



الحياة الطيبة

THE GOOD LIFE

All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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THE GOOD LIFE

05 MARCH 2023 | 13 SHA'BAN 1444 | CLASS #20

PREPARATION FOR THE MOST FRUITFUL RAMADAN

SURAH AL BAQARAH 185

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ
الْهُدَى وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا
يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمُ
وَلَعَلَّكُمْ تَشْكُرُونَ

The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So

whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.

- Allah (سبحانه وتعالى) revealed the Qur'an in the month of Ramadan, and so we should venerate this month.
- To witness the month is to witness the crescent moon of the month. Allah (سبحانه وتعالى) commands us to fast the month of Ramadan.

1. REPENTANCE

- In this month, the gates of paradise are opened, and this means performance of good deeds will be easier for the believers and the good deeds will go to Allah (سبحانه وتعالى) and jannah. This means any good deeds we do will immediately reach Allah (سبحانه وتعالى).
- And the gates of the fire will be closed and Allah (سبحانه وتعالى) will forgive sins profusely in the month of Ramadan.
- Whoever observes the fast in the month of Ramadan out of faith will have his sins forgiven.
- If one has the intention of fasting and hoping the reward from Allah (سبحانه وتعالى), then all his past sins will be forgiven.
- And whoever performs the night prayer in the nights of Ramadan, believing in the command

of Allah (سبحانه وتعالى) and hoping for the reward from Him, then all his past sins will be forgiven.

- And whoever performs the night prayer in the Night of Decree sincerely and perform good deeds, then all past sins will be forgiven.
- All of these are opportunities for forgiveness of sins in the month of Ramadan.
- Also in the month of Ramadan, the devils are chained. Some scholars said all the devils are chained, and some said only the deviant devils are chained.
- This is a good chance for us to increase in performing good deeds.

○ SEEKER OF GOOD, COME FORWARD

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِينُ وَمَرَدَةُ الْجِنِّ وَغُلِّقَتْ أَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ. وَفُتِّحَتْ أَبْوَابُ الْجَنَّةِ

فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَيُنَادِي مُنَادٍ يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ
الْشَّرِّ أَقْصِرْ وَلِلَّهِ عِتْقَاءُ مِنَ النَّارِ وَذَلِكَ كُلُّ لَيْلَةٍ "

Abu Hurairah narrated that the Messenger of Allah (صلى الله عليه وسلم) said: "On the first night of the month of Ramadan, the Shayatin are shackled, the jinns are restrained, the gates of the Fires are shut such that no gate among them would be opened. The gates of Paradise are opened such that no gate among them would be closed, and a caller calls: 'O seeker of the good; come near!' and 'O seeker of evil; stop! For there are those whom Allah frees from the Fire.' And that is every night."¹

- If we used to pray two units before the fajr, then we should increase in Ramadan. If we give charity, then we should increase in Ramadan.

¹ Jami` at-Tirmidhi 682

- Among the preparations for the month of Ramadan is to make dua.

2. MAKE DUA

SURAH GHAFIR 60

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

- We ask Allah (سبحانه وتعالى) to make us reach the month of Ramadan. And we ask Him to guide us to perform good deeds and especially what He likes. We ask Allah (سبحانه وتعالى) to help us in our fasting, qiyam and to perform all good deeds which He loves.

- We will be unable to perform any good deeds without the help of Allah (سبحانه وتعالى). We need His help and guidance.
- We ask Allah (سبحانه وتعالى) to grant us good health and to accept the good deeds we are performing. And we ask Allah (سبحانه وتعالى) to make us among those who will be freed from the hellfire.

3. SINCERE INTENTION TO PERFORM GOOD

DEEDS ARE BASED ON INTENTIONS

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ
وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

“Actions are to be judged only by intentions and a man will have only what he intended.²

² Sunan Abi Dawud 2201, Authenticated by Al Albani as Sahih

- The rewards of deeds are based on intentions. This means we need to have good intentions. There are two types of intentions:
 1. General intention: to do good deeds generally
 2. Specific intention: we intend to perform specific good deeds in the month of Ramadan
- In this Ramadan, we intend to finish reciting the Qur'an many times and to ponder the Qur'an and act upon it. We want to have these good intentions. Imam Ahmed (may Allah have mercy on him) told his son, "O 'Abdallah, always intend good and if we do not perform that deed, then we will have that reward for that intention."

- For example, we may want to go for umrah in the month of Ramadan and if we cannot go, we are rewarded for that intention.
- Or we may intend to feed the poor every day of Ramadan, and if we cannot we are rewarded for that intention.
- We want to have good intentions from now. Or we have a good intention to connect to our family and relatives, and if we cannot do it, we will have the reward for that intention.

4. REMINDING ONESELF THAT HE BENEFITS BY PERFORMING GOOD DEEDS

SURAH FUSSILAT 46

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ يَوْمَنْ أَسَاءَ فَعَلِيَهَا وَمَا رَبُّكَ بِظَلَّامٍ
لِّلْعَبِيدِ

Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.

- Whoever does righteous good deeds, then it is from the good of his own self, and whoever does evil, then it is for the destruction of his own self. No one will benefit except for himself.
- For any good deed we do, we will be the first to benefit. So when we do any good deed, we should not think of the people in front of us.
- If we do good, then we will be the first to benefit. And if we do evil, hurt someone or offend someone, then it is against ourselves.

SURAH ASH SHAMS 9 TO 10

9.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

He has succeeded who purifies it,

10.

وَقَدْ خَابَ مَنْ دَسَّاهَا

And he has failed who instills it [with corruption].

- Purification of the soul is by obeying Allah (سبحانه), performing the good deeds Allah (سبحانه) commanded and accepting Islamic Monotheism. This is the purification of the soul
- But the one who (دَسَّاهَا) then his soul has failed. (دَسَّاهَا) is to disobey Allah (سبحانه وتعالى), to not perform what Allah (سبحانه وتعالى) has commanded, and to reject the truth and Islamic monotheism.
- Therefore, we should remind ourselves that whatever good we do, it is for the good of our own selves. When we do any good, then we are the ones benefitting.

- Good deeds will bring us closer to Allah (سبحانه (وتعالى).

5. LEARNING THE RULINGS PERTAINING FAST AND QIYAM

- We want to perfect our fast and qiyam.

SURAH AN NISAA 125

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا ۚ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend.

- We will be unable to perfect our fasting and qiyam, unless we know what invalidates it,

what is allowed and not allowed. In this way, we will be perfecting our fasting and qiyam.

- It is known that knowledge precedes actions. Before any action we do or take, we have to acquire knowledge.

6. BY PRACTICING AN ACT OF WORSHIP WHICH MANY MUSLIMS DO NOT PRACTICE

SAY GOOD OR REMAIN SILENT

عن النبي صلى الله عليه وسلم قال: "من كان يؤمن بالله واليوم الآخر، فليقل خيراً، أو ليصمت"

He who believes in Allah and the Last Day must either speak good or remain silent.³

- In the previous scriptures, they would stop from eating and speaking during fasting. In Islam, when we fast it does not mean we do not

³ Riyadh As Saliheen, Muslim, Book 17, Hadith 1

Speak, but in the hadith, the Prophet (ﷺ) is emphasizing if there is good in what we will say, then we should say it. If we think it is good, then we should say it. But if we doubt whatever we will say is good or bad, and we do not know the effect of it, then we should be quiet and we will be saved.

- It is sunnah to speak good and benefit others, but if we do not have any good to say, then we should remain silent.

WHOEVER REMAINS SILENT WILL BE SAVED

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ صَمَتَ نَجَا "

Whoever keeps silent will be saved.⁴

SPEAK TO BENEFIT, SILENT TO BE SECURE

" قَالَ ﷺ رَحِمَ اللَّهُ امْرَأً تَكَلَّمَ فَغْنِمَ ، أَوْ سَكَتَ فَسَلِمَ "

⁴ Jami` at-Tirmidhi 2501

The Prophet (ﷺ) said: May Allah show mercy to a person who gets benefit when he talks and stays secure when he keeps silent.⁵

- With women especially, we are talking without thinking, but if we just pause a while, and see if what we say will benefit the person or not. If not, then we keep silent. This is an important act of worship we need to practice before the month of Ramadan.
- To say something good is sunnah, but if we do not have any good to say, then we should remain silent and Allah (سبحانه وتعالى) will reward us for that because it is an act of worship.
- Al Qurtubi (may Allah have mercy on him) commented on the hadith about whoever believes in Allah (سبحانه وتعالى) and the Last Day,

⁵ Saheeh al Jamie no. 3492

then let him speak good or remain silent, he said whoever believes in the reward and punishment of the Day of Judgment, then let him do these actions:

1. Either he talks with what will make him gain reward
 2. To be silent to be saved from the punishment on the Day of Judgement
- o He also said it is sunnah to remain silent from allowable speech because it may lead to forbidden speech or disliked matters.
 - o If it is free of evil, free of backbiting and gossiping, and it is of no concern to the people or unimportant, then it is considered vain talk and waste of time.

- We have to be careful with what it is allowable because it may lead to sins and to what is forbidden.

ALLAH HATES THESE MATTERS

وَكْرَهَ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ

And Allah has disliked that you talk too much about others, ask too many questions (in religion).⁶

- When we know Allah (سبحانه وتعالى) hates it, will He reward us for it? No.
- It is important to take control of our tongue because when we have no restraint on our tongue, it will lead us to evil speech.

BEWARE OF YOUR WORDS

قَالَ رَسُولُ اللَّهِ ﷺ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ"

⁶ Sahih al-Bukhari 5975

The Prophet (ﷺ) said: The servant speaks words for which he is sent down to the Hell-Fire farther than the distance between the east and the west.⁷

- A person may say a word displeasing to Allah (سبحانه وتعالى) and it can take him to the hellfire.
- A person may say words that hurt someone and lead him to sin and evil. We do not want to be a key of evil.
- Tuba (a tree in paradise) for the one who opens good for others.
- One has to remind himself if what he says is good or not. And we do not know the evil consequence of the words we say.
- One should practice self-restraint from excessive talk. Someone may ask, ""why should

⁷ Sahih Muslim 2988

we practice this act of worship before the month of Ramadan?"

DO NOT INDULGE IN OBSCENE TALK WHILE FASTING

قال رسول الله صلى الله عليه وسلم: "إذا كان يوم صوم أحدكم فلا يرفث ولا يصخب، فإن سابه أحد أو قاتله، فليقل: إني صائم."

When anyone of you is observing fast on a day, he should neither indulge in obscene talk nor raise his voice, and if any one reviles him or quarrels with him he should say: 'I am observing fast.'⁸

- Even shouting or speaking loudly is not a proper action, and more so in the month of Ramadan. And whoever quarrels with him, then he should say, "I am fasting."

⁸ Riyadh As Saliheen, Al Bukhari and Muslim, Book 8, Hadith 250

○ We should be careful of improper use of the tongue which means we should avoid:

1. obscene talk
2. telling lies
3. indulging in backbiting, gossiping
4. false speech
5. speaking foolishly
6. using abusive language: we should be careful especially towards our children and helpers

ALLAH IS IN NO NEED OF OUR FAST IF
OUR SPEECH IS EVIL

النبي صلى الله عليه وسلم: "من لم يدع قول الزور والعمل به
فليس لله حاجة في أن يدع طعامه وشرابه"

The Prophet (ﷺ) said: If one does not avoid lies
and false conduct, Allah is in no need of his
abstinence from food and drink.⁹

⁹ Riyadh As Saliheen, Al Bukhari, Book 8, Hadith 251

- We should not think fasting is just to stop eating and drinking, we should always be careful of our tongue. Speaking without restraint will diminish our faith and the reward of our fast.
- We are fasting from fajr and maghrib and then we lose the reward because of our tongue, subhan Allah.

SURAH AL HUJURAT 12

وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ
لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ

And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.

- Do we like to eat the flesh of our dead brother or sister? No, and to this extent it is abhorrent in the sight of Allah (سبحانه وتعالى) when we backbite.
- If some people are afflicted with their tongue meaning they always say something that can be offensive, then let the tongue be busy with reciting Qur'an, remembering Allah (سبحانه وتعالى), saying "subhan Allah", and this will restrain the tongue from speaking badly. We ask Allah (سبحانه وتعالى) to help us practice this worship before the month of Ramadan.

7. TO TRAIN ONESELF TO FAST, RECITE QUR'AN AND PRAY QIYAM AL LAYL PRIOR TO RAMADAN

- As human beings, a drastic change in our way of life causes disturbance. If we are not fasting at all and suddenly we come and fast in

Ramadan, we will find difficulty and we will be struggling. If we are not praying at all at night, or just two units before fajr, then we will find it difficult to pray 11 or 13 units during Ramadan.

- This is why many people enter the month of Ramadan and do all the good deeds diligently, but towards the end of it, they go back to how they were.
- The Prophet (ﷺ) used to observe fasting in the month of Sha'ban, and we should at least try Monday and Thursdays, before entering the month of Ramadan. At least we train our body before entering the month.
- We will not find joy or taste sweetness of worship if we do not do it gradually. Our human soul is inclined towards laziness, rest and we do not like difficult tasks. This is our nature as

human beings. So when we are told we have one month, then we want to take advantage of it because it will quickly pass. And we want to fast, do iqyam, give charity, and if we have not trained ourselves beforehand then it will be difficult.

○ Ramadan is a time of difficulty and the Prophet (ﷺ) said whoever knows Allah (سبحانه وتعالى) in times of prosperity, Allah (سبحانه وتعالى) will know him in times of adversity. We had 11 months of prosperity. The Prophet (ﷺ) was diligently praying and occupied with good deeds from sunset until the fajr time in the month of Ramadan.

○ We need to ask Allah (سبحانه وتعالى) for the power and might, and from now we need to show our truthfulness.

- Many people think qiyam al layl is to wake-up and pray. The word layl (ليل) in Arabic begins from maghreb to fajr. So if we offer any voluntary prayer from after maghreb until fajr, then it is included for qiyam al layl. If we pray witr after 'isha, then that is considered qiyam al layl. It is sunnah to pray between maghreb and 'isha, two units, two units and so forth, until 'isha. And tahajjud is also considered part of qiyam al layl.
- Qiyam al layl is to establish the night with prayer, whether to pray witr, tahajjud or between maghreb and 'isha.
- We should try to spend from whatever Allah (سبحانه وتعالى) has given us, and the reward is multiplied in Ramadan, and to remind

ourselves of the verses which encourage us to spend.

- We will be unable to suddenly perform these good deeds profusely in Ramadan.
- One of the signs of faith of a person is when a person always yearns and longs to do good deeds. A sign of hypocrisy is the opposite which is to have dislike and heaviness towards the acts of obedience. What will chain a person from doing good? His sins.
- It is important to try to start reciting the Qur'an with tarteel which means to recite slowly and rhythmically, and to remind ourselves to ask for Allah's mercy when Allah (سبحانه وتعالى) speaks of His mercy and paradise, and seek refuge with Him from matters such as the fire, disbelief and hypocrisy.

- We should try to move our heart with the recitation.
- It is sunnah to beautify the voice with the recitation of the Qur'an, and to recite it clearly in an audible voice, such that the person next to us can understand what we are saying.
- Whatever good we do, it is for the good of our own selves.
- We should remind ourselves that Ramadan is a great opportunity to increase in faith, a time for changing our way of life, to start a new page with Allah (سبحانه وتعالى), to have a good life and to receive the month of Ramadan differently from other Ramadans. Every Ramadan should be different from the previous Ramadans.

RULINGS IN RAMADAN

- If the crescent of Ramadan is witnessed, it is obligatory to have one intention to fast the whole month of Ramadan. And the intention is without uttering it by tongue.
- If our fast was interrupted due to travel, menses or sickness, then we resume the fast, we need to renew the intention.
- It is obligatory to have the intention before entering the fast.
- What invalidates the fast?
 1. Anything that enters our stomach, whether food, drink, deliberately and knowingly.
 2. If we vomit unwillingly, it will not invalidate the fast, unless we vomit willingly by putting our finger or to look at something

disgusting. Some people do not care what they hear or see, so it can cause their stomach to be upset and vomit.

3. If we eat or drink forgetfully, it will not invalidate the fast. Rather it is considered food from Allah (سبحانه وتعالى). And if we remember we are fasting, then we should stop and not continue eating.
4. Sheikh bin Uthaymeen (may Allah have mercy on him) said it is disliked to use toothpaste during the day, but at night it is fine. It is best to use the siwak, but not the flavored types.
5. Injections do not invalidate the fast, unless they are nutritional injections such as glucose.

6. To have blood withdrawn while fasting invalidates the fast because it weakens the body, and it is considered like cupping. And cupping is not allowed while fasting.
7. If there is something in our mouth while hearing the adhaan, then we should stop.
8. Nose drops invalidate the fast.
9. Some eyedrops can be tasted by the mouth, in that case, it can invalidate the fast.

MAY ALLAH HELP US APPLY WHAT WE LEARNED. AMEEN

REFERENCES

1. تفسير الشيخ السعدي – TAFSEER SHEIKH AS SA'ADY



ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/the-good-life>

TO REQUEST ACCESS TO THE RECORDING:

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