

## WELCOME RAMADAN



All praise is due to Allah, Who has guided us to the straightest path, Whom we ask to provide us with relentless non wearisome determination, avert despair from our hearts, and strengthen hope within our souls. Prayers and Peace of Allah be upon our Prophet Muhammad, the one supported with the most evident sign, and the brightest proof, and called to the true religion with the most right argument and the most eloquent statement, and upon his family and Companions. The glorious leaders, who opened the hearts with their wisdom, and conquered the land with their arms.

Verily, Ramadan is the month of patience, and the school of patience. Fasting itself habituates and trains people on patience. That is why it is related from the Messenger of Allah, Prayers and Peace of Allah be upon him, that he named Ramadan the month of patience. In another Hadith, he, Prayers and Peace of Allah be upon him, said: "fasting constitutes half the patience." [Reported by Al-Tirmizi]

□ **Patience is of three kinds:** patience on obedience of Allah, patience on (being prevented) what is prohibited by Allah, and patience on (enduring) the trials of Allah: all of which are combined in fasting. In it, there is patience on the obedience of Allah, patience (on being prevented) from the desires prohibited by Allah to the fasting person, and patience on the pain of hunger, thirst and weakness of the body the fasting person suffers.

Furthermore, fasting extraordinarily multiplied in reward, for it is Allah Almighty Who rewards the fasting person by Himself. It is proven in both Sahihs on the authority of Abu Hurairah, may Allah be pleased with him, from the Messenger of Allah, Prayers and Peace of Allah be upon him, that he said: "Every deed of the son of Adam is worth ten to seven hundred times in reward. Allah, Glory and exaltation be to him, said: Except for fasting, it is for me, for which I give rewards. He (the fasting person) abandons his (sexual) desire, food, and drink for My sake." [Narrated by Muslim]

In his comment on that Hadith, Ibn Rajab, may Allah have mercy upon him, said: "According to that narration, fasting is then excluded from the deeds which are multiplied (but with limited multiplication). All deeds multiplied ten times, except for fasting, whose multiplication goes beyond this limit: Allah Almighty multiplies it so many times immeasurably. That is because Allah Almighty says: "Only those who are patient shall receive their reward in full, without reckoning" [Surat Az-Zumar: 10]

It seems clear to us how important is the relation between fasting and patience, and how fasting is a way to acquire the character of patience, which Allah Almighty enjoined, raised in value, mentioned more often in His Holy Book, praised those who abide by it, and promised them an abundant reward with Him.

**In confirmation of that, He Almighty said:**

"And endure you patiently (O Muhammad), your patience is not but from Allah." [Surat Al-Nahl: 127]

"O you who believe! Endure and be more patient (than your enemy)" [Surat Al-'Imran: 200]

"but give glad tidings to As-Sâbirûn (the patient)" [Surat Al-Baqarah: 155]

The Messenger of Allah, Prayers and Peace of Allah be upon him, said: "He, who seeks patience, Allah Almighty provides him with patience; and none is granted a grant greater and more extensive than patience." [Reported by Al-Bukhari]

'Umar Ibn Al-Khattab, may Allah be pleased with him, the Emir of Believers, said: "We found the best of our living through patience."

He further said: "We have obtained the best of our living through patience; and were patience to be a man, it would have been a generous one."

'Ali Ibn Abi Talib, may Allah be pleased with him, the Commander of Believers, said: "No doubt, patience is a mount which never lapses."

Al-Hasan, may Allah have mercy upon him, said: "Patience is one of the treasures of goodness that is given by Allah only to a servant who is generous in His Sight."

Thus, the fasting person who seeks the reward (for his fasting) of Allah learns many lessons in patience because of his fasting. During his fasting, he abandons food, drink and (sexual) desire, thereby availing himself of a great lesson in patience, as he gets accustomed to wean himself from its desires and inclinations.

The fasting person who seeks the reward (for his fasting) of Allah is he who, being harmed or insulted, would neither grow angry, nor requite the abuse with the like of it, nor become disconcerted. As if saying to him who harms or abuses him: "Do what you like to do, since I pledged my Lord, with my fasting, to keep my tongue and organs (from obscenity): then, how should I break my pledge and abuse you as you have abused me."

"If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you : for I fear Allâh, the Lord of the 'Âlamîn (mankind, jinn, and all that exists)." [Surat Al-Ma'ida: 28]

The fasting person who seeks the reward (for his fasting) of Allah is never infuriated for the most trifling reasons. like those who do not get themselves armed with patience, thinking fasting to be but a kind of punishment and deprivation, thereupon they blow out and grow exasperated

and nervous. On the contrary, the fasting person who seeks the reward (for his fasting) of Allah is always calmed, tranquil, and well pleased.

The fasting person who seeks the reward (for his fasting) of Allah always averts the spirit of boredom, because his fasting is only for the Sake of Allah, his patience is for the Sake of Allah, and his reward is incumbent upon Allah.

Similarly, the fasting nation that seeks the reward of Allah learns discipline and patience on order, and liberation from the captivity of habits.

It is obvious then how fasting is effective in the acquisition of the character of patience, which, if one gets adorned with, he would be entitled to prosper in his life, present much good to his ummah, and leave in it a great trace. However, in the absence of patience, then how rapid he weakens and becomes pointless!

Therefore, man, willingly or unwillingly, should be patient, for he is inevitably exposed to many trials along his life, within himself by illness, in his property by wasting, in his children by death, or in his public life through wars, and their consequences of losing a lot of his usual needs. If he does not habituate himself to patience to such sufferings, and dispense with his familiar needs, surely, he would fall a victim of those incidents.

That is just the state of man with desires, which are made charming in his eyes, induce him, and seem to him in every way. Unless he has a deterrent of patience and faith, he would be on the verge of decline.

He, who stands up for the call to reform, and comes to grips with defense of the truth, is in dire need for patience, and adapt with adversities, for he is to face a very difficult pass which none could break in but he, who is endowed with great endeavor. Surely, there are, from among the invalidators and corruptors, transgressors, reckless fools and foul-tongued persons, let alone these who are ready to strike with their hands, and seek after falsehood with their feet. The more the Da'iyah (caller) to the truth and reform is patient and ready to endure the loss of a beloved or the confrontation of an adversity, the greater his endeavor is. The men of truth then should be patient on calling the people, and patient in expectation of outcomes, for to be hasty in getting the outcomes may lead to reverse results, whose harm is more than advantage. If

patience, therefore, is relied on in every affair, it would help the Da'iyah (caller) go on work, and cause the springs of determination and firmness to gush forth within him.

I mean the patience that is armed with the great hope, and confidence of Him in Whose Hand is the dominion of all things; and not the patience of the desperate who has no way but to be patient, nor of him who submits and humiliates himself to others than his Lord Almighty.

Summing up, patience is one of the greatest moral characters, and the noblest acts of worship. The best of patience, which has the most favorable consequence, is the patience on compliance with the order of Allah Almighty, and abstain from what Allah has forbidden. That is because with it, one becomes sincere in his obedience to Allah, his faith valid, and his reward due. The one with little patience on obedience has no portion in his piety, nor a share in his righteousness.

It is of praiseworthy patience to persevere the failure to fulfill an expected desire, or attain a hoped pleasure. Indeed, patience on it helps one forget it; and it is unwise to show regret after despair.

It is of beautiful patience to persevere a scary terror or an expected catastrophe feared to take place. One should not hasten to be worried about that which has not come yet, for most worries are false, and most terrors are repelled.

It is of good patience to persevere any adversity that has befallen you, for by patience on that, the closed gates are open. "And those who, when they have committed Fâhishah (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - and do not persist in what (wrong) they have done, while they know."  
[Surat Al-'Imran: 135]

Disgraced be he, and disgraced be he, who Ramadan approaches him, and then his sins have not been forgiven. Why? Because it is an opportunity, which may never neither reoccur nor come upon him once again (during his lifetime).

**The question which has occurred to my mind since I started writing those lines is:**

Who would repent in Ramadan?

When would he return to Allah, who has not returned in Ramadan? When? When?

O Muslims “And be not like her who undoes the thread which she has spun, after it has become strong” [Surat Al-Nahl: 92]

A month having such characteristics and merits is worthy of causing people to shed tears for leaving it, and fret in sigh for seeing it off.

Oh Ramadan be gentle, the tears of lovers are flowing, and their hearts are about to burst, out of severe pain for leaving it! it may be that a pause for farewell would extinguish the burning fire of yearning.

It may be that before departure\*\*\*we would get all good we wish!

It may be that a broken would be mended, a repentant released\*\*\*a sinner accepted and a wretched become happy!

What has happened has happened, and the above written; and Allah Almighty is Most High, and has the best knowledge; and to attribute knowledge to Allah is safer. Prayers and Peace of Allah be upon Mohammad and upon his family and companions.

**Translated by Wathakker.net website**

