

Benefits of Ramadhaan (we need Ramadhaan) : Abu Uwais Abdullah Alee

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Transcription of the Audio:

Ramadhaan is a month of Forgiveness.

Ramadhaan is a month of Rahmah.

Ramadhaan is the month of generosity.

Ramadhaan, the month that Allaah subhaanahu wa ta'ala accepts the Tawbah of the servants, and the month that Allaah blesses His servants.

We are in need of Ramadhaan to correct ourselves, for we have forgotten Allaah tabarak wa ta'ala for the majority of the year.

To correct ourselves for we have been neglectful.

To correct ourselves for we are not upon the remembrance of Allaah.

To correct ourselves because our hearts have gotten hard, some hearts are dead, some hearts are sick, some hearts are stone-cold, some hearts are black, getting no benefit whatsoever. Some hearts are so bad, and so ill that they see a good as a Munkar, (as an evil), and they see an evil as a good. These are not as they should be.

We need a Ramadhaan. We need a Ramadhaan because our connection with Allaah tabarak wa ta'ala is not correct.

We need a Ramadhaan because we do not have any Khushoo or devotion in our Salaah.

We need a Ramadhaan because our Qura'an has dust and is sitting on a shelf.

We need a Ramadhaan because we never read the books of Sunnah.

We need a Ramadhaan because we don't fast, and if we fast physically without food or drink, we don't fast with our eyes by lowering them and our tongue by not slandering and our tongue by not lying and back-biting. We need a Ramadhaan to get ourselves back in order, to work for the Hereafter, to connect ourselves to Allaah tabarak wa ta'ala.

We need a Ramadhaan because relationships brother to brother and sister to sister is in a miserable condition.

We need a Ramadhaan because we have bad thoughts about one another.

We need a Ramadhaan because of dhulm, injustice to one another.

We need a Ramadhaan because there is backbiting, there is envy, there is jealousy, and there is slander.

We need a Ramadhaan because we are despicable, because we are sick, because we are ill. (All these are diseases of the heart)

We need a Ramadhaan because we don't believe in the promise of Allaah tabarak wa ta'ala, or if we do, we do not implement it.

We need a Ramadhaan because it is time for us to change and become something better than we are now.

We need a Ramadhaan because that is the only thing that is going to get us together...

We need a Ramadhaan because we don't have unity, there's no brotherhood

We need a Ramadhaan because there's no respect for elders

We need a Ramadhaan because there's no real love between us

We need a Ramadhaan, full of love and the Mercy of Allaah tabarak wa ta'ala.

A Ramadhaan like we come in, like in a clinic or a hospital, trying to solve our illnesses, trying to come out of there without the disease we came with, trying to be better than we went in with.

We need a Ramadhaan. Look around you, look to your right, look to your left, look in front of you and look behind you and you'll say, "We need a Ramadhaan".

The sisters aren't covering properly, we need a Ramadhaan. Brothers and sisters are mixing. We need a Ramadhaan. Talking on phones and on the internet, we need a Ramadhaan. This is a mess, we are in a fix, we are in a bind, and this is a problem... We need a Ramadhaan. We need a Ramadhaan to get ourselves together.

We need a Ramadhaan, that we come in the Masjid and we face the Qiblah and we say "Allaahu Akbar" and we stand in qiyaamah a long time until those diseases, that filth, that sickness, that hardness the heart goes away.

We need a Ramadhaan that reminds us of the Hell-fire. We need a Ramadhaan that tells us that we haven't been given a certificate that we are people of Jannah.

We need a Ramadhaan that lets us know that we are servants of Allaah tabarak wa ta'ala.

And if we were to spend our whole life, from the time we were born until Yawm al Qiyaamah in Sajdaah, it would not be enough to thank Allaah for His Mercy, His Grace and His Blessings.

We need a Ramadhaan and it is clear. If there is any fear of Allaah left in the hearts of ours and if there is any hope of Jannaah left in us, and if there is any desire to change and to be better and to be righteous and to come to the level of Ihsaan, to come to the level of a Mumim, to have taqwa, to fear Allaah ... we need a Ramadhaan.

We need a Ramadhaan, a month of Tawbaah.

We need a Ramadhaan, a month of Maghfira.

We need a Ramadhaan to correct our behaviour, to correct the differences & the difficulties and the envy / jealousies in our relationship between one another.

We need a Ramadhaan to understand that we have been committing injustice to one another. And as the Prophet (sallallahu alayhi wa sallam) said : ‘Az-Zulm (injustice) – “Zulumaat yawmal Qiyaamah” –we’ll be changed physically into darkness on the Day of Judgement.’

We need a Ramadhaan to understand the Hadith : to fear the duaa of the one to whom we have done injustice. For there is not between Allaah and the person making the invocation, the person making that supplication of the person to whom injustice has been done, there is no veil between that person and Allaah. That duaa is immediately accepted.

The oppressor is the one for whom things are not going right; He is tripping into this and falling into that; He is Slipping there and sliding here. Why I can’t get ahead? Why I can’t progress in my Deen? Why I can’t memorize this ayah? Why I can’t understand this hadeeth? We may be living under the invocation, the answer for invocation for someone whom we abused or stepped over. You know you need a Ramadhaan. I know I need a Ramadhaan. We know we need a Ramadhaan. We need to get ourselves together. We’ve been running around in filth, we have been having our hearts around the low matters; We need our hearts to be around the thrones of Allaah; We need to think about the high matters, high goals; We need to think about Jannah; We need a hope for al-Jannah.

You’re planning for marriage, you’re planning for education, you’re planning for a job, but we need to plan for the Jannah. We need to prepare for the Jannah during the month of Ramadhaan.

“Nahnu be haajathin Ma’aasa fir Ramadhaan.”

We are in severe need for Ramadhaan, so that we come into Ramdhaan with repentance, we come into it with regret, we come into it realizing that we are weak, that we need Allaah tabarak wa ta’ala to correct us, realizing that we are wrong and that we need Allaah tabarak wa ta’ala to place upon us that which is right, realizing that we are weak and that we need Allaah tabarak wa ta’ala to grant us strength. We need a Ramadhaan. Oh Yes !! We need a Ramadhaan.

We needs nights of Qiyaam, we need dua and sujoor, we need nights of Ramadhaan to do thilawaah of Qura’an. We need to listen to Husri, or Sudays or Shurain, or Hudhaifi. We need a Ramadhaan to listen to the Qura’an. When was the last time that we listened to the Qura’an?? When was the last time we recited Qura’an? We need a Ramadhaan to study Qura’an, to implement the Qura’an, and this Ramadhaan may be our final Ramadhaan. As one brother spoke, I believe it is Abu Thasleem Hafidahullaah, where is the guarantee that this is not our final Ramadhaan? What is the guarantee that it is not our final Ramadhaan? We have to come into it seriously. And we want to come out of it much better than we came into it. We want to come out of Ramadhaan with Taqwa, because that was the main reason that it was legislated.

“O you who believe fasting has been written upon you as it was written for those before you, so that you may gain Taqwa.”

Taqwa is fear of Allaah. If we had taqwa, our condition will be better than it is now. If we had taqwa our relationships would be smoother, if we had taqwa ...father to son who is a Muslim, sister to brother who is Muslim, uncle, aunt, niece and nephew who is Muslim, husband and wife who are Muslims.. the relationships would be better if they are based upon Taqwa. And we can achieve Taqwa during the month of Ramadhaan. I don’t believe that our hearts are that hard, I don’t believe that we can’t change, I don’t believe that some of us who hold hatred for the last 10 years cannot learn to love, and because we have been taught deceit and deception now we can’t learn to trust.

I don’t believe that those brothers who have left circumstances physically but have the teachings and the behaviours that they had while they were up there, that they can’t change. The sisters who remove their bodies from the fitnah and physically remove their bodies from a mistake, physically remove their bodies

from foolishness but their hearts have to follow. Be iznillaahi tha'aalah ! Their hearts have to follow.

We need a Ramadhaan to be as the Prophet (sallallahu alayhi wa sallam) was. That he was the most generous, he was generous in general and he was most generous in Ramadhaan. Like a wind ... spending, giving to his right, giving to his left, giving in front of him, giving behind him, giving to anyone who came. He gave without them asking.

We need a Ramadhaan to inculcate these qualities. We need to control our desires. We need to control our tongue. We need to control our limbs. We need to learn self-discipline. We need to control our anger. We must do things in Ramadhaan not out of habit, something that is just tradition., that we are more despicable when we went in. We have to change our condition. We have to change our connection with Allaah tabarak wa ta'ala. For how light is the view of Allaah when they disobey Him. This is what was said by one of the sahabas when he had the crown of the Persian King in his hand.

And the Prophet (sallallahu alayhi wa sallam) said, 'that he had been sent before the hour. And my provision has been provided for me under the shade of my spear and humiliation has been written against anyone who goes against my orders. Humiliation has been written upon anyone who goes against my orders. If we want to continue in the position of humiliation that we are in, then do not take the grand opportunity act like it doesn't exist, neglect and forget and be hard headed, be obstinate, follow your desires like you have been doing for the last 11 months and don't benefit from Ramadhaan. And when our circumstances doesn't change, when the Kuffar don't remove their spears from our necks, when our women are consistently raped and they are now these days in many parts of the world, when all of that happens, don't say "Why?" You know why. For we need a Ramadhaan and we have to correct ourselves in this Ramadhaan. And that you are a part of this Ummah and if you have an illness, and if you are a member of this ummah with a sickness, with filth, with crime, this affects the rest of the Ummah. It is like your body when you have an illness. It is like when you have hurt your finger or your toe, it affects the rest of the body. And it doesn't have to be said to you that the Prophet (sallallahu alayhi wa sallam) said, "the believers are like one body". If we want to correct the position of the Ummah, then we must first start by correcting ourselves. Don't worry about Ubyaid, Hassan and Musa, but worry about yourself. Be selfish this Ramadhaan. Not regarding giving sadaqa but where you are going to focus your rectification or how to rectify yourself. Your focus is going to be on yourself. Not worrying about this person and that person's manhaj. Are you on the correct Manhaj?? Not worrying about whether a particular brother is on the bidah or the Sunnah. Are you upon the Sunnah? Have those brothers stopped committing their sins — have you stopped committing that sin? Has the brother made tawbah — Have you made tawbah?? Has the brother corrected a situation — have you corrected your situation? Worry about yourself. Worry about yourself this Ramadhaan.

Any other Ramadhaan do what you will. But my sincere advice to you is, this Ramadhaan worry about yourself. Am I backbiting? Am I slandering? Am I committing fahishah? Am I committing gheebah? Am I committing Nameemah (tale-carrying)? Do I have 'hasad'? Do I have pride (Kibr) ? Am I arrogant? Am I too harsh? Am I unkind? Am I not gentle enough? Am I gentle enough? Question yourself. Was my intention when I said what I said or did what I did for the pleasure of Allaah or to be noticed? When I spoke what I spoke was it for the pleasure of Allaah or to be seen or heard? Was I doing it "Haarisa min Qalbi"— sincerely from my heart or I did it to be known? 'Khutbath Duroor' — Loving to be known breaks it.

Be Mukhlis. Be sincere. Be like that servant of Allaah like the Hadith that has been related in the Kitaab al tawheed of the soldier whose head is disheveled, who is bare-footed and dirty.. but he is sincere to Allaah. If he was placed at the rear of the army, he is pleased with that. And if he is placed in the front of the army he is displeased with that. His goal is Allaah tabarak wa ta'ala. Not where I sit. Not us and them, Not you and I but his brothers and sisters ..its the servants of Allaah, it is the believers, it is the Muslim, the salafiyoon, it is Ahlul -athar, it is Ahlus-Sunnah, it is Ahlul-Hadith. No one' bigger and no one is smaller .

No one wants to step on anyone nor desire that. All of us should be working for the pleasure of Allaah tabarak wa ta'ala. And if we don't we have an illness which is Riyaah — doing things to be seen or Sum'aah — doing things to be heard and we need a Ramadhan to correct that behaviour.

If we find that we talk to the sisters or brothers too much, we need a Ramadhan to learn to stop talking to those who are not halaal for us to talk to. And if we find that we are mixing too much, we need a Ramadhan to start mixing with those whom you are not supposed to mix with. We find that we have jealousy in our hearts, vengeance in our hearts, distrust in our hearts for other Muslims based upon nothing but Shaitaan whispers to us, we need a Ramadhan.

We get all the good in front of us when we have the Book of Allaah tabarak wa ta'ala and the Sunnaah of the Messenger (sallallahu alayhi wa sallam) and the fahmas Salafus Saalih and the connection to the inheritors of the Prophet alaihissalaam – the Ulamaa – we got all the good in front of us but we are like that individual who has a disease and he has the prescription for the medicine in front of him but he refuses to open the package – let alone read it — let alone take it.

We need a Ramadhan, Our condition won't change. We'll continue to complain.

We need a Ramadhan or we'll forever be in pain. We need a Ramadhan or we'll go insane.

We need a Ramadhan, you and I. Why can't we lift up, roll up our sleeves? Why do we have to beat the hands of one another? Why do we have to step on somebody to get somewhere? Why do we have to step on our brother – he wants to go to the same place where you want to go? The Jannah. Why can't we do it together? Why can't we be side by side? You roll up your sleeves and I'll roll up my sleeves, we'll get busy and we'll get help and support one another.

Why can't we make excuses? Why can't we forgive? Why can't we forget? Why can't we let things go? Upon clarity, upon Haqq, knowing the Sunnah, knowing the Deen, connected to the scholars, not preceding them in any statement or action and if they make a statement, we make their statement (not add our own), This is important. We need a Ramadhan.

This blessed month where you can go in as the most despicable devil and come out like an angel. That blessed month when you can go in as a miser and come out as the generous ... that blessed month where you can be one of those hard-hearted brothers – (everybody usually gives you a smile but you don't give anybody a smile) – and if you do it right, you'll come out of Ramadhan giving smiles to those brothers, not in the faces of the sisters but the faces of your brothers..

We need a Ramadhan to correct our condition : we are slow, we are lazy, we don't have any incentive towards the deen and the Aakhiraah, the Hereafter . Our incentives are towards the Dunya and if the opposite of this was true most of the neighbourhood around here would be Muslims. Many would enter Islaam in folds, as Sheikh Ubaid Madkhali Hafidaallaah says in his explanation of 'Usool as thalaathah', that Islaam is a Mahaasin – the beauty of it is explained. Islaam he said is a Mu'jizaa minal Mu'jizaath' — Islaam is a miracle of the Mircales. Ayah minal Ayaahs. It is that, when it is presented to the hearts, when it is presented to the people, and it is done in the right way, what happens? They enter Islaam 'Afwaajan' – in the multitudes.

He said that if one of them has a business and we want to advertise, very few who wouldn't advertise at all would say that "I have a business but I am going to be silent." Business won't be successful and no one will benefit, he will loose. Generally a good business person gets a good advertisement – he may use the print media, he may use the radio, the audio media, to get his advertisement — his dawa'ah , he'll call out so that people will come and he mixes in the most beautiful way and has the most beautiful response. This is what he does. The Sheikh said, 'if we were to do that with Islaam, show its beauty, explain its Mahasin –its

beauty, it is the natural fitrah of the person (unless his fitrah has been polluted) that he wants to know Islaam. He wants to know why he walks upon the earth. He wants to know his prayer. He wants to have his connection with his Creator. He wants to know the purpose of his existence. But who will explain it to him or her? Who will tell them? Who will open up those hearts? It is supposed to be 'us'.

Those of us who cannot express ourselves, what about our actions? If the person sees you are truthful, why you are truthful? Because Islaam teaches you truthfulness and you must be truthful and there is high martaba being truthful and minas-Siddeeqi is the only martaba — level after the Prophets... It is the first level after the Prophets, rather. Closest to the prophet's stations are those who are Siddiqeen, the most truthful. So you be truthful because of that. You keep your word because of that. You are gentle, you are nice, you have good behaviour, you have good etiquette, you have good deportment, so when it comes to Islaam it is Afwaajan. So if you don't see them doing it, we are doing what we are not supposed to be doing. If we were doing what we are supposed to be doing, we would probably have to have this type of fundraising at one of the football stadiums. If we are doing what we are supposed to be doing, people will be hearing Islaam from the radio, they will see articles written in the papers regularly, they would see good behaviour, they would see kindness and gentleness, patience and forbearance. They would see the qualities and characteristics of Mustapha sallallahu alaihi wassallam. i.e if we were doing our job. But we are not. Not the male or the female. Not father or mother or child. We are not upon what we should be upon, we are not doing what we are supposed to be doing.

We need a Ramadhan to clarify our situation. We need a Ramadhan to put us in position. We need a Ramadhan to give this Ummah a rebirth, air .. we have to understand that we are global. Whoever follows the Book of Allaah, the Sunnah of the Prophet (sallallahu alayhi wa sallam) and the Manhaj of the Salafus Saalih, then they are our closest brothers. And those who are upon ignorance, innovation, not mukaffarah, they are still brothers from a distant but from within this Ummah. So it affects all of us. And we are connected in that way.

If you sit there saying, 'I don't care what they do to the Muslims in India doesn't concern me; I don't care if they bomb Afghanistan up the planet... I don't care.... it has nothing to do with me ...then you are a racist, a nationalist, you are not a Salafi. Because a Salafi concerns himself about this Ummah. Salafi at night thinks about this Ummah. Salafi cries in his salaah about the condition of this Ummah, he cries about all locally, he cries about their condition internationally. We need a Ramadhan so that we can realize the Islaamic brotherhood again.

We need a Ramadhan because some of them never practiced brotherhood ever in their lives and may have been Muslims 50 years. We need a Ramadhan so that the sisters learn sisterhood,

We need a Ramadhan so that we can focus on the Aakhirah — Hereafter and we give Naseehah and advice to one another that is of benefit and that our talking and our mixing is just not about the Dunya, and what you want to do in the Dunya and how you are gonna be in this Dunya.

We need a Ramadhan so that people learn to inculcate in their children to be like Abu Bakr As-Siddeeq, Umar al-Khattab, Sa'ad abi Ibn Waqqas and like this. We need a Ramadhan so that they can study knowledge. This Ummah needs another Bin Baaz, this Ummah needs another Al-Albani, this Ummah needs another Muqbil, this Ummah needs another Ibn Taimiyyah, this Ummah needs all of these and more. You are gonna tell me that none of them can come or no one like them can from our families? None of them can come from us? Not everyone who comes from us have to be Goofi. Can't our children speak the Arabic language at a young age? Can't we put in the hands of our children books that will benefit the Ummah.. the same love the Kaafir have for Harry Potter and their imaginary books? Our hope is low. Our desire is low. We are supposed to be having high goals. We should be looking at our kids Abdullaah and Abdurrahman and saying : You might be Sheikh Naasir for this Ummah. We should be saying when listening to Sudaisi and Shuraim that it could be you leading the salaah in haram. We are supposed to be

having high goals. But until we brush off the dust, the foolishness of the jaahiliyyah , the hastiness of the youth, the bad characteristics that we have, we have to get rid of them , we have to change our condition, we need aRamadhaan.

We need our Qiyaam at night, we need recitation of Qura'an, we need to sit together and talk together only about the deen, not about the Dunya, we need to worry about our status in the Aakhirah, in the Hereafter. We need to wake up from our sleep. Wake up Oh Sleepy one. !! our slumber has been too long. You got to wake up, take wudoo, get within the caravan of Mohamed Ibn Abdullah, Abu Bakr As-Siddeeq, Umar al-Khattab, Ibn Taimiyyah – you have to get with it. How long are we going to stay sick? How long are we going to be unsettled? How long are we going to have our problems? We need a Ramadhaan. And let this Ramadhaan be the one where you come out of it better, come out of it committed, come out of it devoted, you come out of it with your head held high. You are from the Ummah of the Prophet (sallallahu alayhi wa sallam) and don't you forget it!!

Walhamdulillaahi rabbil aalameen.

Transcribed by: Umm Hasna Firdous Bint Jabir