Almighty also said:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

*"And We sent not any Messenger before you (O Muhammad) but We revealed to him saying: "None has the right to be worshipped but I, so worship Me (Alone)."*²

This verse indicates that the wisdom behind sending the messengers is the

1. Surah Ad-Dhariyat (Verse: 56).

2. Surah Al-Anbiya (Verse: 25).

achievement of monotheism and to sincerely worship Allah. Islam is the origin of the Prophets' religion even though their Sharia (laws) differed.

It was narrated that Mu'adh ibn Jabal رضي الله عنه said: "While I was a companion rider with the Prophet ﷺ, he said: "O Mu'adh!" I replied: "Labbiak wa Sa'daik (here I am responding to you and at your pleasure).

Then he repeated this call three times, and then said: "Do you know what Allah's Right upon His slaves is? It is that they should worship Him (Alone) and should not join partners in worship with Him." Then he continued his journey for a while and said: "O Mu'adh!" I said: "Labbiak wa Sa'daik (here I am responding to you and at your pleasure)." He said: "Do you know what the right of (Allah's) slaves upon Allah is, if they do so (worship Him Alone and join none in His worship)? It is that He will not punish them."¹

When we contemplate the conditions of the previous nations to whom Allah sent the prophets and messengers, we find that they knew that Allah the Almighty is the Creator, the Provider, and the Ruler of this universe, as the Almighty said: "And if you ask them who created them, they will surely say:

﴿وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾ (٨٧)

*"Allah." How then are they turned away (from the worship of Allah, Who created them?"*²

Allah the Almighty said:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَمَنْ يَدِيرُ الْأَمْرَ فَيَسْأَلُونَهُ اللَّهَ فَقُلْ أَفَلَا نُنْقِزُ﴾ (٣١)

*"Say (O Muhammad): "Who provides for you from the sky and the earth? Or who owns hearing and sight? and who brings out the living from the dead and brings out the dead from the living? and who disposes the affairs?" They will say: "Allah." Say: "Will you not then be afraid of Allah's punishment (for setting up rivals in worship with Allah)?"*³

But these nations had a deviation in doctrine, so, Allah the Almighty sent

1. Narrated by Al-Bukhari No. (6267), and Muslim, No. (30).

2. Surah Az-Zukhruf (Verse: (87).

3. Surah Yunus (Verse: (31).

the Messengers and revealed the Scriptures to correct their doctrines and rid them of the impurities of polytheism.

One of these deviations is that these nations took idols and statues and approached them with types of worship. They believed that these mediators would intercede for them with Allah the Almighty, as Allah the Almighty said:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُونَا عِنْدَ اللَّهِ﴾¹

“And they worship beside Allah things that harm them not, nor benefit them, and they say: “These are our intercessors with Allah.”¹

He said:

﴿وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى﴾

“And those who take Auliya (protectors, helpers, lords, gods) besides Him (say): “We worship them only that they may bring us near to Allah.”²

So, Allah sent the Messengers and they showed them that it is not permissible to take these mediators and that there are no mediators between Allah and His servants.

Nowadays, in some countries, the manifestations of the same greater *Shirk* (polytheism) are seen. However, people have replaced being closer to idols with types of worship by being closer to the occupants of graves. Some of them go around the graves and ask their occupants for help, fulfillment of needs, and relief from adversities. Moreover, they make these graves as mediators between them and Allah the Almighty, and this is the greatest type of polytheism. Some of them go to magicians and sorcerers, or the oracles and astrologers and thus fall into the polytheism of slaughtering sacrifices to deities other than Allah and so on, which contradicts the origin of monotheism.

Allah the Almighty has warned us against polytheism and said:

﴿مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ

1. Surah Yunus (Verse: 18)

2. Surah Az-Z'umar (Verse: 3)



“Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and Fire will be his abode.”¹

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا



عَظِيمًا﴾
“Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allah (in worship), he has indeed invented a tremendous sin.”²

﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾³

“And (remember) when Luqman said to his son while he was advising him: “O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great Zulm (wrong) indeed.”³

And Jabir bin Abdullah رضي الله عنه said: I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say:

“He who dies without associating anyone with Allah would (necessarily) enter Paradise, and he who dies associating anything with Allah would enter the (Fire of) Hell.”⁴

So, whoever dies on monotheism will end up in Paradise. Even if he enters the fire and is tortured in it, he will not be immortalized in it but will come out of it and enter Paradise with the mercy of the Compassionate, the Most Merciful.

This is the doctrine of the Sunni community, which states that the people who committed great sins among the people of monotheism will not be immortalized in the Fire.

Therefore, a true monotheist is on the straight path and will end up in a good position, as Allah the Almighty said in the Holy Hadith:

“He who meets Me in a state that his sins fill the earth, but not associating anything with Me, I would meet him with the same (vastness) of pardon

1. Surah Al-Ma'idah (Verse: 72).

2. Surah An-Nisa (Verse: 48).

3. Surah Luqman (Verse: 13).

4. Narrated by Muslim No. (93).

(on My behalf).”¹

But the misfortune is that whoever falls into polytheism, Allah has forbidden him to enter Paradise, as Allah the Almighty said:

﴿مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ﴾

*“Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and Fire will be his abode.”*²

O Allah, protect us against polytheism, what was apparent of it and what was hidden, and grant us success in achieving monotheism as much as You like and satisfied, and make things easy for us and avoid hardship for us, and may Allah’s peace and blessings be upon our Prophet, Muhammad, his family, and companions.



1. Narrated by Muslim No. (2687) from the hadith of Abu Dharr .

2. Surah Al-Ma'idah (Verse: 72).

LESSON 32

The Fruits of AL-IHSAN (Benevolence)

Praise be to Allah, the Almighty, the Generous, the King Who is Unique in Creation and Founding, and may Allah's peace and blessings be upon the best servant, Muhammad, and upon his family and companions and those who are guided by his guidance until the Day of Resurrection:

One of the things that Allah commanded His servants to do, and He said that He loves those who are characterized by it, is benevolence; Allah the Almighty said:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ﴾

*"Verily, Allah enjoins Al-Adl (justice) and Al-Ihsan (benevolence)."*¹

He said:

﴿إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

*"Truly, Allah loves Al-Muhsineen (the good-doers)."*²

The Almighty's saying:

﴿وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

*"And verily, Allah loves Al-Muhsineen (the good-doers)"*³,

1. Surah An-Nahl (Verse: (90).
2. Surah Al-Baqarah (Verse: (195).
3. Surah Al-Imran (Verse: 134).

was repeated five times in the great Qur'an. This indicates the virtue of Al-Ihsan (benevolence) and its great position in Islam, and the Muslim should be keen to adhere to it so that he is one of *Al-Muhsineen* (the good-doers) whom Allah the Almighty said that he loves.

Benevolence is in the worship of Allah and in dealing with His creation. As for benevolence in the worship of Allah: It came in Gabriel's long hadith, and it came in it that Gabriel said: What is Ihsan (benevolence)? The Prophet ﷺ said:

*"Ihsan (benevolence) is to worship Allah as if you could see Him. If you do not see Him, then He sees you."*¹

He mentioned **two ranks** of Ihsan in the worship of Allah:

The first rank is request and beseeching, which is to worship Allah as if you see Him. So, the servant invokes the observation of Allah the Almighty and that Allah sees what he is doing. When he stands up to prayer, for example, he strives to humble himself in prayer, as if he considers Allah the Almighty before him. Thus, he evokes, at the time of bowing submission to Allah, and evokes at the time of prostration that he prostrated himself in reverence, submission, and humbleness to the Lord, may His Glory be Exalted.

The second rank is the rank of fear and escape, which is below the first rank; that is, if you are unable to worship Allah as if you see Him, then worship Him like someone who is afraid of Him. So, you worship Allah the Almighty while you are evoking that Allah the Almighty sees you and knows what you are doing. Therefore, you are ashamed of Allah's looking at you, so if you are about to commit a sin, you remember that Allah the Almighty sees you, and then you stop committing it in fear of Allah the Almighty. Some of the predecessors said: "Do not make Allah the Almighty the easiest to watch over you."

One of the most significant reasons for the lack of reverence in prayer or the weakness of such reverence is the absence of these meanings from the worshiper's mind. Otherwise, the worshiper who prays is as if he sees Allah the Almighty before him and invokes the great place of monologue before the Lord of the worlds will be humbled in his prayers.

1. Narrated by Al-Bukhari No. (4777), and Muslim No. (9) from the hadith of Abu Hurairah ؓ.

As for benevolence to people, the Muslim should accustom himself to giving and offering to others with all that he can, i.e. helping others through his knowledge, money, social status, and body.

Benevolence is assured to those in need, such as orphans, the poor, and widows. The Prophet ﷺ says:

*“The one who strives to help the widows and the poor is like Al-Mujahid (the warrior) who fights for the Cause of Allah, as the one who stands up (for prayer) without rest and as the one who observes fasting continuously”*¹

, and the Prophet ﷺ said, regarding the sponsorship of orphans:

*“I and the one who looks after an orphan and provides for him, will be in Paradise like this,” putting his middle and index fingers together.*²

Aishah رضي الله عنها narrated: A poor woman came to me carrying her two daughters. I gave her three date fruits. She gave a date fruit to each of them. Then she took up one date fruit and brought it to her mouth to eat, but her daughters also asked about it. She then divided the date fruit that she intended to eat between them. This (kind) treatment of her impressed me, and I mentioned that to the Messenger of Allah ﷺ, who said:

*“Verily, Allah has assured Jannah (Paradise) for her, because of (this act) of her, or He has rescued her from Hell- Fire”.*³

How great is the Generosity of Allah the Almighty and His Benevolence to His servants, because of a date fruit that this poor woman gave generously to her two daughters, with which Allah the Almighty has assured Paradise for her.

Benevolence is also confirmed concerning the debtors whose accumulation of debts has plagued them. They have been put in prisons and cut off from their children and families, run out of tricks, and are extremely distressed, and perhaps some of them remain in detention for many years. How great is the reward of the one who is kind to them and caused their debts to be paid off by himself, social status or intercession, and returns this poor father to his children and his family? And what is greater than that is that the creditor himself is good to this insolvent person, so he forgives

1. Narrated by Al-Bukhari No. (6007), and Muslim No. (2982) from the hadith of Abu Hurairah رضي الله عنه.

2. Narrated by Al-Bukhari No. (6005) from the hadith of Sahl bin Saad رضي الله عنه.

3. Narrated by Muslim No. (2630).

him and drops the debts that he owes him, seeking the reward from Allah the Almighty.

Abu Masoud al-Badri رحمته الله narrated that the Messenger of Allah ﷺ and said:

“A man among those before you was called to account (by Allah on the Day of Judgment) and no good was found in his account except that he used to mix with the people and was rich. He would command his servants to be lenient with the insolvent. So, Allah, Mighty and Sublime is He, said: ‘We have more right to that than him, so overlook (his faults).’”¹

Moreover, benevolence is confirmed concerning those over whom a man has authority, including servants, workers, drivers, and the like. Some people despise them and deal with them with rudeness, harshness, and bad manners, and perhaps they deny their rights. Allah may inflict misfortune and catastrophes on such people because of their injustice and mistreatment of them. If Allah the Almighty has recommended benevolence to the *Mamluks* (the slaves) who are bought and sold! How about those free Muslims who have been driven by poverty and the need to work for you!

Allah, the Almighty, says concerning goodness to the Mamluks: “Worship Allah and join none with Him (in worship), and do good to parents,” to His saying:



“And those (slaves) whom your right hands possess.”²

Whoever denies a worker his wages, Allah, the Almighty, will be his opponent on the Day of Resurrection. The Prophet ﷺ says:

“Allah has said: I will be against three persons on the Day of Resurrection,” and He mentioned among them, “a man who employs a laborer and gets the full work done by him but does not pay him his wages.”³

Benevolence has many aspects. These aspects include benevolence in words, actions, and money.

1. Narrated by Muslim No. (1561).

2. Surah Al-Nisa (Verse: 32)

3. Narrated by Al-Bukhari No. (2227) from the hadith of Abu Hurairah رضي الله عنه.

Benevolence in words: is that a man chooses the best words. Allah the Almighty said:

﴿وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَنِ
عَدُوًّا مُبِينًا﴾ (٥٣)

“And say My slaves (i.e. the true believers) that they should (only) say those words that are the best. (Because) Shaitan (Satan) verily, sows a state of conflict and disagreement among them.”¹

So, a person should accustom his tongue to only speaking good words to all people, and this is confirmed concerning whoever has a right to it, as parents, for Allah the Almighty said:

﴿وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾ (٢٣)

“But address them in terms of honor.”²

Benevolence in actions: is that a man treats people the same way he likes to be treated, just as he likes to be treated with honor and respect, so he treats them the same.

Benevolence in money: it is by helping those in need, including the poor, the destitute, widows, and so on. One of the forms of benevolence in the month of Ramadan is providing *Iftar* for the fasting people, so whoever pays the value of *Iftar* is a benefactor, and whoever does the service and supervision of *Iftar* tables is a benefactor.

O Allah, make us among the doers of good whom You love and who agree with what You love and guide us to what satisfies You of words and deeds, and forgive us, our parents, and all Muslims. May Allah’s peace and blessings be upon our Prophet, Muhammad, his family, and companions.



1. Surah Al-Israa (Verse: 53).

2. Surah Al-Israa (Verse: 23).

LESSON 33

FRUITS OF PIETY

Praise be to Allah, Who made piety the way to the salvation of the worlds; and recommended it to the ancients and the latecomers, and told them that He loves His righteous servants. Peace and blessings of Allah be upon our Prophet, Muhammad, the Imam of the righteous, and his family and his righteous companions.

Piety is Allah's commandment for the ancients and the latecomers, Allah the Almighty said:

﴿وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ﴾

“And verily We recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allah.”¹

It is one of the first things that the Messengers of Allah called their people to adhere, as Allah the Almighty mentioned about His Messengers:

﴿إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ۝١٠٦﴾

“When their brother Nuh (Noah) said to them: “Will you not fear Allah and obey Him?”²

﴿إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ۝١٢٤﴾

“When their brother Hud said to them: “Will you not fear Allah (and obey Him)?”³

1. Surah An-Nisa (Verse:131).
2. Surah An-Shu'ara (Verse: 106).
3. Surah An-Shu'ara (Verse: 124).

﴿إِذْ قَالَ لَهُمُ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ﴾ (161)

“When their brother Lut (Lot) said to them: *“Will you not fear Allah (and obey Him)?”*”¹

﴿إِذْ قَالَ لَهُمُ شُعَيْبٌ أَلَا تَتَّقُونَ﴾ (177)

“When Shuaib said to them: *“Will you not fear Allah (and obey Him)?”*”²

Allah commanded His Prophet to fear Him, and He, Glory be to Him, said:

﴿يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ﴾ (1)

*“O Prophet (Muhammad)! Keep your duty to Allah, and obey not the disbelievers and the hypocrites.”*³

The Prophet ﷺ used to recommend to his companions in his addresses and sermons that they should fear Allah the Almighty.

Piety is repeated many times in the Holy Quran until it was said: Allah the Almighty did not repeat the command to do anything as He repeated the command to piety.

And you are, my brother in Allah, hardly a day passes without the command to fear Allah the Almighty reaching your ears, in reciting the Holy Quran, reading the Prophet’s Sunnah, in a Friday sermon, or something else. There is no doubt that the recurrence of this matter, the care of Allah the Exalted for it, and the Messengers’ agreement on calling their people to it – requires that the Muslim pause and contemplate it, recognize its virtue, and the qualities of the pious people so that he may be one of the winning pious.

The meaning of piety is that a Muslim should place between himself and what he fears of Allah the Most High’s wrath, anger, and punishment a protection by obeying His commands, and avoiding His prohibitions, out of desire for reward and fear of punishment.

The servant of Allah needs to be pious at all times and everywhere.

1. Surah Ahs-Shu’ara ‘(Verse: 161).

2. Surah Ash-Shu’ara ‘(Verse: (177)

3. Surah Al-Ahzab (Verse:1)

That is why the Prophet ﷺ said to Muadh رضي الله عنه, and to every believer, man or woman: “Fear Allah wherever you are.”¹

The fear of Allah is placed in the heart, as the Prophet ﷺ said:

*“The piety is here! While saying so he pointed towards his chest.”*²

but its effect appears on actions of the Muslim. This shows the error of those who thought that fear of Allah, the Most Exalted, is the feeling inherent in the heart, which does not interfere with the Muslim’s actions. Thus, you find that the person who holds this misconception falls short in obedience and falls into types of evil-doing. Then, when it is said to him: You should fear Allah, he says: Piety is here, and he points to his chest. This is a word of truth with which falsehood is meant. The impact of what is in the heart must be shown in the actions, as it is said: “Every vessel exudes what is in it.” Whoever has piety in his heart, its effect will inevitably appear on his actions regarding his worship of Allah the Almighty, his character traits, his behavior, and his dealings with others.

When the fear of Allah, Glory be to Him, dwells in the hearts, and is reflected in words, deeds, and conditions, it will bear fruit and bring many virtues, benefits, and fruits by which the world and the Hereafter will be improved. The most prominent fruits of piety include the following:

1. The slave attains the love of Allah the Almighty through it, as the Almighty said:

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ (4)

*“Surely, Allah loves Al-Muttaqeen (the pious who fear Him).”*³

2. Attaining the pleasure of Allah and His Paradise, as the Almighty said:

﴿كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ﴾ (31) الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ
أَدْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ (32)

“Thus Allah reward Al-Muttaqeen (the pious who fear Him).”

1. Narrated by At-Tirmidhi No. (1987) and stated: It is an authentic hadith.

2. Narrated by Muslim No. (2564) from the hadith of Abu Hurairah رضي الله عنه.

3. Surah At-Tawbah (Verse: 4).

Those whose lives the angels take while they are in pious state (i.e. pure from all evils, and worshipping none but Allah Alone) saying (to them): Salamun Alaikum (Peace be upon you) enter Paradise, because of that (the good) which you used to do (in the world).”¹

3. It is one of the greatest causes for forgiveness of sins and improvement of good deeds, as Allah the Almighty said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ (٧١)

“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).”²

4. That the people of piety are the friends of Allah the Almighty, as the Almighty said:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۗ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ۗ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا نَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ (٦٤)

“No doubt! Verily, the Auliya’ of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds). For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words

1. Surah An-Nahl (Verses: 31-32).

2. Surah Al-Ahzab (Verses: 70-71).

of Allah. This is indeed the supreme success.”¹

Allah the Almighty has informed us that they have the glad tidings in the worldly life and in the Hereafter: In the Hereafter: what is meant is Paradise in which the dwellers find whatever the souls desire and whatever delights the eyes. As for the glad tidings in worldly life, it includes many things such as a good reputation and the love of people. The Prophet ﷺ was asked: “Tell us about a person who does good deeds and people praise him. He said:

“That is the glad tidings for a believer (which he receives in this life).”²

So, among the immediate glad tidings for the believer is that Allah the Almighty places the love of this believer in the hearts of people, and he gains their respect and reverence.

Moreover, among the immediate glad tidings for the believer is the good dream that the believer sees, or that is shown to him.

Furthermore, among the immediate glad tidings for the believer is the easiness of his affairs and the provision of his livelihood will be provided to him from where he does not expect.

5. Piety is the scale of dignity with Allah, as the Almighty said:

﴿يَتَأْتِيَ النَّاسَ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (١٣)

“Verily, the most honorable of you with Allah is that (believer) who has At-Taqla [i.e. he is one of the Al-Muttaqla (the pious)].”³

So, the scale of dignity is neither lineage descent, nor money, but rather piety. Abu Hurairah ؓ narrated: It was asked:

“O Messenger of Allah! Who is the most honorable amongst the people?” He ﷺ said: “The most pious amongst them.”⁴

6. Piety leads to abundance in sustenance, for Allah the Almighty

1. Surah Younis (Verses: 62-64).

2. Narrated by Muslim No. (2642) from the hadith of Abu Dharr ؓ.

3. Surah Al-Hujurat (Verse:13).

4. Narrated by Al-Bukhari No. (3353), and Muslim No. (2378)

provides sustenance for the pious from where he does not expect, as the Almighty said:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ﴾

“And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he could never imagine.”¹

7. Allah the Almighty blesses the pious in his sustenance, and sends down blessings upon him from the heaven and the earth, as Allah the Almighty said:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ﴾

“And if only the people of the towns had believed and had Taqwa (piety), certainly, We should have opened [i.e., bestowed] upon them blessings from the heaven and the earth.”²

8. Piety is a reason to facilitate complicated matters and relieve suffering, as Allah the Almighty:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ﴾

“And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).”³

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ۚ﴾

“And whosoever fears Allah and keeps his duty to Him, He will make his matters easy for him”⁴.

Finally, fasting is prescribed for piety, as Allah the Almighty said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ

تَتَّقُونَ ﴿١٨٣﴾﴾

“O you who believe! Observing As-Saum (the fasting) is prescribed for

1. Surah AT-Talaq (Verses: 2-3).
2. Surah Al-A'raf (Verse: 96).
3. Surah AT-Talaq (Verse: 2).
4. Surah AT-Talaq (Verse: 4).

you as it was prescribed for those before you;” then He explained to us the wisdom behind the obligation of fasting and said, “that you may become Al-Muttaqun (the pious)”¹.

Our Lord the Most Exalted showed us that He decreed fasting to achieve piety among His servants.

O Lord, make us among Your pious servants and help us be obedient to You and help us to remember You, be thankful to You, and be good in Your worship. May peace and blessings of Allah be upon our Prophet, Muhammad, and his family and all his companions.



1. Surah Al-Baqarah (Verse: 183).

LESSON 34

Reasons for Persistence in RIGHTEOUSNESS

Praise be to Allah, Lord of the Worlds, and the good end is for the righteous, and peace and blessings of Allah be upon our Prophet, Muhammad, His Messenger and Servant, who was sent as a mercy to the worlds, and upon his family and companions, the good and pure people.

We hear about people who were on the side of goodness, uprightness, righteousness. When you see them, you like their character, conditions, and righteousness. Then you are surprised when you see after a while that their conditions have changed, that they have joined those who fell off the path of righteousness. So, what is the reason for these people's relapse, and how their conditions have changed? It is sedition, for a man may be tempted and thus turn away from the path of goodness and righteousness.

We live in a time in which sedition of all kinds has multiplied: sedition of lusts, and sedition of suspicious matters. The Prophet ﷺ told us in many hadiths about sedition and that one of the signs of the Hour (the Day of Resurrection) is the emergence of seditions. So, this topic is extremely significant and Muslims should know the truth of these seditions and the ways to prevent them.

The most prominent reasons for persistence in righteousness are:

1. Reading the Holy Quran and contemplating its meanings: Allah the Almighty said in the description of the sincere believers:

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا﴾

“And when His Verses (this Quran) are recited to them, they (i.e. the Verses) increase their Faith.”¹

Ibn al-Qayyim (may Allah have mercy on him) said:

“Nothing is more beneficial to the slave in his life and the hereafter, and closer to his salvation than contemplating the Quran, prolonging meditation, focusing his thought on the meanings of its Verses. This is because reading the Qur’an shows the slave the features of good and evil in their fullness as well as their ways, causes, ends, fruits, and the fate of their people.”²

2. Attachment to good companionship: a person is naturally affected by his companions those around him. So, if a person chooses good companions, he will inevitably be affected by their goodness, and if he sits with evil companions, he will inevitably be affected by them. It is said that any human being is affected by the five companions he sits with the most. The Prophet ﷺ gave us an example of the righteous and bad companion when he said:

“The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying the musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him. But the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.”³

3. What was mentioned in the hadith of the Prophet ﷺ, when he said: “Be mindful of Allah (Commandments of Allah), He will protect you.”⁴ To be watchful of Allah the Almighty is to obey Him and avoid His disobedience, that is, to be true in adherence to His religion. So, whoever is true to Allah and committed to His commandments, Allah the Almighty saves him in his religious and worldly affairs. Preserving religion is more honorable than preserving worldly life. Preserving one’s religion means that Allah the Almighty keeps him steadfast and protects him from sedition. Therefore, most of those who fall into sedition have

1. Surah Al-Anfal (Verse: 2).

2. Madarij Assalikeen (the Travelers’ Paths) (2/84).

3. Narrated by Al-Bukhari No. (5534), and Muslim No. (2628) from the hadith of Abu Musa ؓ.

4. Narrated by At-Tirmidhi No. (2516) and stated that it is an authentic hadith from the hadith of Ibn Abbas (may Allah be pleased with them both).

a defect in their commitment to the teachings of religion. Otherwise, if they were truthful with their Lord, Allah would have preserved their religion and protected them from sedition.

4. Frequent remembrance of Allah: The Almighty said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾

“O you who believed! Remember Allah with much remembrance”¹,

and the Prophet ﷺ said, in the hadith narrated by Abu Musa: “The example of the one who remembers his Lord and one who does not remember his Lord, is like that of the living and the dead.”² The frequent remembrance of Allah makes the slave associated with his Lord, his attachment to material life decreases, and this helps him to stand firm on integrity.

5. Supplication: The Muslim should pray to Allah to keep him steadfast in his religion and say: “O Changer of the Hearts! Strengthen my heart in Your Religion. O Allah! controller of the hearts, direct my hearts to your obedience. O Allah! Keep me firm with the firm word, in worldly life and the Hereafter. My Lord, let not my heart deviate after You have guided me and grant me from Yourself mercy. Indeed, You are the Bestower.” The Muslim should also seek refuge with Allah to protect him from seditions. the Prophet ﷺ said: “Seek refuge with Allah from turmoil and its visible and invisible aspects.”³

The human being remains weak and may unconsciously fall into sedition. He may fall into a state of weakness, so he falls into sedition unconsciously. Therefore, Muslims must pray to Allah the Almighty, ask Him for steadfastness, and protect him from sedition.

6. Not to be exposed to sedition, and to stay away from it and its causes, the Prophet ﷺ said: “There will be afflictions (shortly) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one, and whoever will look towards those afflictions,

1. Surah Al-Ahzab (Verse: 41).

2. Narrated by Al-Bukhari No. (6407).

3. Narrated by Muslim No. (2867) from the hadith of Zaid bin Thabit ؓ

they will overtake him, and whoever will find refuge or a shelter, should take refuge in it.”¹ i.e., whoever exposes himself to it falls into it.

He ﷺ said: “Let him he who hears of the Dajjal (Antichrist), go far from him.”² It means whoever has heard of the Dajjal, should keep away from him, this is the origin of staying away from sedition. So, Muslims should not expose themselves to sedition, and not look forward to it.

7. Standing up for the night prayer, the night prayer is the spiritual power for the Muslim where he prays to his Lord, and asks for His forgiveness. So, maintaining night prayer is one of the greatest reasons for steadfastness.

“Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower. O Allah keep us with the firm word, in worldly life and the Hereafter. May peace and blessings of Allah be upon our Prophet, Muhammad, his family, and companions.



1. Narrated by Al-Bukhari No. (3601) and Muslim No. (2886) from the hadith of Abu Hurairah ﷺ.
2. Narrated by Abu Dawood No. (4319), and Al-Hakim in his book “Al-Mustadrak”: (513/4) and said that this is an authentic hadith according to Muslim, and they did not narrate it.

LESSON 35

Muslim Women in RAMADAN

Praise be to Allah, the Great and Most High, Who made women the sisters of men, and peace and blessings of Allah be upon our Prophet, Muhammad, his best family and companions.

Indeed, Islam has honored women and protected their rights. In the pre-Islamic era, women were vulgar and despised, and they were deprived of their inheritance. So, Allah cherished them with the religion of Islam. He made her the mother whose children must be dutiful and good to her. Moreover, He made her the daughter, sister, paternal aunt, maternal aunt whose relatives must be good and charitable to her, and the wife whose husband must be on good terms with her and treat her well. The older the woman gets, the greater the respect of the Muslim community has for her. One may notice the status of the old woman at religious festivals and how she is the center of great enthusiasm from her children, grandchildren, and relatives.

Women are the sisters of men, and the basic principle is that they are obligated to worship in the same manner as men except for what the evidence has specified. So, the prayer that Allah the Almighty has prescribed is assigned to men and women, as well as Zakat, fasting, pilgrimages, and other acts of worship.

The woman shares with the man the details of the rulings of fasting. However, she is treated differently from the man by the necessity of

breaking the fast when menstrual or puerperal blood comes out. Whenever a woman sees menstrual or puerperal blood, her fast is invalid, whether it comes out at the beginning of the day or the end, even if it is just before sunset. But if she senses the blood moving but it does not come out until after sunset, her fasting is valid.

The breastfeeding woman and the pregnant woman are permitted to break their fasting during the day of Ramadan if they need to. If they break their fasting, they have to make up for the days when they were not fasting, and they do not need to feed the poor according to the preponderant saying for Allah the Almighty said:

﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

“And whoever is ill or on a journey, the same number [of days which one did not observe Saum (fast) must be made up] from other days.”¹

This is the choice of Sheikh Abdulaziz Ibn Baz², and Sheikh Muhammad bin Uthaymeen³.

Taraweeh prayer is lawful for women like men, and women’s prayers in their homes are better. The Prophet ﷺ said:

“Their homes are better for them (for praying).”⁴

However, if a woman is active in her prayers in the mosque more than her prayers in the house, her prayers in the mosque are better, and it is not for her husband to prevent her from praying in the mosque because the Prophet ﷺ said:

“Do not prevent the female slaves of Allah from praying in Allah’s Mosques.”⁵

A woman must be careful to dress modestly in a veil that does not show her charms and the woman’s beauty is in her hijab (the veil), covering, and chastity. Therefore, when a woman is praised, it is said that so-and-so is a

1. Surah Al-Baqarah (Verse: 185).

2. See: The Collection of the Fatwas of Ibn Baz (15/223, 227)

3. See: The Collection of the Fatwas and Messages of bin ‘Uthaymeen (19/159-160)

4. Narrated by Abu Dawood No. (567) from the hadith of Ibn ‘Umar (may Allah be pleased with them both). Ibn Khuzaymah authenticated it in his Sahih No. (1684), and An-Nawawi in the (Gist of Judgments) No. (2351).

5. Narrated by Al-Bukhari No. (900), and Muslim No. (442) from the hadith of Ibn ‘Umar (may Allah be pleased with them both).

woman keen on the hijab, and when her defects are mentioned, it is said that so-and-so is lenient in the hijab.

The Islamic Sharia has taken great care of the issue of women's hijab. When Allah authorized the elderly women to put aside their outer garments, He stipulated that they shouldn't be dressed in adornment. He said:

﴿وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ
غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ﴾

“And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them.”¹

So, if this is the case with the old women who have no desire for marriage, and yet Allah has stipulated that they should not be adorned with adornment when they put aside their outer garments, and yet our Lord said: “But to modestly refrain [from that] is better for them.”

A Muslim woman should remember that the hijab is an act of worship that brings her closer to her Lord, not just a habit.

Among the issues related to women in the month of Ramadan:

Women are busy most of their time in preparing food, and with good intentions, they are rewarded for that. Nevertheless, while they are busy preparing food, they should make use of this time in the remembrance of Allah the Almighty.

So, they occupy themselves with praise and glorification of Allah the Almighty, especially in Ramadan. If they do so, they will have the reward of the remembrance of Allah, and the reward of taking care of the affairs of their husbands and children.

Moreover, among the issues related to women in Ramadan is that if a woman goes into menstruation or childbirth, she should not stop performing acts of worship that are not forbidden to her. A woman who is menstruating during Ramadan is like a woman who is not menstruating, except that she does not pray and does not fast. So, she should busy herself with the

1. Surah An-Nur (Verse: 60)

remembrance of Allah, such as the praise, exaltation, and glorification of Allah and saying the blessings of Allah be upon the Prophet, supplication, and reading the Qur'an as well. Menstruating women are not prohibited from reading the Qur'an according to the preponderant saying, but they are not allowed to touch the Qur'an except from behind something, like gloves.

O Allah, bless our wives and make them among the righteous and obedient, and bless our children and age, and forgive us, our parents, and all Muslims.

May peace and blessings of Allah be upon our Prophet, Muhammad, his family, and all his Companions.



LESSON 36

The Importance of PRAYER

and its Great Status in Islam

Praise be to Allah, Who made prayer the pillar of the religion of Islam and promised those who observe it the great and full reward and peace and blessings of Allah be upon the best of people, prophet Muhammad, and his family and honorable companions.

The pillar of the religion of Islam and the most confirmed pillar - after the two testimonies – is prayer. It is the first thing for which the slave is to be held accountable from his deeds on the Day of Resurrection. So, if it is performed correctly and constantly, all his deeds will be accepted; if it is invalid (not performed), all his deeds will be invalidated.

Prayer is the most beloved of the deeds to Allah the Almighty. In the Two Sahihs of Bukhari and Muslim, Ibn Masoud رضي الله عنه said: I asked the Prophet ﷺ: “Which deed is the dearest to Allah? He replied:

“Performing As-Salat (the prayer) at its earliest fixed time.”¹

It is the connection between the servant and his Lord. So, whoever severs this connection and does not kneel to Allah a single raka’ah on Friday or in congregational prayer has departed from the circle of Islam.

Allah the Almighty said:

1. Narrated by Al-Bukhari No. (527), and Muslim No. (85).

﴿خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَةَ فَسَوْفَ يَلْقَوْنَ غِيًّا ۚ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا﴾^١

“Then, there has succeeded them a posterity who have given up As-Salat (the prayers) [i.e. made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So, they will be thrown in Hell. Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad) and work righteousness.”¹

You can contemplate the words of Allah: “Who believe,” which indicates that whoever abandons prayer is not a believer.

The Prophet ﷺ said:

“The covenant between us and them is the Salat (prayer); so, whoever abandons it, he has committed Kufr (disbelief).”²

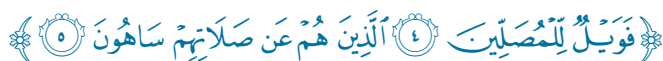
and said:

“Between a man and polytheism and disbelief is the abandonment of Salat (prayer).”³

The venerable follower (who followed the footsteps of the Prophet’s companions) Abdullah ibn Shaqiq quoted from the Prophet’s companions ﷺ that they did not consider any action, if abandoned, to be disbelief other than prayer.⁴ Ishaq ibn Rahawiyah narrated the consensus from the time of the Prophet’s companions to his time that the abandonment of prayer is disbelief.⁵

Whoever looks at the meticulousness of Sharia with this worship will not be surprised when it is said: Whoever abandons prayer altogether has disbelieved and has departed from the circle of Islam. Moreover, whoever prays sometimes and abandons prayer sometimes, he is not treated as a disbeliever in the preponderant saying of the scholars, but he is one of the heedless whom Allah the Almighty has threatened with His saying:

1. Surah Maryam (Verses: 59-60).
2. Narrated by At-Tirmidhi No. (2621), An-Nasa’i No. (463), and Ibn Majah No. (1079) from the Hadith of Buraydah ﷺ At-Tirmidhi said: “It is a good and authentic hadith”, and it was authenticated by Ibn Habbab in his Sahih No. (1454), and Al-Hakim in Al-Mustadrak No. (11).
3. Narrated by Muslim No. (82) from the hadith of Jabir ﷺ.
4. Narrated by At-Tirmidhi No. (2622).
5. See: Glorifying the Status of Prayer (2/929).



“So woe to those performers of Salat (prayers) (hypocrites), Those who delay their Salat (prayers from their stated fixed times).”¹

The care of the Sharia for this great worship emanates from the fact that it was first enjoined in heaven. So, our Prophet (peace and blessing of Allah be upon him) was taken on the night journey from the Sacred Mosque to the Al-Aqsa Mosque and brought to heaven until he exceeded the seventh heaven and reached Sidrat Al-Muntaha (Lote Tree of the Utmost Boundary where Paradise is). Allah enjoined upon him and his umma (nation) this great worship. When Allah enjoined it upon him and his nation, He enjoined fifty prayers a day and a night. And from Allah’s mercy on this Muslim nation, He assigned Prophet Moses عليه السلام to ask our Prophet ﷺ, ‘What has your Lord imposed upon your nation?’ He (our Prophet) said: “Fifty prayers a day and a night” Moses said: “I have tested people before you, and I have tried my level best with Bani Israel, the children of Israel (in vain). Your nation cannot bear that (fifty prayers a day and a night), go back to your Lord and ask for reduction to lessen your nation’s burden.

This is a mercy from Allah on this Muslim nation, and it was great advice from Prophet Moses عليه السلام to our Prophet ﷺ. So, our Prophet ﷺ returned to the Lord the Almighty and asked Him to reduce the prayers for his nation, and the Lord reduced ten prayers. Then he continued to return to his Lord asking for a reduction until they became five prayers daily. Moses عليه السلام said: “Go back to your Lord and ask for reduction to lessen your nation’s burden.” Our Prophet ﷺ said: I asked my Lord until I felt shy, but I am satisfied and submit (to Allah’s Final Order).” When I passed, a caller called out: “I have decreed My obligation, and I have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds.”²

It is five prayers in action and fifty prayers in reward. So, the reduction is in the action and not in the reward. The reward of these five prayers that we pray is the reward of fifty prayers, then comes the multiplication, the good deed is multiplied tenfold up to many times.

Look at the great attention given to this act of worship, which manifests itself in the following aspects:

1. Surah Al-Ma’un (Verses: 4-5).
2. Narrated by Al-Bukhari No. (3207, 3887) from the hadith of Malik bin Sa’sa’a رضي الله عنه.

The first aspect is that when it was enjoined, Allah enjoined it directly on our Prophet Muhammad ﷺ, while Allah enjoins the rest of the decrees of Islam on our Prophet ﷺ through Gabriel.

The second aspect is that when it was enjoined, it was enjoined fifty prayers a day. Fifty prayers in twenty-four hours takes a great deal of time from a person to perform, but this indicates the love of Allah the Almighty for this type of worship.

The third aspect is that it was enjoined in that lofty place, which is the highest place that humans have reached.

The fourth aspect: when it was reduced, the reduction was in action, and it was not reduced in reward.

The companions were very keen on prayer, because they knew its great importance and status in Islam to the extent that if one of them got sick and was excused in leaving the congregational prayer, he would be brought swaying between two men until he was set up in the row of prayer as Ibn Masoud ؓ said: "I have seen the time when no one stayed behind except a hypocrite, who was well-known for his hypocrisy, whereas a man would be brought swaying (on account of weakness) between two men till he was set up in a row (in the mosque)."¹ Glory be to Allah! A sick man, who cannot walk and come to the mosque, yet insists on coming to the mosque, and he is swaying out of weakness between two men, that is, he is supported on his right and his left until he is set up in the row, to attend the congregational prayer in the mosque.

When "Umar ibn al-Khattab ؓ was stabbed, the companions did not interrupt the prayer, rather "Umar ؓ took the hand of Abd ar-Rahman ibn 'Auf ؓ made him move forward, and he completed a short prayer with them as the replacement imam of the companions.²

"Umar ibn al-Khattab ؓ said:

*"There is no blessing in Islam for anyone who abandons the prayer."*³

He ؓ used to write to his workers and say:

"The most important matter in my sight is prayer. Whoever preserves

1. Narrated by Muslim No. (654).

2. Narrated by Al-Bukhari No. (3700).

3. Narrated by Malik No. (51).

it and observes it carefully has preserved his religion, and whoever is negligent about it will be even more negligent about other things.”¹

Satan is the observer of man. First, he is keen to ease matter of the prayer for him until he leaves it. If he leaves it, he has rested from him. Then if he does not leave it, he is keen to ease the matter of the congregational prayer in the mosque, so the one who prays slows down or abandons some of the congregational prayers; such as the morning prayer. If Satan is unable to do so, then he eases for him the matter of going early to prayer until he delays it, and then if he is unable to do so, he starts to whisper to him until he becomes confused in his prayers and is not humble in it.

The main reason for treating prayer as an easy matter, and from which the rest of the reasons branch out, is a lack of interest in it, otherwise, if prayer is the greatest interest of a man, he will preserve it. However, when prayer is not of great importance in the life of a man, and makes it on the sidelines, if he has time he prays, otherwise he will not pray or pray after the exit of its time. Such person will not preserve prayer, find it burdensome and approach it with laziness. Nevertheless, you may find this person very keen on worldly matters. He does delay his job and he is keen on the means of livelihood, but when you meditate on his reality with regard to prayer, you find that he has great negligence regarding prayer.

O Lord, make us the preservers of prayer, and from our descendants, our Lord, accept our prayer, and forgive us, our parents, and all living and dead Muslims. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and all his companions.



1. Narrated by Malik No. (6).

LESSON 37

The Story of THE CREATION OF MAN

Praise be to Allah, the Most Gracious, Who created man and taught him eloquence. May peace and blessings of Allah be upon His Messenger, Muhammad, his family, and companions who are bearers of knowledge and the Qur'an.

One of the topics repeatedly mentioned in the Holy Quran is the beginning of the creation of man. Allah the Almighty mentioned it, specifically and generally in many verses in the Holy Quran. When Allah the Almighty, wanted to create man, He told His angels about it, as the Almighty said: “And (remember) when your Lord said to the angels:

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾¹

“Verily, I am going to place (mankind) generation after generation on earth.” They said: “Will You place therein those who will make mischief and shed blood, while we glorify You with praises and thanks and sanctify You?” He [Allah] said: “Indeed, I know that which you do not know.”¹

And when Allah created our father, Adam, He wanted to show his honor

1. Surah Al-Baqarah (Verse: 30).

and grace to the angels **by two things:**

The first thing: Allah the Almighty taught Him the names of everything, and then He presented them to the angels: (And He taught Adam the names of all things, and then He showed them to the angels: “And He taught Adam all the names (of everything). Then He showed them to the angels and said:

﴿أُنِيعُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ﴾ (٣١) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا
﴿إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾ (٣٢)

“Tell Me the names of these if you are truthful. They (angels) said: “Glorified are You, we have no knowledge except what You have taught us. Verily, it is You, the All-Knower, the All-Wise.”¹

So, Allah the Almighty showed the honor of our father Adam in the most honorable capacity in man, which is knowledge.

The second thing: Allah the Almighty ordered the angels to prostrate to Adam in honor of him: “And (remember) when We said to the angels:

﴿أَسْجُدُوا لِآدَمَ فَسَجَدُوا﴾ (٣٤)

“Prostrate yourselves before Adam and they prostrated.”²

So, the angels prostrated to him, and Satan was arrogant and said:

﴿أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾ (١٢)

“I am better than him (Adam). You created me from fire, and him You created from clay.”³

Satan disobeyed his Lord, so, Allah the Almighty cursed him and expelled him from His mercy, as Allah the Almighty said:

﴿وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ﴾ (٧٨)

“And verily, My Curse is on you till the Day of Recompense.”⁴

Then, Allah the Almighty created from Adam his wife Eve, from one of his ribs, and Allah the Almighty commanded them to dwell in Paradise and to

1. Surah Al-Baqarah (Verses: 31-32).

2. Surah Al-Baqarah (Verse: 34).

3. Surah Al-A'raf (Verse: 12).

4. Surah Sad (Verse: 78).

eat of the things therein abundantly wherever they wished:

﴿وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ﴾ (35)

“And eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zalimin (wrongdoers).”¹

He (Allah) told them that Satan is an enemy to them:

﴿إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجُكُمَا مِنَ الْجَنَّةِ فَتَشْقَى﴾ (117)

“Verily this is an enemy to you and to your wife. So, let him not get you both out of Paradise, so that you will be distressed.”²

Even with this warning from Allah the Almighty to them, Satan came to them maliciously and cunningly and used weak point of man, which is greed and said:

﴿مَا نَهَيْكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ﴾ (20)

“Your Lord did not forbid you this tree save that you should become angels or become of the immortals.”³

He did not suffice with this but swore to them by Allah Glory be to Him that he is one of their sincere advisors and said:

﴿وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ﴾ (21)

“And he (Satan) swore by Allah to them both (saying): “Verily, I am one of the sincere well-wishers for you both.”⁴

﴿فَدَلَّهُمَا بِغُرُورٍ﴾ (22)

“So, he misled them with deception,”⁵

i.e., he deceived them, so they ate from the tree, and when they ate from it, the garment of Paradise flew away from them, as Allah the Exalted said:

﴿فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا﴾ (22)

“And when they tasted of the tree, that which was hidden from them of

1. Surah Al-Baqarah (Verse: 35).
2. Surah Taha (Verse: 117).
3. Surah Al-A'raf (Verse: 20).
4. Surah Al-A'raf (Verse: 21).
5. Surah Al-A'raf (Verse: 22).

their shame (private parts) became manifest to them,"¹

and His saying: "became manifest" means: their private parts became apparent to them. The private parts are called 'awrah' because it is terrible for a man to reveal them by his innate nature.

When their private parts were revealed, they were horrified:

﴿وَطُفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ﴾

*"And they began to cover themselves with the leaves of Paradise (in order to cover their shame)."*²

That is, they began to take from the leaves of Paradise and hide their private parts. They knew that this evil curse, Satan, had deluded them, so they cried in regret and did not know how to repent. So, Adam received from his Lord the words that he and Eve were to say, so Allah the Almighty accepted their repentance. These words are:

﴿رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

*"Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."*³

They started to say them and repeat them, so Allah forgave them.

Therefore, the best words that the repentant says are these words: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

Allah forgave Adam and Eve, but Satan was cursed and expelled because he did not seek repentance in the first place. He only promised Adam and asked Allah to delay him to delude Adam and his children because he sees that they are the cause of his curse and expulsion.

Then Allah, in His great wisdom, said:

﴿قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا﴾

*"We said: Get down all of you from this place (Paradise)."*⁴

The speech is addressed to Adam, Eve, and Satan. Allah the Almighty

1. Ibid.

2. Surah Al-A'raf (Verse: 22).

3. Surah Al-A'raf (Verse 23).

4. Surah Al-Baqarah (Verse: 38).

chose this planet, the Earth, and prepared it before that for the habitation of the children of Adam. So, Allah the Almighty brought our father Adam and our mother Eve down to the earth along with Satan, and then after that, mankind reproduced.

This is the story of the beginning of creation, which Allah the Almighty showed us in His Noble Book in the clearest statement, so we should take lessons from it, **including:**

Satan's old hostility to man: Satan is an enemy of man, who does not want good for him but wants to tempt and delude him to enter the Fire with him.

Satan has cunning and malicious methods towards the son of Adam: He does not come directly to entrap him in disobedience, but comes to him in cunning ways, looks at his weaknesses, and seduces him through them. For this reason, Allah Glory be to Him said:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

“Surely, Satan is an enemy to you; so, take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.”¹

Not everyone who claims to be an advisor is really so: Satan swore by Allah to Adam and Eve that he was one of the sincere advisors to them.

- **Whoever comes to Allah with repentance, Allah forgives him, no matter what the sin was:** When Adam and Eve ate from the tree, they repented to Allah, and Allah forgave them.
- **The bad omen of disobedience:** Adam and his wife were blessed in Paradise with kinds of bliss. Once they fell into sin by eating from the tree, the garment of Paradise flew away from them, and their private parts were revealed, and they started to cover them with the leaves of Paradise.

O our Lord, protect us from the accursed Satan, and help us in Your remembrance, thanksgiving, and the best of Your worship, and may peace and blessings of Allah be upon our Prophet, Muhammad, and his family and all his companions.

1. Surah Fatir (Verse: 6).

LESSON 38

Weighing the Deeds on the Day of
RESURRECTION

Praise be to Allah, the Creator of the earth and the heavens, the Knower of secrets and hidden things. He encompassed everything in knowledge. He knows what is [presently] before them and what will be after them; they are not a thing of His knowledge. May peace and blessings of Allah be upon His Messenger Muhammad, his family, and his companions.

Allah the Almighty says:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ
مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾ (٤٧)

“And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it forth. And sufficient are We to take account.”¹

Our Lord Almighty tells us in this Verse about the scale by which the deeds of worshipers are weighed on the Day of Resurrection, and He said: “And We shall set up balances of justice on the Day of Resurrection;” that is, We place the scales of justice on the Day of Resurrection, and it is a very accurate scale that weighs every small and large thing.

If people today know that the most accurate scales of the world are the scales of gold, then the scale of the Day of Resurrection is more accurate than this. It weighs the weight of a grain of mustard seed, and if the weight

1. Surah Al-Anbiya (Verse: 47).

of a grain of mustard seed is the weight of a grain of mustard seed. “And if there be the weight of a mustard seed, We will bring it forth. And sufficient are We to take account.” It weighs the weight of an atom.

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ ٧ ﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

“So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.”¹

The Sunnah has shown that the balance of deeds has two sensitive scales, where good deeds are put on one scale, and bad deeds are put on the other scale, and then weighed. If the scale of good deeds is heavy even with one good deed, the person will be of the people of Paradise, and if the balance of bad deeds is heavier even with one bad deed, then that person will be among the people of the Fire, unless Allah forgives him, as He Glory be to Him said:

﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ ٨ ﴿وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ﴾ ٩ ﴿

“So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose themselves (by entering Hell) because they denied and rejected Our Ayat (proofs, evidences, verses, signs, lessons, etc.”²

Glory be to Him said:

﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ﴾ ٦ ﴿فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ﴾ ٧ ﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾ ٨ ﴿فَأُمُّهُ هَاوِيَةٌ﴾ ٩ ﴿وَمَا آدْرَاكَ مَا هِيَ﴾ ١٠ ﴿نَارُ حَامِيَةٍ﴾ ١١ ﴿

“Then as for him whose balance (of good deeds) will be heavy, he will live a pleasant life (in Paradise). But as for him whose balance (of good

1. Surah Al-Zalzalah (Verses: 7-8).

2. Surah Al-A'raf (Verse: 8-9).

deeds) will be light, he will have his in Hawiyah (pit, i.e. Hell). And what will make you know what it is? (It is) a fiercely blazing Fire!’”¹

My Muslim brother, when performing any act of obedience, you should consider that it will be compared to your good deeds, and on the other hand, every sin you commit will be compared to your bad deeds.

This evocation encourages Muslims to do more acts of obedience. Every day, he is keen to add more good deeds to the scale of good deeds to make them heavy, making Muslims stop doing sins. So, Muslims are eager not to add evil deeds, sins, and bad deeds that make the scale of evil deeds heavy.

Whoever his good deeds outweigh his evil deeds is the successful one. The rank of this success will be according to his deeds; thus, he will be in the highest or lowest ranks of Paradise or somewhere in between. If the weight of the bad deeds prevails, then he is the loser, and this loss likewise will be according to his deeds; either he is in the lowest depth (grade) of the Fire, or he is one of the least tormented people of the Fire, or somewhere in between.

People are divided into the following sections at the weight of deeds:

- People whose good deeds prevail will be in Paradise.
- People whose evil deeds prevail are worthy of the torment of the Fire, except that Allah forgives whomever He wills among them.
- People whose good deeds and evil deeds are equal, so the good deeds do not exceed the bad ones even by one good deed, and the evil deeds do not exceed the good ones even by one evil deed, are the people of the ‘Al-A’raf (the heights). They will be in a high, elevated place where they see Fire and Paradise. They will stay in that place whatever Allah wills, and in the end, they will enter Paradise with the mercy of the Most Merciful. This is from the complete justice of Allah the Almighty: They are not equal to the people of Paradise whose scale of good deeds is heavier in entering Paradise. Rather, they will be delayed in entering Paradise after them, as Allah the Almighty mentioned their situation in Surah Al-A’raf.

1. Surah Al-Qari’ah (Verses: 6-11).

The weight of deeds with this extreme accuracy indicates the great justice of Allah the Almighty.

In the Hereafter, everyone sees that everything depends on what he has done in this world. He sees the full justice of Allah the Almighty, as He Glory be to Him, said:

﴿الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾¹

*"This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allah is Swift in reckoning."*¹

The abode of the Hereafter is the abode of Recompense. It is the abode of Absolute Justice.

The abode of the world is not an abode of Justice, but rather, the unjust and the oppressed live in it because it is not the abode of Recompense.

Good deeds vary in scale, making them heavy. The most significant things that make the scales of the slave heavy on the Day of Resurrection are the following:

- Pure Monotheism: Abdullah bin Amr bin Al-Aas (may Allah be pleased with them both) narrated that the Messenger of Allah ﷺ said: "Indeed Allah will distinguish a man from my nation before all of creation on the Day of Resurrection, and ninety-nine scrolls will be spread out for him, each scroll is as far as the eye can see. Then Allah will say: "Do you deny anything of this?" "Have My recording Scribes been unfair to you?" He will say: "No, O Lord." He will say: "Do you have an excuse?" He will say: "No, O Lord." So, He will say: "Rather you have a good deed with Us, so shall not be wronged this Day." Then card would be brought out on which is written: Ash-hadu an la ilaha illallah wa anna Muhammadan 'abduhu wa rasul-uhu (I testify that none has the right to be worshipped but Allah, and that Muhammad is His slave and Messenger). He will say:

"O Lord! What good is this card compared with these scrolls?" He will say: "You shall not be wronged." Then He said: The scrolls will be placed on one pan of the Balance (the scale) and the card on the other (pan). The scrolls will go up (i.e., be light) and the card will go down

1. Surah Ghafir (Verse: 17).

(i.e. be heavy), nothing will be as heavy as the Name of Allah.”¹

So, look at the great importance of monotheism, that it is one of the greatest things that will weigh heavily on the scale of the servant on the Day of Resurrection.

- Good Character: Abi Ad-Darda’ رضي الله عنه narrated that the Messenger of Allah ﷺ said: “Nothing is heavier on the believer’s Scale on the day of Judgment than good character.² The reason why good character is one of the heaviest things on the scale is that it is accompanied by many good deeds such as greeting people with peace, good treatment, stopping harming people, and preserving the rights of Muslims and so on.

- The Remembrance of Allah: It is one of the things that are heavy on the scale, especially praise and thanksgiving. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “(There are) two words which are dear to the Most Merciful (Allah) and very light (easy) for the tongue (to say), but very heavy in weight in the Balance and they are : “Subhan-Allahi wa bihamdihi, Subhan-Allahil-Azim [Glory be to Allah and praise be to Him, Glory be to Allah the Almighty.”³

Abu Malik al-Ash’ari رضي الله عنه narrated that the Prophet ﷺ said: “Purity is half of iman (faith), ‘Al-hamdu lillah (all praise and gratitude is for Allah Alone) fills the scale, and ‘Subhan-Allah (Glory be to Allah) and ‘Al-hamdulillah (all praise and gratitude is for Allah Alone) fill up what is between the heavens and the earth.”⁴

O Lord, weigh our scales with righteous deeds, whiten our faces, admit us to Paradise, save us from the Fire, and forgive us, our parents, and all living and dead Muslims, O Lord of the worlds. May peace and blessings of Allah be upon our Prophet, Muhammad, and his family and all his companions.

1. Narrated by At-Tirmidhi No. (2639), Ibn Majah No. (4300), and Ahmed No. (6994), At-Tirmidhi said: It is a good and authentic hadith. It was authenticated by Ibn Habbab in his Sahih No. (225) and al-Hakim in Al-Mustadrak No. (9).
2. Narrated by Abu Dawood No. (4799), At-Tirmidhi No. (2002), and Ahmed No. (27496) in the same wording, At-Tirmidhi said: It is a good and authentic hadith.
3. Narrated by Al-Bukhari No. (7563), and by Muslim No. (2694).
4. Narrated by Muslim No. (223).

LESSON 39

The Description of PARADISE

Praise be to Allah, Who made Paradise for His believing servants a dwelling place and varied for them good deeds so that they may take from them to those Gardens as a habitat, and may Allah's peace and blessings be upon His Messenger and his family and companions.

One of the greatest methods the Holy Quran uses to call people to the fulfillment of servitude to Allah the Almighty is the method of exhortation and intimidation, which has been linked to two great abodes: the ultimate end of humanity, namely, Paradise and Hell.

In this lesson, we will discuss the descriptions of Paradise, and, Allah willing, we will discuss the descriptions of Hellfire in an upcoming lesson.

Paradise, and what it contains of bliss, pleasure, and joy, cannot be described by the prescribers, and by Allah, it is worthy of the workers to work for it, and that competitors compete to attain it and that a man perishes his life in quest of it. This is because the bliss therein is such that the human mind cannot envisage and imagine. Allah the Almighty, says:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ (17)

“And no person knows what is kept hidden for them of joy as a reward for what they used to do.”¹

1. Surah As-Sajdah (Verse: 17).

The Prophet ﷺ describes this bliss and says: “Allah said: I have prepared for My righteous worshippers things which have never been seen by an eye, or heard by an ear, or imagined by a human being.”¹

Allah, Glory be to Him, says in the description of this bliss:

﴿إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ ﴿٥٣﴾ مُتَقَابِلِينَ ﴿٥٤﴾ كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٥﴾ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ ءَامِنِينَ ﴿٥٦﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّعْنَا لَهُمْ فِيهَا مِنْ كُلِّ الْجَنِينِ ﴿٥٧﴾ فَضْلًا مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

“Verily, the Al-Muttaqin (the Pious) will be in a place of Security (Paradise). Among Gardens and Springs. Dressed in fine silk and (also) in thick silk, facing each other. So (it will be). And We shall marry them to Hur (fair females) with wide, lovely eyes. They will call therein for every kind of fruit in peace and security- safe and secure. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire. As a Bounty from your Lord! That will be the supreme success!”²

Glory be to Him says:

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ حَمَرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ ﴿١٥﴾﴾

“The description of Paradise which the Al-Muttaqin (the Pious) have been promised (is that) in it are rivers of water the taste and smell of which are not changed,” meaning: it has never changed, and will never change; “and rivers of milk of which the taste never changes,” meaning: its taste has never changed by acidity or spoilage; “and rivers of wine delicious to those who drink;” it does not cause headache, nor make one drunk; “and rivers of clarified honey (clear and pure),” these rivers run without waterways or waterwheels, and the dwellers of Paradise divert them as they wish’ “and therein for them is every kind of fruit.”³

1. Narrated by Al-Bukhari No. (3244), and Muslim No. (2824) from the hadith of Abu Hurairah ؓ.

2. Surah Ad-Dukhan (Verses: 51-57).

3. Surah Muhammad (Verse: 15).

He, Glory be to Him, says: “(It will be said the true believers):

﴿يَعْبَادُ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ﴾ ٦٨ ﴿الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ﴾ ٦٩ ﴿ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ﴾ ٧٠ ﴿يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا نَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ﴾ ٧١ ﴿وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾ ٧٢ ﴿لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ﴾ ٧٣ ﴿

“O My worshippers! No fear shall be on you this Day, nor shall you grieve, (You) who believed in Our Ayat (proofs, verses, lessons, revelation, etc.) and were Muslims. Enter Paradise, you and your wives, in happiness. Trays of gold and cups will pass round them; (there will) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. This is Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world). Therein for you will be fruits in plenty, of which you will eat (as you desire).”¹

There are many verses in the description of Paradise and its bliss. And there came in the Sunnah some of the attributes of the Paradise and what is in it of bliss. These are the following:

Abu Hurairah رضي الله عنه, narrated that the Prophet ﷺ said:

“The first group (of people) to enter Paradise, will be shining like the moon on a full-moon night, and those who will follow them will be like the most shining planet in the sky. They will not urinate or relieve themselves of nature or spit or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk; in their censers, the aloes-wood²

will be used. Their wives will be *Hur* (fair females) with wide, lovely eyes. All men will look alike and will resembles their father ‘Adam (in stature), sixty cubits tall.”³

- And in another narration: “They (i.e., the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts

1. Surah Az-Zukhruf (Verses: 68-73).

2. Aloe: the oud used as scent, Fath al-Bari (324/6).

3. Narrated by Al-Bukhari No. (3327), and Muslim No. (2834).

will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon.”¹

- And Jabir رضي الله عنه narrated that the Messenger of Allah ﷺ said: “The inhabitants of Paradise would eat and drink therein, but would neither spit, nor pass water, nor void excrement, nor have nasal secretions. It was said: Then, what would happen with food? Thereupon he said: They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah as easily as you breathe.”²
- Anas ibn Malik رضي الله عنه narrated that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent, and her head cover³ is better than the world and whatever is in it.”⁴
- Suhaib رضي الله عنه narrated that the Messenger of Allah ﷺ said: “When those deserving of Paradise would enter Paradise, Allah, the Glorious and Exalted, would ask them: ‘Do you wish Me to give you anything more?’ They would say: ‘Have You not brightened our faces? Have You not made us enter Paradise and saved us from the Hell?’ He (the narrator) said: He (Allah) would lift the Veil, and of things given to them nothing would be dearer to them than the sight of their Lord the Glorious and Exalted.”⁵

Ibn Abbas said:

*“There is nothing in Paradise from what is in this world except the names.”*⁶

The name is the name, but the named thing is quite different. In Paradise, of every fruit, there are two kinds. There are fruits, palm trees, and pomegranates that are unlike the fruits, the palm trees, and the pomegranates

1. Narrated by Al-Bukhari No. (3245), and Muslim No. (2834) from the hadith of Abu Hurairah, رضي الله عنه.

2. Narrated by Muslim No. (2835).

3. That is, her veil or head cover; see Fath Al-Bari (15/6).

4. Narrated by Al-Bukhari No. (2796).

5. Narrated by Muslim No. (181).

6. Narrated by Hanad in Asceticism No. (8) and Al-Bayhaqi in Alb’ath Wannushur (Resurrection and Reckoning) No. (332), Al-Mundhiri said in At-Targhib Wattarhib (Exhortation and Intimidation (4/560): Narrated by Al-Bayhaqi, with a good chain of transmission.

of this world. They are only similar in name, but they are different from them in reality. The fruits to be picked will be lowered in compliance; if the dweller of Paradise is standing, sitting, or reclining, he can easily take them. Whenever something was cut off from it, another would replace it,

﴿كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا﴾ (٢٥)

“Every time they will be provided with a fruit therefrom, they will say: “This is what we were provided with before,” and they will be given things in resemblance (i.e. the same form but different in taste).”¹

That is, in color and shape but it is different in taste,

﴿وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا﴾ (٦٢)

“And they will have therein their sustenance, morning and afternoon.”²

The people of Paradise are safe from death, aging, and disease. They are secure from every kind of fear, and every lack of their bliss or its demise.

﴿وَأَمَّا الَّذِينَ سُعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْذُوذٍ﴾ (١٠٨)

“They will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.”³

As for the bliss of the world, whatever it is, a man over time tires of it. However, the dwellers of Paradise do not tire of the bliss of Paradise or desire any transfer from it.

﴿خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا﴾ (١٠٨)

“Wherein they shall dwell forever. No desire will they have for removal therefrom.”⁴

And from the perfection of the bliss of Allah the Almighty upon the people of Paradise is that Allah the Almighty gathers the scattered family

1. Surah Al-Baqarah (Verse: 25).
2. Surah Maryam (Verse: 62).
3. Surah Hud (Verse: 108).
4. Surah Al-Kahf (Verse: 108).

members if they are all from the people of Paradise with varying grades. So, He gathers them and raises them to the highest grade, as the Almighty said: “And those who believed and whose offspring followed them in Faith: to shall We join their offspring,” and Allah the Almighty attaches each other to the high grade without diminishing anything from that high grade, and for this reason, He said:

﴿وَمَا أَلْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ﴾

“And We shall not decrease the reward of their deeds in anything.”¹

Rather, Allah the Almighty raises them out of His Favor, Generosity, and Benevolence so that He completes their joy and bliss in the abode of bliss (Paradise).

Ibn al-Jawzi (may Allah have mercy on him) said: “Whoever contemplates with the eyes of thought the permanence of staying in Paradise, in the serenity of no distress, bliss without interruption, and the attainment of all that the soul desires as well as the increase from what no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived, without change or loss. As it is not said: a thousand thousand years, not a hundred thousand thousand thousand, but even if a human being counts thousands of years, his numbers would run out, and he would reach an end. However, the survival of the Hereafter is not exhausted and endless.²

O Commodity of the Most Gracious, you are not cheap

Rather, you are too precious for the lazy person to get.

O Commodity of the Most Gracious, only one in a thousand, not two, can attain you.

O Commodity of the Most Gracious, you are only a reward for those with piety and faith.

O Commodity of the Most Gracious, where is the purchaser? You are offered at the cheapest price.

O Commodity of the Most Gracious, is there anyone to suit you?

The dowry before death is possible.³

1. Surah At-Tur (Verse: 21).

2. Said Al-Khater (The Pursuit of Thought) (p. 355).

3. Ibn Al-Qayyim's poem titled (Al-Kafiya Ash-Shafia) whose rhyme ends with Noon (the letter N) (pp:354 - 355).

The bliss of Paradise is a great bliss, one enjoys therein forever and ever. In Paradise, there is no disease, anxiety, distress, fatigue, or death, but rather a succession of pleasures to infinity. The dwellers of Paradise would be made to enjoy such an everlasting bliss that they would not become destitute and where they find whatever the souls desire and [what] delights the eyes.

Therefore, a Muslim must equip himself with good deeds in the hope that Allah the Almighty will admit him to this Paradise, and he must pray to Allah the Almighty every day to admit him to Paradise and protect him from the Hellfire.

The Prophet ﷺ said in sahih (authentic) hadith:

“Whoever asks Allah for paradise three times, paradise will say, “O Allah, admit him to paradise;” and whoever seeks protection from Hell three times, Hell will say, “O Allah, protect him from Fire.”¹

O Allah, we ask You for Paradise and seek refuge in You from the Fire.

O Allah, we ask You for Paradise and seek refuge in You from the Fire.

O Allah, we ask You for Paradise and seek refuge in You from the Fire.

May peace and blessings of Allah be upon our Prophet, Muhammad, his family, and companions.



1. Narrated by Ahmed No. (13755), and At-Tirmidhi No. (2572) with an authentic chain of transmission and the wording by Ahmed, from the hadith of Anas ؓ.

LESSON 40

The Description of HELL

Praise be to Allah, the Living, the Eternal. He created human beings and clarified the path of goodness and evil, so a party goes to the abode of bliss (Paradise) and a party to Hellfire. May peace and blessings of Allah be upon our Prophet, Muhammad, his family, and companions as long as the clouds descend with rain and many blessings.

Our Lord Almighty warned us in His Book (the Holy Qur'an) about Hell and told us about the types of its torment, of which the livers break asunder, hearts explode, and minds are puzzled. It is, by Allah, the abode of humiliation and disgrace, torment and disappointment, inhalation and exhalation, and groaning and abominations. It is the abode of those people who are the people of misery, wretchedness, remorse, and crying.

What is stated in the description of Hell in the Holy Qur'an are the following verses:

Allah the Almighty said:

﴿ إِذَا الْقُوفُ فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ۖ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۚ ﴾

“When they are cast therein, they will hear a (terrible) drawing in of its breath as it blazes forth. It almost bursts up with fury.”¹

Almighty Allah said:

1. Surah Al-Mulk (verses: 7-8).

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ (٦)

“O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is people and stones, over which are [appointed] angels, stern (and) severe; who disobey not (from executing) the Commands they receive from Allah, but do that which they are commanded.”¹

Allah the Almighty said:

﴿إِنَّمَا تَرَىٰ بُشْكُرٍ كَالْقَصْرِ ۖ كَأَنَّهُ جِملتُ صُفْرًا﴾ (٣٢)

“Verily, it (Hell) throws sparks (as huge) as Al-Qasr (a fortress or a huge log of wood), as if they were yellow camels (or bundles of ropes).”²

Allah the Almighty said:

﴿وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَنِينَ فِي الْأَصْفَادِ ۖ سَرَابِلُهُمْ مِّنْ فَطْرَانٍ وَتَعَشَىٰ وُجُوهُهُمُ النَّارُ﴾ (٥٠)

“And you will see the Mujrimin (criminals, disbelievers in the Oneness of Allah) that Day Muqarranin (bound together) in fetters. Their garments will be of pitch and fire will cover their faces.”³

Allah the Almighty said:

﴿هَذَانِ خَصْمَانِ أَخَصَمُوا فِي رَبِّهِمْ ۖ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۖ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۖ وَلَهُمْ مَقَمِعٌ مِّنْ حَدِيدٍ ۖ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ﴾ (٢٢)

“Then as for those who disbelieved, garments of fire will be cut out for them. boiling water will be poured down over their heads. With it will melt (or vanished away) what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them). Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be said) to them: “Taste the torment

1. Surah At-Tahrim (Verse: (6).

2. Surah Al-Mursalat (Verses: 32-33).

3. Surah Ibrahim (Verses: 49-50).

of the Burning Fire!”¹

Allah the Almighty said:

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي كُلَّ كَافٍ ۝٣٦﴾ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾

“But those who disbelieve (in the Ones of Allah), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus, do We requite every disbeliever!”

“Therein they will cry: “Our Lord! Bring us out, we shall do righteous good (Allah will reply): “Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So, taste you (the evil of your deeds). For the Zalimun (polytheists and wrong-doers) there is no helper.”²

Allah the Almighty said:

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا ۚ الْعَذَابَ ۚ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ۝٥٦﴾

“Surely! Those who disbelieved in Our Ayat (verses, proofs, lessons, evidences and revelations), We shall burn them in Fire. As often as their skins are roasted through, We shall change them with other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise.”³

The verses describing Hell and the types of its everlasting painful torment are many.

1. Surah Al-Hajj (Verses: 19-22).

2. Surah Fater (Verses: 36-37).

3. Al-Nisa: (Verse: 56)

The description of Hell in the Sunnah includes the following:

Ibn Masoud رضي الله عنه narrated that the Prophet ﷺ said:

“Hell will be brought on that Day (the Day of Resurrection) with seventy thousand bridles; and with every bridle will be seventy thousand angels, pulling it”^{1,2}

Abu Hurairah رضي الله عنه narrated:

“We were in the company of the Messenger of Allah ﷺ when we heard a bang. Thereupon, the Messenger of Allah ﷺ said. “Do you know what this (sound) is?” We said: Allah and His Messenger know best.” He ﷺ said: “That is a stone which was thrown into Hell seventy years before, and it has been constantly slipping down and now it has just reached its bottom.”³

Ibn Abbas رضي الله عنه narrated that the Prophet ﷺ said:

“If only a drop of Az-Zaqqum were to drip into the abode of the world, it would spoil the people’s livelihood, so how about the person for whom it is his food?”⁴

Al-Nu’mān ibn Bashir (may Allah be pleased with them both) narrated that the Prophet ﷺ said:

“Verily, the least suffering for the inhabitants of Fire would be for him who would have two soles and two straps⁵ of fire (on his feet), and with these would boil his brain will be boiling as boils the cooking vessel⁶, and he would think that he is the most tortured, while he is the least tortured.”⁷

Indeed, by Allah, Hell is the abode of misery, wretchedness, and severe torment. Its inhabitants are the worst amongst creation in the sight of Allah, the devils and their followers. Allah the Almighty said to Iblis (Satan):

1. Narrated by Muslim No. (2842).
2. That is a fall. The Explanation of Sahih Muslim by an-Nawawi (17/179).
3. Narrated by Muslim No. (2844).
4. Narrated by At-Tirmidhi No. (2585) and said: Hadith Hassan Sahih, and Ahmed No. (3136), and was authenticated by Ibn Habbān in his Sahih No. (7470).
5. Shirak: One of the strips of the sole, the Explanation of Sahih Muslim by an-Nawawi (3/86).
6. That is the boiling pot, the Explanation of Sahih Muslim by an-Nawawi (3/86).
7. Narrated by Muslim No. (213).

“(Allah) said:

﴿قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَتَّبِعُكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾﴾

“The Truth is – and the Truth I say – That I will surely fill Hell with you [Iblis (Satan)] and those of them (mankind) that follow you, together.”¹

If you ask about the location of Hell, it is at the lowest bottom. If you ask about the food of the dwellers of Hell, it is *Zaqqum*. It is a malignant, tasteless, foul-looking tree that neither nourishes nor avails against hunger. This is their food when they are hungry; if they eat from it, their livers will burn with thirst.

﴿وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ﴿٢٩﴾﴾

“And if they ask for help (relief, water), they will be granted water like Al-Muhl (murky boiling oil or molten lead), that will scald their faces.”²

It is the molten lead, which roasts their faces until their flesh falls. If they drink unwillingly, it cuts up their intestines into pieces and tears off their skin. This is their drink, which resembles murky oil (or molten lead) in its heat and like pus in its stink and nastiness. The one who drinks it is only forced to do so.

﴿يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ، وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ

﴿وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾﴾

“He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat; and death will come to him from every side, he will not die and in front of him, will be a great torment.”³

Nevertheless, if you ask about their clothing, it is the clothing of evil and disgrace.

﴿وَالْأَرْضَ مَدَدْنَاهَا وَالْقَيْنَا فِيهَا رُوسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾﴾

““Then as for those who disbelieved, garments of fire will be cut out for them.”⁴

1. Surah Sad (Verses: 84-85).
2. Surah Al-Kahf (Verse: 29)
3. Surah Ibrahim (Verse: (17).
4. Surah Al-Hajj (Verse: 19).

﴿سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَعَشَّىٰ وُجُوهُهُمْ النَّارُ ۖ﴾ (50)

“Their garments will be of pitch and fire will cover their faces.”¹

This clothing does not protect them from the heat of Hell, but rather increases it with flames and heat, and they cannot keep the fire glow and heat from their faces.

Their torment in it is permanent

﴿لَا يُفْتَرُّ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ۖ﴾ (75)

“(The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.”²

﴿وَنَادُوا بِمَلِكٍ لِّيَقْضِيَ عَلَيْنَا رَبُّكَ ۚ قَالَ إِنَّكُمْ مَكِثُونَ ۖ﴾ (77) لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ

كَرِهُونَ ﴿٧٨﴾

“And they will cry: “O Malik (Keeper of Hell)! Let your Lord make an end to us.” He will say: “Verily, you shall abide forever. Indeed, We have brought the truth [Muhammad ﷺ with the Quran] to you, but most of you have hatred for the truth.”³

Malik is the keeper of the Fire, so they call him and they do not even want salvation because they do not hope for in the first place. All they want is that they go into nothingness. His reply is: Indeed, you will remain in the Fire forever.

O brothers, can anyone (of you) put his hand, or any part of his body, in the fire of this world for one minute? So, it should be known that this worldly fire is one of seventy parts of the Hellfire, that is, the Fire of Hell has been doubled over the worldly fire sixty-nine times, all are the same as its heat.

Abu Hurairah ؓ narrated that the Prophet ﷺ said:

“This Fire of yours, which the son of Adam kindles, is one of seventy parts of the heat of the Hell.” They said: “By Allah! (this ordinary fire) would have been sufficient (to torture the unbelievers), O Messenger of Allah?!” He said: “It (the Hell) has sixty-nine parts more than this

1. Surah Ibrahim (Verse: 50).

2. Surah Az-Zukhruf (Verse: 75)

3. Surah Az-Zukhruf (Verses: 77-78).

ordinary (worldly) fire, each part is as hot as this (worldly) fire.”¹

Allah the Almighty has greatly warned us of this Fire in His Noble Qur'an, and the Messenger of Allah ﷺ has warned us against it. So, the Muslim should keep it in mind, not overlook it, and remember it with great fear, for Allah, the Almighty, has praised His believing servants who are fearful of the torment of their Lord. He, the Almighty, said:

﴿وَالَّذِينَ يُصَدِّقُونَ بَيِّنَاتِ اللَّهِ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ﴾ (٢٧)

“And those who believe in the Day of Recompense. And those who fear the torment of their Lord.”²

That is, they are afraid of it.

Allah, the Almighty, said regarding the dwellers of Paradise:

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ﴾ (٢٥) قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَرَّبَ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُورِ ﴿٢٧﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾

“And some of them draw near to others, questioning. Saying: ‘Aforetime, we were afraid (of the punishment of Allah) in the midst of our families.’ That is, we were fearful (in this world) of the torment of the Hellfire. ‘So, Allah has been gracious to us, and has saved us from the torment of Fire. Verily, we used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (The Most Subtle, Kind, Courteous, and Generous), the Most Merciful.’”³

Allah, the Almighty, described His servants as understanding because they were in the world asking Him to save them from the Fire. He, the Almighty, said:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّكَ عَذَابُهَا كَانَ غَرَامًا﴾ (٦٥) ﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا﴾ (٦٦)

“And those who say: ‘Our Lord! Avert from us the torment of Hell. Verily, its torment is an ever inseparable, permanent punishment. Evil indeed it (Hell) is as an abode and as a place to rest in’”⁴

1. Narrated by Al-Bukhari No. (3265), and Muslim No. (2843).

2. Surah Al-Ma'arij (Verses: 26-27).

3. Surah At-Tur (Verses: 25-28)

4. Surah Al-Furqan (Verses: 65-66).

﴿رَبَّنَا إِنَّكَ مَنْ تُدْخِلُ النَّارَ فَقَدْ أَخْرَيْتَهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

“Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the Zalimin (polytheists and wrong-doers) find any helpers.”¹

Anas رضي الله عنه narrated that the Messenger of Allah ﷺ said:

“Whoever asks Allah for Paradise three times, Paradise will say: ‘O Allah, admit him to Paradise.’ And whoever seeks protection from Hell three times, Hell will say: ‘O Allah, protect him from the Fire.’”²

O Allah, save us from the Fire and admit us by Your mercy to Paradise, the abode of the righteous. Forgive us, our parents, and all Muslims. May Allah’s Peace and Blessings be upon our Prophet, Muhammad, his family, and all his companions.



1. Surah Al-Imran (Verse: 192).

2. Narrated by At-Tirmidhi No. (2572), An-Nasa’i No. (5521), and Ibn Majah No. (4340) with an authentic chain of transmission.