

Re-published
Miraath Publications 1432/2011

B I T E S I Z E R A M A D H A A N A R T I C L E S

A series of daily articles (reminders) to be used throughout the month of
Ramadhaan, Translated by Abbas Abu Yahya for Miraath Publications.



Bitesize Ramadhan Articles 1432/2011

A series of daily articles (reminders) to be used throughout the month of Ramadhan, translated by our brother Abbas Abu Yahya.

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Day 01: The Beginning of the Obligation of Siyaam (Fasting)

Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2oRJBzo>

Shamsuddeen Muhammad in Abee Bakr Ibn Qayyim aj-Jawzeeyah (d.751 A.H.) -Rahimullaah- said:

‘The guidance of the Messenger of Allaah -sallAllaahu alayhi wa sallam- concerning fasting is the most complete of guidance, and fasting is the greatest way of achieving the purpose of this guidance, and the guidance of the Prophet -sallAllaahu alayhi wa sallam- is the easiest upon the souls.

Since weaning the souls away from their devotion and their desires is from the most difficult of matters, the most arduous of them - the obligatory Siyaam was delayed until the middle of Islaam after the Hijrah, when the souls had taken root upon Tawheed and the prayer and when the people had become acquainted with the orders of the Qur’aan, which had been conveyed gradually.

Fasting was made obligatory in the second year of the Hijrah. The Messenger of Allaah -sallAllaahu alayhi wa sallam- fasted for nine Ramadans by the time he passed away. When Siyaam was initially made obligatory, the person could either choose to fast or feed a needy person daily. Later on, it was transferred from the two options to one sole option of the obligatory fast. Once this was done, feeding a needy person was only permissible for an elderly person and a woman who could not fast.

They would then have to feed a needy person for everyday they did not fast. There was also a concession for the sick and the traveller from not fasting, with the obligation of making up the fast later. Likewise it was the same for the pregnant woman and the suckling woman if they feared for themselves, or if they feared for their offspring. However, along with making up the fast they had to feed a needy person everyday.

In the early days of Islaam if the pregnant woman and the suckling woman did not fast but it was not due to fear of sickness and their health was fine, then here they had to feed a needy person just like a healthy person who did not fast in the early days of Islaam. Fasting originally had three grades:

- 1 - Obligatory with the option between fasting or feeding.
- 2 - The necessity of fasting, however if the fasting person slept before he fed someone than it would be haram for him to eat and drink until the following night, but this was abrogated by:
- 3 - The third level, was [the obligation to fast] which is what the Sharia’ became settled upon until the Day of Judgment.

From the Prophet’s -sallAllaahu alayhi wa sallam- guidance in Ramadan was to increase in different types of worship, Jibra’eel -alayhi as-Salam- used to meet the Prophet -sallAllaahu alayhi wa sallam- he found that the Prophet -sallAllaahu alayhi wa sallam- was more generous with goodness than a blowing wind, and that the Prophet -sallAllaahu alayhi wa sallam- was the most generous from the people, and he would be the most generous in Ramadan. He would increase in giving Sadaqah and kindness, he would recite the Qur’aan, pray a lot and remember Allaah and perform al-Itikaaf.

He -sallAllaahu alayhi wa sallam- would single out Ramadan with worship, something which he would not single out for any other month.’ [Taken From: ‘**Jamia al-Fiqh Ibn Qayyim aj-Jawzeeyah’ Vol.3 p.88-89**]

Day 02: Taking Injections during Ramadan and the Fasting Person having his Tooth Treated
Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2ob6cbC>

Muhammad Nasir- Deen Al-Albaani (d.1420A.H) -Rahimullaah- was asked:

Questioner: A person asked a question: ‘If a fasting person is given an injection in the mouth due to treatment on his tooth does this break the fast. And especially if we are certain that nothing enters the throat?’

Shaykh Al-Albaani answered: ‘This does not break the fast; this is when the intent of the injection is that it is given at the place which is to be treated. The problem really is from a practical point and not from the actual injection. The problem that is well known in this operation is that the dentist uses a device with a fine tube, which sprays water to clean the area that needs to be treated.

From here springs the problem of treating the molar tooth during fasting in Ramadan, and the problem is not from the injection itself, mainly because many a time the patient cannot prevent too much water from entering his mouth when he is having his molar tooth or his other teeth treated.

Therefore the ruling on this patient is like the ruling on a person who does not swim well and tries to swim while he is fasting in Ramadan and cannot prevent himself from being overcome by water, due to his little knowledge or inexperience with swimming. This person is not like the one who swims well and is not overcome by the water so his fast is not broken. As for the weak swimmer then his fast is broken because he pursued an activity, which he did not have, accurate knowledge of, and which he would be saved from if it were not for the water overcoming him. So likewise, the person who gets his molar tooth or any other tooth treated, it is not befitting that he does this treatment during the daytime in Ramadan rather, he should postpone it to night time.

Another questioner said: ‘It is possible O Shaykh that there are some modern devices that clean the tooth area without water, so this would benefit that person?’

Shaykh: ‘You have understood the answer.’

Another person says: ‘Or using a vacuum to suck up the water?’

The Shaykh said: ‘What is important, may Allah bless you, is that the person getting his molar tooth or any other tooth treated should have repose that he is not overcome by the water, as for what means or device he can use, then your brother here has already mentioned a device, and now you have mentioned another device which is the vacuum/something that sucks. What is important is the guarantee that he is not overcome with water so that it enters into his throat’. [Taken from tape no.439 at 50 minutes]

Shaykh also said in ‘Silsilah Da’eefah’ No. 1014:

‘It is possible for us to take a ruling due to the many questions put forward in our modern times and due to the big disagreement regarding this issue which is, what is the ruling of taking an injection in the muscle or in the vein.

The opinion that we view as being strongest is that taking an injection does not break the fast whatsoever, except if it was used for the means of giving nourishment to the patient, and this is the one type that does break the fast, and Allaah knows best.’ [Taken from: ‘an-Nawazil at Tibeeyah inda’ al-Albaani’ P.545]

Day 03: Repelling the consequences of sinning
Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2obd1u9>

Shaykh ul-Islam Ahmad bin AbdulHaleem Ibn Taymeeyah (d.728 A.H.) -Rahimullaah- said:

‘It has been established in the ‘Saheeh’ of al-Bukhari from the Prophet -sallAllaahu alayhi wa sallam- that he said:

‘Indeed one’s actions are judged by his final actions.’ Therefore, if the believer commits evil then its consequences are repelled from him with ten means:

1. That he repents, by which Allaah turns to him, since indeed the one who repents from a sin is like the one who has no sin at all.
2. Or that the person seeks forgiveness from Allaah and Allaah forgives him.
3. Or he does good actions to wipe out that sin, since indeed good deeds take away evil deeds.
4. Or that his believing brothers supplicate for him and seek forgiveness for him, whether he is alive or deceased.
5. Or relay to him the reward of his actions, those with which Allaah benefits him by.
6. Or that his Prophet Muhammad intercedes for him.
7. Or Allaah trials him in the Dunya with problems and difficulties expiate his sins.
8. Or Allaah trials him in al-Barzakh (the stage after death until the Day of Judgment) with Fitnah and being squeezed in the grave, which expiate his sins.
9. Or Allah trials him with events of al-Qayyama (Resurrection) due to the horror at that time, which expiate his sins.
10. Or The Most Merciful [Allaah] of those who show mercy has mercy upon him.

[Taken from: ‘at-Tuhfah al-Iraqiyeen min ‘Amal al-Quloob’ by Ibn Taymeeyah P.366-367]

Day 04: << فَإِنْ تَنَزَّعْتُمْ فِي شَيْءٍ >> ‘If you differ in anything amongst yourselves.’
Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2o6ZrGi>

‘An initial principle of ‘Aqeedah is: Judging by the Book and the authentic Sunnah in every issue of ‘Aqeedah, and adhering to the Book and the Sunnah.

This occurs by completely responding to the revelation, and limiting yourself to obtaining the rulings of the Deen - in its principles and branches to the Book and the Sunnah. And therefore when differences occur one should return back to the Book and the Sunnah, and not reject or oppose the Book and the Sunnah with any interpretations, analogy, opinion or the intellect.

There are many Ayaat, which have been mentioned in the Quran regarding the command of obedience to Allah and his Messenger -sallAllaahu alayhi wa sallam- and from them is the saying of Allah Ta’ala:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَّعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٥٩

<< O you who believe! Obey Allaah and obey the Messenger, and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination. >> [Nisa’: 59]

Maymoon bin Mahraan said: << if you differ in anything amongst yourselves, refer it to Allaah>> means refer to Allaah’s Book and to the Messenger, as long as he is alive, and to his Sunnah after his death.’
[Collected by Ibn Battah in ‘al-Ibaana al-Kubra’ no. 58, 59, 85]

It has also been similarly narrated from ‘Atta bin Abi Rabah. Qurtubi said regarding the saying of Allaah Ta’ala: << refer it to Allaah and His Messenger >> which means: refer back the judgment to the Book of Allaah or to His Messenger by either asking him during his lifetime, or by looking into his Sunnah after his death -sallAllaahu alayhi wa sallam. This is also the saying of Mujahid, al-‘Amash and Qatadah, and it is authentic. Whoever does not hold this opinion then his eemaan is void, due to the saying of Allaah Ta’ala: << if you believe in Allah and in the Last Day >> [Tafseer al-Qurtubi 5/261]

Ibn Katheer said regarding the saying of Allaah Ta’ala:

<< if you differ in anything amongst yourselves, refer it to Allaah and His Messenger >> that Mujahid along with more than one from the Salaf said: this means, to the Book of Allaah and the Sunnah of His messenger. This is a command from Allaah –Azza wa Jal- everything that the people dispute about from the principles of the Deen and its branches, that they should return their disputes to the Book and the Sunnah.’

[Tafseer Ibn Katheer 1/518] [Taken from: ‘Manhaj Imam Malik Fee Ithbat al-Aqeedah’ p.65-66]

Day 05: The Ruling Concerning the One with Food in his Mouth when the Time of Fajr Comes in
Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/1XgYBV3>

Muhammad Nasir- Deen Al-Albaani (d.1420A.H) -Rahimullaah- said:

The Prophet -sallAllaahu alayhi wa sallam- said:

‘If one of you hears the call to prayer and the vessel is still in his hand, then he should not put it down until he has taken his need from it.’ [Collected by Ahmad, Abu Dawood, Hakim and he authenticated it, and Dhahabi agreed with him.

This is evidence that if a person has the vessel of food or drink in his hand, and Fajr time comes up, then it is permissible for him to take what he needs from that food and drink. This situation is exempt from the Ayaah: < And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night] > [2:187]

Therefore, there is no conflict between this Ayaah and the meaning of those types of Ahadeeth and between this hadeeth. There is no consensus to oppose this issue rather, a group from the Companions and other than them, are more towards the majority which is the benefit that can be derived from this hadeeth. That is the permissibility of eating food and drink until the Fajr time becomes clear, and the whiteness starts to spread in the pathways.

And indeed from the benefits of this hadeeth is the invalidity of the Bida’ (innovation) of withholding from eating and drinking before Fajr by about quarter of an hour. There are people who do this, fearing they will catch the Adhan of Fajr while they are in Suhoor (eating and drinking before Fajr with the intention of fasting).

If they had known this concession, they would not have fallen in to this Bida’, so reflect.’

[From: ‘Tamam al-Mina fee Taleeq ala Fiqh-us-Sunnah’ p.417]

Day 06: Placing the Hand on the Bride's Head then Supplicating for Her
Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2oS6GCb>

Muhammad Nasir- Deen Al-Albaani (d.1420A.H) -Rahimullaah- said:

'It is required for the groom to place his hand on the forehead of his bride before consummating the marriage or even before that, and for him to mention the name of Allaah –Tabaraka wa Ta'ala- [say Bismillaah] and supplicate for blessings, and then to say what is mentioned in the statement of the Prophet -sallAllaahu alayhi wa sallam:

'If one of you marries a woman or buys a servant, then he should hold her forelock and mention the name of Allaah –Azza wa Jal- and supplicate for blessings, and then say: 'O Allaah I ask You for the good from her and the good of her natural disposition, and I seek refuge in You from the evil in her and the evil of her natural disposition.'

Meaning that which You created her upon and her nature. And if you buy a camel, then hold the hump, and you say the same thing. Bukhari collected this narration in 'Afa'al al-Eebaad', Abu Dawood, Ibn Majah, Hakim and al-Bayhaqi with a Hasan Isnad and Hakim authenticated it, Dhahabi agreed with him. Al-Hafidh al-Iraqi said in the 'Takhreej al-Ihya' that its Isnad was Jayyid (good).

And in this hadeeth there is evidence that Allaah is the Creator of good and evil, in contrast to what those from the Mua'tazilah (those who rely upon the intellect) and others say, that evil is not created by Allaah –Tabaraka wa Ta'ala. The fact that Allaah created evil does not negate that Allaah –Ta'ala- is perfect, rather this is from Allaah's Perfection – Tabaraka wa Ta'ala.

Is it permissible to say this supplication if you buy a car for example?

The Shaykh said my answer is: Yes, since what is hoped from its good, and what is feared from its evil.'

[From: 'Adab az-Zafaf' p.20-21]

Day 07: Some Ahadeeth Regarding Fasting
Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2pbqHmp>

- a) From Abi Umamah -Radi Allaahu anhu- from the Prophet -sallAllaahu alayhi wa sallam- who said: 'Allaah frees slaves at the time of every Iftaar.'

[Collected by Ahmad, Tabraani, al-Bayhaqi and Al-Albaani declared it Hasan Saheeh in 'Saheeh Targheeb wa Tarheeb' 1/1001]

- b) From Abi Sa'eed al-Khudri -Radi Allaahu anhu- who said the Messenger of Allaah -sallAllaahu alayhi wa sallam- said: 'Indeed Allaah –Tabaraka wa Ta'ala- frees slaves every day and night – meaning: in Ramadan – and indeed every a Muslim, on every day and night, has a supplication which is answered.'

[Collected by al-Bazzar and Al-Albaani declared it Saheeh lighayrihi in 'Saheeh Targheeb wa Tarheeb' 1/1002]

- c) From 'Amr bin Murra al-Juhni -Radi Allaahu anhu- who said: A man came to the Prophet -sallAllaahu alayhi wa sallam- and said: O Messenger of Allaah! What do you think if I testified that there is none worthy of worship except Allaah, and that you are the Messenger of Allaah, and that I pray the five prayers, and I pay Zakat, and fast Ramadan and pray its night prayer. Then from whom am I amongst?' He -sallAllaahu alayhi wa sallam- answered: 'From the truthful ones and the martyrs.'

[Collected by al-Bazzar, Ibn Khuzaimah, Ibn Hibban and Al-Albaani declared it Saheeh in 'Saheeh Targheeb wa Tarheeb' 1/1003]

Day 08: Not Raising the Hands to Supplicate After the Obligatory Prayer
Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2nMFHG1>

‘The people of knowledge explained that it is not legislated to raise the hands in Dua’ after completing the obligatory prayer, and that it opposes the guidance of the Prophet -sallAllaahu alayhi wa sallam.

Ibn al-Haaj -Rahimullaah- said:

‘It has not been mentioned that when the Prophet -sallAllaahu alayhi wa sallam- had completed the prayer and given Tasleem, that he raised his hands and supplicated, and that the people said Ameen to his Dua’. Nor was it mentioned regarding the Khulafah Rashideen after the Prophet -sallAllaahu alayhi wa sallam, nor from the rest of the Companions -Radi Allaahu anhum. Therefore, something which the Prophet -sallAllaahu alayhi wa sallam- did not do, nor any one of his Companions then there is no doubt that leaving that action is better than doing it, rather this action is a Bida’ . . .’

[al-Mudkhal 2/276]

It has been mentioned in the ‘Fatawa of the Lajnah ad-Daimah for research of knowledge and verdicts’:

‘Making Dua’ after the obligatory prayer is not from the Sunnah if it is done while raising the hands. This is whether it is done by the Imam alone or just those who had prayed behind him, or the Imam and the people together. Rather this is a Bida’, because it has not been conveyed from the Prophet -sallAllaahu alayhi wa sallam- nor from his Companions -Radi Allaahu anhum-.

As for Dua’ without raising the hands, then that is okay due to some Ahadeeth mentioned regarding that.’

[‘Fatawa Lajnah’ 7/103]

Shaykh Abdul Azeez bin Abdullaah Bin Baz -Rahimullaah- said: ‘As far as we know it has not been reported from the Prophet -sallAllaahu alayhi wa sallam- nor from his Companions -Radi Allaahu anhum- that they used to raise their hands to make Dua’ after the obligatory prayer. So it is known to be a Bida’ due to the saying of the Prophet -sallAllaahu alayhi wa sallam:

‘He who does an act which we have not commanded, will have it rejected.’ Collected by Muslim in his Saheeh.

As for making Dua’ without raising the hands and without doing it in congregation then there is no problem with doing that, because what has been affirmed from the Prophet -sallAllaahu alayhi wa sallam- is that which indicates that the Prophet -sallAllaahu alayhi wa sallam- supplicated before the Salam [at the end of the prayer] and after it.

Similar to this is making Dua’ after the optional prayer, due to the absence of any indication that it is allowed –regardless of whether or not the hands are raised, as raising the hands in Dua’ is a means for that Dua’ being answered. However, this should not be done regularly, rather from time to time, because it is not affirmed from the Prophet -sallAllaahu alayhi wa sallam- used to make Dua’ raising his hands after every optional prayer. All good is in taking the Prophet -sallAllaahu alayhi wa sallam- as an example and following his methodology due to the saying of Allaah –Subhanahu:

<<Indeed in the Messenger of Allaah you have a good example to follow>>

[Majmoo Fatawa wa Maqalaat Mutnawa’ah (11/168)]

Shaykh Muhammad Nasir-Deen Al-Albaani (d.1420A.H) -Rahimullaah- said: ‘It is not affirmed from the Prophet -sallAllaahu alayhi wa sallam- that he used to raise his hands after the prayer if he made Dua’ . . .

[Silsilah Ahadeeth Da’eefah wal Mawdoo’ah 6/60]

Shaykh Muhammed bin Salih al-Uthaymeen (d.1421 A.H.) said: ‘My instruction to the one who supplicates to Allaah Ta’ala after every obligatory prayer while raising his hands, is to leave that practice and to follow the Sunnah of the Messenger of Allaah -sallAllaahu alayhi wa sallam- and to adhere to his guidance. Indeed the best guidance is the guidance of Muhammad -sallAllaahu alayhi wa sallam, and the worst of the affairs are the innovated ones.’

[Majmoo Fatawa wa Ras’ail 13/281] [From: ‘al-Ahadeeth ad-Da’eefah wal-Mawdoo’ah alati Yastadil biha ala Bida’ fel Ibadaat’ 1/450]

Day 09: The Whole of the Qur'aan is about Tawheed
Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2pbgYN4>

Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim aj-Jawzeeyah (d.751 A.H.) -Rahimullaah- said:

'Every Soorah in the Qur'aan embodies the two types of Tawheed and we will mention a comprehensive statement: Indeed every Ayaah in the Qur'aan comprises Tawheed, testifying to Tawheed and calling to it. The Qur'aan is information about Allaah and His Names, His Characteristics and His actions, so this Tawheed is knowledge based information. Or the Qur'aan calls to His worship Alone, not associating partners with Him, rejecting and casting off everything that is worshipped other than them.

So this Tawheed is (Tawheed al-Ebaadah) required by Allaah and intended by the worshippers, and it is also the worship that the worshippers direct to Allaah.

Furthermore, the Qur'aan is either commands or prohibitions and adhering to Allaah's obedience regarding those commands and prohibitions. They are the rights of Tawheed and that which completes Tawheed.

Or the Qur'aan is information about Allaah honouring the people of Tawheed and His Obedience and what He did to them in the Dunya and what He will honour them with in the Hereafter, which is the reward of His Tawheed.

Or it is information about the people of Shirk, what Allaah did to them in the Dunya from exemplary punishment and what befell them and the consequences of punishment, then that is information about what is contrary to Tawheed.

Therefore, the whole of the Qur'aan is Tawheed, the rights and rewards of Tawheed, and it is about matters of Shirk, its people and their punishment.

So << اَلْحَمْدُ لِلّٰهِ >> << All the praises and thanks be to Allaah >> is Tawheed.

<< رَبِّ الْعَالَمِينَ >> << Lord of the worlds >> is Tawheed.

<< الرَّحْمٰنِ الرَّحِيْمِ >> << The Most Beneficent, the Most Merciful >> is Tawheed.

<< مَلِكِ يَوْمِ الدِّينِ >> << The Only Owner (and the Only Ruling Judge) of the Day of Recompense >> Tawheed.

<< اِيَّاكَ نَعْبُدُ >> << You (Alone) we worship >> is Tawheed.

<< وَاِيَّاكَ نَسْتَعِيْنُ >> << and You (Alone) we ask for help >> is Tawheed.

<< اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ >> << Guide us to the Straight Way >> is Tawheed which comprises asking for guidance towards the people of Tawheed <<not (the way) of those who earned Your anger, nor of those who went astray >> split away from Tawheed.'

[From: 'Madarij Salikeen' 3/417-418]

Day 10: The Scholars are Pressurised by the Rulers
Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2nMpKjg>

Shaykh Salih bin Fawzan bin Abdullaah al-Fawzan was asked:

‘Dear respected Shaykh, you and your brothers, the scholars of this country (Kingdom of Saudi Arabia) are Salafis, and praise belongs to Allaah- and your way of advising the rulers is according to the Sharia’, just as the Messenger -sallAllaahu alayhi wa sallam- explained – and we do not give anyone a status over and above the status that Allaah gives him. There are those who view, as a defect on your part, that you do not openly criticise violations that occur and there are those who make excuses for you and they say that indeed you are pressurised by the government. So do you have clarification and advice for these people?’

The Shaykh answered:

‘There is no doubt that the rulers are like other humans, they are not infallible. Advising them is an obligation however talking about them in gatherings and upon the Mimbar is regarded as prohibited backbiting. This evil is greater than the evil that occurs from the rulers, because it is backbiting. This is also planting the seeds of Fitna, it causes disunity and it affects the path of Dawa’.

Therefore, it is obligatory to convey advice to them in a reliable way, and not by publicly defaming and spreading rumours.

As for attacking the scholars of this country, that they do not advise the rulers or that they are helpless regarding what the rulers do, those people **do this with the intent of separating the scholars from the youth and the society**, by which they lay a path where the evil person can plant his evil. This is because if there is bad opinion of the scholars, trust in them may be lost and this presents an opportunity for partisan people to spread their poison.

I believe that this scheming ideology has been introduced into this land and its people with foreign helpers, therefore it is obligatory for the Muslims to be wary of it.’

[From: ‘Al-Ajwibah al-Mawfeedah’ (112)]

Day 11: Only Saying Bismillaah When Beginning Food

By the Muhaddith, Shaykh, Allamaa' Muhammad Nasir uddeen al-Albaani

Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2oLcQXY>

No. 344 - From Umar bin Abu Salmah who said:

I was a young boy in the house of the Messenger of Allaah -sallAllaahu alayhi wa sallam- and my hands used to take food from all over the dish, the Messenger of Allaah -sallAllaahu alayhi wa sallam - said to me: 'O boy! If you eat, then say 'Bismillaah' and eat with your right hand and eat what is close to you.' al-Albaani said: 'In this hadeeth, there is evidence that the Sunnah regarding mentioning the name of Allaah when beginning food is to only say,

بِسْمِ اللَّهِ

'Bismillaah' (In The Name of Allaah)

Likewise, there is the hadeeth of 'Aeysha -Radi Allaahu anha- where the Prophet -sallAllaahu alayhi wa sallam- said, 'If one of you eats food, then he should say 'Bismillaah'. If you forget to say it when beginning then you should say:

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَفِي آخِرِهِ

'Bismillaah fee awwalihi wa aakhirihi'.

[Collected by Tirmidhi, who authenticated it. It also has a supporting narration in the hadeeth of Ibn Mas'ood.]

The hadeeth of Aeysha -Radi Allaahu anhu- was authenticated by Ibn al-Qayyim in 'Az-Za'ad' and was strengthened by al-Haafidh in 'al-Fath' where he said 'It is the most clear hadeeth that has been mentioned regarding the manner of saying Bismillaah'.

He also said, 'As for the statement of an-Nawawi in 'Al-Athkaar' regarding the manners of eating in which he said, 'The description for saying Bismillaah is the most important thing from those things which are necessary to know. It is best to say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

'Bismillaahir-Rahmaanir-Raheem'

(In The Name of Allaah, The Most Merciful, The Bestower of Mercy).

However, if he says 'Bismillaah', then this would be sufficient and he would have fulfilled the Sunnah.' Ibn Hajr continues: I do not see a specific evidence to support his claim of being better.'

I (al-Albaani) say, there is nothing better than the Sunnah of the Messenger -sallAllaahu alayhi wa sallam- 'And the best guidance is the guidance of Muhammad -sallAllaahu alayhi wa sallam.' Therefore, if nothing has been affirmed regarding saying 'Bismillaah' when commencing food except the saying of 'Bismillaah' only, then it is not permissible to add extra wording to that saying of 'Bismillaah', nor to imply that there is an extra wording that is better than saying 'Bismillaah' only!

This is because using this extra wording opposes that which was indicated in the hadeeth, 'And the best guidance is the guidance of Muhammad -sallAllaahu alayhi wa sallam.'

[Taken from Silsilah Ahadeeth as-Saheehah by Shaykh al-Albaani (No. 344)]

Day 12: The Preference between that of Itikaf in the Masjid al-Haraam & Staying at home for the Woman

By Shaykh Muhammad Nasir uddeen al-Albaani

Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2o7esbk>

Question:

What is better; Itikaf for a woman in the Masjid al-Haraam in the last ten days in the month of Ramadan, taking into consideration that this will strengthen her worship or is it better for her to stay in her home?

Shaykh al-Albaani Answered:

‘For her to stay in her home is better, and I stipulate for her to return to the saying of the Messenger - sallAllaahu alayhi wa sallam- ‘Their homes are better for them.’

Comments:

‘Amr bin AbdulMuna’im Saleem adds some notes to this answer:

‘The principle of performing Itikaf for a woman in the Masjid is legislated in the Sharia’ by the text of the Book and the Sunnah.

Allaah Ta’ala said: << And do not have relations with them as long as you are staying for worship in the Masjid>> [**Baqarah: 187**]

And from Umm-al-Mumineen ‘Aeysha -Radi Allaahu anhu- who said: ‘One of the wives of the Messenger of Allaah -sallAllaahu alayhi wa sallam- made Itikaf with the Messenger and she began her menses. . .’ [**Collected by Bukhari, Abu Dawood & Ibn Majah**]

As for what is better, then her staying and remaining in the home is better. This is just like the verdict of her going out to the masjid, which is that it is allowed, even though her prayer in her home is better than her prayer in the Masjid as is indicated in the Sunnah. There is no proof which is more evident than the hadeeth of Ibn Umar which the Shaykh mentioned.’

[From: **Jamia’ Masail an-Nisa’ p. 54** collected by ‘Amr bin AbdulMuna’im Saleem]

**Day 13: One Cannot Come Close to Allaah by Lying Against The Prophet -sallAllaahu alayhi wa sallam-
Translated by Abbas Abu Yahya**

Written Excerpt found here: <http://bit.ly/2nnnlA5>

Shamsuddeen Muhammad bin Ahmad bin Uthmaan ad-Dhahabi (d.748 A.H.) -Rahimullaah- narrates in 'Siyaar 'Alaam an-Nubala':

'Ali bin al-Madeeni said:

'One day I came to Ahmad bin 'Attah al-Hujjaymi and found that he had some papers with him and he was narrating hadeeth from them, so I asked him: 'Did you actually hear these narrations?'

He said: 'No, but I bought them and they have good Ahadeeth mentioned in them, which I am narrating to these people.'

I said: 'Do you not fear Allaah? You are bringing the worshippers of Allaah closer to Allaah Ta'ala by lying upon the Messenger of Allaah -sallAllaahu alayhi wa sallam.'

Hafidh Dhahabi commented:

'I say: This man (Ahmad bin 'Attah) had no idea what hadeeth were, rather he was a righteous slave of Allaah who fell into the issue of Qadr (denying predestination).

We seek refuge in Allaah from the lies of the Soofeeyah. There is no good except in following the Prophet -sallAllaahu alayhi wa sallam- and it is not possible to follow except by knowing the Sunnan.'

[From: 'Siyaar 'Alaam an-Nubala' 9/409]

Day 14: Only Allaah Can Remove Harm
Translated by Umm Yahya

Written Excerpt found here: <http://bit.ly/2oNHrU8>

وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدَكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ١٠٧

<<And if Allah should touch you with adversity, there is none who can remove it except Allah; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful>> [Yunus: 107]

Tafseer by Shaykh AbdurRahman bin Nasr as-Sa'adi

This is one of the greatest proofs that Allaah alone is worthy of worship, for verily He is the One who grants benefit or harm, the One who provides and the One who prevents.

If any harm such as poverty and sickness etc. befalls you << there is none who can remove it except Allaah >>. This is because if all (those from) the creation gathered together in order to bring forth any type of benefit they would be unable to do so unless Allaah wrote it for them (thus allowing it). Likewise if (those from) the creation of Allaah gathered in order to cause harm to anyone, they would be unable to do so unless Allaah allowed it.

This is why Allaah says: <<and if He intends for you good, then there is no repeller of His bounty. >> meaning, that it is not possible for any of Allaah's creation to reject His Good and His Kindness, as Allaah says: << Whatever Allah grants people of His mercy - none can withhold it; and whatever He withholds - none can release it thereafter>> [Fatir: 2]

<< He causes it to reach whom He wills of His servants. >> meaning Allaah selects whomsoever He wills with His Mercy from His creation, verily Allah possesses all Excellence and Greatness.

<<He is the Most Forgiving>> of all the mistakes of the creation, He grants His slave success through the means of His forgiveness, consequently if a slave sins Allah forgives his sins regardless of whether they are major sins or minor sins. He is Ar-Raheem (the Merciful), thus His Mercy encompasses all that exists, hence it is not possible to exist without His goodness even for the (time of) a blink of an eye.

Therefore a slave of Allaah becomes aware of the clear evidence that illustrates that Allaah exclusively is the One who bestows blessings in addition to clearing afflictions and granting good and removing evils and hardships.

There is none from the creation who possesses an iota of this ability to unless it is by Allaah's permission. Therefore this knowledge obligates upon us an awareness of the reality that Allaah Alone is the Truth and what others call to other than him is merely falsehood.

[From: Tayseer al-Kareem ar-Rahman fee Tafseer Klam al-Manan 3/224]

Day 15: The Sunnah is Wisdom
By Muhammad Amaan al-Jami
Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2o7atvj>

‘Indeed Allaah mentioned the word ‘Wisdom’ in many Ayaat in the Great Book, it was mentioned in connection with the Book (the Qur’aan).

Of which there is no doubt is that the meaning which is indicated to by the word ‘wisdom’ in all of those Ayaat is the Prophetic Sunnah.

From those Ayaat is the saying of Allaah Ta’ala:

<< رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ >>

<< Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise.>>

[Baqarah: 129]

And Allaah Ta’ala said:

<< لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ >>
<<لَفِي ضَلَلٍ مُّبِينٍ>>

<< Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.>> **[Ala Imran: 164]**

And He Subhanahu wa Ta’ala said:

<<وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا >>

<< And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of Allah upon you been great. >> **[Nisa’: 113]**

And Allaah Ta’ala said:

وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ
يُعِظُكُمْ بِهَا وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

<< And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things.>>

[Baqarah: 231]

And the saying of Allaah Ta’ala:

أَذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

<< And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things]. >> **[Ahzab: 34]**

All the Ayaat which carry this meaning relay the word ‘wisdom’ connected to the Book (Qur’aan).

Imam Shaafi'ee -Rahimullaah- said: 'Allaah obligated upon the people to follow His revelation and the Sunnan (plural of Sunnah) of His Messenger -sallAllaahu alayhi wa sallam.'

Imam Shaafi'ee also said in his well-known book 'ar-Risalah': 'Allaah mentioned the Book which is the Qur'aan and He mentioned the word 'Wisdom', I heard from the one who is approved from the people of knowledge regarding the Qur'aan saying:

'That Wisdom is the Sunnah of His Messenger'

Then Imam Shaafi'ee commented upon this statement:

'And this is the most satisfactory of what has been said, and Allaah knows best.'

Then he explained saying:

'Because the Qur'aan is Dhikr and wisdom followed it, and the Dhikr of Allaah is a blessing upon His creation and that is by them learning the Book and the wisdom. Therefore, it is not satisfactory - and Allaah knows best - to say that the wisdom mentioned here is not the Sunnah of the Messenger of Allaah, this is because it is linked along with the Book of Allaah.

The Qur'aan obligates obedience to His Messenger and ordered the people to follow his command, and it is not allowed to say regarding an obligatory issue that you should only return to the Book of Allaah, then only after that go to the Sunnah of His Messenger -sallAllaahu alayhi wa sallam.'

Imam Shaafi'ee continues:

'That is because we explained that Allaah equaled Eemaan in His Messenger as the same as Eemaan in Allaah. The Sunnah of His Messenger is built upon the meaning of what Allaah had intended, then Wisdom was linked up with the book, and the wisdom follows the Book. And that was not made obligatory for anyone from Allaah's creation other than His Messenger -sallAllaahu alayhi wa sallam.

[Taken from 'Manzilat Sunnah Fee Tashree al-Islaami p.21 – 23]

Day 16: Some Manners Regarding Eating & Drinking
Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2o7f4gT>

1- From Ibn Abbas -Radi Allaahu anhu: ‘The Prophet -sallAllaahu alayhi wa sallam- prohibited blowing on food and drink.’

[Authenticated by Al-Albaani in Irwaa al-Ghaleel No. 1977]

2 – From Abu Qatada -Radi Allaahu anhu: ‘That the Prophet -sallAllaahu alayhi wa sallam- prohibited that one breathes into a drinking vessel.’

[Collected by Bukhari & Muslim]

3 – From Jabir -Radi Allaahu anhu- who said that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said: ‘Do not eat with the left hand, since indeed the Shaytaan eats with the left hand.’

[Collected by Muslim]

4 – Umar bin Abi Salmah -Radi Allaahu anhu- said: The Messenger of Allaah -sallAllaahu alayhi wa sallam- said to me: ‘O young boy! Mention the name of Allaah (when you begin eating), eat with the right hand and eat from what is close to you.’

[Collected by Bukhari & Muslim]

5 – From Ka’ab bin Malik -Radi Allaahu anhu- who said: ‘I saw the Messenger of Allaah -sallAllaahu alayhi wa sallam- eating using three fingers and when he finished he licked his fingers.’

[Collected by Muslim]

Day 17: Description of Passing the Hands over the Head whilst Performing Wudu

By Shaykh Muhammad Nasir uddeen al-Albaani

Translated by Umm Yahya

Written Excerpt found here: <http://bit.ly/2nUadPe>

Muhammad Nasir- Deen Al-Albaani (d.1420A.H) -Rahimullaah- was asked:

Questioner: I hear that some of the people of knowledge say that a woman who has long hair and makes Wudhu and wants to pass her wet hands over her head must begin from the front and pass her hands over her head until she reaches her neck. She then moves her hands back to the front (of her forehead) and it is not obligatory for her to pass her hands over all of her hair, even if her hair reaches the middle of her back. So what is the description of a woman with long hair when making Wudhu with relation to her passing her hands over her hair? May Allah reward you with good.

Shaykh Al-Albaani answered: ‘The case is as mentioned in the question, we know from some of the people of knowledge, that a woman must begin wiping her head from her forehead to the back where the hairline finishes at the back of the head, and this is regardless of whether it is a man or a woman, she then moves the palms of her hands back to her forehead. This is what is obligatory upon her, without doing anything extra.

Comments: ‘Amr bin AbdulMuna’im Saleem adds some notes to this answer: ‘As is verified in the hadeeth pertaining to the description of Wudhu of the Messenger of Allaah -sallAllaahu alayhi wa sallam- in Saheeh Bukhari and Muslim.

From the hadeeth of Abdullaah Bin Zaid -Radi Allaahu anhu- ‘...then he -sallAllaahu alayhi wa sallam- passed his hands over his head from the front of the head to the back with his hands, he began at the forehead and then took them until the beginning of the neck, he then returned his hands to the place that they began from.’

[From: Jamia’ Masail an-Nisa’ p. 35 collected by ‘Amr bin AbdulMuna’im Saleem]

Day 18: Some Narrations Regarding Reading the Qur'aan & Reflecting upon it
Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/28NRqSZ>

1 – From Anas bin Malik -Radi Allaahu anhu- who said: 'The wife of Uthmaan bin 'Affan -Radi Allaahu anhu- said when they killed him: 'You have killed him, while he was spending the night awake with the Qur'aan.' [al-Hileeyah]

2 – From Nafa' that it was asked to him: what would Ibn Umar -Radi Allaahu anhu- do in his home? He answered: 'You would not be able to bear what he would do, he would make Wudu for every prayer, and he would read the Qur'aan during the times between the prayers.' [Tabaqaat Ibn Sa'd]

3 – From Nafa' who said: When Abdullaah ibn Umar -Radi Allaahu anhu- would recite this Ayaah:

<<﴿الْمَ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ﴾>>

<< Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allaah >> he would begin to cry and would be overcome by crying.' [al-Musanaf]

4 – Abdullaah ibn Mas'ood -Radi Allaahu anhu- said: 'Indeed these hearts are vessels, so busy them with the Qur'aan, and do not busy them with other things. [al-Musanaf]

5 – From Ibn 'Abbas -Radi Allaahu anhu: 'Allaah guaranteed for the one who follows the Qur'aan that he will not be misguided in the Dunyaa, nor will he be miserable in the Hereafter, then he would recite:

<<﴿فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾>>

<< whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. >> [al-Musanaf]

6 - From Nafa' who said: Ibn Umar -Radi Allaahu anhu- used to recite in his prayer and if he passed an Ayaah which mentioned Paradise he would stop and ask Allaah for Paradise and he would supplicate and cry. And if he passed by an Ayaah which mention the Hell-Fire he would stop, supplicate and seek Allaah's forgiveness.' ['Zuhud' by Ahmad]

7 – From Nafa' who said: 'Ibn Umar never ever read these two Ayaat from the last part of Soorah Baqarah except that he would cry:

<<﴿وَإِنْ تَبَدُّوا مَا فِي أَنفُسِكُمْ أَوْ تُخَفُّوهُ يَحَاسِبِكُمْ بِهِ اللَّهُ﴾>>

then he would say: 'Indeed this is a severe level of accountability.' [al-Hileeyah]

8 – From Ibn Mas'ood -Radi Allaahu anhu- who said: 'Be continuous in looking into the Mus'haf (the Qur'aan).' [Shua'b al-Eemaan]

9 – From Yunus bin Jubayr who said: 'Jundub accompanied us until we reached the edge of the town and we said, advise us.' He said: 'I advise you to have fear of Allaah and I advise you with the Qur'aan, since it is light on a dark night, and the brightness of the day.' [Shua'b al-Eemaan]

[Taken From: 'Min Ahkbar as-Salaf' p.100]

Day 19: Is it permissible for a pregnant woman who fears miscarriage to pray sitting?

By Shaykh Muhammad Nasir uddeen al-Albaani

Translated by Umm Yahya

Written Excerpt found here: <http://bit.ly/2oL2KGI>

Muhammad Nasir- Deen Al-Albaani (d.1420A.H) -Rahimullaah- was asked:

Questioner: Is it permissible for a pregnant woman who fears miscarriage to pray sitting? Shaykh Al-Albaani answered: ‘Yes, it is allowed.’

Comments: ‘Amr bin AbdulMuna’im Saleem adds some notes to this answer: ‘The evidence for this is the hadeeth from Saheeh Muslim and Ibn Majah from ‘Abdah Bin Sulayman from Hisham Bin ‘Urwa from his father, that the Mother of the Believers ‘Aeysha -Radi Allaahu anha- said: ‘The Messenger of Allaah -sallAllaahu alayhi wa sallam- was ill and some of his Companions entered upon him to visit him, the Messenger of Allaah prayed sitting down and they prayed their prayer with him whilst standing and the Messenger of Allaah -sallAllaahu alayhi wa sallam- motioned for them to sit so they sat....’

Bukhari collected a hadeeth and four other Hadeeth where he narrates that Abdullaah bin Baredah narrated from Imraan bin Hussain -Radi Allaahu anhu- who said: ‘I had hemorrhoids so I asked the Prophet -sallAllaahu alayhi wa sallam- about the prayer, he said: ‘Pray standing and if that is not possible then pray sitting and if that is not possible then on your side (lying down)’.

[From: Jamia’ Masail an-Nisa’ p. 43 collected by ‘Amr bin AbdulMuna’im Saleem]

Day 20: Some Ahadeeth Regarding Particular Ayaat of the Qur'aan
Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2o7cxn7>

1 – From Abu Darda -Radi Allaahu anhu- from the Prophet -sallAllaahu alayhi wa sallam- who said: 'Whoever memorizes the first ten Ayaat from Soorat-ul-Khaaf then he is protected from the Fitna (trials) of the Dajjal.' [Silsilah Ahadeeth as-Saheehah by Shaykh al-Albaani No.582]

2 – From Abu Zubayr from Jabir from the Prophet -sallAllaahu alayhi wa sallam:

'The Messenger -sallAllaahu alayhi wa sallam- would not sleep till he read: <Alif, Lam, Meem. Tanzeel as-Sajdah> [Soorah Sajda (32)], and <بَارِكْ الَّذِي بِيَدِهِ الْمَلَكُ > < Blessed is He in whose hand is dominion> [Soorah Mulk (67)]' [Silsilah Ahadeeth as-Saheehah by Shaykh al-Albaani No.585]

Darmi has a narration from Ibn Damraah from Ka'ab who said:

'Whoever read Soorah Sajdah and Tabarak, then seventy good deeds are written for him, and seventy bad deeds are taken away, and he is raised seventy grades due to it.' [Isnad Hasan Maqtu]

3 – From Ibn Umar who said: the Messenger of Allaah -sallAllaahu alayhi wa sallam- said: <قُلْ يَا أَيُّهَا الْكَافِرُونَ > < Say, O disbelievers, > [Soorah Al-Kafiroon] is equivalent to a quarter of the Qur'aan.' [Silsilah Ahadeeth as-Saheehah by Shaykh al-Albaani No.586]

4 – From Abdullaah bin Mas'ood who said: the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

'Indeed everything has a pinnacle and the pinnacle of the Qur'aan is Soorah Baqarah. When the Shaytaan hears the Qur'aan being recited he leaves the house where Soorah Baqarah is recited.' [Silsilah Ahadeeth as-Saheehah by Shaykh al-Albaani No.588]

5 – From Mua'dh bin al-Juhni the Companion of the Messenger of Allaah -sallAllaahu alayhi wa sallam, from the Prophet -sallAllaahu alayhi wa sallam- who said:

'Whoever reads <قُلْ هُوَ اللَّهُ أَحَدٌ > < Say, 'He is Allaah, [who is] One> [Soorah Ikhlas] until he finishes it ten times then Allaah builds a Palace for him in Paradise as well as additional benefits.'

Umar said: 'Then we will have a lot of Palaces O Messenger of Allaah!' The Prophet -sallAllaahu alayhi wa sallam- said:

'Allaah has more and what is better.' [Silsilah Ahadeeth as-Saheehah by Shaykh al-Albaani No.589]

6 – From Abdullaah bin Shaqeeq from 'Aeysha -Radi Allaahu anha- who said: 'The Messenger of Allaah -sallAllaahu alayhi wa sallam- used to pray four before Dhur, two Rakat before Asr and he would always pray them. She mentions that he -sallAllaahu alayhi wa sallam- would say:

'There are two blessed soorahs which are read in the two Rakat before the obligatory Fajr prayer. They are <قُلْ هُوَ اللَّهُ أَحَدٌ > <<Say, 'He is Allaah, [who is] One> [Soorah Ikhlas] and <قُلْ يَا أَيُّهَا الْكَافِرُونَ > <Say, O disbelievers, > [Soorah Al-Kafiroon].' [Silsilah Ahadeeth as-Saheehah by Shaykh al-Albaani No.646]

7 – From Abu al-Ahwass from Abdullaah who said: the Messenger of Allaah said:

‘Read the Qur’aan, since indeed you will be rewarded for it. I do not say that <Alif, Laam, Meem> is one letter, but ‘Alif has ten rewards, Laam has ten rewards, and that is thirty rewards.’ [**Silsilah Ahadeeth as-Saheehah by Shaykh al-Albaani No.660**]

8 – From Zurr from Abdullaah from the Prophet -sallAllaahu alayhi wa sallam:

‘Reading Soorah Tabarak is a means of prevention from the punishment of the grave.’ [**Silsilah Ahadeeth as-Saheehah by Shaykh al-Albaani No. 1140**]

9 – From Ali -Radi Allaahu anhu- from the Prophet -sallAllaahu alayhi wa sallam:

‘We have been commanded with using the Miswak. Indeed when the slave of Allaah stands to pray an Angel comes to him and stands behind him listening to the recitation of the Qur’aan and then he comes closer. The Angel continues to listen and come closer until it puts its lips on his lips, and he does not recite an Ayaah except that it enters inside the Angel.’ [**Silsilah Ahadeeth as-Saheehah by Shaykh al-Albaani No.1213**]

10 – From Malik al-Ashja’ee from his father who said: the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

‘Whoever teaches an Ayaah from the Book of Allaah – Azza wa Jal – then he will have the reward of that every time it is recited.’ [**Silsilah Ahadeeth as-Saheehah by Shaykh al-Albaani No. 1335**]

11 – From Abul-Ahwass from Abdullaah who said: the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

‘Read Soorah al-Baqarah in your houses, indeed the Shaytaan does not enter a house in which Soorah al-Baqarah is read.’ [**Silsilah Ahadeeth as-Saheehah by Shaykh al-Albaani No. 1521**]

Day 21: It is Recommended to Break Fast with Moist Dates

By the Muhaddith, Shaykh, Allamaa' Muhammad Nasir uddeen al-Albaani

Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/28JoFD5>

From Anas bin Malik -Radi Allaahu anhu- 'that the Messenger -sallAllaahu alayhi wa sallam- used to break fast upon a few moist dates before he would pray, if there were no moist dates then he would break fast upon a few dry dates, and if there were none then he would take a few sips of water.' Collected by Imam Ahmad, and others from the collectors of the Sunan with a Hasan hadeeth from Anas bin Malik -Radi Allaahu anhu.

It was graded Hasan by Tirmidhi, and authenticated by al-Hakim, Dhahabi and Deeyah in 'al-Mukhtar'. I researched this narration in detail in 'al-Irwaa' and 'Saheeh Abi Dawood'.

The aim of mentioning this hadeeth along with a brief research was indeed as a reminder of this Sunnah which many fasting people have neglected especially those who are generally invited to break fast at someone's house and they prepare delicious, fine food and drink. As for presenting moist dates or dry dates then this is rare, and not even mentioned. What is more disliked than that is being negligent of making Iftaar by taking sips of water. So may Allaah give a tree in Paradise for the one who is amongst <those who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.> [**Zumar: 18**]

[Taken from: 'Silsilah as-Saheehah' No. 2840]

Day 22: Ignorance is not Acting upon Knowledge
By Shaykh ‘Allama AbdurRahman bin Nasr as-Sa’adi
Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2oL4tvo>

Shaykh ‘Allama AbdurRahman bin Nasr as-Sa’adi mentioned from the benefits of the story of Yusuf – alayhi as-Salaam: ‘That ignorance - just as it applies to not having knowledge – it also applies to not having gentleness) and it applies to committing sins, due to the saying of Allaah:

وَالَا تَصْرِفَ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ

<< And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant.
>> [Yusuf: 33]

And His saying:

هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ

<< ‘Do you know what you did with Joseph and his brother when you were ignorant?’ >> [Yusuf: 89]

Here it does not mean not having knowledge rather it is not acting upon that knowledge and plunging into sinning. And From that is the saying of Musa –alayhi sallam:

أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

<< ‘I seek refuge in Allaah from being among the ignorant.’ >> [Baqarah: 67]

And Allaah’s saying:

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ

<< The repentance accepted by Allaah is only for those who do wrong in ignorance [or carelessness] and then repent soon after.>> [Nisa’: 17]

Everyone who disobeys Allaah is an ignorant person with regard to not acting upon knowledge, because a person continues to have ignorance of real knowledge (i.e. the more a person learns the more he realizes he is ignorant.) however it still obligates acting upon the knowledge he has.’

[Taken from: ‘Benefits from the Story of Yusuf’, from Chapter 7: The Soul Inclines Towards Evil]

Day 23: Remaining Steadfast Upon the Sunnah
By Shaykh Rabee' bin Hadi al-Madkhali
Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2nnwjxe>

Shaykh Rabee' bin Hadi al-Madkhali said: 'Allaah says:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَهْتَدُونَ

<< And hold firmly to the rope of Allaah all together and do not become divided. And remember the favor of Allaah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allaah make clear to you His verses that you may be guided. >> [Ala'-Imraan: 103]

And Allaah said:

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

<< Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember. >> [Araaf: 3]

And He –Tabarak wa Ta'ala- said:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ۚ نَحْنُ أَوْلِيَائُكُمْ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ۚ نَزَّلْنَا مِن غَفُورٍ رَّحِيمٍ ۙ ۳۲

<< Indeed, those who have said, 'Our Lord is Allaah' and then remained on a right course - the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish]. As accommodation from a [Lord who is] Forgiving and Merciful.' >> [Fussilat: 30 -32]

This is praise from Allaah –Tabarak wa Ta'ala- upon those who remain steadfast (Isteeqamah) upon their Deen. (al-Isteeqamah) Remaining steadfast is being strong upon what Muhammad -sallAllaahu alayhi wa sallam- came with, rather upon what all the Prophets –alayhim as-Salaam- came with from 'Aqeedah and Manhaj. The Prophets have a great status with Allaah –Tabarak wa Ta'ala- due to them remaining steadfast upon the true Deen.

Those who say: << **Our Lord is Allaah**>> they are those who have believed in Allaah –Subhanahu wa Ta'ala- with true Eemaan in His Names and Characteristics, and His Lordship, and that He is the true deity to be worshipped, so these people do not worship other than Him.

They affirm Allaah's Lordship, and that He is the Creator of this universe, and its Controller and its Organizer. He is the Creator, the Provider, He gives and takes life as well as the other Characteristics of Lordship.

They affirm Allaah's Beautiful Names, which befit His Majesty, His Magnificence and His Lordship – Subhanahu wa Ta'ala- which is mentioned in the Qur'aan in the Sunnah. We believe in them as they have been mentioned, and this enters into this Isteeqamah (remaining steadfast).

Likewise they affirm Eemaan that Allaah is the only one deserving of worship; there is no true deity except Him – Subhanahu wa Ta’ala. So, we do not worship anything except Him, and we single Him – Tabarak wa Ta’ala- out with sincerity of the Deen. We love Allaah with total love, and we fear Him and have awe of Him with total fear and awe.

We desire of what is with Allaah – Subhanahu wa Ta’ala- in the Dunyaa and the Hereafter.

We pray to Him and prostrate, we always hasten to turn to Allaah, we give the Zakah, we fast, remember Him and we read Qur’aan and all of that is done to come closer to Allaah – Subhanahu wa Ta’ala.

All of these aforementioned points are from the means of al-Isteeqamah and the evidences of al-Isteeqamah if we persistent upon these proofs and the rulings of the Deen.

Then these are from the indications that Allaah has given you success – InshAllaah – and that you are from those who are steadfast and those who are rightfully deserving of praise from Allaah – Subhanahu wa Ta’ala. And that they are deserving of this great promise of this divine protection: **< the angels will descend upon them, [saying], Do not fear and do not grieve >** and when will this descent occur?

It will be when the time of the death of Allaah’s slave approaches, and when he is about to leave this world, bid farewell to it and start the journey to the Hereafter, then Allaah sends Angels who give him glad tidings, make him strong, correct him and they remove fear from him.

<< Do not fear and do not grieve >> : which means not to fear the future of what is in front of you of the Hereafter, since what is in front of you is nothing except the Paradise and Allaah – Azza wa Jal- being pleased with you. Likewise not to grieve about what you left behind of wealth and offspring etc.

These good signs come to those who are strong upon the true Deen of Allaah, at a time of critical circumstances, and this is a very dangerous stage, and some people end up ruining their final ending – and Allaah’s refuge is sought – we ask Allaah to make us all steadfast.’

[Taken from: ‘Ithbaat ala Sunnah’ p.10-13]

Day 24: The Impermissibility of Fasting While Travelling if it Harms the Fasting Person

By the Muhaddith, Shaykh, Allamaa' Muhammad Nasir uddeen al-Albaani

Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2oRWucB>

Shaykh al-Albaani said:

'From Jabir bin Abdullaah -Radi Allaahu anhu- who said: 'The Prophet -sallAllaahu alayhi wa sallam- passed by a man turning around on the floor on his back and stomach. The Prophet -sallAllaahu alayhi wa sallam- asked about him. The people said: 'O Prophet of Allaah he is fasting.' So the Prophet -sallAllaahu alayhi wa sallam- ordered him to break his fast, then the Messenger -sallAllaahu alayhi wa sallam-said: 'Is it not sufficient for you that you are in the path of Allaah along with the Messenger of Allaah -sallAllaahu alayhi wa sallam- that you have to also fast.'

This hadeeth is a clear evidence that it is not allowed to fast while travelling if it harms the fasting person. This is how the saying of the Messenger -sallAllaahu alayhi wa sallam- is understood when he said: 'It is not from righteousness to fast while travelling.' Or his -sallAllaahu alayhi wa sallam- saying: 'They are the disobedient ones.' As for other than this point, then the person has the choice if he wants to fast or if he wants he can break his fast.'

[Taken from: 'Silsilah as-Saheehah' No. 2595]

Is it better for the Fasting Person to fast while travelling or break his Fast?

Shaykh al-Albaani said:

'From Hamza bin 'Amr al-Aslami -Radi Allaahu anhu- that he asked the Messenger of Allaah -sallAllaahu alayhi wa sallam- about fasting while travelling. The Messenger of Allaah -sallAllaahu alayhi wa sallam- said: 'Which ever of that is easier for you then do that.' Meaning: not fasting in Ramadan, or to fast while travelling. Indeed I researched the wording of this narration here, firstly to mention the reference, and secondly because it has the reason as to why the Messenger -sallAllaahu alayhi wa sallam- made this concession and the choice for the traveller either to fast or break the fast, and the reason is 'ease'.

People are completely diverse as is well known and witnessed due to their different abilities and natures. So some people find it easier to fast along with the people and difficult to make up the fast if they break a fast. And it does not bother some people if they do not fast as a concession then they make up the fast later.

May Allaah praise the unlettered Prophet upon whom Allaah revealed << Allah intends for you ease and does not intend for you hardship>>

[Taken from: 'Silsilah as-Saheehah' No. 2884]

Day 25: Increase of Provision through Forgiveness
Compiled & Translated by Umm Yahya

Written Excerpt found here: <http://bit.ly/2nnuvnY>

A) Hasan al Basri -Rahimullaah- mentioned: ‘That a man complained to him concerning drought so it was said seek forgiveness from Allaah, another complained about another matter so it was said seek forgiveness from Allaah, another complained about lack of rain for his land so it was said seek forgiveness from Allaah another complained of no offspring so it was said seek forgiveness from Allaah, then he (Hasan al Basri) recited.

﴿أَسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۝ ١٠ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ۝ ١١ وَيُمِدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ۝ ١٢﴾
[Nuh: 10-12]

[Taken from: ‘Fath al-Bari’ Chapter: the Best Method of Seeking forgiveness]

B) al-Hafidh Emaad ad-Deen Isma’eel Ibn Katheer (d. 774 A.H.) -Rahimullaah- said in his Tafseer about the previous Ayaat:

‘If you repented to Allaah and sought forgiveness from Him and showed obedience to Him your Rizq (provision) would increase and rain would fall from the blessings of the skies, and the blessings of the earth would spring forth, crops would grow for you. You will be given abundant livestock. You will be aided with wealth and offspring; meaning that offspring and wealth would be given to you. And you will be given gardens that have numerous types of fruits and through out there will be rivers that flow in these gardens. This is the way of giving Dawa’ by encouragement.’

[Taken from: ‘Tafseer al-Qur’aan al-Atheem’ 4/p.536]

C) It is narrated from Abi Saeed Al-Khudri that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said: ‘Whoever performs Wudu and then says: ‘Subhanaka Allahuma wabihamdika la ilaha ila anta astaghfiruka wa atooboo ilaika’ (‘Far are You O Allaah from imperfection, and You have all praise, there is none worthy of worship in truth except You, I seek forgiveness from You and I repent to You), then this reward is written in a parchment and it is stamped with a seal and no falsehood can break it until the day of Judgment.’

[Taken from ‘Silsilah as-Saheehah’ No. 2333 declared Hasan by Shaykh al-Albaani]

Day 26: The Statement of Tawheed ‘La ilaha ‘illa Allaah’
By Shaykh ul –Islaam Ibn Qayyim aj-Jawzeeyah as-Salafi -Rahimullaah-
Translated by Umm Yahya

Written Excerpt found here: <http://bit.ly/2nU7wgs>

Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim aj-Jawzeeyah (d.751) -Rahimullaah- said: ‘It is the statement due to which the heavens and the earth were created and all created beings were created due to it. The nations were built upon it and the Qiblah (the direction of prayer) was placed due to it.

The swords of Jihad were unsheathed due to it and it is the manifestation of the right of Allaah upon all of His slaves. Blood, wealth and offspring in this world are granted protection because of it, as it is a safeguard from the punishment of the grave and punishment of the fire.

The Statement of Tawheed is the proclamation without which no one can enter Paradise, and it is the rope without which it is not possible to reach Allaah. It is the statement of Islaam, and the key to the land of Salam (Peace).

And by it people are divided into wretched and happy and the accepted and the rejected. And with the Statement of Tawheed the lands of Kufr (disbelief) and the lands of Eemaan are separated, and the land of delight and the land of wretchedness and shame are distinguished from each other. And it is the pillar that carries that which is obligatory and that which is the Sunnah: ‘Whoever’s last statement is ‘La ilaha ‘illa Allaah’ enters Paradise.’

[Taken from: ‘Loving Allaah’ by Ibn Qayyim aj-Jawzeeyah p.252]

Day 27: Part One – A Summary of Some Benefits from Soorah Fatiha

By AbdurRazaq bin AbdulMuhsin al-Badr

Translated by Umm Yahya

Written Excerpt found here: <http://bit.ly/2nnxflt>

AbdurRazaq bin AbdulMuhsin al-Badr mentioned: **'Benefits of Surah Fatiha'**

Whilst reciting this Soorah Fatiha in their prayer Muslims must be aware of the weight and value of this Great Soorah. They must understand it, reflect upon it and then act upon the conditions and pillars which are erected from this Soorah. Acting upon it also involves action of the heart, as it should feel particular emotions in response to what is being recited.

‘الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢’ – **All praise belongs to Allaah Lord of all the worlds**

Whilst reciting this a slave should feel love for Allaah Ta'ala, who alone is worthy of all Praise as He alone created all that exists. He alone granted us all the blessings that we have, those that we are aware of and those we are not aware of.

‘الرَّحْمَنُ الرَّحِيمُ ٣’ – **The Most Kind the Most Merciful**

Whilst reciting this a slave should feel hope, knowing that Allaah –Tabaraka wa Ta'ala – is the Most Kind and most Merciful, thus He alone will forgive our sins regardless of their amount or severity as long as we repent with sincerity.

‘مَلِكِ يَوْمِ الدِّينِ ٤’ – **The Master of the Day of Judgment**

Whilst reciting this Soorah a slave should feel fear. Knowing that on that day we will be taken to account for all our deeds even an atom's worth. Retribution will be taken for those we oppressed or wronged, and punishment given for sins committed that were not repented from with sincerity.

These three emotions, Love, Hope and Fear are known as the pillars of Worship of the Heart, together they constitute worship. We worship Allaah Ta'ala with all three of these pillars, Love, Hope and Fear. If one feels any of these pillars for other than Allaah then it is Shirk. (Placing partners with Allaah) Various deviant sects worship Allaah whilst adhering to just one of these pillars and thus have gone astray, it is vital to possess all three pillars. If there is only Hope he will not stop sinning due to lack of Fear, if there is only Fear he will give up his good deeds as he does not have Hope, if there is only Love he will not Fear Allaah's punishment and continue to sin.

‘إِيَّاكَ نَعْبُدُ’ - **You alone we worship**

This statement is a realization of La illaah ila Allaah (there is none worthy of worship except Allaah). Thus this is a contract between Allaah –Tabaraka wa Ta'ala – and the worshipper to worship Allaah alone, once this principle of making all worship for Allaah alone is comprehended a slave would never raise his hands or perform an act of worship for other than Allaah.

‘وَإِيَّاكَ نَسْتَعِينُ’ – **You alone we turn to, seeking help**

This statement is a realization of La hawla wa la quwwata illa billaa, (There is no capability nor is there any power except with Allaah). This testifies that Allaah alone possesses the unique qualities of Giving and Taking etc therefore we only ask Allaah to fulfill all of our needs as He alone is able to grant them. As is mentioned in the Hadeeth of Ibn Abbas -Radi Allaahu anhu-, who said:

One day I was behind the Prophet -sallAllaahu alayhi wa sallam- and he said to me: ‘Young boy, I shall teach you some words [of advice]: Be mindful of Allaah, and Allaah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask of Allaah; if you seek help, seek help of Allaah. Know that if the Ummah were to gather together to benefit you with anything, it would benefit you only with something that Allaah had already prescribed for you, and that if they gather together to harm you with anything, they would harm you only with something Allaah had already prescribed for you. The pens have been lifted and the pages have dried.’

[Taken from: ‘The explanation of Soorah Fatiha by Shaykh ul-Islam Muhammad bin AbdulWahaab’ explained by AbdurRazaq bin AbdulMuhsin al-Badr in the Prophet’s Masjid Madina 14th and 15th of Ramadhan 1432 A.H.]

Day 28: Part Two – A Summary of Some Benefits from Soorah Fatiha

By AbdurRazaaq bin AbdulMuhsin al-Badr

Translated by Umm Yahya

Written Excerpt found here: <http://bit.ly/2nMrKIi>

AbdurRazaaq bin AbdulMuhsin al-Badr mentioned:

‘أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ’ Guide us to the Right path

This correct path is the Sunnah which was given to us by the Prophet -sallAllaahu alayhi wa sallam. Therefore if we wish to be guided we ask Allaah –Tabaraka wa Ta’ala – to grant us the ability to be guided and then we act upon what we learn from the Sunnah. Allaah tells us clearly in the Quran: <<’He who obeys the Messenger (Muhammad) has indeed obeyed Allaah, but he who turns away, then we have not sent you (Muhammad) as a watcher over them.’>> [Nisa’: 80]

And the Prophet -sallAllaahu alayhi wa sallam- told us: ‘I have left you upon the shining path, its night is like its day. No one will deviate from it except that he wishes to be destroyed.’

‘صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ’ - The Path which you have blessed

The Arabic word An’amta (those who have been blessed) comes from the word Na’amah which means blessed therefore the one who is blessed is called Mun’im (One who is blessed). To be Munim (one who is blessed) you must possess knowledge and you must act upon that knowledge. This is one group of people.

‘غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ’ - Not those with whom Allaah is angry

This is another group of people and they possess knowledge but they do not act upon the knowledge they have, therefore they are like donkeys merely carrying the load of books but not implementing the knowledge within those books.

‘وَالضَّالِّينَ’ – And not those who have gone astray

This is the last group and they have no knowledge and worship Allaah with Bid’ah (innovations) and whilst following their desires. They perform much worship however it is not according to the Sunnah therefore it is not correct nor is it accepted. Allaah Ta’ala describes these people in the Quran in Surah Kahf as << Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!>>’

[Taken from: ‘The explanation of Soorah Fatiha by Shaykh ul-Islam Muhammad bin AbdulWahaab’ explained by AbdurRazaaq bin AbdulMuhsin al-Badr in the Prophet’s Masjid Madina 14th and 15th of Ramadhan 1432 A.H.]

Day 29: The Keys to Paradise

By Shaykh ul –Islam Ibn Qayyim aj-Jawzeeyah as-Salafi -Rahimullaah-

Translated by Abbas Abu Yahya

Written Excerpt found here: <http://bit.ly/2pbxQ6c>

Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim aj-Jawzeeyah (d.751) -Rahimullaah- said:

Bukhari mentions in his ‘Saheeh’ from Wahab bin Munnabih that it was said to him: ‘Is not ‘La ilaha ‘illa Allaah’ the key to Paradise?’ He said: ‘Of course, however there is no key except that it has teeth, so if a key is brought which has teeth then it will be opened, otherwise it will not open.’

Ibn Qayyim continues: ‘Allaah Subhanahu has placed keys for everything that is necessary, and they open the way, so Allaah made purification the key for prayer, as the Messenger -sallAllaahu alayhi wa sallam- said: ‘The key to prayer is purification.’ **[Saheeh al-Jamia as-Sagheer No.5885]**

- Like wise Ihram is the key to Hajj,
- Truthfulness is the key to righteousness,
- Tawheed is the key to Paradise,
- Asking good questions and being attentive is the key to knowledge,
- Patience is the key to victory and triumph,
- Gratitude is the key to increase of provision,
- Remembrance of Allaah is the key to having loyalty to Allaah and His love,
- Taqwa (piety) is the key to success,
- Fervent desire and dread of Allaah is the key to being successful,
- Dua’ (Supplicating) is the key to being responded to,
- Zuhd (Abstaining from the luxuries of the world) is the key to desiring the Hereafter,
- Reflecting about that which Allaah calls His slaves to is the key to Eemaan (having faith),
- Making the heart accept Islaam and making it secure for Allaah and having sincerity for Him by having love and hate and fulfilling His commands and leaving the prohibitions is the key to going in front of Allaah,
- Pondering upon the Qur’aan, and imploring Allaah before dawn and not sinning is the key to giving the heart life,
- Being kind to the worshippers of the Creator and striving to benefit His worshippers is the key to obtaining mercy,
- Striving to seek forgiveness from Allaah and Taqwa (piety) is the key to Rizq (provisions),
- Obedience to Allaah and His Messenger is the key to honour,
- Longing for the Hereafter is the key to being prepared for the Hereafter,
- Fervent desire for Allaah and the Hereafter is the key to all goodness,
- Love for the world, continuously longing for it and turning away from the Hereafter is the key to all evil.

This is a great matter from the most beneficial chapters of knowledge, namely knowing the keys to goodness and evil.’

[Taken from: ‘Haadi al-Arwaaha ila Bilaad al-Afraaha’ by Ibn Qayyim vol 1 p.139]

Day 30: Some Narrations from the Salaf about Gratitude (Shukr)

Translated by Umm Yahya

Written Excerpt found here: <http://bit.ly/2ob4reT>

- a) Abu Huraira -Radi Allaahu anhu- said: 'Whoever sees someone being trialed and says: 'All Praise to Allah who has pardoned me from that which you have been afflicted with and favored me above you, and above all of His creation', then he has indeed given sufficient gratitude (Shukr) for that blessing.' **[Taken from 'Udat-us-Sabireen' by Ibn al-Qayyim p.280]**
- b) 'Aeysha -Radi Allaahu anha - said: 'There is no one from the slaves of Allah who drinks pure clean water and it enters your body without harm and leaves your body without harm, except it becomes obligatory upon them to give thanks/gratitude.' **[Taken from 'Udat-us-Sabireen' by Ibn al-Qayyim p.281]**
- c) Muttraf bin Shakeer -Rahimullaah- said: 'For me to be pardoned and give thanks for that is more beloved to me than to be trialed and to be patient with that trial.' **[Taken from 'Zuhd' by Imam Ahmad p.298]**
- d) Muttraf also said: 'I looked for that which is good with no evil in it, and it is if a slave is pardoned and gives thanks for it.' **[Taken from 'Zuhd' by Imam Ahmad p.293]**
- e) Yazeed bin Maysra -Rahimullaah- said: 'There is no harm in a blessing that is accompanied by thanks/ gratitude.' **[Taken from 'Zuhd' by Imam Ahmad p.462]**
- f) Muhammad bin Ka'ab Qurthee -Rahimullaah- said: 'Indeed the Prophet Nuh –alayhi as-Salaam- would say Alhamdulillah (Praise be to Allaah) if he ate, and he would say Alhamdulillah if he drank and would say Alhamdulillah if he got dressed therefore Allaah called him the Grateful Slave.' **[Taken from 'Zuhd' by Imam Ahmad p.66-67]**



All Praise belongs to Allaah, may His praise and peace be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.