

Al-Qawlul Mufeed

w w w . T h e B e n e f i c i a l W o r d . c o m

Volume 5 Issue 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

August 2008

Indeed all Praises are for Allah alone. We praise Him, seek His assistance, and seek His forgiveness. And we seek refuge in Him from the evil of our own selves and the evil consequences of our actions. Whomever Allah guides, there is no one to lead him astray, and whomever is lead astray, there is no guide for him. I testify that there is no deity worthy of worship except Allah, who is alone without any partner, and I testify that Muhammad is His slave and final messenger. To proceed:

What's
New
in the
Bookstore

New Publication

- The Rules & Etiquettes of Ruqyah – Just arrived Saalih bin 'Abdil-'Azeez Aali Shaikh \$8.00
Special Introductory Price of \$7 until November 1st. Get your copy today!

Now that Ramadan has Passed (part 1)

A Friday sermon by,
The Great Scholar Shaikh
Muhammad Salih
Al-Uthaimeen
(رحمه الله)

All praise is for Allah, we praise Him, seek His aid, seek His forgiveness, repent to Him, and seek refuge in Him from the evil of our souls and evil deeds. Whomever Allah guides there is none to lead him astray and whomever Allah allows to stray there is none to guide him. I bear witness that there is no deity worshipped in truth other than Allah who is alone and has no partner and I bear witness that Muhammad is His servant and messenger who He sent with guidance and the true religion thusly conveying the message, fulfilling the trust, and leaving his nation upon clearness whose night is like its day none stray from it except that they are destroyed. I send salutations of peace and blessings upon him, his family, companions, and

all that follow him in perfection until the last day. You were looking forward to the month of Ramadan and it has come and now you have left it behind you which is how every individual is when waiting for something and then having it pass by them and then leaving it behind until death arrives. Indeed the month of Ramadan came as a noble guest and now you have left it with what Allah has willed of righteous deeds and has left as a witness for you or against you. There is a group that are happy to see it go as they have finished with it, finished fasting and worship that was difficult upon them and there is another group who are happy with its completion for they have ended it with ending sin and transgression with what they did in it of righteous deeds and achieved what Allah promised of forgiveness. The difference between these two groups is great

and the sign of those that are happy with its ending is the return of sin, neglect of the obligations, and boldness with the prohibitions all of which the effect can be seen in society as the number of people that pray in the masjid is decreased significantly, and whoever squanders his prayer then other than it is more of a waste as the prayer prevents vileness and abomination. Sin perhaps conceals obedience and righteousness after it has been performed and the one acting has nothing except fatigue. Some people say that the reward for virtue or good deeds is more good deeds or virtue after them so whoever acts righteously and then follows it with goodness then that is the sign of the acceptance of his first act of righteousness just as the one who does good deeds and then follows it with evilness could have his good deeds nullified when weighed on the scales. The actions of the believer do not end with the ending of the season of deeds for

the action of the believer is persistent and does not stop except with death, Allah the Most High said, "And worship your Lord until there comes unto you the certainty (i.e. death)." (Al-Hijr 15:99)

And He said, "O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah." (Aali Imran 3:102)

The month of fasting, the season of action, has come to an end but the time of action and deeds does not end. The fasting of Ramadan is over but fasting is still legislated and all praise is for Allah so whoever fasts the month of Ramadan and then follows it with six days in the month of Shawwal is like fasting the entire year. The prophet (sall-Allahu alaihi wa sallam) has made fasting every Monday and Thursday a guided practice of his and said that the good deeds are displayed to Allah the Mighty and Majestic on those two days. He also advised Adu Hurairah, Abu Thar, and Abu Darda (radi Allahu anhum) to fast three days of every month, "fasting three days of every month is fasting the entire year". Likewise he encouraged the performance of righteous action in the ten days of Thul-Hijjah such as fasting and it was narrated that he did not leave fasting in those ten days. He (sall-Allahu alaihi wa sallam) said, "the best fast after Ramadan is Allah's month Muharram" and said that fasting the tenth of that month was an expiation for the previous year. He (sall-Allahu alaihi wa sallam) also

said that fasting the day of Arafah expiated the previous and coming year and Aisha said that he (sall-Allahu alaihi wa sallam) did not fast in a month voluntarily like he fasted in the month of Shaban as he used to fast most of it, rather he used to fast all of it.

Praying in the night of Ramadan has come to an end but praying at night is still legislated for every night of the year. The prophet (sall-Allahu alaihi wa sallam) encouraged this and said, "the best prayer after the obligatory prayers is in the middle of the night". It has also been authentically reported that he (sall-Allahu alaihi wa sallam) said, "Verily Allah descends to the heavens of the earth every final third of the night and says, who is supplicating to me so that I may answer him, who is asking me so that I may give him, and who is seeking forgiveness from me so that I may forgive him". So fear Allah O servants and spend your lives performing (good) deeds and realize your statements with action for the real life of a person is what he spends in the obedience of Allah. The tactful person is he who subjects himself, taking himself to account and performs deeds for what is after death and the weak person is he who follows his desires and hopes that Allah will give him security.

O Muslims, Allah has made the ways to goodness easy for you and opened their doors and called you to enter them conveying to you their reward. The five (obligatory) prayers are the most certain of the pillars of Islam after the testimony of faith and they are five in number and fifty on the scales of the one who performs them. They are an expiation and salvation on the day of resurrection. Allah has legislated them for you and completed them with extra voluntary prayers numbering 12 units. Four before the noon prayer with two tasleems and two after, two after the sunset prayer, two after the night prayer, and two before the dawn prayer whoever prays them Allah will build a house for him in paradise. The odd numbered prayer or witr is also a prophetic practice in accordance to his statement, "whoever fears that he will not stand the last part of the night then he is to pray an odd number in the first of the night and whoever desires to pray in the last of the night then he is to pray an odd number then, for the prayer in the last part of the night is a witness and that is the best and most virtuous". So the witr is a certain practice and it is not appropriate that anyone leave it...

To be Continued

Translated by John 'Eesa' Starling

Vist www.edawah.com today
To download all the previous issues of
Al-Qawlul Mufeed!

Also beneficial translations of fatwas and other
great articles.