



الحياة الطيبة

THE GOOD LIFE

PREPARING FOR RAMADAN

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



www.markazalsalam.com



t.me/markazalsalam



+97150 8008875



info@markazalsalam.com



t.me/dropletsofdew



Al Salam Islamic Center



بسم الله الرحمن الرحيم
لا حول ولا قوة إلا بالله

الحياة الطيبة

THE GOOD LIFE PREPARING FOR RAMADAN

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THE NOBLE QUR'AN AND ITS IMPACT ON OUR LIVES

- When the Prophet (ﷺ) wanted to partake in the Battle of Tabuk, he called on all Muslims, but the hypocrites lagged behind and did not participate in this battle.
- They came to the Prophet (ﷺ) with many false excuses indicating they did not want to participate. Allah (سبحانه وتعالى) knows their intentions and what is in their hearts, even if

they give excuses to the Prophet (ﷺ). So Allah (سبحانه وتعالى) revealed Surah At Tawbah, (الفاضة) which means The Scandalizer. Allah (سبحانه وتعالى) talks about the hypocrites and what they did.

SURAH AT TAWBAH 46

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً

And if they had intended to go forth, they would have prepared for it [some] preparation.

- At that time, the battle was enjoined upon the Muslims, and if these hypocrites really intended to go to the battle, they would have prepared for it, but they did not.
- This verse tells us since the hypocrites did not make any preparations, it indicated they were not truthful. And since they did not prepare for

the battle in advance, what was the punishment for them?

SURAH AT TAWBAH 46

وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ

But Allah disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain."

- Allah (سبحانه وتعالى) did not like for them to be sent, so He kept them back and they stayed behind with those who remained from the women and children.
- (تثبيط) is an action of Allah (سبحانه وتعالى) which means when Allah (سبحانه وتعالى) calls the Muslims for any obligatory act, and the person does not show any interest nor intends to go, what happens? Allah (سبحانه وتعالى) prevents him and

disheartens him, even if he later wants to go, astaghfar Allah. He is prevented. We ask Allah (سبحانه وتعالى) for the wellbeing. Ameen.

- Allah (سبحانه وتعالى) does not want them to participate in the battle with the Prophet (ﷺ).
- For example, Allah (سبحانه وتعالى) opens the door of charity for us, and we are able, we have the money and there is no obstacle to prevent us from giving, but we show no interest in giving. Allah (سبحانه وتعالى) tells us in many ayat in the Qur'an to spend and we will be given. When this person later changes his mind and wants to give, he will be told, "we will no longer accept donors", or he will be told "no more". We should feel scared when we are kept back from participating in a good deed, good action or

obligatory act. So here we have to be scared. This is a punishment for our sins and this is something serious.

- And apply this to any deed, if we are healthy, if we have the means and transport, but we show laziness, or we do not go, so here we have to be scared that we may be prevented from future occasions. We will be disheartened, disgraced or prevented in the future, so we have to be scared and very careful of this action of Allah (سبحانه وتعالى). He hated for this person to participate in this matter. May Allah (سبحانه وتعالى) protect us. Ameen.

SURAH AL AN'AAM 110

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ
 فِي طُغْيَانِهِمْ يَعْمَهُونَ

And We will turn away their hearts and their eyes just as they refused to believe in it the first time. And We will leave them in their transgression, wandering blindly.

- Allah (سبحانه وتعالى) says we will turn their eyes and hearts from accepting the truth because when the truth first came to them, they did not accept it, and so in the coming occasions, whenever the truth comes to them, they will not accept, why? Because Allah (سبحانه وتعالى) turned their hearts from the truth. Whenever guidance and the truth come to us then we should not reject it.

- The month of Ramadan is coming and it is a great month, what did we do as preparation for it? The righteous predecessors would make dua six months in advance to reach the month of Ramadan, to establish its nights, and how many times do we pray to Allah (سبحانه وتعالى) for the month of Ramadan. Did we ask Allah (سبحانه وتعالى) to make us reach the month of Ramadan and to fast its days and establish its nights as preparation for the month of Ramadan?
- Ibn Al Qayyim (may Allah have mercy on him) said in his interpretation of Surah At Tawbah, he said beware of two matters:

1. DO NOT LET THE TIME OF OBLIGATION (DUTY) COME AND YOU ARE NOT READY OR PREPARED FOR IT

- Do not let the time of any obligation to arrive and you are not ready or prepared for it: because one may be punished from enjoying that deed and a person will not feel to do it, or to do it with diligence. He will find himself in the month of Ramadan with no energy to fast, to remember Allah (سبحانه وتعالى), to pray to Him, he is not a good mood. He is not given the help in order to be forgiven.

SURAH AT TAWBAH 83

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَّنْ
تَخْرُجُوا مَعِيَ أَبَدًا وَلَن تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ
أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ

If Allah should return you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, "You will not go out with me, ever, and you will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind."

- If they should return and say they want to go with the Prophet (ﷺ), the Prophet (ﷺ) is to tell them that they will never go to battle with him because they are satisfied with sitting at home in the first time, and they did not show interest or any preparation. They are not needed and Allah (سبحانه وتعالى) will suffice him. He is no need of their help.
- The effect of these words when someone wants to do good, but then is told, "we do not

need your attendance", what will we feel? This is the meaning of the one who was not truthful in his preparation for the act of worship.

2. BEWARE OF REJECTING A MATTER SINCE IT OPPOSES OUR DESIRES

- Whenever the truth comes to us for the first time, we should not reject it, because if we reject it the first time then we will be unable to do it in the future.
- Allah (سبحانه وتعالى) will turn the hearts and the eyes from the truth. For example, in the sunnah, the Prophet (ﷺ) said the brother-in-law is death, which means to beware of associating with the brother-in-law.

BROTHER-IN-LAW IS DEATH

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ ". فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمُوَ. قَالَ " الْحَمُوُ الْمَوْتُ ".

Allah's Messenger (ﷺ) said, "Beware of entering upon the ladies." A man from the Ansar said, "Allah's Messenger! What about Al-Hamu the in-laws of the wife (the brothers of her husband or his nephews etc.)?" The Prophet (ﷺ) replied: The in-laws of the wife are death itself.¹

- When people are told this hadith and since they do it, they reject it, and they are not aware by rejecting, they may not be helped from applying it in the future. We have to be very careful. There are those who say, "in sha'a Allah, may Allah help me to do it". And those

¹ Sahih al-Bukhari 5232

who say, "who said this, which tafsir says this", and Allah (سبحانه وتعالى) knows the intentions.

- Ibn Al Qayyim (may Allah have mercy on him) said to beware of rejecting a matter when it first comes to us since it opposes our desires. Allah (سبحانه وتعالى) knows about our truthfulness.
- Ibn Uthaymeen (may Allah have mercy on him) said, "if we find ourselves lazy to perform an act of worship, then we should be scared that Allah might hate that endeavor from us to do that good."
- Whenever we feel lazy to fast, pray, give sadaqah, attend a lecture, or memorize Qur'an, then we should be scared that it can mean that Allah (سبحانه وتعالى) does not want us to participate in that act of worship, so what should we do?

1. Force ourselves to do that act of worship and when Allah (سبحانه وتعالى) sees we are eager to do that act, then Allah (سبحانه وتعالى) may open it again. It is important to show our truthfulness to Allah (سبحانه وتعالى).
 2. Seek forgiveness and repent to Allah (سبحانه وتعالى) and make a great amount of supplication.
 3. It is important to not give excuses from performing that act because Allah (سبحانه وتعالى) knows. We cannot lie to Him.
- We should feel shy when Allah (سبحانه وتعالى) opens doors of goodness for us and we are rejecting it.
 - The one who is reluctant and stays behind from something that has been enjoined when the

opportunity arises to do it, will not be helped after that, and will be prevented from doing it on subsequent occasions.

PREPARATION FOR RAMADAN WITH FAITH

- We want to receive Ramadan with strong faith and certainty. When our faith increases, we can perform good deeds with expanded chests. The one whose faith is up will be like the "wind that brings rain". The Prophet (ﷺ) was the most generous in the month of Ramadan.
- Abu Dardaa (may Allah be pleased with him) said one knows and understands if his faith has increased or decreased. We have to prepare for Ramadan in advance with faith and how

can we prepare with faith? By taking the means to increase in faith, such as:

1. Knowing Allah (سبحانه وتعالى) by His Names and Attributes
 2. Contemplating the Qur'an
 3. Performing abundant good deeds: It is from the Sunnah of the Prophet (ﷺ) before the month of Ramadan, in the month of Sha'ban (which is coming up in two days), that he would fast most of the month, except for a few days, as preparation for Ramadan.
- The righteous procedures used to call the month of Sha'ban the month of reciting more of the Qur'an since it is a means of increasing in faith.

- We want to enter the month of Ramadan while our faith is strong. We want to be busy to perform good deeds.

RELATIONSHIP OF THE QUR'AN WITH THE MONTH OF RAMADAN

- The month of Ramadan is called the month of the Qur'an. Allah Al 'Aleem Al Hakeem (The All-Knower, The All-Wise) has chosen the month of Ramadan among all the months of the year to have the Qur'an revealed, and chose the Night of Decree for the Qur'an to be revealed.
- And He chose the month of Ramadan a month of fasting as gratitude to Allah (سبحانه وتعالى) for the sending down of the Qur'an, subhan Allah.
- Allah (سبحانه وتعالى) chose the Night of Decree where the worships will be equal to 83 years and 4 months, as 1000 months.

- The Qur'an is one of the great favors of Allah (سبحانه وتعالى) upon mankind and jinn. He sent the Qur'an to be a mercy, guidance and cure for it. The Qur'an is the Word of Allah (سبحانه وتعالى) and He sent it down in the month of Ramadan and Night of Decree, so we have to show our gratitude by fasting the month of Ramadan and worshipping in the Night of Decree.

WHAT IS THE VIRTUE OF THE QUR'AN?

SURAH AL QADR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Indeed, We sent the Qur'an down during the
Night of Decree.

2

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

And what can make you know what is the Night
of Decree?

3

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

The Night of Decree is better than a thousand
months.

4

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ

The angels and the Spirit descend therein by
permission of their Lord for every matter.

5

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

Peace it is until the emergence of dawn.

- It should draw our attention to how much we
need the Qur'an.

JIBREEL (عليه السلام) WOULD TEACH THE
PROPHET (ﷺ) THE QUR'AN IN THE MONTH
OF RAMADAN

عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ
النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ
يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

Allah's Messenger (ﷺ) was the most generous of
all the people, and he used to reach the peak
in generosity in the month of Ramadan when
Gabriel met him. Gabriel used to meet him
every night of Ramadan to teach him the
Qur'an. Allah's Messenger (ﷺ) was the most
generous person, even more generous than the
strong uncontrollable wind (in readiness and
haste to do charitable deeds).²

² Sahih al-Bukhari 6

- The Prophet (ﷺ) was the most generous of people, and the peak was in the month of Ramadan. Jibreel (عليه السلام) would come every night in the month of Ramadan to teach the Prophet (ﷺ) the Qur'an.
- The Prophet (ﷺ) would recite and teach the Qur'an throughout the year, but in Ramadan, Jibreel (عليه السلام) would recite the Qur'an to him and the Prophet (ﷺ) would listen. And then the Prophet (ﷺ) would recite the Qur'an to Jibreel (عليه السلام) and he would listen to it. And this is to reaffirm the verses of the Qur'an and to affirm the abrogated verses.
- Jibreel (عليه السلام) would affirm these verses are (محكم) – solid – and so and so verses were

abrogated. And the year before the death of the Prophet (ﷺ), Jibreel (عليه السلام) presented the Qur'an twice in Ramadan.

- So based on this hadith, it is recommended to study the Qur'an with righteous companions. And the impact of gathering with righteous companions encourages one to do good deeds. Gathering with the righteous companions is not just for eating and socializing, but gathering to study the Qur'an and revise it.
- And the impact of studying with Jibreel (عليه السلام) is that the Prophet (ﷺ) would become more generous.
- The righteous predecessors used to free themselves from all occupations and focus

only on the Qur'an and reciting it profusely during the month of Ramadan.

THE EFFECT OF THE QUR'AN ON HUMAN BEINGS

- We need the Qur'an to change our life, so let us talk of its effect on human beings.
- Our need for the Qur'an will be explained through studying the parables in the Qur'an. A parable is a similitude. Allah (سبحانه وتعالى) has set parables for intangible and sublime matters such as tawheed (monotheism), shirk (association) and faith. We cannot see or visualize monotheism or faith, so Allah (سبحانه وتعالى) sets a parable for it so that we can visualize it in order to know its importance, gravity and sublimity.

SURAH AR RA'AD 17

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ
 زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ
 مِثْلُهُ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ
 جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ
 الْأَمْثَالَ

He sends down from the sky, rain, and valleys
 flow according to their capacity, and the
 torrent carries a rising foam. And from that [ore]
 which they heat in the fire, desiring adornments
 and utensils, is a foam like it. Thus Allah presents
 [the example of] truth and falsehood. As for the
 foam, it vanishes, [being] cast off; but as for that
 which benefits the people, it remains on the
 earth. Thus does Allah present examples.

- What sensible matters are mentioned in this ayah:

1. RAIN AND VALLEY

- Rain from the sky that strikes the dry land
- Valleys that will be flooded
- Foam on the surface of the valleys after flooding
- Foam then goes away and clear water remains which benefits the people

2. FIRE AND METAL

- Metals of gold, copper and silver
- The metal is heated and placed in furnaces until it melts
- When the metals melts, all the impurities rise to the surface
- These impurities will vanish and what remains is pure gold, pure silver, pure copper which they will use for ornaments, utensils and all that benefits the people.

- Now Allah (سبحانه وتعالى) resembles the effect of the water in this ayah as guidance from the Qur'an. The Qur'an comes from Allah (سبحانه وتعالى), from highness, just as the rain from the sky.
- The effect of the water to the valleys will have the same effect of the Qur'an on our hearts.
- There are small and large valleys, and similarly there are hearts that accept little guidance from the Qur'an and there are hearts that accept more guidance from the Qur'an. So we are not equal and Allah (سبحانه وتعالى) tells us we are of different levels in our hearts and our acceptance of guidance.
- In the valleys, there is dirt, filth and impurities, when the water comes to these valleys, it will disturb the ground because the water comes in abundance. It is not a drop of water that will

have that effect, and similarly, there is abundance guidance from the Qur'an.

- The torrent of water will push the bottom of the valley and drive all the debris to the surface. It is not a nice image, but after some time, there will be foam to the top and then the water clears and the people can benefit from it.
- Before the torrent of guidance of the Qur'an that comes to the heart, there are desires, doubts, love of the duniya and grudges. The first effect is disturbance of the heart. The student learns about the truth and she is unhappy because she discovers she has envy, arrogance and grudges. This is the first effect of guidance when it comes to the heart. The person will be unhappy and restless thinking of all the sicknesses in his heart.

- As she learns more and more Qur'an and the guidance flows in her heart, what will happen to these doubts? It will go away and what will remain is a clear heart.
- When the Qur'an comes to the heart and we are disturbed, it is a good sign, and we should not be sad and look for a psychologist and think we are an abnormal person. This is a natural effect of guidance where we feel disturbance in our heart.
- As the Qur'an comes with proofs against the doubts in our heart, the Qur'an gives us admonition and then we will no longer fight for the duniya; the guidance of the Qur'an removes excessive desires.
- There are many people who do not come again after being disturbed after the first class.

They do not understand that Allah (سبحانه وتعالى) is reviving their heart. And then after some time, it can take months or years, because we can have characteristics that have been with us for years. And then after some time, it will remove the sicknesses in our heart and it will be a clear heart from fighting from the duinya and worldly life. It will be a heart that loves Allah (سبحانه وتعالى), yearns to meet Him in the Day of Judgement and will realize the reality of this life that it is perishable and he will realize the reality of the hereafter and that it is eternal, so he will attach to the hereafter.

- When a person has a clear heart, he will benefit and others will benefit from him. We are in dire need of the Qur'an, just as we need to

be quenched of thirst. We are dead without the Qur'an.

- When metals are taken from the earth, it is mixed with impurities, and it is placed in a furnace.
- The effect of the Qur'an on the heart is like fire to the ore, it will melt it and all impurities will come up to the surface, and then the pure metal will remain, and a pure heart will remain that will benefit the person and others.
- The Qur'an is full of admonitions, warnings, guidance and truth from Allah (سبحانه وتعالى).
When a person is living in darkness of ignorance, misguidance and sins, what will this Qur'an do to him when he listens Allah (سبحانه) is One and He is committing shirk and associating partners with Allah (سبحانه وتعالى)? So

when he hears, "Allah is One" and he is worshipping many, the heart will be as if it is on fire, and all the impurities will come to the surface. The Qur'an will purify that heart full of shirk, sins and innovations. The Qur'an will change the person to an alive person.

MAY ALLAH MAKE US REACH RAMADAN, FAST ITS DAYS
AND ESTABLISH ITS NIGHTS. AMEEN.

بسم الله الرحمن الرحيم
لا حول ولا قوة إلا بالله

الحياة الطيبة

THE GOOD LIFE

26 FEBRUARY 2023 | 06 SHA'BAN 1444 | CLASS #19

RECAP

Parable about rain from
SURAH AR-R'AD (13:17)

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا، وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ، كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.

He sends down from the sky, rain,

and valleys flow according to their capacity,

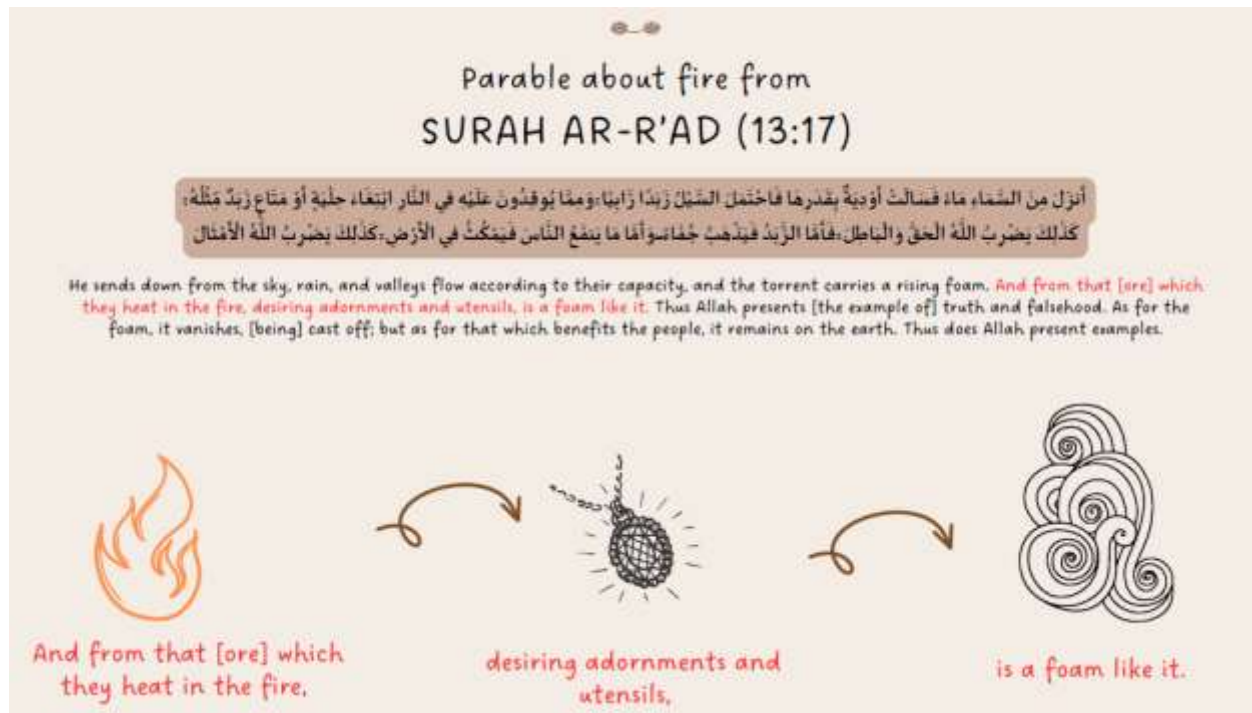
and the torrent carries a rising foam.

As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth.

- Previously we looked at the parable in Surah Ar Ra'ad which tells us about rain that falls into the valleys, such that debris rises to the surface, and then more rain comes down and the dirt is cleared away.
- This is the effect of the one who studies the Qur'an profusely; however, one page here or there or an interrupted relationship with the Qur'an will not have that great effect.
- If we want the Qur'an to have an effect as the rain comes, creates a torrent, carries all the filth and clears it away, If we want our heart to be purified from doubts, whims and desires then we should recite the Qur'an profusely and have a strong relationship with it.
- It is important to recite a daily portion of the Qur'an if we want that effect in our heart. Or if

we are reciting one page here and there then it will not have a strong effect on the heart. May Allah (سبحانه وتعالى) make the Qur'an the spring of our hearts. Ameen.

- When the water (ayat of the Qur'an) profusely falls, it causes disturbance in the heart, so we should struggle against what we feel and make supplication to Allah (سبحانه وتعالى) until the meaning flows and our heart becomes purified from all sicknesses and impurities.



- Similarly with the parable of the ore which has impurities. The fire is like the Qur'an that will melt the impurities in the metal. This will come to the surface of that ore, and what will remain? Pure metal, pure gold or pure silver. And this is what the Qur'an will do to the heart.

THE NOBLE QUR'AN AND ITS IMPACT ON OUR LIVES

- Now let us look at the parable in Surah An Noor and how the Qur'an is a light in our life. We are here in this life as if we are in a dark room where there is no light. And we do not know what is in that room, but we need to walk through it in order to reach the door. What will happen to us if we walk in darkness in that room? Surely we will get injured or hit some furniture along the way.
- This is the effect of the Qur'an on our lives. Allah (سبحانه وتعالى) created all the creation in darkness and then He gave light according to the person to guide him with that light. We are in darkness of disbelief, darkness of ignorance,

darkness of sins and we need light to walk with in this life.

- Allah (سبحانه وتعالى) has set forth a parable for the light of the Qur'an in Surah An Noor.
- When Allah (سبحانه وتعالى) sets a parable, it means He takes some intangible matters and gives a parable with tangible matters so we can visualize it. What is intangible is the grandness of the Qur'an.

SURAH AN NOOR 35

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ
 الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ
 مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ
 تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ
 الْأَمْثَالَ لِلنَّاسِ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah is the Light of the heavens and the earth.

The parable of His Light is as (if there were) a

niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything.

○ Allah (سبحانه وتعالى) is The Light of the heavens and the earth, what does this mean? It means Allah by Himself is Light and His Veil is Light and He is The Owner of Light. He gives light and His light illuminates the heavens and the earth. His Light illuminates the Throne, The Kursi (Footstool), the

sun, the moon and the stars. Allah (سبحانه وتعالى) gives light and He is the Light of the heavens and the earth.

- There is intangible light which is the light of Qur'an, light of faith, light of knowledge. This means we do not see that light, but Allah (سبحانه وتعالى) said in the Qur'an that the Qur'an is light, faith is light, knowledge is light because it will show us the way in this life and how to walk in this life.
- We do not see light appearing from the Qur'an when we open it, but it is an intangible light.
- Allah (سبحانه وتعالى) says the example of His light that the source of the oil is an olive tree. The olive tree is a blessed tree. And the description of this tree is that it is neither in the east or west. This means it is in the middle, it not only receives

sunrays when the sun rises, but even when it sets. So it receives sunrays all throughout the day.

- It means the oil from this tree glows on its own, even if fire does not touch it. It is so bright and glimmery. When olive oil is pure, it glows, even if fire does not touch it.
- Light upon light, the light of the olive oil, light of the glass, light of the lamp, so there is too much light.
- Allah (سبحانه وتعالى) guides whomever He wills to His light.
- Among the tangible matters we find:
 1. Lamp
 2. Niche: sometimes they make grooves in the wall and place a lamp there so that

its light will be concentrated in that one place. It will be more effective

3. Flame is placed inside the glass
 4. The glass is a very clear glass such that it is like a shining star. It is a very pure glass. When a flame is placed inside the glass, it will shine brightly.
 5. The fuel of that flame is oil which is from the olive tree.
- Allah (سبحانه وتعالى) gives us an example of the light of faith and light of the Qur'an in the heart of the believer.
 - The Book of Allah, His Shariah and the guidance of the Prophet (ﷺ) are all light.

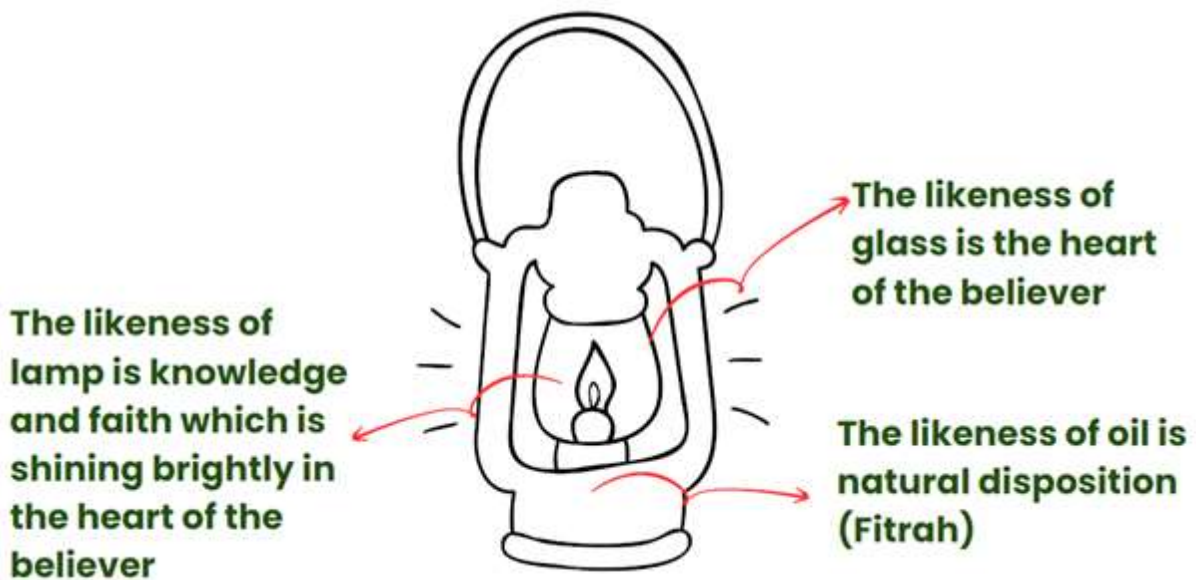
-The likeness of oil is natural disposition (Fitrah)

-The likeness of glass is the heart of the believer

-The likeness of lamp is knowledge and faith which is shining brightly in the heart of the believer



○ What do these parts resemble:



1. Glass: is like the heart of the believer which is pure of doubts and desires.
2. Oil: is like the fitra, this pure heart has a natural disposition (fitra) which is ready to receive the divine teachings of Allah (سبحانه وتعالى) easily with acceptance. He has no problem because his fitra is very pure. He easily accepts the divine teachings of Allah (سبحانه وتعالى). As soon as knowledge comes to this oil, what will happen?
 - It will shine and ignite brightly, so this light is the light of faith, knowledge and Qur'an in the heart of the believer. The believer has pure instincts and when knowledge of the Qur'an comes to it, what happens? It will ignite and it will shine brightly. This is the example of the light

of the Qur'an in the heart of the believer. This is the effect of the Qur'an which will affect the person and the people. So the person will become sincere and truthful and he will benefit others. He will benefit from that light in his heart. And this is the example of the light of the Qur'an in the heart of the believer.

- Allah (سبحانه وتعالى) will not give this light to anyone, Allah (سبحانه وتعالى) knows Who is sincere and truthful and pure from bad thoughts and bad intentions. So Allah (سبحانه وتعالى) will guide that person to that light according to what is inside his heart. Not everyone has that light, not everyone will be given that bright, shining light, except whomever Allah (سبحانه وتعالى) chooses.

May Allah (سبحانه وتعالى) make us among them.
Ameen.

- This person is walking with the people, and he knows how to explain a situation and decree, he knows how to name matters with its correct names from the Qur'an and Sunnah. So when he speaks, the people may think, "how does he think like this? His thinking is different." They do not understand Allah (سبحانه وتعالى) has given him light which He has not given to others. May Allah (سبحانه وتعالى) grant us light. Ameen.
- Now we hear "generation gap", but if we are following the Qur'an and Sunnah, then everyone would understand the same way. The old and young Companions were together, and there was no "generation gap",

their knowledge of the Qur'an and Sunnah was the same.

- Allah (سبحانه وتعالى) has given them light according to the purity of their heart. The Qur'an is a great light which we have to ask Allah (سبحانه وتعالى) to grant us. May Allah (سبحانه وتعالى) grant us. Ameen.
- Whoever is truthful in seeking the light of the Qur'an, then he will know Allah (سبحانه وتعالى) by His Names, Attributes and He knows the meaning of decrees. This intangible light will turn to a tangible light on the Day of Judgement.

SURAH AL HADID 12

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
بُشْرَاكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ

On the Day you shall see the believing men and the believing women: their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!

◦ Where did they get this light?

SURAH AL HADID 9

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ
إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ

It is He Who sends down manifest Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) to His slave (Muhammad ﷺ) that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful.

- Allah (سبحانه وتعالى) sends down upon His servants, verses of clear evidence that He may take us out from darkneses to light. The light being referred to here is the Light of the Qur'an.
- Allah (سبحانه وتعالى) sends down verses of the Qur'an, and by this Qur'an, He will take people out of the darkness of disbelief and ignorance to the light of belief and knowledge.
- The light of the believers which they have taken from the Qur'an will be shining for them and showing them the way. Who will remain then? The believers with the hypocrites.
- The believers and hypocrites will be in complete darkness and then Allah (سبحانه وتعالى) will give all of them light, but the light of the hypocrites will be extinguished and they will be in darkness. This is the state of the hypocrites in

this life. Allah (سبحانه وتعالى) guided them to Islam and to the faith, but they did not take care of it or increase it, so it is extinguished. And on the Day of Judgment, the same thing will happen to them.

- Allah (سبحانه وتعالى) will give the believers light according to how much the believer has taken from the Qur'an and Sunnah, according to his faith. There are people who will be given great light and some little light. What is our relationship with the Qur'an in this life? Do we know the meaning of the Qur'an and that is how much light we will have.
- The believers can see their way, but the hypocrites cannot proceed because they have no light. So what will happen after that?

SURAH AL HADID 13

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ
 مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم
 بِسُورَةٍ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

On the Day when the hypocrites - men and women - will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

- The hypocrites will say to the believers, “wait for us, give us some of your light”, and they will be told “go back”, and no one can go back to this life or go back and get light from where the light was distributed. Then what will happen?

- A wall will be set between the hypocrites and the believers in order to distinguish between them. And this wall has a door whose outside it torment and inside it will be mercy.
- Allah (سبحانه وتعالى) is telling us this fact that will happen on the Day of Judgement. It is important to take our light now from the Qur'an and faith, and not wait until this happens.
- And while we are in this life, we want to take our share of light and not waste our time. We want to take our share of the Qur'an now before this situation happens.

SURAH AL HADID 14

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ
وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ
الْغُرُورُ

(The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allah came to pass. And the chief deceiver (Satan) deceived you in respect of Allah."

- The hypocrites will call the believers, "were we not with you? Attending your gatherings, reciting the Qur'an with you, going to the masjid with you?" And the believers will say, "yes, you were with us, but you placed yourselves into temptations." You were tempted by this worldly life, you were tempted with your money, job and career. And you were waiting for destruction to happen to us.

And you had doubts if Islam is the religion, is what I'm doing right, is what I'm learning right, is the Qur'an the Word of Allah?"

- They had doubts and were deceived with false desires by the chief deceiver – the shaitan. He would say, “you are young, you are good, you have learned enough.”
- These hypocrites thought if they just attend and listen then they will be with the believers in paradise, but this is not the way to achieve paradise with Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) warns us now to not be deceived by false desires and wishing to attain the status of the believers. The Qur'an did not enter their hearts so they will not have the light of the Qur'an on the Day of Judgment.

- It is important to recite the Qur'an with understanding, even if do not know the Arabic language. We have a translated English, so we have no excuse to not read it. And we can do so until we learn the Arabic language.
- We should not postpone reading the Qur'an until we learn Arabic. Language is never a hindrance.

IMPACT OF THE QUR'AN: SOUL AND LIGHT

- Allah (سبحانه وتعالى) calls the Qur'an – a spirit, a soul.

SURAH AS SHURA 52

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ
وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا
وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ

And thus We have sent to you (O Muhammad صلى الله عليه و سلم) Ruh (a Revelation, and a Mercy) of

Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allah's Religion of Islamic Monotheism).

- We are alive because we have a soul in our body. Without a soul, we are dead. And similarly, the Qur'an gives life and whoever is deprived of the Qur'an is like a dead person.
- Allah (سبحانه وتعالى) made the Qur'an a light. How many times in our life are we confused and do not know what to take of decisions, what to do, what to think, what to say?
- In many situations where we are confused, what do we need? We need light to guide us,

to take the right decision, to speak the right words in the right place and right time. The Qur'an shows us the way, it is light and without it we are considered dead and without life.

- Allah (سبحانه وتعالى) describes the Qur'an as a soul because we are revived by this Qur'an. Without the Qur'an, we are dead and we need it in our life.
- The one without the Qur'an feels confused, distracted, estranged, like the one alone in the grave. This is the state of the person who does not have the Qur'an in his heart.
- The Qur'an will accompany the person until the Judgement Day, so we should take our share.

SURAH AL AN'AAM 122

أَوْمَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ
 كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا
 كَانُوا يَعْمَلُونَ

Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men - like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

- Is the one who is dead, even if we see him walking or talking, the same as the one Allah (سبحانه وتعالى) has granted him the spirit of light and knowledge.

THE QUR'AN IS HEALING AND MERCY FOR THE BELIEVERS

SURAH AL ISRAA 82

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۖ وَلَا يَزِيدُ
الظَّالِمِينَ إِلَّا خَسَارًا

And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Dhalimun (polytheists and wrong-doers) nothing but loss.

- The Qur'an is healing for both physical sicknesses of the body and sicknesses of the heart. If we recite Surah Al Fatiha and the final three chapters then that is ruqyah and the pain will go. And the Qur'an is healing for sicknesses of the heart from pride, jealousy, envy, grudges and hatred. And the Qur'an is mercy.

THE QUR'AN IS CLEAR PROOFS

SURAH AL AN'AAM 104

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ
فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

Verily, proofs have come to you from your Lord,
so whosoever sees, will do so for (the good of)
his ownself, and whosoever blinds himself, will
do so to his own harm, and I (Muhammad ﷺ) am not a watcher over you.

○ (بَصَائِرُ) means clear proofs by which we can
refute all doubts and falsify all falsehood. With
the Qur'an, we can reject all doubts which
people raise. The Qur'an is (بَصَائِرُ) – clear
proofs which removes all doubts. And whoever
takes from the Qur'an, then Allah (سبحانه وتعالى) will

show him guidance. And whoever blinds himself from the truth, then he has chosen this for himself.

- We are in dire need to the light of the Qur'an, it is like water to quench the thirst in our heart. We need the Qur'an to be a soul and healing for us. We need it more than anything else in our life, so what should we do?
- We should strengthen our relationship with the Qur'an, especially now before we enter the month of Ramadan. May Allah (سبحانه وتعالى) make us reach the month of Ramadan. Ameen.
- We have to strengthen the relationship and that is by reciting it profusely and pondering over its verses.

- We should try our best and we have seen in the course of the Good Life, we mentioned evidences from the Qur'an, so the Qur'an is guidance for us, and we need to receive Ramadan with its recitation.
- Ibn Masoud (may Allah have mercy on him) said to look at the Qur'an continuously and to believe it is the speech of Allah (سبحانه وتعالى) and that Allah (سبحانه وتعالى) is talking to us.
- We should not say, "this verse is not me, this is not meant to be me". We are meant in every verse of the Qur'an. Even when Allah (سبحانه وتعالى) mentions the one who kills the believer, we should seek refuge with Allah (سبحانه وتعالى) from this act.

- When Allah (سبحانه وتعالى) tells us about those who steal, how do we react with it? We seek refuge with Allah (سبحانه وتعالى) and check ourselves. We do not ascribe purity to ourselves. The Qur'an is a reminder.
- Many people think they do not have sins. They say, "why should I repent, I have no sins", subhan Allah.
- For every verse, we have to ask ourselves what does Allah (سبحانه وتعالى) want from me. We make dua to Allah (سبحانه وتعالى) to grant us well-being and to be protected from these grave sins.
- Every message is from Allah (سبحانه وتعالى) to us, to act by making dua, seeking forgiveness and seeking refuge with Allah (سبحانه وتعالى).

- An abandoned sunnah which many people do not practice is listening to the Qur'an. They think listening to the Qur'an is not as rewarding as reciting it. This is why many people have abandoned this sunnah and act which Allah (سبحانه وتعالى) has commanded us.

SURAH AL 'ARAAF 204

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy.

- (فَاسْتَمِعُوا) is a command verb, to hear. Allah (سبحانه وتعالى) says to listen attentively and leave what is in our hand, so that we may have mercy. And the meaning of mercy is to receive all good and to be protected from all evil.

- If we listen to the Qur'an attentively, then we will receive mercy from Allah (سبحانه وتعالى) – we will receive all good from Him and be protected from all evil.
- If the one reciting the Qur'an prostrates, we should prostrate as well. And this is how we receive reward from this Qur'an.
- The Prophet (ﷺ) used to ask the Companions to recite the Qur'an because he used to like to hear it from them.
- Whenever we recite the Qur'an, we should focus on the articles of faith, Names of Allah (سبحانه وتعالى), Attributes and Actions of Allah (سبحانه وتعالى), focus on belief in Allah, the angels, the books, the decree, the messengers. And focus on the stories so that we may derive lessons and benefits from them. Focus on the parables

in order to take lesson. This will make us focus and to act on it.

- When we recite in this way with understanding, focusing and pondering, then the Qur'an will be light, blessing and healing for us. It will console our heart and guide us to the best.
- And this is how we go with the light of the Qur'an until we meet Allah (سبحانه وتعالى).

SURAH AL QAMAR 17

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition)?

- Allah (سبحانه وتعالى) made the Qur'an easy to be recited, memorized and understood. Most of the Qur'an is clear and can be understood.

Only for a few verses that we need to go to the interpretation of the scholars. And there are a few verses which only Allah (سبحانه وتعالى) know the reality of that matter. We have no excuse with Allah (سبحانه وتعالى). He made His Book easy for remembrance.

PREPARATION FOR THE MONTH OF RAMADAN WITH REPENTANCE

- What is the meaning of repentance?
- To quit the sin and not do it again sincerely for the sake of Allah (سبحانه وتعالى). And not because we are old and we have no enjoyment for that sin anymore, astaghfar Allah.
- To do many good deeds and prove to Allah (سبحانه وتعالى) that we are sincere in our repentance. Whenever we are told to repent,

we should not think of only one particular sin. We should repent from all sins which we remember and do not remember, which we have committed and have not committed.

- When people are told to repent, they only remember one sin. Or some people say, “I am righteous and pious”, but no one is free of sin.

WE ALL SIN, BUT THE BEST ARE THOSE
WHO REPENT

قَالَ رَسُولُ اللَّهِ ﷺ: "كُلُّ بَنِي آدَمَ خَطَّاءٌ
وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ"

It was narrated from Anas that the Messenger of Allah (ﷺ) said: “Every son of Adam commits sin, and the best of those who commit sin are those who repent.”³

³ Sunan Ibn Majah 4251

○ Some scholars mentioned sins which we did not think are sins, such as:

1. Excessiveness in associating with people
2. Excessiveness in spending
3. Excessiveness in enjoyment
4. Heedlessness: a person is working day and night and does not remember Allah (سبحانه وتعالى) or goes to the Qur'an
5. Wasting time
6. Sins of the tongue such as mocking, criticizing all the time, joking, finding faults in people
7. Unlawful mingling with men and women for no necessity
8. Attachment to other than Allah (سبحانه وتعالى), we can quickly attach to our friends,

husbands and children. We are talking about beyond normal attachment.

9. To have doubts and bad thoughts about Allah (سبحانه وتعالى)
 10. Delaying the repentance
 11. To have false hopes
 12. To have concealed grudges and pride
 13. Laziness
 14. Belittling sins and innovations
- When we ask Allah (سبحانه وتعالى) to forgive us, it means:
1. We ask Allah (سبحانه وتعالى) to show us mercy
 2. To conceal our sins so others do not know
 3. To not punish us for them
- The severest divine punishment from Allah (سبحانه وتعالى) for the person is to not be guided to

obey Allah (سبحانه وتعالى) or to perform acts of obedience.

- A man came to Al Hasan Al Basri (may Allah have mercy on him) and said, “I feel bored when I get up for the night prayer. He said, “ask Allah for forgiveness because your sins are preventing you from enjoying the night prayer.”
- Another man came to Al Hasan Al Basri (may Allah have mercy on him) and said, “I want to get up for the night prayer, but cannot.” He said, “because of your sins you are prevented from getting up from the night prayers.
- Sins are like shackles which prevent a person from enjoying the acts of obedience; therefore, we should repent to Allah (سبحانه وتعالى) and ask for forgiveness.

- If one is deprived of offering voluntary night prayer because of sins, then what about being deprived of the obligatory prayers? There are people who are deprived of waking up for the fajr and for the men for going to the congregational prayer? What sins have they committed? We ask Allah (سبحانه وتعالى) for the well-being. Ameen.
- We have to be scared of our sins and never belittle them because minor sins can turn into major sins.

ADVICE OF THE RIGHTEOUS PREDECESSORS TO ONE ANOTHER

1. Whoever reforms his relation with Allah (سبحانه وتعالى), Allah (سبحانه وتعالى) will reform his relation with the people. If we have a bad relation with our

spouse, parents or sisters, then we should check our relationship with Allah (سبحانه وتعالى). Are we praying on time because the prayer is a connection to Allah (سبحانه وتعالى).

2. Whoever reforms his secrets then Allah (سبحانه) will reform his apparent affairs. If we have a pure inners-self then Allah (سبحانه وتعالى) will make our outer affairs easy.
 3. Whoever is concerned with the life of the hereafter, Allah (سبحانه وتعالى) will suffice him in all his worldly and hereafter matters.
- At least daily, we should pray the dhuha prayer which is from sunrise to before dhuhr.
 - Try to recite a daily portion of the Qur'an.

- Offer the witr prayer before going to sleep at night, even if it is one unit or three units. This is the sunnah of the Prophet (ﷺ).
- Try to speak good words and we will have a reward for every good word we say.
- Perform a hidden good deed which no one knows about except Allah (سبحانه وتعالى). Hidden good deeds have more reward than the deeds seen by all and known by all. If we really want this, Allah (سبحانه وتعالى) will give us. We should ask Allah (سبحانه وتعالى) because everything is in His Hands. May Allah (سبحانه وتعالى) grant us a hidden deed only He knows. Ameen.

MAY ALLAH BENEFIT US WITH ALL THAT WE HAVE LEARNED
TODAY. MAY ALLAH MAKE IT FOR US AND NOT AGAINST
US. AMEEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

الحياة الطيبة 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."⁴

- 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.

⁴ 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.⁵

⁵ 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.⁶

- 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

⁶ 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.⁷

SPEAK TO BENEFIT, SILENT TO BE SECURE

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

⁷ 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.⁸

- 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,

⁸ 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).⁹

- 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"

⁹ 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.¹⁰

- 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

¹⁰ 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 ساببه 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.'¹¹

- 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."

¹¹ 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.¹²

¹² 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 يَغْتَبَ 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

بسم الله الرحمن الرحيم
لا حول ولا قوة إلا بالله

الحياة الطيبة THE GOOD LIFE

12 MARCH 2023 | 20 SHA'BAN 1444 | CLASS #21

FASTING IS A WAY TO TAQWA (PIETY)

- All acts of worship in Islam are enjoined to fulfill a certain goal. This means we should fulfill these goals. In Arabic this is called (مقاصد).

SURAH AL 'ANKABUT 45

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Indeed, prayer prohibits immorality and
wrongdoing,

- These are the goals we have to fulfill when performing the prayer.

- Allah (سبحانه وتعالى) prescribed fasting to fulfill a certain purpose.

SURAH AL BAQARAH 183

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -

- The purpose of our fasting is to observe piety. Allah (سبحانه وتعالى) has made it clear to us so that we may practice taqwa.

SURAH AL BAQARAH 187

كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

Thus does Allah make clear His ordinances to the people that they may become righteous.

- When we observe the fast, we have to fulfill and accomplish taqwa. The purpose and goal behind prescribing the fast and those before us is so we may have taqwa.
- There are two aspects to fasting that we should perform in order for our fast to be accepted by Allah (سبحانه وتعالى), and this type of fast will lead to piety.
 1. Apparent fasting: which is abstaining from food and drink and from engaging in relation.
 2. Hidden fasting: fast of the heart and the limbs
- This means our hearts and limbs should be fasting from prohibited matters. If our fast is only to endure hunger and thirst for a long time, then how will this fast be different from the

cattle and camel who endure hunger for a long time? Subhan Allah.

- So the fast in Islam should join these two types together and then this will lead us to taqwa. It is not just abstinence from food and drink because even "fasting" is done for treatment, but our fast is the fast of the heart and limbs.

NO NEED OF FASTING IF ONE DOES NOT PROTECT HIS LIMBS

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ لَمْ
يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ فَلَيْسَ لِلَّهِ حَاجَةٌ أَنْ يَدَعَ
طَعَامَهُ وَشَرَابَهُ "

The Prophet (ﷺ) said, "Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allah

is not in need of his (fasting) leaving his food
and drink."¹³

○ Allah (سبحانه وتعالى) is in no need of his fast because he did not fulfill the fast of his heart and limbs. We have to protect our tongue from bad speech, we have to beware of the look of the eye, and desires of the stomach and private parts. If we protect these matters:

1. Eyes
2. Ears
3. Tongue
4. Stomach
5. Private parts

○ Then we have preserved and maintained our fasting.

¹³ Hadeeth al Bukhari no. 6057

- If someone refrains from food and drink, but he is committing haram with his eyes, ears and tongue, then this is not the fast Allah (سبحانه وتعالى) wants from him. He did not keep his duty as Allah (سبحانه وتعالى) wants from him.
- Now we want to learn how we can attain taqwa so that our lives are good. What is the relationship between taqwa and fasting?

THE RELATION BETWEEN TAQWA AND FASTING

THE SIGNIFICANCE OF FASTING AND ITS VIRTUES IN ISLAM

- We want to see what is special about fasting such that Allah (سبحانه وتعالى) particularized it from all other pillars of Islam to be a means to attain taqwa.

1. ALLAH CHOSE TO REWARD FOR IT HIMSELF APART FROM THE REST OF THE PILLARS OF ISLAM

FASTING IS FOR ALLAH

عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ " كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ، إِلَّا الصَّوْمَ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ،
وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمُسْكِ "

Narrated Abu Huraira: The Prophet (ﷺ) said,

"(Allah said), 'Every good deed of Adam's son is for him except fasting; it is for Me. and I shall reward (the fasting person) for it.'"¹⁴

○ Allah (سبحانه وتعالى) chose fasting apart from all pillars so that He Himself will reward for it. And we wonder why from all other pillars?

SURAH AL AN'AAM 160

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا
يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

¹⁴ Hadeeth al Bukhari no. 5927

Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.

- For any good deed we do, Allah (سبحانه وتعالى) will reward us ten times, except fasting; IT is for Allah (سبحانه وتعالى) and He will reward for it. Isn't Allah (سبحانه وتعالى) The Most Generous Lord, The Owner of Bounty, The Most Rich Lord, The Owner of Majesty and Honor, so when the Most Generous Lord says He will reward us for it, it means fasting will not follow this divine law in rewarding. It will be different, it will be more and abundant with no limit because it is from Allah (سبحانه وتعالى). This is the significance of

fasting. Allah (سبحانه وتعالى) is The Most Generous Lord and He will reward us for it with no limit.

- The scholars said on the Day of Judgement when the people retaliate and take the reward of those who wronged them, they will be unable to take the reward of fasting; Allah (سبحانه وتعالى) will protect it. Therefore, fasting has a great significance.
- Ibn Hajar (may Allah have mercy on him said):
“Although all practices of worship are for Allah, here Allah singles out fasting, because it cannot be practiced for the sake of showing off as no one except Allah can know whether one is observing the fast or not. Therefore, fasting is a pure performance that cannot be blemished with hypocrisy.”

- Someone may abstain from food and drink while no one knows he is fasting. And even if people know he is fasting, who knows if he fulfilled the second part of fasting? No one except Allah (سبحانه وتعالى).
- No one can fast for the sake of showing-off or the sake of hypocrisy. Fasting is for the sake of Allah (سبحانه وتعالى).

2. FASTING FOR THE SAKE OF ALLAH KEEPS HELLFIRE AWAY FROM ONE'S FACE A DISTANCE OF SEVENTY YEARS

FASTING KEEPS ONE AWAY FROM THE FIRE

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ. قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا ."

Narrated Abu Sa'id: I heard the Prophet (ﷺ) saying, "Indeed, anyone who fasts for one day for Allah's Pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy years."¹⁵

- The meaning “for the sake of Allah (سبحانه وتعالى)” in this hadith is to observe the obligatory or voluntary fast for the sake of Allah (سبحانه وتعالى) or fasting while engaged in struggle for the sake of Allah (سبحانه وتعالى). Imagine if this person fasts the 29 or 30 days of the Ramadan, how far will he be away from the fire? A distance of 2100 years from the fire, and we will not find this reward for any other act of worship.

¹⁵ Hadeeth al Bukhari no. 2840

- Whenever we observe the fast, our intention should be for the sake of Allah (سبحانه وتعالى) and to obtain His pleasure, and not as a diet or health or “I’m working so it’s easy for me to fast”.

3. FASTING IS PROTECTION

- Fasting protects a person from obscene talk, foolish actions, deviation and the wrath of Allah (سبحانه وتعالى) in this life and the next.

FASTING IS PROTECTION

عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الصَّيَّامُ جُنَّةٌ،

Allah's Messenger (ﷺ) said, "Fasting is a shield (or a screen or a shelter).¹⁶

¹⁶ Hadeeth al Bukhari no. 1894

FAST IF UNABLE TO GET MARRIED

عَنْ عَلْقَمَةَ، قَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ ".

Narrated 'Alqama: the Prophet (ﷺ) once said to us, 'O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to fast, as fasting diminishes his sexual power.¹⁷

- The Prophet (ﷺ) advises the youth who is unable to get married to fast instead as this diminishes sexual desire.
- In the month of Ramadan, the shaitan is chained in order to not arouse desires, and abstinence from food and drink weakens the

¹⁷ Hadeeth al Bukhari no. 5065

body and desires. So fasting is protection from committing haram.

- The month of Ramadan is an exceptional opportunity to attain piety. This means when we observe the fast in the month of Ramadan, our intention should be to carry out the command of Allah (سبحانه وتعالى) and to attain taqwa.
- We want Allah (سبحانه وتعالى) to help us everyday to attain taqwa, such that we exit Ramadan and our name is among the muttaqeen. We ask Allah (سبحانه وتعالى) of His favor. Ameen.

WHY DOES FASTING LEAD TO TAQWA?

- The meaning of Taqwa: is to take action in obedience to Allah (سبحانه وتعالى) upon a light from Allah while hoping for the reward from Him and abandoning disobedience to Allah upon a light from Allah while fearing His punishment.
- Taqwa consists of two parts:
 1. One is to obey Allah (سبحانه وتعالى) while having light from Allah (سبحانه وتعالى) (of matters He has told us to obey Him) and hoping for the reward from Him
 2. To refrain from disobeying Allah upon a light of Allah (سبحانه وتعالى) (of matters He has told us to abstain from), while fearing His punishment
- Now let us apply this meaning to fasting:

1. To observe the fast because Allah (سبحانه و تعالی) commanded us, while hoping for the reward from Allah (سبحانه و تعالی)
 2. To abstain from disobeying Allah (سبحانه و تعالی) while fasting and to fear the punishment of Allah (سبحانه و تعالی)
- When the fasting person abstains from food and drink from fajr to maghrib, and no one is around to watch him and he has the ability to drink and eat, he has the ability to violate the fast, but he fears Allah (سبحانه و تعالی), then this is taqwa.
 - When we observe the obligatory or voluntary fast, and we abstain from desires and we have the ability to eat or drink, but we will not do it, why?

1. Fear of Allah (سبحانه وتعالى)
2. Aware of Allah's observation
3. Hoping to attain the reward for our fast
4. To attain piety
5. To fulfill our duty towards Allah (سبحانه وتعالى)

and fast in the way pleasing to Him

- So that we attain our reward for fasting from Him. Accordingly, this meaning should not just be applied for fasting or in Ramadan, but at all times and in every affair. For example, when we come to our parents, relatives or neighbors, how do we apply taqwa?
- We should deal well with them by giving them their rights, abstain from wronging or oppressing them, why? Out of fear of Allah (سبحانه وتعالى) and hoping for the reward from Him.

- For example, if we are in the office, and we have the ability to take money while no one is aware, what will stop us from taking it? Taqwa.
- What prevents us from looking or hearing what is unlawful? Taqwa. And how will we learn this taqwa? Through our fasting in Ramadan.
- When one observes the fast:
 1. He is practicing an act of obedience which no one knows about except his Lord.
 2. He is abandoning violating the prohibition of Allah and committing sins whilst having the ability to do it.

THE GREAT IMPACTS OF TAQWA

1. ALLAH MADE TAQWA A KEY TO GET OUT OF EVERY DIFFICULTY

SURAH AT TALAQ 2

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ
وَأَشْهِدُوا ذَوْيَ عَدْلٍ مِّنْكُمْ وَاقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ
بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ
مَخْرَجًا

And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah . That is instructed to whoever should believe in Allah

and the Last day. And whoever fears Allah - He will make for him a way out

- Taqwa is mentioned five times in Surah At Talaq because a great amount of transgression from both sides can happen as a result of divorce. And whoever practices taqwa, Allah (سبحانه وتعالى) will make a way out of difficulty.

2. ALLAH MADE TAQWA A KEY TO PROVISION

SURAH AT TALAQ 3

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And will provide for him from where he does not expect.

- If we want provision and rizq, we should practice taqwa. We should never think that if applying for a job and we take off our hijab, or mix unnecessarily with men or travel alone,

then we will be provided. Allah (سبحانه وتعالى) says
 He will provide us if we have taqwa, and this is
 just a test for us.

3. ALLAH MADE TAQWA A KEY FOR MAKING MATTERS EASY

SURAH AT TALAQ 4

وَاللَّائِي يَئْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ
 أَشْهُرٍ وَاللَّائِي لَمْ يَحْضُنَّ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ
 حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

And those who no longer expect menstruation
 among your women - if you doubt, then their
 period is three months, and [also for] those who
 have not menstruated. And for those who are
 pregnant, their term is until they give birth. And
 whoever fears Allah - He will make for him of his
 matter ease.

4. ALLAH MADE TAQWA A MEANS OF EXPIATION OF SINS

SURAH AT TALAQ 5

ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۚ وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ
وَيُعْظِمْ لَهُ أَجْرًا

That is the command of Allah, which He has sent down to you; and whoever fears Allah - He will remove for him his misdeeds and make great for him his reward.

5. TAQWA IS A MEANS OF SALVATION IN THE HEREAFTER

SURAH MARYAM 71 TO 72

71

وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا

And there is none of you except he will come to it. This is upon your Lord an inevitability decreed.

72

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا

Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.

- Allah (سبحانه وتعالى) has mentioned on the Day of Judgement, a bridge will be set up over the hellfire. The believers will be ordered to cross it and underneath is the hellfire.
- The first to cross it is the Prophet Mohammed (ﷺ) and then the rest of the prophets. And they will invoke Allah (سبحانه وتعالى) to give salvation.
- Everyone will cross it; it is inevitable, but who will not fall in the fire? The one who had taqwa. This means whatever we collect of taqwa from our fast, from the situations we go through in life, it will benefit us in that time. It will protect us from

falling into the hellfire. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

- This means our taqwa will make us cross the bridge safely. Some will cross the bridge in the blink of an eye, some like lightning, some riding, some running, some walking, some crawling, and some will be caught by thorns and scratched while crossing the bridge over the hellfire. This is according to one's piety.

6. ALLAH WILL BE WITH HIM

SURAH AL BAQARAH 194

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And fear Allah and know that Allah is with those who fear Him.

- Allah (سبحانه وتعالى) promised that we will not be alone and He will bring down tranquility in our heart. And this is when we practice taqwa.

7. ALLAH LOVES THE PIOUS

SURAH AAL IMRAAN 76

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

But yes, whoever fulfills his commitment and fears Allah - then indeed, Allah loves those who fear Him.

- When Allah (سبحانه وتعالى) loves a person, He will guide him to the best of his affairs.

8. ALLAH WILL HONOR HIM ON THE DAY OF RESURRECTION

SURAH MARYAM 85

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا

On the Day We will gather the righteous to the
Most Merciful as a delegation

- When the pious are resurrected, they will be taken by the angels and presented to Allah (سبحانه وتعالى). This is how Allah (سبحانه وتعالى) deals with those who hoped for the reward from Him. We ask Allah (سبحانه وتعالى) of His favor. Ameen.

9. ALLAH PREPARED JANNAH FOR THEM

SURAH AAL IMRAAN 133

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ

And hasten to forgiveness from your Lord and a
garden as wide as the heavens and earth,
prepared for the righteous

- We will learn taqwa from our fast and implement it in our life.
- Something very important is to beware of exhausting the credit of our fast in the month of Ramadan, what does it mean to waste our credit in the month of Ramadan?
- There are people who may enter the month of Ramadan diligently, they recite the Qur'an profusely, give the needy and they are busy with doing good and obeying Allah (سبحانه وتعالى), abstaining from evil, and they pray the taraweeh and weep at the recitation. But at night, when he goes home, he starts to look at his mobile, starts to look at social media, look at haram and read haram, so he wastes the reward he acquired throughout the day. And he will repeat this the next day. This person will

exit the state of Ramadan with the same state of faith as he entered. May Allah (سبحانه وتعالى) keep us away from this state. Ameen.

- We should especially beware of devilish humans; the jinn are chained, but the human devils make come as a test from Allah (سبحانه وتعالى), and they may spoil our fast and taqwa. Iblis does not want to enter the hellfire alone, so we should not listen to him.
- We should always remind ourselves that we want to attain taqwa. And Allah (سبحانه وتعالى) wants from us that we repent to Him.

SURAH AN NISAA 27

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ
تَمِيلُوا مَيْلًا عَظِيمًا

Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.

RULINGS IN RAMADAN

TARAWEEH

- In the month of Ramadan, the qiyam al layl is called “taraweeh”. The righteous predecessor would pray four units and then take a rest, and then another four units, and then they continue. And this is the origin of the word (تراويح) which comes from the word (راحة) – rest.
- It is allowable for the woman to go to the masjid and pray, but it is not sunnah. The sunnah is best for the woman to pray at home, in her room. This is more rewarding for the woman than to go to the masjid.

- Someone may say, “I want to pray at home, but I don’t know by heart many surahs or verses, and I want to prolong my qiyam.” So the scholars said, “if we have not memorized Qur’an, then we are allowed to hold the mus’haf and recite it.” Aisha (may Allah be pleased with her) used to do that.
- If we like to pray in the masjid, no one can say no, but we must follow up the recitation with the imam until he finishes witr. For example, there are some who will pray 8 units with the imam and then leave the masjid and pray the witr at home. The Prophet (ﷺ) said whoever prays with the imam until he finishes and he says the tasleem and turns towards the people, then he has prayed the night prayer.

SUHOOR

- The sunnah is to take the suhoor before dawn, but those who eat at 12 or 1 and then sleep until fajr time, then they will not get the reward of the (متسحرين). So it is better to delay the suhoor as much as we can.

QUNOOT

- The dua of qunoot is not sunnah to be recited in every qiyam al layl because the Prophet (ﷺ) did not continuously say it.
- One can add to the dua qunoot with more dua, but it is not sunnah to prolong it.

NUMBER OF UNITS OF THE TARAWEEH

- There are different numbers of units for the night prayers, so we should not say, “this one is

wrong". The Prophet (ﷺ) prayed 11 or 13 units, but it was prolonged, taking almost 3 or 4 hours.

- And the righteous predecessors used to pray over 20, but shorter units.

RAISING OF THE HANDS

- It is sunnah to raise the hands while in qunoot, but there is no wiping of the face after dua as that is an innovation.
- After the prayer, we are to remember Allah (سبحانه وتعالى) much and not raise our hands and make dua. We are to make dua while in the prayer (in prostration and before tasleem).

MAY ALLAH MAKE US FROM THE MUTTAQEEN. 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:

<https://markazalsalam.com/recordings-notes>

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>

