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FASTING

“O Muslims Fasting is prescribed for you just as it was prescribed for those before you, that you may become fearful (of Allah)”

Quran 2:183
INTRODUCTION

Since Allah ﷺ created man, Satan has vowed to lead him astray. Thus we have the enemy who has misled millions of people and who will continue to do so at every opportunity.

Man has within himself two forces colliding all the time; the force of good and the force of evil. Man’s behaviour depends upon which force has the upper hand. In the month of Ramadhan, Allah ﷺ blesses us with all the means to enable the force of good to supercede the evil forces. One must therefore value every moment of this month to spiritually elevate oneself.

Fasting helps us judge our strength in controlling our lust, greed and passion. It teaches us self-discipline so that we gain control over the factors which Satan uses as his tools against Man. Fasting is a weapon and just as any other weapon is useless, unless the user knows how to use it, same applies to Fasting. This book has been written with the aim of teaching Muslims how they can use the weapon of Fasting in a manner that is correct and beneficial in their war against Satan, thereby attaining the pleasure of Allah ﷺ.

Fasting has been ordained during Ramadhan (the 9th lunar month). The name of this month is derived from many sources. It is worth mentioning one which is recorded in a Hadith wherein it is related from Rasulullah ﷺ that “Most certainly it (Ramadhan) burns ones sins.”

Allah ﷺ has blessed us with the month of Ramadhan wherein the rebellious Shayatin are chained and one abstains from food and drink which grants one the maximum opportunity to discipline and control the Nafs.
Due to the mercy of Allah ﷺ in Ramadhan, the mosques are full, charity increases, ties of brotherhood strengthen, angers and tempers subside, and an atmosphere of peace prevails. Let us monitor the gradual regression after Eid salaah so that we may stop it in time. Psychologists agree that habits which one wishes to remove, will decrease when monitored consciously. When the dazzling temporal world envelops us, we lose concern for the Akhirah and that which took thirty days to achieve can be lost in minutes. We should therefore firmly resolve to be steadfast on the good habits acquired during this holy month.

MAY ALLAH ﷺ ACCEPT THIS HUMBLE WORK.

THE BLESSED MONTH OF RAMADHAN

"O Muslims’ fasting is prescribed for you just as it was prescribed for those before you, that you may become fearful.”

Al Baqarah 183

Before proceeding with the masa’il (rules) related to Ramadhan, it is best to narrate some of the fadha'il (excellences and virtues) of Ramadhan.

Knowledge of the virtues will develop the understanding of the value and importance of this most blessed month, creating enthusiasm and
eagerness, which in turn will result, Insha-Allah, in proper fulfillment of the laws, etiquette and demands of Ramadhan.

Abu Saeed Khudri narrates that Rasulullah said:
“The Doors of the Heavens are opened up on the first night of Ramadhan. Not a single door (among the doors of Heaven) is then closed until the last night of Ramadhan.

For every salaah performed (this refers to Tarawih salaah) during the nights of Ramadhan, Allah records one and a half thousand good deeds for every Sajdah (of that salaah). In addition, for the fasting person Allah creates in Jannah a palace of red Ya’qut (a precious stone of Jannah). This palace will have seven thousand entrances (so huge will be the entrances) in each entrance will be a mansion of gold adorned with red Ya’qut.

When a Muslim fasts the first day of Ramadhan, Allah forgives all his sins committed from the first day of the previous Ramadhan. Daily (during Ramadhan) from the time of Fajr salaah until sunset, seventy thousand Mala’ikah (Angels) supplicate for their forgiveness.

In return for every Sajdah which the fasting person makes of any salaah, whether during the day or night, they will obtain (such a wonderful) massive tree that a horseman will take five hundred years to pass under its shade.”

O people there comes upon you a great month, a most blessed month, in which lies a night greater in reward than one thousand months. Allah has made compulsory fasting in this month and has decreed wakefulness at night (Tarawih salaah) sunnah.

Whosoever tries drawing nearer to Allah by performing any Nafl (optional) deed in this month, for him shall be such a reward, as if he
had performed a Fardh (compulsory) deed any other time of the year.

Moreover, whomsoever performs a Fardh, for him shall be the reward of seventy Faraidh, in any other time of the year.

This is indeed the month of patience, and the reward for true patience is Jannah; it is the month of sympathy with one’s fellow people; it is the month wherein a true believer’s rizq (provision) is increased.

Those who want to please their Lord, should in great quantity recite the Kalimah Tayyibah: ‘LA ILAHA ILLALLAH’, and make plenty ‘ISTIGHFAR’ (beg Allah’s forgiveness). As for those, without which you cannot make do, you should beg Allah for entry into Jannah and seek refuge with Him from the fire of Jahannam.

When the month of Ramadhan begins, the doors of Jannah are opened and the doors of Jahannam are closed and the Shayatin are chained up.

Fasting helps us to judge our strength in controlling our lust, greed and passion. It teaches us self discipline so that we gain control over the factors which Satan uses as his tools against mankind. Fasting is a weapon and just as any other weapon is useless, unless the user knows how to use it, the same is with fasting. This book has been written with the aim of teaching Muslims how they can use the weapon of Fasting in a manner that is correct and beneficial in their war against Satan, thereby attaining the pleasure of Allah.

Even scientists agree that mankind require a rest period due to ‘mental fatigue’. Allah, The All Knowing, The Wise, Our Creator, created us and knows that we are bodily weak, and spiritually feeble, in need of occasions to boost and recharge our weak Iman so that we may adhere to the commands of Allah in the way shown to us by our beloved Prophet Rasulullah.
SUHUR (SEHRI)

Verily, Allah ﷻ and His angels send mercy upon those who eat Suhur. Eat Suhur because in Suhur there is barakah.

DAYS OF RAMADHAN

The fish in the sea seek forgiveness for those fasting until they break their fast. Allah ﷻ decorates Jannah every day and then says, “The time is near when my pious servants shall cast aside the great trials and come to me.” During each day and night of Ramadhan, Allah ﷻ sets free a great number of souls from hell. In addition, for every Muslim, during each day and night, at least one du’a is certainly accepted.

Insha Allah

SAUM (FASTING)

Saum is a shield, as long as the fasting person does not tear it up.

Note: Fasting is a protection from Shaytan and from Allah’s ﷻ punishment in the Hereafter. However, one who indulges in sins; such as lying, backbiting etc., whilst fasting; these sins then become the cause of the fast becoming wasted. Fasting is a shield and a powerful fortress. All good deeds are for the one who renders them, but fasting is exclusively for Allah ﷻ. I swear by that being in whose possession is the life of Muhammad ﷺ! The odour of the mouth of a fasting person is sweeter to Allah ﷻ than the fragrance of musk. Fasting is exclusively for Allah ﷻ, the reward of it (being limitless) no one knows besides Allah ﷻ.

Mishkat

IFTAAR

Whosoever gives something to a fasting person in order to break the
fast, for them there shall be forgiveness for their sins and emancipation from the fire of Jahannam, and for him (the one who gives) shall be the same reward as for them (whom they fed), without that persons (the one who was fed) reward being diminished in the least. Whoever gave a person who fasted water to drink, Allah ☪ shall give them a drink from His fountain on the day of Judgement, where after they shall never again feel thirsty until they enter Jannah. The fasting person experiences two occasions of delight; at the time of Iftar and at the time they meet their Rabb.

Prayer made by a fasting person at the time of breaking fast is accepted.

**NIGHTS OF RAMADHAN**

Whoever stands in prayer and worship in the nights of Ramadhan, with Iman and with sincere hope of gaining reward, all his previous sins will be forgiven. Allah ☪ has ordained fasting in Ramadhan compulsory, and I have decreed (by the command of Allah ☪) wakefulness at night (tarawih, etc.) Sunnah. Whomsoever, in the state of Iman and with hope of gaining reward, fasts in Ramadhan and stays awake at night emerges from sin, purified as the day when their mother gave birth to them.

For every salaah performed during the nights of Ramadhan, Allah ☪ records one and a half thousand good deeds for every Sajdah.

**LAYLATUL QADR (NIGHT OF POWER)**

Whoever stands in prayer in the night of power with Iman and with sincere hope of gaining reward all his previous sins are forgiven. Look for the night of power amongst the odd numbered nights of the last ten days of Ramadhan.
One aim of this book is to briefly guide those who wish to learn and also to answer common queries. It is also hoped that the misrepresentations and incorrect beliefs regarding this beautiful gift of fasting from Allah are cleared.

**SIGHTING OF THE MOON (HILAL )**

1. The usual principle on which the determination of the Islamic months are based, has always been the sighting of the moon. (Ru’ya)

2. It is possible to prepare correct timetables showing sunset, Sunrise, Zawaal and salaah times, but it is not possible to prepare timetables for the sighting of the moon. The timetable is unable to provide the human act of sighting the moon essential for the commencement of the Islamic month.

3. The ‘Birth’ of the moon or assumed feasibility of sighting the moon are not the principles for determining the Islamic months.

4. If the moon is not sighted due to poor weather conditions, Rasulullah ﷺ, commanded that the month be completed with thirty days. This has been the practice of the Ummah for the past years since Rasulullah ﷺ.

**DU`A WHEN SIGHTING THE NEW MOON**

اللُهُمَّ اهْلِلَّهُ عَلَيُّنَا بِالَّآمِنِ وَالِإِيْمَانِ وَالسَّلَامَةِ وَالإِسْلَامِ
وَالْتَوْفِيقِ لِمَا تُحِبُّ وَتُرْضَى رَبِّي تَرْبِيُّ اللَّهُ

ALLĀHUMMA ’AHILLĀHŪ `ALAYNĀ BIL’AMNI WAL-ĪMĀN. WAS-SALĀMATI WAL ISLĀM.
WATTAWFĪQI LIMĀ TUḤIBBU WA TARḌĀ.
RABBĪ WA RABBUKAL-LĀH.
O Allah! Let the crescent moon appear over us with security and Iman; with peace and Islam; and with ability for us to practice such actions which You love.

(O’ Moon!) My Creator and Your Creator is Allah.

SOME RULES PERTAINING TO THE MOON

1. It is incumbent on Muslims to search for the moon of Ramadhan on the end of the 29th of Sha’ban.

2. The testimony of a fasiq (flagrant transgressor) regarding the sighting of the moon is not acceptable.

3. The testimony of a person (whose personal condition is not known) is acceptable according to Imam Abu Hanifah (R.A.).

4. If someone sees the moon of Ramadhan alone, but for some reason his testimony was rejected, he will have to fast on that day. If he does not, he will have to observe Qadha of the fast. However, there is no Kaffarah on him in this case, if he completes thirty days for Ramadhan and the moon for Eid was not sighted, he will have to continue fasting with the people even if it means that he fasts for thirty one days.

5. The moon for Sha`ban was sighted. The month of Rajab was completed with thirty days and Ramadhan was commenced without the moon of Ramadhan being sighted. At the end of 28th day of Ramadhan the moon or Shawwal was sighted. In this case the people have to make Qadha of one fast.

6. The moon for Sha’ban was not sighted. However, the month was completed with thirty days and Ramadhan was commenced without the moon of Ramadhan being sighted so Sha`ban was also 30 days. At the end of the 28th day of fasting the moon for Shawwal was sighted. In this case two fasts have to be made Qadha.

7. One should not take offence if one’s report of sighting of the moon is not accepted by the scholars. Non-acceptance of information
regarding the sighting of the moon is not always because of the reporters being a \textit{fasiq} or unreliable. At times the sighting of a single person or even of a few persons is not acceptable to the \textit{Shariah}. Thus, rejection of testimony is based on \textit{Shari} grounds.

8. If the sky is not clear and thirty days of \textit{Ramadhan} have passed then in declaring \textit{Eid-ul-Fitr} there is no difference of opinion even if one person testified for the commencement of \textit{Ramadhan}.

9. There is no validity in seeing the moon in the day, whether it be before or after \textit{Zawaal} the moon that will be regarded as the moon of the coming night can only be seen at night.

\section*{SAUM (FASTING)}

1. Fasting in the month of \textit{Ramadhan} is one of the five pillars of \textit{Islam}.
2. Fasting in the month of \textit{Ramadhan} is \textit{FARDH} upon every Muslim, male and female who is sane and mature.
3. Almighty Allah \textit{I} has promised great reward for those that fast, whilst severe punishment for those that do NOT fast in the month of \textit{Ramadhan}.
4. Fasting has many physical, moral and social benefits. However, Allah \textit{I} has made fasting compulsory so that we become pious, Allah \textit{I} fearing and Allah \textit{I} conscious.
5. Fasting in \textit{ISLAM} means to stay away from \textit{EATING}, \textit{DRINKING} and \textit{COHABITATION} (sex) from \textit{Subhus Sadiq} (true dawn) to sunset with a \textit{Niyyah} (intention) of \textit{Sawm} (fasting).

\section*{THE NIYYAH (INTENTION)}

1. The \textit{Niyyah} of fasting is NECESSARY. If a person stays away from all those things that invalidate one's fast without a \textit{Niyyah}, the fast will NOT be valid.
2. It is not necessary to express the \textit{Niyyah} verbally as \textit{Niyyah} means
to intend. Thus, the intention at heart will suffice. However, it is better to express the Niyyah verbally also.

3. The time for Niyyah lasts up to midday for Fardh Mu'ayyan, Wajib Mu'ayyan, Sunnah or Mustahabfasts. The hours of a day are from Subh Sadiq to sunset.

4. The Niyyah for Fardh Ghair Mu'ayyan and Wajib Ghair Mu'ayyan should be made before Subh Sadiq.

**SUHUR (SEHRI)**

It is Masnun (Sunnah) to partake of Suhur during the last portion of the night. It is a means of attaining great blessings and Thawab. The Sunnah will be attained if one partakes of Suhur at any time after midnight. But it is better and desirable to partake of Suhur in the last portion of the night. If the Mu’adhdhin has called out the Adhan before its time, it will not be prohibited to partake of Suhur till just before Subh Sadiq appears. It will suffice if one makes an intention to fast in one’s mind after the Suhur. Delaying Suhur to such an extent that there is fear of the appearance of Subh Sadiq, should be avoided. To partake of Suhur at its correct time and then spend time chewing or smoking till the last minute should be avoided.

**THE IMPORTANCE OF SUHUR**

A person partaking in Suhur during the middle of the night (i.e. before the time of Suhur) deprives himself of the complete Thawab of Suhur through this action.

Rasulullah ﷺ is reported to have said: “Verily, Allah and His Malaikah send mercy upon those who eat Suhur”.

Many Ulama agree that to partake of Suhur is Mustahab and many people are deprived of this reward because of laziness (i.e. not getting up from one’s sleep to perform this Sunnah).
Another Hadith indicates that the difference between our fasting and that of the Ahlul-Kitab (Jews and Christians) lies in partaking of Suhur.

The following are blessings of Suhur:

a) In it, the Sunnah if followed  
b) Through it, we oppose the ways of Ahlul-Kitab, which we are at all times called upon to do. 
c) It provides strength for Ibadah.  
d) It promotes more sincerity in Ibadah. 

e) It aids in the elimination of bad temper  
f) Suhur is a time when prayers are accepted.  
g) It gives one the opportunity to remember Allah, make dhikr and Lift up the hands to him in du`a. 

The following intention for the Fast has to be expressed during the night.

DU’A AT THE TIME OF SEHRI

وَبِيَصُومٍ غَدِ نَوِيْتُ مِنْ شَهْرِ رَمَضَانَ

WA BI ŞAWMI GHADIN NAWAYTU MIN SHAHRI-RAMADĀN

“I have the intention to observe tomorrow a Fast of the month of Ramadhan.”

اللَّهُمَّ أَصُوْمْكَ فَاغْفِرْ لِي مَا قَدْمَتْ وَمَا أَخَرَتْ

ALLĀHUMMA AŞŪMU LAKA FAGHFIRLI MĀ QADDAMTU WAMĀ AKH-KHARTU

“O Allah, I keep fast for You, so forgive my future and past sins.”
IFTAAR

Sahl Bin Sa’d reported that Rasulullah ﷺ said: “People will remain prosperous as long as they hasten with Iftaar” (i.e. they break their fast immediately when the time for Iftaar enters).

It is Sunnah to make Iftaar (to break one’s fast) immediately after sunset. One should not delay in Iftaar. It is indeed harmful if one partakes in the Iftaar meal for so long, that he misses his Maghrib salaah. It is better to break the fast in the Masjid, so that the Maghrib salaah is not missed. To perform Maghrib salaah at home, so that one can indulge in the provisions of Iftaar while missing the blessings of salaah with Jama’ah, is a shameful act.

DU’A AT THE TIME OF IFTAAR

اللّهُمَّ إِنّي لَكَ صَمَتْ وَبِكَ أمْنَتْ وَعَلَى رَزْقِكَ أَفْطَرْتُ

ALLÁHUMMA INNÍ LAKA ŠUMTU WABIKA ÂMANTU WA `ALÁ RIZQIKA AFṬARTU.

“O Allah for You have I fasted, in You do I believe, and on You do I rely and now I break this fast with food coming from You.”

TYPES OF FASTS

There are Eight types of Fasts. They are as follows:

1. FARDH MU-'AYYAN: Fasting for the whole month of Ramadhan once a year.

2. FARDH GHAIR MU-'AYYAN: The duty upon one to keep QADHA
of a fast missed in the month of Ramadhan with or without a valid reason.

3. **WAJIB MU-'AYYAN:** To vow to keep a fast on a specific day or date for the pleasure of Allah ﷺ, upon the fulfilment of some wish or desire.

4. **WAJIB GHAIR MU-'AYYAN:** To vow or pledge to keep a fast without fixing any day or date, upon the fulfilment of a wish. Those fasts which are kept for breaking one's Qasm (oath) also fall under this category.

5. **SUNNAH:** Those fasts which Rasulullah ﷺ kept and encouraged others to keep, e.g., fasting on the 9th and 10th of Muharram, and the 9th of Dhil Hijjah, etc.

6. **MUSTAHAB:** All fasts besides Fardh, wajib and Sunnah are Mustahab, e.g., fasting on Mondays and Thursdays.

7. **MAKRUH:** Fasting ONLY on the 9th or 10th of Muharram or Fasting ONLY on Saturdays.

8. **HARAM:** It is Haram to fast on FIVE days during the year. They are **Eidul Fitr, Eidul Adhaa** and three days after **Eidul Adha**.

**THINGS MAKRUH WHILE FASTING**

1. To chew rubber, plastic or other inedible items.
2. To taste any article of food or drink and spit it out. If a woman has a very ill-tempered husband, it is permissible for her to taste the food, provided it does not go down her throat.
3. To collect one's saliva in the mouth and then to swallow it, trying to quench thirst.
4. To delay a bath that has become *Fardh* knowingly until after *Subh Sadiq*.
5. To use paste or tooth powder to clean one's teeth. It is permitted to use a *miswaak* of any fresh branch or root.
6. To complain of hunger and thirst.
7. To take excessive water up the nostrils when cleaning the nose.
8. To gargle more than necessary.
9. To quarrel, argue, use filthy or indecent words.
10. To backbite, lie and swear etc. are sinful acts even when one is not fasting. Therefore they become more serious when fasting.

**THINGS THAT BREAK ONE'S FAST**

1. Things that break one's fast are of two kinds. Some only make *Qadha* necessary, whilst others make both *Qadha* and *Kaffarah* compulsory.

   (a) **QADHA**: To keep one fast in place of one that breaks, or is broken unintentionally.

   (b) **KAFARAH**: To keep SIXTY fasts *continuously*. This is atonement for fasts broken intentionally.

* However, if a person is unable to keep these 60 fasts, for some valid reason, eg., continuous sickness, then one has the option of choosing from one of the following four:

1. Feed sixty poor people to their fill for two meals, or
2. Feed one poor person two meals a day, for sixty days; or
3. Give 60 poor persons 3.5 lbs. (approx. 1.6 kg.) of wheat or its value in cash or food;
4. Give to one poor person not less than 3.5 lbs,. of wheat, rice or food grains, etc. or its value in cash **for sixty days**. (It cannot be given at once)
THINGS THAT INVALIDATE ONE'S FAST BUT MAKE ONLY QADHA WAJIB

1. Anything put by force into the mouth of, and is swallowed by a fasting person.
2. Water going down the throat whilst gargling, (whilst being conscious of one's fast).
3. To vomit a mouthful intentionally or to return vomit down the throat.
4. Swallowing intentionally a pebble, piece of paper or any item that is not used as food or medicine.
5. Swallowing something edible, equal to or bigger than a grain of gram which was stuck between the teeth. However, if it is first taken out of the mouth and swallowed, it will break the fast whether it is smaller or bigger than the size of a grain.
6. Putting oil into the ear.
7. Inhaling snuff into the nostrils.
8. Swallowing the blood from the gums if the colour of the blood is more than the saliva with which it is mixed.
9. To eat and drink forgetting that one is fasting and thereafter thinking that the fast is broken, to eat and drink again.
10. To eat and drink after Subha Sadiq or to break the fast before sunset due to a cloudy sky or a faulty watch, etc., and then realising one's fault.

NOTE: Any fast other than the fast of Ramadhan, whether broken intentionally or with a good valid reason, makes only Qadha wajib. There is no Kaffarah for breaking any fast besides that of Ramadhan.

THINGS THAT MAKE BOTH QADHA AND KAFFARAH WAJIB

1. Eating, drinking, cohabiting or breaking the fast in any other
manner, e.g. smoking, etc., without a valid reason, will make both Qadha and Kaffarah necessary.

2. Applying Surma into the eye or rubbing oil on the head and then, thinking that the fast is broken, to eat and drink intentionally.

3. To drink any kind of medicine intentionally.

THINGS THAT DO NOT BREAK THE FAST

1. To eat or drink something unintentionally.
2. A mosquito, fly or any other object going down the throat unintentionally.
3. Water entering the ears.
4. Dust or dirt going down the throat.
5. Swallowing one's OWN saliva.
6. Taking an injection.
7. Applying of Surma into the eyes.
8. Taking a bath to keep cool.
9. Rubbing oil onto the body or hair.
10. To vomit unintentionally.
11. Applying perfume. It is NOT permitted to inhale the smoke of Loban or incense sticks whilst fasting. It is also NOT permitted to smoke cigarettes or inhale its smoke.
12. Brushing the teeth without tooth paste or powder, e.g. using a Miswaak, etc.
13. A dream which makes Ghusl necessary does not break the fast.
14. Swallowing something edible less than a grain in size that was stick between the teeth.

PEOPLE EXEMPTED FROM FASTING

1. Sick people when their health is likely to be affected by fasting. They should make up the loss, a fast for a fast, when they recover after Ramadhan.
2. A Musafir, (one who is undertaking a journey of more than 77km (48 miles) and does NOT intend staying more than 14 days at his destination). However, it is better for him to fast in Ramadhan than keep Qadha later, provided the journey is not a tiresome one.

3. If it is feared that hunger or thirst will lead to death, it is permitted to break one's fast.

4. It is necessary to keep Qadha of a nafl fast which was broken before completing it.

FIDYAH (COMPENSATION) FOR FAST

1. A very old person who does not have the strength to fast or a very sickly or diseased person who has no hope of recovering after Ramadhan, should give fidyah for each fast missed in Ramadhan.

2. The Fidyah for a fast is similar to that of a missed Fardh or wajib salaah, i.e.
   i) To give 3.5lbs = approx. 1.6 kg of wheat
      Or .......... 7lbs = approx. 3.2 kg of barley.
   ii) Or .......... the equivalent of the above in cash or kind.

If, however, an old or sick person gains strength or recovers after Ramadhan, he must keep the missed number of fasts and whatever was given as Fidyah will be a reward for him from Allah ﷻ.

No one is allowed to fast for another sick or fit person.

NOTE: Children should be encouraged to fast, but should not be forced to complete the fast up to sunset if they are unable to bear the hunger or thirst.

TARAWIH

Once Rasulullah ﷺ addressed his followers on the last day of Sha’ban,
on the eve of Ramadhan, and said: “There is a night in this month which is greater in excellence than a thousand months; Allah ﷺ has enjoined an extra prayer to be offered in the nights of this month. If a person performs a voluntary good act out of his own free choice during this month, they will be entitled to receive the reward of an imperative act performed in the other months”.

In another tradition, he has regarded the Tarawih Prayer as a means of the forgiveness of sins. He has said: “The one who observes the Tarawih Prayer at night during Ramadhan with complete faith and devotion only for the sake of the recompense of the Akhirah (Hereafter), will have all his previous sins forgiven by Allah ﷺ”.

- **Tarawih salaah** is SUNNAT MU-AKKADAH for both men and women.
- To perform Tarawih with jama'ah is sunnat-kifayah for men.
- If a person performs Tarawih at home whilst Tarawih is being performed at the Masjid, he will not be sinful. However, if all the neighbours perform their Tarawih alone at home, then all will be sinful because of neglecting the jama'ah.
- The time for Tarawih is from after Isha salaah to a little before Subhus-Sadiq. It can be performed either before or after the Witr salaah.
- If one has missed a few rak'ah of Tarawih and the Imam has commenced the Witr, then this Muqtadi may join for the Witr and complete the remainder of his Tarawih thereafter.
- 20 raka'at with 10 Salaam are masnun, one should have a niyyah for 2 raka'at of Tarawih each time. After every 4 raka'at it is Mustahab to sit a while and take a rest.
- One may remain silent or recite the Qur'an or tasbih in a low voice or say Nafl salaah separately during the period of rest after every 4 raka'at.
- It is makruh to perform Tarawih sitting if one has the strength of qiyam (standing).
While performing Tarawih some people do not join the Jama'ah from the beginning but join the Imam when he prepares to go into Ruku'. This is makruh. They should join at the beginning.

If one does not get the Jamaa'ah for Fardh of Eisha, he should perform his Fardh alone and then join the Jamaa'ah for Tarawih.

**WHAT SHOULD BE RECITED DURING THE PAUSE**

The worshiper has the option to be quiet during the pause after each 4 raka‘at, or recite some Tasbih, or offer a voluntary prayer. The people of Makkah, as mentioned above, used to perform a tawaf of the Ka’bah, and the people of Madinah offered 4 raka‘at of Nafl. Some jurists, however, have recommended that the following Tasbih be recited in the pause although it does not hold the rank of Sunnah:

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلْكَوْتِ سُبْحَانَ ذِي الْعَزَّةِ
والْعَظْمَةِ وَالْهُبَيْةِ وَالْقُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبَرُوتِ
سُبْحَانَ الْمَلِكِ الحَيِّ الْذِّي لَا يَنْمَى وَلَا يَمْتَوُّ
سُبْحَانَ الْحَمِيمِ رَبِّ نُورَ السَّمَاوَاتِ وَالْأَرْضِ
اللَّهُمَّ أَجْرِنَا مِنَ النَّارِ يَا مُجِيَّرِ یَا مُجِيَّرُ

SUBHĀNA DHIL MULKI WAL MALAKŪT.
SUBHĀNA DHIL ‘IZZATI WAL ‘AZMATI WAL HAYBATI
WAL QUDRATI WAL KIBRIYĀ ’I WAL JABARŪT.
SUBHĀNAL MALIKIL ḤAYYIL LADHĪ
LĀ YANĀMU WA LĀ YAMŪT.  
SUBBŪḤUN QUDDŪSUN RABBUNĀ WA RABBUL-MALĀ’IKATI WARRŪḤ.  
ALLĀHUMMA AJIRNĀ MINAN NĀR.  
YĀ MUJĪRU YĀ MUJĪRU YĀ MUJĪR.

“Glorified is the Owner of the Kingdom of the earth and the heavens. Glorified is the Possessor of Honour and Magnificence and Awe. Glorified is the Possessor of Honour and Magnificence and Awe, and Power and Greatness and Omnipotence. Glorified is the Sovereign, the Living, Who neither sleeps nor dies. He is the most praised and the most Holy, our Lord, the Lord of the Angels and the Spirit (Gabriel). O Allah protect us from the fire of hell; O Protector, O Protector, O Protector.

I'TIKAF

I'tikaf to enter the Masjid with the intention of residing therein. Mu'takif - One who makes I'tikaf.

The basic purpose of I'tikaf is that the heart gets attached to Allah and, with it, one attains inner composure and equanimity, and preoccupation with the mundane things of life ceases, and absorption in the eternal reality takes its place. And the state is reached in which all fears, hopes and apprehensions are superseded by the love and remembrance of Allah.

Rasulullah always observed I'tikaf and the Muslims have on a whole adhered to it. It has become a regular feature of the month of Ramadhan and a confirmed practice with the devout and the faithful. Ayesha relates that “Rasulullah regularly observed I'tikaf during the last ten days of Ramadhan till the end of his life. After him, his wives maintained the tradition”.

TYPES OF I'TIKAF: WAJIB, SUNNAH & MUSTAHAB

1. **WAJIB**: To vow or pledge to make 'itikaf (on a fixed day) for the sake of Allah upon the fulfilment of some wish or desire, the least duration of a wajib 'itikaf is one day and night and it must be accompanied by a fast.

2. **SUNNAT-MUAKKADAH**: To reside the last ten nights and days of Ramadhan in the Masjid is Sunnat-Muakkadah 'alal Kifayah, i.e. If a person from the community fulfils the obligation of 'itikaf, the entire community will be absolved of this sacred duty. Otherwise all the residents will be sinful of neglecting this Sunnah of our Nabi ﷺ.

3. **MUSTAHAB OR NAFL**: This 'itikaf can be for any amount of time, even for a few minutes.

N.B. Fasting is not conditional for Mustahab or Nafl 'itikaf.

**NIYYAH FOR SUNNAH I'TIKAF**

بِسْمِ اللَّهِ دَخَلْتُ وَعَلَيْهِ تَوَكَّلْتُ وَنُوْيِتُ سُنَّنَةَ اَلْإِعْتِيَافِ

BISMILLÄHI DAKHALTU WA `ALAYHI TAWAKKALTU WANAWAYTU SUNNAITAL 'TIKÄF

In the name of Allah, I enter the (mosque) and only upon Him (Allah) do I rely I am making the Intention of Sunnatul 'itikaf.

**NIYYAH FOR NAFL I'TIKAF**

نُوْيِتُ الْإِعْتِيَافِ وَمَا دَمْتُ فِي الْمَسْجِدِ
I intend making I'tikaf for Allah, the High, the Glorious, as long as I remain in the Masjid.

CONDITIONS OF I'TIKAF:

2. Taharah: To be free from Hadathul Akbar for entry and all hadath for acquisition of reward.
3. Sanity: i.e. a person should not be mad.

THINGS PERMITTED DURING I'TIKAF:

1. Eating.
2. Sleeping.
3. Discussing matters of Deen or necessary talk.

NOTE: It is Makruh to observe complete silence as a form of Worship this does not however permit worldly talk.

ONE IS PERMITTED TO LEAVE THE MASJID:

1. For wajib ghusl.
2. For wudhu.
3. To answer the call of nature (toilet).

NOTE: Leaving the Masjid without a Shar‘i reason will nullify the I'tikaf.

THINGS TO DO DURING I'TIKAF:

A Mu'takif should engage himself in the following:

1. Ibadah (any form).
3. *Nafl Salaah* and *dhikr.*
4. *Salawat (Durud)* and *Istighfar.*
5. Remembrance of Allah ﷺ.
6. Learn or teach the knowledge of *Deen.*

**I'TIKAF FOR WOMEN**

Ladies may also perform *I'tikaf* by designating a portion of their house; wherein they normally pray *salaah.* This is not a *Shar’i Masjid,* none of the rulings applicable to Masjid’s apply.

The purpose behind this designation is merely for *I'tikaf* purposes for the ladies. Any lady is at liberty to perform *I'tikaf* for the last ten days of *Ramadhan* in this specific room and thereby acquire the same reward as the menfolk in the Masjid.

Ladies should remember, that for them to perform this *I'tikaf* of the last ten days of *Ramadhan,* purity (from *Haydh*) is essential. It should also be noted that for *I'tikaf* of the last ten days of *Ramadhan,* ladies will not be able to undertake household duties. These domestic chores will be performed by daughters under her supervision while in *I'tikaf.*

**REWARD OF I'TIKAF**

Ibn Abbas ﷺ narrates Rasulullah ﷺ related ‘Whomsoever performs *I'tikaf* for a day: Allah ﷺ will spread three trenches between him (or her) and the fire of hell. The width of each trench being greater than the distance between the Heaven and earth.’

In addition: to perform *I'tikaf* of the last ten days of *Ramadhan* is equivalent to the reward of two Hajj and two Umrah!
Verily! We have sent it (this Qur'an) down in the night of Al-Qadr (Decree) And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshiping Allah in that night is better than worshiping Him a thousand months, i.e. 83 years and 4 months). Therein descend the angels and the Ruh (Jibril (Gabriel)) by Allah's Permission with all Decrees, (All that night), there is Peace (and Goodness from Allah to His believing slaves) until the appearance of dawn.

Amongst the nights of Ramadhan, there is one called ‘Laylatul Qadr’, a night that is noted for its great blessings. The Qur’an describes it as being greater in blessings and spiritual virtue than a thousand months, which in turn means that it is more valuable than eighty three years and four months. Fortunate indeed is that person who attains the full
blessings of this night by spending it in the worship of Allah, because he has then attained the reward of “Ibadah” for eighty three years, four months and even more. Indeed the granting of this night for the faithful Muslims is a great favour.

THE ORIGIN

Regarding this night, in a Hadith reported by Anas in ad-durrul Manthur, Rasulullah is reported to have said: “Laylatul Qadr was granted to this Ummah and not to any other Ummah before this”. As regards the reason for the granting of Laylatul Qadr, various views are held.

According to some Ahadith, one reason is given thus: Rasulullah used to ponder over the longer lives of the people of the past ages and when comparing them with much shorter lives of this Ummah, he became greatly saddened, because if his Ummah wished to compete with the people before them, then because of their shorter lives, it would be impossible for them to either emulate or surpass the previous Ummah in the doing of righteous deeds. Therefore, Allah in His Infinite Mercy granted this night of great blessings. This means that, if any fortunate person of this Ummah during his life-time spends ten such nights in the worship of his creator, he would have gained the reward of Ibadah for more than eight hundred and thirty three years.

Another report states that Rasulullah once related to the ‘Sahabah’ the story of a very righteous man from among the Banu Isra’il, who spent one thousand months in Jihad’. On hearing this the Sahabah enviously felt that they could not attain the same reward, whereupon Allah granted them this night of Power.

Another report states that our Nabi once mentioned the names of the four most pious people from the Banu Isra’il, each of whom spent
eighty years in Allah’s sincere service, worshiping Him and not transgressing in the least. They were Prophet Ayyub, Zakariyya, Ezkeel and Yu’sha. The Sahaba heard this, wondering how to emulate their achievements. Then Jibra’il appeared and recited “Surah Al Qadr”, wherein the blessings of this particular night were revealed.

There are reports too, explaining the origin of the night of Power, but no matter which of these are accepted, the important fact remains that Allah has granted us this night as a great favour and how fortunate are those who have never missed worship in this night. As to which particular night it is, here again, approximately fifty different views are reported. It is not easy to enumerate them all but the most generally accepted versions, shall follow in the ensuing pages of this chapter. Because the Qur’an itself mentions the night, we shall commence with a short commentary of Suratul Qadr.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

INNĀ ANZALNĀHU FĪ LAYLATIL QADR

“We have indeed revealed this (message) in the night of Power”

Reference here is made to the fact that, on this specific night, the Qur’an was sent down from the ‘Lowhul Mahfuz’ (the preserved Tablet) to the heavens. The mere fact that the Qur’an was revealed on this night would have been sufficient to ensure its greatness. But apart from this fact, it is also noted for many other things. In the very next verse, a question is asked:

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

WA MĀ ADRĀKA MĀ LAYLATUL QADR?
“And what will explain to you what the Night of Power is?”

In other words, the question asked here is: Have you any knowledge as to the greatness and importance of the night? Have you any knowledge as to the great favours and bounties that go with it? The next verse proceeds to explain its greatness.

لَيْلَةُ الْقُدْرِ خَيْرٌ مِّنَ الْفَيْرِ شَهْرٍ

LAYLATUL QADRI KHAYRUM MIN ‘ALFI SHAHR.

“The Night of Power is better than a thousand months”.

The true meaning here is that the reward for spending this night in worship is better and greater than having spent one thousand months in worship.

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِأَذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

TANAZZALUL MALĀ’IKATU WAR RŪḤU FĪHĀ BI’IDHNI RABBIHIM MIN KULL’AMR.

“Therein come down Angels and the Spirit, by Allah’s permission, on every errand”.

An exegesis that has been given for this verse, explains that when man first appeared on earth, Mala’ikah looked upon him with concern. They even ventured to ask Allah ﷻ “Will You place on this earth, one who shall be riotous therein and shed blood?”

Similarly, it can be noted that man’s original form as a mere drop of sperm looked upon with dislike, so much so, that it is considered as something which pollutes clothes and must be washed away. But later,
when Allah ✪ makes that same sperm into the form of a child, it becomes something to love and cherish. So far have things now progressed that, when on this Night of Power we find, that same man worshiping Allah ✪ and adorning Him, then those very Angels descend towards him, obviously repentant for the thoughts they had once harbored against him. In this verse, where it is mentioned (War-ruhu) “and the Spirit...”, the reference is to Jibra’il ✪ who descends to the earth during this night. Commentators of the Qur'an have given various meanings of this word.

The vast majority of commentators have agreed that Jibra’il ✪ is meant here and, and most agree that, this is the most correct meaning. Allah ✪ first makes mention of the Mala’ikah and then because of Jibra’il ✪ special status among them, a separate mention is made of him.

سَلَمُ هِيَ حَتَّى مَثَلَّعِ الْفَجْرِ

SALĀMUN HIYA ḤATTA MAṬLA-‘IL FAJR.

“Peace reigns until the break of dawn”.

Indeed this night is the very embodiment of peace; through out its span, the ‘Mala’ikah’ offer salutations to the faithful believers adorning their Rabb. As one group ascends, another group descends (with the same greetings), as indicated in some narrations. Another interpretation is that it is a night of complete safety from evil and mischief.

DU’A WHEN IN SEARCH OF LAYLATUL QADR

It is reported from Ayesha ☪: “I said: “O Rasulullah ☪, when I find myself in Laylatul Qadr, what shall I say?” Rasulullah ☪ replied: ‘say:
ALLĀHUMMA INNAKA `AFŪWWUN KARĪMUR RAḤĪMUN TUḤIBBUL `AFWA FA`FU `ANNĪ.

“O Allah, You are the best Forgiver, Beneficent and Merciful; You love forgiveness so forgive me”.

VIRTUES OF FASTING

1. The Holy Prophet Muhammad ﷺ said: "The fragrance of themouth of a fasting person is more pleasant to Allah ﷺ than the smell of musk.”

2. Sahl bin Saad reported that Rasulullah ﷺ said: "In Paradise there are eight doors of which there is a door named Rayyaan. None but those that fast will enter it."

3. Abu Hurairah reported that Rasulullah ﷺ said: "Whoever breaks a fast on one day of Ramadhan without excuse or illness, his fasting of his whole age (life) will not compensate it."

4. Abu Hurairah reported that the Messenger of Allah ﷺ said "Whoever fasts during Ramadhan with faith and is hopeful of reward, all his past sins will be forgiven, and whoever stands up insalaah with faith and is hopeful of reward, all his past sins will be forgiven, and whoever stands up in salaah during the blessed night with faith and is hopeful of reward, all his past sins will be forgiven.”

GENERAL SUNAN DURING RAMADHAN

- Partake of Suhur or predawn meals.
- To end fast immediately after sunset.
- To read Tarawih salaah at night.
To feed the poor and hungry.
To increase the reading of the Holy Qur'an.
To observe I'tikaf within the Masjid during the last ten days of Ramadhan.

FASTING TEACHES SYMPATHY FOR THE HUNGRY

Fasting is the only method whereby the pangs of hunger, the ever present companion of the poor, are experienced by the rich. Thus this experience kindles a spirit of kindness to the poor and distressed. It also gives rise to the thought of how people will fare on the day of resurrection, when the greatest urge of hunger and thirst will be felt.

FASTING OF CHILDREN

1. When young children become capable of fasting (normally, 7+ years) they should be ‘encouraged’ with love and affection to fast. Remember that there is no Qadha if the child breaks the fast.
2. By the age of ten, children should be ordered to fast. This is the normal rule; parents should use their discretion taking into account the child’s health & strength.

MAKE A TIMETABLE FOR RAMADHAN

In order to maximize our time and perform our Ibadah with ease, we should try to follow a set routine or timetable.

1. We must wake up for Suhur, as it is a Sunnah of our beloved prophet ﷺ. He has informed us that the food of Suhur is full of Barakah: “Eat Suhur, because in it lie great blessings”. We should arrange our time for suhur in such a way that we are also able to perform at least 4-8 rak’at of tahajjud with du’a for about 15
minutes or more Rasulullah ﷺ has said that the du’a in the darkness of the night (after tahajjud) is readily accepted by Allah.

2. The ideal way is to wake up early and perform tahajjud and make du’a before Suhur. Everyone in the house should wake up and engage in Ibadah in the darkness and isolation of their own rooms. Shed tears and ask Allah ﷺ for your needs just as a small child cries and gets his needs fulfilled. Rasulullah ﷺ has encouraged his followers to cry when making du’a.

NOTE: Crying and weeping attracts mercy. Just as a mother who upon seeing her child crying for a sweet, will succumb to the child’s crying and treat him with mercy, similarly when one sheds tears whilst beseeching his Lord, the Mercy of Allah ﷺ will enshroud him.

3. After Tahajjud and Suhur, we must pray our Fajr salaah with the congregation. Ladies should also perform their obligatory salaah.

4. After Fajr, remain engaged in ‘Ibadah until 15-20 minutes after sunrise and perform 4 rak’aat Ishraq.

5. Before Zawaal, perform Salaatud-Dhuha. Rasulullah ﷺ said, “There is charity to give on each joint of all of you in the morning. To say Subhanallah once is charity, to say Alhamdulillah is also charity, to say La ilaha illallah is also charity, to command good and forbid evil is also charity, and two rak’aat at the time of Dhuha (chaasht) is sufficient for all these charities.”

6. Perform Zuhr with congregation. If possible, engage in ibadah for a while, then have a short rest with the intention of Qaylulah (siesta) a Sunnah of our beloved Nabi ﷺ.

7. Perform ‘Asr. The time between ‘Asr and Maghrib is very valuable especially for du’a. We make the effort to perform our ‘Asr with congregation and then remain in the masjid until Maghrib. Unfortunately, one Nafs was deceived us such that many of us cannot do without food in the masjid at the time of Iftar. We should try to change our habits and keep the Akhirah in our minds. One Nafs will take us home for some food; which in reality should
only take a few minutes and, will not let us come to the masjid until just before Maghrib. This is the best part of the day, which we do not value, only because of our desire for food Rasulullah ﷺ said, “There are three groups of people whose du’a is not rejected; the fasting person until he breaks his fast...” When Allah ﷻ has made a promise through His Nabi ﷺ there is no doubt in the acceptance of these supplications. In spite of this, we find some people whose prayers are not answered. This does not mean their prayers have been rejected. It is Allah’s ﷻ favour upon us that, should He consider the granting of a request to be in our interest, he grants, otherwise withholds.

Another point to remember is that there are certain conditions in the absence of which they may be rejected. Among these is halal food and the making of du’a with attention and concentration. If our hearts and minds are not in the du’a, then they may not be answered. We must make the habit of bringing a few dates with us at time of ‘Asr and thereafter engage in dhikr, Tilawah, tasbih, etc. until just 15-20 minutes before Maghrib when we should raise our hands in du’a until Azan. In this way, everyone will be engrossed in their own ibadah and if some individuals are crying, others will also derive inclination to do so. This time between ‘Asr and Maghrib must be valued and do not waste it worrying about food. The saintly people are such that never mind food, not even gold, silver, or money, will distract them. Their concentration in their du’a is not affected, whereas, we would not even be able to concentrate if even a small morsel were to be placed in front of us. Sisters should try not to spend all their time between ‘Asr and Maghrib in the kitchen.

8. After performing Maghrib, we should perform 4 raka’at of Awwabin after the two raka’at sunnah and two raka’at nafl of Maghrib. However, those who do not feel inclined to do this,
some Ulama state that the two raka’at sunnah and two raka’at nafl of Maghrib may also become part of 4 raka’at Awwabin. Hence, performing only two raka’at after the sunnah and nafl of Maghrib will suffice.

9. There is plenty of time between Maghrib and Isha. After food, we should sit with the household together and read from reliable books;
10. Thereafter return to the Masjid and engage yourself in Ibadah. Take great care not to get involved in any worldly talk. It is very upsetting and disheartening to see people wasting their time in futile talk in the masjid even during this blessed month of Ramadhan. Try to restrain yourself from futile talks and remain engaged in Ibadah until Isha. Our sisters should note that 20 rak’at tarawih is Sunnat-Mu’akkadah for them too. They must perform tarawih after Isha.
11. After tarawih, go straight home. Do not loiter around outside the masjid wasting time. At home, remain in ‘Ibadah until you go to sleep. Sleep with intention of waking up for tahajjud and suhur.

ALLAH’S BLESSINGS, MERCY AND FORGIVENESS

From a Hadith, we deduce that in this blessed month of Ramadhan, Allah makes the acquiring of Jannah and deliverance from the fire of Jahannam easy. This is the month of blessing, mercy and forgiveness.

Each minute and second of Ramadhan sees mercies and blessings from Allah descending upon us; hundreds and thousands of people are forgiven and are honoured with freedom from Jahannam.

We can thus conclude that to gain Allah’s Pleasure, save oneself from Jahannam and gain entry into Jannah (which should be the desire, ambition and objective of every Muslim), there is no better time than the month of Ramadhan.

All that is required to reap the fruits of this month is to create in our
hearts the desire, ambition, devotion, zeal, eagerness; and that we exert effort to acquire the pleasure of Allah ﷻ.

**SPENDING TIME IN DEVOTION**

We should value this month and keep away from all things which incur the displeasure of Allah ﷻ. After saving ourselves from disobedience we should try to spend as much time as possible in Ibadah i.e. dhikr, tasbih, nafl salaah, tilawah, etc. If you have any Qadha salaah, then spend your time completing them. Make intention of I’tikaf every time you enter the masjid. We need to spend our time in good deeds. Therefore, whilst saving ourselves from sins we must make every possible effort to devote every precious second of Ramadhan in devotion to Allah ﷻ.

**SOME DIRECTIVES**

With a combination of all these qualities within us: we should come to the Court of our Lord and Creator with intention of acquiring His Pleasure and placing ourselves in prostration; shed tears and ask for forgiveness. Insha-Allah, we have complete faith that we will be honoured with forgiveness very quickly.

With this in mind, and through noble teachings of the pious in the light of the Qur’an and Hadith, there are certain guidelines which, if followed correctly, will make this month of Ramadhan fruitful for us. All these precious moments will benefit us in both this world and the next.

**DECEPTION OF NAFS**

For example, a person might have spent his day performing all his Fardh salaah, Fasting and Tilawah of the Quran, but at the same time he
involves himself in backbiting, looking at non-mahram women and various other sins. At the end of the day, when he reflects on his day, he will consider his day successful because he will only see the virtuous acts. His Nafs will make sure he overlooks sins he has committed. This is how Nafs deceives us. It lets us perform a few good deeds but at the same time involve us in committing various other sins. We are misled into being satisfied with performance of the few good deeds while we forget the sins.

SINS

We must take utmost care not to commit a single sin - major or minor - under any circumstances during the month of Ramadhan. Our greed Nafs are our arch enemies who work to mislead us. A critical look at our lives will uncover that we are normally only aware of the good deeds which we have performed; we tend to conveniently overlook the bad deeds and not so good acts.

If a person was to sit down at the end of the day to evaluate whether he has spent his day doing good or bad deeds, generally he will only dwell upon the good acts performed such as Salaah, Tilawah, Tasbih etc... In other words, he will only consider the deeds that he was expected to perform and see whether he has performed them. This in turn will decide if his day has been spent in disobedience to Allah ﷻ. The same person will never ponder over the deeds that he was supposed to refrain from, such as watching TV, backbiting, looking at non-mahram persons, etc. Such things that he is expected to avoid are never taken into account.

CONSEQUENCE OF SINNING

Sadly, this is often our state in the month of Ramadhan too. It is deduced from a Hadith of Rasulullah ﷺ that when one spends the day
or night in *Ibadah* but also commits sins during this time, then these devotions will go unrewarded. Rasulullah ﷺ had said, “Many of those who fast, obtain nothing through such fasting except hunger, and many perform salaah by night but obtains nothing by it, except the discomfort of staying awake.”

From this Hadith we can deduce that although we may fast all day; we gain nothing because we do not stay away from evil and sin whilst in this state. Similarly is the result, if one spends the night in *Ibadah* but fails to refrain from sins (such as lying, backbiting, missing Fajr salaah, etc.)

**TELEVISION, MOVIES, INTERNET ETC...**

In *Ramadhan*, if we look around us we find many homes in which TV’s and videos continue to be switched on. We are all aware of the harmful effects of TV and yet in the blessed month of *Ramadhan*; when the Mercy of Allah ﷺ descends upon earth like heavy rain, this evil television remains switched on!

During heavy rain, a person will get soaked wet even if he only walks for a few yards in the open. Similarly, the Mercy of Allah ﷺ descends upon us, if we but take a few steps towards acquiring this Mercy. However, anyone who views TV in his home is depriving his household of this limitless Mercy.

TV and video act as barriers preventing the Rahmah (mercy) of Allah ﷺ cascading upon our homes and inhabitants. Our humble plea is for you to make a firm decision to remove TV and video from your homes totally.

**THE IMPORTANCE OF SADAQATUL-FITR**

*Fitr* means to break fast or to refrain from fasting. Hence the *Eid* after
the fasts of Ramadhan is called *Eid-ul-Fitr*, as it is the day of rejoicing after the completion of fasting. On this occasion of happiness, as a sign of gratitude one has to give a specific amount in alms, which is called *Sadaqatul-Fitr*. To purify and obtain complete blessings for the fasts of Ramadhan Mubarak one has to give *Sadaqatul-Fitr*. It is reported from Ibn Abbas that Rasulullah made charity of *Fitr* compulsory as a purification of fasts from useless talks and vain discourses and also as food for the poor. Thus it is *wajib* to give *Sadaqatul-Fitr* to purify one’s fast.

Another objective in giving *Sadaqatul-Fitr* on this happy occasion is also to assist the poor and needy, so that they may rejoice with the more fortunate. Once Rasulullah sent a proclaimer through the streets of Madinah to proclaim, “Beware, charity of *Fitr* is *wajib* on every Muslim, male or female, free or slave, young or old - two ‘mudds’ (measures) of wheat, or its equivalent, or one Sa’a (measure) from food crops”. To distribute a specific amount of money, barley, dates etc, on the day of *Eid-ul-Fitr* is *Wajib*. This giving of alms to the poor and needy on this auspicious day is called *Sadaqatul-Fitr*. Rasulullah instructed the giving of *Sadaqatul-Fitr*, in the same year (2A.H.). Fasting in Ramadhan was made compulsory.

The reasons for giving *Sadaqatul-Fitr* are :-
1. To give *Sadaqatul-Fitr* in lieu of the acceptance of one’s fasting.
2. To thank Allah for bestowing on us the strength to fast during the month of Ramadhan.
3. To purify one’s fast and obtain the complete blessings of fasting.
4. To celebrate the completion of fasting.
5. To demonstrate greatness of the day of *Eid*.
6. To assist the poor in joining the atmosphere of *Eid*.

*Sadaqatul Fitr* is compulsory which becomes payable on the occasion of *Eid-ul-Fitr*. If one did not do so - it remains due no matter how much time passes after *Eid*. 
RULES OF SADAQATUL-FITR

Sadaqatul-Fitr (or Fitrah) is wajib (compulsory) upon all Muslims - men, women and children who on the day of Eid-ul-Fitr are owners of the Nisab of Zakaah.

Fitrah becomes wajib when the day of Fitr dawns with the commencement of Fajr. Therefore, if someone died before entry of Fajr on the day of Eid, Fitrah will not be paid out of his (the deceased’s) estate, since this Fitrah is not wajib on him. And, if a child is born before the rising of Fajr, Fitrah will be paid on his behalf. If the child is born after the entry of Fajr (on the day of Eid), Fitrah is not wajib on his behalf. The father has to pay the Fitrah on behalf of his under age children, i.e. those who have not attained the age of puberty. It is not obligatory upon the husband to pay Fitrah on behalf of his wife. If she is the owner of Nisaab, she shall have to pay her own Fitrah.

The Fitrah should preferably be paid before the Eid salaah. It is not permissible to delay the payment of Fitrah later than the day of Eid. However, if it was not paid on the day of Eid or before, the obligation remains and the Fitrah will have to be paid. It is permissible to pay the Fitrah in advance at any time during the month of Ramadhan. The Fitrah could be paid even before Ramadhan. Sadaqatul-Fitr is wajib upon all those who fasted as well as those who did not fast for some reason or other.

EID-UL-FITR

THE NIGHTS OF THE TWO EIDS

Rasulullah ﷺ said: “The heart of a person who remains awake (in Ibadah) during the night of Eidul Fitr and Eidul Adha (these are the nights that precede Eid) will not die on the Day when hearts will be dead, i.e. the Day of Qiyamah”.
The nights of both *Eids*, i.e. the nights preceding the Days of *Eid*, are auspicious occasions which should be observed with reverence and worship. Rasulullah ﷺ said that these nights are great occasions of *Ibadah* and of gaining the proximity and special Mercy of Allah ﷻ. These blessed nights, should therefore not be allowed to pass by in idleness. Full advantage should be taken of these opportunities by offering obedience and *Ibadah* unto Allah ﷻ to the best of our abilities. *Istighfar* (seeking forgiveness for sins), *Tilawah* (reciting the *Qur’an*), *Nafl salaah*, *durud*, etc. should be profusely offered on these blessed nights. Among the rewards which will be obtained as a result of observing the sanctity of these glorious *Eid* Nights, the greatest reward is the tiding conveyed to us by Rasulullah ﷺ. In the above mentioned *Hadith*, the heart will not be overawed with terror and fear on the Day of *Qiyamah* when the upheavals of the day will be so fearsome that men will appear to be intoxicated.

**THE EID TAKBIR**

On the Days of *Eid* the *Takbir* should not be recited aloud at the place where the *Eid salaah* is to be performed. To recite the *Takbir* aloud at the *Musalla* (*Eid Gah*) or the *Masjid* on the Days of *Eid* is a common practice. However, this practice is not appropriate nor correct. Everyone should engage themselves in *Dhikr* and *Takbir* silently.

**THE ETIQUETTES OF EID-UL-FITR**

The day of *Eid* is not merely a festive occasion. A Muslim acquires great rewards from and draws close to Allah ﷻ if he spends the day of *Eid* according to the teachings of *Shariah* and Rasulullah ﷺ.

**THE SUNAN (plural of sunnah) OF THE DAY OF EID**

1. To rise as early as possible (In fact much of this night should be spent in *Ibadah*).
2. To make Ghusal and use the Miswaak.
3. To wear one’s best clothes whilst ensuring that it conforms with Shariah (Sunnah dress).
4. To apply itr.
5. To eat anything sweet (such as dates) before departing for Eid salaah.
6. To go to the “Musalla” as early as possible.
7. To give “Sadaqatul-Fitr” before leaving for the Musalla.
8. To choose a different route when returning from the Musalla.
9. To walk to the Musalla. However there is no harm in using any means of conveyance if the Musalla is a distance away.
10. To recite the following Takbir while walking to the Musalla:-

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اللهم اكبر الله اكبر لا إله إلا الله
واللهم اكبر الله اكبر وحده الحمد

ALLAHU AKBAR. ALLAHU AKBAR.
LĀ ILĀHA ILLAL-LĀHU WALLĀHU AKBAR.
ALLAHU AKBAR WALIL-LĀHIL ḤAMD.

Allah is the Greatest; Allah is the Greatest;
There is no god but Allah  Allah is the Greatest.
Allah is the Greatest and all praise is for Him.
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THE MASA’IL (RULINGS) PERTAINING TO EID

1. No Nafl Salaah should be performed in the Musalla before or after Eid Salaah.
2. It is undesirable to perform the Eid Salaah in any other place besides the Musalla without any valid excuse.
3. It is vitally important to listen to both Khutbah after the Eid Salaah.
If for some reason the Khutbah is not audible, it is still necessary to remain seated till the Khutbah ends.

**NOTE:** It is sinful not to listen to the Khutbah.

4. If such an error is made in Eid Salaah which necessitates Sajdah-Sahwa, then the Sajdah-Sahwa could be left out to avoid confusion.

**METHOD OF PERFORMING EID SALAAH**

1. Make the intention: *“I am performing two Rakaats Eid Salaah which is wajib with six extra Takbir which are also wajib”*.  
2. After the first Takbir, fold the hands and recite the thana.
3. Then lift the hands thrice while saying “Allahu Akbar”. After the first two times leave the arms loose and after the third fold them.
4. Now, Surah Al-Fatiha and a Surah will be recited by the Imam and the Rak’ah will be completed like in the normal Salaah.
5. The second Rak’ah will be performed similarly except that before going into Ruku, the hands will be lifted thrice (whilst saying “Allahu-Akbar”) and each time they will be left loose on the sides.
6. With the 4th Takbir, the Ruku should be made.
7. The remainder of the Salaah should be completed like any normal Salaah.
8. Du`a should be made after the Salaah instead of after the Khutbah.

**A FEW MASA’IL REGARDING EID SALAAH**

1. If the Imam forgets to recite the extra Takbirs in the first rak’ah and if he remembers after reciting surah Al-Fatiha, he should recite the extra Takbir and repeat surah Al-Fatiha.
2. If a person joins the Eid salaah after the Imam has completed the extra Takbirs then he should recite the Takbir of Tahrimah and immediately, the additional Takbirs, dropping the hands between
the first two additional Takbirs and clasping them after the third, making sure that the hands are raised to the ears on each Takbir.

3. Since the condition of Eid salaah is the formation of a jama’ah, a person who missed Eid salaah is unable to perform the salaah on his own. There is no Qadha for Eid salaah.

4. A person who joins the Eid salaah after the Imam has already recited the Eid Takbir should recite the Takbir immediately upon entering the salaah. However, if he enters the salaah when the Imam is about to go into Ruku and he (the late-comer) fears that he will not be able to join the Imam in the Ruku if he stands and recites the Takbir, then he should instead recite the Takbir in the Ruku, and forgo the tasbih of the Ruku but, while reciting the Takbir in Ruku the hands should not be raised as is done when reciting the Takbir when in Qiyam (the standing posture of salaah). If the Imam emerges from the Ruku and the latecomer has not yet completed the recitation of his Takbir which he had missed then he should leave off the balance of the Takbir and join the Imam. In this case the balance of the Takbir which he could not complete are waived.

5. If someone missed a Rak’ah of the Eid Salaah, he should fulfil it as follows: After the Imam completes the salaah, he (the one who missed the Rak’ah) should rise and perform one Raka’h on his own, reciting Qira’ah (Surah Al-Fatiha plus a Surah) first, followed by the Takbirs. The rest of the Rak’ah is then completed as usual.

**DU `A FOR EID-UL-FITR**

Abdullah Ibn Masood relates that Rasulullah’s du’a on both Eid’s were

اللَّهُمَّ إِنَا نَسْتَلِكُ عُيَشَةً نَقِيَةً وُمِيَّتَةً سُوَىَ وَمَرْدَةً غَيْر
مُخْرَنَ وَلَا فَاضِحَ اللَّهُمَّ لَا تَهْلِكْنَا فَجَاتَةً وَلَا تَأْخُذْنَا

**DU`A FOR EID-UL-ADHA**

Abdullah Ibn Masood relates that Rasulullah’s du’a on both Eid’s were

اللَّهُمَّ إِنَا نَسْتَلِكُ عُيَشَةً نَقِيَةً وُمِيَّتَةً سُوَىَ وَمَرْدَةً غَيْر
مُخْرَنَ وَلَا فَاضِحَ اللَّهُمَّ لَا تَهْلِكْنَا فَجَاتَةً وَلَا تَأْخُذْنَا

**DU`A FOR EID-UL-ADHA**

Abdullah Ibn Masood relates that Rasulullah’s du’a on both Eid’s were

اللَّهُمَّ إِنَا نَسْتَلِكُ عُيَشَةً نَقِيَةً وُمِيَّتَةً سُوَىَ وَمَرْدَةً غَيْر
مُخْرَنَ وَلَا فَاضِحَ اللَّهُمَّ لَا تَهْلِكْنَا فَجَاتَةً وَلَا تَأْخُذْنَا
O Allah, we ask you for an honorable life, and a balanced death, and a revival that is dignified and not degrading.

O Allah, do not destroy us by making us disobey You and do not seize us by making us rebellious,
and do not make us turn away from the truth or orders.
O Allah, grant us chastity, wealth, piety, guidance and good reciprocation in the Hereafter and in this world.
We seek refuge in You (O Allah) from doubt, rebelliousness, pride and show in our religion.
O He Who controls hearts, do not make our hearts slip after guiding them.
Give us mercy from Your treasures.
You alone are the Bestower.

THE SIGNIFICANCE OF SHAWWAL

Shawwal is the tenth lunar month. During the period of ignorance, Ramadhan was regarded as a blessed and sacred month. Shawwal was regarded as a cursed month of ill-omen by the Pagan Arabs. People of that time never married during Shawwal. A`ishah expressed contempt at the people to consider this month to be inauspicious, as she was married to Rasulullah in this very month. The wrong beliefs of the people were clearly disproved by A`ishah by her marriage to Rasulullah in the month of Shawwal which was no obstruction to her elevated position and the great love Rasulullah had for her.

To a Muslim the first day of the month of Shawwal, is of very great significance, as this is the day of Eid. On this significant day, Allah showers His blessings and forgiveness on His servants who have fasted during the month of Ramadhan. It is related from Anas that Rasulullah has said “When the day of Eid comes, Allah proudly asks in the presence of the Angels regarding his fasting servants “O My Angels, what reward is there for such labourers who have fully completed their duty”. The Angels reply “O Rabb they should be rewarded in full”. Then Allah asks the Angels, “O My Angels, what is the reward for those male and female servants who have fulfilled My divine command which was compulsory upon them, and now they
have come out to beseech Me in du`a? I take an oath upon My grandeur and glory, My generosity and exaltation of My elevated position, that I will definitely accept their du`as”. Thereafter Allah ﷺ says to the muslims “Disperse, I have forgiven you and replaced your sins with good deeds”. Rasulullah ﷺ says “they return forgiven”.

THE SIX NAFL FASTS OF SHAWWAL

Abu Ayyub ﷺ relates that Rasulullah ﷺ has said: “Whosoever fasted the full month of Ramadhan and then follows it with six fasts of Shawwal, is like a person who has fasted the full year”

In another Hadith it is related that by observing these six fasts after Ramadhan all faults and sins are forgiven. The reward of every good deed is tenfold or more.

The thawaab of the month of Ramadhan is equal to that of ten months and that of these six voluntary fast are equal to that of the remaining two months to complete the full year. These fasts could be kept continuously after Eid or separately during the month of Shawwal.

In a lengthy Hadith, Anas ﷺ narrates that Rasulullah ﷺ has stated: “When Eid arrives, Allah ﷺ addresses the Mala’ikah and says ‘They (Muslims) have fulfilled My order. They have emerged to make du’a. I take oath by My Splendour, by My Grandeur, by My Grace and by My loftiness that I will most certainly accept their prayer.” Allah ﷺ then proclaims to the Believers: “Return! I have forgiven you and I have exchanged your evil deeds with virtues. They thus return from the Musalla forgiven.”

May Allah ﷺ accept our efforts and make every moment of this blessed month a means of receiving His Mercy, Blessing and Forgiveness. May we all be granted a place in Jannah. ....Ameen.