

On the Path of the Beloved ﷺ

Introduction To Ramadan & Our Beloved ﷺ

In the name of Allah, the All-Merciful, the Ever-Merciful. All Prayers and Blessings of Allah are upon our master, the noblest Prophet ﷺ.

May Allah Accept all your deeds and actions, and reward you well for them. Today I will start by asking you; are you ready for Ramadan? Are you ready for a new year that is full of hard work and more worship that will get you closer to Allah ﷻ? Are your intentions in line with that?

Today, we have two issues to talk about. The first is Ramadan, its virtues and what actions one should maintain in this month. The second is an introduction to the Seerah of Prophet Muhammad ﷺ.

Can you imagine how valuable these Ramadan days are? I would like to remind you here of the Hadith of Prophet Muhammad ﷺ in which he says, **"When the month of Ramadan starts, the gates of Jannah are opened and the gates of Hell are closed and the devils are chained."**¹ Hence, be vigilant of the virtues of this month. So what is the thawab of Ramadan? It can be summed up in six main points.

The Prophet Muhammad ﷺ said, "... **whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah ﷻ, all his previous sins will be forgiven.**"² Accordingly, there are two conditions that would make your sins forgiven, no matter how grave they are. First, to fast out of sincere faith, which means that you are fasting not out of a habit, but rather out love for Allah ﷻ? The Second is to fast seeking and hoping for the reward from Allah ﷻ.

However, one may say, "It is too hard to sustain that sincerity during the whole month". Prophet Muhammad ﷺ said, **"Whoever prayed at night in it (the month of Ramadan) out of sincere faith and hoping for a reward from Allah, all his previous sins will be forgiven."**³ Hence, you can have all your previous sins forgiven only by maintaining praying at night for the entire month, and under the same previous two conditions.

One may also say, "What if I missed one night prayer or more because of sleep?" Prophet Muhammad ﷺ said, **"Whoever established prayers on the night of Qadr out of sincere faith and hope for a reward from Allah, all his previous sins will be forgiven."**⁴

¹Narrated by Abu Huraira: Sahih Al-Bukhari, volume 3, book 31, number 123

²Narrated by Abu Huraira: Sahih Al-Bukhari, volume 3, book 31, number 125

³Narrated by Abu Huraira: Sahih Al-Bukhari, volume 3, book 32, number 226

⁴Narrated by Abu Huraira: Sahih Al-Bukhari, volume 3, book 31, number 125

The Prophet ﷺ says, **“And there are those who Allah frees from hellfire in Ramadan, and this occurs every night.”**⁵ Allah ﷻ looks into the hearts of his servants to see their truthfulness. Every night in Ramadan, angels write the names of those who are saved from hellfire. Only Allah Knows who they are. This is not restricted to scholars. It might well be a sincere 17 year old girl, whose religious knowledge is limited. It could even be an old man whose sins are numerous, yet has truthful intentions of getting closer to Allah ﷻ during this month, in hope for His mercy.

Moreover, if Allah ﷻ saves you from hell in this month, this would mean that you are guaranteed to be saved from hellfire thereafter, for He is the Generous. When a noble Arab frees a slave, he would never take him into captivity again. If this is true of an Arab, what do you think of Allah ﷻ, who is the most Noble and Generous. Even if one sins after Ramadan, it will not be as bad as it was before Ramadan. One’s good deeds then will surpass one’s bad deeds.

With a simple calculation, one can clearly see the enormous amount of rewards one can gain in Ramadan. Just take Zuhr prayer as an example. By praying Zuhr one would be credited with 10 virtues. If one is to pray it in Jama'a, one’s virtues will be 27 times better than if one is to pray alone in other months. In Ramadan, these deeds are multiplied by 70. So if one is to sum the virtues of the five obligatory prayers, one would be credited with 94500 virtues which is almost the reward (100,000 virtues) of one praying in the Holy Mosque of Makkah. Such is the reward achieved from the prayers of just one day of Ramadan.

As for reciting Qur'an, whoever recites a letter from the Qur'an, will be credited with one virtue, and a virtue is said to be worth ten. Hence, If one is to multiply that by 70 (virtues are multiplied by 70 in Ramadan), reciting the whole Qur'an in Ramadan would get one an enormous amount of virtues.

As for fasting, no one but Allah ﷻ knows what the the thawab of that is. Prophet Muhammad ﷺ said, **“Allah said, 'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it.’”**⁶ Thus, you will know the reward of your fasting only on the Day of Judgment. However, it is enough to know that the unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. One can only imagine the reward that is waiting for one. One may ask, "Why is Allah ﷻ granting us all these rewards?"... Simply, because He is the Generous. He wants to overwhelm us with his mercy. Hence, one should utilize well all that is offered in the blessed days of Ramadan.

If you are to reflect on the Ayahs of fasting, which are mentioned in Surat Al-Baqara, you will find that the last ayah states, in what can be translated as, **“And when My bondmen ask you concerning Me, then, surely I am near; I answer the invocation of**

⁵ Narrated by Abu Huraira: Sahih Al-Bukhari. Book 4, Number: 1682.

⁶ Narrated Abu Huraira: Sahih Al-Bukhari, Sahih Al-Bukhari volume 3, Book 31, Number 128

the invoker when he invokes Me; so let them respond (to) Me, and let them believe in Me, so that possibly they would respond right-mindedly. (2:186). These Ayahs demonstrate the relationship between fasting and answering supplication.

Therefore, one should keep on supplicating to Allah ﷻ. Choose four or five supplications and keep on saying them during the whole month. The companions used to do so. They said, "**We used to supplicate to Allah ﷻ in Ramadan, and we never reached the next Ramadan without our supplications being answered.**" Let us all supplicate to Allah in this Ramadan in full hope that He will bring about the revival of our Ummah. Yesterday a lady called me, asking me to ask people to pray for her sick son. She was so sure about prayers being answered in Ramadan; she said "I am sure, because Ramadan is the month in which supplications are answered." A thousand months is equal to 84 years, which is –on average- the span of a lifetime. Worshiping Allah ﷻ in the Night of Determination 'Al Qadr', is worth worshipping Him for 84 years. This applies not only to prayers, but also to shedding a tear out of fear of Allah ﷻ, kissing your parents' hands or even any charitable action. Allah boasts of such deeds to the angles. This is quite enough reason for us to hasten in pleasing Allah ﷻ, for we do not know how much time we have left on this life.

Nevertheless, all these rewards are not available for those whose stomach only fast; for there are three kinds of fasting. The first is abstaining from eating and drinking. The second is when all the limbs are in a state of fasting; meaning that all the limbs refrain from committing sins during the whole month. Everyday, after dawn, when one breaks one's fast, one will refrain from smoking; one will not accept a bribe, watch a sinful program, backbite, lie, go to a sinful place or insult anybody. Prophet Muhammad ﷺ said, "**Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting.)**"⁷

Therefore, make your fasting genuine this year. Fast with all your body, even with your heart. The best state is when one's heart is fasting, this is the third kind. We see people whose stomachs are fasting, we do not need those. This sort of fasting might not even save them from hellfire (however, only Allah knows for sure). There are others whose bodies are fasting, yet the best ones are: those whose hearts are also fasting. There is nothing else that occupies their heart except Allah, all month long. "**I am all yours Allah**", they say. Can you reach such a state? Can you fast all thirty days with your heart? How is this done? It means to speak about Allah, to talk for Allah, to be silent with Allah. It means that one's life should be about, with, and for Allah. Nevertheless, this does not mean that you will not perform your daily duties, but rather that your whole being would be dedicated to pleasing Allah.

Let us set ourselves a slogan this Ramadan. Whenever the Prophet ﷺ was about to embark on a serious matter, he used to set a slogan for his companions and make them think about it and work for it. I will propose some slogans for you to choose

⁷ Narrated Abu Huraira: Sahih Al-Bukhari, volume 3, book 31, number 127

from. Consider Musa's ﷺ slogan: **"I have hastened on to You, Lord, that You may be satisfied (with me)" (20:84)**. Or that of Ibrahim ﷺ: **"And he said, "Surely I am going to my Lord, soon He will guide me" (37:99)**. Consider the Prophet's slogan: "Here I am at Thy service, and Grace is to Thee and the whole of good is in Thine hands, and one cannot get nearer to Thee through evil"⁸. Or let our slogan be the ayah that can be translated as, **"And vie swiftly with one another for forgiveness from your Lord"(3:133)**. Let your slogan be: "no one will reach Allah before me", let us set a slogan that says: "I will worship you my Lord, like I have never done before."

Let us all write this slogan down, let us all agree on it. Now that we know Ramadan's reward, let us plan our actions in Ramadan this year. Let us agree on six things. First, let us set up a schedule to which we should all adhere no matter what the circumstances are. Let us all move together as one block towards Allah. Our schedule will contain six columns, and thirty rows. On each day of Ramadan, you will mark it with either □ or x. Imagine how happy you will be when you achieve everything you set out to do in your schedule. Imagine our reward if we all unite and do it together. What a reward! None of us will be alone but we will move together for Allah so that he is proud of us in the presence of His angels.

These six things are the Prophet's formula. They are the most fundamental things which the Prophet ﷺ used to focus on in Ramadan.

The Six Things Are:

- 1.** Praying all the five prayers in congregation, (whether you are a man or woman), throughout the month.
- 2.** Daily Sadaqa. Our Prophet ﷺ was very generous, and even more in Ramadan. He used to be compared to the wind that leaves nothing behind, for he used to give away everything he had and leave nothing behind. Therefore, imitate your Prophet and set yourself an amount of money to give away in Ramadan.
- 3.** Working on your Kinship ties or being dutiful to your parent's every day. Go and kiss your parents' hands, call a relative, or reconcile with someone with whom you had a conflict. Do it for Allah's mercy.
- 4.** Daily Dua'. We will all focus on two main supplications, and then every one of us can add his own Dua'a. We will all ask to be saved from hellfire, and that the revival of our Ummah would be achieved through us. This is our hope; Ramadan this year can be a turning point in our history.
- 5.** Read the whole Qur'an in your prayers.

⁸ Good Authentic Hadith. Translation of Sahih Muslim, Book 4: Number 1695

6. Perform a positive deed every day.

Ramadan is the month of hard work. All our victories took place in Ramadan. Let us learn from the companions (RA) how to reach this state of equilibrium. Let us all promise ourselves to adhere to these six things. Only women can guarantee the fulfillment of this schedule! For if a woman puts something in her mind, she will see it accomplished; she will remind her husband and all those around her of it. We will not succeed in this endeavor without the help of our women.

I am very optimistic this year, I strongly feel that we will turn a new page in our lives after Ramadan, and the revival of our Ummah will commence with Ramadan this year. Everyday before I come here, I go and greet the Prophet ﷺ, with such a hopeful and confident feeling that something huge will happen after Ramadan. Ramadan can be compared to the winter season on earth. Winter comes with benevolence, with rain, to provide the earth with all its needs. From its grace, plants grow and creatures drink. The earth is also very smart; it stores these graces inside in order to use it all year long. Similarly, Ramadan comes to provide the Ummah with the spiritual and ethical force it needs. However, will the Ummah store such a power in order to use it throughout the whole year? This is our hope for this year. Ramadan is like the ebb and flow. When we are faced with fall of hopes, laziness, and miserliness, Ramadan comes and we see a rise in obedience, force, and generosity.

Do you know why we are going to study the Prophet's Seerah? We will study it for three reasons; first, because it is the most successful revival experience. I am not saying this because I am a Muslim or because I am here in Madinah, I am saying this because this is the truth. The Prophet ﷺ was born an orphan in the deserts of Makkah. He had no direct family ties; no parents, no male children, and no siblings. He was illiterate. He was sent in a nation that had no revival prerequisites. The nation was comprised of small fighting tribes living on shepherding. In twenty years, he transformed his people into the greatest nation in history. We will look at the secrets behind this revival during this month.

His revival lasted for more than a thousand years, because it was built on sacrifice, faith, planning, and confidence. Muhammad ﷺ changed the history of this planet; his existence marked a turning point in history. His effect was far-reaching; the Arab world, Andalusia, and the soviet republics were all affected by this change. Two global powers, Persians and Romans, were destroyed. His effect reached Europe, which in turn built its own revival exploiting the Arab culture and sciences. They also learnt from Islam the ethical principles of equality, liberty, and justice, introduced women and children rights to their societies and brought an end to slavery. It led to the exploration of the Cape of the Good Hope, which in turn lead to the exploration of America. Mosques are everywhere around the world now, the Azan is heard around the globe.

Millions of Muslims perform pilgrimage every year, millions fast every year at the same time because of Muhammad's effect ﷺ. His effect is long lasting, unlike other

great men like Shakespeare, Voltaire, Aristotle, Plato, Alexander the Great, and Napoleon, whose effects were limited to twenty or thirty years after their death. His revival experience was complete; it had all the elements that would make it succeed. It was based on planning, science, politics, peace, military power, a balance between justice and rights, and balance between materialism and spirituality. No other human experience, including that of Ancient Egypt, Romans, or Even modern Europe, can be compared to Muhammad's revival.

Second, we are going to study Seerah because we will not find a more comprehensive example to follow better than that of Muhammad ﷺ. This is because Allah made him experience everything that any human being may come across in his life. He is the only one on the face of the planet whom you can follow in every aspect of your life, unlike others who may succeed in one aspect only. For example, you can follow the beloved Prophet Isa ﷺ as a poor abstinent, a patient citizen, or a pious young man. However, you cannot follow his model as a grandfather, father, or husband, simply because he did not get married. You can follow the model of Solyman ﷺ as a just ruler or a thankful wealthy man, but you cannot follow him as a weak citizen or as an oppressed poor man, simply because he did not lead such a life.

The only human being who has gone through all experiences we can associate ourselves with is our beloved Prophet ﷺ. He led a poor and a rich life, he was strong and weak, he lived as a citizen and as a ruler, he strived for peace, yet he was a great conquest leader. If you are rich, you can follow his example as he received money and treasures that would fill the space between two mountains. If you are poor, you can follow him as he tied a stone to his stomach to lessen his sufferings because of starvation. If you are a teacher, you can follow his way of treating his companions, and if you are a student you can follow his example as he was receiving the Revelation from Jibril ﷺ. He was a husband of one woman and of many women, he had children and he witnessed the death of some of them. Everything is there; you can follow him in every respect of your life.

Finally, we are going to study Seerah because Muhammad ﷺ is the greatest character in history. All other great men excelled in one aspect of life only. The one and only human who was great in every aspect was Muhammad ﷺ. Behold the greatness of his morals: he was never angry for a personal reason, he never sought personal vengeance, he has never beaten a woman, he has never broken a promise, and he never betrayed or lied.

Before he received the Revelation, he was called the truthful and reliable, and after that his morality was inspired by the Qur'an. He was great as a wise politician and as a warrior. He was great in his spirituality. Behold him when he says, **"I submit to Thee, and submit humbly before Thee my hearing, my eyesight, my marrow, my bone, my sinew"**⁹, and he weeps bitterly and when Aisha (RA) tries to calm him down he says: **"Shouldn't I be a thankful slave (of Allah)?"**¹⁰ He was great in his

⁹Good Authentic Hadith. Translation of Sahih Muslim, Book 4: Number 1695

¹⁰Authentic Hadith. Translation of Sahih Bukhari, Book 60: Number 361

abstinence, listen to him while he says, **“What would I want from this life; I am in this life but a passer by, who sought shelter in the shade of a tree then left it behind and went his own way.”**¹¹

Look at his courage and the way he treats the youth: The Prophet passed by some persons of the tribe of Aslam while they were practicing archery. Allah's Apostle said, **“O offspring of Isma’il! ﷺ Practice archery, for your father was a great archer. I am with (on the side of) the son of so-and-so-”** Hearing that, one of the two teams stopped. Allah's Apostle asked them, **‘Why are you not throwing?’** They replied, **“O Allah's Apostle! How shall we throw when you are with the opposite team?”** He said, **“Throw, for I am with you all.”** He was great even in the eyes of his enemies. For the forty years before the prophecy and the thirty years after, the people of Makkah could not find one flaw in his character. They could not even utter a bad word about his morality or abilities.

Do you know now why we will study his Seerah ﷺ? Do you feel his love overflowing your heart? Today was just an introduction; we will live everyday of this month with our beloved Prophet ﷺ. Tomorrow we shall talk about the status of the world the day he ﷺ was born.

We will talk about his birth, the reasons behind his parent’s death, the effect early orphanage had on him and why he was constantly moved from one house to another. We will talk about all these incidents next lecture Inshah-Allah.

Lecture Notes Provided By: Imam Ghulam Moyhuddin

Seerah: Ibn Ishaq, Ibn Hisam, Ibn Kathir and Diya al-Nabi were used in the compilation of these lecture notes as well as various books of Hadith.

The selective topics and format is from Amr Khaled’s Arabic lecture on Seerah of the Prophet ﷺ with renditions from the “dar al tarjma” convoy.

<http://www.youtube.com/watch?v=3oDLD8B-has>

I have included modifications for the sake of readability and clarity.

¹¹Authentic Hadith. Translation of Sahih Bukhari, Book 60: Number 361