

# RAMADHAAN PREPARATION COURSE PACK



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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

| Content |                                     | Page   |
|---------|-------------------------------------|--|
| 1.      | Cover                               | 1  |
| 2.      | Content                             | 2  |
| 3.      | Ramadhaan defined and it's Virtues- | <i>Shaykh Saleh al Munajid</i> 3- 5                  |
| 4.      | Essential Du'as and Adhkar          | <i>Qur'an and Ahadith</i> 6-7                        |
| 5.      | Welcoming Ramadhaan-                | <i>Shaykh `Abd al-`Aziz bin Baz</i> 7-11             |
| 7.      | Reaping the benefits of Ramadhaan-  | <i>Shaykh Dr. Ali al-Tamimi</i> 11-16                |
| 8.      | The Salaf during Ramadhaan-         | <i>al Manar Magazine</i> 16- 18                      |
| 9.      | How to seek Laylat'ul Qadr-         | <i>Shaykh Muhammed Nasir'udeen al- Albani</i> 18- 19 |
| 10.     | Common mistakes during Ramadhaan-   | <i>Shaykh Ahmad Musa Jibril</i> 19- 21               |
| 11.     | What after Ramadhaan?-              | <i>Dar al Watan Magazine</i> 22- 24                  |
| 12.     | The Woman who spoke the Qur'an!     | <i>Ustadh Murtaza Khan</i> 24- 27                    |

## Ramadhaan defined and it's Virtues

*Praise be to Allaah.*

Ramadaan is one of the twelve Arabic months. It is a month which is venerated in the Islaamic religion, and it is distinguished from the other months by a number of characteristics and virtues, including the following:

**1 – Allaah has made fasting this month the fourth pillar of Islaam**, as He says (interpretation of the meaning):

*“The month of Ramadhaan in which was revealed the Qur’an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadhaan i.e. is present at his home), he must observe Sawm (fasts) that month...” [al-Baqarah 2:185]*

and it was narrated in *al-Saheehayn (al-Bukhaari, 8; Muslim, 16)* from the hadeeth of Ibn ‘Umar that the Prophet *sallAllahu `alayhi wa sallam* said: “Islaam is built on five (pillars): the testimony that there is no god except Allaah and that Muhammad is the Messenger of Allaah; establishing prayer; paying zakaah; fasting Ramadaan; and Hajj to the House (the Ka’bah).”

**2 – Allaah revealed the Qur’an in this month**, as He says in the verse quoted above (interpretation of the meaning):

*“The month of Ramadhaan in which was revealed the Qur’an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)...” [al-Baqarah 2:185]*

And Allaah says (interpretation of the meaning):

*“Verily, We have sent it (this Qur’an) down in the Night of Al-Qadr (Decree).” [al-Qadr 97:1]*

**3 – Allaah has made Laylat al-Qadr in this month**, which is better than a thousand months, as Allaah says (interpretation of the meaning):

*“Verily, We have sent it (this Qur’an) down in the Night of Al-Qadr (Decree).*

*And what will make you know what the Night of Al-Qadr (Decree) is?*

*The Night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allaah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).*

*Therein descend the angels and the Rooh [Jibreel (Gabriel)] by Allaah’s Permission with all Decrees,*

*(All that night), there is peace (and goodness from Allaah to His believing slaves) until the appearance of dawn” [al-Qadar 97:1-5]*

*“We sent it (this Qur’an) down on a blessed night [(i.e. the Night of Al-Qadr) in the month of Ramadhaan – the 9th month of the Islaamic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]” [al-Dukhaan 44:3]*

Allaah has blessed Ramadaan with Laylat al-Qadr. Explaining the great status of this blessed night, Soorat al-Qadr was revealed, and there are many ahaadeeth which also speak of that, such as the hadeeth of Abu Hurayrah (may Allaah be pleased with him) who said: The Messenger of Allaah *sallAllaahu `alayhi wa sallam* said: "There has come to you Ramadaan, a blessed month which Allaah has enjoined you to fast, during which the gates of heaven are opened and the gates of Hell are closed, and the rebellious devils are chained up. In it there is a night which is better than a thousand months, and whoever is deprived of its goodness is indeed deprived." (*al-Nasaa'i*, 2106; *Ahmad*, 8769. classed as saheeh by al-Albaani in *Saheeh al-Targheeb*, 999.)

And Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah *sallAllaahu `alayhi wa sallam* said: "Whoever spends Laylat al-Qadr in prayer out of faith and in the hope of reward, will be forgiven his previous sins." Narrated by *al-Bukhaari*, 1910; *Muslim*, 760.

**4 – Allaah has made fasting Ramadaan and spending its nights in prayer out of faith and in the hope of reward a means of forgiveness of sins**, as was proven in *al-Saheehayn* (*al-Bukhaari*, 2014; *Muslim*, 760) from the hadeeth of Abu Hurayrah according to which the Prophet *sallAllaahu `alayhi wa sallam* said: "Whoever fasts Ramadaan out of faith and in the hope of reward, his previous sins will be forgiven." And *al-Bukhaari* (2008) and *Muslim* (174) also narrated from Abu Hurayrah that the Prophet *sallAllaahu `alayhi wa sallam* said: "Whoever spends the nights of Ramadaan in prayer out of faith and in the hope of reward, his previous sins will be forgiven."

The Muslims are unanimously agreed that it is Sunnah to pray qiyaam at night in Ramadaan. Al-Nawawi said that what is meant by praying qiyaam in Ramadaan is to pray Taraweeh, i.e., one achieves what is meant by qiyaam by praying Taraaweeh.

**5 – In this month, Allaah opens the gates of Paradise and closes the gates of Hell, and chains up the devils**, as is stated in *al-Saheehayn* (*al-Bukhaari*, 1898; *Muslim*, 1079), from the hadeeth of Abu Hurayrah who said that the Messenger of Allaah *sallAllaahu `alayhi wa sallam* said: "When Ramadaan comes, the gates of Paradise are opened and the gates of Hell are closed, and the devils are chained up."

**6 – Every night Allaah has people whom He redeems from the Fire.** Imam Ahmad (5/256) narrated from the hadeeth of Abu Umaamah that the Prophet (*sallAllaahu `alayhi wa sallam*) said: "At every breaking of the fast, Allaah has people whom He redeems." Al-Mundhiri said: there is nothing wrong with its isnaad; and it was classed as saheeh by al-Albaani in *Saheeh al-Targheeb*, 987.

Al-Bazzaar (Kashf 962) narrated that Abu Sa'eed said: The Messenger of Allaah *sallAllaahu `alayhi wa sallam* said: "Allaah has people whom He redeems every day and night – i.e., in Ramadaan – and every Muslim every day and night has a prayer that is answered."

**7 – Fasting Ramadaan is a means of expiation for the sins committed since the previous Ramadaan, so long as one avoids major sins.** It was proven in *Saheeh Muslim* (233) that the Prophet *sallAllaahu `alayhi wa sallam* said: "The five daily prayers, from one Jumu'ah to the next and from one Ramadaan to the next are expiation for (sins committed) in between, so long as you avoid major sins."

**8 – Fasting in Ramadaan is equivalent to fasting ten months**, as is indicated by the hadeeth in *Saheeh Muslim* (1164) narrated from Abu Ayyoob al-Ansaari: "Whoever fasts Ramadaan then follows it with six days of Shawwaal, it will be like fasting for a lifetime." Ahmad (21906)

narrated that the Prophet *sallAllaahu `alayhi wa sallam* said: "Whoever fasts Ramadaan, a month is like ten months, and fasting six days after al-Fitr will complete the year."

**9 – Whoever prays qiyaam in Ramadaan with the imam until he finishes, it will be recorded for him that he spent the whole night in prayer,** because of the report narrated by *Abu Dawood* (1370) and others from the hadeeth of *Abu Dharr* (may Allaah be pleased with him) that the Messenger of Allaah *sallAllaahu `alayhi wa sallam* said: "Whoever prays qiyaam with the imam until he finishes, it will be recorded for him that he spent the whole night in prayer." Classed as saheeh by al-Albaani in *Salaat al-Taraaweeh*, p. 15

**10 – 'Umrah in Ramadaan is equivalent to Hajj.** *Al-Bukhaari* (1782) and *Muslim* (1256) narrated that *Ibn 'Abbaas* said: The Messenger of Allaah *sallAllaahu `alayhi wa sallam* said to a woman among the Ansaar, "What kept you from doing Hajj with us?" She said, "We only had two camels that we used for bringing water." So her husband and son had gone for Hajj on one camel, and he left the other for them to use for bringing water." He said, "When Ramadaan comes, go for 'Umrah, for 'Umrah in Ramadaan is equivalent to Hajj." According to a report narrated by *Muslim*, "... is equivalent to doing Hajj with me."

**11 – It is Sunnah to observe i'tikaaf (retreat for the purpose of worship) in Ramadaan,** because the Prophet *sallAllaahu `alayhi wa sallam* always did that, as it was narrated in the hadeeth of 'Aa'ishah (may Allaah be pleased with her) that the Prophet *sallAllaahu `alayhi wa sallam* used to spend the last ten days of Ramadaan in i'tikaaf until he passed away, then his wives observed i'tikaaf after him." Narrated by *al-Bukhaari*, 1922; *Muslim*, 1172.

**12 – It is mustahabb in the sense of being strongly recommended in Ramadaan to study the Qur'an together and to read it a great deal.** You may study the Qur'an together by reciting it to someone else and by having someone else recite it to you. The evidence that this is mustahabb is the fact that *Jibreel* used to meet the Prophet *sallAllaahu `alayhi wa sallam* night in Ramadaan and study the Qur'an with him. Narrated by *al-Bukhaari*, 6; *Muslim*, 2308.

Reading Qur'aan is mustahabb in general, but more so in Ramadaan.

**13 – It is mustahabb in Ramadaan to offer iftaar to those who are fasting,** because of the hadeeth of *Zayd ibn Khaalid al-Juhani* (may Allaah be pleased with him) who said: The Messenger of Allaah *sallAllaahu `alayhi wa sallam*: "Whoever gives iftaar to one who is fasting will have a reward like his, without that detracting from the fasting person's reward in the slightest." Narrated by *al-Tirmidhi*, 807; *Ibn Maajah*, 1746; classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*, 647. see question no: ( [12598](#) )

And Allaah knows best.

*Shaykh Saleh al Munajjid (Hafidhahullah)*

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## Essential Du'as and Adhkar

### When beginning the fast- *Suhur*

وَبَصَوْمٍ غَدٍ نَوَيْتَ مِنْ شَهْرِ رَمَضَانَ

*Wa bisawmi ghadinn nawaiytu min shahri Ramadhaan*

I intend to keep the fast for tomorrow in the month of Ramadhaan  
[abu Dawud]

### When breaking the fast- *Iftar*

وَعَلَىٰ رِزْقِكَ أَفْطَرْتُ [اللَّهُمَّ إِنِّي لَكَ صُمْتُ وَبِكَ آمَنْتُ] وَعَلَيْكَ تَوَكَّلْتُ

*Allaahumma inni laka sumtu wa bika aamantu [wa 'alayka tawakkaltu] wa 'ala rizq-ika aftarthu*

O Allaah! I fasted for You and I believe in You [and I put my trust in You] and I break my fast with Your sustenance ["wa 'alayka tawakkaltu" is quoted in some books of knowledge - but not all, hence it is in brackets]  
[abu Dawud]

اللَّهُ ذَهَبَ الظَّمَا وَابْتَلَّتِ الْعُرُوقُ، وَتَبَّتَ الْأَجْرُ إِنْ شَاءَ

*dhahabadh-dhama'u wab-tallatil 'urūūqi, wa thabatal arju inshaAllaah*

The thirst is gone, the veins are moistened and the reward is confirmed, if Allaah [Ta'ala] Wills  
[abu Dawud 2:306]

أَنْ تَغْفِرَ لِي اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ

*Allaahumma inni as'aluka birahmatika al-lati wasi'at kulli shay'in an taghfira li*

O Allaah, I ask You by Your mercy which envelopes all things, that You forgive me.  
[a du'a that Abdullah ibn Amar (radiAllaahu anhu) used to say when breaking his fast - as reported by Ibn abi Mulaykah (radiAllaahu anhu)]

### When someone offers you food when you are fasting and you decline

When you are invited to eat, then reply to the invitation. if you are fasting, then invoke Allaah's blessings (on your host), and if you are not fasting then eat  
[Muslim; 2:1054]

### Upon reaching month of Rajab and Sha'ban

When the Prophet (salAllaahu alayhi wasallam) sighted the moon of Rajab (two months before Ramadhaan) he used to pray to Allaah in the following words:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ  
*Allaahumma barik lana fi Rajab wa Sha'ban wa ballighna Ramadhaan*

O Allaah! Make the months of Rajab and Sha'ban blessed for us, and let us reach the month of Ramadhaan (i.e. prolong our life up to Ramadhaan, so that we may benefit from its merits and blessings)

[Narrated by at-Tabarani and Ahmad]

### When you are fasting, and someone is rude to you

إِنِّي صَائِمٌ ، إِنِّي صَائِمٌ  
*Inni sa'iimu, inni sa'iimu*

I am fasting, I am fasting

[Sahih al-Bukhari, Fath al-Bari of Al-Asqalani; 4:1-3, Muslim; 2:806]

### Upon Sighting of the new Moon

تُحِبُّ رَبَّنَا وَنَرْضَى ، رَبَّنَا وَرَبُّكَ اللَّهُ بِالْأَمْنِ وَالْإِيمَانِ ، وَالسَّلَامَةِ وَالْإِسْلَامِ ، وَالتَّوْفِيقِ لِمَا اللَّهُ أَكْبَرُ ، اللَّهُمَّ أَهْلُهُ عَلَيْنَا

*Allaahu Akbar. Allaahumma ahillahu 'alayna bil-amni wal-imaani, was-salaamati, wal-Islaami, wat-tawfeeqi lima tuhlibbu Rabbana wa tardha. Rabbuna wa RabbukAllaahu*

Allaah is the Greatest. O Allaah bring us the new moon with security and faith, with peace and in Islaam, and in harmony with what our Lord Loves and what pleases Him. Our Lord and your Lord is Allaah

[at-Tirmidhi 5:504, ad-Darimi 1:336]

## Welcoming the Arrival of Ramadhaan

*Bismillah*

The month of Ramadhaan has arrived again, the month of fasting and prayer. It is the month that provides and opportunity for forgiveness from Allaah *'azza wa jall* and emancipation from our sins. It is the month for performing good deeds and giving in charity. It is the month when the gates of the heavens are opened and the rewards for our deeds are magnified many times over. It is the month wherein prayers are answered and the status of the worshipper is elevated. It is the month wherein sins are forgiven.

Allaah bestows so many blessings upon his servants in the month of Ramadhaan. This is the month of fasting that is one of the five pillars of Islaam. The Prophet *sallAllaahu `alayhi wa sallam* fasted during this month and directed his followers to do the same. He told us that whoever fasts

this month with faith, seeking Allaah's reward, will have all of his past sins forgiven. He likewise informed us that whoever stands in prayer throughout this month will have all of his past sins forgiven.

The month of Ramadhaan contains within it a night that is superior to a thousand months. Whoever is denied the goodness of that night is indeed deprived.

We should welcome this month and embrace it with happiness and joy. We should have the truest resolve to observe the fasts and the prayers and to compete in doing righteous deeds. During this month, we should ardently repent for all of our sins and encourage each other to engage in virtuous deeds and call to what is right and forbid what is wrong. In this way, we will succeed in attaining the blessings and the great rewards of Ramadhaan.

The fast provides us with many benefits and is full of wisdom. It purifies and strengthens our hearts. It rids us of our baser tendencies like exuberance, arrogance, and stinginess. It reinforces our good traits like fortitude, clemency, and generosity. It supports in our inner struggle to please Allaah *'azza wa jall* and attain nearness to Him.

Fasting teaches us about ourselves and our needs. It shows us how weak we are and how truly dependent we are upon our Lord. It shows us how much Allaah has blessed us. We are reminded of our brethren those who are less fortunate and are inspired to treat them well. We are compelled to thank Allaah *'azza wa jall* and to use the blessings He has provided us in obedience to Him.

Allaah draws attention to these many benefits when he says: "*O you who believe, fasting is prescribed for you as it has been prescribed for those who were before you that you may learn self-restraint.*" [Sûrah al-Baqarah: 183]

In this verse, Allaah makes it clear that he prescribed fasting in order to purify us. Fasting is a means for us to learn self-restraint and cultivate our piety. Piety is to observe the commandments and prohibitions of Allaah *'azza wa jall* and His Messenger *sallAllaahu `alayhi wa sallam* sincerely out of our love and reverence for Allaah, and to avoid His punishment and anger.

Fasting is a great act of piety in itself and a great means of increasing our piety in all aspects of our religious and worldly lives.

The Prophet *sallAllaahu `alayhi wa sallam* pointed out one of the benefits of fasting when he said: "*O young people, whoever among you has the wherewithal to marry should do so, because it assists un in lowering our gazes and safeguarding our private parts. Whoever cannot do so should fast, because fasting diminishes sexual power.*"

The reason that fasting has this effect is because Satan flows like blood through our veins. Fasting constrains this flow while and acts as a reminder of Allaah and His greatness, thereby reducing Satan's influence over the fasting person while at the same time his faith strengthening. He naturally starts engaging in more acts of obedience and fewer acts of sin.

There are many other benefits of fasting that we can discover with a little thought and reflection. Fasting is good for bodily health. It gives the body a chance to purify itself of accumulated

poisons, a fact which has been confirmed by numerous doctors.

The sacred texts speak quite extensively about the virtues of fasting in the month of Ramadhaan and about it being a duty upon the believers. Allaah says: *"O you who believe, fasting is prescribed for you as it has been prescribed for those who were before you that you may learn self-restraint. Fasting for a fixed number of days... The month of Ramadhaan in which the Qur'ân was revealed, a guidance for the people and clear proofs of guidance and the criterion. So whoever witnesses the month should fast it. And whoever is sick or upon a journey should fast the same number of days (later on). Allaah wishes ease for you and he does not wish hardship upon you. He wants that you should complete the period and that you should exalt Allaah for that to which he has guided you that perhaps you may be thankful."* [Sûrah al-Baqarah: 183-185]

The Prophet *sallAllaahu `alayhi wa sallam* said: "Islaam is built upon five things: testifying that there is no God but Allaah and that Muhammad is the Messenger of Allaah, establishing prayer, paying Zakâh, fasting the month of Ramadhaan, and the pilgrimage to the House. [*Sahîh al-Bukhârî* and *Sahîh Muslim*]

When the angel Gabriel asked the Prophet *sallAllaahu `alayhi wa sallam* about Islaam, he replied: "Islaam is to bear witness that there is no God but Allaah and that Muhammad is the Messenger of Allaah, to establish prayer, to pay charity, to fast the month of Ramadhaan, and to perform pilgrimage to the House if you are able to make the journey." [*Sunan al-Tirmidhî*]

Gabriel then said: "You have spoken the truth." Then he said: "Tell me about faith."

Allaah's Messenger *sallAllaahu `alayhi wa sallam* replied: "It is to believe in Allaah, His angels, His books, His Messengers, the Last Day, and divine decree, both the good and bad of it."

He said: "You have spoken the truth. Tell me about excellence in faith."

Allaah's Messenger replied: "It is to worship Allaah as though you see Him, and though you do not see Him, you know that He sees you."

He said: "You have spoken the truth. [*Sahîh Muslim*]

This hadîth is of considerable importance and deserves serious thought and consideration.

Once Mu`âdh b. Jabal said to the Prophet *sallAllaahu `alayhi wa sallam*: "Tell me about some deed that will admit me into Paradise and distance me from the Hellfire."

The Prophet *sallAllaahu `alayhi wa sallam* replied: "You have asked about something great, yet it is very simple for one for whom Allaah makes it easy. Worship Allaah and do not associate anything with him in worship. Establish prayer, pay Zakâh, fast the month of Ramadhaan, and undertake the pilgrimage to the House if you are able to do so." Then the Prophet *sallAllaahu `alayhi wa sallam* added: "Should I not inform you about the gates of goodness? Fasting is Paradise. Charity extinguishes sins like water extinguishes fire." [*Sunan al-Tirmidhî*]

Fasting is a most virtuous act with a reward commensurate with its greatness. This is especially true in Ramadhaan, since Allaah has made fasting therein an obligation upon the believers and a

means of their attaining salvation.

The Prophet *sallAllaahu `alayhi wa sallam* said: "Every deed of the human being is for himself and its reward is multiplied for him from ten to seven hundred times. Allaah says: 'Except for fasting, for truly it is for Me and I alone will reward it, for verily he abandoned his desires, his food, and his drink for my sake.' The one who fasts experiences two joys, one upon breaking his fast and one when he meets his Lord. Surely the breath of the fasting person is sweeter to Allaah than the fragrance of musk." [*Sahîh al-Bukhârî* and *Sahîh Muslim*]

The Prophet *sallAllaahu `alayhi wa sallam* said: "When Ramadhaan commences, the gates of Paradise are opened and the gates of Hell are closed and the devils are bound in chains." [*Sahîh al-Bukhârî* and *Sahîh Muslim*]

The Prophet *sallAllaahu `alayhi wa sallam* said: "On the first night of Ramadhaan, the devils and rebellious jinn are bound in chains, The gates of Paradise are opened until not a single gate remains closed. The gates of Hell are bound shut until not a single gate remains open. Then a caller calls out: 'O desirer of good, go forth! O desirer of evil, restrain yourself! Allaah is emancipating people from the Fire every night'." [*Sunan al-Tirmidhî*]

On the eve of Ramadhaan, the Prophet *sallAllaahu `alayhi wa sallam* gave a sermon and said: "O people! A great and blessed month is coming upon you, a month containing a night better than a thousand months. Allaah has made fasting in its days an obligation and observing prayer in its nights a voluntary act. Anyone who seeks nearness to Allaah in this month through any virtuous act will be like one who carried out a religious obligation at another time, and anyone who performs an obligatory act of worship in this month will be like one who performed seventy such acts at another time. It is the month of patience, and the reward for patience is Paradise." [*Sahîh Ibn Khuzaymah*]

We must seize the opportunity presented to us in this blessed month and appreciate the greatness of this time by engaging in all the worship that we can. We must hasten to perform good deeds. Allaah has made this month a time for worship and for competing with one another in righteousness. We must increase our prayer and our spending in charity. We must busy ourselves with reading the Qur'ân. We must hasten to help the poor, the needy, and the orphans. The Prophet *sallAllaahu `alayhi wa sallam* was the most generous of all people and he was even more generous in Ramadhaan. We must follow the good example of our Prophet *sallAllaahu `alayhi wa sallam* by redoubling our efforts in this month.

We need to safeguard the blessings of our fasts from our sins and our shortcomings. The Prophet *sallAllaahu `alayhi wa sallam* said: "Whoever does not leave off false speech and false conduct, Allaah has no need of his leaving off food and drink." [*Sahîh al-Bukhârî*]

The Prophet *sallAllaahu `alayhi wa sallam* said: "When any one of you is observing the fast for the day, he should neither indulge in obscene language nor raise his voice. If someone insults him or quarrels with him, he should say: 'I am fasting'." [*Sahîh al-Bukhârî* and *Sahîh Muslim*]

We must beseech Allaah for forgiveness in this month and do all that we can to take advantage of this precious time. We must avoid committing any offence against the fast that will diminish its blessings and invoke Allaah's anger. Therefore, we must not be negligent of our prayers or stingy

with our Zakâh. We must not consume interest or the property of the orphans. We must not steal, oppress anyone, or disrespect our parents. We must not spurn our kinfolk. We must avoid backbiting, slander, lies, and falsehood. We must eschew false oaths and claims. We must not shave or trim our beards or leave our moustaches to grow. We must not listen to song and musical instruments. Women must not make a wanton display of themselves and men should not mix with them. These sins are forbidden throughout the year, but in Ramadhaan they are even more forbidden and more sinful.

We must fear Allaah *'azza wa jall* and avoid what Allaah and His Messenger *sallAllaahu 'alayhi wa sallam* have prohibited us. We must be upright in our obedience in Ramadhaan and throughout the rest of the year. We should call one another to this and by doing so attain the success and salvation that this month promises us.

*Shaykh 'Abd al-'Aziz bin Baz (Rahimahullah)*

*Jazeer'atul Arab*

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### Reaping the benefits of Ramadhaan

In the month of Ramadaan it is very important that we spent a few moments to understand some of the wisdoms and lessons that we can learn from this month of fasting.

Unfortunately, many Muslims come in to this month and they are as a companion of the Prophet, *sallAllaahu 'alayhi wa sallam*, said: "Let it not be that the day that you fast and the day that you break fast be equal." Meaning, one's behaviour, attitude and outlook are the same whether one fasts or not, i.e. fasting has no effect upon that person. This is why we need to reflect on some of these lessons.

#### LESSON 1: Gaining Taqwaa

Allaah *'azza wa jall* legislated fasting for gaining taqwaa, "*O you who believe, fasting has been prescribed upon you as it has been prescribed upon those before you, so that you may attain taqwaa.*" (meaning of *Soraatul Baqarah* (2):183). Taqwaa in this case means to make a shield between oneself and Allaah's anger and Hellfire. So we should ask ourselves, when we break our fasts, 'Has this fasting day made us fear Allaah more? Has it resulted that we want to protect ourselves from the hellfire or not?

Talq ibn Habeeb (d. 100H) *rahimahullah* said "When fitnah (trial and tribulation) appears then extinguish it with taqwaa." So he was asked as to what taqwaa was, so he replied: "Taqwaa to act in obedience to Allaah, upon a light (i.e. eemaan, faith) from Allaah, hoping in the Mercy of Allaah. And taqwaa is leaving the acts of disobedience to Allaah, upon a light from Allaah, due to the fear of Allaah." (Ibn al-Mubaarak in *Kitaab uz-Zuhd* and ibn Abee Shaybah in *Kitaab ul-Eemaan*)

#### LESSON 2: Drawing closer to Allaah *'azza wa jall*

This is achieved by reciting and reflecting on Al-Qur'an during night and day, attending the taraaweeh prayers, remembering Allaah, sitting in circles of knowledge and, for those who can,

making `umrah. Also for those who can, making I'tikaaf (seclusion) in the last ten nights of Ramadaan, so as to leave all worldly pursuits and seclude oneself in a Masjid just thinking of Allaah, so as to bring oneself closer to *Allaah 'azza wa jall*, and seeking out Laylatul-Qadr (the Night of Power and Pre-Decree), a night which is better than a thousand months, etc. When one sins, one feels distant from Allaah. That is why one might find it hard to read the Qur'an and come to the masjid. However, the obedient worshipper feels closer to Allaah *'azza wa jall* and wants to worship Allaah more, because he is not shy from his sins.

Imam ibn al-Qayyim (d. 751H) *rahimahullah* said: "Allaah also prescribed I'tikaaf for them, the objective being that the heart becomes fully preoccupied with Allaah – the Most High – concentrated upon Him alone, and cut-off from being preoccupied with the creation. Rather, the heart is only engrossed with Allaah – the Most Perfect – such that loving Him, remembering Him, and turning to Him takes the place of all the heart's anxieties and worries, so that he is able to overcome them. Thus all his concerns are for Allaah, and his thoughts are all directed towards remembering Him and thinking of how to attain His Pleasure and what will cause nearness to Him and what leads him to feel contented with Allaah instead of people. This in turn prepares him for being at peace with Allaah alone, on the day of loneliness in the grave, when there will be no one else to give comfort, nor anyone to grant solace, except Him. So this is the greater goal of I'tikaaf. (Zaadul Ma`aad)

The Prophet *sallAllaahu `alaihi wa sallam* said: "Allaah *'azza wa jall* said: Whosoever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more beloved to Me than the obligatory duties that I have placed upon him. My servant continues to draw nearer to Me with optional deeds so that I shall love him." (*Al-Bukhaaree*)

The Prophet *sallAllaahu `alayhi wa sallam* said: "Whosoever reaches the month of Ramadaan and does not have his sins forgiven, and so enters the fire, then may Allaah distance him." (*Sahih Ahmad*)

### LESSON 3: Acquiring patience and strong will

Allaah has mentioned patience more than seventy times in the Qur'an and has commanded patience in more than sixteen ways in His Book. So when one fasts, and gives up one's food and drink, and one's marital sexual relations for those hours, one learns restraint and patience. This Ummah needs men and women that are strong willed, who can stand upon the Sunnah and the Book of Allaah *'azza wa jall* and not waver in front of the enemies of Allaah. We do not need emotional people, who just raise slogans and shout, but when the time comes to stand upon something firm, they cannot do so, they waver.

Imaam Ahmad (d.241H) *rahimahullah* said: "Allaah has mentioned sabr (patience) in over ninety places in His Book." (Ibn al Qayyim- Madaarij us-Saalikeen)

The Prophet *sallAllaahu `alayhi wa sallam* said: "The month of Patience, and the three days of every month, are times for fasting." (*Sahih Ahmad and an-Nasaa'ee*)

Ibn `Abdul-Barr (d.464H) *rahimahullah* said: "What is meant by the month of Patience is the month of Ramadhaan ...So fasting is called patience because it restrains the soul from eating drinking, conjugal relations and sexual desires." (At-Tamheed- Al Haafidh ibn Abdul Barr)

He *sallAllaahu `alayhi wa sallam* 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." (*Al-Bukhaaree and Muslim*)

Thus, without knowledge and patience, nothing remains, except zeal and uncontrolled emotions, shouts and hollow slogans, speech that does not strengthen, but rather weakness, and actions that do not build, but rather destroy! So in this month, we should strive to develop a firm resolve for doing acts of obedience, and to adorn ourselves with patience – having certainty in the saying of our Messenger *sallAllaahu `alayhi wa sallam*: "And know that victory comes with patience, relief with affliction, and ease with hardship." (*Saheeh: Ahmad, at-Tabaraanee in al-Kabeer*)

#### **LESSON 4: Striving for Ihsaan (righteousness and sincerity) and staying away from riyaa' (showing off)**

Ihsaan means to worship Allaah *'azza wa jall* as if one seeks Him, and even though one does not see Him, He sees all. Hasan al-Basree *rahimahullah* said, "By Allaah, in the last twenty years, I have not said a word or taken something with my hand or refrained to take something with my hand or stepped forth or stepped back, except that I have thought before I have done any action, 'Does Allaah love this action? Is Allaah pleased with this action?' So when one is fasting, one should gain this quality of watching oneself and also staying away from riyaa' (showing off).

That is why Allaah *'azza wa jall* said in a hadeeth qudsi, "Fasting is for Me and I reward it." (*al-Bukhaaree*) Allaah singles out fasting from all other types of worship saying, "Fasting is for Me", because no one knows whether you are fasting or not, except Allaah. For example, when one is praying or giving charity or making tawaaaf, one can be seen by the people, so one might do the action seeking the praise of the people.

Sufyaan ath-Thawree *rahimahullah* used to spend the nights and the days crying and the people used to ask him, "Why do you cry, is it due to the fear of Allaah? He said, 'No.' They said, "Is it due to the fear of the Hellfire?" He said, 'No. It is not the fear of Hellfire that makes me cry, what makes me cry is that I have been worshipping Allaah all these years and doing scholarly teaching, and I am not certain that my intentions are purely for Allaah.'"

#### **LESSON 5: Refinement of manners, especially those related to truthfulness and discharging trusts**

The Prophet *sallAllaahu `alayhi wa sallam* said, "Whoever does not abandon falsehood in word and action, then Allaah *'azza wa jall* has no need that he should leave his food and drink." (*al-Bukhaaree*), what we learn from this, is that we must pay attention to the purification of our manners. The Prophet *sallAllaahu `alayhi wa sallam* said, "was sent to perfect good manners." (*Maalik*), so we must check ourselves, are we following the behaviour of the Prophet *sallAllaahu `alayhi wa sallam*? For example: Do we give *sallam* to those we don't know and those we do know? Do we follow the manners of Islaam, by telling the truth and only telling the truth? Are we sincere? Are we merciful to the creation?

He *sallAllaahu `alayhi wa sallam* also said: "Fasting is not merely abstaining from eating and drinking. Rather, it is also abstaining from ignorant and indecent speech. So if anyone abuses or behaves ignorantly with you, then say: I am fasting, I am fasting." (*Sahih Ibn Khuzaymah and al-Haakim*)

These narrations point towards the importance of truthfulness and good manners. Thus, this blessed month teaches us not only to abstain from food and drink, but to also abstain from such statements and actions that may be the cause of harming people and violating their rights – since the Messenger *sallAllaahu `alayhi wa sallam* said whilst describing the true Believer: "A Muslim is one from whom other Muslims are safe from his tongue and his hand." (*Al-Bukhaaree and Muslim*) Thus it is upon us as individuals, to examine the shortcomings in our character, and to then seek to improve them – modelling ourselves upon the character of the last of the Prophets and Messengers, and their leader, Muhammad *sallAllaahu `alayhi wa sallam* – aspiring also for the excellence which he mentioned in his saying: "I am a guarantor for a house on the outskirts of Paradise for whoever leaves off arguing, even if he is in right; and a house in the centre of Paradise for whosoever abandons falsehood, even when joking; and a house in the upper-most of Paradise for whosoever makes his character good." (*Sahih Abu Daawood and al-Bayhaqee*), so by shunning oppression, shamelessness, harbouring hatred towards Muslims, back-biting, slandering, tale-carrying, and other types of falsehood, we can be saved from nullifying the rewards of our fasting – as Allaah's Messenger *sallAllaahu `alayhi wa sallam* said: "It may be that a fasting person receives nothing from his fast, except hunger and thirst." (*Sahih Ahmad and ibn Maajah*)

#### **LESSON 6: Recognizing that one can change for the better**

The Prophet *sallAllaahu `alayhi wa sallam* said, "Every son of Adam sins and the best of the sinners are those who repent" (*Ibn Maajah*). Allaah 'azza wa jall provides many opportunities to repent to Him and seek His forgiveness. If one was disobedient they can become obedient.

#### **LESSON 7: Being more charitable**

Ibn `Abaas *radhiAllaahu `anhu* said, "The Prophet *sallAllaahu `alayhi wa sallam* was the most charitable amongst the people, and he used to be more so in the month of Ramadaan when Jibreel used to meet him on every night of Ramadaan till the end of the month..." (*al-Bukhaaree*). The Prophet *sallAllaahu `alayhi wa sallam* said, "He who gives food for a fasting person to break his fast, he will receive the same reward as him, without nothing being reduced from the fasting person's reward." (*at-Tirmidhee*)

#### **LESSON 8: Sensing the unity of the Muslims**

The Prophet *sallAllaahu `alayhi wa sallam* said, "...Those of you who will live after me will see many differences. Then you must cling to my Sunnah and the Sunnah of the rightly guided khaleefahs. Hold fast to it and stick to it." (*Aboo Daawood*), in this month we sense that there is a possibility for unity, because we all fast together, we break fast together, we all worship Allaah together, and we pray Salaatul-'Eid together. Therefore we sense that the unity of Muslims is possible. It is possible for Muslims to be a single body, but this will only be achieved when obedience is only to Allaah and His Messenger.

The Prophet *sallAllaahu `alayhi wa sallam* said: "Fast when they fast, and break your fast when they break their fast, and sacrifice the day they sacrifice." (*At-Tirmidhee*)

Imaam at-Tirmidhee *rahimahullah* (d. 275H) said: "Some of the People of Knowledge explained this hadeeth by saying: Its meaning is to fast and break the fast along with the jamaa'ah and the majority of people." (*Jaami`ut-Tirmidhee*)

Thus, in this blessed month we can sense an increased feeling of unity and of being a single Ummah due to our fasting and breaking our fast collectively. We also feel an increased awareness about the state of affairs of the Muslims and of the hardships that they endure, because: "During the fast, a Muslim feels and experiences what his needy and hungry brothers and sisters feel, who are forced to go without food and drink for many many days – as occurs today to many of the Muslims in Africa." (Shaykh Bin Baaz- Majmoo` al-Fataawaa), indeed, the unity of the Muslims – and their aiding and assisting one another – is one of the great fundamentals upon which the Religion of Islaam is built, as Allaah – the Most High – said: "*And hold fast altogether to the rope of Allaah and do not be divided.*" [Soorah Aal `Imraan 3:103]. Allaah – the Most High – also said: "*The Believers – men and women – and friends and protectors of one another.*" [Soorah al-Taubah 9:44]

Shaykhul-Islaam Ibn Taymiyyah *rahimahullah* (d. 728H) said: "The welfare of people will not be complete – neither in this world, nor in the Hereafter – except with *ijtima`* (collectiveness), *ta`awun* (mutual co-operation), and *tanassur* (mutual help); mutual co-operation in order to secure benefits, and mutual help in order to ward off harm. It is for this reason that man is said to be social and civil by nature." (Al-Hisbah fil-Islaam)

Thus we see that Islaam lays great importance in bringing hearts together and encouraging *ijtima`* (collectiveness). This is not only reflected in the month of Ramadaan, but also in the other acts of worship as well. So, for example, we have been ordered by the Prophet *sallAllaahu `alayhi wa sallam* to pray the five daily Prayers in congregation, and that it has been made twenty-seven times more rewardful than praying it individually (*Al-Bukhaaree and Muslim*). Likewise, this similar collective spirit is demonstrated in the act of Hajj (Pilgrimage). Even in learning knowledge and studying it, blessings have been placed in collectiveness, as Allaah's Messenger *sallAllaahu `alayhi wa sallam* said: "No people gather in a house from the houses of Allaah, reciting the Book of Allaah and studying it amongst themselves, except that tranquillity descends upon them, mercy envelops them, the angels surround him, and Allaah mentions them to those that are with Him." (*Muslim*).

Likewise, even in our everyday actions such as, eating, Islaam teaches us collectiveness. Thus, when some of the Companions of the Prophet *sallAllaahu `alayhi wa sallam* said to him: O Messenger of Allaah, we eat but do not become satisfied. He replied: "Perhaps you eat individually?" They replied: Yes! So he said: "Eat collectively and mention the name of Allaah. There will then be blessings for you in it" (*Hasan Abu Daawood*). Indeed, even in the etiquettes of sitting the spirit of collectiveness is demonstrated. So, one day the Prophet *sallAllaahu `alayhi wa sallam* came across the Companions who were sitting in separate circles, so he said to them: "Why do I see you sitting separately!" (*Muslim*) Similarly, Abu Tha`labah al-Khushanee *radiAllaahu `anhu* said: Whenever the people used to encamp, they used to split-up into the mountain passes and valleys. So Allaah's Messenger *sallAllaahu `alayhi wa sallam* said: "Indeed your being split-up in these mountain passes and valleys is from Shaytaan." Thereafter, whenever they used to encamp, they used to keep very close together, to such an extent that it was said: If a cloth were to be spread over them, it would cover them all. (*Sahih Abu Daawood and Ibn Hibbaan*)

## LESSON 9: Learning discipline

The Prophet *sallAllaahu `alayhi wa sallam* made us adhere to discipline and strictness, strictness that does not lead to fanaticism or going outside the bounds that Allaah has laid down. One cannot knowingly break the fast before the sunset, as this will not be accepted by Allaah 'azza wa

*jall*. Muslims should learn to be very strict in their lives, because they are people of an important message, which they mould their lives around.

### **LESSON 10: Teaching the young to worship Allaah 'azza wa jall**

It was the practice of the people of Madeenah, that during the fast of `Aashooraa (which is now a recommended fast of one day) to get their children to fast with them. When the children would cry of hunger and thirst, their parents would distract their attention by giving them some sort of toy to play with. The children would break their fast with their parents. *(as mentioned in al-Bukhaaree)*.

So the young should be brought to the Masjid and they should pray with their parents, so that they are able to get into the habit of becoming worshippers of Allaah. If one does not encourage children to fast when they are young, they will find it very difficult to fast for thirty days at the age of puberty. This is why the Prophet *sallAllaahu `alayhi wa sallam* said, "Command your children to pray at the age of seven and beat them at the age of ten (if they do not pray)." *(Haakim)*

### **LESSON 11: Caring for one's health**

Fasting has many medical benefits and it teaches Muslims to take care of their health and too build strong bodies. The Prophet *sallAllaahu `alayhi wa sallam* said, "A strong believer is better and is more beloved to Allaah 'azza wa jall than a weak believer, and there is good in everyone." *(Muslim)*

*Shaykh Dr. Ali al-Tamimi (Hafidhahullah)*

Adapted from his lecture with slight modification by Tayyibun Institute incorporating the article entitled 'Important Lessons from Ramadaan' (Al- Istiqamah Magazine, 1417 AH)

**Note:** The beloved Shaykh Dr. Ali al- Tamimi is currently serving a life sentence incarcerated in US Prison for allegations that he remains innocent of- we ask our beloved brothers and sisters in Islaam to cease this opportunity in the blessed month of Ramadhaan insha'Allaah to make repeated and continual du'a (particular in Qunoot) for him, his family and loved ones, as well as other 'Ulamaa' and Du'aat that are caged in varied detention centres, camps, and torture chambers, etc. across the World.

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## **The Salaf in Ramadhaan**

The first generation of Muslims, the pious Salaf, were undoubtedly the best of generations. Their character and way of life stand witness to this fact and is further confirmed by the statement of Allaah's Messenger *sallAllaahu `alayhi wa sallam*: "The best of generations are my generation, then those which follow them, then those which follow them." *(Reported by Muslim)*

They were indeed, the best amongst those who implemented the teachings of our beloved Prophet Muhammad *sallAllaahu `alayhi wa sallam*. So naturally it is their example that one must follow in all matters and Ramadhaan is no exception. The Salaf were frugal with their own iftaar meals but generous hosts towards others.

'Abdullaah ibn 'Umar *radhiAllaahu `anhu*, for example, would prefer to eat his iftaar meal with the poor. Whenever he broke his fast at home, he never ate his fill, so that if a needy person visited, 'Abdullaah could give him his iftaar meal. Thus he would end up virtually "fasting" that whole night too! He used to give away sweets in charity saying, 'I am aware of Allaah's saying; "...you

*shall not attain piety until you spend out of that which is beloved to you" [Al 'Imraan: 92] and Allaah knows that I love sweets.'*

Once when Al-Imam Ahmad *rahimahullah* had prepared some bread for iftaar, a needy person called on him. Without hesitating he gave away all his bread, and went hungry. Ibn-ul Mubaarak *rahimahullah* used to prepare sweets for his brothers, despite the fact that he was fasting.

Al-Imaam Ash-Shaafi'ee *rahimahullah*, once said, 'It is beloved to me to see one increasing his acts of generosity during the month of Ramadhaan, following the example of Allaah's Messenger *sallAllaahu `alayhi wa sallam*, and for one's own good. There are many who become over-occupied with fasting and Prayers, forgetting the other benefits of the month of Ramadhaan [i.e. forgetting about the benefits and rewards for being generous towards others].' (Lataa'if-ul Ma'aarif)

The Prophet *sallAllaahu `alayhi wa sallam*, said, 'The best of deeds is that of keeping your believing brother happy, or that of paying off a debt of his, or that of feeding him.' (*Ad-daylamee*, 1/1/123, *As-Silsilah As-Saheehah/Al-Albaanee*, 1494)

The most beloved of people to Allaah '*azza wa jall* are those who are of most benefit [to others]. The most of beloved actions to Allaah '*azza wa jall*, is when you make another Muslim happy, removing a hardship that has befallen him, paying off a debt of his or rid him of hunger. It is more beloved to me indeed that I walk with my Muslim brother to see to a need of his than performing i'tikaaf (secluding oneself) in a Masjid for a month...' (*At-Tabaraanee/Al-kabeer*, 3/209/2, *As-Silsilah As-Saheehah*, 906)

'The best of people is the one who is of most benefit to them' (*As-Silsilah As-Saheehah*, 426) 'The likeness [i.e. in terms of rewards] of the one who comes to [the aid of] a widow and [the aid of] a destitute is like that of a Mujaahid in the cause of Allaah or that of someone who spends the night in prayers and the day in fasting. (*Al-Mishkaat*, 4951)

'Abdullaah ibn 'Amr ibn Al 'Aas *radhiAllaahu `anhu*, narrated that a man once asked Allaah's Messenger *sallAllaahu `alayhi wa sallam*, 'Which is the best [of actions] in Islaam?' He *sallAllaahu `alayhi wa sallam* replied, 'Feeding [others] and extending the Sallam to those who you know and those you do not.' (*At-Targeeb - Saheeh*)

The Prophet *sallAllaahu `alayhi wa sallam*, also said, 'Once there was a dog wondering around, dying of thirst, when a prostitute saw it. She then took off her shoe and used it to give the dog water [out of a well]. She was granted forgiveness [i.e. for her sins for being a prostitute, when she repented].' (*Al-Bukhaaree and Muslim*)

If this huge reward was granted to a woman because of kindness to a dog, even though she was involved in major sin, can we imagine the rewards for kindness to an obedient, fasting Muslim?! Our Prophet *sallAllaahu `alayhi wa sallam* told us, 'Allaah has singled out certain people with abundance for the benefit of His other servants and He shall let it run [i.e. their wealth] as long as they are persistent [in benefiting others with it]. If they cease to do so then He shall take it away from them and redirect it to others.' (*At-Tabaraanee/Al-Awsat*, 5295, *As-Silsilah As-Saheehah*, 1692)

We should be most active in spending our wealth to help those less fortunate. This Ramadhaan, let us remember too, the saying of 'Ubaid Ibn 'Umair, *rahimahullah*, 'On the Day of Judgement people will be gathered as hungry as they have ever been and as thirsty as they have ever been and as naked as they have ever been. Then he who has fed [others] for the sake of Allaah will

feed him till he is full. He who has given to water to others, for the sake of Allaah, Allaah will give him water and he who has clothed others for the sake of Allaah, Allaah will clothe him.'

Ash-Sha'bee *rahimahullah*, once said, 'He who does not consider himself in greater need of the reward for giving sadaqah, as compared to the need of the destitute for that sadaqah, will have corrupted his act of charity and have it flung in his face [on the Day of Judgement].'

Brothers and sisters! We shouldn't shy away from performing even the smallest of good deeds, for Allaah the Most Merciful's rewards can be greater than Mount Uhud in size! Let us not forget that, 'The Messenger of Allaah *sallAllaahu `alayhi wa sallam* was the most generous of people and he used to be most generous in Ramadhaan...' (*Al-Bukhaaree and Muslim*)

The next time we come across a call to help our needy fellow Muslims, let us respond with vigour and joy! Maybe this act could be the one through which Allaah bestows His pardon and everlasting bliss!

Source: *al Manar Magazine*

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### How to seek Laylat'ul Qadr

Laylat ul-Qadr is the most blessed night. A person who misses it has indeed missed a great amount of good. If a believing person is zealous to obey his Lord and increase the good deeds in his record, he should strive to encounter this night and to pass it in worship and obedience. If this is facilitated for him, all of his previous sins will be forgiven.

#### *Praying Qiyaam*

It is recommended to make a long Qiyaam prayer during the nights on which Laylat ul-Qadr could fall. This is indicated in many hadeeths, such as the following:

Abu Tharr *radhiAllaahu `anhu* relates: "We fasted with Allaah's Messenger *sallAllaahu `alayhi wa sallam* in Ramadaan. He did not lead us (in qiyaam) at all until there were seven (nights of Ramadaan) left. Then he stood with us (that night - in prayer) until one third of the night had passed. He did not pray with us on the sixth. On the fifth night, he prayed with us until half of the night had passed. So we said, 'Allaah's Messenger! Wouldn't you pray with us the whole night?' He replied: 'Whoever stands in prayer with the imaam until he (the imaam) concludes the prayer, it is recorded for him that he prayed the whole night.'..." [*Recorded by Ibn Abi Shaybah, Abu Dawud, at-Tirmithi (who authenticated it), an-Nasa'i, Ibn Majah, at-Tahawi (in Sharhu Ma'an il-Athar, Ibn Nasr, al-Faryabi, and al-Bayhaqi. Their isnaad is authentic.)*]

[Point of benefit: Abu Dawud mentioned: "I heard Ahmad being asked, 'Do you like for a man to pray with the people or by himself during Ramadhaan?' He replied, 'Pray with the people' I also heard him say, 'I would prefer for one to pray (qiyaam) with the imaam and to pray with him as well, for the Prophet *sallAllaahu `alayhi wa sallam* said: "When a man prays with the imaam until he concludes, it is recorded that he prayed the rest of that night." [Masaa'il]]

Abu Hurayrah *radhiAllaahu `anhu* narrated that the Messenger *sallAllaahu `alayhi wa sallam* said:

"Whoever stands (in qiyaam) in Laylat ul-Qadr [and it is facilitated for him] out of faith and expectation (of Allaah's reward), will have all of his previous sins forgiven." [Al-Bukhari and Muslim; the addition "and it is facilitated for him" is recorded by Ahmad from the report of `Ubaadah Bin as-Samit; it means that he is permitted to be among the sincere worshippers during that blessed night.]

### ***Making Supplications***

It is also recommended to make extensive supplication on this night. `A'ishah *radhiAllaahu `anha* reported that she asked Allaah's Messenger *sallAllaahu `alayhi wa sallam*, "O Messenger of Allaah! If I knew which night is Laylat ul-Qadr, what should I say during it?" And he instructed her to say: "Allaahumma innaka `afuwwun tuh.ibbul `afwa fa `fu `annee - O Allaah! You are forgiving, and you love forgiveness. So forgive me." [Recorded by Ahmad, Ibn Majah, and at-Tirmithi. Verified to be authentic by Al-Albani]

### ***Abandoning Worldly Pleasures for the Sake of Worship***

It is further recommended to spend more time in worship during the nights on which Laylat ul-Qadr is likely to be. This calls for abandoning many worldly pleasures in order to secure the time and thoughts solely for worshipping Allaah. `A'ishah *radhiAllaahu `anha* reported: "When the (last) ten started, the Prophet *sallAllaahu `alayhi wa sallam* would tighten his izaar (i.e. he stayed away from his wives in order to have more time for worship), spend the whole night awake (in prayer), and wake up his family." [Al-Bukhari and Muslim]

And she said: "Allaah's Messenger *sallAllaahu `alayhi wa sallam* used to exert more (in worship) on the last ten than on other nights." [Muslim]

*Shaykh Muhammed Nasir`udeen al- Albani (Rahimahullah)*

Adapted from 'The Night Prayers: Qiyam & Tarawih from works by Muhammad Nasir ud-Deen al-Albani (and other scholars)'

Compiled by: Ustadh Muhammad al-Jibali

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## **Common Mistakes during Ramadhaan**

*Bismillah Wasalaatu wasalaam A'la Rasoolillah. Ama Ba'ad*

- 1) Focusing on food; to the extent that people begin to worry about eating more than actually fasting. This also goes along with spending tons of money on Iftaars even though a person does not need to eat that much food.
- 2) Making Suhr way before Fajr. Some people eat Suhr a few hours after Taraweeh or Isha Salah, this is wrong. It should be eaten closer to the time of Fajr.
- 3) People don't make Niyyah (intentions) to fast for Ramadhaan. This is something in the heart and does not need to be verbal. Also it only needs to be done once, at the beginning of Ramadhaan and not every single day.

- 4) If you find out late that Ramadhaan started, you should stop eating and fast for that day, making that day up after Ramadhaan/ Eid ends.
- 5) Many people don't think you pray Taraweeh on the first night of Ramadhaan (such as tonight). They believe you pray it after the first day you actually fast. They forget that the Islaamic calendar runs on the moon, maghrib is the start of the new day.
- 6) Many people believe if you eat or drink on accident this breaks your fast. This is false, if you do this on accident then you continue fasting and do not need to make up the day.
- 7) Some people take the opinion that if they see someone eating or drinking they should not remind the person that he/she is fasting. According to Sheikh Bin Baz (ra), this is incorrect and it is an order from Allaah 'azza wa jall for us to ordain the good and forbid the evil. Thus we tell the person, because we are forbidding the evil this way.
- 8) Many sisters believe they cannot use Henna while fasting. This is incorrect; they are allowed to use it during Ramadhaan.
- 9) Some people believe when you are cooking you cannot taste the food to see if it has the right spices/flavours. This is false, and allowed in Islaam as long as the person cooking is not eating the food. Rather they can taste it to see if it needs salt, or more spices.
- 10) Many people think you cannot use a Miswak or toothbrush during Ramadhaan. This is false, for the Prophet (saw) used to use a miswak during Ramadhaan. Also you CAN use toothpaste; the reasoning by the scholars is that the Miswak has flavour, thus toothpaste is okay to use (if you are not eating it).
- 11) Some people make the Fajr Adhan early. They do this so people will stop eating before Fajr and not invalidate their fast. This is wrong and something we should not do.
- 12) Some people make the Maghrib Adhan late. They do this so people will start eating late, just in case Maghrib has not come in yet. This too is wrong and we should not do this.
- 13) Many people believe you cannot have intercourse with your spouse during the whole month of Ramadhaan. This is false, you cannot do this only during the times when you are fasting. Between Maghrib and Fajr it is permissible to do.
- 14) Many women believe that if their period has just ended and they did not make ghusl, they cannot fast that day (considering their period ended at night, and they went to bed without Ghusl, waking up without having a chance to make it). This is incorrect, if a woman has not made Ghusl she can still fast.
- 15) Many men believe that if he has had intercourse with his wife and did not make ghusl (similar to the above) then he cannot fast the next morning. This is also incorrect, for he can fast even if he has not made Ghusl.
- 16) Some people pray Dhur and Asr prayers together during Ramadhaan. (mainly in Arab countries) This is incorrect and should be avoided.
- 17) Some people believe you cannot eat until the Muadthn is done calling the Maghrib Adthan. This is incorrect; as soon as he starts a person can break their fast.

- 18) Many people don't take advantage of making dua before they break their fast. This is one of the three times when Allaah *'azza wa jall* accepts a person dua.
- 19) Many people make the mistake of spending the latter part of Ramadhan preparing for Eid, neglecting Ramadhan. This is incorrect and these people lose the concept of what Ramadhan is about.
- 20) Many parents do not let their children fast during Ramadhan (young children). This is something counter productive to a child. By allowing him to fast he will grow up to know he must do this act.
- 21) Many people think Ramadhan is just about not eating and forget about controlling their tempers and watching what they say. In actuality we are supposed to control our tempers and mouths even more during Ramadhan.
- 22) People often waste their time during Ramadhan. They go to sleep during the day and get nothing done. We should be taking advantage of this blessed month by doing extra ibadaat.
- 23) Some people don't go on trips or travel during Ramadhan. They think they have to break their fast when travelling. This is actually optional, if you want to break your fast while travelling you can (with making it up later), and if you don't you can continue fasting.
- 24) Many people who are able don't make Itikaaf at the Masjid. We should take advantage of our good health and spend lots of time at the Masjid, especially the last 10 days of Ramadhan.
- 25) Some people believe they cannot cut their hair or nails during Ramadhan. This is also false.
- 26) Some people say you cannot swallow your spit during Ramadhan. This too is false. However you cannot swallow mucus that has entered your mouth.
- 27) Some people say you cannot use scented oils or perfumes during Ramadhan. This too is false.
- 28) Some people believe bleeding breaks the fast. This is not true.
- 29) Some people believe if you throw up on accident it breaks your fast. This is not true, however if you do it intentionally it does.
- 30) Some people think you cannot put water in your nose and mouth during wuduh in Ramadhan. This too is incorrect.

Source: Students of *Shaykh Ahmad Musa Jibril (Hafidhahullah)* from his 'Fiqh of Ramadhan' class.

[www.ahmadjibril.com](http://www.ahmadjibril.com)

**Note:** The beloved Shaykh Ahmad Musa Jibril is currently imprisoned in US Prison as is his dear father for charges that they have both contested- we ask our beloved brothers and sisters in Islaam insha'Allaah to make du'a for them and all brothers and sisters across the Ummah at this time of need.

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## What after Ramadhaan?

*AlHamdulillahi wa kafa, was-Salatu was-salaamu `alaa `ibaadihi-lladheena Stafaa*

We leave the blessed month of Ramadhaan, its beautiful days and its fragrant nights. We leave the month of the Qur'an, taqwaa, patience, jihaad, mercy, forgiveness and freedom from hellfire...

Have we fulfilled the requirements of taqwaa and graduated from the Ramadhaan school with the diploma of the god-fearing?

Have we fought our souls and desires and defeated them, or have we been overtaken by our customs and blind imitations?

Have we performed our actions in a way that fulfils the conditions for receiving mercy, forgiveness and release from the Fire?

Many questions and numerous thoughts come to the heart of the sincere Muslim, who asks and answers with truthfulness.

### *What have we gained from Ramadhaan?*

Ramadhaan is a school of iman and a 'stop to recharge one's spiritual batteries' - to acquire one's provision for the rest of the year...

For when will one take a lesson and change for better if not in the month of Ramadhaan?

The noble month is a true school of transformation in which we change our actions, habits and manners that are in variance with the Law of Allaah 'azza wa jall. "Verily, Allaah does not change the condition of a people until they change what is in themselves." [Ar-Ra`d, 11]

If you are from those who benefited from Ramadhaan, fulfilled the requirements of taqwaa, truly fasted the month, prayed in it with truthfulness, and strove against you soul, then praise and thank Allaah, and ask Him for steadfastness upon it until you meet your death.

Be not like one who has sewn a shirt and then destroyed it... Have you seen one who sewed a shirt or thawb, so when she looked at it, she liked it. Then she destroyed it pulling a thread by thread for no reason. What would people say about such a person?! Or have you seen one who earns a fortune trading throughout the day, then when the night comes, he throws away all that he earned, dirham by dirham. What would people say about such a person?!

This is the condition of one who returns to sinning and evildoing after Ramadhaan and leaves obedience and righteous actions. So after he was favoured with the blessing of obedience and enjoyment of communicating with Allaah 'azza wa jall he returned to the blaze of sins and evil actions. How evil are the people who know Allaah only in Ramadhaan!

My dear ones, falling short in one's commitment to Islaam after Ramadhaan is manifested in many ways, including:

1 – Men leaving the five prayers in congregation, after they filled mosques for Taraweeh prayers, thus going to the Masjid for recommended prayers and leaving obligatory ones.

2 – Return to musical entertainment, forbidden films, women displaying their adornment beyond that which ordinarily appears thereof, free mixing etc.

This is not thankfulness for blessings and favours, nor is it the sign of acceptance of one's actions, rather this is opposition to favours and absence of thankfulness.

These are from signs of one's deeds not being accepted – and Allaah's refuge is sought – for one who truly fasts rejoices on the occasion of `Eid, praises his Lord for helping him complete the fast, and remains fearful that Allaah *'azza wa jall* may not accept his fasting, just as the Salaf would continue asking for acceptance of their actions in Ramadhaan for six months after it.

From signs that one's deeds are accepted is that he or she has improved in his or her obedience to Allaah *'azza wa jall*. *"And remember when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]..." [Ibrahim, 7]* Increase you in good, faith and righteous actions. So if the servant is truly thankful to his Lord, you will see him guided to more obedience and distanced from sinfulness. Thankfulness is leaving sins, as the early Muslims said.

*"And worship your Lord until there comes you to the certainty [i.e. death]." [al-Hijr, 99]*

The Muslim must continuously be in the state of obedience of Allaah *'azza wa jall*, firm upon His Sharee`ah, steadfast upon His Deen, so that he or she is not of those who worship Allaah only during one month or only in one place. Rather, the believer knows that the Lord of Ramadhaan is also the Lord of other months, and that He is the Lord of all times and places, so he is steadfast upon the Sharee`ah of Allaah until he meets Him while He is pleased with him. Allaah ta`ala said, *"So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allaah]." [Hud, 112]* And, *"So take a straight course to Him and seek His forgiveness."* *[Fussilat, 6]* And the Prophet, sallAllaahu `alayhi wa sallam, said, *"Say 'I believe in Allaah', then be steadfast."* *[Muslim]*

1. If the fasting in Ramadhaan has ended, then there remains voluntary fasting, such as fasting six days in Shawwal, on Mondays and Thursdays, the three days in the middle of the month, the days of `Aashoora and `Arafat, and others.
2. If standing in prayer at night during Ramadhaan has ended, then there remains voluntary night prayer throughout the year. *"They used to sleep but little of the night."* *[Adh-Dhaariyaat, 17]*
3. If the charity in Ramadhaan and zakat ul-fitr have ended, then there is the obligatory Zakat, and also there are many other open doors to charity, voluntary actions and jihaad.
4. Reading of the Qur'an and contemplating it is not only for Ramadhaan, rather it is for all times.

Righteous actions are for all times and all places, so strive – O my brother and sister – and beware of laziness. And remember that it is not allowed for us to leave the obligatory actions or delay them, such as the five daily prayers on time, in congregation etc.

And do not fall into forbidden actions, such as forbidden sayings, food and drinks, or by looking at or listening to what is forbidden.

Be steadfast and upright upon the Deen of Allaah *'azza wa jall* at all times, for you do not know when you'll meet the Angel of Death. Beware of him taking you while you are in a state of sin. *"O Allaah, Who turns the hearts, keep our hearts steadfast upon Your Deen."*

I ask Allaah 'azza wa jall to accept from us and you our fasting, our prayers and other righteous actions, that our condition after Ramadhaan be a better one, that the state of our Ummah improves, that we are granted honour and that we truly turn to our Lord...Ameen

Adapted from "*Wa maadha ba`da Ramadaan*", by *Dar Al-Watan* (120)

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### The woman who spoke the Qur'an: 'Lowering the gaze'

Abdullah ibn Mubarak *rahimahullah* narrates: I left to perform Hajj at the House of Allaah and to visit the grave of the Prophet *sallAllaahu `alayhi wa sallam*. As I was on my way along the outskirts I noticed something; it was an old woman wearing a woolen outer-garment and a face scarf.

**I said:** "Assalaamo-Alaikum wa Rahmatullah wa Barakaatuhu".

She replied:

*Salâm (peace be on you) – a Word from the Lord (Allaah), Most Merciful.*  
[Ya-sin (36):58]

**I said to her:** "May Allaah have mercy upon you! What are you doing in this place?"

She replied:

*..... And whomsoever Allaah sends astray, for him there is no guide.*  
[Ghaafir (40):33]

**From that, I understood that she was lost. I said to her:** "Where do you want to go?"

She replied:

*Glorified is He who took His slave for a journey by night from Al-Masjid Al-Haraam to the furthest Masjid (in Jerusalem).....*  
[Al-Israa (17):1]

**I gathered that she had performed her pilgrimage and was intending on visiting Bait'ul-Maqdis. I then asked her:** "How long have you been in this place?"

She said:

*..... three nights, though having no bodily defect."*  
[Maryam (19):10]

**I said:** "I see, you don't have any food with you to eat?"

She replied:

*"And it is He Who feeds me and gives me to drink.*  
[Ash-Shu'araa (26):79]

**I then said:** "With what do you perform Ablution?"

She said:

*..... and you find no water, perform Tayammum with clean earth .....*

**[An-Nisaa (4):43]**

**I said to her:** "I have some food, would you like to eat something?"

She said:

*.....then complete your Saum (fast) till the nightfall.....*

**[Al-Baqarah (2):187]**

**I said:** "It has been allowed for us to break our fast whilst we are traveling."

She said:

*..... And that you fast is better for you if only you know.*

**[Al-Baqarah (2):184]**

**I said:** "Why do you not speak to me the same way as I am speaking to you?"

She replied:

*Not a word does he (or she) utter but there is a watcher by him ready (to record it).*

**[Qaaf (50):18]**

**I said:** "Which people are you from?"

She said:

*And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned.*

**[Al-Israa (17):36]**

**I said:** "I have committed a mistake, so please excuse me."

She said:

*.....No reproach on you this day; may Allaah forgive you.....*

**[Yusuf (12):92]**

**I said:** "Would you like to ride upon my camel so that you may catch up with your group?"

She said:

*.....And whatever good you do, (be sure) Allaah knows it. ....*

**[Al-Baqarah (2):197]**

**So I made the camel sit down,** whereupon she said:

*Tell the believing men to lower their gaze.....*

[An-Nuur (24):30]

**So I closed my eyes and told her to sit upon the camel. As she was getting upon the camel, it stampeded causing her clothes to be ripped slightly. Upon that she said:**

*And whatever of misfortune befalls you, it is because of what your hands have earned.....*

[Ash-Shuraa (42):30]

**I told her to get on, she said:**

*"Glorified is He Who has subjected this to us, and we could have never had it (by our efforts). And verily, to Our Lord we indeed are to return!"*

[Az-Zukhruf (43):13-14]

**I took the rein of the camel and began to move quickly whilst at the same time yelling.**

She said:

*"And be moderate (or show no insolence) in your walking, and lower your voice.....*

[Luqmaan (31):19]

**So I began to walk slowly whilst chanting some lines of poetry. Upon hearing me, she said:**

*.....So recite as much of the Qur'ân as may be easy.....*

[Al-Muzzammil (73):20]

**I said to her: "You have been given much goodness." She replied:**

*But none remember (will receive admonition) except men of understanding.*

[Al-Baqarah (2):269]

**As we walked some distance, then I said: "Do you have a husband?"**

She replied:

*O you who believe! Ask not about things which, if made plain to you, may cause you trouble.....*

[Al-Maa'idah (5):101]

**I then remained quiet and did not speak with her until we arrived to her traveling group.**

**I said to her: "This is your group, who is there from amongst them?"**

She said:

*Wealth and children are the adornment of the life of this world....*

[Al-Kahf (18):46]

**From this I understood, that she had children. I said to her: "What is their role in the pilgrimage?"**

She said:

*And landmarks and by the stars, they guide themselves.*

**[An-Nahl (16):16]**

**From this I knew they were guides for the traveling party. She then went towards the tents that were propped up. I said: "These are tents, who is in them of yours?"**

She said:

*.....And Allaah did take Ibrahim as a Khalil (an intimate friend)! [An-Nisaa (4):125]*

*.....and to Musa Allaah spoke directly. [An-Nisaa (4):164]*

*"O Yahya! Hold fast the Scripture....." [Maryam (19):12]*

**I called out: "O Ibrahim, O Musa, O Yahya",** out came young lads like moon's shining, greeting us. When they had sat down, she said:

*.....So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you.....*

**[Al-Kahf (18):19]**

**So one of them went, and bought some food and placed it in front of me.** She then said:

*Eat and drink at ease for that which you have sent on before you in days past!*

**[Al-Haaqqah (69):24]**

**I said: "Now your food is forbidden upon me until you do not tell me regarding her situation!"**

**They replied: "She is our mother, and she has spent the last forty years speaking only by the verses of the Qur'an; fearful that she may slip, and fall under the wrath of the Most Beneficent. I then said:**

*That is the Grace of Allaah which He bestows on whom He is pleased with. And Allaah is the Owner of Great Bounty.*

**[Al-Hadeed (57):21]**

*Translated by Ustadh Murtaza Khan*

BA [Hons] Usul'udeen

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