

Sittings During the Blessed Month of Ramadan

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The First Sitting

The Merits of the Month of Ramadhan

The Sheikh begins by praising Allah...

My dear brothers, we have come to a “noble” month, and a “grand” season. Allah makes great in it the reward. He opens the doors of good for whosoever turns to them. It is the month of goodness and blessings, the month of bestowment and flourish. Ramadhan is the month in which was sent down the Qur’an, as a guide to mankind, also clear Signs for guidance and judgment (Between right and wrong). It is the month that is known for mercy, forgiveness, and safety from the Fire. The first of it is mercy, the middle of it is forgiveness, and the last of it is safety from the Fire. News of this month’s greatness and preference is widespread, and the evidences of this are well-known. As is stated in the Saheehayn (Bukhari and Muslim), “On the authority of Abu Hurayrah (RA), that the Prophet (sallallaahu `alayhi wa sallaam) said, **‘When Ramadhan comes, the gates of Heaven are opened, and the gates of Hell are closed, and the Devils are chained.’**” And indeed the gates of Heaven are opened in this month, for the increase in good actions and good desires from mankind. And the gates of Hell are closed for the decrease in disobedience from the People of Faith. And the Devils are chained so that they are not able to do what they would normally do otherwise.

Imam Ahmad narrates on the authority of Abu Hurayrah (RA) that the Prophet (sallallaahu `alayhi wa sallaam) said: My nation was given five specific things during the month of Ramadhan which no nation before us was given. The breath of a fasting person is sweeter to Allah than the smell of misk, the Angels ask for the forgiveness of the fasting one until they eat, Allah beautifies Heaven every day and says, **“My righteous servants are about to be spared suffering and harm, then they will be sent to you”**, the Devils are chained so that they are not able to do what they would normally do otherwise, and they are forgiven in the last night, they said, **“O Messenger of Allah, are you referring to Laylatul-Qadr?** He replied, ‘No, but indeed the reward follows the good deed, once the deed is performed.’”

My brothers, these are five particular things Allah has chosen specifically for you from amongst the other Nations.

The first one, that the breath of a fasting person is more beloved to Allah than the smell of misk.This is a smell which is disliked among the people but to Allah it is better than the scent of misk because it is a result of worship and obedience of Allah. Whenever there is a sign or result of obedience and worship, it is beloved to The Exalted One, and then He rewards them with what is superior, and more preferred. Do you not see the martyr who is killed in the way of Allah with the

intention of the Word of Allah to be dominant? They will come on the Day of Judgment with blood that is red, but its smell will be the smell of misk. And also during Hajj Allah (SWT) says to his Angels, "Look at my slaves who have come to me disheveled and dusty" (Narrated by Ahmad and Ibn Habban in his Saheeh). This disheveled appearance is beloved to Allah in this situation because it is a sign of obedience to Him as it represents the observance of ihram and leaving of the luxuries.

The Second, the Angels ask for their forgiveness until they break their fast. Angels are noble slaves to Allah, **"They do not disobey Allah in what they are commanded, and they do what they are ordered."** And they are most deserving for their du'ah to be answered for the fasting people, as soon as they are given permission to do so. When Allah gives them permission to do so, it is a proof of the greatness of the fasting person's fast. And when the forgiveness is sought, it brings forgiveness as well as a protection from sins in this life and in the next. All of the sons of Adam are sinners who are in need of forgiveness from Allah (SWT).

The Third, Allah beautifies Heaven every day and says, **"My righteous servants are about to be spared suffering and harm, then they will be sent to you."** The suffering refers to the suffering and hardships of this life. The servants hasten to do good which gives them happiness in this life as well as the next and will bring them to Dar Assalaam.

The Fourth, the Devils are locked with chains so they may not accomplish misguiding the believers from the Truth and keeping them from that which is good. This is from Allah's help for the believer, that their enemies: the ones whom call their people to be companions of the Fire, are jailed. As a result of this, you will see the believer doing more actions that are good, and staying away from doing evil in this month more than in any other month.

The Fifth, Allah forgives for the Nation of Muhammad (sallallaahu `alayhi wa sallaam) in the last night of this month. If they do what is required of them in this blessed month, from fasting and praying, then Allah will reward them when they complete the deed. For indeed the good deed is rewarded at the completion of the deed.

There are 3 ways that Allah (SWT) rewards his slaves in this month. The first way is that Allah (SWT) makes these actions obligatory on us. Actions that will raise us in status and be a cause for our forgiveness. Had it not been prescribed for us, then we would not worship Allah with these actions, because actions are not performed except they are revealed to his Messenger. Allah speaks about those whom create acts of worship from other than what Allah has revealed and made it shirk. Allah (SWT) says, "Have they partners, who have established for them some religion without the permission of Allah..."

Sitting During the Blessed Month of Ramadan

The second way is that Allah gave them the Tawfeeq (ability) to do the righteous acts that many others have neglected. Had it not been for Allah's help then they would not have done these acts, so to Allah (SWT) is all praise and graciousness. **"They make it a favor unto you that they have surrendered. Say: Deem not your Surrender a favor unto me; nay, but Allah has favored you by leading you to the Faith, if you are truthful."**

The third way is that the reward is multiplied by ten to 700 times to many more times. So the graciousness is from Allah (SWT) with the good deeds and the rewards for them, and all praise is due to Allah Lord of all the worlds.

My brothers, seeking the rewards of Ramadan is a big blessing on whoever tries to seek them by doing what they are required and by coming closer to their Lord. And by staying away from disobedience and heedlessness and forgetting about Him, and move to His remembrance. And from distancing yourself from Allah (SWT) to making yourself closer to Him.

The Sheikh recites lines of poetry about coming closer to Allah during Ramadhan...

O Allah awaken us from this heedlessness, and give us the ability to increase in Taqwah, and give us the ability to make use of our time during this special time, and forgive us and our parents and all the Muslims, with your mercy. And send your peace and blessings on the Prophet Muhammad (sallallaahu `alayhi wa sallaam).

There were some lines here and there that could not be translated; you may refer to the Arabic version here:

http://www.ibnothaimeen.com/all/book...le_17682.shtml

The Second Sitting

The Merits of Fasting

My brothers: Know that fasting is from one of the greatest acts of worship and obedience.

From the greatness of fasting is that Allah prescribed it on all of the nations and made it obligatory on them. **“Oh you who believe, fasting has been prescribed for you just as it was prescribed on those before you so that you may be pious.”** If it were not such a great act, then it would not be prescribed for all of the nations.

One of the merits of fasting is that it is a cause for forgiveness and expiation for sins. As it is stated in the Saheehayn, On Abu Hurayrah (radiallaahu `anhu), that the Prophet (sallallaahu `alayhi wa sallaam) said, **“whoever fasts Ramadhan with faith and seeking his reward, his past sins will be forgiven.”** Which means, faith in Allah and pleasure with the obligation, expecting to get rewarded for it, and not disliking that fasting is obligatory, and not having doubt in being rewarded. In Saheeh Muslim on Abu Hurayrah as well, that the Prophet (sallallaahu `alayhi wa sallaam) said, **“The five daily prayers, and Friday to Friday, and Ramadhan to Ramadhan, are an expiation for what is in between them, if you stay away from the major sins.”**

Another merit of fasting is that it is not measured with a specific amount of reward, but Allah rewards for fasting without account. As is stated in the Saheehayn, on Abu Hurayrah (radiallaahu `anhu), the Prophet (sallallaahu `alayhi wa sallaam) said, Allah said, **“Every action of the son of Adam is for them, except for fasting which is for me, and I reward for it.”** And fasting is protection, if one of you is fasting let him not behave or speak indecently; if someone tries to abuse him or fight him, let him say, **‘I am fasting’**. By the one in whose hand is the soul of Muhammad, the smell emanating from the mouth of the one fasting is better with Allah than the smell of misk. For the fasting person there are 2 moments of happiness, when he breaks his fast, he is happy to eat, and when he meets his Lord, he is happy with his fast. And in another narration, **“Every good action of the son of Adam is multiplied from 10 up to 700, Allah said, “Except for the fasting, for indeed it is for Me, and I reward for it, they leave their desires and their food for My sake.”**

This beautiful hadeeth shows the many merits of fasting in a number of different ways.

The first: Allah has chosen this act out of the many other acts to be for Himself. This shows the nobility of this act, and how much it is loved by Allah. Fasting shows the

sincerity to Allah, as it is a secret between the slave and his Lord. No one else can see the fast except for Allah. Someone may be all by themselves and still will not break their fast from fear of Allah, and hope for His reward. For these reasons Allah has rewarded this sincerity and made fasting for Himself from amongst the other acts of worship, as Allah said, **“He leaves his desires and food for My sake.”** On the Day of Judgment the benefit of Allah choosing this act for Himself will become clear. As Sufyan bin Uyaynah (radiiallaahu `anhu) said, **“When on the Day of Judgment a slave is being taken into account and from amongst all of his actions are sins, and all that remains is that person’s fast, Allah will take from him all of the sins and enter him into Jannah with his fast.”**

The Second: Allah said about fasting, **“And I reward for it.”** The good deeds are multiplied in number, the good deed with ten like it up until 700 like it and even more. As for fasting it is rewarded by Allah without regard for numbers, and Allah is the most Noble and Gracious. And giving is based on how much one can give, meaning that Allah will give great amounts of reward for fasting without account. Fasting is patience on obeying Allah, and patience from disobeying Allah, and patience on what Allah decrees. All the types of patience have come together in this month, as well as patience with hunger thirst, and weakness of the body and soul. So, it is a must that the fasting one should be patient, as Allah says, **“Allah rewards the patience ones without account.”**

Third: Indeed fasting is protection, protection from acting or speaking indecently. As the Prophet (sallallaahu `alayhi wa sallaam) said, **“When the day of fasting comes do not act indecently or cause mischief.”** It is also a means of protection from the Fire as narrated by Imam Ahmad with a good chain on the authority of Jabir (radiiallaahu `anhu) that the Prophet (sallallaahu `alayhi wa sallaam) said, **“Fasting is a protection for the slave from the Fire.”**

Fourth: The smell of the fasting person’s breath is more beloved to Allah than the smell of misk, because it is a sign of fasting so it is loved by Allah. This shows the greatness of fasting in the view of Allah. Even something that is hated amongst the people becomes loved by Allah because it is a sign of obedience to Allah through fasting.

Fifth: For the person fasting is 2 moments of happiness, when he breaks his fast and when he meets his Lord. As for his happiness in breaking the fast, that is because they are happy with the blessing Allah gives them for giving them the ability to do such a great act. And how many people prevent themselves from this reward by finding happiness in eating and drinking and going to weddings while they should be fasting? As for happiness with their fast when they meet their Lord, once they see their reward with Allah (SWT) given to them like money at a time of poverty once it said, **“Where are the fasting ones that they may enter Jannah from the door of Ar-rayyan which no one else but they will enter.”** Also in this hadeeth, once the fasting one is cursed by someone or someone fights with them, then they should not return

with the same behavior, this might make the cursing and fighting increase. They should not also remain silent, but they should let the other person know they are fasting so they know that they will not face them with the same behavior out of respect for the fast. **“Repel with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate. Yet to achieve this is only for those who are patient it is not given to any but those endowed with the greatest good fortune.”**

Also from the merits of fasting is that it intercedes for the person on the Day of Judgment. Abdullah Bin Omar (radiallaahu `anhu) narrates that the Prophet (sallallaahu `alayhi wa sallaam) said, **“Fasting and Qur’an are two interceders on the Day of Judgment, the fast will say, “My Lord, I prevented him from food and desires so grant me intercession for him”, and the Qur’an will say, “I prevented him from sleeping at night so grant me intercession for him.” He said, “So they will intercede.”** Narrated by Ahmad.

My brothers: The merits of fasting will not benefit unless you perform the fast in the correct manners and are mindful of its rules and boundaries. Ask Allah to forgive your shortcomings during the fast. Oh Allah protect our fast, and make it an intercession for us, and forgive us and our parents and the Muslims, and send your peace and blessings on our Prophet Muhammad (sallallaahu `alayhi wa sallaam).

The Third Sitting

From the Rulings of Fasting Ramadhan

My brothers: Indeed fasting Ramadhan is a pillar of Islam. Allah says, **“Oh you who believe, fasting has been prescribed for you just as it was prescribed for the people before so that you may be pious.”** Fasting during a certain number of days. But whoever of you is ill, or on a journey, [shall fast instead for the same] number of other days; and [in such cases] it is incumbent upon those who can afford it to make sacrifice by feeding a needy person. And whoever does more good than he is bound to do does good unto himself thereby; for to fast is to do good unto yourselves – if you but knew it. It was the month of Ramadan in which the Qur’an was [first] bestowed from on high as a guidance unto man and a self-evident proof of that guidance, and as the standard by which to discern the true from the false. Hence, whoever of you lives to see this month shall fast throughout it; but he that is ill, or on a journey, [shall fast instead for the same] number of other days. God wills that you shall have ease, and does not will you to suffer hardship; but [He desires] that you complete the number [of days required], and that you extol God for His having guided you aright, and that you render your thanks [unto Him].” And the Prophet (sallallaahu `alayhi wa sallaam) said, **“Islam is built upon five things, testimony that there is no God except Allah, and that I am his messenger, the performance of prayers, the compulsory charity, the performance of the pilgrimage to the House of Allah, and fasting in the month of Ramadan”**. Agreed upon. And in Muslim with fasting in the month of Ramadhan before pilgrimage. All of the Muslims have agreed on the obligation of fasting during Ramadhan. It is clearly mandatory in the religion of Islam. **If someone denies that it is an obligation, then they have disbelieved and they should repent, if not then they will die a disbeliever who has apostated from Islam, not to be washed or given the kaffan or prayed upon in the janazah, or have duah made for them to be given mercy, or buried in a Muslim grave, instead they have to have a hole far away dug for them so that they may not harm others with their bad smell, or harm their families with their presence.**

Ramadhan become obligatory in the second year of Hijrah. So the Prophet (sallallaahu `alayhi wa sallaam) fasted for 9 years and fasting went through two stages.

The first stage was that a person was given a choice between fasting and feeding a poor person, with fasting being more preferred.

The second stage was fasting without the choice as is stated in the Saheehayn on the authority of Salama bin Al ako’o (RA) that when the verse **“For those who can do**

it **(With hardship), is a ransom, the feeding of one that is indigent**” was revealed, that whoever didn’t want to fast would feed a person, until the following verse abrogated the original verse by saying, **“whoever of you lives to see this month shall fast throughout it; but he that is ill, or on a journey, [shall fast instead for the same] number of other days.”** So Allah made it obligatory without giving a choice. The fasting is not obligatory until it is certain the beginning of the month has been reached, and there is no fasting before the month begins, as the Prophet (sallallaahu `alayhi wa sallaam) said, **“None of you should fast a day or two before Ramadan except for a man who customarily fasts. He should fast that day.”** (Bukhari) And the beginning of the month is determined in two ways.

The first way, is by seeing the new moon as Allah says, **“Whoever of you lives to see this month should fast it”** and the saying of the Prophet (sallallaahu `alayhi wa sallaam), **“If you see the new moon then fast.”** (Agreed upon) It is not a condition that everyone has to personally see the new moon, if someone trustworthy witnesses, then it is obligatory on everyone to fast.

The witness must have a mature brain, must be Muslim, must be trustworthy and also have good vision. As for a young person, or an insane person, then their witness is not to be taken. Also, a disbeliever is not to be taken as a witness as is related by Ibn Abbas (RA) who said, “A Bedouin came to the Prophet (sallallaahu `alayhi wa sallaam) and said, **“Indeed I have seen the new moon for the start of Ramadhan”** so the Prophet (SAW) said, **“Do you bear witness that there is no deity worthy of worship except Allah?”** he replied **“yes”**, then he said, **“do you bear witness that Muhammad is the messenger of Allah”** he replied, **“yes”**, then he said, **“Oh Bilal, tell the people to fast tomorrow.”** (Narrated by The five except for Ahmad) Of those not to be taken witness include, a person known as a liar, a hasty or impulsive person, a person with weak eyesight who it is impossible for them to see it. It is possible for Ramadhan to start on the witness of one person as is stated by Ibn Umar (RA) that the Prophet (sallallaahu `alayhi wa sallaam) said, **“The people saw the new moon, so I told the Prophet (sallallaahu `alayhi wa sallaam), and he fasted and ordered the people to fast.”** (Abu Dawood and Al Hakim) and in Muslim said, **“Whoever sees it, it is obligatory on them to tell those in charge of the Ummah”** The start of Fasting, Eid, and Hajj are all done in the same procedure. If someone is in a far away place and they see the new moon, then they should fast and try their best to reach this news to those in charge of the Ummah. And if the news of the start of the month and end of it reaches someone before the government broadcasts it, then it is obligatory to follow the news. It is an Islamically legal proof that should be acted upon, as the Prophet (sallallaahu `alayhi wa sallaam) ordered Bilal to tell the people to fast as soon as he heard about the start of the month, and made it obligatory on them to fast.

If the start of the month is Islamically legal, then there is no need for calculation (manazil) of the moon. Because the Prophet (sallallaahu `alayhi wa sallaam) made the ruling according to seeing the moon, not by it’s calculation, as He (sallallaahu

`alayhi wa sallaam) said, **“When you see the new moon fast, and when you see the new moon stop the fast.”** (Agreed Upon) He (sallallaahu `alayhi wa sallaam) also said, **“If two Muslim witnesses see the new moon then fast, and stop the fast.”** (Ahmad)

The second way to start the month is by finishing the month before it. The lunar months can only be 29 or 30 days. The majority of the time you will find that 1 or 2 months in a row to be 30 days with the third month being 29. So when the previous month reaches 30 days, then the legal ruling is to start the next month even if you don't see the moon. As the Prophet (sallallaahu `alayhi wa sallaam) said, **“Fast when you see the new moon, and break your fast when you see the new moon, and when you cannot see it, then count 30 days.”** (Muslim) and in Bukhari with the ending of, “If it is too cloudy then finish 30 days of Sha’baan.” In Saheeh Ibn Khuzamaa it is related that ‘Aisha (RA) said, **“The Prophet (sallallaahu `alayhi wa sallaam) used to memorize the days in Sha’baan more than he would in other months, then he would fast at the sighting of the new moon, if he couldn't see it, then he would count 30 days, then he would fast.”** (Also related in Abu Dawood and Dar Qutni who declared it Saheeh)

With these ahadeeth it has been made clear that Ramadhan is not started without the sighting of the new moon, if you don't see it then finish Sha’baan and do not fast on the 30th day. As Ammar bin Yassir (RA) said, **“Whoever fasts on the day that there is doubt whether it is Ramadhan or not, then that person has disobeyed Abul Qasim(sallallaahu `alayhi wa sallaam).”** (Abu Dawood, Tirmidhe, and An-nisaae)

Oh Allah give us the ability to follow the guidance, and make this month a month of good and blessings, and help us to obey You and keep us from the path to disobedience to You. And forgive us, and our parents, and the Muslims, with Your mercy. And send your Peace and Blessings on our Prophet Muhammad and on his family and his companions and those that follow them until the Day of Judgment.

The Fourth Sitting

From the Rulings of Praying in Ramadhan

My brothers: Allah has made many different types of acts of worship obligatory upon us so that we may take a part from every type. So that we do not just fill up on only one act of worship and end up leaving that act. From these acts of worship, Allah has made some obligatory, which we are not permissible to have deficiencies in performing nor are we allowed to leave them. Allah has also made some acts nafl (supererogatory), from which we can attain getting closer to Allah, and completeness.

From this Allah has made the five daily prayers obligatory. They are five in action, and fifty in the scale. Allah has made the nafl prayers as a way to perfect the obligation, and to attain closeness to Allah. From these acts are the set nafl prayers, which are with the obligatory prayers. Two rak'ahs before Fajr, four before Dhuhr, and two after it, two after Maghrib, and two after 'Isha. Then there is the night prayer which Allah talks about those whom perform them in the Qur'an by saying, **"Those who spend the night in adoration of their Lord prostrate and standing"** and by saying, **"Who forsake their beds to cry unto their Lord in fear and hope, and spend of what we have bestowed on them. No soul knows what is kept hid for them of joy, as a reward for what they used to do."** The Prophet (sallallahu `alayhi wa sallaam) said, **"The best prayer after the obligatory ones is the prayer at night."** (Muslim) He (sallallahu `alayhi wa sallaam) also said, **"Oh people, Spread salaam, offer food generously, uphold the ties of kinship, stand in prayer at night when people are sleeping, and enter Paradise in peace."** (graded Saheeh by Trimidhe and Al-Hakim)

From the night prayer, is the witr prayer. The least of it being just one rak'ah and the most being eleven rak'ahs, and you make it odd by having just one rak'ah by itself. As the Prophet (sallallahu `alayhi wa sallaam) said, **"Whoever wants to pray one rak'ah for witr, then they may."** (Abu Dawood and Annisaae) Or you may make witr with three rak'ahs as the Prophet (sallallahu `alayhi wa sallaam) said, **"Whoever wants to pray three rak'ahs for witr, then they may."** (Abu Dawood and Annisaae) If you wish, you may perform these rak'ahs with just one salaam as is narrated by Attahawee, that Umar bin Alkhataab (RA) used to make witr three rak'ahs without making tasleem except at the end. And if you prefer to pray three with a tasleem after the first two as is related by Bukhari that Abdullah Bin Umar used to make the after the first two rak'ahs then make tasleem again after the third even so that he would do something important between the two parts of the witr prayer. And it is possible to pray five rak'ahs without sitting or making tasleem except at the end. This is due to the statement of the Prophet (sallallahu `alayhi wa sallaam),

“Whoever wants to make witr five, then they may.” (Abu Dawood and Annisaae) ‘Aisha (RA) said, “The Prophet (sallallaahu `alayhi wa sallaam) used to pray 13 rak’ahs at night, from those he would make the last 5 witr without sitting in them except at the end. (Agreed upon) Or He (sallallaahu `alayhi wa sallaam) would make seven rak’ahs witr and would perform them just like the five rak’ahs as stated by Umm Salama (RA), **“The Prophet (sallallaahu `alayhi wa sallaam) used to make seven rak’ahs witr as well as five, he would not have a salaam or talk in between.** (Ahmad, Nisaae, Ibn Majaah)

The Prophet(sallallaahu `alayhi wa sallaam) would also make witr with nine and would sit at the end of the eighth rak’ah and make tashahud and dua, then he would get up and pray the ninth rak’ah and make tashahud at the end of it and then make tasleem. This is known because of the hadeeth narrated by ‘Aisha (RA) who said, **“The Prophet (sallallaahu `alayhi wa sallaam) would pray 9 rak’ahs, not sitting except at the eight in which he would praise Allah and make dua, he wouldn’t make tasleem, then he would get up and pray the ninth in which he would praise Allah and make dua, then make tasleem.”** (Ahmad and Muslim) He (sallallaahu `alayhi wa sallaam) would also pray 11 rak’ahs, and if he wished he would make tasleem after every two rak’ahs, and make the last rak’ah witr. This is known from the hadeeth narrated by ‘Aisha (RA) in which she said, **“The Prophet(sallallaahu `alayhi wa sallaam) used to pray in the time between ‘Isha and Fajr 11 rak’ahs, making tasleem after every two, and making witr with the last one.”** (Al Jama’ah except Tirmidhee) And if he wished, he (sallallaahu `alayhi wa sallaam) would pray four then four then three. As ‘Aisha (RA) said, **“The Prophet (sallallaahu `alayhi wa sallaam) would pray four, and don’t ask about how perfect and lengthy they were, then he would pray four more, and don’t ask about how perfect and lengthy they were, then he would pray three.”** (Agreed upon) The scholars of fiqh from the Hanabil and the Shafi’ee say that it is permissible to make witr 11 with one tashahud or with two, one in the second to last and one in the last rak’ah.

Praying during the night in Ramadhan has special benefits. The Prophet (sallallaahu `alayhi wa sallaam) said, **“Whoever stands for prayer at night, with faith and anticipation of reward, he is forgiven for his past sins.”** (Agreed upon) With faith means faith in Allah, and belief in being rewarded for his act. Anticipation means that they don’t do the act out of showing off, or out of expecting to get money. **Taraweeh is the praying at night during Ramadhan with belief that you will be rewarded for the action. It is called taraweeh because the people used to make it long, and whenever they would reach four rak’ahs, then they would rest for a little.**

The Prophet (sallallaahu `alayhi wa sallaam) was the first to make this prayer in congregation in the masjid, then he left it for fear of people thinking it was a fardh. As is stated in the Saheehayn, on ‘Aisha (RA) that the Prophet (sallallaahu `alayhi wa sallaam) prayed in the masjid one night with some people, then more people came, then on the third or fourth night even more people came, so he didn’t come out to

them. Then he later said, **“I saw what you were doing, and nothing stopped me from coming to you except the fear of this becoming an obligation on you.”** This was during Ramadhan. Abu Dhar (RA) said, **“We fasted with the Prophet (sallallaahu `alayhi wa sallaam) and he didn’t lead us in prayer until there were just seven days left in the month, so he lead us in prayer until the last third of the night, then he didn’t lead us the following day, then he lead us up until just until half of the night.** So we said, **“O messenger of Allah, why didn’t you pray the entire night?”** He said, **“Whoever prays with the Imam until the Imam is finished, then they get rewarded for praying the whole night.”** (Narrated with a Saheeh chain)

The pious predecessors have disagreed about the number of rak’ah that should be performed for taraweeh and witr. Some said 41, some said 30, some said 29, some said 23, some said 19, some said 13, some said 11, and other than this was said as well. The strongest of them is 11 or 13 as is stated in the Saheehayn on ‘Aisha (RA) that she was asked how the Prophet (sallallaahu `alayhi wa sallaam) used to pray in Ramadhan. She said, **“He never used to during Ramadhan or otherwise, pray more than 11 rak’ahs.”** Ibn ‘Abbas (RA) said, **“The prayer of the Prophet (sallallaahu `alayhi wa sallaam) was 13 rak’ahs, meaning the night prayer.”** (Bukhari) Saib bin Yazeed (RA) said, **“Umar bin Alkhataab (RA) ordered Ubay bin K’ab and Tamima Adaree to lead the people with 11 raka’ahs.”** Our pious predecessors used to make the prayer very long. Saib bin Yazeed (RA) said, **“The imam used to recite with (maeen), so much so that we used to rely on using sticks from the length of standing.”** And this is the opposite of what a lot of people practice today. Some people pray tarweeh with immense speed, they do not have the mandatory calmness and serenity, which is a pillar of the prayer. The prayer is not valid without the calmness. So they leave this pillar and make it hard for those behind them from the weak, sick, and old. The scholars may Allah have mercy on them say that it is makrooh for the imam to make the prayer exceedingly fast.

It is not fitting for men to leave this prayer and miss out on all of the rewards, and they should not leave until the imam finishes the prayer and the witr so that they may receive the reward of praying the entire night. It is permissible for women to attend the taraweeh prayers in the masjid if it won’t cause any fitnah. As the Prophet (sallallaahu `alayhi wa sallaam) said, **“Do not prevent the slave women of Allah from coming to the masjid.”** This is from the actions of the pious predecessors as well. But it is obligatory that she must dress modestly observing proper hijab, and not inappropriately dressed, and not with perfume, and not speaking loudly, and not beautifying herself. As Allah (SWT) says, **“that they should not display their beauty and ornaments except what (must ordinarily) appear thereof.”** Um Atee said about when the Prophet (sallallaahu `alayhi wa sallaam) ordered the women to come to the Eid prayer, **“Oh Messenger of Allah, one of us does not have a jilbab”** so he replied, **“Let one of her sisters give her one to wear.”** (Agreed upon) The sunnah for women is to arrive after the men, and to be far from them, and to start from the last line, for the last line is the opposite of the men. As the Prophet (sallallaahu `alayhi wa sallaam) said, **“The best of lines for the men is the first, and the worst of lines is the last. The best of lines for the women are the**

last lines, and the worst are the first lines.” (Muslim) And they should leave the masjid after the imam makes tasleem, and they should not stay later except if they have an excuse to do so. Um Salamah (RA) said: **“When the Prophet (sallallaahu `alayhi wa sallaam) used to make tasleem, the women got up and left while the prophet (sallallaahu `alayhi wa sallaam) remained shortly in his place before he got up. She said: this is and Allah knows best, because the Prophet (sallallaahu `alayhi wa sallaam) wanted the women to leave before the men can catch up with them.”** (Bukhari)

O Allah forgive us and our parents and the Muslims, with your mercy. And send peace and blessings on the Prophet Muhammad, and his family, and his companions

The Fifth Sitting:

From the Merits of Reciting Qur'an and its Types

My Brothers: Allah (SWT) says, **“Those who rehearse the Book of Allah, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, hope for a commerce that will never fail”**

There are two ways to recite the Book of Allah. The first is by believing what you read, following its rulings, doing what it commands, and staying away from what it forbids. We will talk about this in another sitting inshallah.

The second way is just vocalization. This is also known as Qira'a (recitation). There have been many texts that talk about the virtues of this type, whether it be reciting the Qur'an, surahs, or just ayahs. Utman Ibn Affan narrates that the Prophet (sallallaahu `alayhi wa sallaam) said, **“The best of you is who learns the Qur'an and teaches it.”** (Bukhari) In the Saheehayn on 'Aisha (RA) that the Prophet (sallallaahu `alayhi wa sallaam) said, **“A person who recites the Qur'an, and reads it fluently, will be in the company of the obedient and noble angels, and he who reads the Qur'an haltingly and with difficulty will have a double recompense.”**

In the Saheehayn as well on the authority of Abu Musa Al Ashari (RA) that the Prophet (sallallaahu `alayhi wa sallaam) said, **“The example of a believer, who recites the Qur'an and acts on it, is like an orange (utrujjah) which tastes nice and smells nice. And the example of the believer who does not recite the Qur'an but acts on it is like a date that tastes sweet but has no smell.”** In Saheeh Muslim on the authority of Amama (RA) that the Prophet (sallallaahu `alayhi wa sallaam) said, **“Recite the Qur'an for it will come n the Day of Judgment as an intercession for it's companion.”** Also in Saheeh Muslim on the authority of Aqbah bin 'Amir (RA) that the Prophet (sallallaahu `alayhi wa sallaam) said, **“Would one of you not go to the Masjid and learn or recite two verses from the Book of Allah, the Mighty and the Majestic. That would be better for him than two she-camels. And three verses would be better for him than three she-camels. And four verses would be better than four she-camels, and whatever their number may be of camels.”** In Saheeh Muslim as well on the authority of Abu Hurayrah that the Prophet (sallallaahu `alayhi wa sallaam) said, **“No people meet in the house of Allah reciting Qur'an and teaching it to each other, but the angels surround them, mercy covers them, tranquility descends on them, and Allah mentions them to those who are with Him.”** The Prophet (sallallaahu `alayhi wa sallaam) also said, **“Maintain the Qur'an. For verily, by He in Whose Hand Muhammad's soul is in, it (the Qur'an) is more intense in escaping (memory) than a camel from its rein.”** (Agreed upon) He (sallallaahu `alayhi wa sallaam) also said, **“None of you should say, 'I forgot such-**

and-such an ayah.' Rather he was made to forget." (Muslim) On the authority of Abdullah Ibn Masood, that the Prophet (sallallaahu `alayhi wa sallaam) said, **"Whoever reads a letter from the Book of Allah, he will have a reward, and this reward will be multiplied by ten. I am not saying that 'Alif, Laam, Meem' (a combination of letters frequently mentioned in the Holy Quran) is a letter, rather I am saying that 'Alif' is a letter, 'Laam' is a letter and 'Meem' is a letter."** (Tirmidhee) Also on the authority of Ibn Masood that the Prophet (sallallaahu `alayhi wa sallaam) said, **"This Qur'an is the Banquet of Allah. Learn as much as you can from His banquet. This Qur'an is the Rope of Allah, and it is the Clear Light and Useful Healing. It is a protection for the one who clings to it and a rescue for the one who follows it. It is not crooked and so puts things straight. It does not deviate so as to be blamed. Its wonders do not cease. It does not wear out with much repetition. So recite it. Allah will reward you with ten good deeds for every letter of its recitation. I am not saying that 'Alif, Laam, Meem' (a combination of letters frequently mentioned in the Holy Quran) is a letter, rather I am saying that 'Alif' is a letter, 'Laam' is a letter and 'Meem' is a letter."** (Hakim)

My brothers: These are the benefits of reciting the Qur'an. These rewards are for those that anticipate it along with Allah's pleasure. A big reward for an easy action and the loser is the one who lets this opportunity pass. There are specific rewards for reciting certain surahs. In Saheeh Bukhari on the authority of Abu Saed bin al Mo'lee (RA) that the Prophet (sallallaahu `alayhi wa sallaam) said to him, **"Surely I will teach you the greatest surah in the Qur'an (Fatiha)."** The Fatiha is the seven-oft repeated verses of the Qur'an. From its greatness is that it is a pillar of prayer. A prayer is invalid without the Fatiha. As the Prophet (sallallaahu `alayhi wa sallaam) , **"No prayer is valid without the opening of the Qur'an."** (Agreed upon)

Some other surahs are Al-Baqarah and Ali-'Imran. The Prophet (sallallaahu `alayhi wa sallaam) said, **"Learn how to recite Surah Al-Baqarah for there is a blessing in it, and there is sorrow for abandoning it, and it is unbearable for the idle and that Al-Baqarah and Ali-'Imran are like two flowers which will shade those who learned them by heart on the Day of Judgment, as if there were two large clouds or two flocks of birds."** (Muslim) Abu Hurayrah narrates that the Prophet (sallallaahu `alayhi wa sallaam) said, **"The house in which Al-Baqarah is recited will not be entered by the Shaytan."** (Muslim) That is because it contains ayatul-kursi as the Prophet (sallallaahu `alayhi wa sallaam) said, **"Whoever recites ayatul kursi at night...then the Shaytan will not approach them until they wake."**

On the authority of Ibn 'Abbas that Jibreel (AS) said to the Prophet (sallallaahu `alayhi wa sallaam) , **"This is a door in the heaven which has been opened today, and it has never been opened before today, and an angel has come down through it. This is an angel who has come down to the earth, and he never came down before today. He [that angel] gave the greeting of Salaam and said: 'Rejoice, for you have been granted two lights which have not been given to any Prophet before you: the Opening (chapter) of the Book (chapter Al-Faatihah) and the**

closing verses of chapter Al-Baqarah. You will not read even one letter of them but you will be granted reward.” (Muslim)

Another specific surah is surah Ikhlāas. In the Saheehayn on the authority of Abu Sa’eed al Khudri, that the Prophet (sallallaahu `alayhi wa sallaam) said, **“By He who my soul is in His hand, indeed it is equal to one third of the Qur’an.”** Also Al-Falaaq and An-Naas have virtues associated with them. So strive much my brothers in reciting much Qur’an in this blessed month. Jibreel (alayhi sallaam) used to review the Qur’an with the Prophet (sallallaahu `alayhi wa sallaam) once every Ramadhan, except the year that the Prophet (sallallaahu `alayhi wa sallaam) passed away. In that year Jibreel (alayhi sallaam) reviewed with him twice to make it strong and firm. Our pious predecessors (RA) used to increase in reciting the Qur’an during Ramadhan. Azzuhree used to say that when Ramadhan came it is just reciting of the Qur’an and feeding of the poor. And Imam Malik (RA) used to stop his sittings of hadeeth and would only focus on the Qur’an. Qatada (RA) used to constantly finish the Qur’an every seven nights, and during Ramadhan every three nights, and during the last ten days of Ramadhan, every night. Ibrahim Anakhee used to finish it during Ramadhan every three nights, and in the last ten days every two nights. And Al-Aswad (RA) used to recite it every two nights throughout the month.

The Sixth Sitting

Categories of People in Fasting

We have preceded in the third majlis that in the beginning the obligation of fasting was in two stages. Then the later ruling remained and the people were divided into ten categories:

First: The Muslim, of age, sane and able to fast, resident, free from any prevention from fasting, then fasting in its correct time in Ramadhan is obligatory for him. This is from the evidence of the Qur'an, Sunnah, and consensus of the Muslims. Allah says, **"The month of Ramadhan was revealed in it the Qur'an..."** and the Prophet (sallallaahu `alayhi wa sallaam) said, **"If you see the new moon then fast"** (Agreed upon) And the Muslims have agreed on the obligation for this person to fast. As for the kafir, then fasting is not obligatory for him, nor is it accepted, because he is not fit for worship. If he accepts Islam during Ramadhan, then he does not have to make up the days missed, due to the ayah **"Say to the disbelievers if they stop then they will be forgiven for whatever preceded."** And if he becomes Muslim during the day in Ramadhan, he must stop eating the rest of the day, because it became obligatory on him to fast when he became Muslim, and he doesn't have to make up the day, because it wasn't obligatory on him to fast when the day began.

Second: A child, and it is not obligatory on them to fast until they reach puberty due to the hadeeth, **"The pen is lifted from three, the sleeping person till he wakes, the child until they grow, and the insane person until he comes back to his senses."** (Ahmad, Abu Dawood, An-Nisai and Al-Hakim declared it Saheeh) But his guardian should order him to fast if the child is able, so that he will be used to it when he reaches puberty. **The Sahaba used to make their children fast while they were young, and take them to the masjid, and have for them a toy made of wool, and if the child would cry from hunger, then they would give the child the toy to play with.**

And many parents are heedless of this matter today, and they don't order their children to fast. Rather some parents prevent their child from fasting even though the child want to fast, thinking that they are being merciful to them. The reality is true mercy to their children is to raise them on the rites of Islam, and with a proper education. So whoever prevents them from that or is negligent, then he is an oppressor to them and to himself. But if the child fasts, and the parents see they are harmed by it, then they should prevent them.

The male reaches puberty if one of the following three occurs:

1: Releasing sperm, either from a wet dream or something else, due to the ayah, "And if the children from you reach al-hulm (puberty), and the hadeeth, **"Ghusl on Friday is wajib for every muhtalim"** (Agreed upon).

2: Growth of pubic hair, from the saying of Atiya alQuraidhi, **"We were presented to the Prophet on the day of Quraydha, so whoever was muhtalim or had pubic hair, was killed, and if not he was spared."** (Ahmad, Nisae, and its Saheeh)

3: Reaching 15 years old, due to the saying of Abdullah bin Umar, **"I came to the Prophet on the day of Uhud, and I was 14, and he did not allow me to fight."** Al-Bayhaqi and Ibn Hibban in his Saheeh added with an authentic chain, **"and he did not think that I reached puberty, and I came to him on the day of Khandaq, and I was 15 and he allowed me to fight."** Bayhaqi and Ibn Hibban added with a Saheeh chain, "he considered me as mature." (Narrated by the Group) Ibn Nafi' said, **"We told this hadeeth to the khalifa, Umar bin Abdil-Aziz, then he said, "this is the limit between the child and the adult."** And he told his workers to give from the wealth whoever reached 15" (Bukhari)

And females attain puberty the same way as the male, with the addition of menstruation. So when a girl menstruates then she is mature, so she is held responsible even if she didn't reach ten years old. And if a child reaches puberty during the day in Ramadhan, if he is fasting already then he should continue, and if he was not fasting he should not eat the rest of the day, because he has become an adult who is obliged to fast. And he does not have to make up the day because he didn't fulfill the condition of fasting at the beginning of the day.

Third: An insane person, someone who has lost his mind. Fasting is not due on him because of the hadeeth, **"The pen is lifted from three..."** And his fasting is not correct, because he doesn't have the ability to comprehend the worship he is doing, or to make an intention for it, and worship is not accepted without intention. This is known from the hadeeth, **"Actions are by intentions..."** So if he is insane sometimes, and sometimes his senses return to him, then he only has to fast when he is sane. And if he goes insane during the day, then his fast is still valid, just like if a person became sick during the day, because he intended to fast when he was sane with a correct intention, and there is no evidence of the invalidity of his fasting especially if he knows that he loses his senses at a specific time. And he does not have to make up the days that he was insane. And if he recovers during the day, then he has to stop eating that day, and he does not have to make it up, just like child who reaches puberty, or the kafir who becomes Muslim.

Fourth: The senile who has become delirious and senseless, and lost the ability to judge, then he is not obligated to fast, and he does not have to deed others, because he is no longer responsible due to the loss of his senses, so he is like a young child. But if he has senses sometimes, and is senile sometimes, then he only has to fast in

the first case, and the same applies to prayer.

Fifth: The weak person incapable of fasting, and his condition will never improve, like an old person, or a terminally ill person, i.e. cancer, then he does not have to fast as he is not able, and Allah says, **“Fear Allah as much as you are able”** and **“Allah does not place a burden on someone that they cannot bear”** But he instead of fasting, has to feed a poor person for each day, because Allah made feeding a poor person equal to fasting when there was a choice between the two, when fasting was first obligated. Then it was specified that feeding replaced fasting for the weak person and it equaled it.

The Seventh Sitting

Categories of People in Fasting (continued)

My brothers: We spoke last time about five categories of people in fasting and the rulings concerning them, we will talk about more categories.

Sixth: The traveling person if they do not travel just so they don't have to fast. If your intention to travel is just so that you don't have to fast, then it obligatory for you to fast, and haram for you to break the fast. If on the other hand you are traveling for a reason, then you have the choice between fasting and not fasting for the duration of your travels. As Allah says, **"And whoever is sick or traveling, then they may fast on different days. Allah wants to make things easy for you, and not make them hard."** In the Saheehayn on Anis bin Malik (radiallaahu `anhu) that he said, **"We used to travel with the Prophet and neither did the fasting persons criticize those who were not fasting, nor did those who were not fasting criticize the fasting ones."** Said al Khudhri (radiallaahu `anhu) said, **"We saw that whoever had the strength fasted indeed that is good, and whoever couldn't fast ate, and indeed that is good."** (Muslim)

It is more preferred for the traveler to do whatever is easier, whether it be fasting or eating. If there isn't a major hardship, then it is better to fast. As was reported by Abu Darda (radiallaahu `anhu), **"We journeyed with the Prophet (sallallaahu `alayhi wa sallaam) during Ramadhan when it was an extremely hot (season). Some of us shaded ourselves with our hands, because of the extreme heat. No one was fasting among us except the Prophet and Abdullah bin Abi Rawahah. The Prophet broke his fast in consideration for his companions when he knew that the fast was getting the best of the companions and bringing on them an unnecessary hardship."** (Muslim) In another hadith reported by Jabir Bin Abdullah (RA): **"When the Prophet (sallallaahu `alayhi wa sallaam) journeyed to Makkah, in the year of victory, he fasted until he reached a place known as Kara'ah Al-Ghamim. He was informed that the companions who were fasting were having difficulty with the fast. So, they were waiting to see what he would do. The Prophet (sallallaahu `alayhi wa sallaam) then requested a goblet full with water after 'Asr prayer and drank it while everyone was looking."** (Muslim)

If fasting becomes an extreme hardship, then it is best not to fast. In the previous hadith reported by Jabir (radiallaahu `anhu), when the Prophet broke this fast because of the difficulty of the believers, he was told that some people insisted on fasting. The Prophet (sallallaahu `alayhi wa sallaam) said, **"they are rebels, they are rebels."** (Muslim)

In the Saheehayn on Jabir as well, he said, "During one of the Prophet's journeys, he

saw a heavy crowd around a man who was being shaded. The Prophet (sallallaahu `alayhi wa sallaam) inquired, **‘What is this?’** They said **‘He is fasting.’** The Prophet (sallallaahu `alayhi wa sallaam), said: **‘It is not righteousness to fast during a journey.’** If the traveler feels the hardship during the day, then it is permissible to break the fast as long as they left the city. Because the Prophet (sallallaahu `alayhi wa sallaam) and the people all fasted until they reached a different city (Kara’ah Al-Ghamim), so when the journey became difficult, he ate, and so did the people.

If the traveler reaches his town during the day and he wasn’t fasting, then his fast will not be accepted if he started. Because, he wasn’t fasting in the beginning of the day, and fasting must be started before Fajr. But, does he have to stop eating for the rest of the day? The scholars have differed in this matter. Some have said, **“It is obligatory for him to fast the rest of the day out of respect for the time (zaman).”**

Some of the scholars say that they are not obliged to fast the rest of the day because it will not be of benefit to them. Ibn Masood (radiallaahu `anhu) said, **“Whoever ate during the begging of day then should eat the rest of the day.”** Meaning, if you had an excuse not to fast earlier on during the day, then it is permissible to eat the rest of the day. And this is from the school of Malik, and As-Shafi’e, as well as been related on the authority of Imam Ahmad.

Seventh: The person who is sick and they are divided into three categories.

1. The sick person who the fast doesn’t cause hardship for them, nor does it harm them. Then it is obligatory for them to fast, because they do not have an excuse.
2. The sick person who the fast becomes a difficulty on them, but it doesn’t harm them. This person should eat according to the ayah **“Whoever amongst you is sick or traveling...”** It is disliked for this person to fast, because he is not taking the clearance (rukhsa) from Allah, and they are hurting themselves.
3. The sick person whom it will harm them. It is obligatory for this person to eat. As Allah says, **“And make not your own hands contribute to your destruction.”** And as the Prophet (sallallaahu `alayhi wa sallaam) said, **“Indeed your body has rights over you.”** (Bukhari)

If someone gets sick during the day while they are fasting, then they make break their fast. Also if someone is feeling better and they decide to fast during the day, then this will not count because fasting starts after Fajr. Should this person continue to fast the rest of the day? There is a difference amongst the scholars concerning which we spoke about earlier with the traveler.

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If a sick person finds out that fasting will make their condition worse, or will delay their healing, then they are allowed to eat. They can make up the days when they are better, and if their condition will never improve, then they have to feed a poor person just like we discussed in the fifth category.

The Eighth Sitting

The Remaining Categories of People in Fasting and the Rulings of Making up the Fast

My brothers: We have talked about seven different categories of people in fasting and these are the remaining categories.

Eighth: The menstruating woman. She is not allowed to fast as the Prophet (sallallaahu alayhi wa sallaam) said, **“I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you.”** The women asked, **“O Allah’s Apostle! What is deficient in our intelligence and religion?”** He said, **“Is not the evidence of two women equal to the witness of one man?”** They replied in the affirmative. He said, **“This is the deficiency in her intelligence. Isn’t it true that a woman can neither pray nor fast during her menses?”** The women replied in the affirmative. He said, **“This is the deficiency in her religion.”** (Agreed upon)

If a woman begins menstruation even a moment before sundown, then that fast does not count. She is to make up that fast on a different day.

If the woman becomes pure from the menstruation during the day, she cannot begin the fast for the rest of the day because fasting starts after Fajr. But should she stop eating the rest of the day? There is a difference of opinion which we spoke about when we spoke about the traveler. If the woman becomes pure during the night, even if it is an instance before Fajr, then she must fast that day. She also has to make up the days that she missed, as Allah (SWT) says, **“the prescribed number (Should be made up) from days later”** and ‘Aisha was asked, **“What is the case of the fasting woman, she makes up for the missed fast and not for the missed prayer?”** She said: **“When we had our periods at the time of the Messenger of Allah, we were ordered to make up the missed fasts, and we were not ordered to make up the missed prayers.”** (Muslim)

Ninth: A pregnant or nursing woman who fears harm to herself or to her child. She should not fast according to the hadeeth of Anis bin Malik (RA) that the Prophet (sallallaahu alayhi wa sallaam) said, **“Allah has relieved the travelers of fasting and half of the prayer, and the pregnant and the breast-feeding women of the fast.”** She is to make up these days that she missed as soon as the situation allows for it.

Tenth: A person who must rescue someone else’s life. For example, from fire, drowning, etc. If they have to eat in order to save the person’s life, then it is obligatory on them to eat and to make up the day at a later time.

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An example of this is a person fighting in the way of Allah. This person may eat and make up the fast later. Regardless if they are in their own country or traveling, they break the fast wherever they meet the enemy. Because this is protection for the Muslims, and it is making the word of Allah (SWT) the highest. Abu Saeid Al-Khudri (RA) said, “We traveled with the Messenger of Allah to Makkah while we were fasting. We stopped at a place and the Messenger of Allah said: **‘You are coming close to your enemies. You will be stronger if you break the fast.’** That was a concession and some of us fasted and some of us broke our fasts. Then we came to another place and the Prophet said:

‘In the morning you will face your enemy. Breaking the fast will give you more strength.’ So we broke our fast, taking that as the best course of action.” (Muslim) This hadeeth shows that having strength to fight is a reason to break the fast, the Prophet (sallallahu alayhi wa sallaam) didn’t order them to break the fast at the first stop, but he ordered them at the next stop when they were close to the enemy.

Whoever from the mentioned categories that breaks their fast, it isn’t disliked for them to display that they aren’t fasting as long as the reason is an obvious reason like sickness or old age. But if the reason is something hidden like menstruation, then they should eat in private and not display that they are not fasting. This could be a reason for an ignorant person to think it is permissible for them to break the fast as well.

Whoever it is upon them to make up the days, then they should make up the exact number of days they missed. If they didn’t fast the entire month then they should make up the entire month. If the month was 30 days that year, then they make up 30. If the month was 29 days, then they make up 29. It is best to make up the days as soon as the person is able to, because it is racing to do good.

It is permissible to delay making up the days until there is between them and the following Ramadhan the amount of days they have to make up. As Allah says, “the prescribed number (Should be made up) from days later, Allah wants to make things easy for you and not make them hard” From this easiness is that it is permissible to delay even if they need to make up ten days, and there is only ten days between them and the next Ramadhan.

It is not permissible to wait until the next Ramadhan without making up the days missed. As ‘Aisha (RA) said, **“There used to be days I had to make up from Ramadhan, and I wasn’t able to make them up except in Sha’ baan.”** (Bukhari) Just like prayer, you cannot delay the first until the next. If the reason for not fasting continues until the next Ramadhan then there is nothing wrong with that. If the person dies than his family can make up the days for them. As the Prophet (sallallahu alayhi wa sallaam) said, **“Whoever dies and they have days that they have to fast, then his family fasts for them.”** (Agreed upon)

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His family is his inheritors or relatives. It is permissible for them to fast together with the number of days that the person needed to make up in just one day. As is related by Bukhari, that Al Hassin said, **“If 30 people fasted for them on one day, it is allowed.”** His relatives can also feed a poor person for everyday that was missed if they do not wish to fast.

My brothers: These categories of people are from the Shariah of Allah. For every category is its own solution based on the situation, so know the rulings of your Lord from the Shariah. And thank Allah’s blessing on you for making things easy.

The Ninth Sitting

The Wisdoms of Fasting

The sheikh discusses in length about obligatory actions and how fasting is an obligatory action.

One of the results of fasting is that it causes a person to gain Taqwah (piety). As Allah (SWT) says, **“Oh you who believe, fasting has been prescribed upon you just as it has been prescribed upon the people before you so that you may attain piety.”** Fasting is all about acting upon obedience and leaving the disobedience. As the Prophet (sallallaahu `alayhi wa sallaam) said, **“Whoever does not leave off false speech and false conduct, Allah has no need of his leaving off food and drink.”** (Bukhari) The fasting person should not curse someone back if they are cursed, as the Prophet (sallallaahu `alayhi wa sallaam), that they should say I am fasting. This is a reminder to the person cursing them, as well as a reminder to the fasting person.

From the rulings of fasting is that the heart should be busy with remembrance of Allah. Once a person spends time with their desires, then this will lead them to heedlessness. For that the Prophet (sallallaahu `alayhi wa sallaam) advised us to not eat too much food. As he (sallallaahu `alayhi wa sallaam) said, **“The son of Adam cannot fill a container worse than the stomach, he should eat just enough to keep his back straight, but if they must eat more than they should leave one third for food, one third for drink, and one third for air.”** (Ahmad, Nisae, Ibn Majah) In Saheeh Muslim there is a hadeeth on the authority of Handhala, who was one of the scribes for the Prophet (SAW), where he said, **“Handhala has committed hypocrisy”** The Prophet (sallallaahu `alayhi wa sallaam) said, **“And what is it?”** He said, **“O Messenger of Allah, when we are with you, you remind us of Hell and Heaven and it is as if we can see it with our eyes. but whenever we go away from you and attend to our wives, children and business, much of these things go out of our minds. Thereupon Allah’s Messenger (sallallaahu `alayhi wa sallaam) said: By Him in Whose hand is my life, if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the Angels will shake hands with you in your beds and in your paths but, Hanzala, time should be devoted (to the worldly affairs) and time (should be devoted to prayer and meditation). He (the Holy Prophet) said this thrice.**

From the wisdom of fasting is that the fortunate person will know the amount of blessings that Allah (SWT) has favored them with, from the food, drinks, and relations with the spouse. Many people are not fortunate enough to have these blessings, so they will thank Allah (SWT) for them. This will also cause them to remember their brother who is less fortunate than them. Who will in most cases go to sleep cold and hungry, but will instead go to sleep with clothes and food. This is why you see the Prophet (sallallaahu `alayhi wa sallaam) the most generous and

even more so in the month of Ramadhan when Jibreel would come to him and teach him the Qur'an.

From the wisdom of fasting is that it is training for controlling the soul, and the power to stop yourself. For indeed the person is inclined to evil except for whom Allah shows mercy. It also breaks down a person and makes them more humble. It will give them humility to the Creator, and kindness to the creation.

From the wisdom of fasting is that the blood becomes less flowing and more constricted when a person is hungry and thirsty. This will cause the flowing of shaytaan to be less as well, because indeed the shaytaan flows through the bloodstream of the son of Adam. As it is related in the Saheehayn by the Prophet (sallallaahu `alayhi wa sallaam). So it will decrease the whispers of the shaytaan, and will decrease the episodes of desire and anger. As the Prophet (sallallaahu `alayhi wa sallaam) said, **“O youths! Whoever amongst you is able to marry, then let him do so; for it restrains the eyes and protects the private parts. But whoever is unable, then let him fast, because it will be a shield for him.”** (Agreed upon) So fasting is a protection and suppression of the desires.

The Tenth Sitting

From the Mandatory Etiquettes of Fasting

My brothers: Know that there are many manners that are important for the completion of the fast. There are two categories of manners for the fast with the first of them being mandatory to know and memorize and to practice. The second type is recommended to know memorize and practice.

From the mandatory manners is to maintain the obligations that Allah has prescribed for us both what we must say and what we must do. **With the most important being the five daily prayers which are of the pillars of Islam, after the Shahada. So it a must to make sure the prayer is preformed with its pillars, obligations, and conditions. It should be performed at its appointed time and with the congregation. For indeed this is from piety. Not praying is from the absence of piety, and is a means for punishment as Allah (SWT) says, “But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction, Excepted, however, shall be those who repent and attain to faith and do righteous deeds: for it is they who will enter paradise and will not be wronged in any way”**

There are some of the fasting people that neglect the congregational prayers in the masjid. Allah orders us in one verse by saying, **“When thou (O Messenger art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed – and let them pray with thee, Taking all precaution, and bearing arms”** Allah orders us to pray in congregation at the time of fighting and fear. So in the time of safety and security, it should be even more of a priority. A blind man once said to the Prophet , **“O Messenger of Allah, I have no guide to lead me to the mosque (to attend the congregational prayer).”** He asked the Prophet (sallallaahu `alayhi wa sallaam) for permission to pray in his house and the Prophet permitted him. Then, when he turned to go, the Prophet (sallallaahu `alayhi wa sallaam) called him and said: **‘Do you hear the call to prayer?’** The blind man said **‘yes.’** The Prophet then said: **“Then respond to it [by coming to the mosque].”** (Muslim) The Prophet (sallallaahu `alayhi wa sallaam) didn’t give him a clearance to pray at home. The person who leaves the prayer has missed out on many rewards, for indeed the prayer in congregation is multiplied. The Prophet (sallallaahu `alayhi wa sallaam) said, **“Indeed the prayer in congregation is rewarded by seventy times more than the prayer alone.”** (Saheehayn)

When someone leaves the congregational prayer they are subjected themselves to punishment as well as being similar to the hypocrites. As the Prophet (sallallaahu `alayhi wa sallaam) said, **“Indeed the hardest prayers for the hypocrites are the**

'Isha and Fajr prayers, and if they knew what was in them in terms of reward then they would come to it even if they had to crawl, I was almost going to leave the prayer and ask someone else to lead the people, then leave with some people and take wood to those who do not come to the prayer and burn their homes with fire." (Saheehayn) Ibn Mas'ood (RA) said, **"who ever would be pleased to meet Allah as a Muslim, then let him take care of those salat which are called to because they are of the ways of huda (guidance), and Allah has given to your Prophet the ways of huda. And if you were to establish salat in your homes, like that person staying behind in his home, you would be abandoning the sunnah of your Prophet, and if you were to abandon the sunnah of your prophet you would surely go astray. And there is not a man amongst you that purifies himself (yatatahhar), and does so properly, then directs himself to one of these mosques except that Allah will write for him with each step he takes a hasanah (merit), and raises him a grade, and drops from him a sayyi'ah (demerit). And I have seen us, where not one of us would stay behind from prayer in congregation except for a hypocrite whose hypocrisy is known. And one that could not come on his own would be carried between two men until he is stood in the row."** One of the worst ways to miss the prayer is to be heedless and sleep through the time, and the scholars say about this, **"Whoever delays a prayer past its time without an excuse from the shariah, it would not be accepted even if they prayed 100 times."**

From the ettiquites that are mandatory: The fasting one must leave off all haram things whether it be an action or a saying. They should leave off lying, and lying is any news that is not known. The worst of lying is that which is against Allah and his Messenger , this is done by making that which is haram hallal and vice versa. Allah (SWT) says, **"But say not – for any false thing that your tongues may put forth,- "This is lawful, and this is forbidden,"** so as to ascribe false things to Allah. For those who ascribe false things to Allah, will never prosper. A brief enjoyment [may be theirs in this world] -but grievous suffering awaits them [in the life to come]" In the Saheehayn it is related that the Prophet (sallallaahu `alayhi wa sallaam) said, **"Whoever lies about me intentionally, then let them prepare their abode in the fire."** The Prophet (sallallaahu `alayhi wa sallaam) warned us against lying as he said, **"beware of falsehood, for indeed falsehood leads to sinning, and indeed sinning leads to the Fire. A man continues to tell lies and strives upon falsehood until he is written as a liar with God."** (Agreed upon)

The fasting person should also leave the backbiting, which is talking about your brother in their absence something they would hate; regardless if this thing they hate is something to do with the way they were created. For example being blind, or something to do with their actions, like being foolish or an evildoer. Regardless if they actually have this trait or not. Because the Prophet (sallallaahu `alayhi wa sallaam) was asked about backbiting and he said, **"It saying something about your brother which they would hate."** Then he was asked, **"What if they really do have this trait?"** He said, **"If he has this trait then it is backbiting, if he doesn't, then it is slander."** (Muslim) Allah has prohibited backbiting in the Qur'an and given us a very distinct picture to imagine, As Allah says, **"And spy not on each other behind their**

backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it.”

The fasting person should also avoid nameemah, which is the spreading of evil talk between people in order to separate between them. This evil act is from the major sins. The Prophet (sallallaahu `alayhi wa sallaam) said that this type of person would not enter Paradise. One time the Prophet walked past two graves and said, **“This two people are being tortured even though what they did was not that great, one of them did not used to wash himself after using the bathroom, and the other one used to spread nameemah.”** (Agreed Upon) This act causes divisions amongst the Ummah as well as causes hatred between the Muslims. And know that if someone is saying nammemah to you, then they are also saying it about you.

They should also avoid ripping people off when it comes to business transactions. This is also a major sin. The Prophet declared being free, or disassociation from these people as he said, **“Whoever rips people off is not from us.”** (Muslim) This is an act which brings mistrust, and dishonesty between people. Whoever gains money from this is only gaining haram, it will not increase a person except in distance from Allah.

Also, the fasting person should avoid music in all of its types. As Allah (SWT) said, **“But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a Humiliating Penalty.”** Ibn Mas’ood was asked about this verse and said, **“I swear by the one that there is no one other than that it is music.”** Ibn Abbas, Ibn Umar, Jabir, Ukraamah, Saeid bin Jubair, Al hassin, and Mujahid all said the same for this verse. **The Prophet warned us about music by saying, “There will appear people in my Ummah, who will hold adultery, silk, alcohol and musical instruments to be lawful.”** (Bukhari) Holding it lawful means that they will perform this act without even feeling bad. **We can see today many Muslims listening to music as if it is something lawful.** This is a result of what the enemies of Islam have devised for the Muslims so that they will not concentrate on the remembrance of Allah, as well as the religion. There has emerged many people who listen to music more than they do to Qur’an, or hadeeth, or people of knowledge. So be very careful to avoid this oh you Muslims. And refrain from falsehood both in sayings and in actions. As the Prophet said, **“Whoever does not abandon falsehood in word and action then Allah the Mighty and Majestic has no need that he should leave his food and his drink.”** Jabir (RA) said, **“When you fast, you should also fast your ears, eyes, and tongue from lying and unlawful deeds, do not harm your neighbor, you should have a peaceful calmness, and your fasting day and non-fasting day should not be the same.”**

The Eleventh Sitting

From the Encouraged Etiquettes of Fasting

My brothers: This is the second half of the etiquettes of fasting, and it is the etiquettes which are encouraged. From them is having the suhoor (eating in the last part of the night before Fajr). The Prophet (sallallaahu `alayhi wa sallaam) ordered this by saying, **“Participate in the suhoor for indeed there is blessing in it.”** (Agreed upon) He (sallallaahu `alayhi wa sallaam) also said, **“The difference between our fast and that of the People of the Book is the eating of suhoor.”** (Muslim) The Prophet (sallallaahu `alayhi wa sallaam) also recommended dates for suhoor by saying, **“The best of suhoor for a believer are dates.”** (Abu Dawood) The Prophet (sallallaahu `alayhi wa sallaam) also said, **“All of suhoor is blessing, so do not leave it, even if one of just has water to drink, for indeed Allah and his Angels send their blessings on the people that eat suhoor.”** (Ahmed with a strong chain)

The person making suhoor should make their intention to imitate the Prophet (sallallaahu `alayhi wa sallaam) so that it will become an act of worship, and they should also make their intention of eating suhoor that it will give them the power to fast for the day, so that they will be rewarded. Zayd ibn Thabit reported: **“We ate suhoor with the Messenger of Allah and then got up for the prayer.”** Someone asked: **“What was the amount of time between the two?”** He replied: **“(The time it takes to recite] 50 verses”** (Bukhari) ‘Aisha (RA) relates that Billal used to make the Athan at night, so the Prophet (sallallaahu `alayhi wa sallaam) said, **“Eat and drink until Ibn Um Maktum makes the athan for indeed he makes it once Fajr time has arrived.”** (Bukhari) Delaying the fast makes fasting easier as well as it’s a protection from oversleeping Fajr. As Allah says, **“and eat and drink, until the white thread of dawn appear to you distinct from its black thread.”**

It is also recommended to break the fast as soon as Maghrib time enters. The Prophet (sallallaahu `alayhi wa sallaam) said, **“The people will continue to be in good condition as long as they hasten to break the fast.”** (Agreed upon) The sunnah is to break the fast with fresh dates. Anas (RA) said, **“The prophet (sallallaahu `alayhi wa sallaam) used to break his fast with fresh dates before he prayed. If he did not find fresh dates then he would use dried dates. If he did not find that also he drank a few sips of water.”** (Ahmad, Abu Dawood, Tirmidhee) Once they break their fast they should make supplication for whatever they wish. As the Prophet (sallallaahu `alayhi wa sallaam) said, **“Indeed for the fasting person once they break their fast is a duah that is not rejected.”** (Sunnan Abi Majah)

From the actions that are recommended are increasing in reciting Qur’an, dhikr, duah, prayer, and charity. The Prophet (sallallaahu `alayhi wa sallaam) said, **“The supplications of three persons are not rejected: the supplication of a fasting person at the time of breaking fast, of a just ruler, and of a person who is wronged. Allah**

causes their supplications to rise above the clouds, and gates of heaven are opened for them, and Allah says, 'By My Majesty, I will help you, even it be after a while'." (Ibn Hibban, Ahmed, Tirmidhee) Ibn Abbas describes that the Prophet (sallallaahu `alayhi wa sallaam) was the most generous of people, even more so in Ramadhan. The Prophet (sallallaahu `alayhi wa sallaam) said, **"Who from amongst you is fasting today?"** Abu Bakr replied, **"I am."** He (the Prophet (sallallaahu `alayhi wa sallaam) said, **"Who from amongst you has fed a miskeen (needy person) today?"** Abu Bakr replied, **"I have."** He said, **"Who from amongst you has followed a janazah (followed behind a funeral proceeding or gone to witness process of burial) today?"** Abu Bakr replied, **"I have."** He said, **"Who from amongst you has visited a sick person?"** Abu Bakr replied, **"I have."** Then the Messenger of Allah (sallallaahu `alayhi wa sallaam) said, **"These traits (or characteristics) are never collectively found in a person except that he will enter Paradise."** (Muslim)

The fasting person should also thank Allah for blessing them to be able to see this month. Many people could not reap the benefits of this month because they passed away before it came, or they are not performing the obligations of this month. So they should thank Allah for giving them the chance to receive forgiveness, and uplifting in status.

My brothers: You should act upon the etiquettes and manners of this month. **And follow the way of the salaf. For indeed the latter part of this Ummah will not become righteous unless it acts upon what the former part of this Ummah did from obedience and leaving of the sins.**

The Twelfth Sitting

From the Second Type of Qur'an Recitation

My brothers: We spoke in the fifth majlis about one of the types of recitation of Qur'an. We will talk about the second type which is reciting with belief and following what it orders and staying away from what it prohibits.

Allah (subhana wa taala) says in the Qur'an, **"(Here is) a Book which We have sent down unto thee, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition."** To this extent is what the pious predecessors used to learn Qur'an, and believe in it, and follow its rulings. Abu Abdurrahman Asulme (radiallaahu anhu) said, "The people that used to recite the Qur'an such as Uthman bin Affan, Abdullah bin Masood, and others, told us that when they learned from the Messenger (sallallaahu `alayhi wa sallaam) ten verses they would not keep learning unless they knew all of the knowledge and action associated with the ten verses. They said, **"We would learn the Qur'an and knowledge and the actions all together."** This is the type of recitation which will bring either happiness or misery. Allah (SWT) says, "and he who follows My guidance will not go astray, and neither will he be unhappy. But as for him who shall turn away from remembering Me – his shall be a life of narrow scope and on the Day of Resurrection We shall raise him up blind. [And so, on Resurrection Day, the sinner] will ask: **"O my Sustainer! Why hast Thou raised me up blind, whereas [on earth] I was endowed with sight?** [God] will reply: **"Thus it is: there came unto thee Our messages, but thou wert oblivious of them; and thus shalt thou be today consigned to oblivion!"** For, thus shall We recompense him who wastes his own self and does not believe in his Sustainer's messages: and, indeed, the suffering [of such sinners] in the life to come shall be most severe and most enduring. Allah shows us in these noble verses the reward for following its guidance that was revealed to the Messengers, and shows the punishment of those who turn away. As for those who follow the guidance they will not be lead astray nor will they be unhappy. They will have happiness in this life as well as the next. As for the ones who turn away and are arrogant on acting on the Qur'an then it is misery and misguidance in this world and the next, they will have a life of narrow scope and depression with an incorrect Aqeedah. And no righteous actions in this live **"Those are like cattle, nay they are more misguided, they are the heedless."** They will be heavily constricted and confined in the grave. They will be gathered on the Day of Judgment blind, **"On the Day of Judgment We shall gather, them together, prone on their faces, blind, dumb, and deaf: their abode will be Hell: every time it shows abatement, We shall increase from them the fierceness of the Fire."** So when they closed their eyes in this world to the truth, and didn't listen to the truth, nor did they speak the truth, **"They say: "Our hearts are under veils, (concealed) from that to which thou dost invite us, and in our ears in a deafness, and between us and thee is a screen: so do thou (what thou wilt); for us, we shall do (what we will!)"** Allah gives them in the afterlife similar to what they were on in this life and will neglect them like they

neglected the religion. “O my Sustainer! Why hast Thou raised me up blind, whereas [on earth] I was endowed with sight?” “A fitting recompense (for them)” “but if any does evil, the doers of evil are only punished (to the extent) of their deeds.” The Prophet (sallallaahu `alayhi wa sallaam) asked, **“Did anyone of you see a dream?”** So dreams would be narrated to him by those whom Allah wished to tell. One morning the Prophet said, “Last night two persons came to me (in a dream) and woke me up and said to me, ‘Proceed!’ I set out with them and we came across a man Lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man’s head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions, ‘Subhan Allah! Who are these two persons...As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Quran and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers.” On Ibn Abbas (RA) that the Prophet (sallallaahu `alayhi wa sallaam) said in the Hajjatul Wad’ah, **“O people! Satan has given up hope that he will ever be worshipped in this land of yours, so he is content that he is obeyed in whatever remains other than that, especially the evil acts that you belittle. Therefore, beware of his danger to your religion. I have left with you two things, and if you hold to them, you will never fall into misguidance, for they are plain and clear: the book of Allah (the Qur’an) and the sunnah of his prophet.”** (Graded Saheeh by alhakim) In Saheeh Muslim the Prophet (sallallaahu `alayhi wa sallaam) said, **“The Qur’an is a proof for or against you.”** Slaves of Allah, this is the Qur’an which if it were revealed on a mountain it would humble itself and cleave asunder from the fear of Allah. How many verse are recited on us and our hearts are like stones or harder? And how many Ramadhans will pass by and our situation is like those who are in misery. Where are we amongst those who when they hear the call of Allah they answer it, and if the verses of Allah are recited on us or hearts are filled with fear? Those are the people whom Allah is pleased with and they know the truth and rightfully deserve their reward.

Ibn Mas’ood (RA) said, **“It is a must for the recitor of the Qur’an to recite at night when the people are sleeping, and during the day when they are eating, and with weeping when the people are laughing, with piety when they are heedless, and with sadness when the people are happy.”**

My brothers: **Be mindful and remember the Qur’an before it is too late. And be mindful of its boundaries.** And know that it can either be a witness for you or against you. “and a Day on which the evildoer will bite his hands [in despair], exclaiming: **“Oh, would that I had followed the path shown to me by the apostle! Oh, woe is me! Would that I had not taken so-and-so for a friend! Indeed, he led me astray from the remembrance [of God] after it had come unto me!”** For [thus it is:] Satan is ever a betrayer of man. AND [on that Day] the Apostle will say: **“O my Sustainer! Behold, [some of] my people have come to regard this Qur’an as something [that ought to be] discarded! For so it is that against every prophet We**

have set up enemies from among those who are lost in sin: yet none can guide and give succour as thy Sustainer does!”

The Thirteenth Sitting

From the etiquettes of Reciting the Qur'an

My brothers: Indeed this Qur'an that is between your hands, that you read, recite, and write, is the words of Allah. It was given to Jibreel one of the noble angels, who revealed to the heart of Muhammad (sallallaahu `alayhi wa sallaam) so that he may be a warner with a clear Arab tongue. Allah has described the Qur'an with many great and noble descriptions so that we may hold it in high status and respect it. The sheikh then mentions many verses which I will not translate.

So all of these noble verses that were and were not mentioned all show how noble the Qur'an is and our obligation to hold it in high status, and to show good manners when reciting it and to keep from making fun or play with it.

From the etiquettes are to make the intention sincerely to Allah (swt). Because reciting the Qur'an is from the great acts of worship as Allah says, **"Call ye, then, upon Allah with sincere devotion to Him." "They were not ordered except to worship Allah sincerely with pure monotheism."**

Also, they should read the Qur'an with their mind present, and contemplating what they are reading as well as understanding it. And they should have khushoo' in their heart, and they should feel that Allah is addressing them directly, because the Qur'an is the words of Allah (swt).

From the etiquettes is that they should recite while they are pure. Because it is respect to the words of Allah (SWT). A person who is impure should purify themselves before they recite the Qur'an. The impure person can make athkar or duas.

The Qur'an should not be recited in a place where people are not going to be quiet and listen. Nor should it be recited in a place designed for answering the call of nature. When a person has the desire to recite the Qur'an they should start by seeking refuge from the Shaytaan. As Allah says, **"When thou dost read the Qur'an, seek Allah's protection from Satan the rejected one."** As for reciting the Basmala, this should only be done at the beginning of a surah. With the exception of surata Taubah, which does not have a basmala because the Sahaba differed on whether it was the continuation of surah Al-Anfal so they left out the basmala. If the surah should have had it, then it would be there as Allah says, **"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)."**

The person reciting should also make their voice nice. In the Saheehayn it is narrated

Sitting During the Blessed Month of Ramadan

by Jabeer bin Mut'am, **"I heard the Prophet (sallallaahu `alayhi wa sallaam) recite surah attur in Maghrib prayer, and I have never heard a better voice or recitation than that of the Prophet (sallallaahu `alayhi wa sallaam)."** If there are some people around the recitor that might get harmed, like a person sleeping or a person praying, then the recitor should use a low voice.

The person should also recite in a measured tone, as Allah (SWT) says, **"and recite the Qur'an in slow, measured rhythmic tones."** When a person recites slow that will help them to ponder over what they are reciting. Umm Salama (radiallaahu `anha) was asked about the recitation of the Prophet and she said he used to recite it ayah by ayah.

They should also make sujood when they come to that point in the surah. Regardless where they are or what time it is, they make takbeer, make sajdah, say subhana Rabe Al 'Ala, make dua, then get up without takbeer or salaam.

These are some of the etiquettes of reciting the Qur'an, so be sure to take heed of them and try to practice them, and seek the rewards from your Lord.

The Fourteenth Sitting

From the invalidators of the Fast

My brothers: Allah (SWT) says, **“so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears.”** Allah tells us in these noble verses the ways to invalidate the fast as well as the Prophet (sallallaahu `alayhi wa sallaam) in the Sunnah.

There are seven ways to invalidate the fast.

The First: Having relations with your wife. And this is from the biggest and greatest sins, the person’s fast is invalid whether it be obligatory fast or voluntary. If they are in the day of Ramadhan then they have to free a believing slave, if they do not have one, they have to fast two consecutive months, which they cannot miss a day except with a valid excuse. Which would be the days of Eid, or sickness, or traveling. If they miss a day without an excuse, even if it is just one day, they have to restart the two months all over again. This is because they have to be two consecutive months. If they are not able to fast for two months, then they must feed sixty poor people, to every person half a kilo. It is narrated in Saheeh Muslim that a person had relations with his wife during Ramadhan, so he asked the Prophet (sallallaahu `alayhi wa sallaam) about it and the Prophet asked, **“Do you have a slave?”** he said, **“No.”** He asked, **“Are you able to fast two months?”** He replied **“No.”** **“So feed sixty poor people.”**

The Second: The release of sperm from kissing, touching, etc... This is from the desires that the fasting person should avoid. As is stated in the Hadeeth Qudsi, **“He leaves his food, drink, and desires for My sake.”** (Bukhari) As for kissing and touching without ejaculation, then it does not invalidate the fast. As is in the saheehayn on Aisha (radiallaahu `anhu) that the Prophet (sallallaahu `alayhi wa sallaam) used to kiss and embrace his wives while fasting for he had the most control of all of you over his desires.” In Saheeh Muslim it is narrated that the Prophet (sallallaahu `alayhi wa sallaam) was asked by Umr bin Abi Salama, **“Should one observing fast kiss (his wife)?** The Messenger of Allah (sallallaahu `alayhi wa sallaam) said to him: Ask her (Ummu Salamah). She informed him that the Messenger of Allah (sallallaahu `alayhi wa sallaam) did that, whereupon he said: Messenger of Allah, Allah pardoned you all your sins, the previous and the later ones. Upon this the Messenger of Allah (sallallaahu `alayhi wa sallaam) said: By Allah, I am the most God-conscious among you and I fear Him most among you.” But if a person fears that they will not be able to control their desires and release sperm or have intimate relations, then they should use all of their power to avoid this desire. As for ejaculation from a dream or from thinking about something then these do not break the fast, because the dream is something that one cannot control. And as for

thinking about something then this is forgiven as the Prophet (sallallaahu `alayhi wa sallaam) said, **“Allah will not hold responsible those in my ummah who think about something but do not do or say it.”** (Agreed upon)

The Third: Food and drink. This can be from either the mouth or the nose. As the Prophet (sallallaahu `alayhi wa sallaam) said, **“Exaggerate in istinshaq (water in the nose during ablution), except when you are fasting.”** (Narrated by the five, graded saheeh by Tirmidhee) As for smelling something, then that does not invalidate the fast because it doesn't enter the stomach.

The Fourth: There are two things outside the category of food and drink, but are similar.

1). The injection needle of blood, this invalidates the fast.

2). The needle that feeds, for example an IV. Even if it isn't real food, but this is what is meant by it, or it acts in the place of food. As for the injection that is not food, nor is not meant to be food, then it does not break the fast. Regardless if it is injected in the muscle or nerve. It is not food, so the ruling is not the same as it is for food. The Fifth: Drawing blood through cupping. As the Prophet (sallallaahu `alayhi wa sallaam) said, **“The one doing the cupping and the one receiving the cupping both have their fasts invalidated.”** (Ahmed, Abu Dawood) This is from the madhab of Imam Ahmed and the majority of Hadeeth scholars. From these we conclude that it is not permissible for the fasting person to donate blood. If there is a necessity then it is allowed for them to donate the blood, they can eat that day, and make it up later. As for minor scrapes, cuts, and the like, these do not count because the amount of blood taken is not the same as in cupping, and it doesn't affect the body as much.

The Sixth: Food leaving the stomach and escaping from the mouth, or throwing up. The Prophet (SAW) said, **“Whoever throws up by accident, then they don't have to make the day up, whoever throws up on purpose then they must make it up.”** (Narrated by the five except Nisaae, and graded Saheeh by Al-Hakim) Intentionally throwing up is by putting pressure on the stomach, or sticking something in the throat, or by smelling something foul, or seeing something foul, these will all invalidate the fast. As for throwing up without a reason then this is okay.

The Seventh: The blood of a woman i.e. menstruation. Whenever she sees blood, the fast is invalidated regardless if it is in the beginning of the day or the end of the day. Even if it be before the setting of the sun by a moment. If she feels that blood is going to be released but it doesn't happen until after sunset, then her fast is valid.

It is not permissible for a person to invalidate their fasts in one of these ways if it is an obligatory fast like Ramadhan or for expiation. Only if a person has a legitimate

excuse like traveling, or sickness. These days have to be made up at a later time. If a person is doing a voluntary fast then it is permissible for them to break the fast without a valid excuse.

The Fifteenth Sitting

The Conditions that will not make the Invalidators Invalidate

My Brothers: The invalidators that we talked about in the fourteenth majlis with the exception of menstruation, do not invalidate the fast under three conditions.

The first condition: If a person is ignorant, then their fast is not invalid. This is because the verse, **“Our Lord do not hold us responsible if we forget or fall into error.”** Allah said pertaining to this verse, **“I have done so.”** (Muslim) As well as the verse, **“But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning, Most Merciful.”** Regardless if the person is ignorant to the Shari’ah thinking that this act does not invalidate the fast. Or if they are ignorant of the situation or the time. For example if someone thinks that Fajr hasn’t arrived yet and they continue to eat, or if they think the sun has set and they begin to eat. All of these situations do not invalidate the fast. As is related in the Saheehayn ‘Adi b. Hatim (radiallaahu `anhu) reported that when this verse was revealed, **“Until the white thread of dawn appears to you distinct from the black thread.”** Adi b. Hatim said, **“Messenger of Allah (sallallaahu `alayhi wa sallaam), verily I keep underneath my pillow two strings, one white and the other black, by which I distinguish night from dawn.”** Upon this the Messenger of Allah (sallallaahu `alayhi wa sallaam) said, **“Your pillow seems to be very wide! For the word khait (string, thread) implies the blackness of the night and the whiteness of the dawn!”** ‘Adi did eat after the time of Fajr came, and the Prophet (sallallaahu `alayhi wa sallaam) did not order him to make up the fast. Also on the authority of Asma’a bint Abi Bakr (radiallaahu `anhu) that she said, **“We broke our fast during the time of the Messenger (sallallaahu `alayhi wa sallaam) while it was cloudy, then the sun became visible to us, and I do not recall the Prophet (sallallaahu `alayhi wa sallaam) ordering us to make the day up.”** (Bukhari)

Similarly, if you break the fast after the time for Fajr approaches, and you think it is still before Fajr, then you find out that the time for Fajr has already approached, then your fast is still valid. You do not have to make up the fast, because you were ignorant of the time. Once the person finds out that they should not be eating, then they should immediately stop eating and clean their mouth.

The second condition: If a person forgets and eats. They also do not have to make the day up. The Prophet (sallallaahu `alayhi wa sallaam) said, **“Whoever eats or drinks while they are fasting out of forgetfulness, then they should continue fasting, for indeed it is Allah who feed them and gave them to drink.”** (Agreed upon) Once they realize that they should be fasting, then they must stop eating and remove whatever they have in the mouth. It is obligatory on the person who sees a fasting person eating to remind them as Allah says in the Qur’an, **“And help each other on goodness and taqwah.”**

The third condition: If someone is forced to eat. Their fast is still valid and they are not responsible for making the day up. Allah (subhanahu wa taala) says, **“Any one who, after accepting faith in Allah, utters Unbelief,- except under compulsion, his heart remaining firm in Faith – but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty.”** So if Allah pardons the ruling of kufr on who is forced, than the ruling of other things should be the same as well. As the Prophet (sallallaahu `alayhi wa sallaam) said, **“Indeed Allah pardons for my Ummah mistakes, forgetfulness, and compulsion.”** (Ibn Majah, Bahaqi)

The fast is not invalidated by kohl, or medicine for the eyes, even if they can taste it in their throat, because it is not intended as a food or drink. Likewise medicine in the ears and on cuts do not invalidate the fast.

If you taste the food and don't swallow it, or if you smell food, then your fast is still valid. The scent of incense will not break the fast either, but they should not exaggerate with inhaling the smoke.

Using the miswak will not break the fast either. In fact, it is recommended to be used especially in the begging and the end of the day.

It is also permissible to cool yourself off with water while you are fasting. It is narrated that the Prophet (sallallaahu `alayhi wa sallaam) used to pour water on his head while fasting from thirst or from the heat. Ibn Umar (radiallaahu `anhu) soaked his clothes and then wore them while fasting.

The Sixteenth Sitting

From Zakah

My brothers: Allah (subhanahu wa taala) says in the Qur'an, **"And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practice regular charity; and that is the Religion Right and Straight."** As well as, **"and be constant in prayer, and spend in charity, and [thus] lend unto God a goodly loan: for whatever good deed you may offer up in your own behalf, you shall truly find it with God – yea, better, and richer in reward."** As well as, **"And [remember:] whatever you may give out in usury so that it might increase through [other] people's possessions will bring [you] no increase in the sight of God, whereas all that you give out in charity, seeking God's countenance, [will be blessed by Him:] for it is they, they [who thus seek His countenance] that shall have their recompense multiplied!"** The verses that describe the zakah as being an obligation are many. As for the ahadeeth, there is in Saheeh Muslim on the authority of Abdullah bin Umar (radiallaahu `anhu) that the Prophet (sallallaahu `alayhi wa sallaam) said, **"Islam was established on five, tawhid, establishing prayer, giving the zakah, fasting Ramadhan, and Hajj..."**

So giving zakah is one of the pillars of Islam. Whoever denies this obligation while they are aware, then they have disbelieved and left the fold of Islam. Whoever is greedy in performing this, or is deficient in it, then they are from the wrongdoers who are heedless to being punished.

Zakah is obligatory on four things.

First: That which emerges from the ground like crops. This is from the saying of Allah (subhanahu wa taala), **"O you who have attained to faith! Spend on others out of the good things which you may have acquired, and out of that which We bring forth for you from the earth."** As well as, **"and give [unto the poor] their due on harvest day."** The greatest of the rights that your money has over you is zakah. The Prophet (sallallaahu `alayhi wa sallaam) said, **"On a land irrigated by rain water or by natural water channels or if the land is wet due to a near by water channel Ushr (i.e. one-tenth) is compulsory (as Zakah); and on the land irrigated by the well, half of an Ushr (i.e. one-twentieth) is compulsory (as Zakah on the yield of the land)."** (Bukhari) **The zakah is not due until the crops reach the threshold (nisaab) which is five Awsuq. One Awsuq equals sixty Sa'ah.** This means that the threshold is 300 Sa'ah. This is calculated to be about 612 kilos. There is no zakah on other than it. **There is no zakah on fruits and vegetables,** this is known from the statement of 'Umar (radiallaahu `anhu), **"There is no charity for vegetables."** And the statement of 'Ali (radiallaahu `anhu) **"There is no charity on the apple and the like. But, if they sell it for money, and one year has passed on it's profits, then there is zakah on it."**

Second: Animals such as camels, sheep, cattle. The threshold for camels are five, cows are thirty, and sheep are forty.

Third: Gold and silver no matter what state they are in. As Allah (subhanahu wa taala) says, “ **But as for all who lay up treasures of gold and silver and do not spend them for the sake of Gods – give them the tiding of grievous suffering [in the life to come] on the Day when that [hoarded wealth] shall be heated in the fire of hell and their foreheads and their sides and their backs branded therewith , [those sinners shall be told:] “These are the treasures which you have laid up for yourselves! Taste, then, [the evil of] your hoarded treasures!”** This is the greatest way to give in zakah. Abu Hurayrah reported Allah’s Messenger (SAW) as saying, “**If any owner of gold or silver does not pay what is due on him, when the Day of Resurrection would come, plates of fire would be beaten out for him; these would then be heated in the fire of Hell and his sides, his forehead and his back would be cauterized with them. Whenever these cool down, (the process is) repeated during a day the extent of which would be fifty thousand years, until judgment is pronounced among servants.”** (Muslim)

Zakah is due on the gold and silver regardless if it is being used or stored. This is known from the hadeeth of Abdullah bin Amr bin Al ‘Aas (radiallaahu `anhu) that a woman once came to the Prophet (sallallaahu `alayhi wa sallaam) with her daughter who was wearing two thick bracelets of gold. The Prophet (sallallaahu `alayhi wa sallaam) asked if she paid zakah on the bracelets, so she answered in the negative, so he replied by asking if she wished for Allaah to replace them with bracelets of fire on the Day of Judgment. She then removed the bracelets and gave them to the Prophet (sallallaahu `alayhi wa sallaam) and said, “**These are for Allaah and His Messenger.**” (Ahmad, Abu Dawood, Nisae, Tirmidhee) ‘Aisha (radiallaahu `anha) reported that, “The Messenger of Allah came to me and saw me wearing silver rings, whereupon, he asked: ‘**What is this, Aisha?**’ I replied: ‘**I made them to adorn myself for you, O Messenger of Allah.**’ He said: ‘**Did you pay their zakah?**’ I said: ‘**No, or what Allaah wishes.**’ Then he said: ‘**Their punishment in Hell is enough for you.**” (Abu Dawood, Bayhaqi, Hakim)

Zakah is not due on gold until it reaches its threshold, which is twenty dinars. The Prophet (sallallaahu `alayhi wa sallaam) said about gold, “**There is nothing upon you until it reaches twenty dinars.**” (Abu Dawood) Which is to be calculated to today’s currency.

Zakah is not due on silver until it reaches its threshold, which is five ‘Awaq. This is from the statement of the Prophet (sallallaahu `alayhi wa sallaam), “**There is no charity upon other than five ‘Awaq.**” (Agreed upon) Which the Sheikh calculates to today’s currency. **Zakah is taken on cash because cash takes the place of silver, so if you reach the threshold of silver then you have to pay zakah on it. Zakah is due on the money, gold, and silver regardless if it is in your possession or not. So for this reason, zakah is due on a loan that is given out as well. The person can either add**

the loan with their money every year, or they can wait until they get the money back and then pay what they would have paid for every year.

Fourth: All that is held with the intention to trade and make money with, from animals, to cars, to food and drink. **So the person should estimate the cost of it all once it reaches one year in their possession. Then they should take out 14% of the total amount, the amount is not estimated by how much the person paid, but it is taken by how much the product is worth.**

There is no zakah on what a person uses for themselves, be it food, drink, house, animals, cars, clothes, and gold and silver jewelry that is used. This is known from the statement of the Prophet (sallallaahu `alayhi wa sallaam), **“There is no charity due on a slave or horse belonging to a Muslim.”** (Agreed upon)

The Seventeenth Sitting

From the People of Zakah

Allah (subhanahu wa taala) says, **“The offerings given for the sake of God are [meant] only for the poor and the needy, and those who are in charge thereof, and those whose hearts are to be won over, and for the freeing of human beings from bondage, and [for] those who are over burdened with debts, and [for every struggle] in God’s cause, and [for] the wayfarer: [this is] an ordinance from God – and God is all-knowing, wise.”**

From this noble verse, Allah shows us the rightful receivers of the zakah, and this from Allah’s justice and mercy. Allah (subhanahu wa taala) divides them into 8 categories and shows us the obligation of the zakah. It is not permissible to give zakah to other than these, because Allah (subhanahu wa taala) knows what is better for His creation than we do. “But for people who have inner certainty, who could be a better law-giver than God?”

Categories 1-2: The poor and the needy. And they are the ones who cannot find a way to support themselves, and families. They do not have a steady income, a successful business, and it is on us to help them. The scholars say, **“So they should be given enough money to sustain them and their families for one year until the next year is reached.”** Also the person who doesn’t make enough money to support himself and family is given the extra amount needed to be able to support them. As for the person who is able to support themselves, then they are not to be given money. Even if they ask for it, they should be advised not to ask for that which is not permissible to be given to them. The Prophet (sallallahu `alayhi wa sallam) said, **“Whoever asks from the people for money to gain their own money, are only asking for embers from Hell, so let them increase or decrease.”** (Muslim) One time the Prophet (sallallahu `alayhi wa sallam) told Hakeem Ibn Hizam (radiallahu `anhu), **“O Hakeem! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand.”** (Bukhari) Zakah is not for the rich or the able.

Category 3: These are the ones in charge of collecting and giving out the zakah. They are to be given for the amount of work they put in. If they are financially sound, then they should add it to the zakah that is being given out, and they will participate in getting rewards for that.

Category 4: The ones whose hearts are to be won over. They are the new converts to Islam. They are the ones whom hearts are weak in iman. They are given the

money to strengthen their commitment to Islam.

Category 5: To free the slaves. They are given the money that is enough to buy their freedom.

Category 6: The ones whom are burdened with debts. They are given enough money so that they can get out of debt, also so that they can repair the relationship between them and the Muslim who loaned them the money. There is a hadeeth in Muslim that Qabisa al-Hilali said, **“I was under debt and I came to the Messenger of Allah (may peace be upon him) and begged from him regarding it. He said: Wait till we receive Sadaqa, so that we order that to be given to you. He again said: Qabisa, begging is not permissible but for one of the three (classes) of persons: one who has incurred debt...”**

Category 7: This is for jihad in the path of Allah, which is meant to make the word of Allah the highest. It is given to the Mujahid with this intention, they are given enough so that they can perform jihad, or so they can purchase weapons.

Category 8: This is for the wayfar. This is for the person who travels and is cut off from wealth from traveling. They should be given enough to go back to their family. If they are rich, then they have no right to the money.

Zakah is not to be given to a disbeliever, except if they are under the category of their hearts being won over. **Zakah is not given to a rich person,** except if they are the one collecting and distributing it, or fighting for the sake of Allah, or need to get out of debt to repair that which is between them and another Muslim. **Zakah is not to be paid on someone’s dependents.** It can be paid to someone’s family member, as long as they are not their dependent.

The Eighteenth Sitting

The Battle of Badr

My brothers: Indeed in this blessed month, Allah gave the Muslims victory in the battle of Badr. This day is called the Day of Furqan (criterion) because Allah (subhanahu wa taala) separated on this day between the Truth and Falsehood, with the victory of his Messenger and the believers. This was in Ramadhan in the second year Hijri. The reason for this battle was because the Prophet (sallallaahu `alayhi wa sallaam) heard that Abu Sufyan was heading from Sham to Makkah with a caravan belonging to Quraysh. So he told his companions to leave so that they may take the caravan. This is because Quraysh fought the Messenger (sallallaahu `alayhi wa sallaam) and his companions and they did not have a treaty between them, and they forced them from their land and their wealth, and they stood against their dawah of truth. So the Muslims had the right to take the caravan. So the Prophet (sallallaahu `alayhi wa sallaam) left with 300 and some companions, ten of them on horses, 70 of them on camels, 70 of them were from the Muhajereen, and the rest were from the Ansar. They were intending to take the caravan, and they weren't expecting to fight a battle. This is so that Allah could carry out an order that was going to happen, and to do what he wills. Abu Sufyan found out that the Muslims were going to attach so he sent someone to Quraysh to prepare to defend the caravan. Abu Sufyan took a different route and went towards the sea, so he was safe.

As for Quraysh, when the message reached them they prepared for war with 1000 men, 100 horses, and 700 camels, and singers singing about the destruction of the Muslims, "insolently and to be seen of men, and to hinder (men) from the path of Allah. For Allah compasseth round about all that they do." When Abu Sufyan learned about Quraysh leaving he told them that he was safe and that he didn't need them. Upon hearing this message Abu Jahl said, **"By Allah, we will not turn back until we get to Badr. There we will stay for three days, slaughter animals, have a feast, drink wine and have the girls sing for us. All of Arabia shall hear of our march, our strength and shall afterwards respect us."**

As for the Messenger (sallallaahu `alayhi wa sallaam), when he heard of the advancement of Quraysh, he gathered the Sahaba with him and sought counsel from them. He (sallallaahu `alayhi wa sallaam) said, **"Indeed Allah has promised me either the caravan or the victory."** So Al Maqdad bin Al Aswad who was one of the Muhajereen said, **"Oh messenger of Allah, do what Allah (subhanahu wa taala) has ordered, for by Allah we wont say what the children of Israel said to Musa, "Go you and your Lord and fight, indeed we will stay here."** But we fight on your right and your left, from in front of you, and from behind you." Said bin Muadh, who was from the ansar and the leader of the Aus said, **"Oh Messenger of Allah, it may be that you fear we may not see it from our agreement to protect you outside of**

Madinah, but I want to tell you on behalf of the Ansaar that you may lead us wherever you like, align with whom you may desire or break relations with whom you may think fit; you may take whatever you desire from our property and give us as much as you want; for, whatever you would take from our property would be dearer to us than what you would leave for us. We will follow whatever you command us to do. By Allah, if you go ahead until you reach Bark Ghimdan, we will accompany you, and by Allah if you march into the sea, we will also do it with you." The Prophet (sallallaahu `alayhi wa sallaam) smiled when he heard this from the Muhajereen and the Ansaar, and said, "Go and fight, for it is as though I can see us fighting the enemy." So the Prophet (sallallaahu `alayhi wa sallaam) went with the army of the Merciful until they reached a low point containing the water of Badr. AlHobab bin Almundhir said, **"Oh Messenger of Allah do you see this place we are in? Has Allah ordered you to choose this place for the battle? Or is it a war plan?"** The Prophet (sallallaahu `alayhi wa sallaam) replied that it was a war plan. Al-Hobab then said, **"The choice of this place is inappropriate."** The Prophet (sallallaahu `alayhi wa sallaam) asked him, **"So, what do you suggest, Hobab?"** He replied, **"I think we should fill up all the wells but one, and place our army in front of it. Thus, we can drink while they cannot. Being thirsty, they are going to fight us for water, while we are going to fight for our cause."** The Prophet (sallallaahu `alayhi wa sallaam) used his suggestion. So on that night, Allah sent down heavy rain for the kuffar. It was so heavy that it stopped them from advancing. This same rain was light for the Muslims, and made them pure, and made their feet steady. The Sahaba built for the Prophet (sallallaahu `alayhi wa sallaam) a shelter on high ground with a view of the battlefield. The Prophet (sallallaahu `alayhi wa sallaam) came down and prepared the ranks. The Prophet (sallallaahu `alayhi wa sallaam) also made dua for Allah to give them the victory that they were promised. Allah (subhanahu wa taala) said, **"When thy Lord inspired the angels, (saying) I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger. That is because they opposed Allah and His messenger. Whoso opposeth Allah and His messenger, (for him) lo! Allah is severe in punishment. That (is the award), so taste it, and (know) that for disbelievers is the torment of the Fire."** The Prophet (sallallaahu `alayhi wa sallaam) then went back up to his encampment with him was Abu Bakr and Said bin Muadh (radiallaahu `anhu) and he was making dua. He then said, **"The hosts will all be routed and will turn and flee."** And he encouraged his companions to fight and said, **"By the one whose hands lies the soul Muhammad, no one will be killed today while they are patient and with the right intention and not turning away, except that Allah will enter them into Jannah."** Upon hearing this, Umair bin alHemam stood up with dates in his hands and said, **"Oh Messenger of Allah, is Paradise the width of the heavens and earth?"** The Prophet (sallallaahu `alayhi wa sallaam) replied, **"Yes."** He said, **"(Bakhin! Bakhin!) Oh Messenger of Allah, there is nothing standing between me and entering paradise except to be killed by the enemy, if I lived until I eat these dates, then it will be a long life."** He then threw down his dates and fought until he was killed may Allah be pleased with him.

The Prophet(sallallaahu `alayhi wa sallaam) took a handful of dirt and threw it towards the enemy. There was not one person of them that didn't get dirt in their

eyes, this was a sign from Allah (subhanahu wa taala). So the enemy was defeated, and they turned and ran, and the Muslims chased them away. They killed 70 of them and captured 70. The number of Muslims that died were 24. Of the enemy that was killed were, Abu Jahl, Shaibah bin Rabiah, and his brother Utba, and his son Waleed. It is narrated in Muslim that the Prophet (sallallaahu `alayhi wa sallaam) kissed the ka'bah and made dua against those four.

As for the prisoner of war, the Prophet (sallallaahu `alayhi wa sallaam) sought counsel from his companions. Umar (radiallaahu `anhu) wanted to kill all of them because they were the leaders of disbelief. Abu Bakr (radiallaahu `anhu) wanted to sell them back and said it may be that Allah will guide them to Islam. So the Prophet (sallallaahu `alayhi wa sallaam) decided to take the blood money, some were freed for 4000 dirhams, other for 1000 dirhams, some of them were released after teaching some Muslim children how to read and write. Others were freed for some Muslims that Quraysh had, and some were killed by the Prophet (sallallaahu `alayhi wa sallaam), and some were released for free because of a certain benefit.

This is the battle of Badr, a small group beating a larger group, **“One fighting for the sake of Allah, and the other one disbelievers.”** The smaller group won because it was established with the religion of Allah. So establish the religion of Muslims so that Allah will make us victorious against the enemies.

The Nineteenth Sitting

The Battle of the Makkah Conquest

My brothers: Just like the Battle of Badr took place in this month, so did the opening of Makkah. Which took place in the 8th year of Hijrah. Allah got rid of shirk by giving the Muslims victory in the city, and made it an Islamic city. These are the events that led to the opening of Makkah. After the Treaty of Hudabiyah was completed, whoever wanted to enter in agreement with the Prophet (sallallaahu `alayhi wa sallaam) could, and whoever wanted to enter in agreement with Quraysh could. So Khuza'a entered in agreement with the Prophet (sallallaahu `alayhi wa sallaam), and Banu Bakr entered in agreement with Quraysh. These two tribes had conflict between each other during the time of ignorance. Banu Bakr attacked Khuza'a, and Quraysh was secretly providing them weapons and men. The Prophet (sallallaahu `alayhi wa sallaam) was told about this, and Quraysh found out and realized that this broke the treaty. They sent Abu Sufyan to try to convince the Prophet (sallallaahu `alayhi wa sallaam) to keep the treaty but the Prophet(sallallaahu `alayhi wa sallaam) would not even respond to him, he then tried speaking to Abu Bakr and 'Umar, they did not respond either, he then spoke to 'Ali who at first didn't speak to him but finally said, **"I do not think that anything can help you now. You are the chief of Banu Kinana, so get up and try to restore peace"**. He asked, **"Do you think it would do any good?"** By God, I do not, replied Ali, but there is nothing else you can do. He then returned to Makkah and told Quraysh what had happened and how he made peace between the people, they asked him if Muhammad (sallallaahu `alayhi wa sallaam) approved of him to make peace, and he replied no, so they said, **"Woe to you, they made a fool of you."**

The Prophet (sallallaahu `alayhi wa sallaam) ordered his companions to prepare for war, and he made dua for Allah to take away the information and seeing from Quraysh so that they will not know the Muslims are coming until they reach Makkah. On the way to Makkah, they came across Al-Abbas who had his family with him, and he was making Hijrah as a muslim to Madinah. They also came across Abu Sufyan ibn alHarith as well as Abdullah Bin Abu Umayyah who was one of the staunchest enemies of Islam, and they both became Muslim. Once they reached a place called Marra Adhahraan, the Prophet (sallallaahu `alayhi wa sallaam) ordered the soldiers to light the campfires, and Al-Abbas rode on his donkey so that he would be safe. Al-Abbas then heard the voice of Abu Sufyan saying to Budayl bin Waraqah, "I have never seen an army with this much fire." Budayl replied that it was Khuza'a, and Abu Sufyan said that Khuza'a is less and smaller. After Al-Abbas recognized Abu Sufyan voice he called out to him and said ride with me and I will take you to the Prophet (sallallaahu `alayhi wa sallaam) . So Al-Abbas took Abu Sufyan to the Prophet (sallallaahu `alayhi wa sallaam) and the Prophet(sallallaahu `alayhi wa sallaam) said, **"Woe to you, Abu Sufyan! Has not the time come for you to acknowledge that there is no god but Allah' Abu Sufyan replied, 'How kind and gentle you are! By Allah, I think that if there had been another god besides Allah, he would have**

helped me today.' **'Woe to you, Abu Sufyan! Is it not time that you recognized that I am the Messenger of Allah!'**" Abu Sufyan hesitated, and Al-Abbas said to him, **"Woe to you Submit!"** Then Sufyan made the true Shadah and became Muslim. Then the Prophet (sallallaahu `alayhi wa sallaam) ordered him to stand with Al-Abbas at a place where all of the Muslims would pass by, and he saw all the different tribes with their flags. So the Prophet(sallallaahu `alayhi wa sallaam) then entered Makkah with greatness, and his head lowered in humility to Allah (subhanahu wa taala). The Prophet (sallallaahu `alayhi wa sallaam) then said whoever enters the Masjid is safe, whoever enters the house of Abu Sufyan is safe, and whoever enters their house and locks the door is safe. Then the Prophet(sallallaahu `alayhi wa sallaam) went to the Ka'bah and made tawaf while riding. There were 360 idols surrounding the Ka'bah. He destroyed the idols with a stick that he had while reciting, **"The truth has come and falsehood has vanished away. Falsehood is ever vanishing."** He then entered the Ka'bah which had pictures which he ordered to be destroyed, he then prayed inside the Ka'bah. He then made takbeer and proclaimed the oneness of Allah, then he stood at the door of the Ka'bah while Quraysh were all watching to see what he would do next. He (sallallaahu `alayhi wa sallaam) said, **"There is no god but Allah the One, with no partners, to Him belongs the Kingdom, and Praise, and he is capable of all things, his promise is true, and he gave victory to his slaves, and caused the enemy to flee, O people of the Quraysh ! Allah has abolished the haughtiness of the Jahiliyyah and its veneration of ancestors. People all spring from Adam, and Adam came from dust.'** Then he recited this verse, **'O mankind, We have created you male and female, and appointed you races and tribes, that you may know one another. Surely the noblest among you in the sight of Allah is the most God-fearing of you. Allah is All-Knowing, All-Aware. Oh People of Quraysh, what do think I will do with you today? They said, "Good oh noble brother, son of a noble brother."** He said, **"For indeed I will say to you like Yusuf said to his brothers, ""This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!" So go for indeed you are free."** The Prophet (sallallaahu `alayhi wa sallaam) stayed for 19 days in Makkah and he prayed the prayer of the traveler, and he did not fast the rest of the month.

With this great opening Allah gave victory to the believers, and the people entered Islam in crowds. A state for the Muslims ruled by the book of Allah was established, and to Allah is all the praise, and this is from the bounty of Allah which will last until the Day of Judgment.

The Twentieth Sitting

Reasons for the Real Victory

My Brothers: Allah has helped the believers in many situations, in Badr, al-Ahzab, al-Fath, Hunayn, and others. He helped them as a fulfillment of his pledge, **“And it is incumbent upon Us to help the believers.”** And He helped them because they stood for the religion, which is superior to all the religions, so whoever sticks to this deen then he is superior over all other nations. **“He it is who has sent forth His Apostle with the [task of spreading] guidance and the religion of truth, to the end that He may cause it to prevail over all [false] religion however hateful this may be to those who ascribe divinity to aught beside God.”** Allah helped them because they prepared themselves both physically and spiritually. So they stood firm when they confronted the enemy, following this guidance and enjoying his support, **“Be not, then, faint of heart, and grieve not: for you are bound to rise high if you are [truly] believers. If misfortune touches you, [know that] similar misfortune has touched [other] people as well; for it is by turns that We apportion unto men such days [of fortune and misfortune]: and [this] to the end that God might mark out those who have attained to faith, and choose from among you such as [with their lives] bear witness to the truth – since God does not love evildoers.”** So they went forward steadfastly, making every kind of preparation, as Allah says, “And if thou couldst but see [how it will be] when He causes those who are bent on denying the truth to die: the angels will strike their faces: and their backs, and [will say]: **“Taste suffering through fire.”** Both the inward power and the outward military power, and Allah helped them because they helped his religion, **“And Allah will help those who help him.”** All power and might that opposes him will become weak and humiliated, as He says, **“To Allah belongs the end of the affairs.”** So when the help seems far in a believer’s eyes, then he knows that end belongs to Allah, He changes the affairs as He wills. So when the believer is given power on earth, he should not be deceived by greed, boastfulness, pride, or mischief, for only Allah’s religion and adherence to it will increase his power. Allah makes clear the person deserving His help.

The First Description: **“Those, if we give them power on earth, establish the prayer...”** And power on earth is not until Allah’s worship is actualized, as He says, **“And yet, some people worship, instead of God, things that can neither benefit them nor harm them: thus, he who denies the truth does indeed turn his back on his Sustainer!”** So if the believer stands up for Allah’s worship sincerely, in his sayings, actions and desires, not wanting position or praise from people, and remains firm upon that in ease and hardship, Allah will establish him and give him power on earth.

The Second: Establishing the prayer as is required from him, fulfilling all its conditions, pillars, and obligations, then perfecting it by the mustahab actions. So he perfects his wudu, and correctly does ruku and sujood, and is careful about the

prayer time and about praying in congregation. And he maintains khushoo', which is the presence of the heart and stillness of the limbs, because khushoo' is the soul of the prayer. So a prayer without khushoo' is like a body without a soul. Ammar bin yasir said that the Prophet (sallallaahu `alayhi wa sallaam) said, **"A person may leave the prayer with nothing but a tenth of it written for him, or a ninth, 8th, 7th, 6th, 5th 4th, 3rd, or half."** (Abu Dawood and Nisae)

The Third: Giving the zakah, giving it to the deserving, seeking Allah's pleasure by it, purifying themselves and their wealth and benefiting the poor. And we already discussed zakah in majlis 17.

The Fourth: Enjoining the good, Good (Al-Ma'ruf) is everything that Allah and his Messenger ordered, either obligatory or mustahab. A believer to another believer is like a wall, one part supports another. So just like a believer likes for himself to be obedient and righteous, then he must love the same for his brothers.

The Fifth: Forbidding the evil, which is everything that Allah and his Messenger forbade, from major or minor sins, with regards to worship, manners, or dealings with people.

So ordering good and forbidding the evils, are a cause of honor and unity for this Ummah. Because of this, it is an obligation on every Muslim as much as they are able. Were it not for ordering the good, and forbidding the evil, the people would have split into many different groups and sects. And by it, this Ummah was favored over all others **"You are indeed the best community that has ever been brought forth for [the good of] mankind: you enjoin the doing of what is right and forbid the doing of what is wrong, and you believe in God. Now if the followers of earlier revelation had attained to [this kind of] faith, it would have been for their own good; [but only few] among them are believers, while most of them are iniquitous"** and because of ignoring this duty! **"Those of the children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress. They restrained not one another from the wickedness they did. Verily evil was that they used to do!"**

So these five descriptions, whenever they are actualized, along with determination and making preparation, will result in the help of Allah. So they will be helped in ways they never imagined. Verily, the believer knows that physical power, no matter how strong, is nothing compared to the power of Allah who created them.

"As for Aad, they were arrogant in the land without right, and they said: Who is mightier than us in power? Could they not see that Allah Who created them, He was mightier than them in power? And they denied Our revelations. Therefore We let loose on them a raging wind in evil days, that We might make them taste the

torment of disgrace in the life of the world. And verily the doom of the Hereafter will be more shameful, and they will not be helped.”

And Firoun boasted about his kingdom of Egypt, and the rivers that ran underneath him, so Allah drowned him in waters like it, and gave his kingdom to Musa and his people, who Firoun considered as lowly. And Quraysh boasted about their power, and came out for the battle of Badr, arrogantly and showing off. Their leaders were saying, **“we will not return from Badr until we slaughter camels there, and drink wine, and listen to music, so all the Arab will hear about us.”** So the Prophet (sallallaahu `alayhi wa sallaam) and his companions destroyed them, and they became an example of humiliation until the Day of Judgment.

So we Muslims in these times, if we took these steps for the help of Allah, and fulfilled the obligations of our religion, and we became an example to be followed, not followers to others, and we used modern military technology with sincerity to Allah, Allah would help us against our enemy like he helped those before us. **“It is the law of Allah which hath taken course aforetime. Thou wilt not find for the law of Allah aught of power to change.”**

The Twenty First Sitting

The Preference of the Last Ten Nights

My Brothers: **The last ten nights of Ramadhan have come upon us, in them is great rewards and virtues.**

One great attribute of these last 10 days is that the Prophet (sallallaahu `alayhi wa sallaam) worked harder in worship in them more than any other time. It is narrated in Muslim on Aisha (radiallaahu `anha) that the Prophet used to exert himself in these last 10 days more than any other time. Aisha (radiallaahu `anha) said, **“When the last 10 days came, he used to “tighten his izar” and stay up all night in worship, and wake his wives.”** (Saheehayn) The Prophet (sallallaahu `alayhi wa sallaam) used to combine both prayer and sleep in the first 20 nights, but in the last 10 he would prepare to work hard an “tighten his izar” (stay away from his wives)

So in these ahadeeth are proofs of the virtue of these last 10 nights. Because the Prophet (sallallaahu `alayhi wa sallaam) **worked harder than normal in his worship.** And he would combine between prayer, reciting Qur’an, making dhikr, giving charity, and other forms of worship. He also used to “tighten his izar” which means that he would stay away form his wives to free himself for prayer and dhikr. Another proof of it’s virtue is that he used to stay up at night, praying, reciting Qur’an, and making thikr with his heart, tongue, and limbs, due to the greatness of these nights, and seeking Laylatul-Qadr, the night that whoever worships in it, with eman, and seeking reward, will be forgiven all of his previous sins. What is clear from these ahadeeth is that the Prophet (sallallaahu `alayhi wa sallaam) used to do different kinds of worship in this night, reciting Qur’an, praying, and also eating suhur, etc. So there is no contradiction between this fact and the hadith which is narrated in Saheeh Muslim on Aisha (radiallaahu `anha) that she said, **“I never saw him pray all night until morning.”**

Another proof of the virtue of these nights is that he used to wake his wives for worship in them, because they are in the presence of a chance of a lifetime. So it is not acceptable for any sane Muslim to pass this great opportunity for himself and his family, because it is only a few nights. Maybe a person will be happy in this life and the hereafter because of this one night.

And from the huge depravations and losses is that you see some Muslims wasting their time n useless matters on this valuable night, and when it is time to pray they fall asleep. They have missed a great deal of good, and there is no guarantee they will have this chance again. This is from the shaytan’s tricks. The sane person would not take the Shaytan as an ally, knowing how much Shaytan hates us, and this goes against logic and eman.

Form the special matters of this month is that the Prophet (sallallaahu `alayhi wa sallaam) would make itikaf in it. Itikaf is staying in the masjid to free your time to worship Allah. This is a confirmed sunnah in both the Qur'an and Hadith. Allah says, **"Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques."** And the Prophet (sallallaahu `alayhi wa sallaam) made itikaaf and his companions followed him in that. The Prophet (sallallaahu `alayhi wa sallaam) said, **"I made itikaaf in the first 10 days of Ramadhan looking for this night, then the middle 10, then I was told it is in the last 10. So whoever wants to make itikaaf then let him do so."** (Muslim)

It is narrated in the Saheehayn on Aisha (radiallaahu `anha) that she said, **"The Prophet made itikaaf in the last 10 days of Ramadhan until he died. Then his wives made itikaaf after him."** Aisha reported that when the Prophet wanted to make itikaaf, he would pray Fajr, then enter his place of itikaaf, so Aisha asked permission to enter and he gave her permission to enter, and she put up a tent to stay in. The Hafsa asked permission to enter, and also put up a tent, the same happned with Zainab. So when the Prophet (sallallaahu `alayhi wa sallaam) saw theses tents, he said, **"What is this?"** They said, **"They were put up for Aisha and Hafsa and Zainab."** He said, **"Did they intend righteousness by this? Take them down so I don't see them."** So they were taken down and he left his itikaaf in Ramadhan. Then he made itikaaf in the first 10 days of Shawwal. (From Bukhari and Muslim) Imam Ahmad said, **"I don't know of any of the Ulama who disagreed that itikaaf is sunnah."**

The point of itikaaf is staying away from people to worship Allah in the masjid, seeking reward and Laylatul-Qadr. So he should be busy in worship, and he should not waste his time in talking except in useful matters with his family or friends. The proof is from the hadeeth of Umm al Mumineen Safiyya (radiallaahu `anha), **"The Prophet was making itikaaf, so I visited him at night, so I talked to him, then got up to leave. So the Prophet got up with me."** (Agreed upon)

Marital relations are forbidden for the person making itikaaf, and what leads to it from kissing and touching. As for leaving the masjid with only part of the body it is permissible because of the hadeeth were Aisha (radiallaahu `anha) says, **"The Prophet used to stick his head out of the masjid and I would wash his hair while I was in menstruation."** (Bukhari)

As for leaving the masjid, it is in three ways.

First: Leaving for necessity, such as for using the bathroom, making wudu or ghusl, and eating and drinking. All this is permissible unless they can be done in the masjid.

Second: Leaving to do a righteous action that is optional, such as visiting the sick or following a janaza, etc. He should not do this. If he wants to visit a sick person, or he

Sitting During the Blessed Month of Ramadan

fears the sick person may die, t\he may make a condition that he will leave in the beginning of his itikaaf, and this is fine.

Third: Leaving for something inconsistent with the itikaaf, such as buying and selling, having relaions with your wife, etc...This should not be done even if a condition is made before the itikaaf, and it would break the person's itikaaf.

From the greatest things about theses nights is that they contain Laylatul-Qadr, which is better than 1000 months. So realize the virtue of these nights and do not waste them.

The Twenty Second Sitting

Day Twenty-Two Striving in the Last Ten Days and Laylatul-Qadr

My brothers: In these blessed ten nights is Laylatul-Qadr which Allah has made great and noble for this Ummah. Allah says, **“Indeed We have revealed it in a blessed night, indeed we were always warning. Whereupon every wise command is made clear As a command from Our presence.–Lo! We are ever sending A mercy from thy Lord. Lo! He is the Hereafter, the Knower Lord of the heavens and the earth and all that is between them, if ye would be sure. There is no God save Him. He quickeneth and giveth death; your Lord and Lord of your forefathers.”** Allah described it as blessed because of all the good and virtues it possesses. From its greatness is that the Qur’an was revealed in it, and Allah describes this night as every wise command being made clear. Meaning that on this night Allah decrees for the following year every person’s wealth, good, and evil, and all else that will happen to them. Allah (SWT) says, **“Lo! We revealed it on the Night of Power. Ah, what will convey unto thee what the Night of Power is! The Night of Power is better than a thousand months. The angels and the Spirit descend therein, by the permission of their Lord, with all decrees. (That night is) Peace until the rising of the dawn.”** Qadr can mean greatness, or it can mean decree because this is the night that Allah will decree for the upcoming year. **Better than a thousand months means, in terms of its virtues and deeds, that is why whoever establishes this night with faith and seeking reward, is forgiven for all previous sins. As for the angels, they are slaves of Allah that worship day and night; they come to earth in this night with good, blessings, and mercy.** The Spirit is Gibreel (AS). That night is Peace, means that it is peace for the Muslims because there are freed from the fire in this night. Until the rising of dawn means that Laylatul-Qadr ends at Fajr, and all the acts of worship in this night should continue until Fajr, and in this noble surah, we are shown the many virtues of this night.

The First Blessing: Allah revealed the Qur’an as a guide to mankind which contains their happiness in this life and the next.

The Second Blessing: The greatness of this night which we will never be able to understand as Allah says, “what will convey unto thee what the Night of Power is!”

The Third Blessing: It is greater than 1000 months.

The Fourth Blessing: The angels come down in this night, who do not come down except with good, blessings, and mercy.

The Fifth Blessing: It is Peace or safety from the punishment of Allah.

The Sixth Blessing: Because of its greatness, Allah revealed a surah about it which will be recited until the Day of Judgment.

From the virtues of this month is that the Prophet (sallallaahu `alayhi wa sallaam) said, **“Whoever establishes Laylatul-Qadr with faith, and seeking reward, his previous sins are forgiven.”** (Bukhari) Which means having faith in Allah, and expecting to get rewarded.

Laylatul-Qadr is in Ramadhan because Allah says, **“Indeed we have revealed it in Laylatul-Qadr.”** As well as, **“The month of Ramadhan Allah revealed the Quran.”** So from these two ayahs we know that Laylatul-Qadr is in Ramadhan. This night was also there for the other nations, as is related that Abu Dhar (radiallaahu `anahu) asked the Prophet (sallallaahu `alayhi wa sallaam), **“Oh Messenger of Allah, tell me about Laylatul-Qadr, is it in Ramadhan?”** He said, **“Yes it is in Ramadhan.”** He then asked, **“Is it with the Prophets that once they die it leaves, or does it stay until the Day of Judgment?”** He replied, **“Yes, it is until the Day of Judgment.”** But, its greatness and reward is specialized for this nation as is the day of Jumuah, and Allah knows best.

This night is in the last 10 night of Ramadhan as the Prophet (sallallaahu `alayhi wa sallaam) said, **“Seek it in the last 10 nights of Ramadhan.”** (Agreed upon) From the proofs, it seems to be closer to the odd nights. As the Prophet (sallallaahu `alayhi wa sallaam), **“Seek it in the odd nights of the last ten nights of Ramadhan.”** (Bukhari) It is more likely to be in the last seven nights, as the Prophet (sallallaahu `alayhi wa sallaam), **“Seek it in the last ten nights, but if you are weak or old, then do not let the last 7 nights pass you by.”** (Muslim) And from these last seven, the most likely is the 27th night as Abi bin Ka'b (radiallaahu `anga) said, **“By Allah I know when Laylatul-Qadr is, and it is the night that the Prophet (sallallaahu `alayhi wa sallaam) ordered us to worship in, and it is the 27th night.”** (Muslim) The 27th should not be the only night that a person makes for this worship, because it may be the 27th one year, then the 25th another year, according to the will of Allah. This night has been made hidden by Allah (subhanahu wa taala) as a mercy for the believer so that they may increase in prayer, thikr, and dua, and get closer to Allah. Also, so that Allah can see who is devoted to seeking out the night, as opposed to who is lazy.

My brothers: Laylatul-Qadr is greater than 1000 months. So exert yourselves and strive in seeking this night, and do not be heedless. Oh Allah, make us from those who fast Ramadhan, and become successful from our worship on Laylatul-Qadr.

The Twenty Third Sitting

From the Description of Paradise (may Allah Make us from its Inhabitants)

My brothers: Hasten to the forgiveness of your Lord, and to Paradise, whose width is that of the heavens and the earth, it has what no eye has ever seen, nor what any ear has ever heard, nor what has never crossed the mind of any person. Allah (SWT) says, **“The parable of the Garden which the righteous are promised!- beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein”** and, **“(Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord.”** And, **“But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: “Why, this is what we were fed with before,” for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever).”** And, **“And the shades of the (Garden) will come low over them, and the bunches (of fruit), there, will hang low in humility. Goblets of silver are brought round for them, and beakers (as) of glass (Bright as) glass but (made) of silver, which they (themselves) have measured to the measure (of their deeds) There are they watered with a cup whereof the mixture is of Zanjabil, The water of a spring therein, named Salsabil There serve them youths of everlasting youth, whom, when thou seest, thou wouldst take for scattered pearls. When thou seest, thou wilt see there bliss and high estate.”** And, **“In a Garden on high Where they hear no idle speech, Wherein is a gushing spring, Wherein are couches raised, And goblets set at hand, And cushions ranged, And silken carpets spread.”** And, **“Allah will admit those who believe and work righteous deeds, to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk.”** The sheikh mentions many more verses from the Qur’an describing Paradise.

As for the ahadeeth that describe Paradise, Abu Hurairah said **“ We said “Oh Messenger of Allah, speak to us about Paradise. What is it’s building material?”** He said **“A stone of Silver and a stone of Gold, and it’s cement between the bricks is musk. It’s pebbles are pearls and rubies, it’s soil is saffron. He who enters it will be in bliss and never will become wretched; he will live forever and will never die. His garment will not wear out and his youth will never fade.”**(Ahmed and Tirmidhee) The Prophet (sallallaahu `alayhi wa sallaam) said, **“Heaven has 8 doors, there is a door named Ar-Rayaan, no one enters it except the fasting ones.”** (Agreed upon) The Prophet (SAW) said, **“Indeed there are 100 levels in jannah Allah prepared for the mujahedeen in his sake between each level the distance between them is like that of the heavens and the earth, so if you ask Allah, then ask of Him for Firdous for indeed it is in the middle of Heaven at the highest point, and from it the rivers begin and above it is the throne of the Merciful.”** (Bukhari) Also in Bukhari that the

Prophet (sallallaahu `alayhi wa sallaam) said, **“The people of Jannah will see the people above them just like you see the stars that are so far.”** And he (sallallaahu `alayhi wa sallaam) said, **“In Paradise there will be a tent of a single hollowed pearl, the width of which will be sixty miles from all sides. There will live a family in each corner, and the other will not be able to see the believer who goes around to them.”** (Agreed upon) And he (sallallaahu `alayhi wa sallaam) said, **“The first group (of people) to enter Jannah will be shining like the moon on a full-moon night. Then will come those who follow them who will be like the most shining planet in the sky. They will not stand in need of urinating or relieving of nature or of spitting or blowing their noses. Their combs will be of gold and their sweat will smell like musk; in their censers the aloes-wood will be used. Their wives will be large eyed maidens. All men will be alike in the form of their father Adam, sixty cubits tall.”** (Muslim) as well as, **“The inhabitants of Jannah will eat and drink therein, but they will not have to pass excrement, to blow their noses or to urinate. Their food will be digested producing belch which will give out a smell like that of musk. They will be inspired to declare the freedom of Allah from imperfection and proclaim His Greatness as easily as you breathe.”** (Muslim) and, **“In Paradise there is a street to which they would come every Friday. The north wind will blow and would scatter fragrance on their faces and on their clothes and would add to their beauty and loveliness, and then they would go back to their family after having an added luster to their beauty and loveliness, and their family would say to them: By Allah, you have been increased in beauty and loveliness after leaving us, and they would say: By Allah, you have also increased in beauty and loveliness after us.”** (Muslim) and in Muslim as well, **“There would be an announcer (in Paradise) who would make this announcement: Verily I there is in store for you (everlasting) health and that you should never fall ill and that you live (for ever) and do not die at all. And that you would remain young and never grow old. And that you would always live in affluent circumstances and never become destitute, as words of Allah, the Exalted and Glorious, are:”** And it would be announced to them: **This is the Paradise. You have been made to inherit it for what you used to do.”** Suhaib reported the Prophet (sallallaahu `alayhi wa sallaam) saying: **When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Hast Thou not brightened our faces? Hast Thou not made us enter Paradise and saved us from Fire? He (the narrator) said: He (God) would lift the veil, and of things given to them nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious.”** (Muslim) Also in Muslim, the Prophet (sallallaahu `alayhi wa sallaam) said that Allah will say to the people of Jannah, **“My pleasure has been bestowed upon you, and I will never be angry with you again.”**

Oh Allah grant us eternity in Paradise, and bestow upon us your pleasure, and the ability to see your face.

The Twenty Fourth Sitting

From the Description of the People of Paradise

My brothers: You heard the description of paradise and its blessings, and what it contains from happiness. By Allah, this is what the people should compete to achieve, and what they should spend their entire lives to seek. As Allah (subhanahu wa taala) says, **“Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous, those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;- for Allah loves those who do good; And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,- and who can forgive sins except Allah.- and are never obstinate in persisting knowingly in (the wrong) they have done.”** This is the description of the people of paradise.

First: “the righteous” These are the ones who fear their Lord, and fear the punishment in the afterlife, and they do what they are commanded obediently, with hopes of being rewarded

Second: “those who spend, whether in prosperity, or in adversity” these are the ones who spend what is commanded of them from zakah and charity, and spending on those who have a right to the money, and on Jihad and other paths of good. These people spend in prosperity and they do not love the money, and they spend in adversity without fear of needing the money.

Third: “who restrain anger” They are the ones who control their anger, and when they get angry they don’t harm those around them from their anger.

Fourth: “and pardon men” They are the ones who forgive those who have wronged them. Then Allah says, **“for Allah loves those who do good.”** Which shows that those who pardon others are from the good doers, because they wish to make good ties between the people as Allah says, **“So whoever forgives, and repairs the relationships, indeed their reward is on Allah.”**

Fifth: “And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins” The sin to be ashamed of is from the major sins, like wrongfully killing someone, or disobeying their parents, or committing zina, or stealing, or taking the money of the orphan, or spending in usury, and other major sins. The sin that wrongs a person’s soul is from the minor sin. So if a person commits a major or minor sin, then they remember the greatness of the one whom they disobeyed and feel fear, then they

remember his forgiveness and mercy, so they race to it, and for these reasons, they are forgiven. As Allah says, "And who can forgive the sins except Allah." This shows that they do not seek forgiveness from other than Allah, because no one else can forgive besides Him.

Sixth: "and are never obstinate in persisting knowingly in (the wrong) they have done" Meaning they do not continue committing the sin while they know it's a sin, and they know the greatness of the one whom they disobey. And Allah (SWT) says, **"Successful indeed are the believers Who are humble in their prayers, And who shun vain conversation, And who are payers of the poor due; And who guard their modesty Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy, But whoso craveth beyond that, such are transgressors, And who are shepherds of their pledge and their covenant, And who pay heed to their prayers. These are the heirs who will inherit Paradise: There they will abide."** These noble verses combined many descriptions of the people of paradise.

First: "the believers" These are the ones who believe in Allah and with all of the obligations of faith, from the angels, books, messengers, the Last Day, and Divine Decree its good and bad, they believe in all of this and practice it in their sayings and actions.

Second: "Who are humble in their prayers" Their hearts are present with them, and they feel as if they are standing between the hands of Allah (SWT) speaking to him with His words, and getting closer to Him with His remembrance, and they make supplication to Him, so they are humble.

Third: "Who shun vain talk" Vain talk is all that has no benefit, and there is no good in its saying or action, so they stay away from it from their strength and their willingness not to waste time. Just like they make their prayer filled with humbleness, they make their time filled with benefit.

Fourth: "And who pay the zakah" They pay what they are obliged to, and this is a way to purify their sayings and actions.

Fifth: "And who guard their modesty Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy" They protect their modesty from committing zina, and also from touching and seeing. "For then they are not blameworthy" shows that it is permissible for them to be with their wives and what their right hand possesses, "But whoso craveth beyond that, such are transgressors" shows that masturbation is not permissible, because the verse only mentions the wives and what the right hand possesses.

Sixth: “And who are shepherds of their pledge and their covenant” They do what they promise at its promised time with its promised conditions. Allah has mentioned the description of the people of paradise in many different parts of the Qur’an. Allah mentions them so that whoever desires to go to paradise will know its requirements.

There are also many ahadeeth describing the people of paradise. The Prophet (sallallaahu `alayhi wa sallaam) said, **“There is not any one from amongst you who makes wudhu, then says, “I bear witness there in no God but Allah alone with no partners, and I bear witness that Muhammad is his slave and Messenger, except that the eight doors or paradise are opened for them, and they can enter from whichever one they desire.”** (Muslim) also, **“Whoever follows the Mu’athin with their heart enters paradise.”** (Muslim) Also, **“Whoever builds a masjid with the intention of seeking the face of Allah, Allah builds for them a house in Jannah.”** (Agreed upon) Also, **“Five prayers Allah has prescribed on the slaves, whoever performs them without losing any of them, and with its rights, they have a covenant with Allah that they will enter Jannah.”** (Ahmad, Abu Dawood, Nisae) Thawban (radiallaahu anhu) asked the Prophet (sallallaahu `alayhi wa sallaam) about an act that will enter him into paradise, The Prophet (sallallaahu `alayhi wa sallaam), **“Increasing in sujood is upon you, for indeed you do not make one sajda to Allah, except that Allah will raise you in status and wipe away from your sins.”** (Muslim) The Prophet (SAW), **“There is not a Muslim slave who prays to Allah 12 rakahs of extra prayers, except that Allah builds for them a house in Jannah.”**(Muslim) And they are four before dhuhur, and two after it, two after Maghrib, and two after Isha, and two before Fajr. Muadh ibn Jabal asked the Prophet (sallallaahu `alayhi wa sallaam) to tell him about an action that will bring him closer to Paradise and keep him away from the Fire. The Prophet (sallallaahu `alayhi wa sallaam) said, **“You have asked about a great matter and indeed it is easy for whoever Allah makes it easy for, worship Allah and don’t associate with Him any partners, establish the prayers and give the zakah, and make Hajj...”** (Ahmad, graded Saheeh by Tirmidhee) The Prophet (sallallaahu `alayhi wa sallaam) said, **“The Umrah to Umrah is a forgiveness for what is between them, and a Hajj Mabroor is not rewarded except with Jannah.”** (Agreed upon) The Prophet (sallallaahu `alayhi wa sallaam) was asked what will cause the most people to enter Jannah. He said, **“Taqwah of Allah, and good manners.”** (Tirmidhee and Ibn Habban’s Saheeh)

These ahadeeth show us many actions of the people of Paradise, for whoever desires reaching it. We ask Allah to make easy our path to Jannah.

The Twenty Fifth Sitting

The Description of Hell-Fire

My brothers: Allah has warned us in His book about the Hellfire, and informed us about the different punishments it contains, that which terrifies the believer, as a mercy to us so that we may fear Him and be cautious. So listen to what has come in the Qur'an and ahadeeth of it's punishments so that you may remember. And repent to Allah and submit to him before the punishment comes.

Allah (SWT) says: **"Fear the Fire, which is prepared for those who reject Faith." "For the Rejecters we have prepared chains, yokes, and a blazing Fire." "for the wrongdoers We have prepared a Fire whose (smoke and flames)" "And verily, Hell is the promised abode for them all!, To it are seven gates: for each of those gates is a (special) class (of sinners) assigned." "The Unbelievers will be led to Hell in crowd: until, when they arrive, there, its gates will be opened." "For those who reject their Lord (and Cherisher) is the Penalty of Hell: and evil is (such), Destination. When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?" "On the Day that the Punishment shall cover them from above them and from below them, and (a Voice) shall say: "Taste ye (the fruits) of your deeds!" "They shall have Layers of Fire above them and Layers (of Fire) below them: with this doth Allah warn off his servants: "O My Servants! Then fear ye Me!" "The Companions of the Left Hand, – what will be the Companions of the Left Hand? In hot wind and boiling water and in the shades of Black Smoke Nothing (will there be) to refresh, nor to please" "they said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand!" "And what will make you know what it is? a Fire Blazing fiercely!" "Surely the guilty are in error and distress. The Day they will be dragged through the Fire on their faces, (they will hear) "Taste ye the touch of Hell" "And what will explain to thee what Hell-Fire is? It leaveth naught; it spareth naught, Darkening and changing the colour of man!" "O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded." "Surely it sends up sparks like palaces, As if they were tawny camels." "And you will see the guilty on that day linked together in chains, Their shirts made of pitch and the fire covering their faces" "When the fetters and the chains shall be on their necks; they shall be dragged, Into boiling water, then in the fire shall they be burned" "then (as to) those who disbelieve, for them are cut out garments of fire, boiling water shall be poured over their heads. With it shall be melted what is in their bellies and (their) skins as well And for them are whips of iron Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning." "Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in**

Power, Wise." "Verily the tree of Zaqqum, Is the food of the sinful, Like dregs of oil; it shall boil in (their) bellies, Like the boiling of hot water." "For it is a tree that springs out of the bottom of Hell-Fire, The shoots of its fruit-stalks are like the heads of devils." "Then shall you, O you who err and call it a lie! Most surely eat of a tree of Zaqqoom And fill (your) bellies with it; Then drink over it of boiling water; And drink as drinks the thirsty camel." "for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!" "In front of such a one is Hell, and he is given, for drink, boiling fetid water. In gulps will he sip it, but never will he be near swallowing it down his throat: death will come to him from every quarter, yet will he not die: and in front of him will be a chastisement unrelenting." **"Surely the guilty shall abide in the chastisement of hell. It is not relaxed for them, and they despair therein. And We are not unjust to them, but they themselves were unjust. They will cry: "O Malik! would that thy Lord put an end to us!" He will say, "Nay, but ye shall abide!""** "their abode will be Hell: every time it shows abatement, We shall increase from them the fierceness of the Fire." "Those who reject Faith and do wrong,- Allah will not forgive them nor guide them to any way-Except the way of Hell, to dwell therein for ever. And this to Allah is easy" **"Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire,- to dwell therein for ever: no protector will they find, nor helper."** "For any that disobey Allah and His Messenger,- for them is Hell: they shall dwell therein for ever." "And what will explain to thee that which Breaks to Pieces? It is the fire kindled by Allah Which rises above the hearts Surely it shall be closed over upon them, In extended columns."

And the verses describing the painful punishment of Hell are many.

As for the ahadeeth, the Prophet (sallallaahu alayhi wa sallaam) said: **"Hell will be brought on the Day of Judgment, it will have 70,000 ropes, with 70,000 angels pulling on each rope."** (Muslim) **"Your (ordinary) fire is one of 70 parts of the (Hell) Fire."** Someone asked, **"O Allah's Apostle This (ordinary) fire would have been sufficient (to torture the unbelievers),"** Allah's Apostle said, **"The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire"** (Agreed Upon) Abu Hurayrah said, "We were with the Prophet (sallallaahu `alayhi wa sallaam) and we heard a noise. The Prophet (sallallaahu `alayhi wa sallaam) said, **"Do you know what that was?"** They said, **"Allah and His Messenger know best."** He said, **"It was a stone that Allah sent to Hell 70 years ago, and know it finally reached the bottom."** (Muslim)

Utbah Bin Gharwan (radiallaahu `anhu) said in a speech, **"We know that it takes the stone 70 years to reach the bottom of Hell, By Allah the entire Hell will be filled, does that surprise you?"** (Muslim) The Prophet (sallallaahu `alayhi wa sallaam) said, **"If just a small piece of Zaqqum was released on the earth, it would have ruined the lives of the people."** (Nisae, Tirmidhee, Ibn Majah) The Prophet (sallallaahu

alayhi wa sallaam) said, **“indeed the least of punishments in Hell is that someone will have sandals of fire, that will boil their brain like boiling water, and they will not think that anyone is getting punished more than they are, and this is the least of the punishment.”** (Muslim, similar in Bukhari)

The Prophet (sallallaahu alayhi wa sallaam) said, **“Allah will send to the people of Hell clouds, and once the clouds reach them, it will be said to them, “Oh people of Hell, is there any thing you ask?”** They will think that they are the clouds of the dunya with water that used to come to them, so they will say, **“We ask O Lord, the drink.”** So it will rain on them boiling water, which will increase them in their boiling, and chains which will increase their chains, and coal that will increase the fire on them.”

Also, **“Allah promised for the person who drinks alcohol that they will drink from “Teenatul Khabaal”** They asked **“What is that?”** He said, **“The sweat from the people of Hell.”**

Ibn Al-Jawzi (rahimahullaah) said about the Hellfire: a place its inhabitants are banished to, where they are forbidden from tasting any pleasure, their cleanliness is changed to blackness on their faces, and they are beaten by hammers stronger than mountains, over it are angels, harsh and severe, if you only saw them. So their sadness is permanent, no happiness after it, and their state is unchangeable, they will never leave, living there forever and ever. Upon it are angels, harsh and severe. What sadness for them, that the Creator is angry with them! They are exposed in front of all the people, they cry over wasting their lives, and every time they cry the punishment increases! What happened to their chasing of the dunya!? What happened to them striving in sins?! It seems like only a dream...then their bodies are burned, and then healed, then burned. Upon it are angels, harsh and severe...

Oh Allah save us from the Fire and protect us from it, and enter us by your mercy with the righteous and pious in Jannah.

The Twenty Sixth Sitting

Things that lead to the hellfire

My brothers: know that there are reasons for entering the hellfire, which Allah has clarified in the Qur'an and on the tongue of his Prophet (sallallaahu `alayhi wa sallaam). That is so people may avoid it and protect themselves from it. And these are of two kinds:

First: Causes that make a person a kafir, which take him from iman to kufr. This obligates upon such a person to abide in hell forever.

Second: causes that make a person a Fasiq, and he deserves to enter hell, but he will not stay there forever.

We will mention some cases for the first category.

First: To commit shirk, by making a partner to Allah in His rububiyah, uluhiya, or attributes. So whoever thinks there is another creator partnering with Allah or by himself, or thinks there is another God that deserves worship, or devotes some kind of worship to a false god, or that someone has knowledge, power, etc..., like Allah's, then this person has committed major shirk, and will abide in hell forever. Allah says, "But you will see those in whose hearts is a disease hastening towards them, saying: We fear lest a calamity should befall us; but it may be that Allah will bring the victory or a punishment from Himself, so that they shall be regretting on account of what they hid in their souls."

Second: Kufr in Allah, or his angels, or books, or messengers, or the Day of Judgment, or Qadr, so whoever disbelieves in one of these either by denying it, or doubting it, then he is kafir, who will stay in hell forever. Allah says, "Surely those who disbelieve in Allah and His messengers and (those who) desire to make a distinction between Allah and His messengers and say: We believe in some and disbelieve in others, and desire to take a course between (this and) that. These it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement." And, "Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire, To abide therein for a long time; they shall not find a protector or a helper, On the day when their faces shall be turned back into the fire, they shall say: O would that we had obeyed Allah and obeyed the Messenger! And they would say: "Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the (right) Path. "Our Lord! Give them double Penalty and curse them with a very great Curse!""

Third: Disbelieving in one of the five pillars of Islam, so whoever disbelieves in tawheed, or in the Prophet, or that Islam is general for all mankind, or the obligation of prayer, fasting, zakah, or hajj, then he is a kafir because he is denying Allah, his messenger, and the ijmaa' of the Muslims. Likewise, whoever denies that shirk is forbidden, or killing an innocent soul that Allah has forbidden to be killed, or that zina and homosexuality are forbidden, or anything else that is very clear in the Qur'an and sunnah to be haram. This is because he is denying Allah and his Prophet. But if a new Muslim denies that one of these is forbidden out of his ignorance, he doesn't become a kafir until he learns more about the religion, then still denies it after his knowledge.

Fourth: Mocking Allah or his religion or Prophet, Allah says, **“The Hypocrites are afraid lest a Sura should be sent down about them, showing them what is (really passing) in their hearts. Say: “Mock ye! But verily Allah will bring to light all that ye fear (should be revealed). And if you should question them, they would certainly say: We were only idly discoursing and sporting. Say: Was it at Allah and His communications and His Messenger that you mocked?”**

Fifth: Cursing Allah or his religion or Prophet. Ibn Taymiyyah said, **“Whoever curses Allah or the Prophet then he is a kafir, regardless if he thought it to be halal or haram to say it.”** Our companions said, **“He becomes a kafir if he was joking or serious.”** This is the correct position, and it is narrated on Ishaq bin Rahawyah that he said, **“The Muslims agreed that whoever curses Allah or his Prophet or denies something that Allah revealed then he is a kafir, even if he obeys what Allah revealed.”** And the ruling in cursing any Prophet is the same as the ruling on cursing the Prophet Muhammad (sallallaahu `alayhi wa sallaam)

As for cursing other than the Prophet, then if their intention is to curse the prophet, **for example if someone curses the Sahaba intending to curse the Prophet, because they were imitating the Prophet. Or if someone accuses one of the Prophet's wives of zina, then he is a kafir because he is defaming the Prophet (sallallaahu `alayhi wa sallaam),** Allah says, **“Bad women are for bad men and bad men are for bad women. Good women are for good men and good men are for good women”**

Sixth: Ruling by other than what Allah revealed, thinking it is more correct and beneficial, or that its equal to what Allah revealed, or that its permissible to rule by. He is a kafir, because Allah says, **“Whoever did not judge by what Allah revealed, those are they that are the unbelievers.”** Like wise if someone thinks that ruling by other than what Allah revealed is better than Allah's rules, or thinks that it is equal, or that it is permissible to rule by it, then he is a kafir, even if he rules by what Allah revealed, because he is denying Allah's statement, **“But who, for a people whose faith is assured, can give better judgment than Allah?”**

Seventh: **Nifaq**, which is to be kafir in the heart, but to appear externally as a

Muslim, whether by words or deeds. Allah says, **“Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them.”** this category is greater than the previous ones, so its punishment is more severe, they will be in the lowest depths of hell, because their kufr is a combination of kufr, deceit, and mockery. Allah says about them, “And there are some people who say: We believe in Allah and the last day; and they are not at all believers. They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive. In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they (incur), because they are false (to themselves). And when it is said to them, Do not make mischief in the land, they say: We are but peace-makers. Are not they indeed the mischief-makers? But they perceive not. : And when it is said to them: Believe as the people believe they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know. When they meet those who believe, they say: “We believe;” but when they are alone with their evil ones, they say: “We are really with you: We (were) only jesting.””

Nifaq has many signs, from them: **Doubting what Allah revealed, even if he makes himself appear to be a believer**, Allah says, **“They only ask leave of you who do not believe in Allah and the latter day and their hearts are in doubt, so in their doubt do they waver.”** Also, to hate Allah and his messenger, Allah says, **“Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Shaitan, though they were commanded to deny him, and the Shaitan desires to lead them astray into a remote error. And when it is said to them: Come to what Allah has revealed and to the Messenger, you will see the hypocrites turning away from you with (utter) aversion.”** Also, to hate the superiority of Islam, and its victory and to be happy at it’s losses, Allah says, **“If good befalls you, it grieves them, and if hardship afflicts you, they say: Indeed we had taken care of our affair before; and they turn back and are glad.”** and **“Lo! you are they who will love them while they do not love you, and you believe in the Book (in) the whole of it; and when they meet you they say: We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts. If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their scheme will not injure you in any way; surely Allah comprehends what they do.”**

Likewise, to want fitna and division between Muslims, and to like that, Allah says, **“Had they gone forth with you, they would not have added to you aught save corruption, and they would certainly have hurried about among you seeking (to sow) dissension among you, and among you there are those who hearken for their sake; and Allah knows the unjust.”** Also, to love the enemies of Islam and the leaders of kufr, and to praise and commend them, and to spread their opinions, Allah says, **“Have you not seen those who befriend a people with whom Allah is wroth? They are neither of you nor of them, and they swear falsely while they know.”**

Likewise to find fault with the believers, and to criticize their ibadah “They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings and scoff at them; Allah will pay them back their scoffing, and they shall have a painful chastisement.” So they accuse those who work hard of showing off, and those who do less of not doing enough. Also, to be arrogant regarding the du’a of the believers, and to belittle and doubt it. “**And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride.**” Also, to be lazy with the prayer. “**Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little.**” The prophet (sallallaahu `alayhi wa sallam) said, “**The heaviest prayers on the munafiqeen are Isha and Fajr.**” (Agreed upon) Also, to harm and annoy Allah and the Prophet. Allah says, “**And there are some of them who molest the Prophet and say: He is one who believes every thing that he hears; say: A hearer of good for you (who) believes in Allah and believes the faithful and a mercy for those of you who believe; and (as for) those who molest the Messenger of Allah, they shall have a painful punishment.**” and “**Those who annoy Allah and His Messenger – Allah has cursed them in this World and in the Hereafter, and has prepared for them a humiliating Punishment. And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.**”

So these are some of the signs of the munafiqeen, we mentioned them so that we can beware of having these signs in ourselves.

The Twenty Seventh Sitting

The Second Category of things which lead an individual to the hellfire

My brothers: We spoke last week about many different reasons from the first type of entering Hell and remaining there forever. We will talk about the second type, and this is the reasons that make a person enter hell but will not remain in there forever.

Reason one: Disobeying the parents, this includes cutting them off, not listening to them, or saying or doing something impermissible to them. Allah says, **“And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) “Ugh” nor chide them, and speak to them a generous word. And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little.” And Allah says, “Give thanks unto Me and unto thy parents. Unto Me is the journeying.”** The Prophet (sallallaahu alayhi wa sallaam) mentions a person that disobeys the parents as not entering Jannah in Ahmad and Nisae.

Reason two: Cutting the relations of the womb. This is when a person doesn't give his relatives their rights from the dunya and from their wealth. In the Saheehayn, the Prophet (sallallaahu `alayhi wa sallaam) said, **“He will not enter Jannah the person who cuts the relations.”** Allah (subhanahu wa `taala) says, **“But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! Such are the men whom Allah has cursed for He has made them deaf and blinded their sight.”**

Unfortunately, many Muslims have neglected this duty of obeying the parents and of upholding the ties of kinship. Some people use the excuse that the relative does not want to be upheld with them, and this excuse does not hold. Because, if someone only upheld the ties to the relatives that wanted to uphold the ties with them, then they wouldn't be doing it for the sake of Allah. The Prophet (sallallaahu `alayhi wa sallaam) said, **“The person who upholds the ties of kinship, is not the one who just continues a tie, but it is one who if a relationship is cut, they repair it.”** (Bukhari)

Reason three: Dealing in usury, as Allah (subhanahu wa `taala) says, **“O you who believe! do not devour usury, making it double and redouble, and be careful of (your duty to) Allah, that you may be successful. And guard yourselves against the fire which has been prepared for the unbelievers. And obey Allah and the Messenger, that you may be shown mercy.”** Allah promised the person who goes

back to dealing in usury after being shown the truth and being warned, that they would enter hell eternally. **“Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)– these are the inmates of the fire; they shall abide in it.”**

Reason four: Using the wealth of the orphans. Regardless if the orphan is male or female. Allah (SWT) says, **“(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.”** And an orphan is a person whose father dies before they reach puberty.

Reason five: Giving false witness. Bearing witness to that which you don't know or that you do know and you are not sure of.

Reason six: Bribing an official. The Prophet (sallallaahu `alayhi wa sallaam) said, **“The person giving the bribe and the person receiving the bribe are in the Hellfire.”** (Tabarani)

Reason seven: The person who makes false oaths. The Prophet (sallallaahu `alayhi wa sallaam) said, **“Whoever cuts the wealth of his brother with a false oath, then let him take his place in the fire.”** (Ahmad, graded Saheeh by Hakim)

Reason eight: A person who judges between the people without any knowledge, or with corruption and crookedness. The Prophet (sallallaahu `alayhi wa sallaam) said, **“The judge is of three types, one is in heaven and the other two are in hell. As for the one who is in heaven, it is a man who knows the truth and judges by it, the man who knows the truth and doesn't judge by it is in hell, and the man who judges for the people while he is ignorant, then he is in hell.”** (Abu Dawood, Tirmidhee, Ibn Majah)

Reason nine: A person who rips off those that he is in charge of, and doesn't give them advice, and doesn't deal with them in a way that is for their benefit. The Prophet (sallallaahu `alayhi wa sallaam) said, **“There is not a slave, who on they day they are ripping off those that they are in charge of, except that Allah forbids for them Jannah.”** (Agreed upon)

Reason ten: Making an image of something that has a soul from humans and animals. The Prophet (sallallaahu `alayhi wa sallaam) said, **“Whoever makes an image, then Allah will punish them until he put a soul into what they created, and they will not be able to ever.”** (Bukahri) As for drawing trees and plants, and the

like, then this is permissible according to the majority of scholars.

Reason eleven: In the Saheehayn the Prophet (sallallaahu `alayhi wa sallaam) said, **“Shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud person.”** The violent is the one who is very harsh and is not gentle to the truth, nor to the creation. The impertinent is the greedy person. The proud person is the one who isn't humble to the creation and sees himself as higher than the people.

Reason twelve: Eating from utensils made of gold or silver for both men and women. It is mentioned in the Saheehayn that the Prophet (sallallaahu `alayhi wa sallaam) said, **“The person who eats or drinks from gold or silver utensils, then they are dragging hellfire in their stomach.”**

Beware of the reasons for entering hell. And do the acts that will pull you further away from hell so that you may be successful in the hereafter. And know that this life is a short time of play. And ask your Lord for steadfastness on the truth until death. And that He gathers you on the Day of Judgment with those He is pleased with from the believing men and women.

The Twenty Eight Sitting

The Zakat of Fitr

My brothers: Indeed this noble month is almost over, so whoever was good in this month, then let them praise Allah, and whoever wasn't, then let them repent to Allah. Indeed Allah has made it obligatory to end this month with giving the zakatulfitr before the Eid prayer, we will talk in detail about it.

As for its ruling, it is an obligation that was obligated on us from the Prophet Muhammad (sallallaahu `alayhi wa sallaam), and whatever he obligates or orders us, it is taken the same as something obligated on us from Allah (subhanahu wa `taala). As Allah (subhanahu wa taala) says, **“Whoever obeys the Messenger then they have indeed obeyed Allah...”** And it is an obligation on the young and old, male and female, free man and slave, from the Muslims. Abdullah bin `Umar (radiallaahu `anhu) said, **“The Prophet (sallallaahu `alayhi wa sallaam) made zakatulfitr from Ramadhan obligatory, a sa’ah of dates or barley on the slave, free, male, female, young, and old from the Muslims.”** (Agreed upon)

It is not obligatory to be paid on the baby still in the mother’s stomach, but if they pay it for the rewards, then that is okay. `Uthman (radiallaahu `anhu) used to take it. Each person is responsible for paying it on themselves, if they can't then their family can pay it for them. **Whoever can't afford to give one sa’ah, then they can give less** as Allah (subhanahu wa taala) says, **“Fear Allah as much as you’re able.”** And the saying of the Prophet (sallallaahu `alayhi wa sallaam), **“If I order you with something, then do it to the best of your ability.”** (Agreed upon)

As for the wisdom behind paying zakatulfitr, it is sustenance for the poor, and it will stop them from begging on the day of Eid. They will be able to join the rich people in their happiness, and it will be Eid for everyone. It is also makes a person more generous, and it purifies the person’s fast and completes any deficiencies in it. It also shows a way to thank the blessings bestowed upon us from Allah, for finishing fasting in this month, and worshiping in it.

Ibn `Abbas (radiallaahu `anhu) said, **“The Prophet (sallallaahu `alayhi wa sallaam) made zakatulfitr obligatory for the fasting person as a purification from sins committed during the fast, and to feed the poor, so whoever gives it before the Eid prayer, then it is an accepted zakah, and whoever gives it after the Eid prayer, then it is considered charity.”** (Abu Dawood, Ibn Majah)

It should be given in the form of human food like dates, rice, raisins, or other types of food for humans. The zakatulfitr was given in dates or barley during that time

because that is the food that they used to eat. Abu Sa'eid al Khudry (RA) said, "We used to give on the day of fitr during the time of the Prophet (sallallaahu `alayhi wa sallaam) a sa'ah of food, and our food was barley, raisins, cheese, and dates." (Bukhari)

So it is not permissible to give animal feed, because the Prophet (sallallaahu `alayhi wa sallaam) obligated it to be eaten by the poor not by animals. Nor should it be given as clothes, covers, and other things, only food for humans, because the Prophet (sallallaahu `alayhi wa sallaam) made it food, and you shouldn't do other than that.

It is not permissible to give the equivalence of the food. This is going on something different than what the Prophet Muhammad (sallallaahu `alayhi wa sallaam) ordered, as the Prophet (sallallaahu `alayhi wa sallaam) said, "Whoever does an action that is not from us, then it is rejected." (Muslim) Also giving the equivalence is against the actions of the Sahaba (radiallaahu `anhu), as they used to give it as a sa'ah of food. As the Prophet (sallallaahu `alayhi wa sallaam) said, "It is upon you to follow my way, and the way of the rightly guided caliphs after me." (Ahmad, Abu Dawood, Ibn Majah, Tirmidhee) **Zakatulfitr is an obligatory act that is very specific, so it is not permissible to give it other than how it was specified, just like it is not permissible to give it in other than its specific time. It is something given in front of everyone publicly, not like money which is given secretly between the giver and the taker. The sa'ah should be given in terms of the measurements during the time of the Prophet (sallallaahu `alayhi wa sallaam) and adjusted to today's measurements.**

The time that it becomes an obligation is the night of Eid. So if someone dies before the setting of the sun, even it is by two minutes, then it doesn't have to be paid. But if someone dies after the setting of the sun, even by two minutes, then it must be paid on them. Also if someone is born before the setting of the sun, then it must be paid on them.

As for the times to give the zakah there are two: a time that is preferred, and a time that is permissible.

As for the preferred time, it is the morning of Eid before the prayer. As the hadeeth of Abu Sa'eid al Khudri when he said they used to give the zakah on the day of fitr, and a hadeeth of Ibn 'Umar that the Prophet Muhammad (sallallaahu `alayhi wa sallaam) used to order the zakah to be given before the people leave for the Eid prayer. (Muslim) For this reason it is good to delay the Eid prayer so that the people can have time to give out the zakah. As for the time when it is permissible, this is before Eid by a day or two.

It is not to be given after the Eid prayer without an excuse, otherwise it is not accepted. If a person has a valid excuse then this is fine, like being at sea during the time of Eid, or being told about the day being Eid and it is a surprise to you. Or if you are relying on someone to distribute it for you and they forget, then this is fine to give after the Eid prayer as well.

As for the place where the people receive the zakah, they should be the poor people living in the area. Regardless if a person lives in a Muslim country or not, or if the people in a different country could use it more, it is to be given in the area where a person is living.

As for the people that receive the zakah, they are the poor people who have debts that they cannot pay by themselves. It is permissible for the zakah to be distributed on more than one poor person, and it is permissible for all of the zakah to go to just one person as well. **It is also permissible for the poor person to take the zakah and use it as zakat ul fitr for themselves or their family members.**

The Twenty Ninth Sitting

Repentance

My brothers: Conclude this month of Ramadhan with repentance to Allah from disobeying Him. And with returning to Him with what pleases Him. Indeed a person will never stop from committing sins, and being deficient. And all of the sons of Adam are sinners, and the best of sinners are those that repent. As Allah says, **“(And to preach thus), ‘Seek ye the forgiveness of your Lord, and turn to Him in repentance; that He may grant you enjoyment, good (and true), for a term appointed, and bestow His abounding grace on all who abound in merit! But if ye turn away, then I fear for you the penalty of a great day.’ And, “Say: I am only a mortal like you; it is revealed to me that your Allah is one Allah, therefore follow the right way to Him and ask His forgiveness; and woe to the polytheists;” And, “; and turn to Allah all of you, O believers! so that you may be successful.” And, “O you who believe! turn to Allah a sincere turning; maybe your Lord will remove from you your evil and cause you to enter gardens beneath which rivers flow, on the day on which Allah will not abase the Prophet and those who believe with him; their light shall run on before them and on their right hands; they shall say: Our Lord! make perfect for us our light, and grant us protection, surely Thou hast power over all things” And, “surely Allah loves those who turn much (to Him), and He loves those who purify themselves.”** And there are many verses that mention repentance.

The Prophet (sallallaahu `alayhi wa sallam) said, **“Oh you who believe, repent to Allah, and seek his forgiveness, for indeed I seek repentance 100 a day.”** (Muslim) and he said, **“Indeed I repent to Allah in one day more than 70 times.”** (Bukhari) and he said, **“Allah is more pleased with the repentance of a servant as he turns towards Him for repentance than this that one amongst you is upon the camel in a waterless desert and there is upon (that camel) his provision of food and drink also and it is lost by him, and he having lost all hope lies down in the shadow and is disappointed about his camel and there he finds that camel standing before him. He takes hold of his nosestring and then out of boundless joy says: O lord, You are my slave, and I am your Lord. He commits this mistake out of extreme delight.”** (Muslim) he also said, **“If the son of Adam had a mountain of gold, they would want to have two mountains, and they will not be pleased until their mouth is filled with dirt, and Allah forgives for whoever repents.”** (Agreed upon)

So repentance is returning to Allah from disobedience to obedience, because He (subhanahu wa `taala) is the rightfully worshiped, and the rights of worship is that a person should be low and humble to the Lord with love, and if someone disobeys Allah, then their repentance is to return to Allah, and to stand at His door the standing of someone who is poor in fear, and humbleness.

And repentance is an obligation, and it is not permissible to delay it. Because Allah and His Messenger ordered us to make repentance, and nobody knows what will happen to them if they delay it. Continuing on the disobedience of Allah will make the heart hard, and will distance a person from Allah (subhanahu wa taala) and will decrease their faith. For indeed the faith increases with obedience and decreases with disobedience. Continuing to commit sins will lead to making it a habit which will make it even harder to stop, and this will open the door for Shaytan and will lead to more and bigger sins.

And repentance to Allah should be sincere, and it has five conditions.

First: It should be done sincerely for the sake of Allah, and with hope of being forgiven, and fear of being punished.

Second: They should feel regret and sadness over what they did, and they should wish that they never did that sin.

Third: They should desist from committing the sin, otherwise the tawba is not accepted. If someone stole money from someone, then their repentance is not accepted until it is returned to the person, if that person is dead, then it should be given to their inheritors. If that person doesn't have inheritors then it is to be given to baytalmal. If they are unsure of who the money they stole belongs to, then they should give it in charity. If they spoke about someone behind their back, then they should apologize to the person.

Fourth: The person should resolve that they will not return to this sin, this is the fruits of the repentance as well as proof its sincerity.

Fifth: It cannot be made after two certain times. One time general for all people, and one time specific for each person. As for the general time for all people, then that is when the sun rises from the west. As Allah says, **“On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith.”** The Prophet (sallallahu `alayhi wa sallaam) said, **“Whoever repents before the sun rises from the west, Allah will forgive them.”** (Muslim)

As for the specific time, then it is the stages before a person's soul leaves the body. As Allah says, “And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers.”

Allah says, **“Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.”** And Allah says, **“And whoever does evil or acts unjustly to his soul, then asks forgiveness of Allah, he shall find Allah Forgiving, Merciful.”**

The Thirtieth Sitting

Concluding the Month

My brothers: **The month of Ramadhan is leaving us, and it is either a witness for you or against you. So whoever ends the month and he did good, then let them praise Allah for that and have glad tidings of much reward, for indeed Allah does not lose the reward of a person who did good. As for the person who did evil acts, then let them repent to his Lord a sincere repentance, for indeed Allah forgives for whoever repents.** Allah has prescribed for you in the end of this month acts that will bring you closer to Allah and increase your iman, and increase your good deeds. Allah has prescribed for you zakatulfitr, and we spoke about this already, and Allah prescribed for you to make takbeer on the last day once the sun sets until the Eid prayer. Allah (subhanahu wa 'taala) says, **“So that you may finish the month, and make takbeer to Allah for what he has guided you, and so that you may be thankful.”** The takbeer should be said like this: **“Allahu Akbar, Allahu akbar, La Illaha Illalah, Allahu akbar, allahu akbar, walilaahilhamd.”** And the men should say it out loud in the mosques, marketplace, and houses. This is to show the greatness of Allah, and to show thankfulness. As for women, they should say it quietly, because they are ordered with modesty and using low voices. There is not a more beautiful sight than to see the people making takbeer of Allah in every place after they finished the month, they fill the places with tabeer and praise seeking the mercy of Allah and scared of His punishment. Allah has also prescribed the Eid prayer, and it is a completion to thikr of Allah (subhanahu wa taalaa). The Prophet (sallallaahu `alayhi wa sallaam) ordered both men and women to attend the Eid prayer, even though the house is better for the women, except for the Eid prayer.

Umm 'Atiyah (RA) said, “The Prophet Muhammad (sallallaahu `alayhi wa sallaam) ordered us to go out for Fitr and alAdha, the young virgins and the menstruating women, as for the menstruating woman she should avoid the prayer area, and should witness the goodness and the many Muslims. She said, **“Oh Messenger of Allah, one of us doesn't have a jilbab”** He said, **“Let one of her sister give her one of her jilbabs.”** (Agreed upon)

It is from the sunnah to eat before leaving the house, it should be an odd number of dates. Anis bin Malik said, **“The Prophet (sallallaahu `alayhi wa sallaam) used eat on the day of Fitr an odd number of dates.”** (Ahmad, Bukhari) And they should go by foot to the masjid, except if you have an excuse like being old, or being far away. As Ali bin Abi Talib said, **“It is from the sunnah to go to the Eid prayer walking.”** (graded hassan by Tirmidhee) It is also sunnah for the man to have a nice appearance, and wear perfume, and wear his best clothes. Abdullah ibn 'Umar said, “Umar bought a silk cloak from the market, took it to the Prophet (sallallaahu `alayhi wa sallaam), and said: **“O Allah's Apostle! take it and adorn yourself with it during the Eids and when the delegations visit you.** Allah's Apostle answered: **“This dress is**

for those who have no share in the Here-after.” (Agreed upon) **He said this because it was made of silk which is haram for men to wear. As for the woman, she should leave without beautifying herself, or wearing perfume, or dressed immodestly.**

And you should come to the prayer with khushoo’ and a present heart, and you should increase in the thikr of Allah and du’ah, and seeking is mercy, and fearing his punishment, and they should picture the people gathering to the masjid, as the people gathering between the hands of Allah on the Day of Judgment. And you should be happy with the blessings of Allah on you, for finishing Ramadhan, and being able to do the prayer, fasting, reciting, charity, and other acts of worship. For indeed that is better than the world and what it contains. “Say: In the grace of Allah and in His mercy– in that they should rejoice; it is better than that which they gather.” For indeed fasting and establishing Ramadhan with faith and expecting its reward is a cause for forgiveness from sins, and purification. So the believer gets happy with the completion of the fast and prayer, so that it purifies them. While the person of weak faith is happy to get the fasting over with. And the difference between the two groups is vast.

My brothers: This month is over, but the actions of a believer never finish before his death. Allah (subhanahu ‘wa taala) said, **“And worship your Lord until death overtakes you.”** And, **“Oh you who believe, fear Allah as he should be rightfully, and do not die except as Muslims.”** And the Prophet (sallallaahu `alayhi wa sallaam) said, **“When the slave dies, then his actions are cut.”** So nothing cuts the acts of worship except death, so when Ramadhan is completed, then the believer should still continue to fast. Fasting is allowed during the whole year, and we praise Allah for that. The Prophet (sallallaahu `alayhi wa sallaam) said, **“Whoever fasts Ramadhan, then fasted six from Shawwal, it is as if they fasted the entire year.”** (Muslim) Also fasting three days of every month. It is best if these are the days of Badh, which are the 13th, 14th, and 15th of the month. The Prophet (sallallaahu `alayhi wa sallaam) said, **“Oh Abu Dhar if you fast three days of every month, then let it be the 13th, 14th, and 15th.”** (Ahmad, Nisae) The Prophet (sallallaahu `alayhi wa sallaam) also said that fasting on the day of Arafah is a forgiveness for the past and upcoming years. (Muslim) And fasting on the day of ‘Ashura forgives the past year. The Prophet Muhammad (sallallaahu `alayhi wa sallaam) was asked, **“Which is the best fast after Ramadhan?”** he said, **“After fasting Ramadhan, fasting the month of Muharram.”** (Muslim) The Prophet Muhammad (sallallaahu `alayhi wa sallaam) said, **“The actions are raised on Mondays and Thursday, so I like my actions to be raised while I am fasting.”** (Tirmidhee)

When the night prayer is over in Ramadhan, know that it is permissible to pray every night of the year, and to Allah is the praise for that. The Prophet Muhammad (SAW) used to pray at night until his feet swelled, and when he was asked about this he said, **“Should I not be a thankful slave?”** (Bukhari) The Prophet (sallallaahu `alayhi wa sallaam) also said, **“Oh people spread the salaam, and feed the poor, and keep the relations of the womb, and pray at night while the people sleep, you will enter**

paradise in peace.” (graded Saheeh by Tirmidhee) In Saheeh Muslim the Prophet (sallallaahu `alayhi wa sallaam) said, **“The best prayer after the obligatory ones is the night prayer.”** A person should pray the night prayer in units of two, and if they fear that fajr will approach, then they should pray one rak’ah and that will be their witr. And if they wish they can pray the different ways that were described in the fourth sitting. The Prophet Muhammad (sallallaahu `alayhi wa sallaam) said, **“Allah tabarak wa ta’ala descends every last third of the night to the first heaven and says, “Who will make du’ah so that I can answer it? Who will ask so that I will give them? Who will seek forgiveness so that I will grant it to them?”** (Agreed upon)

And thikr follows the five prayers, as Allah says, **“When you finish the prayer then make thikr of Allah standing, sitting, and on your sides.”** When the Prophet Muhammad (sallallaahu `alayhi wa sallaam) finished the prayer, he would say “astaghfirallah” three times, then say “Allahuma antassalam waminkassalam tabarakta wadhiljalalee walikraam”. And the Prophet (sallallaahu `alayhi wa sallaam) said who every made tasbeeh after ever prayer 33 times and hamd 33 times and takbeer 33 times, this is 99, then said to complete 100, “La Ilaha illallah wahdahu lashareekalahu, la hulmulku walahulhamdu wahuwa ala kuli shain qadeer” hten he is forgiven for his sins even if it was as much as the foam of the sea. (Muslim)

So strive by brothers in doing the acts of obedience and leave the sins so that you may achieve the successful life in the world and in the next, as Allah (subhanahu wa ‘taala) says, **“Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.”**

Oh Allah make us steadfast with eman and on doing righteous actions, and give us a nice life and allow us to be with the righteous, and all praise is to Allah Lord of the worlds, and send your peace and blessing on the Prophet Muhammad (sallallaahu `alayhi wa sallaam) and on his family and companions.

This is the completion of this book which was written in the year 1396H (1976). Translated by Brother Abdurrahman, May Allaah reward him abundantly, Ameen