

REFLECTIONS (RAMADAN)



فاطمة

FATIMA
ELIZABETH
PHRONTISTRY

Ustadh Hamid Mahmood



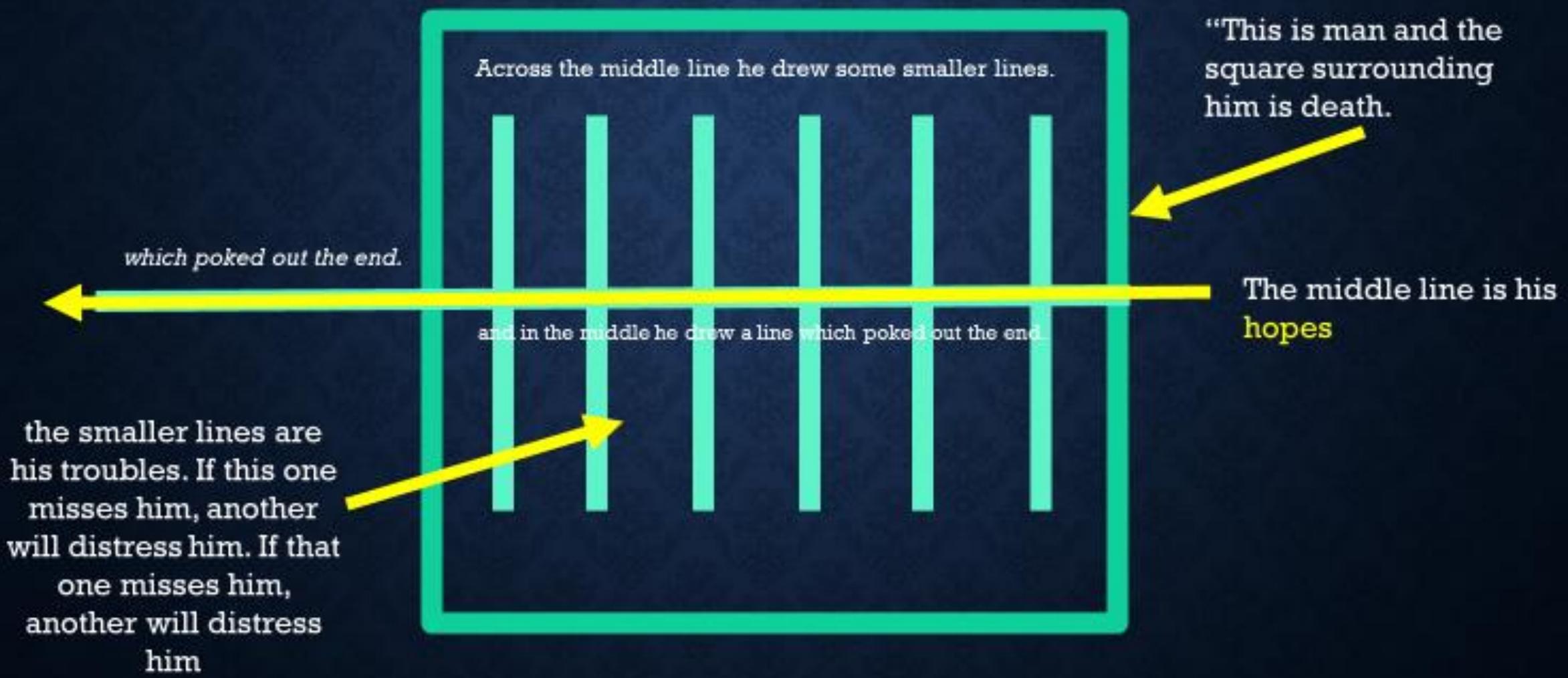
- **Reviving teachings of Prophet Muhammad (SAW)**
- **Refining your Character**
- **Breaking the soul that pushes you to Evil**

IMAM ABU HAMID AL-GHAZALI'S 3 CATEGORIES OF FASTING

Ustadh Hamid Mahmood



Abdullah ibn Mas'ud reported: The Prophet, peace and blessings be upon him, drew a square



• وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ (We shall certainly test you with)

• الْخَوْفِ (Fear)

• وَالْجُوعِ وَ (and hunger)

• نَقْصِ مِّنَ الْأَمْوَالِ (and loss of property)

• وَالْأَنْفُسِ (lives)

• وَالْثَّمَرَاتِ (and crops)

• وَبَشِّرِ **الصَّابِرِينَ** (But [Prophet], give good news to those who are steadfast – al-sabirin)

وَبَشِّرِ الصَّابِرِينَ

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

who **say**, when afflicted with a calamity,

‘We belong to Allah

and to Him we shall return.’

These will be given **blessings** and **mercy** from their Lord, and it is they

who are

rightly guided.

- Aisha reported: She asked the Messenger of Allah, peace and blessings be upon him, about **plagues** and he said,
- “It is a **punishment** that Allah sends upon whoever he wills, but Allah has made it a **mercy** for the believers.
- Any servant who resides in a land afflicted by plague, remaining patient and hoping for reward from Allah, knowing that nothing will befall him but what Allah has decreed, he will be given the reward of a martyr.”
- Source: Ṣaḥīḥ al-Bukhārī 5402

ISTIGHFAR

• وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

- nor would He (Allah) punish them if they sought forgiveness,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أذكار اليهود والنبيّة

An Authentic Collection of Morning & Evening Du'as

1. Forgiveness of all sins, even if one has fled from the battlefield. Recite 3 times:

اسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

(مصنف ابن أبي شيبة)

2. Amnesty from Hell. Recite 7 times after Fajr & Maghrib Salah:

(أبو داود)

اللَّهُمَّ اجْرِئْنِي مِنَ النَّارِ

3. Reward of ten deeds, expiation of ten sins, elevation of ten levels (in the Hereafter), reward of freeing one slave from the descendants of Isma'eel ؑ & protection from Shaytan. Recite 10 times:

(أبو داود)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى

كُلِّ شَيْءٍ قَدِيرٌ

(أبو داود)

4. Security from sudden calamities. Recite 3 times:

يَسْمُ اللَّهُ الَّذِي لَا يَضُرُّهُ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

(أبو داود)

وَهُوَ السَّمِيعُ الْعَلِيمُ

5. Protection from scorpions & other harmful creatures. Recite 3 times:

(كثير المعالي)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

6. Guarantee of being pleased by Allah ﷻ on the Day of Judgement.

Recite 3 times:

(مصنف أحمد، ابن ماجه)

رَضِيَتْ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا

7. Being sufficed by Allah ﷻ for all needs relating to both worlds.

Recite 7 times:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ. عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

(ابن السني في عمل اليوم والليلة)

8. Sayidul Istighfar: Guarantee for Paradise. Recite once:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ
وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوهُ لَكَ بِعَمَلِكَ
عَلَيَّ، وَأَبُوهُ بِذُنُوبِي، فَاعْفُرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ (بخاري)

9. Gratitude for the daily Favours of Allah ﷻ. Recite once:

(Recite once in the morning & replace it with ما أسئس in the evening)

اللَّهُمَّ مَا أَصْبَحَ / مَا آسَأَسُ مِنْ بَيْنِ يَدَيْكَ وَخَلْفِكَ لَا شَرِيكَ لَكَ،

فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ (أبو داود)

10. Protection from all unpleasant things. Recite once:

إيه الكرسي and حتم. تتبرأ من الكذب من الله العزير العليم. غافر الذنب

وقابل التوب شديد العقاب ذي الطول. لا إله إلا هو. إليه المصير.

(سنن الدارمي)

11. Providence & sufficiency in every task. Recite these Surahs 3 times:

سُورَةُ الْإِخْلَاصِ، سُورَةُ الْفَلَقِ، سُورَةُ النَّاسِ (أبو داود، ترمذي، نسائي، صغرى)

12. Payment of debt & relief from anxiety & distress. Recite once:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ

وَالكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْحُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الْمُتَيْنِ

وَقَهْرِ الرِّجَالِ (أبو داود)

13. A supplication for protection. Recite once:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، لَا قُوَّةَ إِلَّا بِاللَّهِ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ

يَكُنْ، أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

(أبو داود)

14. Prayer of 70,000 Angels & for martyrdom.

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ Recite 3 times

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ. عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ. هُوَ

الرَّحْمَنُ الرَّجِيمُ. هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ. أَلَمَلِكُ الْقُدُّوسُ السَّلَامُ

الْمُؤْمِنُ الْمُهِيبُ الْعَزِيزُ الْحَبِيبُ الْمُتَكَبِّرُ. سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ.

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى. يُسَبِّحُ لَهُ مَا فِي

السَّمَوَاتِ وَالْأَرْضِ. وَهُوَ الْعَزِيزُ الْحَكِيمُ. (ترمذي، مسند أحمد)

15. Freedom of the entire body from Hell. Recite 4 times:

(Recite once in the morning & replace it with أَسْتَغْفِرُكَ in the evening)

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ / أَسْتَسْتَعِذُ بِكَ مِنْ شَرِّ مَا خَلَقْتَ مِنْ شَرِّ مَا خَلَقْتَ

وَمَا لَجَجْتُكَ وَجَمِيعَ خَلْقِكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَأَنْ مُحَمَّدًا

(أبو داود)

عَبْدَكَ وَرَسُولَكَ

16. Prayer of Anas ؓ: Protection of one's life, property, faith, & family from every harm. Recite once:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ، مُحَمَّدٌ رَسُولُ اللَّهِ، لَا قُوَّةَ إِلَّا بِاللَّهِ، بِسْمِ اللَّهِ

عَلَى دِينِي وَنَفْسِي، بِسْمِ اللَّهِ عَلَى أَعْلَى وَمَالِي، بِسْمِ اللَّهِ عَلَى كُلِّ

شَيْءٍ أَعْطَانِيهِ رَبِّي، بِسْمِ اللَّهِ خَيْرَ الْأَسْمَاءِ، بِسْمِ اللَّهِ رَبِّ الْأَرْضِ

وَالسَّمَاءِ، بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّهُ مَعَ اسْمِهِ دَاءٌ، بِسْمِ اللَّهِ افْتَتَحْتُ،

وَعَلَى اللَّهِ تَوَكَّلْتُ، لَا قُوَّةَ إِلَّا بِاللَّهِ، لَا قُوَّةَ إِلَّا بِاللَّهِ، لَا قُوَّةَ إِلَّا بِاللَّهِ،

وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ

الكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، تَبَارَكَ اللَّهُ رَبُّ السَّمَوَاتِ السَّبْعِ

وَرَبُّ الْعَرْشِ الْعَظِيمِ وَرَبُّ الْأَرْضِينَ وَمَا بَيْنَهُمَا، وَالْحَمْدُ لِلَّهِ رَبِّ

الْعَالَمِينَ، عَزَّ جَارِكُ، وَجَلَّ ثَنَاتُكَ، وَلَا إِلَهَ غَيْرُكَ، اجْعَلْنِي فِي جَوَارِكِ

مِنْ شَرِّ كُلِّ ذِي شَرٍّ، وَمِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ، إِنَّ وَلِيَّيَ اللَّهُ الَّذِي

نَزَلَ الْكِتَابَ وَهُوَ يَتَوَكَّلُ الصَّالِحِينَ، فَإِنْ تَوَلَّوْنَا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ

إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (كثير المعالي، أبو الشيخ في الثواب)

17. Prayer of Abu-Dardar ؓ: Security from affliction. Recite once:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيْنَا تَوَكَّلْتُ وَأَنْتَ رَبُّ الْعَرْشِ

الكَرِيمِ، مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا

بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ

أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ

دَابَّةِ أَنْتَ إِحْدَى بِنَائِيهَا، إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ (كثير المعالي)

18. Compensates deficiency in the remembrance of Allah ﷻ. Recite once:

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ. وَلَهُ الْحَمْدُ فِي

السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ. يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُخَيِّ الْأَرْضَ بَعْدَ مَوْتِهَا. وَكَذَلِكَ

تُخْرِجُونَ (طبراني)

19. Intercession of the Beloved Prophet ﷺ.

(أبو داود، ابن السني في عمل اليوم والليلة)

Send salutations upon Him (10 times).

يَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ



SAHIH INTERNATIONAL

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

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ



SAHIH INTERNATIONAL

The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ
إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

SAHIH INTERNATIONAL

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely -

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

SAHIH INTERNATIONAL

The ones who establish prayer, and from what We have provided them, they spend.



- The Prophet (PBUH) once said,
‘sawm (**fasting**) is half of sabr (**patience**)’
- on another occasion, ‘**sabr** is half of **iman**’ –
- hence fasting is considered an integral part of one’s faith.
- fasting then becomes ‘nisf of the nisf of iman’ half of the half of iman,
 - which makes it $\frac{1}{4}$ of iman.

عَنْ أَبِي يَحْيَىٰ عَنْ صُهَيْبِ بْنِ سِنَانَ رَضِيَ اللَّهُ تَعَالَىٰ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ - (مسلم، كتاب الزهد والرقائق، باب المؤمن امره كله خير، ص ١٥٩٨، حديث

(٢٩٩٩)

SAWM

The Arabs of the Jahiliyyah were not so familiar with fasting, but used the word 'sawm' when they trained their horses to go without food and keep the faces of their horses uncovered when facing scorching winds to prepare them for the heat of battle.

نہیں تیرا نشین قصرِ سلطانی کے گنبد پر
تو شاہیں ہے! بسیرا کر پہاڑوں کی چٹانوں پر

Your abode is not on the dome of a royal palace
You, a falcon, should live on a mountainous rock!

(Iqbal)







REFLECTIVE QUESTION

How does staying away from eating and drinking help
a Muslim in spirituality
and ultimately how does it help in taqwa as the
Quranic verses promise?

IMAM ABU HAMID AL-GHAZALI'S 3 CATEGORIES OF FASTING

Ustadh Hamid Mahmood





Sawm of the akhas al-khawas

(Fast of the highest class):
Believers in this category keep **fast of the mind**. In other words, they do not think of anything but Allah and the hereafter. They think only of the world with the intention of the next world as it is the seed ground for the future.



Sawm of the khawas

(Fast of the few select Muslims) (SILVER): In this kind of fasting, besides the above things, one refrains from sins of the hands, feet, eyes and other limbs of the body.



Sawm of the 'awam

(Fast of the general Muslims): It is to restrain oneself from eating and drinking. This is the lowest kind of fast.

Sawm of the khawas (Fast of the few select Muslims)

(SILVER)

In this kind of fasting, besides the above things, one refrains from sins of the hands, feet, eyes and other limbs of the body.



To gain perfection in this level it requires *six duties*

1

To restrain the **eyes** from what is evil and from things which divert attention from Allah's remembrance.



2

To restrain the **tongue** from useless talk, false-speaking, backbiting, slander, abusive speech, obscenity, hypocrisy and enmity, to adopt silence and to keep the tongue busy with the remembrance of God and reciting the Quran.



3

To restrain the **ears** from hearing evil because what is unlawful to utter is also unlawful to hear.



4

To save the **hands**, **feet** and other **organs** from sin, from evil deeds and to save the **belly** from doubtful things at the time of breaking fast.



5

To eat lawful food so much at the time of breaking fast that it fills up the belly.



6

To keep the **mind** of a fasting man between **fear** and **hope**, because he does not know whether his fast will be accepted or not, whether he will be near God or not. This should be the case for every divine service.



Once Hasan Basri (R.A.) passed by a group of men who were playing. He said: God made this month of Ramadan for excelling in virtue and competing with one another. The object of fast is to anoint one with one of the divine attributes. That attribute is

al-Samad

meaning to be bereft of hunger and thirst and to follow the angels as far as possible being free from desire.

- ‘ruhban bi al-layl wa fursanun bi an-nahar’ ‘monks at night and valiant horsemen by day’.
- This spirituality is not only to pray during the night. Pray during the night in order to serve the people during the day – this is the way you serve Allah and yourself’.
- Fasting is the **key** and the month of Ramadan the **door** to attain this level of spirituality through suppressing the desires and abstaining from not merely eating and drinking but beyond to the **fast of the conscience**



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