

جواهر ثمينة من السلف والخلف

**Precious Gems from
the Salaf & the Khalaf**

القرآن
الذكر والدعاء
الصيام ورمضان

**Qur'an
Remembrance & Supplication
Fasting & Ramadan**

بسم الله الرحمن الرحيم

إِن الْحَمْدُ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ
شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مِنْ يَهْدِهِ اللَّهُ فَلَا
مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾
[آل عمران : ١٠٢]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ
الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ [النساء : ١]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (٧٠)
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
فَقَدْ فُتِحَ لَهُ فَوْزٌ عَظِيمٌ ﴾ [الأحزاب : ٧٠-٧١]

أما بعد : فإن أصدق الحديث كتاب الله، وخير الهدي هدي
محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعة،
وكل بدعة ضلالة، وكل ضلالة في النار.

This is a compilation of statements from the Salaf and the Khalaf regarding the subjects of the Qur'ān, Remembrance, Supplication, Fasting, and Ramaḍān. We compiled this collection with the hope that it be a beneficial and concise compilation to enlighten the reader of the virtues, etiquettes, and rewards of these matters as well as to encourage and motivate the reader to build and strengthen their relationship with Allah ﷻ by implementing and actualizing what has been narrated. We have mentioned the statements in the Arabic language as well as English to aid the knowledge seeker in learning the Arabic language as well as rendering it into English. We ask Allah ﷻ to make it a benefit, accept it from us, and increase us all in beneficial knowledge and righteous actions.



القرآن

Qur'ān



Dar PDFs

The Messenger of Allāh ﷺ said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

**Verily, actions are
only based on intentions.**

[Ṣaḥīḥ al-Bukhārī (1)]

[صحيح البخاري (١)]

The Messenger of Allāh ﷺ said:

خَيْرُكُمْ مَنْ

تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

**The best amongst you is the one who
learns the Qur'ān and teaches it**

[Ṣaḥīḥ al-Bukhārī (5027)]

[صحيح البخاري (٥٠٢٧)]

Muḥammad ibn al-Ḥusayn رحمه الله said:

إنه ينبغي لمن كان يقرأ القرآن لله أن يصون نفسه عن استقضاء الحوائج ممن يقرأ عليه القرآن وأن لا يستخدمه ولا يكلفه حاجة يقوم بها.

It is befitting for the one who teaches the Qur'ān for the sake of Allāh to safeguard himself from seeking to have his needs fulfilled by those who learn the Qur'ān from him. He shouldn't use them and take them as servants nor burden them to fulfill his needs.

[أخلاق أهل القرآن للآجري (٥١)]

Sh. 'Abdur-Razzāq al-Badr حفظه الله said:

هذا من جملة الآداب التي ينبغي أن يتحلى بها حامل القرآن؛ وهي أن يتجنب تكليف من يقرئهم القرآن من طلابه بمصالحه وحاجاته وشؤونه، فإن ذلك ينافي كمال إخلاصه، ونصحه وورعه، فلا بد أن يكون إقراؤه لهم طلباً لما عند الله وحده، لا لأجل المصلحة أو المنفعة؛ وإنما يريد بذلك وجه الله.

This is among the manners that the bearer of the Qur'ān should adorn himself with; it is to avoid burdening those who recite the Qur'ān to him with his interests, needs, and affairs. Doing so goes against his complete sincerity, advice, and piety. It is incumbent that his recitation to them is a seeking of what is with Allāh alone, not for the sake of personal gain or benefit.

His intention should solely be for the face of Allāh.

[التبيان شرح أخلاق حملة القرآن (١٣٧-١٣٨)]

The Messenger of Allāh ﷺ said:

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ
أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ

Indeed, Allāh ﷻ raises the
[status of] people with this Book,
and He lowers others by it.

[Ṣaḥīḥ Muslim (817)]

[صحيح مسلم (٨١٧)]

Ibn Mas'ūd رضي الله عنه said:

**من كان يحب أن يعلم أنه
يحب الله، فليعرض نفسه على
القرآن؛ فإن أحب القرآن فهو يحب
الله عز وجل، فإنما القرآن كلام الله.**

**Whoever would like to know whether he
loves Allāh, then let him present himself to the
Qur'ān. If he loves the Qur'ān, then he loves Allāh,
the Mighty and Majestic. For indeed, the Qur'ān
is none other than the Speech of Allāh.**

[السنة لعبد الله بن أحمد (١٢٥)]

Imām Aḥmad رحمه الله was asked:

ما تقول في القرآن؟

What do you say about the Qur'ān?

قال: كَلَامُ اللَّهِ، غَيْرُ مَخْلُوقٍ.

He replied: It is the Speech of Allāh

[and] it is not created.

[شرح أصول اعتقاد أهل السنة والجماعة للالكائي (٣٩٥)]

The Messenger of Allāh ﷺ said:

**الصَّيَامُ وَالْقُرْآنُ يُشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ،
يَقُولُ الصَّيَامُ: أَيُّ رَبِّ إِنِّي مَنَعْتَهُ الطَّعَامَ
وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفَعْنِي فِيهِ، يَقُولُ الْقُرْآنُ
رَبِّ مَنَعْتَهُ النَّوْمَ بِاللَّيْلِ فَشَفَعْنِي فِيهِ، فَيُشْفَعَانِ.**

**Fasting and the Qur'ān will intercede for the servant
on the Day of Standing. Fasting will say: O' [my] Lord,
I kept him from his food and desires during the daytime,
so let me intercede for him. The Qur'ān will say:
[My] Lord, I kept him from sleeping at night,
so let me intercede for him. Thus, both will
be allowed to intercede.**

Ibn Mas'ūd رضي الله عنه said:

**ينبغي لقارئ القرآن أن يُعرف بليته إذا
الناس ينامون، وبنهاره إذا الناس يُفطرون،
وببكائه إذا الناس يضحكون، وبورعه إذا
الناس يخلطون، وبصمته إذا الناس
يخوضون، وبخشوعه إذا الناس يختالون،
وبحزنه إذا الناس يفرحون.**

**It is becoming for the reciter of the Qur'ān to be known
for his nights [in worship] when the people are sleeping,
his days [fasting] when the people are eating, his crying
when the people are laughing, his seclusion when the people
are mixing, his silence when the people are engaging, his
humility and submissiveness when the people are haughty
and conceited, and his sorrow when the people are rejoicing.**

The Messenger of Allāh ﷺ said:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ
وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ،
وَلَكِنْ أَلِفٌ حَرْفٌ، وَلَامٌ حَرْفٌ، وَمِيمٌ حَرْفٌ.

**Whoever recites a letter from the Book of Allāh
will receive a reward, and a reward is ten the
like of it. I am not saying that Alif Lām Mīm is a
letter, but rather, Alif is a letter, Lām is a letter,
and Mīm is a letter.**

[at-Tirmidhī (2910)]

[الترمذي (٢٩١٠)]

The Messenger of Allāh ﷺ said:

مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ حَافِظٌ لَهُ، مَعَ

السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَمَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ

وَهُوَ يَتَعَاهَدُهُ، وَهُوَ عَلَيْهِ شَدِيدٌ؛ فَلَهُ أَجْرَانِ.

**The one who preserves the Qur'ān and is skilled in its
recitation is with the noble, obedient, recording angels,
and the one who stumbles when reciting the Qur'ān
due to difficulty will receive a double reward.**

[Ṣaḥīḥ al-Bukhārī (4937)]

[صحيح البخاري (٤٩٣٧)]

Shaykh al-‘Uthaymīn رحمه الله said:

**القراءة لابد أن تكون باللسان فإذا قرأ
الإنسان بقلبه في الصلاة فإن ذلك لا يجزئه،
وكذلك أيضا سائر الأذكار، لا تجزئ بالقلب،
بل لابد أن يحرك الإنسان بها لسانه وشفتيه؛
لأنها أقوال، ولا تتحقق إلا بتحريك
اللسان والشفتين.**

Recitation [of the Qur’ān] must be done with the tongue.

If a person recites in his heart in the prayer, it does not count. Likewise, the adhkar (remembrances), saying them in your mind, does not count. Rather, a person must move his tongue and lips because they are sayings that can only be achieved by moving the tongue and lips.

Shaykh Ibn Bāz رحمه الله said:

**المستمع شريك للقارئ في
كل حرف حسنة، والحسنة
بِعَشْرٍ أمثالها.**

The one listening [to the Qur'ān]

**is a participant with the reciter in every letter
which incurs a good deed, and a good deed is
equivalent to ten the like of it.**

[فتاوى نور على الدرب (٣٥٠\٢٦)]

Ibn Taymiyyah رحمه الله said:

**أَفْضَلُ الْعِبَادَاتِ الْبَدَنِيَّةِ
الصَّلَاةُ، ثُمَّ الْقِرَاءَةُ، ثُمَّ
الذِّكْرُ، ثُمَّ الدُّعَاءُ.**

**The most virtuous physical acts of worship
are the prayer, then recitation [of the Qur'ān],
then dhikr, then supplication.**

[مجموع الفتاوى (٤٠١١٠)]

The Messenger of Allāh ﷺ said:

الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

**The Qur'ān is either
a proof for you or against you**

[Ṣaḥīḥ Muslim (223)]

[صحيح مسلم (٢٢٣)]

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

الله لم يُوجب على عباده أن يحفظوا آيات القرآن كلها لكن أوجب العمل به على الجميع، فالعمل بالقرآن واجب وهو الذي من أجله أنزل القرآن، فمن عمل بالقرآن كان من أهله وكان القرآن حجة له ومن لم يعمل به لم يكن من أهله وكان القرآن حجة عليه، هذا معنى قوله ﷺ: وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ.

Allāh ﷻ did not obligate His servants to memorize all the verses of the Qur’ān, but He made it obligatory for everyone to implement it. Implementing the Qur’ān is compulsory, and it is the purpose for which the Qur’ān was revealed. So whoever implements the Qur’ān is amongst its people, and the Qur’ān is a proof for him, and whoever does not implement it is not amongst its people, and it is a proof against him. This is the meaning of his saying (the Messenger) ﷺ: The Qur’ān is either a proof for you or against you.

Fuḍayl ibn ‘Iyād رحمه الله said:

إِنَّمَا نَزَلَ الْقُرْآنُ لِيُعْمَلَ بِهِ،

فَاتَّخَذَ النَّاسُ قِرَاءَتَهُ عَمَلًا.

**The Qur’ān was not sent down except to
be implemented. However, the people
have [mistakenly] taken its recitation
[alone] as implementation.**

[أخلاق حملة القرآن للأجري (٣٨)]

‘Alī ibn Abī Ṭālib ^{رضي الله عنه} said:

**لَا خَيْرَ فِي عِبَادَةٍ لَا عِلْمَ فِيهَا،
وَلَا خَيْرَ فِي عِلْمٍ لَا فَهْمَ فِيهِ،
وَلَا خَيْرَ فِي قِرَاءَةٍ لَا تَدَبُّرَ فِيهَا.**

**There is no good in any worship that is not based
on [beneficial] knowledge, there is no good in
knowledge that is not based on [correct] understanding,
and there is no good in recitation without pondering,
contemplation, and reflection.**

[الحلية (٧٧١)]

Ibn al-Qayyim رحمه الله said:

كَانَ أَهْلُ الْقُرْآنِ هُمُ

الْعَامِلُونَ بِهِ، وَالْعَامِلُونَ بِمَا فِيهِ،

وَإِنْ لَمْ يَحْفَظُوهُ عَنْ ظَهْرِ قَلْبٍ.

The people of the Qur'ān are those who know it, understand it, and implement what is contained in it, even if they have not memorized it by heart.

[زاد المعاد (٣٢٧٨١)]

Shaykh al-‘Uthaymīn رحمه الله said:

**مَنْ طَهَرَ قَلْبَهُ مِنَ الْمَعَاصِي؛ كَانَ أَفْهَمَ
لِلْقُرْآنِ، وَمَنْ تَنَجَّسَ قَلْبُهُ بِالْمَعَاصِي؛
كَانَ أَبْعَدَ فَهْمًا عَنِ الْقُرْآنِ.**

**Whoever purifies his heart from sins will
have a greater understanding of the Qur’ān;
whoever’s heart is polluted with sins will be
farther away from understanding the Qur’ān.**

[القول المفيد في شرح كتاب التوحيد (٣٧٨٢)]

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

الذي لا يعمل بالسنة

هو ليس من أهل القرآن

**The one who does not implement the
Sunnah [of the Messenger of Allāh ﷺ]**

is not from the people of the Qur’ān

[شرح فضل الإسلام شريط (٦)]

Shaykh al-Albānī رحمه الله said:

فتعظيم كلام الله باتباعه وليس

بتقبيل أوراقه ويزخرفة صفحاته.

**The veneration of the speech of Allāh is
[achieved] by implementing it and not by
kissing its pages and adorning its covers.**

[متفرقات شريط (٢٤٤)]

Shaykh Ṣāliḥ al-Fawzān حفظه الله said:

لا أصل لهذا أن الحالف يضع يده

على المصحف هذا من فعل الجهلة

**There is no basis for this that the one
who swears puts his hand on the Qur'ān.**

This is from the actions of the ignorant.

[درس فتح المجيد شرح كتاب التوحيد يوم الثلاثاء / 15-03-1441هـ]

Imām an-Nawawī رحمه الله said:

اعلم أن قراءة القرآن أكد الأذكار
كما قدمنا، فينبغي المداومة عليها،
فلا يخلي عنها يوماً وليلة، ويحصل له
أصل القراءة بقراءة الآيات القليلة.

Know that reciting the Qur'ān is the most established
of the Adhkār as we have mentioned. It is incumbent-
to be perseverant upon it, so it is not neglected a
single day or night, and the foundation of recitation
is attained by reciting just a few verses.

[الأذكار للنووي (٩٢)]

‘Uthmān ibn ‘Affān ^{رضي الله عنه} said:

**لو أن قلوبنا طهرت ما شبعنا
من كلام ربنا، وإني لأكره أن يأتي
علي يوم لا أنظر في المصحف.**

**If our hearts were truly pure, we would
never get enough of the speech of our Lord.**

**Indeed, I despise that a day passes me,
and I do not look in the Muṣḥaf.**

[البداية والنهاية (٢١٥٧)]

Ibn Taymiyyah رحمه الله said:

**ما رأيت شيئاً يغذي العقل والروح
ويحفظ الجسم ويضمن السعادة أكثر
من إدامة النظر في كتاب الله تعالى**

**I have not seen anything which nourishes
the intellect and soul, protects the body,
and guarantees happiness more than constantly
pondering and reflecting over the Book of Allāh.**

[مجموع الفتاوى (٤٩٣٧)]

Ibn Taymiyyah رحمه الله said:

من تدبر القرآن طالباً للهدى

منه، تبين له طريق الحق.

**Whoever contemplates [over the verses of]
the Qur'ān seeking guidance from it, the path
of truth will become clear to him.**

[مجموع الفتاوى (١٣٧٨٣)]

One of the Salaf said:

أَكْثَرُ مِنْ قِرَاءَةِ الْقُرْآنِ، وَلَا تَتْرُكْهُ فَإِنَّهُ

يَتَيْسَّرُ لَكَ الَّذِي تَطْلُبُهُ عَلَى قَدَرِ مَا تَقْرَأُ.

**Increase your recitation of the Qur'ān and do not
leave it, for what you are looking for will be made
easy for you according to how much you recite.**

[الذيل على طبقات الحنابلة (٢٠٥٣)]

Ibn al-Qayyim رحمه الله said:

فآيات القرآن تحيي القلوب،

كما تحيا الأرض بالماء.

The Qur'ān revives the hearts,

just as the earth is revived by water.

[مفتاح دار السعادة (٢٥٠١١)]

Yahyā ibn Mu'ādh رحمه الله said:

دواء القلب في خمسة أشياء:

قراءة القرآن بالتفكر، وخلاء البطن،

وقيام الليل، والتضرع عند السحر،

ومُجالسة الصالحين.

The cure for the heart is in five things:

Reciting the Qur'ān and pondering over it,

[having an] empty stomach, standing in

the night prayer, invoking [Allāh ﷻ] at dawn,

and being in the company of righteous people.

[رسائل ابن رجب (٢٦٣١١)]

Ibn al-Qayyim رحمه الله said:

مفتاح حياة القلب:

- تدبر القرآن،
- والتضرع بالأسحار،
- وترك الذنوب.

The keys to the life of a [sound] heart are:

- Pondering, contemplating, and reflecting over the Qur'ān.
- Earnestly imploring [Allāh جَلَّ جَلَالُهُ] during the last hours of the night.
- Abandoning sins.

‘Abdullāh ibn Mas’ūd رضي الله عنه said:

اطْلُبْ قَلْبَكَ فِي ثَلَاثَةِ مَوَاطِنَ :

- عند سماع القرآن،

- وفي مجالس الذكر،

- وفي أوقات الخلوة؛

**فإن لم تجدهُ في هذه المواقف فسأل
الله أن يمنَّ عليك بقلبٍ؛ فإنه لا قلبَ لك.**

Seek your heart in three situations:

- When listening to the Qur’ān.

**- In the gatherings of the
remembrance [of Allāh تعالى].**

- In times of seclusion.

**If you do not find it in these situations,
then ask Allāh to grant you and bless you
with a heart, for clearly, you have no heart.**

Ibn Taymiyyah رحمه الله said:

**فإن القرآن من أوله إلى آخره يأمر بالتقوى
ويحض عليها، حتى لم يذكر في القرآن شيء
أكثر منها وهي وصية الله إلى الأولين والآخرين،
وهي شعار الأولياء وأول دعوة الأنبياء.**

**Indeed the Qur'ān, from the beginning to the end,
commands with Taqwā and exhorts it to the extent that nothing
is mentioned more in the Qur'ān than it. And it is the testament
of Allāh to the beginning and end of mankind, the distinguishing
characteristic of those close to Allāh, and the beginning
of the call of the Prophets.**

[مجموع الفتاوى (١٣١٢٠)]

Shaykh Ibn Bāz رحمه الله said:

...فأنت يا عبد الله إذا قرأت كتاب ربك

من أوله إلى آخره، تجد التقوى رأس

كل خير، ومفتاح كل خير.

...Therefore, O' Servant of Allāh, if you read the Book of your Lord from the beginning to the end, you will find that [having] Taqwā is the pinnacle of all goodness and the key to every good.

[مجموع الفتاوى (٢٨٣١٢)]

Shaykh al-‘Uthaymīn رحمه الله said:

**مِنْ أَكْبَرِ الْأَسْبَابِ
لِاسْتِقَامَةِ الْقَلْبِ وَسَلَامَتِهِ،
كَثْرَةُ قِرَاءَةِ الْقُرْآنِ.**

**From the greatest means for the
heart to be steadfast and have safety and
security is reading the Qur’ān abundantly.**

[نور على الدرب (٢٠١٢)]

Ibn Taymiyyah رحمه الله said:

**إن الإنسان إذا قرأ القرآن وتدبره
كان ذلك من أقوى الأسباب المانعة
له من المعاصي أو بعضها**

**If a person reads the Qur'ān and contemplates
upon it, this is from the greatest causes that
prevent him from committing sins.**

[مجموع الفتاوى (١٢٣١٢٠)]

Ibn al-Qayyim رحمه الله said:

فلو علم الناس ما في قراءة القرآن بالتدبر،
لاشتغلوا بها عن كل ما سواها، فإذا قرأه
بتفكير حتى مرَّ بآيةٍ هو محتاجٌ إليها في شفاءِ
قلبه كرَّرها ولو مئة مرةٍ، ولو ليلةً، فقراءةُ آيةٍ
بتفكيرٍ وتفهمٍ خيرٌ من قراءةٍ ختمةٍ بغير تدبرٍ
وتفهمٍ وأنفعُ للقلبِ، وأدعى إلى حصولِ
الإيمانِ وذوقِ حلاوةِ القرآنِ.

If the people knew what is in reading the Qur'ān with pondering and contemplation, they would devote themselves to it apart from anything else. When someone reads the Qur'ān with reflection until he comes across a verse that he needs that contains the cure to his heart, he will repeat the verse, even if it be a hundred times or the whole night. Reciting a verse with reflection and understanding is better than reciting the whole Qur'ān without contemplation and understanding, and is more beneficial for the heart and causes one to attain Eemān and taste the sweetness of the Qur'ān.

Shaykh al-'Uthaymīn رحمه الله said:

العاقل إذا قرأ القرآن وتبصر؛ عرف قيمة الدنيا، وأنها ليست بشيء، وأنها مزرعة للآخرة. فانظر ماذا زرعت فيها لآخرتك؟ إن كنت زرعت خيراً؛ فأبشر بالحصاد الذي يرضيك، وإن كان الأمر بالعكس؛ فقد خسرت الدنيا والآخرة.

A person of sound mind is the one who when he recites the Qur'ān and contemplates over it, he becomes aware of the true value of the worldly life and that it is of no value, and that it is [only] a place of cultivation [to perform righteous deeds and actions] for the Hereafter. Therefore look to what you have planted in it for [the betterment of] your Hereafter. If you have planted good, then accept the glad tidings of reaping that which will bring you contentment; and if the affair is the opposite, then indeed you have lost your worldly life and your Hereafter.

[شرح رياض الصالحين (٣٥٨٣)]

Shaykh al-'Uthaymīn رحمه الله said:

إذا رأيتَ من نفسك أنك كلما تلوت القرآن
ازددت إيماناً، فإن هذا من علامات التوفيق.
أما إذا كنت تقرأ القرآن ولا تتأثر به؛ فعليك
بمداواة نفسك، لا أقول أن تذهب إلى المستشفى؛
لتأخذ جرعة من حبوب أو مياه أو غيرها،
ولكن عليك بمداواة القلب؛ فإن القلب إذا لم ينتفع
بالقرآن ولم يتعظ به؛ فإنه قلب قاس مريض.

If you see from yourself that the more you recite
the Qur'ān, the more your faith increases, then this is
from the signs of triumph and success.

But if you read the Qur'ān and you are not affected by it,
then you have to treat yourself. I am not saying go to
the hospital to take a dose of pills, fluids, or other than
that, but [what I am saying is that] you must treat the
heart. If the heart does not benefit from the Qur'ān
and learn from it, then it is a hardened, sick heart.

Ibn al-Qayyim رحمه الله stated:

القلب الطاهر لكمال حياته ونوره وتخلصه
من الأدران والخبائث لا يشبع من القرآن ولا
يتغذى إلا بحقائقه ولا يتداوى إلا بأدويته، بخلاف
القلب الذي لم يطهره الله تعالى فإنه يتغذى من
الأغذية التي تناسبه بحسب ما فيه من النجاسة
فإن القلب النجس كالبدن العليل المريض
لا تلأئمه الأغذية التي تلأئم الصحيح.

The pure heart, due to its complete life, light, and it being free from filth and evil, does not get enough of the Qur'ān, and is not nourished except by Its Truth, and is not treated except by Its Treatment. In contrast to the heart that Allāh -The Most High- has not purified; for this heart is only nourished by nourishments that are in accordance to what is in it of filth. Thus, the filthy heart is like the diseased body; that which nourishes it is not like that which nourishes the healthy body.

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

تعجب غاية العجب من أقوام لا يحفظون آيات
وردت في القرآن جمعت الأدب كله جمعت الخلق
كله ثم تجده يحفظ كلمة لكافر فاجر ويتشدد بها
ويعجب بها ! وآيات من القرآن جمعت الأدب
والأخلاق جمعا وفيها تجده لا يحفظها ولا
يعرف معناها ولم يتفقه في مدلولها .

You would be utterly amazed by people who do not memorize-
any verses from the Qur’ān, which gather [and elaborate] on
all types of mannerisms and etiquettes. Yet, you find them
memorizing the words of a wicked disbeliever, ranting about
them and admiring them! Meanwhile, the verses from the
Qur’ān gather all aspects of mannerisms and etiquettes;
you find that they have not memorized them, nor do
they know their meanings or understand their intent.

Ibn al-Qayyim رحمه الله said:

إن القرآن والغناء لا يجتمعان في

القلب أبداً، لما بينهما من التضادّ.

**The Qur'ān and music can never
coexist in the heart because of
how the two oppose each other.**

[إغاثة اللفان (٢٤٨١)]

Ibn Rajab رحمه الله said:

كَمْ تُتْلَى عَلَيْنَا آيَاتُ الْقُرْآنِ

وَقُلُوبُنَا كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

**How many verses from the Qur'ān
are recited to us, yet our hearts are
like rocks, or even harder.**

[لطائف المعارف (٣٢٣)]

Shaykh al-‘Uthaymīn رحمه الله said:

**فحافظْ على أَنْ تُفَتِّشَ قَلْبَكَ دَائِمًا،
فقد يكون فيه مرضٌ شبيهةٌ أو مرض
شهوة، وكل شيءٍ لله الحمد له دواء،
فالقرآن دواءٌ للشبهات والشهوات.**

**Be careful always to examine your heart,
for there may be a disease of doubts or desires
in it. Everything has a cure, and the praise is for
Allāh. The Qur'ān is a cure for doubts and desires.**

[الشرح الممتع (٢٢٨٤)]

Ibn al-Qayyim رحمه الله said:

القرآن هو الشفاء التام من
جميع الأدواء القلبية والجسدية،
وأدواء الدنيا والآخرة.

The Qur'ān is a complete healing from
every sickness of the heart and body and
every sickness of the Dunyā and the Ākhirah.

[زاد المعاد (٣٢٢/٤)]

Shaykh Ibn Bāz رحمه الله said:

**أحسن ما يوصى به لعلاج
القلب وقسوته العناية بالقرآن
الكريم، وتدبره والإكثار من تلاوته
مع الإكثار من ذكر الله عز وجل.**

**The best advice for treating the heart and
its hardness is giving great attention and concern
to the Noble Qur'ān, contemplating and reciting it-
frequently along with an abundance of dhikr
of Allāh, the Mighty and Majestic.**

[مجموع الفتاوى (٣٨٨١٢٤)]

Shaykh al-‘Uthaymīn رحمه الله said:

مهما طلبت من الأطباء أن يزول

عنك ما في قلبك، فلن تجد مثل القرآن.

**No matter what you seek from the doctors to
remove that which is in your heart, you will
never find anything like the Qur’ān.**

[شرح الكافية (١٩٨١)]

Ibn al-Qayyim رحمه الله said:

لو أحسن العبدُ التداويَ
بِالفاتحة، لَرَأَى لها تأثيراً
عجيباً في الشفاء.

If the servant treats himself with
[Sūrah] al-Fātiḥah in an excellent
manner, he will see that it has a
magnificent healing effect.

Ibn Taymiyyah رحمه الله said:

أَنْفَعُ الدُّعَاءِ وَأَعْظَمُهُ
وَأَحْكَمُهُ دُعَاءُ الْفَاتِحَةِ

The most beneficial, complete
and tremendous supplication is the
supplication of [Sūrah] al-Fātiḥah

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Guide us to the straight path (6)

The path of those upon whom You have
bestowed favor, not of those who have earned
[Your] anger or of those who are astray (7)

The Messenger of Allāh ﷺ said:

**مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ
سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَّتَاهُ**

**Whoever recites the last two verses
of Sūrah al-Baqarah in the night,
they will suffice him.**

[Ṣaḥīḥ al-Bukhārī (5009)]

[صحيح البخاري (٥٠٠٩)]

Shaykh Ibn Bāz رحمه الله said:

آية الكرسي عند النوم من

أسباب السلامة من السحر والشيطان

[Reciting] Āyah al-Kursī when going

to sleep is from the means of [attaining]

safety from magic and Shayṭān

[فتاوى نور على الدرب (٢٩٦\٣)]

**The great importance of [reciting] al-Mu'awwidhatayn:
Sūrah al-Falaq & Sūrah an-Nās**

Ibn al-Qayyim رحمه الله stated:

**لا يستغني عنهما (المعوذتين) أحد قط، وإن لهما تأثيراً
خاصاً في دفع السحر والعين وسائر الشرور،
وإن حاجة العبد إلى الاستعاذة بهاتين السورتين أعظم
من حاجته إلى النفس والطعام والشراب واللباس.**

**We cannot do without them (al-Mu'awwidhatayn),
as they have a great effect in repelling the evil eye, sorcery,
and all other aspects of evil. Our need for seeking refuge in
Allāh with these two Sūrahs is greater than our need for
air, food, drink, and clothes.**

[بدائع الفوائد (١٩٩٢)]

Ibn al-Qayyim رحمه الله said:

كان النبي ﷺ يقرأ بهاتين السورتين
[الكافرون والإخلاص] في سنة الفجر
والوتر، اللتين هما فاتحة العمل وخاتمته،
ليكون مبدأ النهار توحيداً وخاتمته توحيداً.

The Prophet ﷺ used to recite the two Sūrahs
[al-Kāfirūn and al-Ikhlāṣ] in the Sunnah prayer of Fajr
and in the Witr prayer, which commence and conclude
one's actions [of the day and night], so that the day
would begin with Tawḥīd and end with Tawḥīd.

Ibn al-Qayyim رحمه الله stated:

**القرآن كله في التوحيد
وحقوقه وجزائه، وفي شأن
الشرك وأهله وجزائهم.**

**The Qur'ān is all about Tawḥīd, its
rights and its reward, and about Shirk,
its people and their punishment.**

[مدارج السالكين (٤١٨٣)]

Shaykh al-‘Uthaymīn رحمه الله said:

لَمْ يَأْتِ حَرْفٌ وَاحِدٌ فِي
الْقُرْآنِ يَأْمُرُ بِالْمُسَاوَاةِ أَبَدًا،
إِنَّمَا يَأْمُرُ بِالْعَدْلِ.

**Not a single letter in the Qur’ān
suggests equality at all, [but rather]
it only orders justice.**

[شرح العقيدة الواسطية (٢٢٩١)]

Ibn Taymiyyah رحمه الله said:

إِنْ نَسِيَانَ الْقُرْآنَ
مِنَ الذَّنُوبِ

**Forgetfulness of the Qur'ān
is due to sins**

[مجموع الفتاوى (٤٢٣١٣)]



الذكر والدعاء

Remembrance & Supplication



Allāh ﷻ says:

﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ﴾

أي : يزول قلقها واضطرابها،

وتحضرها أفراحها ولذاتها.

{Those who believe and whose hearts find rest
in the remembrance of Allāh}

That is, their anxiety and worries are dispelled
and replaced with joy and pleasure.

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

أي : حقيق بها وحرى أن لا تطمئن لشيء

سوى ذكره، فإنه لا شيء ألد للقلوب ولا

أشهى ولا أحلى من محبة خالقها، والأنس

به ومعرفته، وعلى قدر معرفتها بالله

ومحبتها له، يكون ذكرها له.

{Verily, in the remembrance of Allāh do hearts find rest}

That is, this is their nature. It is expected that they would
not find comfort in anything except the remembrance of

Allāh, for nothing brings greater pleasure to the heart

and is more desirable and sweeter than loving the

Creator, feeling close to Him, and knowing Him.

According to how much the heart knows and loves Allāh,

it will remember Him to that degree.

[Sūrah ar-Ra'd 13:28]

[Taysīr al-Karīm ar-Raḥmān]

The Messenger of Allāh ﷺ said:

**مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي
لَا يَذْكُرُ رَبَّهُ، مَثَلُ الْحَيِّ وَالْمَيِّتِ.**

**The similitude of the one who remembers
his Lord and the one who does not remember
his Lord is like that of the living and the dead.**

[Ṣaḥīḥ al-Bukhārī (6407)]

[صحيح البخاري (٦٤٠٧)]

The Messenger of Allāh ﷺ said:

**مَثَلُ الْبَيْتِ الَّذِي يُذَكَّرُ اللَّهُ فِيهِ وَالْبَيْتِ
الَّذِي لَا يُذَكَّرُ اللَّهُ فِيهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ**

**The parable of a house in which Allāh is
remembered and a house in which Allāh is
not remembered is like the living and the dead.**

[Ṣaḥīḥ Muslim (779)]

[صحيح مسلم (٧٧٩)]

Sh. Muḥammad ‘Alī Ādam al-Ithyūbī رحمه الله said:

**الذَّاكِرُ مُزِينٌ ظَاهِرُهُ بِنُورِ الْعَمَلِ
وَالطَّاعَةُ، وَبَاطِنُهُ بِنُورِ الْعِلْمِ وَالْمَعْرِفَةِ.**

**The one who remembers Allāh often is adorned on
the outside with the light of righteous actions and
obedience and on the inside with the light of
knowledge and cognizance of Allāh.**

[البحر المحيط الثجاج في شرح صحيح الإمام مسلم بن الحجاج (١٥٧١٦)]

The Messenger of Allāh ﷺ said:

أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا

إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ

**Verily, this worldly life is cursed along with
what is in it, except for the remembrance of
Allāh and what is connected to it, a scholar,
and one seeking knowledge.**

[at-Tirmidhī (2322)]

[الترمذي (٢٣٢٢)]

Shaykh al-‘Uthaymīn رحمه الله said:

إن التسبيحة الواحدة في صحيفة

الإنسان خيرٌ من الدنيا وما فيها

A single statement of glorification [of Allāh]

in a person’s record of deeds is better than

the world and what it contains.

[شرح رياض الصالحين (٤٧٨٣)]

ذكر الإمام ابن أبي الدنيا
عن ابن عباس رضي الله عنهما
أنه سُئل : أي العمل أفضل؟
قال : ذكر الله أكبر.

Ibn Abī Dunyá reported
Ibn ‘Abbās رضي الله عنهما was asked:
Which action is the best?

He responded:

The Remembrance of Allāh is greater.

[الوابل الصيب]

Sh. al-‘Uthaymīn رحمه الله said:

من هو الرابع؟
الرابع من اشتغل
بذكر الله عز وجل.

Who is the [real] winner?

The [real] winner is the one who is
preoccupied with the remembrance of
Allāh, the Mighty and Majestic.

[شرح رياض الصالحين (٤٤٦\٣)]

Ibn al-Qayyim رحمه الله said:

**من أدام التسبيح انفرجت أساريره،
ومن أدام الحمد تتابعت عليه الخيرات،
ومن أدام الاستغفار فتحت له المغاليق.**

**Whoever persists in glorifying Allāh, his difficulties
will be eased. Whoever persists in praising Allāh,
blessings will continue to be bestowed upon him,
and whoever persists in seeking forgiveness,
closed doors will be opened up for him.**

[الداء والدواء (١٨٧-١٨٨)]

Ibn Taymiyyah رحمه الله said:

**القلب إنما
خُلِقَ لِذِكْرِ اللَّهِ**

**The heart was only created
for the remembrance of Allāh**

[مجموع الفتاوى (١٦٦٩-١٦٧)]

Ibn Rajab رحمه الله said:

**ومن الأعمال التي توصل إلى محبة
الله تعالى وهي أعظم علامات المحبين :
كثرة ذكر الله عز وجل بالقلب واللسان.**

**Among the deeds that lead to the love of
Allāh ﷻ and is the greatest sign of those who
truly love Allāh ﷻ is the frequent remembrance
of Allāh ﷻ, both in the heart and on the tongue.**

[اختيار الأولى في شرح حديث اختصام الملاء الأعلى (١٣٠)]

Shaykh al-‘Uthaymīn رحمه الله said:

لَا أَعْلَمُ شَيْئاً مِّنَ الْجَوَارِحِ

أَكْثَرَ عَمَلًا مِّنَ اللِّسَانِ

I know of no part of the body

that performs more deeds

than the tongue

[شرح الأربعين النووية (٢٠)]

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

من فوائد الذكر أنه يعين العبد
على القيام بشرائع الإسلام
ويلينها ويسهلها عليه.

**From the benefits of the remembrance of Allāh
is that it aids the Muslim in establishing the
different aspects of the religion and makes
fulfilling those obligations easier.**

[شرح الأربعين النووية شريط (٣٦)]

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

إذا قويت صلة العبد بالله وأكثر
من ذكر الله سبحانه وتعالى أثمر
ذلك سكينَةً وطمأنينة.

If the connection and attachment of the servant
with Allāh are strengthened, and he increases in
his remembrance of Allāh - the Perfect, the Exalted -
it will lead to [him attaining] peace
of mind and tranquility.

[شرح كتاب الكبائر شريط (١٢)]

Makḥūl ibn ‘Abdillāh رحمه الله said:

**إِنْ ذَكَرَ اللَّهُ شِفَاءٌ
وَإِنْ ذَكَرَ النَّاسُ دَاءٌ**

**Indeed, the remembrance of Allāh
is a cure, and the remembrance
of people is a sickness.**

[البيهقي في 'شعب الإيمان' (٧١٧)]

Bilāl ibn Sa'ad رَحِمَهُ اللهُ said:

أَخُ لَكَ كُلَّمَا لَقَيْتَكَ ذَكَرَكَ بِحَظِّكَ

مِنْ اللَّهِ، خَيْرُكَ مِنْ أَخٍ كُلَّمَا

لَقَيْتَكَ وَضَعَ فِي كَفِّكَ دِينَارًا.

**A person who reminds you of Allāh every time
you meet him is better for you than a person
who puts a dīnār (money) in your hand
every time you meet him.**

Mujāhid رحمه الله said:

**لا يكون عبد من الذاكرين الله كثيراً
حتى يذكر الله قائماً وقاعداً ومضطجعاً.**

A servant is not from those who remember

Allāh often until he remembers Allāh while

standing, sitting, and lying down

(i.e., in all circumstances).

[أخرجه ابن المنذر (٥٣٤١٢)، وابن أبي حاتم (٨٤٢١٣)]

Imām an-Nawawī رحمه الله said:

**اعلم أن أشرف أوقات الذكر في النهار،
الذكر بعد صلاة الصبح.**

**Know that the most honoured time
for remembering Allāh in the daytime
is after the Fajr prayer.**

[الأذكار (٦١)]

Ibn Ṣalāḥ رحمه الله said:

**من حافظ على أذكار الصباح والمساء،
وأذكار بعد الصلوات، وأذكار النوم،
عد من الذاكرين الله كثيرا.**

**Whoever preserves [mentioning] the morning
and evening invocations, the invocations after the
[obligatory] prayers, and the invocations of sleep,
is considered from amongst those
who remember Allāh much.**

[الأذكار للنووي]

Shaykh al-‘Uthaymīn رحمه الله said:

**الأوراد الشرعية حصن منيع أشد من سد
يأجوج ومأجوج لكن مع الأسف أن كثيراً
من الناس لا يعرف عن هذه الأوراد شيئاً.**

**The prescribed legislative supplications are an
impregnable fortress stronger than the barrier of
Ya’jūj and Ma’jūj, but unfortunately, many people
do not know anything about these supplications.**

[تفسير سورة الفلق]

Shaykh al-‘Uthaymīn رحمه الله said:

**القراءة لابد أن تكون باللسان فإذا قرأ
الإنسان بقلبه في الصلاة فإن ذلك لا يجزئه،
وكذلك أيضا سائر الأذكار، لا تجزئ بالقلب،
بل لابد أن يحرك الإنسان بها لسانه وشفتيه؛
لأنها أقوال، ولا تتحقق إلا بتحريك
اللسان والشفتين.**

Recitation [of the Qur’ān] must be done with the tongue.

If a person recites in his heart in the prayer, it does not count. Likewise, the adhkar (remembrances), saying them in your mind, does not count. Rather, a person must move his tongue and lips because they are sayings that can only be achieved by moving the tongue and lips.

Imām an-Nawawī رحمه الله said:

اعلم أن قراءة القرآن أكد الأذكار
كما قدمنا، فينبغي المداومة عليها،
فلا يخلي عنها يوماً وليلة، ويحصل له
أصل القراءة بقراءة الآيات القليلة.

Know that reciting the Qur'ān is the most established
of the Adhkār as we have mentioned. It is incumbent-
to be perseverant upon it, so it is not neglected a
single day or night, and the foundation of recitation
is attained by reciting just a few verses.

[الأذكار للنووي (٩٢)]

Ibn Taymiyyah رحمه الله said:

**فالسكوت بلا قراءة ولا ذكر ولا دعاء ليس
عبادة، ولا مأمورا به، بل يفتح باب لوسوسة،
فالاشتغال بذكر الله أفضل من السكوت،
وقراءة القرآن من أفضل الخير.**

**Silence without any recitation [of the Qur'ān], dhikr,
or supplication is not an act of worship, nor is it something
we have been commanded to do. On the contrary, it opens
the door to the whispers [of shayṭān]. Therefore, occupying
oneself with the remembrance of Allāh is better than silence,
and reciting the Qur'ān is from the greatest forms of good.**

The Messenger of Allāh ﷺ said:

**مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ**

**Whoever believes in Allāh
and the Last Day, let him speak
what is good or remain silent.**

[Ṣaḥīḥ al-Bukhārī (6136)]

[صحيح البخاري (٦١٣٦)]

‘Abdullāh ibn ‘Umar ^{رضي الله عنهما} said:

**أَحَقُّ مَا طَهَرَ الْعَبْدُ،
لِسَانَهُ.**

**The tongue of the slave [of Allāh]
is most deserving to be kept clean.**

[حلية الأولياء (٣٠٧١)]

‘Umar ibn ‘Abdil-‘Azīz رحمه الله said:

مَنْ عَدَّ كَلَامَهُ مِنْ عَمَلِهِ

قَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنِيهِ

**Whoever considers his speech a part of
his actions will lessen his speech except
for that which concerns him**

[جامع العلوم والحكم (٢٧٢)]

Mālik ibn Dīnār رحمه الله said:

**إِذَا رَأَيْتَ قَسَاوَةً فِي قَلْبِكَ، وَوَهْنًا فِي
بَدَنِكَ، وَحَرْمَانًا فِي رِزْقِكَ، فَاعْلَمْ أَنَّكَ
تَكَلَّمْتَ فِيمَا لَا يَعْنِيكَ.**

**When you see that there is hardness in your
heart, weakness in your body, and you have
been prohibited from your provisions, then
know that you have spoken about something
which does not concern you.**

[فيض القدير (٢٨٦١)]

Imām al-Bukhārī رحمه الله said:

أَرْجُو أَنْ أَلْقَى اللَّهَ وَلَا

يَحَاسِبُنِي أَنِّي اغْتَبْتُ أَحَدًا

I hope to meet Allāh, and He does not

take me into account for backbiting anyone.

[سير أعلام النبلاء (٤٣٩١٢)]

Ibn al-Qayyim رحمه الله said:

**الكلامُ أسيرُك، فإذا خرجَ
من فيك صرتَ أنتَ أسيرَهُ.**

**Speech is your captive,
but once it leaves your mouth,
you become its captive.**

[الداء والدواء (٢٣١)]

It has been said:

زَيْنُ الْمَرْأَةِ الْحَيَاءُ،

وَزَيْنُ الْحَكِيمِ الصَّمْتُ.

**A woman's adornment is her
modesty, and the adornment of
a wise person is their silence.**

[الصمت لابن أبي الدنيا لدار الكتاب العربي (٥٧٢/ص ٢٦٣)
إسناده ضعيف ولكن المعنى صحيح]

Abū adh-Dhiyāl رحمه الله said:

تَعَلَّمُ الصَّمْتَ كَمَا تَتَعَلَّمُ الْكَلَامَ،

فَإِنْ يَكُنِ الْكَلَامُ يَهْدِيكَ، فَإِنَّ الصَّمْتَ يَقِيكَ.

Learn silence as you learn to speak,

for if speaking guides you, silence protects you.

[آداب طالب العلم (٤٧)]

Sh. Muḥammad Raslān حفظه الله stated:

مَنْ تَكَلَّمَ بِخَيْرٍ غَنِمَ،

وَمَنْ سَكَتَ سَلِمَ.

**Whoever speaks good succeeds,
and whoever remains silent is saved.**

[آداب طالب العلم (٤٧)]

Abū ad-Dardā' ^{رضي الله عنه} said:

أَنْصِفْ أُذُنَيْكَ مِنْ فَمِكَ،

فَإِنَّمَا جُعِلَ لَكَ أُذُنَانِ وَفَمٌ وَاحِدٌ،

لَتَسْمَعَ أَكْثَرَ مِمَّا تَتَكَلَّمُ بِهِ.

Employ parity with your ears more than your mouth, for you were given two ears and one mouth, so listen more than you speak.

[آداب طالب العلم (٤٩)]

The Messenger of Allāh ﷺ said:

إِنَّ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي
إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ
صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ
الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ،
حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا.

Truthfulness leads to righteousness, and righteousness leads to Paradise. A man keeps on telling the truth until he becomes a truthful person. On the contrary, lying leads to immorality and wickedness, and immorality and wickedness lead to the Fire. A man keeps lying until he is written before Allāh, a liar.

The Messenger of Allāh ﷺ said:

صِلْ مَنْ قَطَعَكَ، وَأَحْسِنْ إِلَى مَنْ

أَسَاءَ إِلَيْكَ، وَقُلِ الْحَقَّ وَلَوْ عَلَى نَفْسِكَ.

Maintain relations with those who cut you

off, be good to those who are evil to you,

and speak the truth even if it is against you.

[السلسلة الصحيحة (١٩١١)؛ صحيح الجامع (٣٧٦٩)]

Ibn al-Qayyim رحمه الله said:

**إذا أردت أن تستدلّ على ما في القلب،
فاستدلّ عليه بحركة اللسان، فإنه يُطلع
ما في القلب، شاء صاحبه أم أبى.**

**If you want to find out what is in [someone's] heart,
then infer about it by [looking at] the movements
of their tongue; for indeed, the tongue reveals
that which is in the heart, whether its
owner wants to or not.**

[الداء والدواء (٣٦٤)]

Fuḍayl ibn ‘Iyāḍ رحمه الله said:

خصلتان تقسّيان القلب:

كثرة الكلام، وكثرة الأكل.

Two characteristics harden the heart:

Abundant speech and overeating.

[سير أعلام النبلاء (٤٤٠٨)]

Yahyā ibn Abī Kathīr رحمه الله said:

خصلتان إذا رأيتهما في الرجل

فاعلم أن ما وراءهما خير منهما، إذا

كان حابسا لسانه محافظا على صلاته.

There are two characteristics if found in a person, know that what is beyond these two traits is even better than them: [One] if they restrain their tongue and [two] if they preserve their prayers.

[الصمت للسيوطي (٩٧١)]

Sh. Muḥammad Raslān حفظه الله said:

وقد اتفق في مزاحه ﷺ ثلاثة أشياء :

أحدها : كونه حقا.

والثاني : كونه مع النساء والصبيان،

ومن يحتاج إلى تأديبه من ضعفاء الرجال.

الثالث : كونه نادرا.

The Messenger of Allāh's ﷺ joking abided
by the following things.

1. It was truthful.

2. It was with women, children, and weak
men who needed educating and disciplining.

3. It was done rarely.

Ibn Taymiyyah رحمه الله said:

**أَفْضَلُ الْعِبَادَاتِ الْبَدَنِيَّةِ
الصَّلَاةُ، ثُمَّ الْقِرَاءَةُ، ثُمَّ
الذِّكْرُ، ثُمَّ الدُّعَاءُ.**

**The most virtuous physical acts of worship
are the prayer, then recitation [of the Qur'ān],
then dhikr, then supplication.**

[مجموع الفتاوى (٤٠١١٠)]

The Messenger of Allāh ﷺ said:

الدُّعَاءُ هُوَ الْعِبَادَةُ

**Supplication in itself
is worship**

[Abū Dāwūd (1479)]

[أبو داود (١٤٧٩)]

If a supplication is combined with:

- ❖ a complete presence and consciousness of heart for the objective,
 - ❖ coincides with the six prescribed times of acceptance - and they are: The last third of the night, the time [immediately after] the adhān, between the adhān and the iqāmah, at the end of the prescribed prayers [before the taslīm], from the time the Imām ascends the minbar on the day of Jumu'ah until the ṣalāh is completed, and the final hour [of Jumu'ah] after 'Aṣr,
 - ❖ along with submissiveness in the heart and contrition before the Lord, feeling insignificant and feeble while imploring,
 - ❖ while the one making du'ā faces the qiblah,
 - ❖ is in a state of purity,
 - ❖ raises his hands upwards towards Allāh - Lofty is He,
 - ❖ and begins with praise and extolment of Allāh,
 - ❖ then sends blessings and salutations upon Muḥammad ﷺ, His servant and Messenger,
 - ❖ then states his need for repentance and forgiveness before addressing Allāh,
 - ❖ being persistent in his request while ingratiating himself and flattering Him,
 - ❖ calling on Him with hope and fear,
 - ❖ seeking intercession by way of His Names, His Attributes and His Oneness,
 - ❖ and offering an act of charity,
- *****Indeed this du'ā, it is rare that it would be rejected*******
- ❖ especially if it corresponds with the supplications that the Prophet ﷺ has informed us are most likely to be answered and they contain the Greatest Name of Allāh.

◆ **Specific times and people whose du'ā (supplication) is answered:**

- 1 - The last third of the night.
- 2 - When one is prostrating (in sajdah).
- 3 - Before making the taslīm in the ṣalāh (prayer).
- 4 - Between the adhān and the iqāmah.
- 5 - During rainfall.
- 6 - On Friday, the last hour after Aṣr.
- 7 - When saying the du'ā:
لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ
- 8 - The du'ā for your brother behind his back (in his absence).
- 9 - The du'ā for a sick person.
- 10 - The du'ā of an oppressed person.
- 11 - The du'ā of a parent for their child.
- 12 - The du'ā of a righteous person for their parents.
- 13 - The du'ā of a fasting person.
- 14 - The du'ā of a traveler.

◆ **Barriers to du'ā being accepted:**

- 1 - Supplicating to other than Allāh ﷻ.
- 2 - Being hasty and seeking an immediate response.
- 3 - Not having a focused, attentive heart when making du'ā.
- 4 - One's provisions coming from ḥarām (impermissible) sources.

The Messenger of Allāh ﷺ said:

وَاتَّقِ دَعْوَةَ الْمَظْلُومِ،
فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ.

Beware of the supplication of the oppressed,
for there is no barrier between it and Allāh.

[Ṣaḥīḥ al-Bukhārī (1496)]

[صحيح البخاري (١٤٩٦)]

Ibn Ḥajr رحمه الله said:

قوله : (وَاتَّقِ دَعْوَةَ الْمَظْلُومِ) أي : تَجَنَّبِ الظُّلْمَ
لئلاَّ يدعوك عليك المظلوم. وفيه تنبيه على المنع
من جميع أنواع الظلم...
وقوله : (حِجَابٌ) أي : ليس لها صارفٌ يَصْرِفُهَا
ولا مانعٌ، والمراد أنها مقبولة.

His ﷺ statement: “Beware of the supplication of the oppressed,” meaning stay away from oppression so that the oppressed do not supplicate against you. In this narration is a warning of the forbiddance of all types of injustice...

And his ﷺ statement: “[There is no] barrier,” meaning there is nothing to deflect or block the supplication of the oppressed, which means that it will be answered.

[فتح الباري (٢٠٠٨)]

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

يقول أحد السلف :

**تأملت في جماع الخير فوجدتُ للخير أبواباً
كثيرة: الصلاةُ خير، الصيامُ خير، الحجُّ خير،
أبواب الخير كثيرة، ووجدت أن ذلك كله بيد الله،
فأيقنت أن الدعاء مفتاحُ كل خير.**

One of the Salaf said:

**I contemplated the entirety of good and found that
it has many gateways: prayer is from good, fasting
is from good, ḥajj is from good; the gateways of
good are many. Then I realized that all that is in
the Hands of Allāh; thus, I became certain that
supplication is the key to all good.**

[كيف تكون مفتاحاً للخير (٣٢)]

Ibn Taymiyyah رحمه الله said:

**الدعاء يجوز بالعربية وبغير العربية، والله
سبحانه يعلم قصد الداعي ومراده، وإن
لم يقوم لسانه فإنه يعلم ضجيج الأصوات،
باختلاف اللغات على تنوع الحاجات.**

**It is permissible to supplicate [to Allāh] in Arabic
and other than Arabic. Allāh - Glory be to Him - knows
the intent of the one who is supplicating and his needs,
irrespective of what language he speaks because
He hears all the supplications in all the different
languages along with the diversity of needs.**

Ibn al-Qayyim رحمه الله said:

من أُعطي منشور الدعاءِ
أُعطي الإجابة، فإنه لو لم يرد
إجابته لما ألهمه الدعاء.

Whoever is given the enlightenment to make

Du'ā (supplication) will be responded to [by Allāh];

for if Allāh did not want to answer his Du'ā, He would
not have inspired him to make Du'ā [in the first place].

[عدة الصابرين وذخيرة الشاكرين (٩٨)]

Imām as-Sa'dī رحمه الله said:

**من وفق لكثرة الدعاء،
فليبشر بقرب الإجابة.**

**Whoever is granted success in
supplicating frequently, then let
him rejoice, for the answer is near.**

[الفواكه الشهية (٤٠)]

Sufyān ibn ‘Uyaynah رحمه الله said:

لا تتركوا الدعاء ولا يمنعكم منه ما

تعلمون من أنفسكم، فقد استجاب

الله تعالى لإبليس وهو شر الخلق.

﴿قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ﴾ (١٤)

قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ (١٥) ﴿[الأعراف]

Do not abandon supplicating [to Allāh], and do not let [the evil] you know about yourself prevent you from doing so, for indeed, Allāh answered the supplication of Iblīs, and he is the worst of creation. {[Satan] said, "Reprieve me until the Day they are resurrected." (14) [Allāh] said, "Indeed, you are of those reprieved." (15)} [al-A'rāf]

Ibn al-Qayyim رحمه الله said:

**الدعاء من أنفع الأدوية وهو عدو
البلاء يدافعه ويعالجه ويمنع نزوله
ويرفعه أو يخففه إذا نزل**

**Supplicating is of the most beneficial remedies,
and it is an adversary to calamities. It defends
and protects against them, remediates them,
prevents them from descending, removes them,
or alleviates them when they descend.**

[الداء والدواء]

Imām as-Sa'dī رحمه الله said:

الدعاء مقارن للعمل، فالعبد يجتهد

فيما ينفعه في الدين والدنيا، ويسأل

ربه نجاح مقصده، ويستعين به على ذلك.

Supplication is coupled with actions; the servant strives for that which will benefit him in his religion and his worldly life while he simultaneously asks his Lord for success in achieving his goal and seeks help from Him in that.

Imām an-Nakha'ī رحمه الله said:

كَانَ يُقَالُ : إِذَا دَعَوْتَ، فَابْدَأْ بِنَفْسِكَ،

فَإِنَّكَ لَا تَدْرِي فِي أَيِّ دُعَاءٍ يُسْتَجَابُ لَكَ.

It used to be said: When you make Du'ā,

start with yourself, for you do not know

which Du'ā of yours will be answered.

[مصنف ابن أبي شيبة (٢٩٨٢٠)]

Imām as-Sa'dī رحمه الله said:

ينبغي للعبد أن يلج دائماً
على ربه في تثبيت إيمانه وأن
يحسن له الخاتمة.

The servant should always implore his
Lord to confirm and strengthen his faith
and make a good ending for him.

[تيسير اللطيف المنان (٢٨٦)]

‘Abdullāh ibn Aḥmad ibn Ḥanbal رحمه الله said:

ربما سمعتُ أبي في السَّحَرِ

يدعو لأقوام بأسمائهم.

**At times, I would hear my father in the
early dawn hours, supplicating for some
people, mentioning them by their names.**

[سير أعلام النبلاء (٢٢٣١١)]

Shaykh al-'Uthaymīn رحمه الله said:

إِذَا دَعَوْتَ لِأَخِيكَ بِظَهْرِ الْغَيْبِ بِدُونِ وَصِيَّةٍ

مِنْهُ كَانَ هَذَا دَلِيلًا عَلَى مَحَبَّتِكَ إِيَّاهُ،

وَأَنَّكَ تُحِبُّ لَهُ مِنَ الْخَيْرِ مَا تُحِبُّ لِنَفْسِكَ.

If you supplicate for your brother in his absence without him requesting it, this is proof that you [truly] love him and you love for him that which you love for yourself of good.

[شرح رياض الصالحين (٢٥٨٤)]

The Messenger of Allāh ﷺ said:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ

رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ

**The closest a servant is to his Lord is when
he is in a state of prostration, so increase
in supplication [in this state].**

[Ṣaḥīḥ Muslim (482)]

[صحيح مسلم (٤٨٢)]

The Messenger of Allāh ﷺ said:

يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ

إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ

الْآخِرُ يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ

مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.

Our Lord - Blessed and Lofty is He - descends every night-

to the lowest heaven [in a way that befits His Majesty]

when the last third of the night remains, asking:

Is there anyone invoking Me so that I may respond to

their invocation? Is there anyone asking Me so that I

may grant them [their request]? Is there anyone seeking

My forgiveness so that I may forgive them?

Ibn Taymiyyah رحمه الله said:

**والناس في آخر الليل يكون في قلوبهم من
التوجه والتقرب والرقّة ما لا يوجد في غير
ذلك الوقت، وهذا مناسب لنزوله - عز وجل -
إلى السماء الدنيا وقوله : (هل من داع؟
هل من سائل؟ هل من تائب؟)**

**In the last part of the night, the people's hearts
are filled with devotion, closeness, and tenderness
that are not found at other times. This is befitting
for the descending of Allāh ﷻ to the lowest
heaven, as He says: “Is there anyone who is calling
upon Me? Is there anyone asking for something?
Is there anyone seeking forgiveness?”**

Shaykh al-‘Uthaymīn رحمه الله said:

فَدُعَاؤُكَ لَوَالِدِكَ فِي صَلَاةِ التَّرَاوِيحِ

أَوْ صَلَاةِ التَّهَجُّدِ أَفْضَلُ بِكَثِيرٍ مِنْ

أَنْ تَذَبِيحَ لَهُ عَشْرَ نُوقٍ.

**Your supplication for your parents during the
Tarāwīḥ and Tahajjud prayers is much better
than slaughtering ten she-camels for them.**

[لقاء الباب المفتوح (١١٥)]

After the Messenger of Allāh ﷺ
finished the Fajr prayer, he used to say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا،
وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا.

O' Allāh, I ask You for beneficial knowledge,
lawful provision, and deeds that are correct,
accepted by, and pleasing to You.

[Ibn Mājah (925)]

[ابن ماجه (٩٢٥)]

Ibn Taymiyyah رحمه الله said:

تأملت أنفع الدعاء، فإذا هو

سؤال العون على مرضاته.

I contemplated over the most beneficial

supplication, and I realized that it is asking

[Allāh] for aid upon that which is pleasing to Him.

[جامع الآداب لابن القيم (٤٠٨١)]

Ibn Taymiyyah رحمه الله said:

أَنْفَعُ الدُّعَاءِ وَأَعْظَمُهُ
وَأَحْكَمُهُ دُعَاءُ الْفَاتِحَةِ

The most beneficial, complete
and tremendous supplication is the
supplication of [Sūrah] al-Fātiḥah

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Guide us to the straight path (6)

The path of those upon whom You have
bestowed favor, not of those who have earned
[Your] anger or of those who are astray (7)

Imām al-Qurṭubī رحمه الله said:

ومن الاعتداء في الدعاء أن يدعو بما ليس في الكتاب والسنة، فيتخير ألفاظاً مَفْقَرَةً، وكلمات مُسَجَّعة، قد وجدها في كراريس لا أصل لها ولا معول عليها، فيجعلها شعاره ويترك ما دعا به رسوله ﷺ. وكل هذا يمنع من استجابة الدعاء.

From the exaggerations in supplication is that a person supplicates with that which is not in the Book nor the Sunnah; choosing unnecessary rhyming words that he found in some books which have no basis nor should they be relied upon, and he makes them his hallmark, leaving off that which the

Messenger of Allāh ﷺ supplicated with. And all of this

prevents supplication from being answered.

Sh. Şālih Āl ash-Shaykh حفظه الله said:

يضعف التوحيد إذا ترك العبد دعاء

ربه عز وجل، فكلما قلّ الدعاء، قلّ

تعلق العبد بالله عز وجل.

**Tawhīd weakens if the slave abandons
supplicating to his Lord, the Mighty and Majestic.**

**Thus, whenever the supplication is lessened,
the less the slave is attached to Allāh.**

[شرح الطحاوية (٣١٦٢)]

Ibn Taymiyyah رحمه الله stated:

**التوحيد يذهب أصل الشرك،
والاستغفار يمحو فروعه،
فأبلغ الثناء قول : لا إله إلا الله،
وأبلغ الدعاء قول : أستغفر الله.**

**Tawhīd removes the foundation of Shirk
and Istighfār erases its branches.**

Therefore the most lofty praise is saying:

لَا إِلَهَ إِلَّا اللَّهُ (Lā ilāha ill-Allāh)

and the most lofty Du'ā is saying:

أَسْتَغْفِرُ اللَّهَ (Astaghfiru-llāh).

The Messenger of Allāh ﷺ said:

**طُوبَى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ
اسْتِغْفَارًا كَثِيرًا**

**Tūbā (a tree in Paradise) for the one who
finds a large amount of seeking Allāh's
forgiveness [recorded] in his scrolls**

[رواه ابن ماجه (٣٨١٨)
وصححه الألباني في 'صحيح الجامع' (٣٩٣٠)]

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

أمهات أسباب المغفرة أمور ثلاثة :

الأول : دعاءُ الله سبحانه وتعالى مع رجاءه.

الثاني : الاستغفار مع عدم الإصرار على الذنب.

الثالث : التوحيد؛ وهو أعظم أسباب مغفرة

الذنوب وأرفعها على الإطلاق.

The root causes of forgiveness are three matters:

1. Supplication to Allāh - free is He from imperfection,

the Exalted - with hope.

2. Seeking forgiveness without persisting upon the sin.

3. Tawhīd, and it is the greatest cause of the forgiveness-

of sins, and it is the loftiest without exception.

Ibn Taymiyyah رحمه الله said:

الخوف من الله

من أعظم أسباب المغفرة

**Fear of Allāh is from the
greatest causes of forgiveness**

[منهاج السنة (٤٨٤\٥)]

Ibn Taymiyyah رحمه الله said:

**الاستغفار من أكبر الحسنات وبابه
واسع، فمن أحس بتقصير في قوله أو
عمله أو حاله أو رزقه أو تقلب قلب فعليه
بالتوحيد والاستغفار؛ ففيهما الشفاء
إذا كانا بصدق وإخلاص.**

**Seeking forgiveness is from the greatest of
good deeds, and its door is extensive. Therefore,
whoever perceives deficiency and shortcomings
in his speech, actions, condition, or sustenance, or
a change of heart, then upon him is to hold fast to
tawhīd and seek forgiveness, for in these two is the
cure, if they are done with truthfulness and sincerity.**

Ibn Taymiyyah رحمه الله said:

يَنْبَغِي لِلْعَبْدِ أَنْ تَكُونَ أَنْفَاسُهُ كُلُّهَا

نَفْسَيْنِ : نَفْسًا يَحْمَدُ فِيهِ رَبَّهُ،

وَنَفْسًا يَسْتَغْفِرُهُ مِنْ ذَنْبِهِ.

**It is incumbent for the worshipper that every
breath of his is of two types: In one breath,
he praises his Lord, and in the other,
he seeks Allāh's forgiveness for his sins.**

[جامع المسائل (١٦١١)]

Ibn Taymiyyah رحمه الله said:

**الشكر يوجب المزيد من النعم
والاستغفار يدفع النقم**

**Gratefulness necessitates more favors
and blessings, and seeking forgiveness
repels punishments.**

[مجموع الفتاوى (٤٨٢٨)]

‘Alī ibn Abī Ṭālib ^{رضي الله عنه} said:

عجبت لمن يهلك والنجاة معه.

قيل : وما هي؟

قال : الاستغفار.

**I am amazed at the one who is destroyed
while salvation is with him.**

It was said: What is it [i.e., the salvation]?

He said: Seeking forgiveness.

[عيون الأخبار (٦٨٦١)]

Shaykh al-‘Uthaymīn رحمه الله said:

إن الاستغفار من موانع دخول النار،

فعليك يا أخي بكثرة الاستغفار.

**Seeking forgiveness is from those things
that prevent entry into the Fire. Therefore, it
is incumbent upon you, O’ my [beloved] brother,
to be abundant in seeking forgiveness.**

[شرح رياض الصالحين (٧٢١٦)]

Ḥasan al-Baṣrī رحمه الله said:

**أَكْثَرُوا مِنَ الْإِسْتِغْفَارِ فِي بَيْوتِكُمْ،
وَعَلَى مَوَائِدِكُمْ، وَفِي طُرُقِكُمْ، وَفِي
أَسْوَاقِكُمْ، وَفِي مَجَالِسِكُمْ، أَيُّنَمَا كُنْتُمْ
فَإِنَّكُمْ مَا تَدْرُونَ مَتَى تَنْزِلُ الْمَغْفِرَةُ.**

**Be abundant in seeking [Allāh's] forgiveness
in your homes, upon your eating tables, on your
roadways, in your market places, in your gatherings,
wherever you may be, for you do not know when
the forgiveness [of Allāh] will descend.**

[التوبة لابن أبي الدنيا (١٥٨)]

Shaykh Ṣāliḥ al-Fawzān حفظه الله said:

**فإذا أساء أحدٌ إليك أو أساء في حقك، فقابله
بالمغفرة والإحسان من أجل أن يغفر الله لك،
فإذا كنت تريد أن يغفر الله لك، فاغفر لمن
أساء إليك، لأن الجزاء من جنس العمل.**

**If someone has wronged you and transgressed your rights,
respond to him with forgiveness and goodness so that
Allāh forgives you. If you want Allāh to forgive you,
forgive those who have wronged you because the
reward is analogous to the type of action.**

[شرح كتاب الكبائر (١٠٦)]

Yahyā ibn Mu'ādh رحمه الله said:

لَا تَسْتَبْطِئُ الْإِجَابَةَ

وَقَدْ سَدَّدْتَ طَرِيقَهَا بِالذُّنُوبِ

Do not consider the response

[to your supplications] as being slow,

for you may have blocked their path

[to being answered] with sins.

[سير أعلام النبلاء (١٥١٣)]

Bakr ibn ‘Abdillāh al-Muzanī رحمه الله said:

إِنَّكُمْ تُكْثِرُونَ مِنَ الذُّنُوبِ،

فَأَكْثِرُوا مِنَ الْإِسْتِغْفَارِ.

**You commit sins in abundance,
so seek forgiveness [from Allāh]
in abundance.**

[التوبة لابن أبي الدنيا (١٧٩)]

Ibn al-Jawzī رحمه الله said:

المعاصي سلسلة في عنق العاصي،

لا يفكه منها إلا الاستغفار والتوبة.

**Sins are a chain around the necks of the
disobedient, which can only be broken by
seeking forgiveness and repentance.**

[التذكرة (١١٨)]

Ibn al-Jawzī رحمه الله said:

إنما مرض القلوب من الذنوب

وأصل العافية أن تتوب

**The sickness of the heart is only
due to sins, and the foundation of
its wellness is that you repent.**

[التبصرة (٥٥١)]

Ibn Taymiyyah رحمه الله said:

**فإن التائب من الذنب كمن لا ذنب له،
وإذا زال الذنب زالت عقوباته وموجباته.**

**The one who repents from sin
is like the one who has not sinned, and
if the sin is removed, then the punishment
and consequences of the sin are removed.**

[شرح العمدة (١٨٢)]

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

ففلاحكم وسعادتكم في

توبتكم إلى ربكم عز وجل

**Your success and happiness lie
in your repentance to your Lord,
the Almighty, the Majestic.**

[أحاديث إصلاح القلوب (٣٠٨)]

Ibn al-Qayyim رحمه الله said:

خير أيام العبد على الإطلاق
وأفضلها يوم توبته إلى الله


The best day of the servant and the
most virtuous without exception is
the day he repents to Allāh

[زاد المعاد (٥١٢٣)]



الصيام ورمضان

Fasting & Ramaḍān



Dar PDFs

Allāh ﷻ says:

﴿ إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾

**{Indeed, only those who are patient shall
receive their reward in full, without limit}**

[الزمر: ١٠]

Imām al-Awzā'ī رحمه الله said:

الصابرون هنا الصائمون ، دليله قوله عليه الصلاة
والسلام مخبرا عن الله عز وجل : الصوم لي وأنا أجزى به.

Those who are patient [referred to] here are those who
fast. The proof of this is the statement of the Messenger
of Allāh ﷺ that Allāh - the Mighty and Majestic - said:

Fasting is for Me, and I shall reward for it.

[تفسير القرطبي]

The Messenger of Allāh ﷺ said:

Allāh ﷻ said:

كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ، إِلَّا الصَّوْمَ فَإِنَّهُ لِي،
وَأَنَا أَجْزِي بِهِ، وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ
عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ.

Every [good] deed of the son of Ādam is for him
except fasting, for it is for Me, and I shall reward
[the fasting person] for it. Verily, the smell of the
mouth of the fasting person is more pleasant
to Allāh than the smell of musk.

[Ṣaḥīḥ al-Bukhārī (5927)]

[صحيح البخاري (٥٩٢٧)]

Ibn Rajab رحمه الله said:

إن الصيام سر بين العبد وربه

لا يطلع عليه غيره

**Fasting is a secret between the servant
and his Lord that no one else is aware of**

[لطائف المعارف (٢٧٥)]

Shaykh al-'Uthaymīn رحمه الله said:

**إن الله تعالى اختص لنفسه الصوم
من بين سائر الأعمال، وذلك لشرفه عنده،
ومحبته له، وظهور الإخلاص له سبحانه فيه،
لأنه سر بين العبد وربه لا يطلع عليه إلا الله.**

**Allāh ﷻ has chosen fasting for Himself apart from
the other acts of worship because of the nobility of
fasting with Allāh, His love for it, and the manifestation
of sincerity to Him in it because it is a secret act of
worship between the slave and his Lord, and no one
is cognizant of it except Allāh.**

Ibn Rajab رحمه الله said:

**والله تعالى يُحِبُّ مَنْ عِبَادِهِ أَنْ يَعَامِلُوهُ سِرًّا
بَيْنَهُمْ وَبَيْنَهُ، وَأَهْلُ مَحَبَّتِهِ يَحِبُّونَ أَنْ يَعَامِلُوهُ
سِرًّا بَيْنَهُمْ وَبَيْنَهُ، بِحَيْثُ لَا يَطْلَعُ عَلَى مُعَامَلَتِهِمْ
إِيَّاهُ سِوَاهُ، حَتَّى كَانَ بَعْضُهُمْ يَوَدُّ لَوْ تَمَكَّنَ مِنْ
عِبَادَةِ لَا تَشْعُرُ بِهَا الْمَلَائِكَةُ الْحَفِظَةُ.**

**Allāh - the Most High - loves when His servants interact with
Him secretly. The people whom Allāh loves, love to interact
with Him secretly between themselves and Him so that no
one else knows about their interaction, to the extent that
some of them would wish that they could worship Allāh
[secretly], and even the recording angels
would not even sense it.**

The Messenger of Allāh ﷺ said:

عَلَيْكَ بِالصَّوْمِ؛ فَإِنَّهُ لَا عِدْلَ لَهُ.

**Upon you is to fast for there
is nothing equivalent to it.**

[Sunan an-Nasā'ī (2222)]

[سنن النسائي (٢٢٢٢)]

Sh. Muḥammad ‘Alī Ādam al-Ithyūbī رحمه الله said:

ومعنى الحديث أن الصوم ليس شيء

يمثله في كثرة الأجر والثواب

**The meaning of the ḥadīth is that there
is nothing similar to fasting in terms of
an abundance of reward**

[شرح سنن النسائي (٩٣١٢١)]

Shaykh al-‘Uthaymīn رحمه الله said:

**وَمِنْ فَضَائِلِ الصَّوْمِ أَنْ ثَوَابَهُ
لَا يَتَّقِدُ بِعَدَدٍ مُعَيَّنٍ، بَلْ يُعْطَى
الصَّائِمُ أَجْرُهُ بِغَيْرِ حِسَابٍ.**

**From the virtues of fasting is that its
reward is not limited to a specific amount;
rather, the fasting person is given his
reward without any limit.**

[مجالس شهر رمضان (١٥)]

The Messenger of Allāh ﷺ said:

إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ،
يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ،
لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ.

There is a gate in Paradise called ‘ar-Rayyān.’

**Those who observe fasting will enter through
it on the Day of Standing, and no one other
than them will enter it.**

[Ṣaḥīḥ al-Bukhārī (1896)]

[صحيح البخاري (١٨٩٦)]

The Messenger of Allāh ﷺ said:

**الصِّيَامُ وَالْقُرْآنُ يُشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ،
يَقُولُ الصِّيَامُ: أَيُّ رَبِّ إِنِّي مَنَعْتَهُ الطَّعَامَ
وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفَعْنِي فِيهِ، يَقُولُ الْقُرْآنُ
رَبِّ مَنَعْتَهُ النَّوْمَ بِاللَّيْلِ فَشَفَعْنِي فِيهِ، فَيُشْفَعَانِ.**

**Fasting and the Qur'ān will intercede for the servant
on the Day of Standing. Fasting will say: O' [my] Lord,
I kept him from his food and desires during the daytime,
so let me intercede for him. The Qur'ān will say:
[My] Lord, I kept him from sleeping at night,
so let me intercede for him. Thus, both will
be allowed to intercede.**

Ibn Rajab رحمه الله stated:

سُئِلَ بَعْضُ السَّلَفِ:

لِمَ تُشْرَعُ الصِّيَامُ؟

قال: لِيَذُوقَ الْغَنِيُّ طَعْمَ الْجُوعِ،

فَلَا يَنْسَى الْجَائِعَ.

Some of the Salaf were asked:

Why has fasting been prescribed?

They replied: So the rich will taste hunger

and thus not forget the hungry.

[لطائف المعارف (١٦٨)]

The Messenger of Allāh ﷺ said:

أَحَبُّ الْأَعْمَالِ إِلَى

اللَّهِ تَعَالَى أَدْوَمُهَا وَإِنْ قَلَّ

The most beloved deeds to Allāh

- Lofty is He - are those that are done
continuously, even if it's a little.

[Ṣaḥīḥ Muslim (783)]

[صحيح مسلم (٧٨٣)]

Imām Aḥmad رحمه الله said:

إِنْ أَحْبَبْتَ أَنْ يَدُومَ اللَّهُ لَكَ

عَلَى مَا تُحِبُّ، فَدُمْ لَهُ عَلَى مَا يُحِبُّ.

If you would like that Allāh keeps you
persistent upon that which you love, then be
persistent upon that which He loves.

[البداية والنهاية (٣٣٠/١١٠)]

Abū Hurairah رضي الله عنه said:

أَوْصَانِي خَلِيلِي بِثَلَاثٍ

لَا أَدَعُهُنَّ حَتَّى أَمُوتَ :

- صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ،

- وَصَلَاةِ الضُّحَى،

- وَنَوْمٍ عَلَى وَثْرٍ.

My dear friend (the Prophet ﷺ) advised me

with three things, and I shall not leave them until I die:

- To fast three days every month.

- To pray the Ḍuḥā prayer.

- To pray the Witr prayer before sleeping.

The Messenger of Allāh ﷺ said:

**صَوْمُ شَهْرِ الصَّبْرِ،
وثلثة أيامٍ من كل شهرٍ،
يُذهبن وحرَّ الصدر.**

**Fasting the month of patience (Ramaḍān)
and three days of each month removes
Waḥar (malice, enmity, deceit, perplexity,
hatred, and anxiety) from the chests.**

[الترغيب والترهيب (١٤٩٨)]

The Messenger of Allāh ﷺ said:

يَا أَبَا ذَرٍّ إِذَا صُمْتَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ

فَصُمْ ثَلَاثَ عَشْرَةٍ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ

O' Abā Dharr!

If you fast three days out of the month,

fast the thirteenth, fourteenth, and fifteenth.

[at-Tirmidhī (761)]

[الترمذي (٧٦١)]

The Messenger of Allāh ﷺ said:

تُعْرَضُ الْأَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيسِ،

فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ.

Deeds are presented [to Allāh ﷻ] on

Mondays and Thursdays, and I love that

my deeds are presented while I am fasting.

[at-Tirmidhī (747)]

[الترمذي (٧٤٧)]

Ḥasan al-Baṣrī رحمه الله said:

نِعْمَ زَمَانُ الْمُؤْمِنِ الشِّتَاءُ،
لَيْلُهُ طَوِيلٌ يَقُومُهُ،
وَنَهَارُهُ قَصِيرٌ يَصُومُهُ.

Winter is the believer's most
beloved season. Its nights are long
for those who wish to pray, and its
days are short for those who wish to fast.

[لطائف المعارف (٥٦٥)]

The Messenger of Allāh ﷺ said:

أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ
شَهْرُ اللَّهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلَاةِ
بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ

**The best fast after [the month of] Ramaḍān is
the month of Allāh, Muḥarram; and the best prayer-
after the obligatory prayers is the night prayer.**

[Ṣaḥīḥ Muslim (1163)]

[صحيح مسلم (١١٦٣)]

Abū Qatādah رضي الله عنه narrated:

رَسُولُ اللَّهِ ﷺ... سُئِلَ عَنْ صَوْمِ

يَوْمِ عَاشُورَاءَ فَقَالَ :

يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ

The Messenger of Allāh ﷺ was asked about

fasting the Day of ‘Āshūrā and he replied:

It expiates [the sins of] the previous year

[Ṣaḥīḥ Muslim (1162)]

[صحيح مسلم (١١٦٢)]

Ibn ‘Abbās رضي الله عنهما said:

مَا رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى صِيَامَ

يَوْمٍ فَضَّلَهُ عَلَى غَيْرِهِ إِلَّا هَذَا الْيَوْمَ يَوْمَ عَاشُورَاءَ،

وَهَذَا الشَّهْرُ يَعْنِي شَهْرَ رَمَضَانَ.

I never saw the Prophet ﷺ seeking to fast a day giving it preference over another except this day, the day of ‘Āshūrā, and this month, meaning the month of Ramaḍān.

[Ṣaḥīḥ al-Bukhārī (2006)]

[صحيح البخاري (٢٠٠٦)]

Abū Bakr al-Balkhī رحمه الله said:

شهر رجب شهر الزرع،

وشهر شعبان شهر سقي الزرع،

وشهر رمضان شهر حصاد الزرع.

**The month of Rajab is the month of planting,
the month of Sha'bān is the month of irrigating
the crops, and the [blessed] month of Ramaḍān
is the month of harvesting the crops.**

[لطائف المعارف (١٢١)]

Usāmah ibn Zaid رضي الله عنه said:
I said: O' Messenger of Allāh, I do not see
you fasting any month as much as Sha'bān.

He ﷺ said:

ذَلِكَ شَهْرٌ يَغْفُلُ النَّاسُ عَنْهُ بَيْنَ رَجَبٍ
وَرَمَضَانَ وَهُوَ شَهْرٌ تُرْفَعُ فِيهِ الْأَعْمَالُ إِلَى
رَبِّ الْعَالَمِينَ، فَأُحِبُّ أَنْ يُرْفَعَ عَمَلِي وَأَنَا صَائِمٌ.

That is a month to which people do not pay much
attention, between Rajab and Ramaḍān. It is a month
in which the deeds ascend to the Lord of the Worlds,
and I like that my deeds ascend when I am fasting.

[Sunan an-Nasā'ī (2357)]

[سنن النسائي (٢٣٥٧)]

Shaykh al-‘Uthaymīn رحمه الله said:

قال أهل العلم : وصوم شعبان مثل السنن الرواتب بالنسبة للصلوات المكتوبة، ويكون كأنه مقدمة لشهر رمضان، أي كأنه راتبة لشهر رمضان، ولذلك سن الصيام في شهر شعبان، وسن الصيام ستة أيام من شهر شوال كالراتبة قبل المكتوبة وبعدها. وفي الصيام في شعبان فائدة أخرى وهي توطئ النفس وتهيئتها للصيام لتكون مستعدة لصيام رمضان، سهلاً عليها أدائه.

The scholars have said that fasting in Sha’bān is like the voluntary prayers in relation to the obligatory prayers, a prelude, and a means of preparation via voluntary fasting for the month of Ramadān.

Therefore, fasting in Sha’bān is recommended along with fasting six days in Shawwāl after Ramadān, similar to the voluntary prayers before and after the obligatory prayers. Another benefit of fasting in Sha’bān is that it trains and prepares the soul for fasting so one is prepared to fast Ramadān, making it easier to fulfill.

Ibn Hajar رحمه الله said:

كان المسلمون إذا دخل شعبان

أكْبَرُوا على المصاحف، وأخرجوا الزُّكَاة.

When the Muslims entered [the month of]

Sha'bān, they would devote themselves to

the Qur'ān and give out [their] Zakāt.

[فتح الباري (١٣٣٢٤)]

Sh. Zayd al-Madkhalī رحمه الله stated:

من ثمرات الإيمان بهذا الركن (الزكاة) ما يأتي :

١ - تطهير النفس من رذيلة الشح والبخل إذ هما

خلقان ذميّان في كل شريعة من شرائع الله.

٢ - تدعيم الإسلام وسد حاجة المسلمين.

٣ - تنمية للمال المزكى، فما نقص مال

من صدقة بل يزيد، بل يزيد.

From the fruits of having faith in the pillar

of Zakāt is what follows:

1 - It purifies the soul from the moral corruption of miserliness and stinginess. For these two are blameworthy characteristics

in every legislation from the legislations of Allāh.

2 - It supports and aids Islām and fulfills the needs

of the Muslims.

3 - It increases the wealth from which Zakāt is given, for wealth does not decrease by giving in charity, rather it increases it.

Ibn Qudāmah al-Maqdisī رحمه الله said:

**الصوم ثلاث مراتب : صوم العموم، وصوم الخصوص،
وصوم خصوص الخصوص.**

**(١) فأما صوم العموم : فهو كف البطن والفرج عن
قضاء الشهوة.**

**(٢) وأما صوم الخصوص : فهو كف النظر، واللسان، واليد،
والرجل، والسمع، والبصر، وسائر الجوارح عن الآثام.**
**(٣) وأما صوم خصوص الخصوص : فهو صوم القلب
عن الهمم الدنيئة، والأفكار المبعدة عن الله تعالى،
وكفه عما سوى الله تعالى بالكلية.**

Fasting is of three levels:

**The fast of the common people, the fast of the elite,
and the fast of the elite of the elite.**

- 1. As for the fast of the common people, it is the abstaining
of the stomach and private parts from fulfilling their desires.**
- 2. As for the fast of the elite, it is the abstaining of the eyes, tongue,
hands, feet, hearing, eyesight, and all the other limbs from sins.**
- 3. As for the fast of the elite of the elite, it is the fasting of the
heart from shameful aspirations, thinking of anything other than
Allāh, and abstaining from everything except Allāh in totality.**

Ibn Rajab رحمه الله said:

**لَمَّا عَلِمَ الْمُؤْمِنُ الصَّائِمُ أَنَّ رِضَا مَوْلَاهُ فِي تَرْكِ
شَهْوَاتِهِ، قَدَّمَ رِضَا مَوْلَاهُ عَلَى هَوَاهُ فَصَارَتْ
لِذَّتِهِ فِي تَرْكِ شَهْوَتِهِ لِلَّهِ لِإِيْمَانِهِ بِاطْلَاعِ اللَّهِ.**

**When the fasting believer knows that the pleasure of his
Lord is in abandoning his desires, he gives preference to
the pleasure of his Lord over his desires, so his enjoyment
and delight are in leaving his desires for Allāh because
of his Eemān of Allāh being cognizant of him.**

[لطائف المعارف (٢٧٣)]

Ibn Rajab رحمه الله said:

**فالصائم في ليله ونهاره في عبادة، يُستجابُ
دعاؤه في صيامه و عنده فطره. فهو في نهاره
صائم صابر وفي ليله طاعم شاكراً.**

**The fasting person is in a state of worship during
the day and night; his supplication is answered during
his fast up until he breaks his fast. During the day,
he fasts patiently, and at night, he eats with gratitude.**

[لطائف المعارف (٢٨٠)]

Ibn Rajab رحمه الله said:

**ومما يُضاعف ثوابه في شدة الحر من الطاعات
الصيام لما فيه من ظمأ الهواجر؛ ولهذا كان معاذ
بن جبل يتأسف عند موته على ما يفوته من ظمأ
الهواجر وكذلك غيره من السلف... ووصى عمر
رضي الله عنه عند موته ابنه عبد الله فقال له :
عليك بخصال الإيمان وسمى أولها الصوم
في شدة الحر في الصيف.**

**One of the acts of obedience in which the reward is multiplied
in the extreme heat is fasting. This is because of the thirst that
one experiences in the mid-day heat. This is why Mu'ādh ibn
Jabal رضي الله عنه felt sorrow on his deathbed that he would no longer
experience the mid-day thirst, as did others from the Salaf...**

**‘Umar رضي الله عنه advised his son ‘Abdullāh on his deathbed and said
to him: Attain the characteristics of faith. And the first thing
he mentioned was fasting in the extreme heat in the summer.**

‘Amr ibn Qays رحمه الله used to say:

**طوبى لمن أصلح
نفسه قبل رمضان**

**Glad tidings to the
one who rectifies himself
before Ramaḍān [arrives]**

[لطائف المعارف]

Shaykh Ṣāliḥ al-Fawzān حفظه الله said:

**فَإِنْ مَنْ أَدْرَكَ شَهْرَ رَمَضَانَ، وَمَكَّنَهُ اللهُ
مِنَ الْإِنْتِفَاعِ بِهِ، فَقَدْ أَنْعَمَ اللهُ عَلَيْهِ نِعْمَةً
عَظِيمَةً لَا يَعْدِلُهَا شَيْءٌ.**

**Whoever witnesses Ramaḍān and Allāh
gives him the ability to benefit from it; Allāh has
blessed him with a tremendous blessing that
has no equivalent to it.**

[مجالس شهر رمضان (٧)]

Shaykh al-‘Uthaymīn رحمه الله said:

**بُلُوغُ رَمَضَانَ نِعْمَةٌ كَبِيرَةٌ عَلَى مَنْ بَلَغَهُ
وَقَامَ بِحَقِّهِ بِالرَّجُوعِ إِلَى رَبِّهِ مِنْ مَعْصِيَتِهِ
إِلَى طَاعَتِهِ، وَمِنْ الْغَفْلَةِ عَنْهُ إِلَى ذِكْرِهِ،
وَمِنْ الْبُعْدِ عَنْهُ إِلَى الْإِنَابَةِ إِلَيْهِ.**

**Reaching Ramaḍān is a great blessing upon the one
who reaches it and fulfills its rights by returning to His
Lord from disobeying Him to obeying Him, being heedless
and neglectful of Him to remembering Him, and being
distant from Him to turning to Him with repentance.**

[مجالس شهر رمضان (١٢)]

The Messenger of Allāh ﷺ said:

إِنَّ هَذَا الشَّهْرَ قَدْ حَضَرَكُمْ ، وَفِيهِ لَيْلَةٌ
خَيْرٌ مِنْ أَلْفِ شَهْرٍ ، مَنْ حُرِمَهَا فَقَدْ حُرِمَ
الْخَيْرَ كُلَّهُ ، وَلَا يُحْرَمُ خَيْرَهَا إِلَّا مَحْرُومٌ .

**Indeed this month has come to you,
and in it, there is a night that is better than
a thousand months. Whoever is deprived of it
is deprived of all good, and no one is deprived
of its good except the one who is truly deprived.**

[Ibn Mājah (1644)]

[ابن ماجه (١٦٤٤)]

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

وقد جاء في السنة الصحيحة أن النبي ﷺ
كان يبشّر أصحابه بقدوم هذا الشهر فقد جاء
أن النبي ﷺ كان يقول لأصحابه :
قَدْ جَاءَكُمْ رَمَضَانُ، شَهْرٌ مُبَارَكٌ، افْتَرَضَ اللَّهُ
عَلَيْكُمْ صِيَامَهُ، تُفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ، وَتُغْلَقُ فِيهِ
أَبْوَابُ الْجَحِيمِ، وَتُغْلَقُ فِيهِ الشَّيَاطِينُ، فِيهِ لَيْلَةٌ
خَيْرٌ مِنْ أَلْفِ شَهْرٍ، مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ.

There comes in the authentic Sunnah that the Prophet ﷺ

used to give glad tidings to his companions on the arrival of

the month of Ramaḍān. It has been narrated that the

Prophet ﷺ would say to his companions:

Ramaḍān has come to you, a blessed month, which Allāh has
obligated you to fast. In it, the gates of Heaven are opened, the
gates of Hell are closed, and the devils are chained up. There is
a night in it, which is better than a thousand months. Whoever
is deprived of its goodness is indeed deprived.

The Messenger of Allāh ﷺ said:

الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ،

وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ مَا بَيْنَهُنَّ

إِذَا اجْتَنِبَ الْكَبَائِرَ.

The five daily prayers, from one Jumu'ah to the next, and from one Ramaḍān to the next, expiates that which is between them as long as the major sins are avoided.

[Ṣaḥīḥ Muslim (233)]

[صحيح مسلم (٢٣٣)]

Ibn Rajab رحمه الله said:

**فيجتمع في رمضان للمؤمن الصيام والقيام
والصدقة وطيب الكلام؛ فإنه يُنهى فيه الصائم
عن اللغو والرفث. والصيام والصلاة والصدقة
تُوصل صاحبها إلى الله عز وجل... إن الجمع
بين الصيام والصدقة أبلغ في تكفير الخطايا
واتقاء جهنم والمباعدة عنها، خصوصاً
إن ضمَّ إلى ذلك قيام الليل.**

**In Ramaḍān, fasting, the night prayer, charity, and good speech
are combined for the believer; the fasting person is forbidden
from idle talk and obscenity. Fasting, prayer, and charity lead
the one who implements them to Allāh... Combining fasting and
charity is of the most excellent ways of attaining expiation of
one's sins and averting the hellfire, and distancing oneself
from it, especially if it is coupled with the night prayer.**

Ibn al-Jawzī رحمه الله said:

**يا أخي هذا شهر تستر فيه القبائح والعيوب،
وتلين فيه النفوس والقلوب، وتُغفر فيه الأوزار
والذنوب، وينفس الله عن الحزين المكروب.**

**O my dear brother, in this month [of Ramaḍān],
abominable acts and flaws are concealed, the souls
and hearts are softened, sins and transgressions are
forgiven, and Allāh relieves the grieving and distressed.**

[بستان الواعظين ورياض السامعين (٢٢٩-٢٣٠)]

Shaykh Ibn Bāz رحمه الله said:

نصیحتي للمسلمين جميعاً أن يتقوا الله
جل وعلا وأن يستقبلوا شهرهم العظيم بتوبة
صادقة من جميع الذنوب وأن يتفقهوا في
دينهم وأن يتعلموا أحكام صومهم وأحكام
قيامهم؛ لقول النبي ﷺ: من يرد الله به
خيراً يفقهه في الدين.

My [sincere] advice to all Muslims is to fear Allāh
- the Mighty and Majestic - and to greet this [blessed]
month [of Ramaḍān] with sincere repentance from all
[their] previous sins and to learn and understand their
religion along with the rulings of fasting and the night
prayer. As the Prophet ﷺ said: Whoever Allāh wants
good for, He gives them understanding of the religion.

Shaykh al-‘Uthaymīn رحمه الله said:

**شهر رمضان فرصة لمن صدق
العزيمة، وأراد أن يتخلص من
هذا الدخان الخبيث الضار.**

**The [blessed] month of Ramaḍān is an
opportunity for whoever is truthful in his
determination and wants to quit this repulsive,
repugnant, and harmful [habit of] smoking.**

[مجموع فتاوى (٢٠٣١٩)]

Ibn Taymiyyah رحمه الله said:

من يعزم على ترك المعاصي
في شهر رمضان دون غيره،
فليس هذا بتائب مطلقاً، ولكنه
تارك للفعل في شهر رمضان.

Whoever intends to abandon sin solely in the
month of Ramaḍān is not repentant whatsoever.

Rather, he is merely a person who has [only]
abandoned the act [of sinning] during
the month of Ramaḍān.

[مجموع الفتاوى (٧٤٣٧)]

Bishr al-Hāfi رحمه الله said:

**بئس القوم لا يعرفون الله حقاً
إلا في شهر رمضان**

**How wretched are a people
who do not truly know Allāh
except in the month of Ramaḍān**

[لطائف المعارف (٢٢٢)]

Shaykh al-Albānī رحمه الله said:

**واعلم أنه لا يشرع التلفظ بالنية، لا في الإحرام،
ولا في غيره من العبادات كالطهارة والصلاة
والصيام وغيرها، وإنما النية بالقلب فقط،
وأما التلفظ بها فبدعة وكل بدعة ضلالة،
وكل ضلالة في النار.**

**Know that saying the intention is not legislated
when in a state of Iḥrām [when making ḥajj or ‘umrah],
nor in any other act of worship such as purification,
praying, fasting, and other than that. Rather, the intention-
is only made in the heart. As for saying it, then this is an
innovation, and every innovation is misguidance,
and every misguidance leads to the Fire.**

The Messenger of Allāh ﷺ said:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا

غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

**Whoever fasts the month of Ramaḍān out
of true faith and awaiting his recompense,
his previous sins will be forgiven.**

[Ṣaḥīḥ al-Bukhārī (2014)]

[صحيح البخاري (٢٠١٤)]

Shaykh al-'Uthaymīn رحمه الله said:

**إذا كان صغيرا لم يبلغ فإنه لا يلزمه الصوم،
ولكن إذا كان يستطيعه دون مشقة فإنه يؤمر
به، وكان الصحابة رضي الله عنهم يُصومون
أولادهم، حتى إن الصغير منهم ليبكي
فيعطونه اللعب يتلهى بها. ولكن إذا ثبت
أن هذا يضره فإنه يمنع منه.**

**If a child is young and has not yet reached puberty,
he is not obligated to fast, but if he can do it without
hardship, he should be told to do so. The Companions
- may Allāh be pleased with them - used to make their
children fast, and if the younger ones cried, they would-
give them toys to distract them. But if it is proven
that it is harmful to the child, then he should be
prevented from doing so.**

Ibn al-Qayyim رحمه الله said:

أَفْضَلُ الصَّوَامِ أَكْثَرُهُمْ ذِكْرًا

لِلَّهِ عَزَّ وَجَلَّ فِي صَوْمِهِمْ

The best of those who fast are those who
remember Allāh - the Mighty and Majestic -
the most in their fast

[الوابل الصيب]

Ibn al-Qayyim رحمه الله said:

وكان من هديه ﷺ في شهر رمضان :
الإكثار من أنواع العبادات، فكان جبريل عليه
الصلاة والسلام يدارسه القرآن في رمضان،
وكان إذا لقيه جبريل أجود بالخير من الريح
المرسلة، وكان أجود الناس، وأجود ما يكون
في رمضان، يكثر فيه من الصدقة والإحسان،
وتلاوة القرآن، والصلاة، والذكر والاعتكاف.
وكان يخص رمضان من العبادة بما لا يخص
غيره به من الشهور، حتى إنه كان ليواصل فيه
أحياناً ليوفر ساعات ليله ونهاره على العبادة.

From the guidance of the Prophet ﷺ in the month of Ramaḍān
is increasing in the different types of worship. Jibrīl used to
revise the Qur'ān with him ﷺ in Ramaḍān. When Jibrīl would
meet him ﷺ, he ﷺ was more generous with good than a
freely blowing wind, and he was the most generous of people
and the most generous in Ramaḍān, in which he increased in
charity and all types of goodness; recitation of the Qur'ān,
prayer, dhikr, and i'tikāf. He ﷺ singled out Ramaḍān for
worship in a manner in which he didn't for the other months,
to the extent that, at times, he would persist and spend
several hours of his day and night in worship.

Shaykh al-‘Uthaymīn رحمه الله said:

فاجتهدوا إخواني في كثرة قراءة القرآن المبارك
لا سيما في هذا الشهر الذي أنزل فيه فإن لكثرة
القراءة فيه مزية خاصة. كان جبريل يُعارضُ
النبي ﷺ القرآن في رمضان كل سنة مرة. فلما
كان العام الذي تُوفي فيه عارضه مرتين تأكيداً
وتثبيتاً. وكان السلف الصالح رضي الله عنهم
يُكثرُونَ من تلاوة القرآن في رمضان
في الصلاة وغيرها.

Strive, my brothers, to recite the blessed Qur’ān a great
deal, especially in this month in which it was revealed, for
an abundance of recitation therein has exceptional merit
and virtue. Jibrīl used to review the Qur’ān with the
Prophet ﷺ once every year during Ramaḍān. In the year
in which the Prophet ﷺ passed away, he reviewed the
Qur’ān with him twice for solidification and substantiation.
The righteous predecessors used to recite the Qur’ān a
great deal in Ramaḍān in the prayer and other than that.

Shaykh al-'Uthaymīn رحمه الله said:

إِخْوَانِي : فَضَائِلُ الصَّوْمِ لَا تَدْرُكُ
حَتَّى يَقُومَ الصَّائِمُ بِآدَابِهِ. فَاجْتَهِدُوا
فِي إِتْقَانِ صِيَامِكُمْ وَحِفْظِ حُدُودِهِ،
وَتَوَبُّوْا إِلَى رَبِّكُمْ مِنْ تَقْصِيرِكُمْ فِي ذَلِكَ.

My [beloved] brothers, the merits and virtues of
fasting cannot be attained until the fasting person
fulfills its etiquettes. Therefore, strive hard in completing
and perfecting your fast and safeguarding its boundaries,
and repent to your Lord for your shortcomings therein.

[مجالس شهر رمضان (١٧)]

Shaykh Ṣāliḥ al-Fawzān حفظه الله said:

**الصيام ليس هو مجرد ترك الطعام والشراب
والشهوات المأكولة أو المشروبة، ولكنه مع ذلك
إمساك عن كل ما حرم الله سبحانه وتعالى.**

**Fasting is not merely abstaining from food, drink,
cravings, and desires, but rather it is refraining
from everything Allāh has forbidden.**

[مجالس شهر رمضان (١٥)]

Jābir ibn ‘Abdillāh ^{رضي الله عنه} said:

إِذَا صُمْتَ فَلْيَصِمْ سَمْعُكَ وَبَصَرُكَ وَلِسَانُكَ
عَنِ الْكُذِبِ وَالْمَأْثِمِ، وَدَعْ أَذَى الْخَادِمِ، وَلْيَكُنْ
عَلَيْكَ وَقَارٌ وَسَكِينَةٌ يَوْمَ صِيَامِكَ، وَلَا تَجْعَلْ
يَوْمَ فِطْرِكَ وَيَوْمَ صِيَامِكَ سَوَاءً.

When you fast, let your hearing, sight, and tongue abstain from lying and sinning. Leave off harming the people. Be dignified and serene on the day of your fast, and do not let the day you fast and the day in which you do not fast be the same.

[مصنف ابن أبي شيبة (٨٩٦٥)]

Shaykh Ibn Bāz رحمه الله said:

**صوم الجوارح بترك ما حرم الله من المعاصي،
هذا صيامها، فلا يمس بيده ما حرم الله، ولا
يمس بفمه ما حرم الله، ولا ينظر بعينه إلى ما
حرم الله، ولا يمشي برجله إلى ما حرم الله،
وهكذا صيامها إمساكها عما حرم الله.**

The fasting of the limbs is by abandoning what Allāh has forbidden of disobedience; that is their fasting. For example, one does not touch with his hands what Allāh has forbidden, nor does he touch with his mouth what Allāh has forbidden, nor does he look at with his eyes what Allāh has forbidden, nor does he walk with his feet towards that which Allāh has forbidden, and so on. This is the fasting of the limbs and their abstaining from that which Allāh has forbidden.

Ibn al-Qayyim رحمه الله said:

**كثيرٌ من الناسٍ يصبرُ على مكابدةِ قيامِ
الليل في الحرِّ والبردِ، وعلى مشقةِ الصيامِ،
ولا يصبرُ عن نظرةٍ مُحَرَّمَةٍ.**

**Many people are patient upon the hardships of the
night prayer in the heat and cold and the difficulties-
of fasting, but they are not patient with [abstaining
from] an impermissible gaze.**

[عدة الصابرين وذخيرة الشاكرين (٤١)]

Sh. Ibn Bāz رحمه الله said:

**فسیئة في رمضان أعظم إثما من السيئة
في غيره، كما أن طاعة في رمضان أكثر
ثوابا عند الله من طاعة في غيره.**

**An evil deed in Ramaḍān is greater in sin than
an evil deed at other times, just as obedience in
Ramaḍān is more rewarding with Allāh than
obedience at other times.**

[مجموع الفتاوى (٤٤٧١٥)]

Muḥammad ibn Ismā'eel al-Ṣan'ānī رحمه الله said:

**من لم يخلص النية أو لا يتجنب قول
الزور والكذب والبهتان والغيبة ونحوها
من المناهي فيحصل له الجوع والعطش
ولا يحصل له الثواب.**

**Whoever fasts without a sincere intention or does
not abstain from false speech, lies, slander, backbiting,
and other than that from the impermissible matters,
such a person will only attain hunger and thirst from
his fast and will not receive any reward.**

The Messenger of Allāh ﷺ said:

تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَاتًا

Eat the Saḥūr (pre-dawn meal),

for there is a blessing in it.

[Ṣaḥīḥ al-Bukhārī (1923)]

[صحيح البخاري (١٩٢٣)]

The Messenger of Allāh ﷺ said:

فَصُلُّ مَا بَيْنَ صِيَامِنَا وَصِيَامِ

أَهْلِ الْكِتَابِ أَكْلَةُ السَّحَرِ

The difference between our fast and the

fast of the people of the book is eating

at the time of Saḥūr

[Ṣaḥīḥ Muslim (1096)]

[صحيح مسلم (١٠٩٦)]

The Messenger of Allāh ﷺ said:

نِعْمَ سَحُورُ الْمُؤْمِنِ التَّمْرُ

Excellent are dates as a saḥūr

(pre-dawn meal) for the believer

[صحيح الترغيب للألباني (١٠٧٢)]

The Messenger of Allāh ﷺ said:

لِلصَّائِمِ فَرْحَتَانِ :

فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ.

The fasting person will have two moments of joy:

(1) When he breaks his fast and

(2) when he meets his Lord.

[Ṣaḥīḥ Muslim (1151)]

[صحيح مسلم (١١٥١)]

Anas ibn Mālik رضي الله عنه said:

كَانَ رَسُولُ اللَّهِ ﷺ يُفْطِرُ عَلَى رُطَبَاتٍ

قَبْلَ أَنْ يُصَلِّيَ فَإِنْ لَمْ تَكُنْ رُطَبَاتٌ فَعَلَى

تَمْرَاتٍ فَإِنْ لَمْ تَكُنْ حَسَا حَسَوَاتٍ مِنْ مَاءٍ.

The Messenger of Allāh ﷺ used to break his

fast with fresh dates before praying. If there were no fresh dates, then with dried dates, and if there were no dried dates, then with a few sips of water.

[Abū Dāwūd (2356)]

[أبو داود (٢٣٥٦)]

The Messenger of Allāh ﷺ said:

مَنْ فَطَرَ صَائِمًا، كَانَ لَهُ مِثْلُ أَجْرِهِ،

غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا.

Whoever provides a fasting person with something to break their fast, for him is the same reward as the fasting person without anything being diminished from the reward of the fasting person.

[at-Tirmidhī (807)]

[الترمذي (٨٠٧)]

Ibn Taymiyyah رحمه الله said:

مراده بتفطيره أن يشبعه

**What is meant by providing a fasting person
with something to break their fast is
feeding him until he is satisfied**

[الاختيارات الفقهية لابن تيمية (٣٠١)]

Ibn Taymiyyah رحمه الله said:

إِعَانَةُ الْفُقَرَاءِ بِالْإِطْعَامِ فِي شَهْرِ رَمَضَانَ
هُوَ مِنْ سُنَنِ الْإِسْلَامِ. فَقَدْ قَالَ النَّبِيُّ ﷺ:
مَنْ فَطَرَ صَائِماً فَلَهُ مِثْلُ أَجْرِهِ.

Helping the poor by feeding them in Ramaḍān

is from the way of Islām. The Prophet ﷺ said:

Whoever provides a fasting person with something
to break their fast, for him is the same reward.

[مجموع الفتاوى (٢٩٨١٢٥)]

Shaykh al-'Uthaymīn رحمه الله stated:

من فوائد قوله تعالى:

From the benefits of the statement of Allāh ﷻ:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

And when My slaves ask you [O' Muḥammad ﷺ]

concerning Me, then [answer them]:

I am indeed near [to them by My Knowledge].

I respond to the invocations of the supplicant
when he calls on Me [without any intercessor].

إِنَّ الصِّيَامَ مِظْنَةٌ لِجَابَةِ الدَّعَاءِ؛ لِأَنَّ اللَّهَ سَبَّحَانَهُ

وَتَعَالَى ذِكْرُ هَذِهِ الْآيَةِ فِي أَثْنَاءِ الصِّيَامِ وَلَا سِيَّمَا

أَنَّهُ ذَكَرَهَا فِي آخِرِ الْكَلَامِ عَلَى آيَاتِ الصِّيَامِ.

...is that fasting is the most likely time for the acceptance

of supplication because Allāh ﷻ mentioned this verse amid

the verses of fasting, especially since He mentioned it towards

the end of His speech regarding the verses of fasting.

If a supplication is combined with:

- ❖ a complete presence and consciousness of heart for the objective,
 - ❖ coincides with the six prescribed times of acceptance - and they are: The last third of the night, the time [immediately after] the adhān, between the adhān and the iqāmah, at the end of the prescribed prayers [before the taslīm], from the time the Imām ascends the minbar on the day of Jumu'ah until the ṣalāh is completed, and the final hour [of Jumu'ah] after 'Aṣr,
 - ❖ along with submissiveness in the heart and contrition before the Lord, feeling insignificant and feeble while imploring,
 - ❖ while the one making du'ā faces the qiblah,
 - ❖ is in a state of purity,
 - ❖ raises his hands upwards towards Allāh - Lofty is He,
 - ❖ and begins with praise and extolment of Allāh,
 - ❖ then sends blessings and salutations upon Muḥammad ﷺ, His servant and Messenger,
 - ❖ then states his need for repentance and forgiveness before addressing Allāh,
 - ❖ being persistent in his request while ingratiating himself and flattering Him,
 - ❖ calling on Him with hope and fear,
 - ❖ seeking intercession by way of His Names, His Attributes and His Oneness,
 - ❖ and offering an act of charity,
- *****Indeed this du'ā, it is rare that it would be rejected*******
- ❖ especially if it corresponds with the supplications that the Prophet ﷺ has informed us are most likely to be answered and they contain the Greatest Name of Allāh.

◆ **Specific times and people whose du'ā (supplication) is answered:**

- 1 - The last third of the night.
- 2 - When one is prostrating (in sajdah).
- 3 - Before making the taslīm in the ṣalāh (prayer).
- 4 - Between the adhān and the iqāmah.
- 5 - During rainfall.
- 6 - On Friday, the last hour after Aṣr.
- 7 - When saying the du'ā:
لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ
- 8 - The du'ā for your brother behind his back (in his absence).
- 9 - The du'ā for a sick person.
- 10 - The du'ā of an oppressed person.
- 11 - The du'ā of a parent for their child.
- 12 - The du'ā of a righteous person for their parents.
- 13 - The du'ā of a fasting person.
- 14 - The du'ā of a traveler.

◆ **Barriers to du'ā being accepted:**

- 1 - Supplicating to other than Allāh ﷻ.
- 2 - Being hasty and seeking an immediate response.
- 3 - Not having a focused, attentive heart when making du'ā.
- 4 - One's provisions coming from ḥarām (impermissible) sources.

The Messenger of Allāh ﷺ said:

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا

غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

**Whoever stands in prayer in the month of
Ramadān out of true faith and awaiting his
recompense, his previous sins will be forgiven.**

[Ṣaḥīḥ al-Bukhārī (2009)]

[صحيح البخاري (٢٠٠٩)]

Ibn Rajab رحمه الله said:

قد كان النبي ﷺ يطيل القراءة في

قيام رمضان بالليل أكثر من غيره

**The Prophet ﷺ used to lengthen his
recitation in the night prayer in Ramaḍān
more than at other times**

[لطائف المعارف (٣٠٣)]

Ibn Rajab رحمه الله said:

وقد كان النبي ﷺ يتَهَجَّدُ في ليالي
رمضان، ويقرأ قراءةً مرتَّلةً، لا يمرُّ بآية فيها
رحمةٌ إلا سأل، ولا بآية فيها عذابٌ إلا تعوَّذُ،
فيجمعُ بين الصلاة والقراءة والدعاء والتفكير.
وهذا أفضلُ الأعمال وأكملها في ليالي
العشر وغيرها، والله أعلم.

The Prophet ﷺ would pray tahajjud in the nights of Ramaḍān
and recite the Qur'ān in a measured tone. He ﷺ would not
pass by a verse regarding Allāh's mercy except that he ﷺ
would supplicate for it, nor a verse regarding punishment
except that he ﷺ would seek refuge with Allāh from it.
He ﷺ would combine prayer, recitation, supplication, and
reflection; these are the most virtuous deeds and the most
complete to perform in the last ten nights of Ramaḍān,
and other than that, and Allāh knows best.

Ibn Rajab رحمه الله said:

**واعلم أن المؤمن يجتمع له في شهر رمضان
جهادان لنفسه : جهاد بالنهار على الصيام،
وجهاد بالليل على القيام. فمن جمع بين هذين
الجهادين، ووفى بحقوقهما، وصبر عليهما،
وفى أجره بغير حساب.**

**Know that the believer combines in the month of Ramaḍān-
two Jihāds upon himself: Jihād in the day upon fasting and
Jihād in the night upon the night prayer. So whoever
combines these two Jihāds and fulfills their rights will
be sufficed with a reward that is without any limit.**

Shumayṭ ibn ‘Ajlān رحمه الله said:

إن الله عز وجل جعل قوة المؤمن في قلبه ولم يجعلها في أعضائه، ألا ترون أن الشيخ يكون ضعيفاً يصوم الهواجر، ويقوم الليل، والشاب يعجز عن ذلك.

Allāh - the Mighty and Majestic - has placed the

believer's strength in his heart and not in his limbs.

Do you not see how an old, weak man fasts during the

middays in the intense heat and spends his nights

in worship while the youth are incapable of doing so.

[حلية الأولياء (١٣٠١٣)]

Ḥasan al-Baṣrī رحمه الله said:

**إذا لم تقدر على قيام الليل ولا صيام
النهار، فاعلم أنك محروم؛ قد كبلتك
الخطايا والذنوب.**

**If you cannot perform the night prayer
or fast during the day, then know that
you are deprived and your sins and
transgressions have shackled you.**

[آداب الحسن البصري لابن الجوزي (٣٠)]

Imām al-Awzā'ī رحمه الله said:

**مَنْ أَطَالَ قِيَامَ اللَّيْلِ،
هَوِّنَ اللَّهُ عَلَيْهِ وَقُوفَ
يَوْمِ الْقِيَامَةِ.**

**Whoever prolongs [his standing in]
the night prayer, Allāh will make easy for
him his standing on the Day of Judgement.**

[سير الأعلام النبلاء (١١٩٧)]

Abū Dharr ^{رضي الله عنه} would say:

**يا أَيُّهَا النَّاسُ إِنِّي عَلَيْكُمْ نَاصِحٌ،
إِنِّي عَلَيْكُمْ شَفِيقٌ، صَلُّوا فِي ظُلْمَةِ اللَّيْلِ
لَوْحِشَةِ الْقُبُورِ، وَصُومُوا فِي الدُّنْيَا لِحَرِّ
يَوْمِ النَّشُورِ، وَتَصَدَّقُوا مَخَافَةَ يَوْمٍ عَسِيرٍ.**

**O' people! Indeed, I am an advisor to you
[and] I worry for you. Pray in the darkness of the
night for the loneliness [you will face] in the graves,
fast in the heat of the dunyā [in preparation] for the
heat [you will face] on the Day of Resurrection,
and give charity out of fear of that difficult Day.**

[تاريخ دمشق (٢١٤\٦٦)]

Sh. Ibn Bāz رحمه الله said:

**ظن بعضهم أن التراويح لا يجوز نقصها
عن عشرين ركعة، وظن بعضهم أنه لا يجوز
أن يزداد فيها على إحدى عشرة ركعة أو ثلاث
عشرة ركعة، وهذا كله ظن في غير محله
بل هو خطأ مخالف للأدلة.**

**Some people think that it is not permissible to pray less
than twenty rak'ah of tarāwīḥ, while others think that it
is not permissible to pray more than eleven or thirteen.**

**All of this is conjecture; rather, it is an error that
contradicts the evidences.**

The Messenger of Allāh ﷺ said:

يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ

إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ

الْآخِرُ يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِبَ لَهُ

مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.

Our Lord - Blessed and Lofty is He - descends every night-

to the lowest heaven [in a way that befits His Majesty]

when the last third of the night remains, asking:

Is there anyone invoking Me so that I may respond to

their invocation? Is there anyone asking Me so that I

may grant them [their request]? Is there anyone seeking

My forgiveness so that I may forgive them?

Ibn Taymiyyah رحمه الله said:

**والناس في آخر الليل يكون في قلوبهم من
التوجه والتقرب والرقّة ما لا يوجد في غير
ذلك الوقت، وهذا مناسب لنزوله - عز وجل -
إلى السماء الدنيا وقوله : (هل من داع؟
هل من سائل؟ هل من تائب؟)**

**In the last part of the night, the people's hearts
are filled with devotion, closeness, and tenderness
that are not found at other times. This is befitting
for the descending of Allāh ﷻ to the lowest
heaven, as He says: “Is there anyone who is calling
upon Me? Is there anyone asking for something?
Is there anyone seeking forgiveness?”**

The Messenger of Allāh ﷺ said:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ

رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ

**The closest a servant is to his Lord is when
he is in a state of prostration, so increase
in supplication [in this state].**

[Ṣaḥīḥ Muslim (482)]

[صحيح مسلم (٤٨٢)]

Shaykh al-‘Uthaymīn رحمه الله said:

فَدُعَاؤُكَ لَوَالِدِكَ فِي صَلَاةِ التَّرَاوِيحِ

أَوْ صَلَاةِ التَّهَجُّدِ أَفْضَلُ بِكَثِيرٍ مِنْ

أَنْ تَذَبِيحَ لَهُ عَشْرَ نُوقٍ.

**Your supplication for your parents during the
Tarāwīḥ and Tahajjud prayers is much better
than slaughtering ten she-camels for them.**

[لقاء الباب المفتوح (١١٥)]

Imām al-Qurṭubī رحمه الله said:

ومن الاعتداء في الدعاء أن يدعو بما ليس في الكتاب والسنة، فيتخير ألفاظاً مَفْقَرَةً، وكلمات مُسَجَّعة، قد وجدها في كراريس لا أصل لها ولا معول عليها، فيجعلها شعاره ويترك ما دعا به رسوله ﷺ. وكل هذا يمنع من استجابة الدعاء.

From the exaggerations in supplication is that a person supplicates with that which is not in the Book nor the Sunnah; choosing unnecessary rhyming words that he found in some books which have no basis nor should they be relied upon, and he makes them his hallmark, leaving off that which the

Messenger of Allāh ﷺ supplicated with. And all of this

prevents supplication from being answered.

Ibn Rajab رحمه الله said:

فمعنى الاعتكاف وحقيقته قطعُ

العلائقِ عن الخلائق للاتصال

بخدمة الخالقِ

**The meaning and reality of I'tikāf is to isolate
oneself from the creation in order to devote
oneself to the worship of the Creator**

[لطائف المعارف (٣٣٩)]

The Messenger of Allāh ﷺ said:

مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيْمَانًا وَاحْتِسَابًا

غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Whoever stands in prayer on the night of

Divine Decree out of true faith and awaiting

his recompense, his previous sins will be forgiven.

[Ṣaḥīḥ al-Bukhārī (2014)]

[صحيح البخاري (٢٠١٤)]

Shaykh Ibn Bāz رحمه الله said:

ليلة القدر أخبر النبي ﷺ أنها في العشر الأخيرة من رمضان، وبين ﷺ أن أوتار العشر أكد من أشفاعها فمن قامها جميعاً أدرك ليلة القدر. وقد صح عن رسول الله ﷺ أنه قال : من قام ليلة القدر إيماناً واحتساباً غفر له ما تقدم من ذنبه.

والمعنى أن من قامها بالصلاة وسائر أنواع العبادة من قراءة ودعاء وصدقة وغير ذلك إيماناً بأن الله شرع ذلك واحتساباً للثواب عنده لا رياء ولا لغرض آخر من أغراض الدنيا غفر الله له ما تقدم من ذنبه.

The Prophet ﷺ informed [us] that Laylatul-Qadr (the Night of Decree) is in the last ten [nights] of Ramaḍān, and he ﷺ clarified that it is more likely in the odd [nights] than the even. So whoever stands [in worship] in all the nights will achieve Laylatul-Qadr.

It has been authentically reported that the Messenger of Allāh ﷺ said: Whoever stands on Laylatul-Qadr with faith and expectation of the reward, then all of his previous sins will be forgiven.

The meaning [of this] is whoever stands the night in prayer and [performs] other types of worship such as recitation [of the Qur'ān], supplication, charity, and other than that with faith that Allāh has legislated it, while expecting the reward that is with Him, without showing off and with no other aspiration from the aspirations of the worldly life, Allāh will forgive his previous sins.

Ibn Rajab رحمه الله said:

يَا مَنْ ضَاعَ عَمْرُهُ فِي لَأَشْيَاءَ،
اسْتَدْرِكْ مَا فَاتَكَ فِي لَيْلَةِ الْقَدْرِ،
فَإِنَّهَا تُحْسِبُ بِالْعُمْرِ.

O' you who has wasted the years of his life,
amend those lost and wasted years in the
night of al-Qadr (decree), for verily it is
equivalent to that of a lifetime.

[لطائف المعارف]

‘Ā'ishah رضي الله عنها narrated:

I said: O’ Messenger of Allāh ﷺ, if I knew which night Laylat-ul-Qadr (The Night of Decree) was, what should I say on that night?

He ﷺ said, say:

اللَّهُمَّ إِنَّكَ عَفُورٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allāhumma Innaka ‘Afuwwun, Tuḥibbul- ‘Afwa,
Fa’fu ‘Annī.

O’ Allāh! Verily You are Oft-Pardoning,
You love pardoning, so pardon me.

[at-Tirmidhī (3513); Ḥasan Ṣaḥīḥ]

Shaykh al-‘Uthaymīn رحمه الله said:

إخواني : اخْتِمُوا شَهْرَ رَمَضَانَ بِالتَّوْبَةِ إِلَى
الله من معاصيه، والإِنَابَةِ إِلَيْهِ بِفَعْلٍ مَا يُرْضِيهِ،
فَإِنَّ الْإِنْسَانَ لَا يَخْلُو مِنَ الْخَطَا وَالْتَقْصِيرِ،
وَكُلُّ بَنِي آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَابُونَ.

My brothers: Seal and finish the month of Ramaḍān
with repentance to Allāh for [your] sins and
disobedience to Him, and turn to Him in repentance
with actions that are pleasing to Him.

For indeed, man is not free from mistakes and
shortcomings, and every son of Ādam makes mistakes,
and the best of those who make mistakes
are those who repent.

Shaykh Ṣāliḥ al-Fawzān حفظه الله said:

في ختام الشهر كان السلف الصالح
يكثر من الاستغفار، والتوبة إلى الله
عز وجل، والخوف من عدم القبول، كانوا
يجتهدون في رمضان وفي غيره، ثم يقع
عليهم الخوف ألا يقبل منهم شيء،
ويستغفرون الله ويتوبون.

At the end of the month [of Ramaḍān], the Righteous
Predecessors would increase in seeking forgiveness,
repentance to Allāh - the Mighty and Majestic, and fear
of their deeds not being accepted. They would strive
in Ramaḍān and in other than it, then become fearful that-
nothing would be accepted from them, so they would
seek Allāh's forgiveness and turn to Him in repentance.

The Messenger of Allāh ﷺ said:

إِنَّمَا الْأَعْمَالُ بِخَوَاتِمِهَا

**Verily, actions are only
determined by their endings.**

[Ṣaḥīḥ al-Bukhārī (6493)]

[صحيح البخاري (٦٤٩٣)]

‘Abdullāh ibn ‘Umar رضي الله عنهما said:

**فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا
مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ
وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ
مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ
خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.**

The Messenger of Allāh ﷺ enjoined Zakāt al-Fiṭr:

**A ṣā’a of dates or a ṣā’a of barley upon the
enslaved person and the freeman, male and
female, young and old from the Muslims,
and he ordered it to be discharged before
the people go out to the [‘Eīd] prayer.**

Ibn Ḥajr رحمه الله stated:

إظهار السرور

في الأعياد من شعار الدين

Manifesting joy on the days of ‘Eīd

is from the symbols of the religion

[فتح الباري (٤٤٣١٢)]

Ibn Rajab رحمه الله said:

**ليس العيدُ لمن لبس الجديدَ، إنما العيدُ لمن
طاعتهُ تزيد. ليس العيدُ لمن تجملُ باللباس
والركوب، إنما العيدُ لمن غفرت له الذنوب.**

**‘Eīd is not for the one who wears new clothes, ‘Eīd is for the
one whose obedience increases. ‘Eīd is not for the one who
adorns himself with fine clothes and transportation, ‘Eīd is
for the one whose sins are forgiven.**

[لطائف المعارف (٤٨٤)]

Ibn Rajab رحمه الله said:

**كان بعض السلف يَظْهَرُ عليه الحزنُ يوم عيد
الفطر فيقال له : إنه يومُ فرح وسرور فيقول :
صدقتهُم ولكنني عبدُ أمرني مولاي أن أعملَ
له عملاً، فلا أدري أيقبله مني أم لا.**

**Some of the Salaf would appear sad on the day of ‘Eīd al-Fiṭr,
so it would be said to them: It is a day of joy and happiness.
So they would respond: You have spoken the truth, but I am
a slave, and my Master commanded me to do a job for Him,
and I don’t know if He will accept it from me or not.**

Ibn Rajab رحمه الله said:

**قال بعض السلف : كانوا يدعون الله ستة
أشهر أن يبلغهم شهر رمضان ثم يدعون
الله ستة أشهر أن يتقبله منهم.**

**Some of the Salaf said they used to supplicate
to Allāh six months before Ramaḍān, asking
Him to allow them to reach it, and for six months
after Ramaḍān asking Him to accept it from them.**

[لطائف المعارف (٣٦٩)]

Ibn Rajab رحمه الله said:

كيف لا تجري للمؤمن على

فراقه (رمضان) دموع ! وهو لا يدري

هل بقي له في عمره إليه رجوع.

How can a believer not shed tears upon

the departure of Ramaḍān as he does

not know if he will live to see its return

[لطائف المعارف]

Sh. Sulaymān ar-Ruḥaylī حفظه الله said:

من أجمل الكلام، ما قاله بعضهم:
ومن جعل أيام حياته كأيام رمضان،
جعل الله له آخرته كالأيام.

From the most beautiful of speech
is that which some say:

Whoever makes the days of his life
[in this dunyā] like the days of Ramaḍān,
Allāh will make [the days of] his Ākhirah
like ‘Eīds for him.

[ضوابط الربا (٢٨٤)]

Ḥasan al-Baṣrī رحمه الله said:

**كل يوم لا يُعصى الله فيه فهو عيد،
كل يوم يقطعه المؤمن في طاعة مولاه
وذكره وشكره فهو له عيد.**

Every day in which Allāh is not disobeyed is an ‘Eīd.

**Every day in which the believer devotes himself
to the obedience of his Lord, His remembrance,
and displaying gratitude to Him is an ‘Eīd for him.**

[لطائف المعارف (٤٨٥)]

Ibn al-Jawzī رحمه الله said:

يا من وفى رمضان على أحسن حال،

لا تتغير بعده في شوال.

**O you who fulfilled Ramaḍān
in the best condition, do not
change after it in Shawwāl.**

[التبصرة (٥٤٩\٢)]

Ibn Rajab رحمه الله said:

معاودة الصيام بعد صيام رمضان،

علامة على قبول صوم رمضان. فإن الله

إذا تقبل عمل عبدٍ، وفقه له عمل صالح بعده.

**One taking on the habit of regular fasting after
Ramaḍān is an indication that his fasting in Ramaḍān-
was accepted. This can be surmised because if Allāh
accepts one's righteous deeds, He enables him to
continue to perform righteous deeds.**

[لطائف المعارف]

The Messenger of Allāh ﷺ said:

مَنْ صَامَ رَمَضَانَ
ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ،
كَانَ كَصِيَامِ الدَّهْرِ.

Whoever fasts the month of Ramaḍān,
then follows it with six [days of fasting]
from [the month of] Shawwāl, it will be
as if he fasted the entire year.

[Ṣaḥīḥ Muslim (1164)]

[صحيح مسلم (١١٦٤)]

Some of the Wives ^{رضي الله}_{عنهن} of the
Messenger of Allāh ﷺ reported:

كان رسول الله ﷺ

يصوم تسع ذي الحجة

The Messenger of Allāh ﷺ used to fast

the [first] nine days of Dhul-Ḥijjah

[Abū Dāwūd (2437)]

[أبو داود (٢٤٣٧)]

Abū Qatādah رضي الله عنه narrated:

رَسُولُ اللَّهِ ﷺ ... سُئِلَ عَنْ

صَوْمِ يَوْمِ عَرَفَةَ فَقَالَ :

يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ

The Messenger of Allāh ﷺ was asked about

fasting the Day of ‘Arafah and he replied:

It expiates [the sins of] the previous and coming year.

[Ṣaḥīḥ Muslim (1162)]

[صحيح مسلم (١١٦٢)]

Sh. ‘Abdullāh al-Bassām رحمه الله said:

صوم يوم عرفة هو أفضل

صيام التطوع بإجماع العلماء

Fasting the Day of ‘Arafah

is the most virtuous voluntary fast

by consensus of the scholars

[توضيح الأحكام (٢٠١٣)]

والله أعلم

وصلَّى الله وسلَّم على عبده ورسوله محمدٍ، وآله وصحبه أجمعينَ

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