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May Allāh, the Most High, reward everyone who assisted in this humble effort. We ask Allāh by His Beautiful Names and Lofty Attributes to allow this book to be knowledge that the people will benefit from until the Day of Judgment.

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مُقَدِّمَةٌ

The Author's Introduction

In the name of Allāh, the Most Merciful, the One Who Bestows His Mercy upon others, all Praise is due to Allāh. We thank Him, we seek His aid, we ask for His forgiveness, and we repent to Him. We seek refuge with Allāh from the evil of our own souls and from the evil of our shortcomings. Whomsoever Allāh (ﷻ) has guided none can lead astray; and whosoever Allāh (ﷻ) has misguided no one can bring him back to the (straight) path. I further bear witness that none has the right to be worshiped except Allāh alone. (He is) without a partner. And I testify that Muhammad is His slave and His Messenger. May Allāh (ﷻ) shower His Mercy and Blessings on him, his family members, his Companions, and whoever follows their footsteps till the Day of Judgment.

To proceed: [that which is between your hands oh reader] are sittings for the Blessed Month of Ramadān that contain many [legislative] rulings concerning fasting, the night prayers, almsgiving, and some other suitable issues for this Blessed Month of Ramadān. I compiled these issues to address them in the day sessions or the night sessions. I have selected speeches of these sessions from the book (entitled) Pleasing the Eyes of Those who can See with the Summarization of the Book of Insight and I have adjusted what is needed to be adjusted from that book. I have mentioned in this book many rules and etiquettes relating to this Blessed Month because of the people's need for these rulings. And I have named this book Sittings During the Blessed Month of Ramadān.

This book was printed several times, and then I later decided to comment on it in a summarized manner and then emanate its narrations. (I decided) to add what I thought was needed to be added, and to delete whatever was unnecessary, which is very seldom. I ask Allāh (ﷻ) to make our deeds sincerely for Him Alone and to make [this work] beneficial for the people. Verily He is the Most Generous, the Most Bounteous.

الْمَجْلِسُ الْأَوَّلُ The First Sitting

All praise is due to Allāh, the One who created and originated. He created water and soil. He originated everything and spread them (about). The crawling of the black ant in the darkness of the night is not hidden from His Sight. The smallest atom in the heaven(s) or the earth is not hidden from His knowledge.

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى﴾ (٦) وَإِنْ
تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ

﴿الْحُسْنُ﴾ (٨)

“To Him belongs all that is in the heavens, all that is on the earth, all that is between them, and all that is under the soil. If you speak aloud, then verily, He [Allāh] knows the secret and that which is yet more hidden. None deserves to be worshipped but He, to Him belongs the Most Beautiful of Names” [Taha:6-8]

He created Ādam, tested him, chose him, accepted his repentance, and (then) guided him (aright). He sent Nūh, who built the Ark by Allāh’s command, and sailed. He saved Al-Khalīl, and that is Ibrāhīm, from the burning fire, and its heat turned cool and peaceful for him. So take a lesson from what happened. Then He gave Mūsa nine clear signs, but Pharaoh still persisted in his arrogance and did not pay heed to them. He strengthened ‘Isā with miracles that amazed the creatures. He sent down the Book to Muhammad (ﷺ), in it are clear signs and guidance.

I thank Him for His bounties that reach us constantly, and I send peace and salutations upon His Messenger Muhammad (ﷺ) who was sent from the Mother of the cities [Mecca]. (Likewise, may

the peace and blessings) be upon his companion, Abū Bakr, (رضي الله عنه) who was with him in the cave, upon ‘Umar who had an inspiring opinion that was fortified by his Lord, upon ‘Uthmān, the husband of (the Prophet’s) two daughters. (Indeed) this is not a fabricated story. And (I send peace and salutations) upon the son of (the Prophet’s) uncle (i.e. the Prophet’s cousin ‘Ali رضي الله عنه), the ocean of knowledge, the brave lion, and upon the rest of his companions whose virtues spread throughout the world. May the peace and blessings of Allāh be upon all of them.

O people! Verily we are shaded by a blessed month and a tremendous season in which Allāh (ﷻ) ennobles the reward and gives generously. (He) opens the doors of good for those who desire good: it is the month of goodness and blessings. It is the month of scholarship and gifts:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ

مِّنَ الْهُدَى وَالْفُرْقَانِ﴾ (١٨٥)

“The Month of Ramaḍān in which was revealed the Qur’ān, a guidance for mankind and clear proofs for the guidance and the Criterion (between right and wrong).” [Al-Baqarah: 185]

It is a month that is surrounded with mercy, forgiveness, and salvation from the Hell-Fire. Its beginning is mercy, its middle is forgiveness, and its end is a salvation from the Hell-Fire. There are famous prophetic narrations highlighting the virtues of Ramaḍān, and there are numerous reports pertaining to the virtues of this month. It is reported in the two authentic books of Al-Imām Al-Bukhārī and Muslim from the narrations of Abū Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

إِذَا جَاءَ رَمَضَانُ فَتُحَتُّ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، وَصُفِدَتْ الشَّيَاطِينُ

"When Ramaḍān arrives, the doors of the heavens are opened, the doors of the Hell-Fire are closed, and the devils are shackled." [Collected by Al-Bukhārī and Muslim]

The doors of Paradise will be opened only because of the multiplicity of the righteous deeds that are performed in this blessed month, likewise (as a means) of encouraging the slaves to increase in their good deeds. The doors of the Hell-fire will be closed because during this month, sins will be so far away from the believers. The devils will be chained so that they will not have the opportunity to do what they used to do (outside of) the month of Ramaḍān.

Al-Imām Ahmad reported (in his Musnad) from Abū Hurayrah (رضي الله عنه) that the Messenger of Allāh (ﷺ) said:

أَعْطَيْتِ أُمَّتِي حَمْسَ خِصَالٍ فِي رَمَضَانَ لَمْ تُعْطَهُنَّ أُمَّةٌ مِنْ الْأُمَمِ قَبْلَهَا؛ خُلُوفٌ فِي الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ، وَتَسْتَغْفِرُ لَهُمُ الْمَلَائِكَةُ حَتَّى يُفْطَرُوا، وَيُزَيَّنُ اللَّهُ كُلَّ يَوْمٍ جَنَّتَهُ وَيَقُولُ: يُوشِكُ عِبَادِي الصَّالِحُونَ أَنْ يُلْقُوا عَنْهُمْ الْمَوْتَةَ وَالْأَذَى وَيَصِيرُوا إِلَيْكَ، وَتُصَفَّدُ فِيهِ مَرَدَّةُ الشَّيَاطِينِ فَلَا يَخْلُصُونَ إِلَى مَا كَانُوا يَخْلُصُونَ إِلَيْهِ فِي غَيْرِهِ، وَيُغْفَرُ لَهُمْ فِي آخِرِ لَيْلَةٍ، قِيلَ يَا رَسُولَ اللَّهِ أَهِيَ لَيْلَةُ الْقَدَرِ؟ قَالَ: لَا وَلَكِنَّ الْعَامِلَ إِنَّمَا يُوفَى أَجْرَهُ إِذَا قَضَى عَمَلَهُ

"My Ummah has been given five qualities in Ramaḍān that were not given to the nations before them: the 'Khulūf (i.e. the breath)' from the one who fasts, with Allāh, is better than the fragrance of musk. (Secondly) the Angels seek 'istighfār (i.e forgiveness) for

the (believers) until they break their fast. (Thirdly,) Allāh (ﷻ) beautifies His Paradise every day and says: My pious slaves are about to throw the burden and the harm off them and turn to you (i.e. Paradise). (Fourthly) the devils will be chained so that they will not have the opportunity to do what they used to do (outside of) Ramaḍān. (Lastly) their sins will be forgiven at every last hour of the night. It is said: O messenger of Allāh do you mean the Night of Qadar? He said: no but every laborer receives the fruit of his labor upon the completion of his work." [Ahmad Shâkir graded its chain to be weak, Al-Albânî said its chain is very weak in *Da'if At-Targhib*. However some parts of the hadîth has corroborating text, as mentioned by Al-Uthaymîn in his Majmû']

The First Quality: The bad breath that comes from the mouth of the one who fasts is, with Allāh, like the fragrance of the musk. The word "khulūf with the vowel "a" or u" after the letter "khâ" refers to the bad breath that generates from the mouth of the one who fasts due to the emptiness of his stomach from food. This smell is disliked by the people, but with Allāh it is like the smell of musk. This is because it comes from (one being) obedient to Allāh and (from) worshiping Him (through fasting). And everything that occurs due to the worship of Allāh and His obedience, Allāh (ﷻ) replaces it with what is better. [Have you not pondered over the] martyr who is killed (fighting) in the way of Allāh, fighting to make the word of Allāh victorious. He will come on the Day of Judgment, blood flowing from his injuries, its color will be as red as the color of blood, but its smell will be like the scent of musk.

Likewise in Hajj, Allāh (ﷻ) vies the Angels in glory with the people of 'Arafah. And He will say to his Angels:

انظروا إلى عبادي هؤلاء جاؤوني شعثاً غبراً

"Look at these slaves of mine, they came to me shaggy matted and dusty" [Reported by Ahmad and Ibn Hibbân. Al-Albânî

