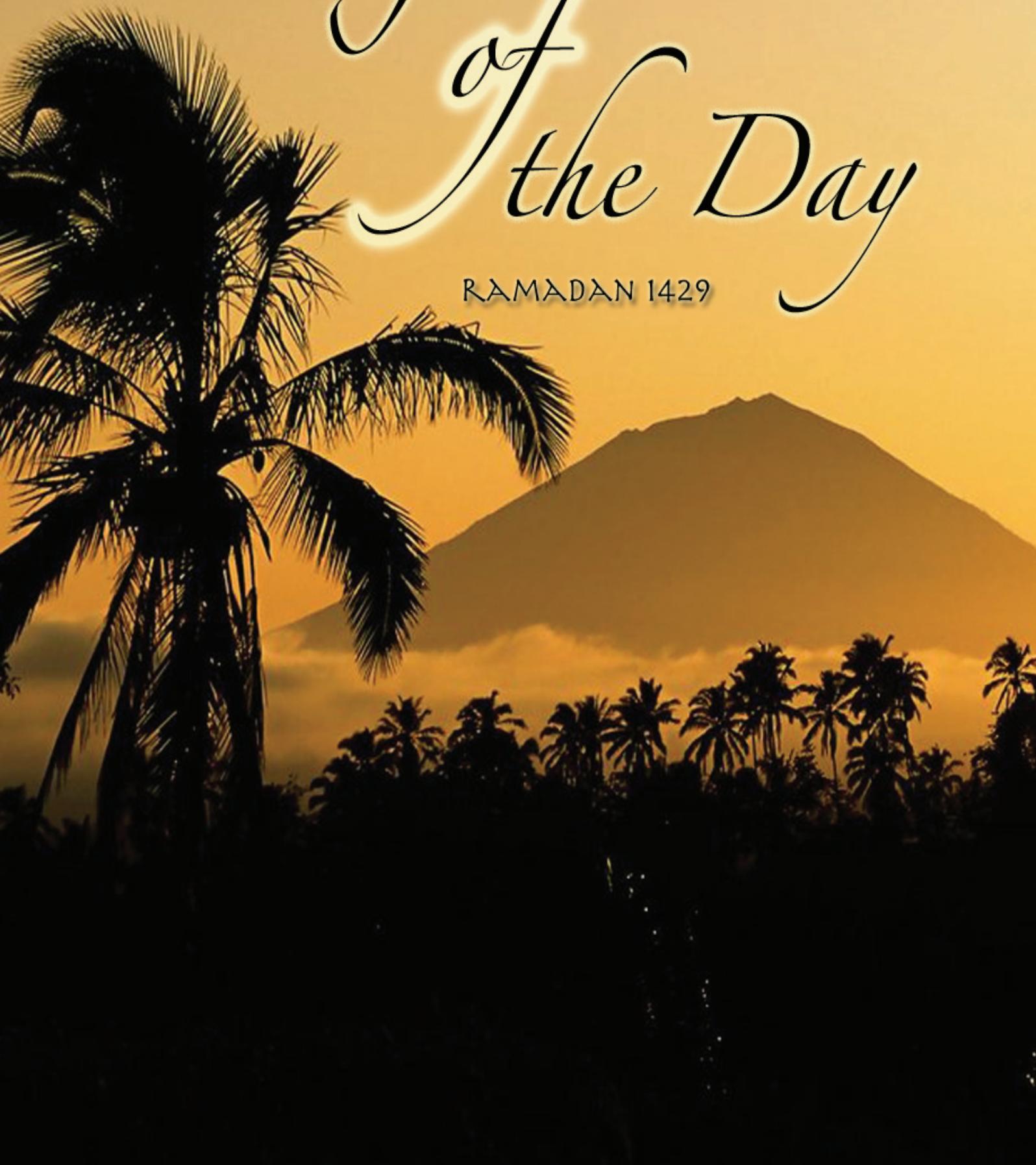


A COLLECTION OF BENEFICIAL WRITINGS FOR EACH DAY OF THE MONTH

*Benefit
of
the Day*

RAMADAN 1429



Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

All praise is due to Allāh, Lord of the worlds, and may the peace and blessings of Allāh be upon His final Messenger, the seal of the prophets and the Imām of the pious, our Prophet Muhammad, who said,

“The Dīn is sincere advice. The Dīn is sincere advice. The Dīn is sincere advice.”
[Narrated by Muslim]

So, the Religion is sincere advice to Allāh, His Book, His Messenger, to the leaders of the Muslims and to the common folk, who we must strive to give Nasīhah about everything that is good, in every way possible.

And Al-Imām Al-Khattābī said, *“And giving Nasīhah is a Fardh Kifāyah, such that if a sufficient number of people perform it then the obligation is lifted from the community as a whole, and it is obligatory according to the ability of the individual.”*

So in this small publication of ours, we wish to present the Muslimīn with some daily reminders that we hope will help them correct their affairs of both this life and the next, remind them of what is beneficial for them, order them with al-Ma’rūf (good), forbid them from al-Munkar (evil), and inspire them through the good admonishments it contains.

May Allāh accept from us and from you, and guide us all to that which He is pleased with.

وَصَلَّى اللَّهُ عَلَيَّ نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

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Ramadan in History

Part 1



Oh you who believe, Ramadan is a sacred month wherein Almighty Allah (subhanahu wa ta'ala) is constantly testing His creation and giving humanity the opportunity to achieve infinite, endless Bliss. Fasting is a complete purification and a means to developing the consciousness of Allah's (subhanahu wa ta'ala) presence. The consciousness of Allah (subhanahu wa ta'ala), Taqwa, is a protection against the schemes of Shaitan, and the suffering of this world. Allah (subhanahu wa ta'ala) has informed us that, *"Whoever keeps his duty to Allah (has taqwa), He ordains a way out for him and gives him sustenance from where he imagines not. And whoever trusts in Allah, He is sufficient for him. Surely Allah attains His purpose. Allah has appointed a measure for everything."*(65:2)

Many Muslims today have a misconception about fasting and the activities of a fasting person. They go into a state of semi-hibernation, spending most of their daylight hours in bed. If they fear Allah (subhanahu wa ta'ala), they wake up for prayer, but then return to sleep immediately. This unnatural sleep makes them become lazy, dull witted and often cranky.

Ramadan is actually a time of increased activity wherein the believer, now lightened of the burdens of constant eating and drinking, should be more willing to strive and struggle for Allah (subhanahu wa ta'ala). The Prophet (May the blessing and peace of Allah be upon him) passed through approximately nine Ramadans after the Hijrah. They were filled with decisive events and left us a shining example of sacrifice and submission to Allah (subhanahu wa ta'ala).

In the first year after the Hijrah, the Prophet (may the Blessing and Peace of Allah be upon him) sent Hamza ibn AbdulMuttalib with thirty Muslim riders to Saif al Bahr to investigate three hundred riders from Quraish who had camped auspiciously in that area. The Muslims were about to engage the disbelievers, but they were separated by Majdy ibn Umar al-Juhany.

The Hypocrites of Al-Madinah, hoping to oppose the unity of the Muslims, built their own masjid (called Masjid al-Diraar). The Prophet (may the Blessing and Peace of Allah be upon him) ordered this masjid to be destroyed in Ramadan.

On the seventeenth of Ramadan, 3 A.H., Almighty Allah (subhanahu wa ta'aala) separated truth from falsehood at the Great Battle of Badr. The Prophet (may the Blessing and Peace of Allah be upon him) and 313 of his companions set out to intercept a caravan of their own goods that had been left in Makkah. It was led by Abu Sufyan, himself, and estimated at 60,000 dinars. They were met, instead, by a well equipped army of the nobility of Quraish, intent on putting out the light of Islam. Despite being outnumbered three to one and appearing weak and unseasoned, the Muslims defended their faith with a burning desire to protect the Prophet and meet their Lord through martyrdom. Allah (subhanahu wa ta'aala) gave them a decisive victory on this day of Ramadan, that would never be forgotten.

Dr. Abdullah Hakim Quick

Wisdom Behind Fasting

Part 1



From the wisdom of fasting is that: It is an act of worship done for Allaah, in which the 'abd (servant) draws closer to His Lord by abandoning the things that he loves and desires, such as food, drink and sexual intercourse. So because of this, the truthfulness of his Faith and the completeness of his servitude to Allaah become apparent, as well as his love for Allaah and his longing for what Allaah has prepared for him (of good). This is since the one who fasts does not abandon something that is beloved to him except for that which is greater to him than it (which is Allaah). When the believer knows that Allaah's contentment lies in the fasting - which is abandoning those desires that he naturally loves - he will give his Lord's contentment precedence over his desires. So he abandons his desires no matter how much he longs and yearns for them, because his delight and the tranquility of his soul lies in his abandoning all that for the sake of Allaah.

Because of this, many of the believers - if one of them were to be beaten or forced to break his fast during a day in Ramadaan without a valid excuse, he would not break his fast. So this is from the greatest and most profound aspects of wisdom behind fasting.

*Author: Shaykh Muhammad Ibn Saalih Al-'Uthaimeen
Source: Majaalis Shahr Ramadaan [pgs. 41-43]*

ABU BAKR
(RADYALLAHU 'ANHU)

DARKNESS & ITS LAMPS

Abu Bakr al-Siddiq [radiyAllahu`anhu] said:

“Darkness is of five types and its lamps are five:
Love of the dunya is a darkness and its lamp is God consciousness;
Sins are a darkness and their lamp is repentance;
The grave is a darkness and its lamp is: ‘There is no god but Allah,
Muhammad is the Messenger of Allah’;
the Hereafter is a darkness and its lamp is righteous actions;
and the path is a darkness and its lamp is certitude.”

From “Ibn Hajars Preparation For The Day of Judgement”



Shaqeeq Ibn Ibraheem said: “The doors of success have been closed upon the creation because of six things:

- Their busying themselves with the blessings of Allah instead of thanking Allah for them;
- Their desire for knowledge while they abandon actions;
- The hastiness to sin and delaying repentance;
- The deception of having righteous companions and not taking them as examples;
- The turning away of the dunya from them while they chase it;
- The approach of the afterlife towards them while they turn away from it.”

[Al Fawaai'd by Ibn Al Qayim: P. 161]

P I E T Y

It was narrated that Sufyan ibn 'Uyanah said:
"With remembrance of the pious,
mercy is bestowed."

And from Imam Abu Hanifa,
he said: "The stories of the scholars and
al-Muhsineen (the good doers), is more
beloved to me than increasing in the
knowledge of fiqh, because it contains the
understanding of the manners and
etiquettes of this ummah (nation).

[Jama' bayn al-'ilm wal fadl (1/117) and Farteeb al-Mudrak (1/56)]

GOLDEN WORDS
FROM

**THE FRONT
LINES**

Sharh As-Siyaam Wa Al-Qiyaam

Khutbah by Shaykh Abdullah Azzam
(may Allah have mercy on him)

Part 1

“It is, as the Lord of Glory Said, a fixed number of days. Rather, it is a fixed number of hours! The month of Ramadan is either 720 hours, or 696 hours, and every minute of it has a price and a value. The Salaf and the Companions - may Allah be Pleased with them - used to await these days of Ramadan from the year to year, as it has been reported in a narration that the Companions used to say, when Rajab had arrived:

“O Allah, assist us in worshipping You in Rajab and Sha’ban, and allow us to witness Ramadan.”

Because Ramadan is the annual occasion of the cleansing of the soul, spirit, and body, its effect on the human spirit and body is not that profound. The acts of worship of the soul are many, and as much as the body receives its share of pain during the course of its worship, it will receive its share of light. That is why Jihad is the uppermost peak of Islam; because it is the most painful and difficult of the acts of worship. Its reward is greater, its effect on the soul deeper, and its result in building the spirit and in ingraining Tawhid in it is great.

Therefore, there are acts of worship dealing with one’s wealth. However, its effect on the soul is usually less than the effect of an act of worship dealing with the body. So, Zakah has a deep effect on the soul, as it purifies it from covetousness. However, you cannot truly sympathize with the poor person unless you feel his pain, live as he lives, and starve as he starves. If you starve, then you feel your body becoming stronger and more durable. At that time, you become joyous that you were able to sacrifice something and purify yourself from covetousness.

Jihad is the same way: Jihad with one’s wealth does not purify one’s soul in the same way as Jihad with one’s self does. And because of this, Islam did not relieve any of the Companions of the obligation of Jihad with his self, no matter what his position in society, and no matter how good his reputation, such as in the case of ‘Uthman.

The Salaf - may Allah be Pleased with them - would calculate Ramadan by the minute. They were praying behind Ubayy bin Ka’b - and ‘Umar bin al-Khattab was praying Tarawih behind him - and they would require sticks to support themselves on as a result of his long standing in the prayer, and the Companions would say: “We fear that we will miss the suhur praying behind Ubayy, and we fear that the Fajr time will come, causing us to miss the Blessed Meal - they used to refer to suhur as the Blessed Meal - so, let our children rush to prepare the meal.”

Q A D A R



Imaam Ash-Shaafi'ee said

*“Whatever You wish occurs, even if I do not wish it.
And whatever I wish cannot occur, unless You will it.
You created the servants upon your Knowledge,
So in terms of knowledge, there is the young and the old.
This one You have favoured, and this one You have forsaken,
And this one You support, and that one You do not support.
So from amongst them is the wretched and the fortunate,
And from them is the repugnant and the good.”*

*Related in Manaaqibush-Shaafi'ee (1/42-413),
and Sharh Usoolul-Itiqaad Ahlus-Sunnah wal- Jamaa'ah (2/702)*

Wisdom Behind Fasting

Part 2



From the wisdom behind fasting is that it is a means of attaining Taqwaa, as Allaah says: “O you who believe! Fasting is prescribed for you as it was prescribed for those before you, in order that you gain Taqwaa.” This is since a person who is fasting is commanded to do the obligatory duties and to avoid sinful acts.

The Prophet (may the Blessing and Peace of Allah be upon him) said: “Whoever does not abandon false speech, acting upon that (false speech) and (acts of) ignorance (i.e. sins), then Allaah has no need of him abandoning his food and drink.”

[Reported by Al-Bukhaaree]

So when a person is fasting, every time he desires to do a sinful act, he will remember that he is fasting and thus withhold himself from that.

This is why the Prophet (may the Blessing and Peace of Allah be upon him) ordered the person who is fasting, when cursed at and abused, to say: “I am fasting”, cautioning him (the reviler) that a person fasting is commanded to refrain from cursing and reviling and reminding himself that he is fasting and cannot counter with cursing.

*Author: Shaykh Muhammad Ibn Saalih Al-'Uthaimeen
Source: Majaalis Shahr Ramadaan [pgs. 41-43]*

GOLDEN WORDS
FROM

THE FRONT
LINES

Sharh As-Siyaam Wa Al-Qiyaam

Khutbah by Shaykh Abdullah Azaam
(may Allah have mercy on him)

Part 2

And it was reported from some of the Tabi'in, and those who came after them, in regards to their Qur'an and prayer, that some of them would complete reciting the Qur'an sixty times in Ramadan, and this was specifically narrated in regards to al-Imam ash-Shafi'i; he used to complete it once during the day, and once during the night. Some of them would complete it once during the night and day, and others would complete it once every three days, until they reached the last ten days, in which they would seclude themselves in the mosque, completing it once a day.

And to complete the Qur'an in a day is easy, if we keep in mind that to recite the Qur'an slowly (tartil) takes about 24 hours, and a quicker recitation takes about ten hours. It is possible for the one who has memorized the Qur'an to complete one juz' in 20 minutes, allowing him to complete all thirty ajzaa' in ten hours. I was told by Abu al-Hasan an-Nadawi: "I saw my teachers, and some of them would not speak at all in Ramadan. Rather, they would only engage in worship; either Qur'an or prayer. If someone were to speak to them, they would count out their words, and calculate them by the minutes and seconds."

So, Ramadan consists of fasting and prayer.

Because of this, the Salaf, such as al-Imam Malik, would seclude themselves until the time of giving a class, saying: "Verily, Ramadan is for praying and reciting the Qur'an." Some of them would say: "Ramadan is praying, giving charity, and reciting the Qur'an."

And Ramadan is the Ramadan of Jihad, so, I advise everyone of you to not fall short in a single day in Ramadan.

I was in Qatar, or the Emirates, and I was told: "The brothers in America called, asking if you could go spend the last ten nights with them." I said: "Subhan Allah! I spend the last ten nights in America, and I leave Jalalabad, Qandahar, and Kabul erupting? The hour in these places is better than standing in prayer for sixty years, and I go and enter America, even if in Ramadan?" And because of this, for the duration of my stay here, especially in the last five years, I always loved to spend every Ramadan outside of Peshawar, and to not enter Peshawar unless it was necessary. I would spend it either in the training camp in Sada, Jadji, or any other place, so that it would be written for me as a Ramadan of ribat, and the Ramadan in the land of ribat is a thousand times better than Ramadan outside of the land of ribat, as the Prophet said: "Ribat for one day in the Path of Allah is better than a thousand days in any other place, even if one were to fast all day and pray all night." [Reported by at-Tirmidhi and an-Nasa'i]

Salvation Lies Between Fear and Hope

Imam Ali Ibn Abi al `Izz al Hanafi



(False) security and despair are ways leading out of the folds of the community of Muslims. The right attitude for the people of the Qiblah lies between the two.

That is to say, a slave should remain between fear and hope. For, the right and the approved kind of fear is that which acts as a barrier between the slave and the things forbidden by Allah. But, if fear is excessive, then the possibility is that the man will fall into despair and pessimism.

On the other hand the approved state of optimism is of a man who does good in the light of the Shari'ah and is hopeful of being rewarded for it. Or, conversely, if a man committed a sin, he repents sincerely, and is hopeful of being forgiven. Allah (subhanahu wa ta'aala) said:

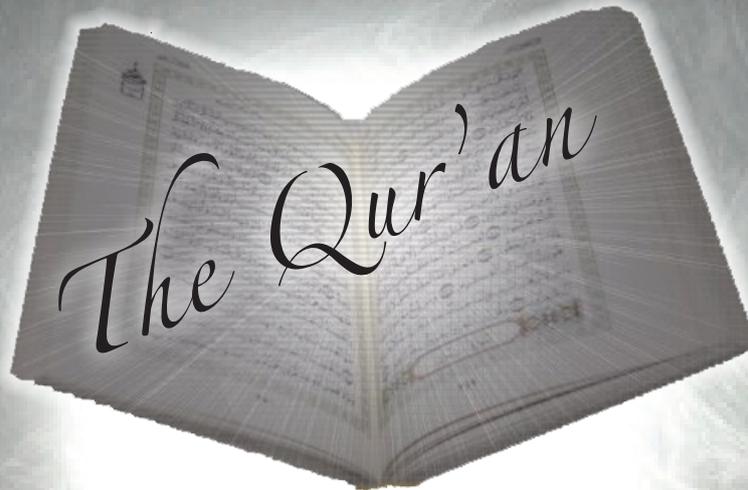
*“Verily, those who believed, and those who migrated and fought in the way of Allah, it is they who are hopeful of Allah’s mercy. And Allah is very Forgiving, very Merciful.”
(Al-Baqarah, 218)*

In contrast, if a man indulges in sins and excesses, but is hopeful that he would be forgiven without doing anything good, then, this is self-deception, mere illusion and false hope. Abu `All Rowzbari has said, “Fear and hope are like the two wings of a bird. If they are well balanced, the flight will be well balanced. However, if the Left one is stunted, the Right would also be stunted. And, to be sure, if the two are lost, the bird will soon be in the throes of death.”

Allah has praised the people of hope and fear in the following verse:

*‘Is one who worships devotedly during the night, prostrating himself or standing, fearing the Hereafter, and hoping for the mercy of his Lord (is equal to him who doesn’t do these things)?’
(Al Zumar, 9)*

Hope then also demands fear. If that was not the case, one would be in a state of false security. Conversely, fear demands hope. Without that it would be despair.



It was narrated that Buraydah (may Allaah be pleased with him) said:

I heard the Prophet (peace and blessings of Allaah be upon him) say:

“The Qur’aan will meet its companion on the Day of Resurrection when his grave is opened for him, in the form of a pale man. It will say to him, ‘Do you recognize me?’ He will say: ‘I do not recognize you.’ It will say: ‘I am your companion the Qur’aan, who kept you thirsty on hot days and kept you awake at night. Every merchant benefits from his business and today you will benefit from your good deeds.’ He will be given dominion in his right hand and eternity in his left, and there will be placed on his head a crown of dignity, and his parents will be clothed with priceless garments the like of which have never been seen in this world. They will say: ‘Why have we been clothed with this?’ It will be said: ‘Because your son used to recite Qur’aan.’ Then it will be said to him: ‘Recite and ascend in the degrees of Paradise,’ and he will continue to ascend so long as he recites, either at a fast pace or a slow pace .”



Narrated by Ahmad in al-Musnad (394) and Ibn Maajah in al-Sunan (3781); classed as hasan by al-Busayri in al-Zawaa'id and by al-Albaani in al-Silsilah al-Saheehah (2829).

Wisdom Behind Fasting

Part 3



From the wisdom behind fasting is that the heart opens to contemplation and remembrance (of Allaah). This is since fulfilling one's desires leads to heedlessness and perhaps the heart becomes hardened and blinded from the truth. This is why the Prophet (may the Blessing and Peace of Allah be upon him) advised us to eat and drink little, where he said: "The Son of Aadam does not fill a vessel worse than his stomach."

[Reported by Ahmad, An-Nasaa'ee and Ibn Maajah]

*Author: Shaykh Muhammad Ibn Saalih Al-'Uthaimeen
Source: Majaalis Shahr Ramadaan [pgs. 41-43]*

TRUE PROMISE OF A POWERFUL KING

Shaddad Ibn 'Amr said:

*“The Hereafter is a true promise
where a powerful king will judge between the people.*

The life of this world is full of vanities

that are available for both the pious and the sinner.

*There is no plea for him who hears and disobeys,
and no plea against him who hears and obeys.*

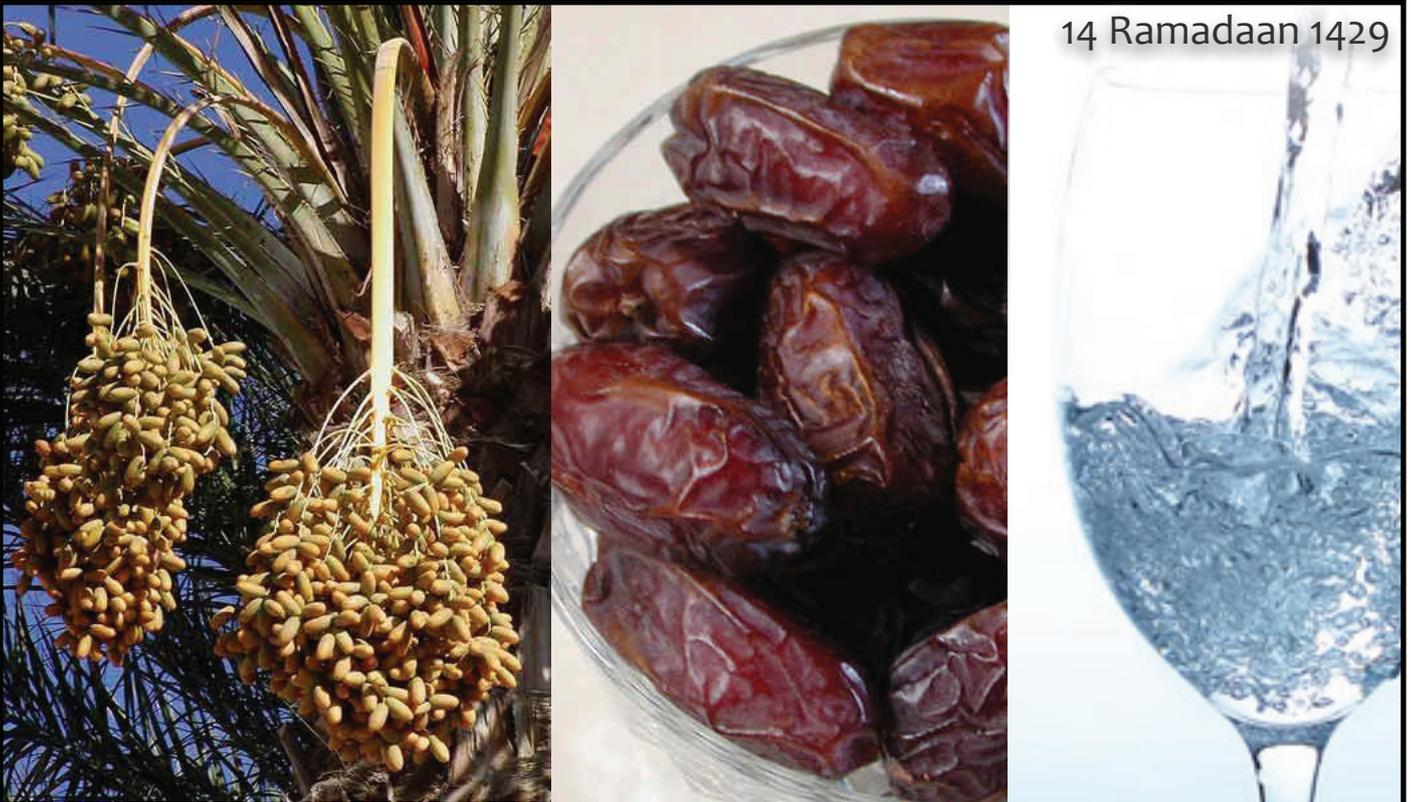
*Don't take the life of this world as a valuable thing
because it spares none, and don't reject it*

because the Hereafter can be obtained

only through the life of this world.”

The Life of This World is a Transient Shade

By: Abdūl Maṭik Al-Qasim



HASTEN TO BREAK THE FAST

It is preferred for the fasting person to hasten in breaking the fast when the sun has set. Sahl ibn Sad reported that the Prophet sallallaahu alayhi was sallam said: "The people will always be with the good as long as they hasten in breaking the fast." This is related by al-Bukhari and Muslim.

The fast should be broken with an odd number of dates or, if that is not available, with some water. Anas reported: "The Messenger of Allah (may the Blessing and Peace of Allah be upon him) would break his fast with ripe dates before he would pray. If those were not available, he would eat dried dates. If those were not available, he would drink some water." This hadith is related by Abu Dawud and by al-Hakim, who called it sahih, and by at-Tirmidhi, who called it hassan.

Sulaiman ibn 'Amr reported that the Prophet salla llaahu alayhi was sallam said: "If one of you is fasting, he should break his fast with dates. If dates are not available, then with water, for water is purifying." This is related by Ahmad and by at-Tirmidhi, who called it hassan sahih.

A supplication for breaking the fast is:

"The thirst is gone, the veins have been moistened, and the reward is assured, if Allah Wills." [Dhahaba al-dhama', wa abtallat al-'uruq, wa thabat al-ajr, in Sha' Allah]

This was reported by Abu Dawud, and al-Albani included it in 'Sahih al-Jami'.



The Majority of Hellfire's Inhabitants

Ibn 'Abbas radiyallahu anhu stated that the Prophet (may the Blessing and Peace of Allah be upon him) said:

"I looked into Hell-fire and the majority of its inhabitants were women who were ungrateful."

It was asked, *"Did they disbelieve in Allah and were ungrateful to Him?"*

He (salallahu alaihi wa sallam) replied, *"They were ungrateful to their husbands and were ungrateful for favors and good deeds done for them. If you had always been good to one of them and she saw something in you not to her liking, she would say: "I have never seen any good from you at all."*

Bukhari

Wisdom Behind Fasting

Part 4



From the wisdom behind fasting is that it trains one to curb the soul, and it gives one strength to withhold his soul by its bridle, such that one can govern it and lead it towards that which is good for it and what will make it prosper. This is because the soul commands one to do evil, except for those souls that my Lord has mercy on. So when a person undoes and lets go of his (soul's) bridle, the soul lands him into many dangers. But when he controls it and curbs it, he is able to lead it to the highest of levels and the greatest of goals.

*Author: Shaykh Muhammad Ibn Saalih Al-'Uthaimeen
Source: Majaalis Shahr Ramadaan [pgs. 41-43]*

Ramadan in History

Part 2



In 6 A.H., Zayd ibn Haritha was sent to Wadi al-Qura at the head of a detachment to confront Fatimah bint Rabiah, the queen of that area. Fatimah had previously attacked a caravan led by Zayd and had succeeded in plundering its wealth. She was known to be the most protected woman in Arabia, as she hung fifty swords of her close relatives in her home.

Fatimah was equally renowned for showing open hostility to Islam. She was killed in a battle against these Muslims in the month of Ramadan.

Such was the month of Ramadan in the time of the Prophet (may the Blessing and Peace of Allah be upon him). It was a time of purification, enjoining the good, forbidding evil, and striving hard with one's life and wealth. After the death of the Prophet (may the Blessing and Peace of Allah be upon him), Muslims carried on this tradition and Allah used the true believers to affect the course of history. Ramadan continued to be a time of great trials and crucial events.

Ninety-two years after the Hijrah, Islam had spread across North Africa, Iran, Afghanistan, Yemen and Syria. Spain was under the tyrannical rule of King Roderic of the Visigoths.

Roderic had forced his six million serfs and persecuted Jews to seek the aid of the Muslims of North Africa in order to be delivered. Musa ibn Husair, the Umayyad governor of North Africa, responded by sending his courageous general Tariq ibn Ziyad at the head of 12,000 Berber and Arab troops. In Ramadan of that year, they were confronted with a combined Visigoth army of 90,000 Christians led by Roderic, himself, who was seated on a throne of ivory, silver, and precious gems and drawn by white mules. Allah (subhanahu wa ta'ala) manifested a clear victory over the forces of disbelief. Not only was Roderic and his forces completely annihilated, but Tariq and Musa succeeded in liberating the whole of Spain, Sicily and of France. This was the beginning of the Golden Age of Al-Andalus where Muslims ruled for over 700 years.

In the year 682 A.H., Salahuddin al-Ayyubi, after battling with the Crusaders for years, finally drove them out of Syria and the whole of their occupied lands in the month of Ramadan. The Muslim world was then destined to meet one of its most frightening challenges.

Dr. Abdullah Hakim Quick

What good is there?



Ibn Al-Qayyim said,

“What good is there in a person who sees the sacred things of Allah being violated, His limits transgressed, His religion forsaken, the Sunnah of His Messenger neglected, and yet he remains indifferent, with a ‘cold heart’ and silenced tongue, like a silent devil.

Such people, besides being despised by Allah, have been afflicted by the worst disease, namely the death of their hearts.

For the more the heart is alive and vibrant, the more its anger for the sake of Allah and His Messenger is felt, and the stronger and more complete its support for the Deen.”

What Exactly Is Hawaa?



The meaning of hawaa is the loving and the loathing which is in the self. It is not in and of itself blameworthy, since it is not under the control of the person, rather what is blameworthy is the following of these likes, desires and dislikes.

Allah said to Dawood:

[O Dawood, we have made you a successor on the Earth, so rule between the people with the truth, and do not follow hawaa lest it lead you astray from the path of Allah.]

Qur'an 38/26

And Allah said in another ayah:

[And who is more astray than the one who follows his hawaa without guidance from Allah?]

Qur'an 28/50

The Prophet (sallallahu `alayhi wa sallam) tells us in the hadith:

“Three things which save: fear of Allah in public and private, moderation in poverty and in wealth, and speaking the truth when angry and when contented. And three things which lead to destruction: obedience to greed, following of hawaa, and a person’s being pleased with himself.”

The love and the hate of which we are speaking brings about certain “tastes” and feelings and desires in the presence of the loved or hated thing. Whoever follows these desires and feelings without an order from Allah and His Prophet, is the one described as the follower of his hawaa. In fact, this may even reach the level of shirk wherein he takes as his god his own hawaa! (See Qur`an 43/25)

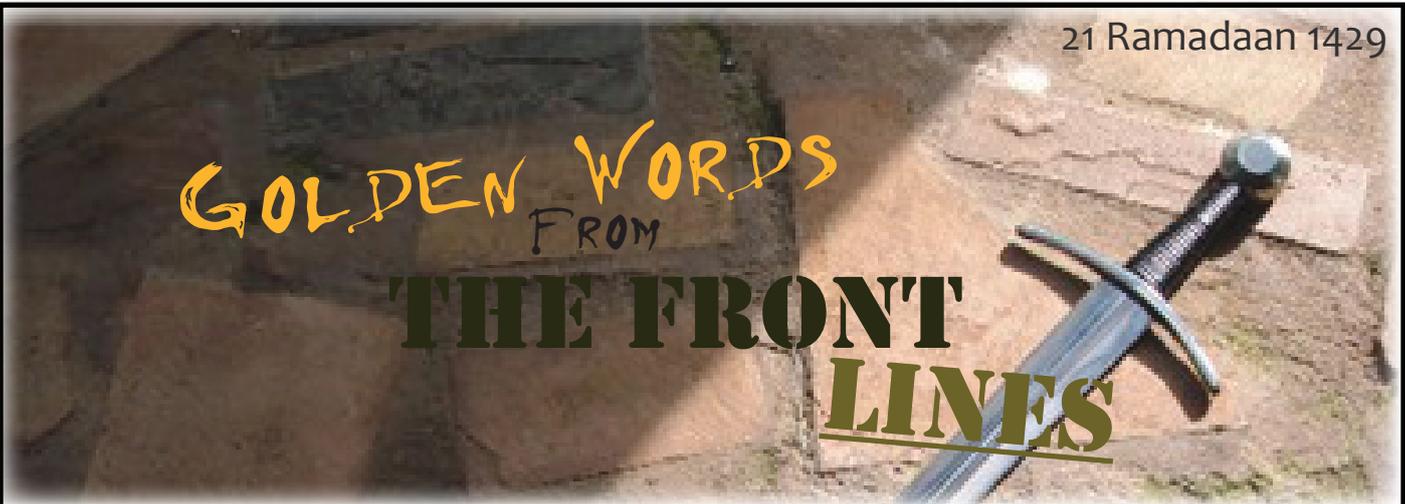
Two types of Knowledge



Shaykh al-Islaam Ibn Taymiyyah states:

“...this is why it is said, ‘Knowledge is of two types: knowledge in the heart and knowledge upon the tongue. The knowledge in the heart is the beneficial knowledge and the knowledge upon the tongue is the proof of Allaah upon His slaves’” (This is a statement of al-Hasan al-Basree, may Allaah have mercy upon him, and it is recorded by ad-Daarimee (1/102). Shaykh al-Islaam mentioned this in al-Fataawa and attributed it to al-Hasan, see: 7/23.) ... so the faqeeh whose heart has acquired understanding and enlightenment is not like the khateeb who addresses with his tongue. The heart may attain great matters of knowledge and understanding and its occupier may not speak of it to anyone. Similarly, one may speak about many issues concerning the heart and its states and the person may be at the same time void and bare of such matters.

Dar’ at-Ta’arud 7/453-454



GOLDEN WORDS
FROM
THE FRONT
LINES

Sharh As-Siyaam Wa Al-Qiyaam

Khutbah by Shaykh Abdullah Azzaam
(may Allah have mercy on him)

Part 3

So, brothers, whoever of you stays in Peshawar, then let him comply with the following daily program:

Do not stay up late in Ramadan, as Ramadan is the time of praying, fasting, and seeking Allah's forgiveness during the morning hours. So, break your fast in your homes on some dates or water, or in the mosque, and provide some dates and water in the mosques for those who might break their fast there, and glad tidings to the one who provides food for the one breaking his fast: "Whoever provides food for the fasting person, then, he will have the same reward as the fasting person, without the fasting person's reward being diminished at all," even if it is only on a piece of a date, so, for this, let the competitors compete for this great reward.

Comply with this program, and it is easy: break your fast in the mosque, then pray the Maghrib. Return to your homes, eat as much as Allah has Willed for you to eat, and after that, make istighfar while you are awaiting the time for 'Isha'. Then, pray the 'Isha' and Tarawih in the mosque, then, return to your homes. Eat the suhur, and be particular about this time. In addition to it being a blessed meal, the best time to make istighfar is in these early morning hours.

So, after the suhur, rush to make ablution and perform some Tahajjud, and increase in your connection with the Lord of Glory: "Our Lord descends to the lowest heaven during the last third of the night, Asking: 'Who will call on Me so that I may respond to him? Who is asking something of Me so I may give it to him? Who is asking for My forgiveness so I may forgive him?'"

Take advantage of these times - the early morning hours - in which an answered supplication is almost certain.

{ "Those who are patient, those who are true, the obedient with sincere devotion in worship to Allah, and those who in the Way of Allah, and those who pray and beg Allah's Pardon in the last hours of the night." } [Al 'Imran; 17]

{ "They used to sleep but little by night, and in the hours before dawn, they were asking for forgiveness." } [adh-Dhariyat; 17-18]

Wisdom Behind Fasting

Part 5



From the wisdom behind fasting is that the person who has wealth is caused to realize the blessing of wealth that Allaah has bestowed on him, such that Allaah blessed him with food, drink and sexual intercourse. Many people are deprived of these things, so he should praise Allaah for these blessings and thank Him for granting him them. And he should remember his brother who is poor and who probably goes through the day starved and hungry. So he should be generous to him and give him charity so that he can clothe his nudity and satisfy his hunger.

*Author: Shaykh Muhammad Ibn Saalih Al-'Uthaimeen
Source: Majaalis Shahr Ramadaan [pgs. 41-43]*



'Umar ibn 'Abdul-Azeez said:

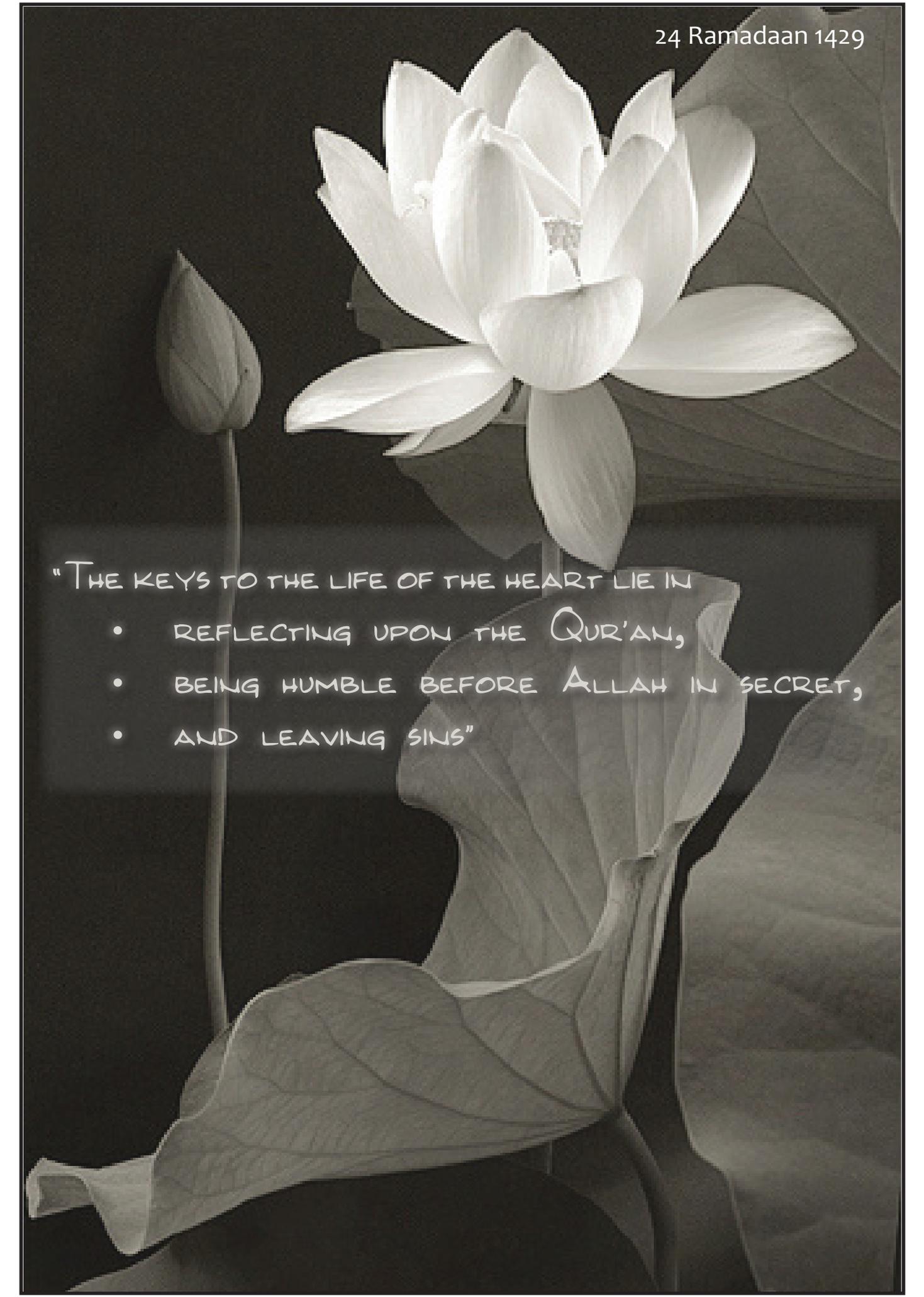
“None can reach the state of Taqwa until he possess neither actions nor words that can be exposed to his embarrassment, either in this world or the Hereafter.”

He was also once asked:

“When does the worshipper reach the peak of Taqwa?”

He replied:

“If he puts all of the thoughts and desires in his heart on a plate, and then wandered around in the market, he should not feel ashamed of anything there.”



24 Ramadaan 1429

"THE KEYS TO THE LIFE OF THE HEART LIE IN

- REFLECTING UPON THE QUR'AN,
- BEING HUMBLE BEFORE ALLAH IN SECRET,
- AND LEAVING SINS"

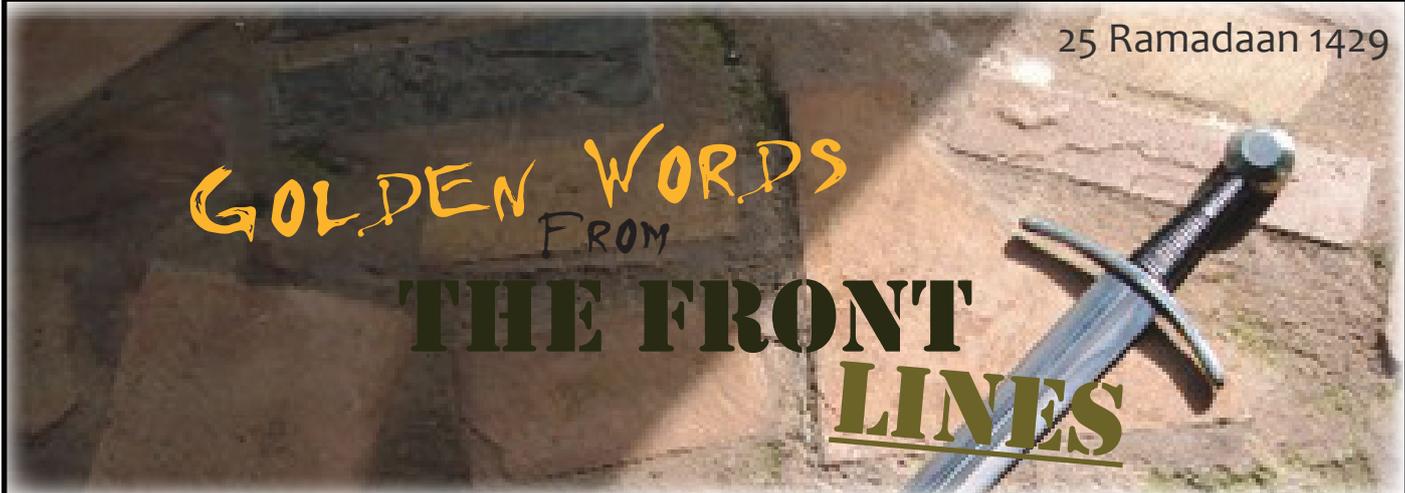
Wisdom Behind Fasting

Part 6

From the wisdom of fasting is that the soul is broken down and restricted from having pride, to the point that it humbles itself to the truth and softens itself before the creation. This is because eating, drinking and having sexual intercourse with women - all of these things bring about insolence, arrogance, vanity and pride over people and over the truth. The soul preoccupies itself with trying to obtain these things because of its need for them. So when it obtains these things, the soul feels like it has conquered what it desired and so it falls into the happiness and proudness that is condemned. And this is a cause for its destruction. Only those whom Allaah protects are saved from this. And from the wisdom behind fasting is that the passageways of blood (in the body) become narrow due to hunger and thirst, so therefore the passageways of the Devil in the human body also become narrower. This is since the Devil flows through the son of Adam like the flowing of blood, as is authentically recorded in the two Saheeh collections.

So by fasting, the whisperings of the Devil are subdued and the strength of one's desires and anger are subjugated. This is why the Prophet (may the Blessing and Peace of Allah be upon him) said: "O young men! Whoever amongst you can afford it, should get married, for it is the best means for lowering one's gaze and the best way of keeping (one's) private parts chaste. But whoever is not able to marry, then let him fast, for it has protection."

Author: Shaykh Muhammad Ibn Saalih Al-'Uthaimeen
Source: Majaalis Shahr Ramadaan [pgs. 41-43]



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Sharh As-Siyaam Wa Al-Qiyaam

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Part 4

So, when the Fajr time enters, go to the mosque and pray there. And try, if you do not have work, to not sleep during the time between Fajr and sunrise: "For me to sit with a group of people after the morning prayer, remembering Allah - the Mighty and Majestic - until the Sun rises is more beloved to me than freeing four slaves from the children of Isma'il..." [Reported by Abu Dawud]

After this, go and rest until midday. From midday until 'Asr, attend to the needs of your family.

Try to generally decrease in eating, drinking, and consuming sweets, keeping in mind that you are surrounded by widows, children, and orphans who are unable to plain rice. Set aside your sweets, bread, and rice for such people.

Your women are also in need of cleansing their souls, and they are in need of freeing themselves for the recitation of the Qur'an and worship. Their preoccupation with preparing food is a preoccupation from the essential activities of Ramadan; it is a preoccupation from istighfar, recitation, and worship. So, if you pray the 'Asr, and you have no other obligations to keep you busy, seclude yourself in the mosque until the Sun sets, and indulge in the recitation of the Qur'an: "...and for me to sit with a group of people after the 'Asr prayer, remembering Allah - the Mighty and Majestic - until the Sun sets is more beloved to me than freeing four slaves from the children of Isma'il."

So, when it is time for Maghrib prayer, pray it, and return to your home.

This is a program that anyone can follow, either most or all of it. Pay close attention to these days, in particular, and pay attention to these hours. In Ramadan, there is no time for 'he said, she said,' or watching television, or socialization. Do not visit one another in your houses during the nights of Ramadan, as this constitutes wasting and theft of time of this blessed month. There is the mosque in which you are able to meet and chat in after praying Tarawih, and any of your brothers who need something from you, your meeting place is in the mosque, and your place of departure is the mosque. Do not preoccupy the people with your presence in their homes during the nights of Ramadan..."



LAYLAT AL-QADR

Allaah has blessed Ramadaan with Laylat al-Qadr. Explaining the great status of this blessed night, Surat 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 (peace and blessings of Allaah be upon him) 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.”*

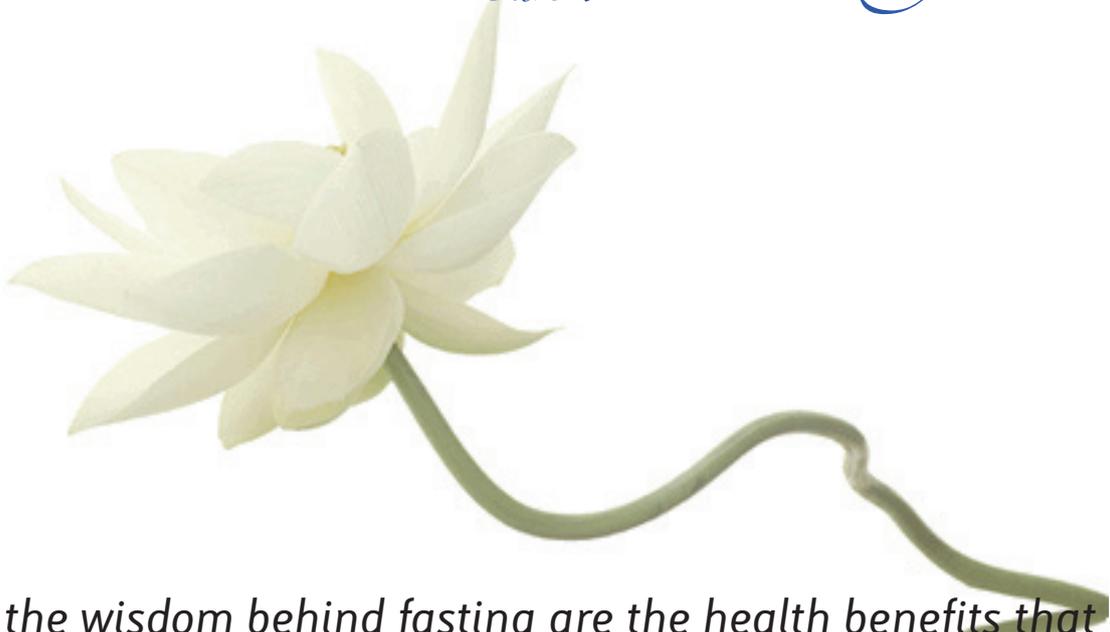
Narrated by al-Nasaa’i, 2106; Ahmad, 8769. classed as saheeh by al-Albaani in Saheeh al-Targheeb, 999.

And Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) 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.

Wisdom Behind Fasting

Part 7



From the wisdom behind fasting are the health benefits that come as a result of it, which are attained by in-taking little food, allowing the digestive system to rest for a specified time, which lets excess wastes and excrements that are harmful to the body be discharged.

So how great and profound is the wisdom of Allaah, and how beneficial are His commandments to His creatures!

O Allaah, give us comprehension of Your Religion and allow us to understand the inner secrets of Your commandments. Rectify for us the affairs of our Religion and our worldly life. And forgive us and our parents and all the Muslims, by Your mercy, O Most Merciful. And may the peace and blessings of Allaah be on Muhammad (may the Blessing and Peace of Allah be upon him) and on his family and all his Companions.

*Author: Shaykh Muhammad Ibn Saalih Al-'Uthaimeen
Source: Majaalis Shahr Ramadaan [pgs. 41-43]*

Women Going out to the Eid Prayer



It is better for women to go out to the Eid prayer. This was enjoined by the Prophet (peace and blessings of Allaah be upon him).

Al-Bukhaari (324) and Muslim (890) narrated that Umm ‘Atiyyah (may Allaah be pleased with her) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) commanded us to bring them (women) out on (Eid) al-Fitr and (Eid) al-Adha, and to bring out adolescent girls, menstruating women and virgins, but the menstruating women were to stay away from the prayer, but were to witness goodness and the gathering of the Muslims. I said: “O Messenger of Allaah, what if one of us does not have a jilbaab?” He said: “Let her sister lend her a jilbab.”

Al-Haafiz said:

This shows that it is mustahabb for women to come out and attend the Eid prayers, whether they are young or not.



In the seventh century A.H. the Mongols were sweeping across Asia destroying everything that lay in their path Genghis Khan called himself "the scourge of God sent to punish humanity for their sins." "In 617 A.H. Samarkand, Ray, And Hamdan were put to the sword causing more than 700,000 people to be killed or made captive. In 656 A.H. Hulagu, the grandson of Genghis Khan, continued this destruction. Even Baghdad, the leading city of the Muslim world, was sacked. Some estimates say that as many as 1,800,000 Muslims were killed in this awesome carnage. The Christians were asked to eat pork and drink wine openly while the surviving Muslims were forced to participate in drinking bouts. Wine was sprinkled in the masjids and no Athan (call to prayer) was allowed. In the wake of such a horrible disaster and with the threat of the whole Muslim world. and then Europe being subjected to the same fate, Allah (subhanahu wa ta'aala) raised up from the Mamluks of Egypt, Saifuddin Qutz, who, united the Muslim army and met the Mongols at Ain Jalut on 26th Ramadan, 468 A.H. Although they were under great pressure, the Muslims with the help of Allah (subhanahu wa ta'aala), cunning strategy and unflinching bravery, crushed the Mongol army and reversed this tidal wave of horror. The whole of the civilized world sighed in relief and stood in awe at the remarkable achievement of these noble sons of Islam.

This was the spirit of Ramadan that enabled our righteous forefathers to face seemingly impossible challenges. It was a time of intense activity, spending the day in the saddle and the night in prayer while calling upon Allah (subhanahu wa ta'aala) for His mercy and forgiveness.

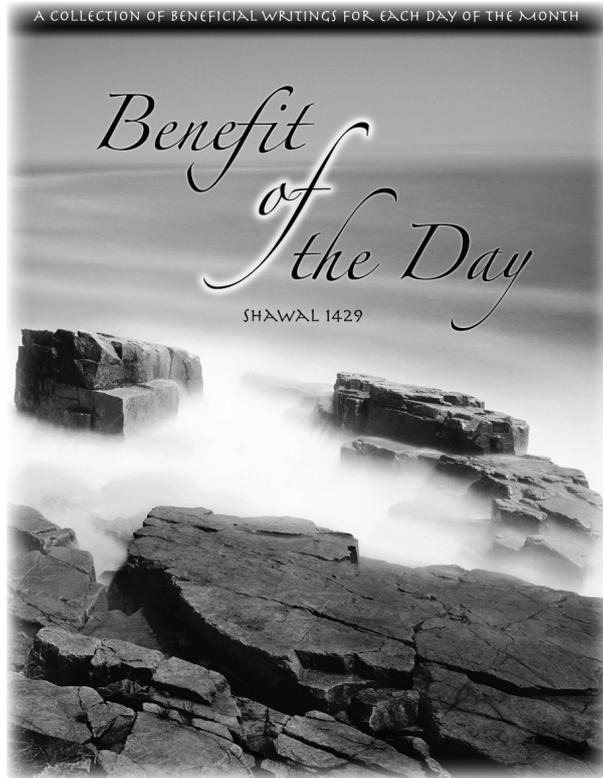
Today, the Muslim world is faced with drought, military aggression, widespread corruption and tempting materialism. Surely we are in need of believers who can walk in the footsteps of our beloved Prophet (may the Blessing and Peace of Allah be upon him), the illustrious Sahabah, Tariq ibn Ziyad, Qutuz, Salahuddin and the countless heroes of Islam. Surely we are in need of believers who are unafraid of the threats of the disbelievers, yet kind and humble to the believing people; Muslims whose fast is complete and not just a source of hunger and thirst.

May Allah (subhanahu wa ta'aala) raise up a generation of Muslims who can carry Islam to all corners of the globe in a manner that befits our age, and may He give us the strength and the success to lay the proper foundations for them. May Allah (subhanahu wa ta'aala) make us of those who carry out our Islam during Ramadan and after it, and may He not make us of those who say what they do not do. Surely Allah (subhanahu wa ta'aala) and His Angels invoke blessings and peace upon our Prophet Muhammad. Oh you who believe send blessings and peace to him forever.

Dr. Abdullah Hakim Quick

Next In Shaa' Allah

Shawal 1429



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