



Assalato Wasallaamo 'Alaika Yaa Rasool Allah

صلی اللہ علیہ وسلم

Wa 'Alaa Aalika Wa As Haabika Yaa Noor Allah

صلی اللہ علیہ وسلم

شهر رمضان المبارك

# How to Spend Ramadhan ul Mubarak

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(Ameer- Sunni Dawat e Islami)

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tain Religious Knowledge

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SUNNI DAWATE ISLAMI

WORLDWIDE ISLAMIC MOVEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Assalato Wasallaamo 'Alaika Yaa Rasool Allah*

صلى الله عليه وسلم

*Wa 'Alaa Aalika Wa As Haabika Yaa Noor Allah*

صلى الله عليه وسلم

### Dedication

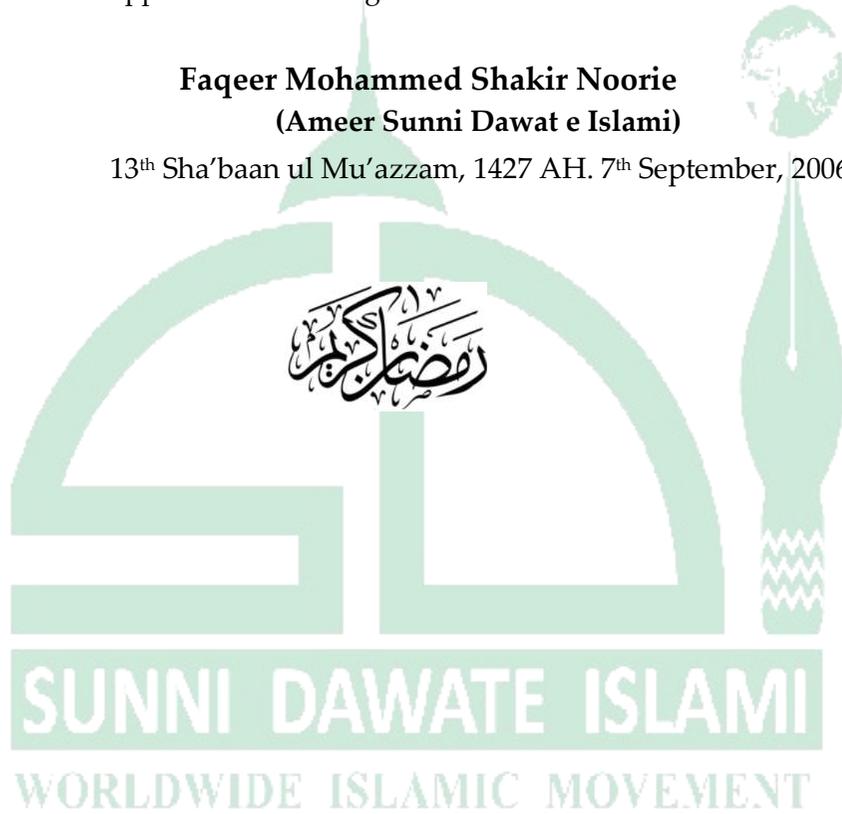
I dedicate this effort of mine to Mother of Believers, Comforter to the Prophet صلى الله عليه وسلم, **Hazrat Khadija-tul Kubra** Radiallaho Ta'ala 'Anha; Mother of Believers, Beloved of the Prophet صلى الله عليه وسلم, **Hazrat 'Aisha Siddiqua** Radiallaho Ta'ala 'Anha; Sweetheart of the Prophet صلى الله عليه وسلم, Leader of the Ladies of Paradise, **Hazrat Fatimah Zahra** Radiallaho Ta'ala 'Anha; Commander of the Believers, Leader of Muslims, **Hazrat 'Ali Murtaza** Radiallaho Ta'ala 'Anhu, and particularly to the blessed **Martyrs of Badr** Radiallaho Ta'ala 'Anhum, who all passed away in the month of Ramadhan ul Mubarak. Undoubtedly, the flourishing, well watered garden of Islam is indebted to these blessed souls. May Allah Ta'ala elevate the status of these sacred personalities and keep their favours and graces raining down on us, Aameen.

I got the topic of this book from the great helper to the community, my colleague in the organisation, Al Haaj 'Usman Zarodarwala, who presents topics each year to welcome Ramadhan. May Allah Ta'ala grant him complete health and a long life, Aameen.

In ending, I would like to urge you to benefit from this book and also to supplicate for the well-being and forgiveness of the writer, for the long life of my mother, and for the forgiveness of my respected father. In addition to this, supplicate for those who help, support, and spread the message of Sunni Dawat e Islami, as well as the Muballighs who helped compose and proofread this book; May Allah Ta'ala bestow His Grace and Mercy on us all, Aameen.  
Seeker of Supplications and Forgiveness

**Faqeer Mohammed Shakir Noorie**  
(Ameer Sunni Dawat e Islami)

13<sup>th</sup> Sha'baan ul Mu'azzam, 1427 AH. 7<sup>th</sup> September, 2006



## Admiration

Hazrat 'Allama Mufti Muhammed Ashraf Raza Qadri Misbahi  
(Mufti / Qazi – Idarah e Shariah, Maharashtra)

### **Bismillaah Hir Rahmaanir Raheem**

I have read and studied the booklet 'How to Spend Ramadhan ul Mubarak' written by Envoy of Sunniyat, my brother in religion, Al Haaj, Hafiz o Qari, respected Maulana Mohammed Shakir Noorie, and found it to be very valuable and beneficial. In it, he has written about the excellence of Ramadhan, rules of Fasting, benefits of Miswak, blessings of the Qur'an, Taraweeh Prayers, I'tikaaf, the Night of Power (Shab e Qadr), as well as other topics in his unique and inspirational style and in an extremely beneficial manner for those seeking knowledge. It is a great source for those wishing to correct and reform their deeds and actions.

In these disturbing times and environment in which it is difficult to differentiate truth from falsehood, there is a great need for effective books which portray the correct beliefs and viewpoint in order to safeguard and protect our faith. The ploy of making people sit and reconcile with the enemies of Allah Ta'ala and Rasool Allah صلى الله عليه وسلم by making them fearful of their lives and possessions is being used by the devils – the fields of faith are ablaze, the garden of beliefs are burning, the distinctiveness of Sunniyat is being wounded; in this environment, the responsibilities of the Scholars of the religion, Envoys of Sunniyat and reformers of the community and society increases.

I supplicate that Allah Ta'ala guides and grants success to Ameer e Sunni Dawat e Islami, his colleagues and all those who have the passion to sacrifice everything for the religion and Sunniyat to spread the teachings of Sarkaar A'ala Hazrat Sayyedina Imam Ahmed Raza Qadri Hanafi Barelwi Radiallah Ta'ala 'Anhu far and wide. Aameen.

**Ashraf Raza Qadri**

5<sup>th</sup> Sha'baan ul Mu'azzam 1427 AH. 30<sup>th</sup> August 2006.



## Introduction

By: Hazrat 'Allama Qamruzzama Khan A'azmi  
(General Secretary, World Islamic Mission, London)

As in previous years, I was honoured with attending the annual Sunni Dawat e Islami Ijtema that was held in Preston (England), in which Maulana Shakir Noorie (Ameer Sunni Dawat e Islami) once again brought a manuscript of his latest book. Upon seeing it and studying the exalted research presented in it, I was filled with extreme happiness and joy.

The blessed month of Sha'baan has started and the Nation is eagerly standing by to welcome the sacred month of Ramadhan. It is hoped that the gift of 'How to Spend Ramadhan ul Mubarak' is in the hands of those with knowledge and understanding before the start of Ramadhan ul Mubarak. Alhamdulillah the month of Ramadhan arrives each year and Muslims obtain the benefits and blessings of this month by the Grace of Allah Ta'ala. However, there are very few people who faithfully evaluate this month, which is why there are no improvements or changes in our lives (which this blessed month urges us to do), despite years and years of Fasting. The reason for this is our laziness or lack of knowledge of the deeds that should be performed in this blessed month. The fact is that Rasool Allah ﷺ has said that 'If your Fasts do not stop you from lying and committing other evils, then Allah Ta'ala has no need for you to remain hungry and thirsty.'

In reality, the month of Ramadhan provides spiritual training which familiarises a person with all the good qualities that are the foundations and roots of goodness and piety. The fact is that the aim of Fasting being made compulsory is to provide water to the plant and garden of piety. Allah Ta'ala states,

”يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ  
عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ“

*“O Believers! Fasting has been made obligatory upon you as was made obligatory upon those before you, so that you may become pious.”*

Fasting was compulsory on the Nations of all Prophets even before the Nation of Rasool Allah ﷺ because Fasting is essential for spiritual and moral training.

The religions which advocate and teach a monastic way of life, meaning to forsake the world and all pleasures, orders its followers to lead a life of celibacy and break all ties with the world in order to achieve spirituality. However, celibacy is the 'death of humanity' in one aspect, whereas Islam is the religion of life, and is the religion for all of mankind. If everybody became celibate then the caravan of life would not be able to move forward and that is why it has been stated that "there is no celibacy in Islam." The month of Ramadhan ul Mubarak was granted for the evolution of spirituality so that by Fasting in this month, Muslims could achieve a higher level of spirituality than those who remain celibate all their lives. This is the reason that the Holy Qur'an states that the Night of Power (Shab e Qadr) is better than a thousand months. Rasool Allah ﷺ has stated that the beginning of this month is mercy, its middle is forgiveness, and its end is freedom from Hell. There is a natural logic in having mercy, forgiveness and freedom from Hell in that specific order.

Allah Ta'ala is the Affectionate, Merciful One, and He sustains the whole universe because that is materialization of His qualities of Affection and Mercy; He will forgive the sins of His slaves through His Infinite Mercy. Rasool Allah ﷺ said that, "Allah Ta'ala states that 'I have granted 1/100<sup>th</sup> of My Mercy to My slaves through whom they are merciful to others, and with

which animals rear their offspring. 99 parts I have reserved specially for my slaves for the Day of Judgement.” (Interpretation)

This tells us that forgiveness is not possible without mercy. Therefore, it is necessary for a slave to seek mercy in the first third of Ramadhan so that he becomes deserving of forgiveness in the second third. After he has sought forgiveness and become pure of sins in the second third of Ramadhan, he obtains freedom from the fire of Hell and becomes deserving of Paradise in the final third of Ramadhan. The reality is that a person cannot enter Paradise with the stench of sins and thus it is necessary to be forgiven first before being able to enter Paradise.

The sins of millions of people are forgiven in Ramadhan each year and they are classified as deserving Paradise. That is why Rasool Allah ﷺ said, “He who Fasts in Ramadhan with faith and fights his desires has all his previous sins forgiven.”

**Ramadhan ul Mubarak and Recitation of the Holy Qur’an:** The month of Ramadhan has a close relationship with recitation of the Holy Qur’an. The Holy Qur’an was revealed in the month of Ramadhan, as mentioned by Allah Ta’ala,

”شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ“

*“The month of Ramadhan in which the Qur’an was sent down”*

In this manner, Ramadhan is the month of the anniversary of the revelation of the Qur’an. Compared to other months, Rasool Allah ﷺ himself would recite the Holy Qur’an more in Ramadhan and Hazrat Jibra’eel ‘Alaihis Salaam would recite the Qur’an to Rasool Allah ﷺ, and would also listen to Rasool Allah ﷺ reciting the Qur’an. Prior to receiving revelations, previous Prophets ‘Alaihimus Salaam were ordered to Fast. Before the Old Testament (Taurah) was revealed to Hazrat Moosa ‘Alaihis Salaam, he was ordered to separate himself from his people and all

worldly duties and Fast for 40 days on Mount Sinai; only after the 40 days were completed was he granted the Old Testament.

Rasool Allah ﷺ was not ordered to fast but based on his Prophetic nature, he spent a great deal of time alone in the cave of Hira and would almost always be Fasting, and it was whilst he was in a state of Fasting that the revelation of the Qur’an began. It is not possible for revelations to descend anymore but blessings and guidance certainly descend on those who are fortunate enough to recite the Holy Qur’an in Ramadhan as people not only recite the Qur’an, but also distance themselves from worldly worries and materialistic desires to a certain degree in this month.

There is no system or way of life which tells and reminds its followers of how to live their lives every year; however, through the Night Prayers (Taraweeh), Muslims not only listen to, but also recite the Holy Qur’an year after year. If only Muslims would realise what they were reciting and acted upon it then the face of Islam would be much different today:

**Woh Mu’azzaz They Zamaaney Mey Musalmaan Ho Kar  
Aur Ham Khwaar Huwey Taarikey Qur’an Ho Kar**

*(Respected Were They By The World For Being Muslims True  
Disgraced Became We By Relinquishing The Qur’an)*

In the month of Ramadhan, Satan is imprisoned so that he cannot lead Muslims astray and so that Muslims can complete their spiritual guidance and training without the interference of Satan. You will have seen that when someone is being trained, the trainer takes great care and precaution in training his students and he removes all obstacles and distractions when training. Once the training is complete the care and precautions are lifted, and the true test and examination of the training that was received is once the care and precautions have been removed. After the month of Ramadhan is over, Satan is released. If a person has Fasted with faith and conviction, and also kept his hands, feet, eyes, tongue etc with Fast (i.e. kept them from unlawful things), then even after Ramadhan has passed, he remains somewhat steadfast in following

the rules of Ramadhan. However, if the training is deficient then he returns to his previous life after the month of Ramadhan has passed, which is an indication that his Fasts were not accepted. Supplications should be made for such people that Allah Ta'ala grants them one such Ramadhan before they die in which their Fasts are accepted, all their sins are forgiven and they become deserving of Paradise.

**Ramadhan Instils Great Spiritual and Moral Characteristics:**

1. Fear of Allah Ta'ala remains in the heart of one who is Fasting all the time. That is why he does not even do anything against the Commands of Allah Ta'ala in private.
2. The qualities of patience and endurance, as well as controlling the desires are instilled in a Fasting person. In response to abuse and challenges, he simply states that 'I am Fasting' and moves on.
3. A Fasting person becomes much more disciplined. He becomes punctual in staying up at night and worshipping, becomes punctual in Tahajjud and voluntary prayers, and becomes punctual in performing his Namaz with the congregation (Jama'at).
4. The ability to evaluate and assess things is instilled in a Fasting person, and he becomes recognised by the quality of 'Evaluate and assess your deeds yourself before you are called to account for them.'
5. "Fasts are a Shield" – As per this Hadith, he prepares himself to take on Satan and receives a shield from the Almighty which helps to keep him safe from the attacks of Satan.
6. The doors of Paradise are opened for him, the doors of Hell are closed, and Satan is imprisoned.

7. The blessings of Ramadhan grant him double the happiness – one when he opens his Fast, and the second when he meets his Lord.
8. In this month, a Fasting person's voluntary worship is equivalent to compulsory worship, and compulsory worship is the equivalent of 70 compulsory worships.
9. A Fasting person's heart becomes tender and shines with beautiful manners and ethics. A sense of generosity is instilled in him and he partakes in more good deeds compared to other days.
10. He obtains the blessings of Sehri and Iftaari.
11. He becomes deserving of the intercession of Fasts and the Holy Qur'an.
12. He receives the beneficence of the Night of Power.
13. A Fasting person prepares himself for voluntary Fasts even after the month of Ramadhan.
14. A Fasting person is blessed with good health.

Alhamdulillah! Maulana Shakir Noorie Saheb has covered many deeds of Ramadhan in this book in an elegant and invitational manner, which is why the book is very impressive and effective. It is my heartfelt desire that studying this book will grant thousands of people the guidance to spend Ramadhan ul Mubarak properly, and that they are able to generate a spiritual and moral revolution in themselves, Aameen.

**Qamruzzama Khan A'azmi**  
(General Secretary – World Islamic Mission)





Assalato Wasallaamo 'Alaika Yaa Rasool Allah

صلى الله عليه وسلم

Wa 'Alaa Aalika Wa As Haabika Yaa Noor Allah

صلى الله عليه وسلم

## Ramadhan ul Mubarak

All praise and gratitude is for Allah Ta'ala, who granted us untold favours and graces through the alms of His Beloved Prophet صلى الله عليه وسلم. If we tried to count or estimate the favours that He has granted us, we would not be able to do so, just as He has stated,

“وَأَنْ تَعْدُوا نِعْمَةَ اللَّهِ لَا تُحْصَوْهَا”

“And if you count the favours of Allah, you would not be able to number them...” (Surah Nahl, Verse 18)

This tells us that Allah Ta'ala has granted us countless blessings and favours without having to ask for them or make any kind of effort. It is Allah Ta'ala Who has granted us limitless favours and our responsibility is to thank Him for them through respecting and valuing the favours properly.

My Beloved Prophet's صلى الله عليه وسلم beloved followers! It is my good fortune that I am today attempting to write a few words about the month of Ramadhan, which is one of the greatest favours that we have received from Allah Ta'ala, so that we can benefit and become wealthy with the blessings of this exalted month, and when we are asked about this favour on the Day of Judgement, we can be deserving of the intercession of the Fasts of this blessed month.

Let us begin by attempting to understand the name and meaning of the month of Ramadhan so that we can become aware of the aims of this blessed month.

## Reason for the Name Ramadhan

'Ramadhan' is from the root 'Ramadh', which means 'to burn'. Commentators have stated some reasons for this month being given the name 'Ramadhan':

1. It is called 'Ramadhan' because, as a result of hunger and thirst in this month, the body becomes weak and burns.
2. Fasting burns and destroys sins.
3. When it was time for this month to be named, it was extremely hot and that is why it was called 'Ramadhan', just as when it was time for the months of Rabi ul Awwal and Rabi uth Thaani to be named, it was spring time.
4. 'Ramadhan' is one of the names of Allah Ta'ala and therefore, it should not simply be called 'Ramadhan', but the word 'month' should be added before it (Shehr e Ramadhan) – meaning 'Allah Ta'ala's month', just as it is reported: “Do not say Ramadhan has come and Ramadhan has departed, rather say that the month of Ramadhan has arrived, the month of Ramadan has departed.”

## Five Letters of the Word 'Ramadhan'

Our pious predecessors have stated that there are five (Arabic) letters in the word 'Ramadhan' – *Raa* is the Pleasure (*Raza*) of Allah Ta'ala; *Meem* is the Forgiveness (*Magfirat*) of Allah Ta'ala; *Duaad* is the Security (*Zamanat*) of Allah Ta'ala; *Alif* is the Love (*Ulfat*) of Allah Ta'ala; and *Noon* is the Beneficence or Bounty (*Nawaal*) of Allah Ta'ala. Therefore, the person who worships in the month of Ramadhan, becomes deserving of all these.

## Excellence of Ramadhan Over Other Months

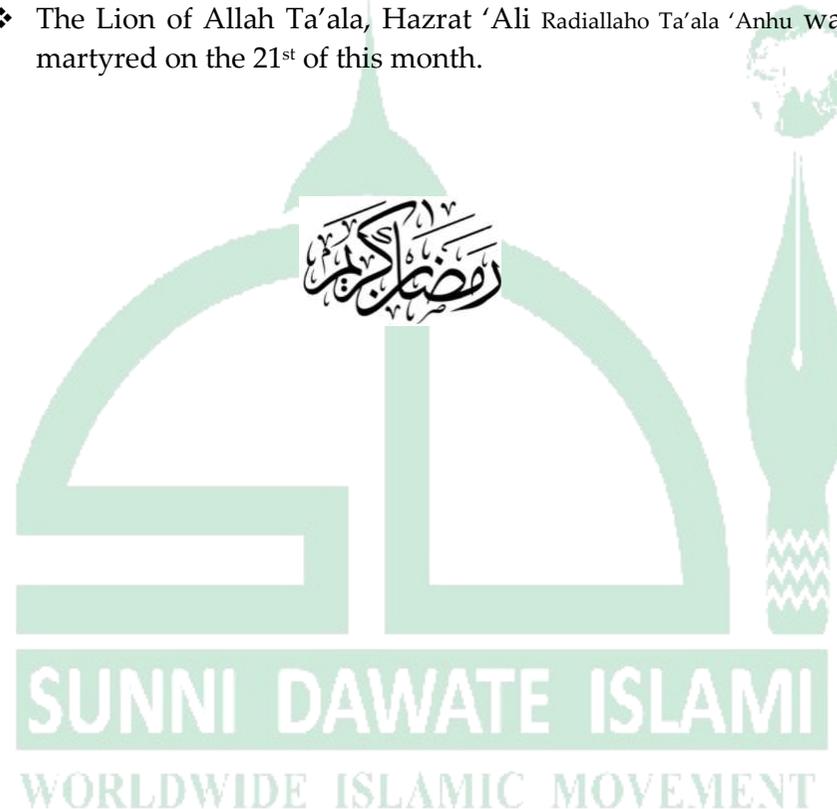
The excellence of the month of Ramadhan over other months is on the basis of a number of points:

### How To Spend Ramadhan ul Mubarak

- ❖ It is stated in the Holy Qur'an that there are 12 months in a year, and it is also stated that four of these months are holy months. However, only the month of Ramadhan is specifically mentioned by name in the Holy Qur'an, no other month is mentioned by its name. Allah Ta'ala states, "*The month of Ramadhan in which the Qur'an was sent down...*" (Surah Baqarah, Verse 185)
- ❖ The Holy Qur'an was revealed in the blessed month of Ramadhan, as the aforementioned verse states.
- ❖ The Night of Power (Shab e Qadr) is in this month; worship in this night is better than the worship of 1000 months.
- ❖ In other months, there are specific times stipulated for worship, but in this month, every second of every day is considered worship for those who are Fasting.
- ❖ The rewards for good deeds are multiplied from 10 to 700 times more in this month.
- ❖ Voluntary worships (Nafil) are rewarded like compulsory (Fardh) worships, and compulsory worships are rewarded the same as 70 compulsory worships.
- ❖ Allah Ta'ala pays special attention towards His slaves in this month.
- ❖ The doors of Paradise are opened in this month.
- ❖ The doors of Hell are closed.
- ❖ The doors of the Heavens are opened and the supplications of the slaves are easily able to reach the door of Acceptance.
- ❖ The pages that were revealed to Hazrat Ibrahim 'Alaihis Salaam were revealed on the 1<sup>st</sup> of this month.
- ❖ The Old Testament (Taurah) was revealed on the 6<sup>th</sup> of this month.
- ❖ The Bible (Injeel) was revealed on the 13<sup>th</sup> of this month.
- ❖ The Holy Qur'an was revealed on the 24<sup>th</sup> of this month.

### How To Spend Ramadhan ul Mubarak

- ❖ The Leader of the Ladies of Paradise, Hazrat Sayyedah Fatimah Zahra Radiallaho Ta'ala 'Anha passed away on the 3<sup>rd</sup> of this month.
- ❖ Mother of Believers, Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha passed away on the 17<sup>th</sup> of this month.
- ❖ The Battle of Badr took place on the 17<sup>th</sup> of this month.
- ❖ The Conquest of Makkah happened on the 20<sup>th</sup> of this month.
- ❖ The Lion of Allah Ta'ala, Hazrat 'Ali Radiallaho Ta'ala 'Anhu was martyred on the 21<sup>st</sup> of this month.



## Excellence of Ramadhan ul Mubarak

### **Doors of Paradise are Opened**

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "When the month of Ramadhan arrives, the doors of Paradise are opened." (Bukhari Shareef)

### **Month of Ramadhan & Mercy of the Merciful One**

Rasool Allah ﷺ said, "Every evening at Iftaar time in the month of Ramadhan, Allah Ta'ala frees 100,000 such people from the fire of Hell upon whom Hell is compulsory (Wajib). On the final night of Ramadhan, the number of people freed is the same as the number that have been freed in all the previous nights of Ramadhan combined."

### **Satan is Imprisoned**

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "When the month of Ramadhan arrives, the doors of the Heavens are opened, the doors of Hell are closed, and the devils (Shayateen) are imprisoned." (Bukhari Shareef Page 255)

My Beloved Prophet's ﷺ beloved devotees! The above mentioned Hadith also states that the Satans are imprisoned in the month of Ramadhan. This raises the question that if they are imprisoned in this month, then why do people commit sins in the month of Ramadhan? There have been many answers given to this question:

1. The biggest Satans are imprisoned whilst the smaller ones are left to roam, which causes people to commit sins. It states in another Hadith that, "The rebellious and largest Satans are imprisoned."
2. There is an external Satan who misguides as well as an internal Satan who misguides (which is called 'one's spirit' (Hamzaad)

in Urdu). The external Satan is imprisoned, whilst the internal one is not, therefore causing people to remain embroiled in sins.

3. The whisperings and temptations of Satan for 11 months has such an impact and effect that it does not make a difference when he is missing for one month, and people continue to commit sins and evils out of habit.
4. Those who remain busy in sins should accept the fact that their false thoughts and actions are more to blame for their bad deeds than the whisperings of Satan, since they do not refrain from their evil deeds and actions even when Satan is imprisoned. In some places, gambling, fun and sport heat up during the night (as though that is the very reason for Ramadhan), and they fall asleep immediately after Sehri and miss the Morning Prayer. Therefore, they alone are responsible for their sins and evil deeds.

### **Mercy, Forgiveness, and Freedom from Fire**

It is stated in Hadith Shareef that Rasool Allah ﷺ said, "Ramadhan is such a month that its beginning is mercy, in the middle of it there is forgiveness, and at the end of it there is freedom from the fire."

My Beloved Prophet's ﷺ beloved followers! The aforementioned Hadith explains the blessings and exaltedness of Ramadhan ul Mubarak, which brings to light the great importance and excellences of this month. To Fast in the month of Ramadhan, to open the Fast and feed others, to stand in worship during the night, to remain patient and steadfast in the face of hunger and thirst during the day, to refrain from all evil deeds – these are all the things which are the means of forgiveness and freedom for us sinners.

### **Three Stages of Life and Three Parts of Ramadhan**

Even though humans pass through many stages before they reach the end of their journey, there are three stages which are worthy of

special mention. The first stage is the life of this world, which is related to the body and soul and is from the time a person is born until the time they die. In this stage, a person tries to grant peace and comfort to his body and soul through materialistic comforts, and seeks freedom from calamities and anguish.

The second stage of life is from death until the Day of Judgement, which is called the life of the grave. Humans are unaware of anything more on this aspect other than the knowledge that Allah Ta'ala has granted them; the reality of this stage of life is known only by Allah Ta'ala. The third stage is the life which will never end, and that is after the Day of Judgement. This life will be after the questioning and answering has taken place and will be in the form of Paradise as a reward, or Hell as a punishment.

Fasting is worship that, according to the words of Rasool Allah ﷺ, helps during all the stages of life. The first third of Ramadhan is mercy, which is essential in the first stage of life. The second third of Ramadhan is forgiveness, which helps in the second stage as it will ensure comfort in the grave.

The final third of the month is freedom from the fire of Hell, which will help in the third stage of life. Therefore, the person who Fasts during the whole month of Ramadhan will find comfort and ease in all stages of life.

### **Pain of the Eyes Removed**

The person who praises and glorifies the Lord and recites Surah Fatihah seven times upon seeing the moon of Ramadhan will not be troubled by any pain of the eyes whatsoever the whole month.

### **Pride Amongst the Angels**

Hazrat 'Ali Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "When you see the moon at the beginning of the month, recite the following supplication:

### **Wal Hamdu Lillaahil Ladhee Khalaqaka Wa Qadara Laka Manaazila Waja 'Alaka Aayatal Lil 'Aalameen.**

Allah Ta'ala expresses pride amongst the Angels and states 'O My Angels! Be witness that I have granted freedom to My slaves from the fire of Hell.'"

### **City of Light**

Rasool Allah ﷺ has said, "The person who remains steadfast in worship during the month of Ramadhan will be granted a city of light by Allah Ta'ala for every Rak'at that he prays."

### **Responsibility for Forgiveness**

Rasool Allah ﷺ has said, "The person who serves his parents according to the best of his abilities in the month of Ramadhan, Allah Ta'ala looks at him with special Mercy and takes the responsibility of forgiving him upon Himself. The wife who remains busy in Ramadhan in pleasing her husband will be granted the companionship of Hazrat Maryam and Hazrat Aasiya Radiallaho Ta'ala 'Anhuma in Paradise."

### **Heart of the Whole Year**

Rasool Allah ﷺ said, "Ramadhan ul Mubarak is the heart of the whole year. If this remains correct, then the whole year will remain correct."

### **Safety from Calamities**

It is reported in Kitaab ul Barkaat on the authority of Hazrat Mas'oodi that whosoever recites Surah Fatihah on the first night of Ramadhan will remain safe from every calamity and misfortune all year long.

### **Freedom from Punishment**

Hazrat 'Ali Radiallaho Ta'ala 'Anhu states that if Allah Ta'ala desired to punish the Nation (Ummah) of Muhammad ﷺ, He would

never have granted them the month of Ramadhan and Surah Ikhlas.

### **Leader (Imam) of the Nation**

It is reported from certain pious predecessors that Hazrat Jibra'eel 'Alaihis Salaam is the leader of the heavenly creatures, Rasool Allah ﷺ is the leader of all those on the earth, and Ramadhan ul Mubarak is the leader of the Nation of Rasool Allah ﷺ.

### **Reward for Respecting Ramadhan**

In the city of Bukhara, the son of a fire worshipper was eating in the market of Muslims during the month of Ramadhan. Upon seeing him, his father slapped him on the face and expressed great disappointment. The son said, "O my Father! You also eat all day long during the month of Ramadhan." The father replied, "I do not fast at all and do eat but I do it in secret at home, I do not eat in front of the Muslims out of respect for this month."

Some time later, the fire worshipper died and a pious resident of Bukhara saw in his dream that the fire worshipper was walking in Paradise. He asked him, "You were a fire worshipper, how did you get in to Paradise?" The fire worshipper replied, "It is true that I was a fire worshipper but, close to the time of death, Allah Ta'ala granted me the guidance to accept Islam. This is the blessings of and the result of respecting the month of Ramadhan that I died as a Muslim and Allah Ta'ala granted me Paradise as a result of respecting Ramadhan and accepting Islam." (Nuzhatul Majaalis)

My Beloved Prophet's ﷺ beloved followers! Just think! When a fire worshipper who respected the month of Ramadhan was granted faith and Paradise by Allah Ta'ala, if we Muslims respect the month of Ramadhan and do not violate its sanctity, then we will definitely be deserving of the Grace and Beneficence of the Lord. May Allah Ta'ala guide us all to respect the month of Ramadhan, Aameen.

### **Punishment for Disrespecting Ramadhan**

On the Day of Judgement, a person will be brought in such a state that the Angels will be beating him mercilessly. He will seek support from the Mercy to all the Worlds ﷺ who will ask the Angels, "What is his sin? Why are you beating him so much?" The Angels will reply, "He obtained the Month of Ramadhan but still continued to disobey Allah Ta'ala." Rasool Allah ﷺ will be about to intercede for him when a voice will state, "O My Beloved! The petitioner against him is the month of Ramadhan." Rasool Allah ﷺ will say, "I am disgusted with those people whom Ramadhan petitions against."

### **How Did Rasool Allah Spend Ramadhan?**

ﷺ

#### **Desire to Obtain Ramadhan ul Mubarak**

The first thing was that many days before the arrival of Ramadhan, Rasool Allah ﷺ would supplicate to be able to obtain this blessed month. Consequently, it is reported by Imam Tibraani and also in Masnad Bazaar that as soon as the moon for Rajab would be sighted, Rasool Allah ﷺ would supplicate in the following manner to Allah Ta'ala:

**"Allahumma Baarik Lanaa Fee Rajaba Wa Sha'baana Wa Ballignaa Ramadhan."**

(O Allah! Make the months of Rajab and Sha'baan blessed for us and grant us Ramadhan)

#### **Specific Supplications Recited Regularly**

##### **Upon the Arrival of Ramadhan**

When the month of Ramadhan would start, Rasool Allah ﷺ would make specific supplications to Allah Ta'ala. When the month would start, Rasool Allah ﷺ would say:

**'Allahumma Sallim Nee Min Ramadhana Wa Sallim Ramadhana Lee Wa Sallimhu Minnee.'**

(O Allah! Grant me safety (health and well-being) for Ramadhan, and safeguard (from bad weather) Ramadhan for me, and safeguard me from Your disobedience in this month)

### **His Blessed Colour Would Turn Pale**

When Ramadhan ul Mubarak would arrive, the fear that some calamity might prevent him from properly fulfilling the rights of worshipping Allah Ta'ala would make Rasool Allah's ﷺ blessed face turn pale. Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha narrates that Rasool Allah's ﷺ state would be such that, "When Ramadhan would start, Rasool Allah's ﷺ colour would turn pale."

The wisdom of this has been stated in the following words by Imam Manaadi:

"It was as a result of the fear that some calamity or event would result in shortcomings in the rights of worshipping the Lord." (Faizul Qadeer Vol 5 Page 132)

### **Congratulation the Companions Upon the Arrival of Ramadhan**

When this sacred, blessed month would appear with all its mercies, Rasool Allah ﷺ would congratulate his blessed Companions. Imam Ahmed and Imam Nisaa'i have reported the usual words of congratulations as reported by Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu, who narrated that Rasool Allah ﷺ would say the following words before congratulating his Companions, "The month of Ramadhan has arrived upon you which is very blessed. Allah Ta'ala has made the Fasts of this month compulsory upon you. The doors of Paradise are opened in this month, the doors of Hell are closed, and the Satans are imprisoned. There is one night in this month which is better than a thousand months. The person who remains deprived of this will forever be deprived."

Imam Jalaluddin Suyuti and Shaikh Ibn Rajab state that this Hadith is the foundation for congratulating each other upon the arrival of Ramadhan ul Mubarak. (Al Haadi Lil Fataawa Vol 1 Page 193)

Why would the month in which the doors of Paradise are opened, the Satans are imprisoned, and the doors of Hell are closed not be a cause for celebrations and congratulations amongst the believers?

### **Welcoming Ramadhan ul Mubarak**

Along with congratulating the Companions and stressing the importance of Ramadhan ul Mubarak, Rasool Allah ﷺ would also welcome the month itself. It is reported in Kanzul A'maal and Majma'az Zawaaid that Rasool Allah ﷺ would say, "O People! The leader of all months, Ramadhan has come to you, and we say welcome to it." (Majma'az Zawaaid Vol 3 Page 140)

### **Delivering a Sermon Upon the Arrival of Ramadhan**

When there was a chance that the moon of Ramadhan would be sighted that evening and it was the last day of Sha'baan, Rasool Allah ﷺ would gather the Companions in Masjid e Nabvi and deliver a sermon in which he would explain the blessings, excellences, worships and importance of the month. He would urge the Companions to benefit from the days and nights of the month and not to be lazy in the slightest during the month, and consider each second of the month a great treasure.

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates this important habit of Rasool Allah ﷺ in the following words, "When the blessed month of Ramadhan would arrive, Rasool Allah ﷺ would say that an exalted month has come to you." (Masnad Ahmed Vol 3 Page 158)

### **Details about the Welcoming Sermon**

### How To Spend Ramadhan ul Mubarak

Details about the welcoming address are found in the books of Ahadith, which we will mention here:

Hazrat Salman Farsi Radiallaho Ta'ala 'Anhu narrates that Rasool Allah صلى الله عليه وسلم delivered a sermon on the last day of Sha'baan and said, "O People!

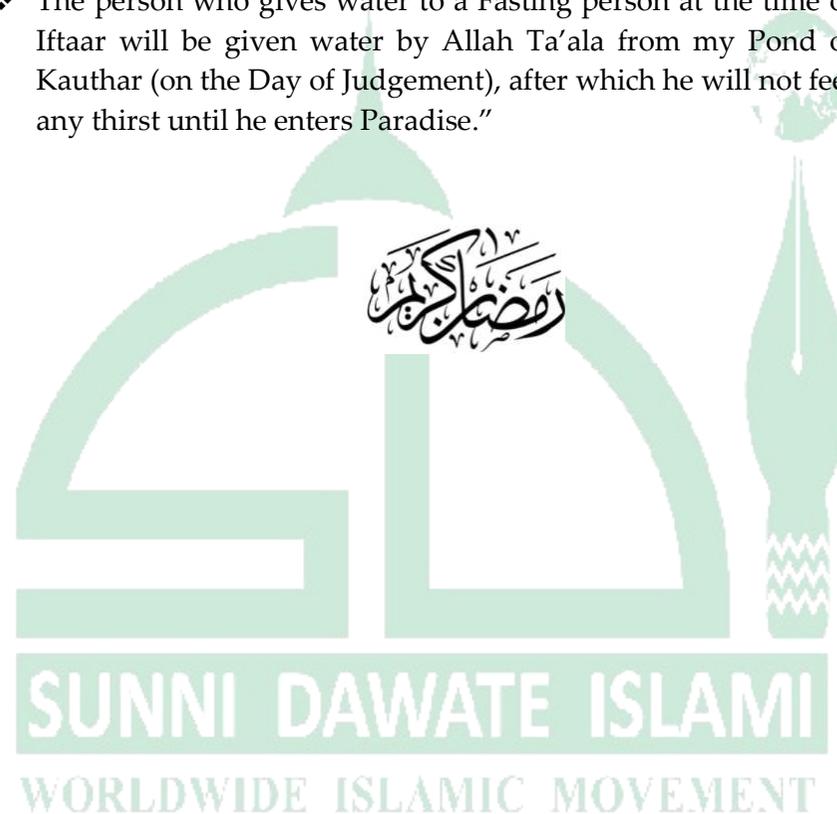
- ❖ A very auspicious month is about to arrive upon you.
- ❖ Allah Ta'ala had made Fasting during the days compulsory and standing in worship during the night voluntary.
- ❖ The person who tries to attain closeness to the Lord through any good deed, it is as though he has performed a compulsory worship in any other month.
- ❖ The person who performs a compulsory worship in Ramadhan, it is as though he performed 70 compulsory worships during any other month.
- ❖ This is the month of patience, and the reward for patience is Paradise.
- ❖ It is the month of sympathy towards other people.
- ❖ The livelihood (Rizq) of believers is increased in this month.
- ❖ The sins of the person who provides food to another to open their Fast (Iftaar) are forgiven, his neck is freed from the fire, and he gains the same reward as the person who is Fasting without any reward being subtracted from the person who was Fasting.

Upon hearing this, some of the Companions said, "Ya Rasool Allah صلى الله عليه وسلم, not all of us have the means by which to satisfy a Fasting person." Rasool Allah صلى الله عليه وسلم replied, "The reward will also be granted by Allah Ta'ala to one who feeds them even one date or one sip of water or milk."

- ❖ This is a month whose beginning is mercy, middle is forgiveness, and end is freedom from the fire.
- ❖ The person who lightens the load of his slave in this month is forgiven and freed from the fire by Allah Ta'ala.

### How To Spend Ramadhan ul Mubarak

- ❖ Do four things constantly in this month. With two of them you can please your Lord, and two are such that you cannot get by without them. The two things with which to please the Lord are reciting the Kalima and seeking forgiveness and repentance (Taubah o Istigfaar). The two things without which there is no chance of forgiveness are to ask Allah Ta'ala for Paradise and seek His Mercy from the fire of Hell.
- ❖ The person who gives water to a Fasting person at the time of Iftaar will be given water by Allah Ta'ala from my Pond of Kauthar (on the Day of Judgement), after which he will not feel any thirst until he enters Paradise."



## How Should Ramadhan Be Welcomed?

### **Start Fasting Upon Sighting the Moon**

It is traditional and was practiced by Rasool Allah ﷺ attempt to view the moon after Maghrib Prayer on the 29<sup>th</sup> of Sha'baan. If the new moon is sighted, then Fasting should commence the following day. If the moon is not seen, then an attempt should be made to see it the following evening also. Allah Ta'ala has stated,

“وَيَسْأَلُونَكَ عَنِ الْآهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ”

*“They ask you about the new moons. Say you, “They are the signs of time for the people and for pilgrimage.”*

(Surah Baqarah Verse 189)

It is only through the sighting of the moon that we can gain knowledge of the beginning and end of Ramadhan; therefore, we must begin Fasting based upon the sighting of the new moon.

When talking about Ramadhan, Rasool Allah ﷺ said, “Begin Fasting upon seeing the moon and open your Fasts (perform Iftaari) upon seeing the moon. If you can not see the moon, then complete thirty days.”

If the moon is sighted, then recite:

**Allahu Akbar Allahumma Ahillahu 'Alainaa Bil Amni Wal  
Imaani Was Salaamati Wal Islaami Wat Taufeeqi Limaa  
Tuhibbu Wa Tardaa Rabbee Wa Rabbukal Laah.**

(Allah is Great! O Allah! Make this moon pass over us with peace, faith, safety and Islam, and with the guidance that You like and Pleases You. My Lord and your Lord is Allah)

## When Was Fasting Made Compulsory?

My Beloved Prophet's ﷺ beloved followers! Fasting was made compulsory in the 15<sup>th</sup> year after the announcement of Prophethood on the 10<sup>th</sup> Shawwal 2 AH. Allah Ta'ala states,

“يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى  
الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ”

*“O Believers! Fasting has been made obligatory upon you as were made obligatory upon those before you, so that you may become pious.” (Surah Baqarah Verse 183)*

In this verse, Allah Ta'ala has made it quite evident that Fasting is not only being made obligatory upon you but that is was obligatory on those who came before you. Consequently, it is reported in Tafseer e Kabeer and in Tafseer e Ahmadi that Fasting was obligatory on the Nations of all Prophets, from Hazrat Adam 'Alaihis Salaam to Hazrat 'Isa 'Alaihis Salaam. Fasting was compulsory on the 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of every lunar month upon Hazrat Adam 'Alaihis Salaam, and Fasting on 'Aashura (10<sup>th</sup> Muharram) was compulsory upon the Nation of Hazrat Musa 'Alaihis Salaam. According to some narrations, the first person to Fast was Hazrat Nuh 'Alaihis Salaam.

SUNNI DA'WATE ISLAMI  
WORLDWIDE MOVEMENT

رَضِيَ اللهُ عَنْكَ

## Sehri & Iftaar

### What is Sehri?

Dawn (Sehr) means 'secrecy', 'concealment' and 'hidden', which is why it is called 'Sehr' – because it is hidden. Dawn is also called this because the light of that time of the morning is hidden by the darkness of the night.

### Crying and Beseeking at the Time of Sehri

Allah Ta'ala has stated in the Holy Qur'an,

“وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ”

“...those who seek forgiveness in the latter part of the night.”

(Surah Aal e Imran, Verse 17)

Some commentators state that this verse refers to those people who perform the Tahajjud (pre-dawn) Prayer, while others state that it refers to those who wake up early and seek forgiveness. Due to the fact that there is a lack of worldly noise at that time, the heart is peaceful, Allah Ta'ala's Mercy descends at that time, and that is why it is better to seek forgiveness and repent at that time.

Seeking forgiveness and repenting at that time has always been the practice of the pious bondmen of Allah Ta'ala. Due to daily work and business, we do not have the time to wake up every morning to seek forgiveness and repent. However, in the month of Ramadhan, we awake early every morning for Sehri and we should, at a minimum, perform at least two Rak'ats voluntary Prayers and prostrate in the Court of the Lord. We should then seek forgiveness and join those who are seeking forgiveness at the time of Sehri.

### Times When Supplications Are Accepted

My Beloved Prophet's ﷺ beloved followers! During the course of the year, there are certain times when Allah Ta'ala's Mercy proclaims “Is there anyone with a complaint so that their

complaint can be heard?” Supplications are immediately accepted at those times. The latter part of the night is one of those times and is usually referred to as the time of Tahajjud. Allah Ta'ala accepts the supplications of His slaves at that time and is a special time for supplications being accepted. Just as the Beloved Prophet of Allah Ta'ala, Sayyidina Rasool Allah ﷺ said, “Allah Ta'ala turns His attention towards the worldly heavens in the latter third of the night and states, ‘Is there any seeker whom I can grant to? Is there any one to supplicate whose supplication I will accept? Is there anyone seeking forgiveness whom I can forgive?’ until it is morning time.”

### Also Perform Tahajjud

My Beloved Prophet's ﷺ beloved followers! Tahajjud Prayer is a very beloved Sunnah of Rasool Allah ﷺ. He was very punctual with it and always performed it. The fact is that we should endeavour to perform this Sunnah punctually all year long, but we have an excellent opportunity and means to perform Tahajjud during the blessed month of Ramadhan. We should wake up a few minutes earlier when we are getting up for Sehri, and present some Rak'ats of Tahajjud Prayer as a gift in the Court of Allah Ta'ala. Insha Allah, we will definitely obtain the blessings of this deed.

### Meaning of Tahajjud

The word Tahajjud comes from the word 'Hajd' or the word 'Hujood', which means to 'sleep for a little while'. As these words have double meanings, the other meaning being 'to be deprived of sleep', the word Tahajjud came to mean 'forsaking sleep' or 'waking up'. Based on this meaning, Tahajjud is so called as it is prayed after waking up from sleep, meaning that its time is after some sleep has been completed.

## Time of Tahajjud

The time of Tahajjud prayer is from after the prayer of 'Isha until Sehri time ends. However, the condition for praying it is that it can only be prayed after waking up from sleep during the night.

## Number of Rak'ats in Tahajjud

Hazrat Ibn 'Umar Radiallaho Ta'ala 'Anhuma states that a person asked Rasool Allah ﷺ about the number of Rak'ats in Tahajjud and he replied, "Pray two Rak'ats." Hazrat Ibn 'Umar Radiallaho Ta'ala 'Anhuma was asked what was meant by that and he replied, "Perform Salaam after every two Rak'ats."

My Beloved Prophet's ﷺ beloved followers! Allah Ta'ala's Beloved Prophet ﷺ did not specify any set number of Rak'ats in the above Hadith. He only stated that two Rak'ats should be performed, therefore we should perform at least two Rak'ats, and if Allah Ta'ala grants us the guidance, then we should perform four, six, eight or as many Rak'ats as we can.

## Benefits of Tahajjud Prayer

My Beloved Prophet's ﷺ beloved followers! If we perform the Tahajjud Prayer a little while before Fajr Prayer, then we will obtain a great benefit. The benefit is that this is the time when the Angels change duties. Certain Angels remain on the earth from 'Asr to Fajr, whilst others stay from Fajr to 'Asr. This is that reason that when Allah Ta'ala mentions safeguarding the Prayers in the Holy Qur'an, He specifically mentions the middle ('Asr) Prayer:

**حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى**

*"Watch over all your prayers and the middle prayer..."*

When we perform the Tahajjud Prayer, both the Angels of the day and the Angels of the night will find us engaged in worship and our worship will be noted in both sets of registers, just as has been stated by Rasool Allah ﷺ, who said, "The Prayers that are

performed in the latter part of the night is the time when Angels arrive."

## Lengthen the Rak'ats of Tahajjud

Hazrat Jaabir Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "The prayer in which the standing (Qiyam) is longer is more exalted."

## Sehri is Also a Sunnah

To partake in and eat Sehri is also a Sunnah of Rasool Allah ﷺ. Sehri should be eaten in the latter part of the night just before the Fast begins. Rasool Allah ﷺ stressed this as reported by Hazrat Anas bin Malik Radiallaho Ta'ala 'Anhu, who narrated that Rasool Allah ﷺ said, "Partake in Sehri because there are blessings in Sehri." (Bukhari Shareef Page 257)

In another Hadith, Rasool Allah ﷺ said, "The difference between our Fasts and the Fasts of the people of the book (Jews & Christians) is Sehri." (Abu Dawood, Tirmidhi)

In yet another Hadith, Rasool Allah ﷺ said that "Allah Ta'ala and His Angels send blessings upon those who eat Sehri." In a similar manner, Rasool Allah ﷺ said, "Sleep a little in the afternoon to make it easier for you to be able to stand in worship during the night, and eat Sehri so that you can gain strength for Fasting during the day."

My Beloved Prophet's ﷺ beloved followers! Always eat Sehri because there is goodness of both worlds in eating Sehri, is obedience of Rasool Allah ﷺ, and results in increased livelihood. A true devotee of Rasool Allah ﷺ only looks at whether or not a particular deed was done by his Beloved Prophet ﷺ. May Allah Ta'ala guide us all to act upon the beautiful Sunnahs of His Beloved Prophet ﷺ, Aameen.

## Intention (Niyyah) for Fasting

To stop eating and drinking is sometimes done because of habit, lack of hunger, illness, part of mystic exercises, and sometimes to perform worship. Therefore, it is essential at the time of Fasting to make the intention to Fast so that the only reason for Fasting is worship. Intention (Niyyah) means to make an intention with the heart. If someone makes a firm intention in their heart that they are Fasting then that is sufficient, but it is better to repeat the following words with the tongue also:

**“Nawaytu An Asooma Ghadal Lillahi Ta’ala Min Shahri  
Ramadhani Haadhaa.”**

(I make intention to Fast tomorrow for the sake of Allah Ta’ala in this month of Ramadhan).

## Hidden Etiquettes of Fasting

My Beloved Prophet’s ﷺ beloved followers! The visible etiquettes of Fasting are that we refrain from food, drink and sexual intercourse from dawn to dusk. However, there are certain hidden etiquettes of Fasting as well which must be respected and obeyed. The hidden etiquettes are that all parts of the body must be prevented from committing acts that are against the laws of Islam. Only then can we truly benefit from the blessings of Fasting and only then will we be successful in receiving the good news of Allah Ta’ala in which He says *“so that you may become pious.”* Therefore, let us study the Fasts of the parts of the body and try and act upon them.

## Refrain from Lying

Lying is such a sin that not only Islam, but all the false religions of the world also consider lying to be a grave sin. We should always refrain from lying but it is especially critical to stay away from lying in Ramadhan when we are Fasting because if we lie whilst we are Fasting, then we have defeated the purpose of Fasting. Rasool Allah ﷺ has said, “If a person does not refrain from

lying, then Allah Ta’ala has no need for him to give up his food and drink.” (Bukhari Shareef)

## Even Inappropriate Words Should Not Be Said

My Beloved Prophet’s ﷺ beloved devotees! Certain masters, officers, teachers, parents, children and friends have a habit of swearing at their servants, subordinates, students, children, parents and friends for no apparent reason, and it is not even considered evil by society. The fact is that some youngsters depend on expletives as all their conversations begin with unsuitable and rude words.

Remember! The blessed month of Ramadhan also comes to purify us from those things which distress other Muslims even in the slightest. Every attempt should be made to refrain from using such words in the month of Ramadhan whilst Fasting, and Insha Allah, with the blessings of this, Allah Ta’ala will instil a permanent desire and enthusiasm to refrain from uttering such words.

## Refraining from Backbiting

During the time of Rasool Allah ﷺ, two ladies were Fasting but became so thirsty that they feared for their lives. Finally, they asked Rasool Allah ﷺ for permission to break the Fast. Rasool Allah ﷺ sent a bowl to them and told them to vomit everything that they had eaten into the bowl. They did as they were told and their vomit contained running blood and clots of blood also. The people were astonished at seeing this and Rasool Allah ﷺ said, “These two women ate Sehri with those things that Allah Ta’ala has made lawful, but then broke their Fast with something that has been made unlawful by Allah Ta’ala; in other words, they remained busy in backbiting.”

My Beloved Prophet’s ﷺ beloved followers! Backbiting is such an evil sin that Allah Ta’ala has compared it to ‘eating the

meat of your dead brother.’ Allah Ta’ala has stated in the Holy Qur’an,

”وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا  
فَكَرِهْتُمُوهُ“

“...and do not backbite one another. Would any of you like to eat the flesh of his dead brother? You would abominate it...” (Surah Hujurat Verse 12)

Therefore, we must always, and especially in Ramadhan, attempt to refrain from backbiting or speaking ill of others.

### **Do Not Distress or Grieve Others**

My Beloved Prophet’s ﷺ beloved followers! We should also refrain from distressing or grieving others when we are Fasting. There are many ways to hurt and grieve people – calling them names, making fun of them, to speak inappropriately to someone, addressing someone by their faults, to tease someone by hiding their possessions etc – these are all forms of distressing and grieving someone. We should attempt to stay far away from such activities when we are Fasting because one of the aims of Fasting is to ‘appreciate each others’ problems’ and create ‘love for one another.’

It is common for students in colleges, schools, Mosques and workers in factories to make fun of each other. They should realise that what they are doing goes against the spirit of Fasting, therefore upsetting, distressing or grieving others should also be refrained from when Fasting.

### **Safeguard the Ears**

My Beloved Prophet’s ﷺ beloved followers! It is essential to safeguard the ears from hearing evil things at all times, but special attention should be paid to ensure this whilst Fasting. An

esteemed person has stated that there is Fasting for every part of the body, and Fasting of the ears is that they should be protected from hearing evil and useless things as hearing evil things has a great effect on the heart, which turns thoughts towards sinning. It is essential for a Fasting person to refrain from listening to backbiting, lies, jokes, film stories, film songs and crude talk for Islam also forbids listening to all those things which it forbids from talking about. Listen to Na’ats and recitation of the Holy Qur’an and Insha Allah, the heart will be illuminated and the spiritual benefits of Fasting will be obtained.

### **Safeguard the Eyes**

A true Fast is to safeguard each part of the body from sins and it is essential for us to safeguard our eyes whilst we are Fasting. We have to safeguard our eyes from looking at non-permissible women, TV, dancing, songs, movies and nude or obscene pictures. Looking at such things turns the mind towards committing sins and that destroys the spirit of Fasting. Therefore, we must save our eyes from the things mentioned above. We should look at and recite the Holy Qur’an and Insha Allah, we will obtain untold benefits.

### **Safeguard the Heart**

My Beloved Prophet’s ﷺ beloved devotees! The aim and object of Fasting is to instil in our hearts the enthusiasm to refrain from all kinds of sins. All sins that are committed by humans are first thought about in the heart before they are carried out. Rasool Allah ﷺ has said, “There is a piece of meat in the body of humans, if that remains safe then the whole body is safe, and if that becomes corrupted then the whole body is corrupted; that piece of meat is the heart.” Therefore, we must safeguard our hearts from false and evil thoughts.

## Iftaar

My Beloved Prophet's ﷺ beloved followers! Once a person displays great patience and perseverance for the whole day by Fasting and the time of Maghrib arrives, the things that were unlawful for him whilst he was Fasting once again become lawful. Allah Ta'ala bestows such favours on His slaves that He increases their livelihood during the month of Ramadhan. Whether a person is wealthy or poor, everyone arranges the best foods to open their Fast with. Let us look at some things in relation to Iftaari so that we can instil the proper enthusiasm to arrange Iftaari and feed ourselves and others properly.

### Meaning of Iftaari

Iftaar has either come from the word 'Fitrat' which means 'habit'. In this sense, it means that it is called Iftaar because, after Iftaar, a person has permission to eat, drink and perform other duties that are his habit, which he is not able to do whilst he is Fasting.

Or Iftaar comes from the word 'Fadrat' which means 'to split' or 'to have a hole'. In this sense, it means that two Fasts are split or separated by the Iftaar.

### Supplicating at the Time of Iftaar

My Beloved Prophet's ﷺ beloved devotees! Have you ever wondered that people supplicate after the five daily Prayers, after the Friday Prayer and during Holy Nights, but the calmness and care with which supplications are made at the time of Iftaar are not made at any other time? You will see that even if a person is busy in business, a few minutes before sunset, he will leave all his work and become sincerely busy in supplicating. In a similar manner, women and children in the homes and the people in the Mosques all become engaged in supplicating. Why is such care and attention paid to supplicating at the time of Iftaar?

The reason is clearly that a person has saved his body from three things all day out of fear of Allah Ta'ala – it is only done for

the sake of Allah Ta'ala and fear of Allah Ta'ala makes a person sincerely obey the orders of the Lord. Therefore, a person has full faith that I obeyed the orders of the Lord completely and the Lord will definitely accept any supplication that I make at this time, just as Rasool Allah ﷺ has said, "The supplications of three types of people are never rejected: a Fasting person at the time of Iftaar, a just ruler, and an oppressed person." (Tirmidhi, Ibn Majah)

### Iftaar and the Sunnah of Rasool Allah

ﷺ

The Sunnah is that Iftaar should be hastened in that as soon as it is time for Iftaar, it should not be delayed and should be done immediately. In one Hadith, Rasool Allah ﷺ stated that when the night arrives and the day leaves and the sun disappears completely, a Fasting person should do Iftaari.

In another Hadith, Rasool Allah ﷺ said, "The religion will remain victorious as long as people hasten to do Iftaari because the Jews and Christians delay in doing Iftaari." (Ibn Majah). In yet another Hadith, Rasool Allah ﷺ said, "Allah Ta'ala states that 'The most beloved of My slave to Me is he who hastens in doing Iftaari.'" (Tirmidhi Shareef)

### Excellence of Iftaari

Hazrat Shamsuddin Daarani states that "It is more beloved to me to Fast during the day and open my Fast with lawful food in the evening rather than spending night and day in performing voluntary prayers."

### What Iftaari Should Be Done With?

Hazrat Salman bin 'Aamir Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "If anyone of you is Fasting, let him open his Fast with dates or dry dates. In case he does not have them, then with water. Verily water is a purifier." (Tirmidhi, Ibn Majah)

## What Does Science Say?

Dr. Mehmood Tariq Mehmood Chughtai writes in his book 'Sunnahs of the Prophet and Modern Science' that:

"Due to the fact that after Fasting for the whole day, strength is reduced, Iftaar should be done with something that is quick acting and strengthening."

### Chemical Analysis of Dates

Proteins	2.0
Fats	-
Carbohydrates	24.0
Calories	2.0
Sodium	4.7
Potassium	754.0
Calcium	67.9
Magnesium	58.9
Copper	0.21
Iron	1.61
Phosphorus	638.0
Sulphur	51.6
Chlorine	290.0

As well as these, there are other peroxides in dates as well. Due to the fact that nothing is eaten after Sehri is eaten in the morning, the calories and warmth of the body decreases. Dates are such a filling and comprehensive food that it moderates the temperature and saves the body from various types of ailments. If the temperature of the body is not controlled, then there is a threat of the following illnesses:

- ❖ Low blood pressure, paralysis, facial paralysis or headaches.
- ❖ As a result of lack of food, those with a shortage of blood require Iron urgently at the time of Iftaar and this is naturally present in dates.

- ❖ Some people suffer from dehydration and Fasting sometimes increases the rate of dehydration. Due to the fact that dates are filling and provide complete nourishment, they are beneficial to those who are Fasting.
- ❖ Fasting during the summer months leads to extreme thirst and if a person drinks cold water first when opening the Fast, then there is a great risk of stomach gas and liver inflammation. However, if the Fasting person eats dates first before drinking water, then he can remain safe from many illnesses.

### Supplication After Iftaar

After opening the Fast, recite this supplication:

**Allahumma Laka Sumtu Wa Bika Aamantu Wa 'Alaika  
Tawakkaltu Wa 'Alaa Rizqika Aftartu Fataqabbal Minnee.**

(O Allah! I Fasted for You and believe in You and Trust You. I have opened my Fast with what You have granted so therefore accept it from me)

### Excellence of Arranging Iftaar for Others

Nisaa'i and Ibn Khuzaimah report on the authority of Zaid bin Khalid Radiallaho Ta'ala 'Anhu, who narrated that, "The person who arranges for a Fasting person to open their Fast, or ties up the armour for an Islamic soldier also receives the same reward as those who performed that worship." (Nisaa'i Shareef)

SUNNI DAWATE ISLAMI  
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## Excellence of Fasting In Light of Ahadith

### **More Fragranced than Musk**

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah صلى الله عليه وسلم said, "I swear by Him in Whose control is my life, the smell from the mouth of one who is Fasting is more loved by Allah Ta'ala than musk." (Bukhari Shareef)

### **I Will Grant the Reward for It**

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah صلى الله عليه وسلم said, "Allah Ta'ala states that 'Fasting is for Me and I am the One Who will grant the reward for it, and the reward for other deeds will be multiplied ten times.'" (Bukhari Shareef)

### **Fasting Belongs to Allah and is For Allah**

My Beloved Prophet's صلى الله عليه وسلم beloved followers! The worships of Prayer (Namaz), Pilgrimage (Hajj) and Poor-Due (Zakat) are also performed by bondmen for Allah Ta'ala and these worships are the means to obtain the Pleasure of Allah Ta'ala, but why is only Fasting the means to **obtain** the Lord? There are some reasons for this:

- ❖ When a person performs Prayer (Namaz), people see him performing it; people see a person completing the rights of Pilgrimage; and when he pays Poor-Due and charity, people see him doing that. However, Fasting is such a worship where only the person who is Fasting and the Lord know that the worship is being performed; no one else is aware of the worship. If a person eats Sehri with his family in the morning and then hides from people and eats during the day, how would anyone know about that?

However, in order to obtain the Pleasure of the Lord and out of fear of Him, not only does a person neither feed his hunger nor quench his thirst, rather he does not even satisfy the desires of his soul. Allah Ta'ala likes this act of the slave so

much that He presents Himself as the rewards for this worship. That is because there is not even a hint of pretence, showing off or hypocrisy in Fasting and the worships that are free from these are the only ones that are acceptable in the Court of Allah Ta'ala.

- ❖ Contentment (Istigna) is one of the Qualities of Allah Ta'ala and when a slave Fasts and adopts the quality of contentment, he becomes an embodiment of one of the Qualities of Allah Ta'ala.
- ❖ False gods were worshipped by standing, bowing, prostrating, going on pilgrimage, and by presenting gifts and offerings to them, but no false god was ever worshipped by people Fasting for them. This is why Allah Ta'ala has stated that "Fasting is specifically for Me."
- ❖ On the Day of Judgement, the rewards for other worships will be given to all those who are deserving of them except for Fasting, which will not be given to anyone. It is stated in a Hadith e Qudsi that Allah Ta'ala states, "The good deeds of the children of Adam is compensation for their sins, except for Fasting; Fasting is for Me and I will grant the reward for it"

### **On The Seat of Sincerity**

Rasool Allah صلى الله عليه وسلم said, "When the Angels arrive in the Court of Allah Ta'ala with the Fasts, Allah Ta'ala says to the Fasts 'Did My slave respect and honour you?' The Fasts respond, 'O Lord! He kept me in a very exalted place in his soul, gave me peace and comfort through Namaz and Taraweeh and was in a state of readiness all day long to serve me. He saved his eyes from looking at unlawful things, and saved his ears from listening to false things.' Allah Ta'ala replies, 'We will place him on a seat of sincerity and respect him and increase his honour.'"

### **Where Are Those Who Used to Fast?**

Hazrat Sahal Radiallaho Ta'ala 'Anhu narrated that Rasool Allah صلى الله عليه وسلم said, "There is a door of Paradise that is called 'Rayyaan' and

only those who Fast will be allowed to enter Paradise through it. On the Day of Judgement, a voice will proclaim 'Where are those who used to Fast?' They will all arrive and will all enter through that door, and once they have entered into Paradise, that door will be closed and no one else will be allowed to enter through that door." (Bukhari Shareef)

### **Paradise Without Questioning**

Hazrat Ka'ab Radiallaho Ta'ala 'Anhu reports that the person who completes the Fasts of Ramadhan and his intention is to stay away from sins for the rest of the year as well, he will be entered into Paradise without any accounting or any questioning.

### **Desire to Fast for the Whole Year**

Rasool Allah ﷺ said, "If the slaves of Allah Ta'ala would find out the excellences of Ramadhan ul Mubarak, then my Nation would desire that they should Fast for the whole year." (Baihaqi)

### **Fasts are a Shield**

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "Fasts are a shield." (Muslim Shareef)

My Beloved Prophet's ﷺ beloved followers! Scholars and commentators have explained the above Hadith and the details are as follows:

- ❖ When any sin is proposed to one who is Fasting, the Fast becomes a shield and forces the person to refrain from that sin.
- ❖ The Fasts are a shield against the fire of Hell and enables the Fasting person to be forgiven.
- ❖ Fasting ensures that a person is saved from the whisperings and desires of his own souls, and saves his souls and body from committing sins. That is why Fasts are described as a shield.

### **Distance of 70 Years**

Hazrat Abu Sa'eed Khudri Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "Allah Ta'ala will keep the fire of Hell at a

distance of 70 years from the face of the person who Fasts for even one day for Allah Ta'ala." (Muslim Shareef)

### **Way to Become Healthy**

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "Struggle (Jihad) in the Path of Allah Ta'ala and you will gain spoils of war; Fast and you will become healthy, and travel and you will become wealthy." (Al Targheeb Wal Tarheeb)

### **Three Things**

Rasool Allah ﷺ said, "The person who safeguards three things is undoubtedly a Friend of Allah Ta'ala, and know that the person who forsakes these three is an enemy of Allah Ta'ala. Those three things are Fasts, Namaz and compulsory bathing (Ghusl e Janaabat).

### **Double Happiness for One Who Fasts**

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "A person who Fasts receives twice the happiness – when he eats Iftaar, and when he meets his Lord." (Bukhari Shareef Page 255)

### **Longing for 4 Kinds of People**

The Paradises of Allah Ta'ala long for four kinds of people:

- ❖ A person who Fasts in the month of Ramadhan.
- ❖ A person who regularly recites the Holy Qur'an.
- ❖ A person who safeguards his tongue.
- ❖ A person who feeds his hungry neighbours.

### **Welcome for One Who Fasts**

On the Day of Judgement, when Allah Ta'ala orders the people to rise from the graves, He will say to the Angel, "O Rizwan! Go and

greet my bondmen who used to Fast, and used to go hungry and thirsty for My sake. You go with all the bounties of Paradise and present it to them." Rizwan (the Angel in charge of Paradise) will call out, "O workers of Paradise, bring large serving plates of Paradise, and bring food and drink equivalent to the grains of sand in the world, equal to the drops of rain, and equal to the stars in the sky and leaves on the trees." This will all be brought and placed in front of the people who used to Fast. They will then be told, "Eat as much as you please, this is reward for the Fasts that you observed in the world."

### **An Amazing Angel**

Rasool Allah صلى الله عليه وسلم said, "On the night of Ascension (Me'raj), I saw an Angel at Sidratul Muntaha that I had never seen before. It was so big in length and breadth that it would take a hundred thousand years to cover its size. It had 70,000 heads and each head had 70,000 faces and each face had 70,000 tongues. On each tongue were 70,000 birds of light and on each bird there were a hundred thousand pearls dangling. Each pearl contained a large river and there were huge fishes in the river. The size of each fish was 2 years travel time. On the stomach of each fish was written 'Laa Ilaha Illa Laah Muhammadur Rasool Allah.'

The Angel had one hand on his head and the other hand was on his back. The Angel was in "Khazeeratul Quds", in other words in Paradise. When he praises Allah Ta'ala in his sweet voice, the Throne of Allah Ta'ala is overjoyed and sways from side to side in happiness. I asked Jibra'eel 'Alaihis Salaam about this Angel and was told that this angel was created 2000 years before Hazrat Adam 'Alaihis Salaam was created. I asked how tall and wide he was and Jibra'eel 'Alaihis Salaam replied that Allah Ta'ala has made a huge meadow in Paradise and that is where he lives. This Angel has been ordered by Allah Ta'ala to pray rosaries (Tasbeeh) on behalf of you and all those from your Nation who Fast.

I saw two large containers in front of the Angel and each one contained a thousand locks of light. I asked Jibra'eel 'Alaihis Salaam

about them and he told me to ask the Angel. I asked that amazing Angel what those containers were for. He replied, 'They contain information about the freedom from the fire of those of your followers who fast. Congratulations to you and to those from your Nation who Fast.'

### **Difference between Fasts and Other Worships**

My Beloved Prophet's صلى الله عليه وسلم beloved followers! If we look at the other worships, it is very clear that Namaz, Hajj and Zakat are names of worships where we actually do something. For example, Namaz is the act of standing, bowing and prostrating etc. Hajj is for the Pleasure of Allah Ta'ala and involves walking around the Ka'aba, staying in Mina and Arafat, and running between the hills of Safa and Marwa etc. However, Fasting is the name given to refraining from eating, drinking and having sexual intercourse; why is that?

The reality is that Allah Ta'ala is training His slaves and stating "O My Slaves! You may well have lawful food and drink in front of you, and your lawful partner may well be in front of you, but in the month of Ramadhan, stay away from them from dawn to dusk for My Pleasure." A slave refrains from these things to obtain the Pleasure of Allah Ta'ala and, in return for this, Allah Ta'ala includes his sleeping and waking moments as worship and, at the time of Iftaar he accepts their supplications.

When a person's habit becomes such that he stays away from lawful things in the month of Ramadhan, then after the month has passed, his natural disposition is not drawn towards unlawful foods, drinks, or looking at impermissible women. The training that he has received in the month of Ramadhan reminds him that 'When the thought and fear of Allah Ta'ala kept me away from lawful food and drink during the month of Ramadhan, how can I even think about going towards unlawful things after the month of Ramadhan? The Lord who was watching me when I was alone in my house is also watching me now.' This reflection and

thought stops a person from going towards unlawful food and drink and looking at impermissible women.

Remember! If we do not take advantage of this training that we receive in Ramadhan, and do not realise the philosophy and reasons behind Fasting, then there is no one more unintelligent than us.

On the face of it, it seems that Fasting is refraining from the three things mentioned above, but there are many Ahadith of Rasool Allah صلى الله عليه وسلم about how to safeguard our Fasts properly. It is essential that we keep those blessed sayings in mind and safeguard our Fasts and obtain as many blessings as possible from our Fasts.

### Benefits of Fasting

My Beloved Prophet's صلى الله عليه وسلم beloved followers! Allah Ta'ala is the Knowledgeable and Wise One and there is wisdom in all His work and in all of His orders. It is a different matter that the human mind may not be able to comprehend the wisdom but none of His orders are devoid of wisdom. He has ordered us to Fast and there appears to be no visible benefits to Fasting. However, there are many benefits to Fasting, and some of the benefits that have been mentioned by Scholars and Commentators are as follows:

1. Allah Ta'ala has stated that one of the benefits of Fasting is piety:

”يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ“

*“O Believers! Fasting has been made obligatory upon you as were made obligatory upon those before you, so that you may become pious.”*

(Surah Baqarah, Verse 183)

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah صلى الله عليه وسلم pointed towards his chest three times and said, “Piety is here!”

Piety is such a thing that once achieved, a person becomes afraid to sin and fear of Allah Ta'ala fills him with an unwillingness to commit sins. The thought of sinning is almost always present in the hearts of humans as a result of excessive animal instincts, and Fasting ensures that those animal instincts are weakened. This is the reason that those people who are not able to get married due to a lack of wealth, and are not able to control their carnal desires, have been told to Fast by Rasool Allah صلى الله عليه وسلم, who stated that Fasting is the best way to reduce and eliminate sexual urges and desires.

2. Just as everything is known by its opposite, similarly, the value of food and drink is realised by Fasting. After spending a few hours voluntarily without food and water, wealthy people who eat healthily every day realise what the poor go through who are forced to go hungry for weeks at a time. Fasting was made compulsory so that those with wealth can appreciate the hunger and thirst of the poor and needy and would be more inclined to help and assist them.
3. The poor and needy spend the whole year hungry and thirsty. Allah Ta'ala enjoined Fasting for one month a year so that all Muslims would resemble the poor and needy Muslims for a month.
4. Allah Ta'ala has granted untold favours upon humans and food, drink, and a marriage partner are favours that are required daily by mankind. Allah Ta'ala wants to test humans through these very favours and see how obedient people are in refraining from these things for a few moments to worship Allah Ta'ala, and whether love of Allah Ta'ala instils in them a sincere passion for sacrificing all things.

### Fasting in the Eyes of Science

Dr. Mehmood Tariq Chughtai writes in his book 'Sunnahs of the Prophet and Modern Science' that: “Professor Moore from Oxford University writes, ‘I researched Islamic subjects and was shocked when I got to Fasting. What an amazing formula Islam has given to

its believers. If Islam did not give anything else to its believers except the formula for Fasting, no one would have a greater blessing than this. I thought that I should put this to a test, so I started Fasting like Muslims do. I suffered with stomach inflammation for years. After only a few days, I felt a reduction in the pain. I continued Fasting and felt improvements in other parts of my body. A short while later, my body was completely normal. In one month, a complete revolution had taken place in my body.”

### **Experience of Pope F. Gaul**

He was a high priest from Holland who has written about his experiences of Fasting. He says, “I tell my spiritual followers to Fast for three days every month. I have experienced physical and spiritual benefits of this myself. My patients exert pressure on me to give them another form of treatment, but I insist on them Fasting for three days; and the patients who are incurable should be made to Fast not for three days, but should Fast for the whole month.”

### **Fasting and Using Miswak**

My Beloved Prophet’s ﷺ beloved followers! We should make using a Miswak compulsory upon ourselves during the blessed month of Ramadhan. Hadith, science, and incidents prove that there are untold benefits in using a Miswak, but the biggest benefit and blessing is that it is a dearly loved Sunnah of our Beloved Prophet ﷺ. We should use it punctually in the month of Ramadhan and make a firm intention to use it all year long.

I think it is appropriate at this time to briefly shed light on the benefits and excellences of Miswak so that love of Miswak and the enthusiasm for using it is instilled in the hearts of the readers.

Rasool Allah ﷺ stressed the usage of Miswak very forcefully and often, up to the point that the Companions thought that a verse would be revealed by Allah Ta’ala regarding Miswak.

In one Hadith, Rasool Allah ﷺ stated, “If I did not think that it would be difficult for my followers, I would make Miswak compulsory on them just as cleanliness has been made compulsory upon them.”

In another narration, it is stated that Hazrat Huzaiifa Radiallaho Ta’ala ‘Anhu reported that when Rasool Allah ﷺ would wake up in the night for Tahajjud Prayers, he would clean his blessed mouth with a Miswak.

Hazrat ‘Abdullah bin ‘Umar Radiallaho Ta’ala ‘Anhuma narrates that, “When Rasool Allah ﷺ would sleep, he would have a Miswak with him and when he would awaken, the first thing he would do was use the Miswak.”

Hazrat ‘Aisha Siddiqua Radiallaho Ta’ala ‘Anha narrates that Rasool Allah ﷺ said, “The Namaz that is prayed after using a Miswak is 70 grades better than the Namaz that is prayed without using a Miswak before it.”

### **Benefits of Miswak**

According to Ahadith and the research of scientists, there are many benefits of using a Miswak. ‘Allama Shaami ‘Alaihir Rahmah has written that using a Miswak has the following benefits:

- ❖ Delays the onset of old age.
- ❖ Increases and sharpens vision.
- ❖ One of the greatest benefits of Miswak is that it is the cure for all illnesses except death.
- ❖ Grants speed in crossing the bridge (Pul Siraat).
- ❖ Is a way for keeping the mouth clean.
- ❖ Is a means to obtain the Pleasure of Allah Ta’ala.
- ❖ Pleases the Angels.
- ❖ Removes grime from the mouth and cleans dirt from the teeth.
- ❖ Brightens the teeth.

### How To Spend Ramadhan ul Mubarak

- ❖ Grants brightness to the eyes.
- ❖ Strengthens the gums.
- ❖ Helps in the digestion of food.
- ❖ Reduces phlegm.
- ❖ Increases the reward of Namaz.
- ❖ Clears the path of the Qur'an, meaning the mouth.
- ❖ Increases eloquence.
- ❖ Strengthens the stomach.
- ❖ Upsets Satan.
- ❖ Increases good deeds.
- ❖ Reduces and cures bile.
- ❖ Strengthens the roots of the hair.
- ❖ Makes it easier for the soul to leave the body.

In a similar manner, 'Allama Hasan bin 'Amaar 'Alaihir Rahmah writes that Miswak provides the following benefits:

- ❖ It pleases the Angels.
- ❖ Angels shake the hands of those who use Miswak because of the light (Noor) that emanates from their faces.
- ❖ When a person who uses Miswak leaves for Namaz, the Angels walk with him.
- ❖ The Angels who carry the Throne seek forgiveness for him when he leaves the Mosque.
- ❖ Prophets 'Alaihimus Salaam also seek forgiveness for him.
- ❖ His books of deeds will be given in his right hand.
- ❖ Grants strength to the body as a result of being obedient to Allah Ta'ala.
- ❖ Removes harmful temperature from the body.
- ❖ Helps when going to the bathroom.
- ❖ The grave is widened for one who uses a Miswak.
- ❖ It is a sympathetic comforter in the grave.

### How To Spend Ramadhan ul Mubarak

- ❖ The person who is punctual in using Miswak is also rewarded for using it on those days when he does not use it for some reason.
- ❖ The doors of Paradise are opened for him.
- ❖ The Angels say about the person who uses a Miswak that he is a follower of the Prophets 'Alaihimus Salaam and is following in their footsteps.
- ❖ The doors of Hell are closed for him.
- ❖ He will leave this world in a state of purity.
- ❖ When the Angel of Death comes to him, he comes in the same form that he used to come to the Prophets 'Alaihimus Salaam.
- ❖ He is satiated from the pond of Rasool Allah صلى الله عليه وسلم when he is leaving the world with a pure wine (a drink made from pure honey).

### **What Times Should Miswak be Used?**

My Beloved Prophet's صلى الله عليه وسلم beloved followers! The benefits and blessings of using Miswak will be obtained no matter what time of the day or night we use it in, but the following 5 times are better for using the Miswak:

1. At the time of praying Namaz, even if you have ablution from before.
2. At the time of performing ablution.
3. Before beginning the recitation of the Holy Qur'an.
4. At the time of waking up from sleep.
5. When the smell of the mouth changes whether it is caused by food, drink, eating something with a strong smell, staying quiet for a long time, or talking for a long period of time.

### **Cure Through Miswak**

Dr S.M. Iqbal writes that, "A patient came to me who had pus on the veins of his heart and other doctors had been treating his

heart. However, there was no improvement and finally, his heart was operated on and the pus was removed. A short time later, it filled up with pus again and feeling very tired and dejected, he came to me. When I assessed him, I realised that his gums were diseased and they were full of pus, which was affecting the heart. This assessment and diagnosis was verified by other doctors also. First of all, treatment was started on his teeth and gums. His diet was changed and he was given a Pилоo Miswak to use (a specific Miswak made from the branches of the *Salvadora Persica* tree). Within a short period of time the patient noticed a great improvement.”

Dr. Mehmood Chughtai writes that, “An Arab patient wrote to me stating that he had been suffering from an illness of the teeth for a long time and had so far spent 10,000 Dirhams in trying to have it cured but to no avail.

I replied in a letter that he should just use a Pилоo Miswak. He was told to use it before the five compulsory Prayers and before the Tahajjud Prayer and use no other treatment or medicine for two months. Alhamdulillah, the patient was amazingly cured, but the Miswak must be fresh.”

### **Miswak & Science**

Miswak is an antiseptic. Whenever it is used in the mouth, it kills all the germs that are in the mouth, saving people from many kinds of illnesses. The fact is that there are certain germs that are only destroyed by the antiseptic that is present in Miswak. In reality, there is phosphorus present in Miswak. Research has shown that the earth that contains more calcium and phosphorus is where more Pилоo trees are found. This is the reason why more Pилоo trees are found in a graveyard; the decomposing bones of humans in the ground lead to an abundance of calcium and phosphorus in the soil. Calcium and phosphorus are the best things for healthy teeth and these are commonly found in the roots of the Pилоo tree.

My Beloved Prophet’s ﷺ beloved followers! If I begin to write about the benefits and excellences of the Miswak, a full book could be written but they have only been briefly mentioned here in the hope that the readers of this book instil in themselves the passion and enthusiasm to act upon this blessed Sunnah during Ramadhan ul Mubarak and attempt to remain punctual in using it for the whole year.

### **Rules Regarding Fasting**

#### **Which Things do Not Break the Fast?**

**Rule:** If you eat, drink or have sexual relations by mistake, the Fast does not break. The rule is the same for a compulsory (Fardh) Fast and a voluntary (Nafl) Fast. (Bahar e Shariat)

**Rule:** If a fly, smoke, or dust enters the throat, the Fast is not broken, even if the dust is from flour that is being ground. (Bahar e Shariat)

**Rule:** If you apply oil on the hair, or kohl (Surma) on the eyes, the Fast does not break. Even if the effects of the oil or Surma are felt in the throat or if the saliva is coloured due to the Surma, the Fast does not break.

**Rule:** If one does not bathe after a wet dream or sexual relations or bathing is necessary for them but they do not bathe, they will be a great sinner for missing the prayers but the Fast will be completed; the Fast will not break. (Anwar ul Hadith)

**Rule:** If you kissed but did not ejaculate then the Fast does not break. (Bahar e Shariat)

**Rule:** Fast does not break by looking at a woman, even looking at her private parts but not touching them. If you ejaculate or reach orgasm just by looking or by thinking about sexual thoughts, the Fast does not break. (Bahar e Shariat)

**Rule:** If you chew linseed or something of equivalent size and it went down the throat with the saliva, then the Fast will not break. If, however, you felt the taste in your throat then the Fast does break. (Bahar e Shariat)

## Which Things Invalidate (Break) the Fast?

**Rule:** Smoking a pipe, cigar, cigarette, paan and tobacco all break the Fast. Even if the paan or tobacco is spat out the Fast breaks because the effects of these enter the throat. (Bahar e Shariat)

**Rule:** Swallowing someone else's saliva, or taking you own saliva in your hand then swallowing it breaks the Fast. (Bahar e Shariat)

**Rule:** Kissing a woman, being kissed by a woman, embracing her, having relations with her and ejaculating all result in the Fast breaking. (Bahar e Shariat)

**Rule:** Vomiting a mouthful and knowing that you are Fasting breaks the Fast; if a mouthful is not vomited that the Fast does not break. (Bahar e Shariat)

**Rule:** Drinking water in your sleep or eating something while sleeping, or water entering the mouth because it was open will break the Fast. (Bahar e Shariat)

## Situations in which it is only necessary to make Up (Qaza)

**Rule:** If you thought that it is not yet morning and you eat, drink or have relations but later on you find out that it was morning, then it is necessary to make up this Fast. You must Fast another day after Ramadhan.

**Rule:** A traveller reaches home, a menstruating woman become pure, a patient becomes better, an infidel (Kafir) becomes a Muslim, an insane person becomes sane, and a child reaches puberty. In all these situations, it is compulsory (Wajib) to spend the rest of the day in a state of Fasting. (Bahar e Shariat)

**Rule:** If a menstruating woman's period ends after sunrise, and she makes intention to Fast, that Fast will not count whether it is a compulsory Fast or a voluntary Fast. If a sick person is cured, or a traveller returns home, or a mad person regains sanity, in all these instances if they make an intention to Fast, their Fast will count. (Bahar e Shariat)

**Rule:** If a person is involved in sexual relations, either before daybreak or does not realise that he is with Fast and moves away

as soon as he realises that it is morning / he is fasting, then the Fast does not break. If he remains in that position then the Fast needs to be made up (Qaza), compensation (Kaffara) is not necessary. (Bahar e Shariat)

**Rule:** If a deceased person needs to make up Fasts, the successor can pay the penalty (Fidya) if the deceased has left inheritance. It is not essential on the successor/s but it is better if they do. (Bahar e Shariat)

## Situations Which Also Require Compensation (Kaffara)

**Rule:** Compensation is necessary when the intention is made to Fast before sunrise and it is broken. If the intention is made after sunrise and the Fast is broken, then compensation is not necessary. (Bahar e Shariat)

**Rule:** For compensation to be required, it is necessary that no such incidents occur (after breaking the Fast) which allow a person to miss a Fast, and over which a person has no control. For example, a woman starting her menstrual cycle or such an illness occurring where it is allowed to miss a Fast, then compensation is not necessary. (Bahar e Shariat)

**Rule:** If food was in the mouth at the time of Sehri and morning broke, or if a person was eating by mistake and if the food was in the mouth and once they realised it was morning or that they were fasting and the food is swallowed, then compensation is necessary in both cases. If the food is removed from the mouth and then eaten, only Qaza is necessary, not compensation. (Bahar e Shariat)

## Revelation Of The Holy Qur'an

My Beloved Prophet's ﷺ beloved followers! We have learnt about the name of the month of Ramadhan and the preparations that Rasool Allah ﷺ used to make for this month. Now let us examine and study some points about the revelation of the Holy Qur'an.

Just as the month of Ramadhan is a great gift from Allah Ta'ala, similarly the revelation of the Qur'an in this month is also a great treasure. Let us understand the word Qur'an and why this sacred book of Allah Ta'ala was given this name so that the honour and respect of the Qur'an becomes firmly embedded in our hearts. Also, how was the Qur'an revealed? How long did it take? Let us attempt to understand these things so that love of the Qur'an resides permanently in every corner of our hearts.

### **Meaning of the Word Qur'an and Why it is So Called**

The word Qur'an comes from either 'Qur'un' or 'Qiraa'atun.' 'Qur'un' means to gather together or collect. There are certain reasons why the Qur'an is so called based on this meaning:

- ❖ It is the collection of all things from beginning to end and there is no knowledge (worldly or religious) that is not in the Qur'an. Allah Ta'ala has stated,

“وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ”

“...And we have sent down this Qur'an on you in which every thing is clearly explained ...”

(Surah Nahl, Verse 89)

- ❖ It is a collection of verses and chapters.
- ❖ It is the book which gathers together and unites all those who are scattered. Look! Hindi, Sindhi, Arabs, Non-Arabs and all with their differing clothes, foods, languages, customs and way of life – there was no way of gathering together and uniting all these scattered slaves of Allah Ta'ala. However,

the Holy Qur'an gathered them all together and named them Muslims, as Allah Ta'ala Himself states,

“هُوَ سَمَّاكُمُ الْمُسْلِمِينَ”

“Allah has named you Muslim”

(Surah Hajj, Verse 78)

If the word Qur'an comes from 'Qiraa'atun' then it means something that is read or recited. There are also certain reasons for it to be called this:

- ❖ Many Prophets were granted Books or Pages by Allah Ta'ala that were written, but the Holy Qur'an was revealed by being recited. Hazrat Jibra'eel 'Alaihis Salaam would come and recite the Qur'an to Rasool Allah ﷺ.
- ❖ No religious or worldly book is recited in the manner that the Holy Qur'an is recited in because when a person writes a book, it reaches a limited number of people and they only read it once or twice and the book is completed within a few days. In the same manner, the early heavenly books were for specific groups and, initially, were corrupted and then were destroyed. However, the Holy Qur'an's status is such that it was revealed to the whole universe and reached all of mankind. Everyone read and recited it time and time again, and continued reading it. It is recited in private and in public and the amazing thing is that Muslims read it and infidels also read it.

### **Meaning of the Word 'Revelation'**

Revelation means something that descends from a higher place to a lower place. The Holy Qur'an was revealed in two ways – (1) Hazrat Jibra'eel 'Alaihis Salaam would come and recite the Qur'an. This is revelation through a messenger. (2) Certain verses were granted to Rasool Allah ﷺ on the night of Ascension (Me'raj) without Hazrat Jibra'eel 'Alaihis Salaam as an intermediary. It is stated in Mishkat Shareef in the chapter on Ascension that the

last three verses of Surah Baqarah were granted to Rasool Allah ﷺ on the night of Ascension. Therefore, the revelation of the Qur'an is superior to the revelation of the other books in that they came in a written form and the Qur'an was revealed in the spoken form. There is a great difference in writing and speaking in that much can be determined in the manner of speaking which can not be understood if something is just written. For example, a person writes 'You will go to Delhi' on a piece of paper and hands it to us. From that, we can only deduce one possible meaning to it. However, if that same phrase was said, it could be said in five or six different ways and would mean something different each time. It can be said in such a way that it could be a question, an order, a shock, a surprise or a joke. (Tafseer e Na'eemi)

### How Many Times Was the Qur'an Revealed?

The Holy Qur'an was revealed a few times. Initially, it was revealed from the Divine Tablet (Lauh e Mahfooz) to the first heaven in one stage on the Night of Power (Shab e Qadr) in Ramadhan ul Mubarak. It is about this that the Qur'an states,

“شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ”

“The month of Ramadhan in which the Qur'an was sent down”

(Surah Baqarah Verse 185)

From here, the Qur'an was revealed gradually to Sayyidina Rasool Allah ﷺ over the course of 23 years as it was needed. Some verses were revealed twice or more like Surah Fatihah etc.

The summary is that the Qur'an was revealed to Rasool Allah ﷺ in different ways but rules and orders are based on the revelation that was received in stages through Hazrat Jibra'eel 'Alaihis Salaam.

### Difference Between the Revelation of the Qur'an and Other Heavenly Books

There are 3 differences in the revelation of the Qur'an and the revelation of the other heavenly books.

- ❖ The other books were written and the Qur'an was spoken. In other words, the other books were visual and the Qur'an was audible.
- ❖ The Prophets were called to a specific place to receive the other heavenly books, but the Qur'an was revealed in the streets and lanes of Arabia, and was even revealed when Rasool Allah ﷺ was lying on his blessed bed. This was to ensure that every part of the Arabian Peninsula would be exalted because it was the place where the Qur'an was revealed.
- ❖ The other books were revealed all together but the Qur'an was revealed over the course of 23 years so that the conversation with Rasool Allah ﷺ would be constant and that it would be easier for Muslims to act upon its orders. It would have been very difficult to act upon all the orders simultaneously if it was all revealed together. Upon receiving the complete Old Testament (Taurah) together, the Children of Israel panicked and said

“سَمِعْنَا وَعَصَيْنَا”

“...We heard and did not accept...”

رَضِيَ اللهُ عَنْهُمْ

## **Recitation of the Holy Qur'an**

My Beloved Prophet's ﷺ beloved followers! The close connection and relationship between Ramadhan ul Mubarak and the Holy Qur'an is not hidden from anyone. The revelation of the Qur'an onto the heart of Rasool Allah ﷺ began in this very month, and who can know this relationship better than Rasool Allah ﷺ?

The relationship between Ramadhan ul Mubarak and the Holy Qur'an can also be seen in a Hadith that is narrated by Hazrat 'Abdullah bin 'Umar Radiallaho Ta'ala 'Anhuma in which Rasool Allah ﷺ said, "Fasting and the Qur'an will intercede on behalf of a person. The Fast will say 'O Almighty Lord! I stopped him from eating and fulfilling his desires during the day, accept my intercession on his behalf'. The Qur'an will say, 'I prevented him from sleeping at night, accept my intercession on his behalf.'"

Therefore, we should make it a habit to recite the Holy Qur'an so that we may thrive on the blessings and excellences of the Holy Qur'an.

### **Recite the Qur'an Slowly and Thoughtfully**

beloved followers! Allah Ta'ala ﷻ My Beloved Prophet's has stated,

”وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً”

“...recite the Qur'an slowly and thoughtfully.”

Hazrat 'Ali Radiallaho Ta'ala 'Anhu states that 'to recite slowly' means 'to pronounce letters correctly and clearly and to pause at the appropriate places.'

To recite the Qur'an slowly and thoughtfully is compulsory in Islamic law, and it is also obligatory upon all Muslims to learn it properly. If a person ignores this and disrespects the Qur'an by reciting it very fast, then instead of gaining rewards, he earns bad deeds in his book of deeds. Therefore we should choose such teachers and Mosques for our children where they are taught to

recite the Qur'an slowly and correctly, and the teachers should make every effort in ensuring that the students whom they are teaching are taught to recite the Qur'an slowly and correctly.

## **The Tradition of Allah's Beloved Prophet**

ﷺ

Hazrat 'Abdullah bin Mas'ood Radiallaho Ta'ala 'Anhu holds the great distinction of being the person to whom Rasool Allah ﷺ used to recite the whole Qur'an during the month of Ramadhan. During the final Ramadhan that Rasool Allah ﷺ spent on the earth, he recited the complete Qur'an twice to Hazrat 'Abdullah bin Mas'ood Radiallaho Ta'ala 'Anhu.

## **Completing the Qur'an with Hazrat Jibra'eel**

'Alaihis Salaam

The situation of recitation of the Qur'an in Ramadhan ul Mubarak was such that Hazrat Jibra'eel 'Alaihis Salaam would leave the Heavenly Lote Tree (Sidrat ul Muntaha) and would come to the home of Rasool Allah ﷺ. They would repeat the parts of the Qur'an that were revealed since the previous Ramadhan in such a manner that Jibra'eel 'Alaihis Salaam would recite the Qur'an to Rasool Allah ﷺ and Rasool Allah ﷺ would recite it to Hazrat Jibra'eel 'Alaihis Salaam.

## **Love of Allah Ta'ala and Rasool Allah**

ﷺ

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that, "If a person desires that he loves Allah Ta'ala and His Beloved Prophet ﷺ, then he should recite the Holy Qur'an."

## **Friend of Allah Ta'ala**

Rasool Allah ﷺ said, "Undoubtedly, Allah Ta'ala has certain Friends." When he was asked who these people were, he replied, "The people of the Qur'an are Friends of Allah Ta'ala and they are very special people."

My Beloved Prophet's ﷺ beloved followers! The words that come from the blessed mouth of Rasool Allah ﷺ can never be wrong. Each one of us claims to love Allah Ta'ala, but those who are called the friends of Allah Ta'ala by Rasool Allah ﷺ are undoubtedly the true friends of Allah Ta'ala. Therefore, if you claim to love Allah Ta'ala and want to be truthful in that claim, then make it your habit to recite the Qur'an and firmly act on its orders. May Allah Ta'ala guide us all to do this, Aameen.

### **Rope of Allah Ta'ala**

With regards to the Qur'an (which was revealed by Allah Ta'ala as guidance), Hazrat Abu Sa'eed Khudri Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "The Book of Allah Ta'ala is His rope with stretches from the heavens to the earth."

This Hadith makes it clear that if someone wants to obtain closeness to Allah Ta'ala, then support of the Qur'an will be sufficient for him, because in this Hadith, the Qur'an is referred to as the rope of Allah, which means that it is possible to attain closeness to Him with it. In yet another Hadith on this topic, Rasool Allah ﷺ said, "One corner of the Qur'an is in the Hands (according to His Status) of Allah Ta'ala and the other corner is in your hands. Just hold onto it firmly and neither will you be ruined nor will you be misguided."

### **Kindness for Those Tongues**

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "Without doubt, 1000 years before creating the heavens and the earth, Allah Ta'ala recited Surah Ta-Ha and Surah Yaseen. When the Angels heard it, they said, 'Glad tidings to the Nation that will receive the Qur'an. May those hearts that memorise the Qur'an be beautiful and protected, and good news to those tongues that will recite the words of the Qur'an.'" (Ahya ul 'Uloom)

### **Mentioned Amongst the Closest Angels**

Let us look at another Hadith of Rasool Allah ﷺ in relation to attending gatherings where the Qur'an is explained and reciting the Qur'an in the House of Allah Ta'ala, and remove restlessness of the hearts by rushing to attend these blessed gatherings. Allah Ta'ala's Beloved Prophet ﷺ said, "The community which gathers in one of the Houses of Allah Ta'ala and teaches, recites and repeats the Qur'an, Allah Ta'ala bestows peace and tranquillity on them. Allah Ta'ala's Mercy covers them, the Angels surround them, and Allah Ta'ala mentions these people to his closest Angels. Those who are lazy and lethargic in doing these deeds will not be helped or benefited by their genealogy or lineage." (Abridged version of Sahih Muslim)

### **Intercession of the Qur'an**

It is reported in "Bazaaz" that when a person who recites the Qur'an regularly dies and his family is busy in arranging the bathing and shrouding of the body, the Qur'an comes to the deceased in a beautiful form. It stays by the head of the deceased until they are wrapped in their burial shroud. Once in the burial shroud, the Qur'an moves to the chest and stays there until the deceased is lowered into the grave. Once lowered into the grave, soil is put on the grave and the family and friends of the deceased leave. Then the Angels come to question the deceased and wake him up. At that time, the Qur'an becomes a barrier between the Angels and the deceased. The Angel's say, "Move, so that we may question him." The Qur'an replies, "By Allah! That is not possible. Undoubtedly, this is my friend and companion and I cannot forsake him and leave him now; I will protect him fully. If you have been ordered to do something, then go and act upon that and leave from here for I will not leave his side until I get him entered into Paradise." Then the Qur'an looks at the deceased and says, "I am the Qur'an that you used to recite audibly and silently." (Masnad Bazaaz)

## Keep Reciting and Ascending

Let us study another Hadith which mentions the excellence of those who recite the Qur'an. Hazrat 'Abdullah bin 'Umar Radiallaho Ta'ala 'Anhu narrates that Rasool Allah صلى الله عليه وسلم said, "On the Day of Judgement, those who recite the Qur'an will be told 'Recite and keep climbing (through the stages of Paradise). Recite the Qur'an slowly as you used to recite it in the world, and your destination will be at the place where you reach when you recite your final verse.'"

## There is No Greater Reward

The Holy Qur'an is such a book that looking at it, reciting it, learning it and contemplating its meanings are all classed as worship. Our minds are unable to comprehend the reward that Allah Ta'ala grants for reciting the Qur'an. Rasool Allah صلى الله عليه وسلم said, "One who recites the Qur'an and then thinks that someone else received more reward than him, such a person has definitely taken lightly something that has been made very exalted by Allah Ta'ala."

## Crown of Respect and Honour

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah صلى الله عليه وسلم said, "The Protector of the Qur'an will come on the Day of Judgement and the Qur'an will say, 'O Lord, decorate him.' Therefore, he will have a crown of respect and grandeur placed on his head. The Qur'an will say again, 'O Allah! Grant him more.' He will be clothed in the clothing of honour and dignity. Then the Qur'an will say, 'O Lord, be pleased with him.' Allah Ta'ala will be pleased with him. The Protector of the Qur'an will be told, 'Recite the Qur'an and ascend through the levels of Paradise.' He will begin to recite and with each verse that he recites, he will rise higher and higher." (Tirmidhi)

## Rusted Hearts

When a heart is drowned in fulfilling its desires and committing various kinds of sins, becomes neglectful of the remembrance of the Lord, and forgets its reason for being alive, the result is that, little by little, it becomes rusted, and this rust is the cause of dissension in the whole body. Rasool Allah صلى الله عليه وسلم said, "Undoubtedly, hearts get rusted just as iron gets rusty when water falls on it." How can this rust be cleaned? How can our hearts be polished? What is the thing that can remove the rust that is on our hearts? These kinds of questions were raised in the hearts of the Companions also and they asked, "Ya Rasool Allah صلى الله عليه وسلم, how is the heart cleaned?" Allah Ta'ala's Beloved Prophet صلى الله عليه وسلم replied, "Remembering death often and reciting the Holy Qur'an." (Mishkat)

## Method of Reciting of our Pious Predecessors

My Beloved Prophet's صلى الله عليه وسلم beloved followers! If we study and research the lives of our pious predecessors – from Rasool Allah صلى الله عليه وسلم to the Companions, and from their successors (Taaba'een) to the Friends of Allah Ta'ala today – we will find that each one of them listened to the Holy Qur'an with complete presence of mind and heart. A few incidents are being narrated from the lives of these pious predecessors so that we may be persuaded and tempted to listen to the Qur'an with a presence of heart.

Hazrat 'Umar Radiallaho Ta'ala 'Anhu would recite such verses in Namaz which mentioned the horrors of the Day of Judgement or the Majesty and Wrath of Allah Ta'ala. This would affect him in such a way that his crying would turn into uncontrollable sobbing. Consequently, Hazrat Imam Hasan Radiallaho Ta'ala 'Anhu states that, "Once Hazrat 'Umar Radiallaho Ta'ala 'Anhu was praying Namaz and when he got to the following verses he cried so much that his eyes became swollen."

“إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ مَّا لَهُ مِنْ دَافِعٍ”

*“Surely, the torment of your Lord is certainly to occur. There is none to avert it”*

(Surah Tur Verses 7-8)

It is reported in Kanzul A’amaal that one time, Hazrat ‘Umar Radiallaho Ta’ala ‘Anhu recited the verse,

”وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا“

*“And when they will be thrown into any narrow place thereof tied with chains, they will request death.”*

(Surah Furqan Verse 13)

Upon reciting this verse, he was so filled with awe and fear and it had such an effect on him that if people did not know beforehand that these kinds of verses had such an effect on him, they would have thought that he had passed away.

There is a similar incident involving Zahad ibn ‘Aufi Radiallaho Ta’ala ‘Anhu who was a Companion of Rasool Allah صلى الله عليه وسلم. He was once leading the Prayer and upon reciting a particular verse, he lost consciousness and passed away a short while later. Similarly, Abu Jaheer Radiallaho Ta’ala ‘Anhu (who was a Taaba’een) heard the recitation of Saalih al Maree, fell unconscious and passed away.

### **Benefits of Reciting the Holy Qur’an**

Recitation of the Qur’an not only fills our book of deeds with rewards, it also provides worldly benefits; many branches of knowledge are derived from the Qur’an. There are many branches of knowledge which are very important in their own right, and many distinguished people are unaware of that knowledge; yet the Qur’an explains that knowledge in a small verse. For example, the knowledge of inheritance has been revealed and explained in one verse by the Holy Qur’an.

The Qur’an also contains cures and remedies. Allah Ta’ala has stated,

”وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ“

*“And We send down in the Qur’an that which is a healing and a mercy to the believers...”*

(Surah Bani Israel, Verse 82)

In other words, recitation of the Qur’an grants cure and comfort to those who are sick. There are numerous incidents and examples we find in books where verses of the Qur’an healed and restored health from illnesses that were very difficult to cure.

Dr. Mehmood Tariq Chughtai writes in his book ‘Sunnahs of the Prophet and Modern Science’ that, “Clogging of the veins which take blood to the heart results in a heart attack and if the windpipe closes, it is difficult to breath. Both these illnesses are caused by pressure on the chest. A verse of the Holy Qur’an mentions how to safeguard ourselves:

”قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ“

*“O people! There has come an admonition to you from your Lord, and healing of hearts...”*

(Surah Yunus, Verse 57)

If a patient recites this verse 3 times every morning and evening and blows on himself, he can be free from these problems.

The son of a pious person suffered a heart attack. Instead of consulting with a doctor, he would recite the following verses morning and evening and blow on his son, and his son became healthy:

”وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ“

*“And We do indeed know that your heart straitens at what they say. Then praising your Lord, speak glory of Him and be of those who prostrate. And remains worshipping your Lord till death comes to you.”*

(Surah Hijr Verses 97-99)

Since learning of this pious person, I have been telling all my heart and asthma patients to recite these verses and pray Namaz for the last ten years, and have not lost a single one to those illnesses; it is a Grace of Allah Ta'ala and the blessings of the Holy Qur'an.

A two-year old child suffered from acute asthma. Instead of prescribing medication for him, I told his parents to recite the above verse three times every morning and evening and blow on him. I also told them to give him honey mixed with warm water to drink. The child has not suffered a single asthma attack in the last two months. Alhamdulillah, the Qur'an is a healer in all instances."

My Beloved Prophet's ﷺ beloved followers! As well as these incidents, Dr. Mehmood Tariq Chughtai has quoted many other examples. These words are not from the book or writings of a religious Scholar, Mufti or 'Allama, rather personal experiences and the words of a medical doctor and practitioner have been reproduced. We should keep these benefits in mind and attempt to recite at least a few verses of the Qur'an each and every day as there are great benefits and blessings in the Qur'an. May Allah Ta'ala grant us all the guidance to do this, Aameen.

## Listening To The Holy Qur'an

My Beloved Prophet's ﷺ beloved followers! The sense of hearing is also a great gift from Allah Ta'ala. If a person does not possess the ability to hear, not only is he not able to hear words of goodness, he is also unable to hear exalted sounds like the Adhaan and the words of the Holy Qur'an. One who is deprived of the sense of hearing has a permanent yearning in his heart that 'If only Allah Ta'ala would grant me the power of hearing; I would also listen to good words.' However, there are many people who possess the power of hearing, but prefer to listen to music and songs over the Qur'an, Adhaan, and Na'ats. From their cars to their businesses and homes, they think that comfort and solace are only founds in songs, poems and music.

The blessed month of Ramadhan also persuades these people to listen to the Qur'an and they illuminate their hearts by listening to the recitation of the Qur'an in Taraweeh Prayers. Let us try and understand the blessings of listening to the Qur'an and the state of those who listen to the Qur'an according to the Qur'an itself, so that we can instil a passion for listening to the Qur'an and reach a state of exhilaration and pleasure.

### **Different Groups of Listeners**

People listen to the Qur'an in different ways and each group has a specific manner in which they listen to the Qur'an. At this moment, we will talk about those people who choose to simply listen to the Qur'an and are obeying the orders of the following verses. Allah Ta'ala states:

”الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ  
وَ أُولَئِكَ هُمُ الْوَالُونَ الْأَبَابِ“

*“Who listen to the word attentively and follow the best thereof. It is they whom Allah has guided and it is they who possess wisdom.”*

(Surah Zumar Verse 18)

There are many other verses of the Qur'an and Ahadith of Rasool Allah ﷺ regarding listening to the Qur'an along with the verses mentioned above that are quoted for proof by those who choose to listen to the Qur'an.

The aforementioned group also produces evidence from Ahadith in relation to listening to the Qur'an like the Hadith in which Rasool Allah ﷺ said to Ibn Mas'ood Radiallaho Ta'ala 'Anhu, "Recite the Qur'an." Hazrat Ibn Mas'ood Radiallaho Ta'ala 'Anhu said, "How can I be so bold as to recite the Qur'an when the Qur'an was revealed onto you?" Rasool Allah ﷺ replied, "I like to listen to others reciting the Qur'an as well."

My Beloved Prophet's ﷺ beloved followers! We realise from the above Hadith that Rasool Allah ﷺ likes to hear others reciting the Qur'an. An amazing feeling of awe would come over Rasool Allah ﷺ and the Companions when they would listen to the Holy Qur'an, as mentioned by Rasool Allah ﷺ when he said, "Surah Hud and similar Surahs which mention the Punishment of Allah Ta'ala has made me old."

The Holy Qur'an mentions two kinds of listeners of the Qur'an. One type of listener is described in the following manner:

”وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنفًا“

*“And among them are some who listen to you till when they go forth from before you say to the men of learning, 'what has he said just now?'”*

(Surah Muhammad Verse 16)

These are the people who listen with their ears but their hearts are not present. The Qur'an itself addresses those who do not listen to the Qur'an with their hearts with contempt and says,

”وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ“

*“And be not like those who say, 'We hear, and they hear not.'”*

(Surah Anfal Verse 21)

The second type of listener is mentioned in the following verse in which Allah Ta'ala states,

”وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ“

*“And when they hear what has been sent down towards the Messenger, then see, their eyes are overflowing tears because they have recognised the truth they say.”*

(Surah Maidah Verse 83)

This verse was revealed in relation to those who used to be Christians. When they heard the Qur'an, their hearts changed, their eyes started shedding tears and they accepted Islam. If we make it a habit to listen to the Qur'an with total faith and sincerity then, Insha Allah, our hearts will also change for the better and will be filled with such a light of faith that we will abstain from sins and will be drawn towards goodness and good deeds.

My Beloved Prophet's ﷺ beloved followers! We have read about listening to the Qur'an and its effects in the incidents mentioned above. These incidents have been mentioned so that in the month of Ramadhan, we do not just simply listen to the Qur'an, but that the enthusiasm and passion for listening to it with presence of heart and mind is instilled in us. We should attempt to read the meanings and explanations of the verses that are recited in Taraweeh Prayers each day by reading and studying the translation and commentary. Insha Allah, it will create an unbelievable feeling in us and will increase our faith. We only get the opportunity to listen to the whole Qur'an in Namaz in the month of Ramadhan, therefore we should not waste the opportunity but rather, we should listen to the Holy Qur'an with complete concentration and attentiveness.

## **Excellence of Listening to the Qur'an**

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrated that Rasool Allah صلى الله عليه وسلم said, "The person who listens to one verse of the Qur'an being recited is given increased reward by Allah Ta'ala and the verses which are recited will be light (Noor) for the person who recites them on the Day of Judgement."

My Beloved Prophet's صلى الله عليه وسلم beloved followers! The above mentioned Hadith explains that the listeners of the Qur'an are given increased rewards by Allah Ta'ala. The wisdom in not disclosing exactly how much it is increased by is that Allah Ta'ala grants the rewards according to His Beneficence and Grace. It is enough for us that our Beloved Prophet صلى الله عليه وسلم arranged to listen to the Qur'an. May Allah Ta'ala guide us all to do this also, Aameen.



SUNNI DAWATE ISLAMI

WORLDWIDE ISLAMIC MOVEMENT

## **Ramadhan ul Mubarak and Night Prayers** **(Taraweeh)**

My Beloved Prophet's صلى الله عليه وسلم beloved followers! Allah Ta'ala's Beloved Prophet صلى الله عليه وسلم has stated that, "Ramadhan is the month of my followers." One way in which this Hadith has been explained is that 'Allah Ta'ala has given this month to my followers so that they can worship extensively in this month and obtain the Pleasure of the Lord. They can Fast during the day, perform voluntary prayers in the night, recite the Holy Qur'an, spend their wealth in the path of Allah Ta'ala, help the poor, needy and helpless and become deserving of the Mercy of Allah Ta'ala.'

Due to the fact that it is difficult to do all the things mentioned above all year long, that is why Allah Ta'ala granted one month in which Muslims can focus all their attention towards worshipping Him.

My Beloved Prophet's صلى الله عليه وسلم beloved followers! Just as the other worships hold an exalted position, similarly the excellences of Taraweeh prayers have been mentioned extensively in the Ahadith and the fact that Rasool Allah صلى الله عليه وسلم performed it continuously is also reported. Read the following carefully and prepare yourselves to perform this exalted worship regularly.

### **Meaning of Taraweeh**

The word 'Taraweeh' is the plural of the word 'Tarweehatun', which means 'to rest for a while'. Due to the fact that we are ordered to sit after each four Rak'ats for the same length of time that it takes to pray those four Rak'ats, it is called 'Taraweeh'.

### **The Habit of Rasool Allah**

صلى الله عليه وسلم

The performing of Taraweeh is proven from Rasool Allah صلى الله عليه وسلم, as is narrated by Hazrat Ibn 'Abbas Radiallaho Ta'ala 'Anhuma, who reports that, "Rasool Allah صلى الله عليه وسلم used to perform 20

Rak'ats Taraweeh in Ramadhan." (Musannif Ibn Abi Shaiba, Vol 2, Page 394)

## **Punctuality of the Companions in Praying Taraweeh**

Taraweeh used to be performed during the time of Rasool Allah ﷺ but it was not arranged in the manner in which it is arranged nowadays. It was started during the rule of Hazrat 'Umar bin Khattab Radiallaho Ta'ala 'Anhu and the tradition is still present amongst Muslims. Hazrat 'Abdur Rehman bin 'Abd Qari Radiallaho Ta'ala 'Anhu states that, "I went to the Mosque in Ramadhan with Hazrat 'Umar bin Khattab Radiallaho Ta'ala 'Anhu, and people were performing prayers separately. Hazrat 'Umar Radiallaho Ta'ala 'Anhu said, 'By Allah! I think that if I gather all these people together and they perform prayers together behind one Qari, then it will be better.' Then he gathered everyone behind Hazrat Abi bin Ka'ab Radiallaho Ta'ala 'Anhu and one night saw everyone praying behind Hazrat Abi bin Ka'ab Radiallaho Ta'ala 'Anhu. Upon seeing this Hazrat 'Umar Radiallaho Ta'ala 'Anhu said, 'This is a good innovation,' and people used to pray Taraweeh as soon as it was time."

### **Rak'ats in Taraweeh**

My Beloved Prophet's ﷺ beloved followers! 20 Rak'ats Taraweeh have been performed from the time of the Blessed Companions Ridwanullahi 'Alaihim Ajma'een. It is reported in countless Ahadith that the Companions used to perform 20 Rak'ats of Taraweeh prayers, and we are presenting some Ahadith in relation to this.

Yazid bin Rooman reports that during the time of Hazrat 'Umar bin Khattab Radiallaho Ta'ala 'Anhu, people used to perform 23 Rak'ats (including 'Isha Witr prayer). In a similar manner, Ibn Nasar reports on the authority of Sa'ib that in Ramadhan, the Companions used to stand for 20 Rak'ats, and during the time of

Hazrat 'Umar Radiallaho Ta'ala 'Anhu people used to lean on their sticks (due to the length of standing).

Another narration from some of the companions of Hazrat 'Ali Radiallaho Ta'ala 'Anhu states that Hazrat 'Ali Radiallaho Ta'ala 'Anhu used to lead 20 Rak'ats of Taraweeh prayer and 3 Rak'ats of Witr prayer in Ramadhan.

My Beloved Prophet's ﷺ beloved followers! As well as the above mentioned Ahadith, there are many others which give evidence that Taraweeh prayer consists of 20 Rak'ats.

### **Excellence of Taraweeh**

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "The person who stands and performs prayer in Ramadhan with faith has his previous sins forgiven."

My Beloved Prophet's ﷺ beloved followers! 'Allama Noowi Rehmatullahe Ta'ala 'Alaihi states that 'standing in Ramadhan' means Taraweeh prayers and all the Scholars of the Nation are united on the belief that it is better (Mustahab) to perform Taraweeh prayers. In the above mentioned Hadith, Rasool Allah ﷺ has stated that performing Taraweeh is the means to have sins forgiven, because Taraweeh is a voluntary prayer and Allah Ta'ala has said, "*No doubt, good deeds obliterate evil deeds.*" We commit many sins unknowingly and Allah Ta'ala's Beloved Prophet ﷺ has given us an excellent way to have our sins forgiven. It is our responsibility in this case to arrange Taraweeh prayers in the month of Ramadhan and have our sins forgiven. However, one thing that must be kept in mind is that the sins that are mentioned in the above Hadith refers to small sins being forgiven or it refers to a reduction in the large sins, because large sins are only forgiven by sincere repentance, or by intercession, or by the Supreme Grace of Allah Ta'ala. I supplicate in the Court of Allah Ta'ala that He grants us the guidance to worship abundantly in the month of Ramadhan.

## Completing the Qur'an in Taraweeh

It is better to complete the Qur'an at least once in Taraweeh during the month of Ramadhan ul Mubarak. The punctuality and insistence of the Companions of this has been reported in various narrations. Hazrat Hasan has reported that, "The person who is leading the Taraweeh prayers should make it easy on the followers. If he recites slowly, he should complete one Qur'an; if he recites at an intermediate speed, he should complete one and a half Qur'an's; and if he recites at a fast pace, he should complete two Qur'an's in Ramadhan."

The above narration proves that at least one Qur'an should be completed in Taraweeh prayers. In another similar narration, Hazrat Abu 'Uthman narrates that Hazrat 'Umar Radiallaho Ta'ala 'Anhu would appoint three people to lead Taraweeh prayers in Ramadhan. The one who used to recite the fastest was ordered to recite 30 verses in each Rak'at; the one who recited at an intermediate speed was ordered to recite 25 verses, and the one who recited slowly was ordered to recite 20 verses in each Rak'at.

Therefore, we should also complete at least one Qur'an in Taraweeh prayers and if Allah Ta'ala gives us the guidance, we should complete one and a half or two Qur'an's. May Allah Ta'ala guide us all towards this, Aameen.

## Rasool Allah and the Last Third of Ramadhan

Rasool Allah ﷺ used to worship extensively during the whole month of Ramadhan, but he would divert his attention away from all other things and focus solely on worship in the last ten days of Ramadhan. It is reported in a Hadith that Rasool Allah ﷺ would worship much more in the last ten days of Ramadhan compared to the other days of Ramadhan.

Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha narrates that, "When the last ten days of Ramadhan would arrive, Rasool Allah ﷺ would tighten his lower garment and would worship the whole

night, and he would also wake up his family members to worship." (Bukhari, Muslim, Mishkat)

My Beloved Prophet's ﷺ beloved followers! Scholars have stated many meanings and explanations of the words 'would tighten his lower garment' that were said by Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha in the above Hadith. One meaning is that he would worship with great effort, would stay up all night, and would not care about resting or sleeping. Another meaning that has been stated is that he would stay away from co-habiting with his wives in the last ten days of Ramadhan because the whole night would be spent in worship and he would also be performing seclusion (I'tikaaf).

The above Hadith also mentions the words 'wake up his family members.' This means that Rasool Allah ﷺ would worship himself in the last ten days of Ramadhan and he would also wake up his family members to worship. This tells us that we should not only worship ourselves in the last ten days of Ramadhan, rather we should wake our family members for worship also.

Our state nowadays is such that we wait for the 27<sup>th</sup> night of Ramadhan and after the 27<sup>th</sup>, it is as though the month of Ramadhan has passed. The number of people in the Mosques performing Namaz and Taraweeh decreases and there is no room to move in the market places. Remember! We should all attempt to copy the Sunnah of Rasool Allah ﷺ that is mentioned in the above Hadith so that we can benefit properly from the month of Ramadhan.

I am not saying that you should not buy anything for your children and family members in Ramadhan; rather the point is that you should not waste all your time in that. You should spend your time in worship and devotion and attempt to spend as much time as possible in worship in the last ten days of Ramadhan. You should also remember that you should not worship alone whilst your children play or sleep. Rather you should wake them up and persuade them to worship, recite the Qur'an, repent and perform

voluntary prayers and worships. Insha Allah this training will be beneficial for our children and ourselves, and if our children stay firm on this, Insha Allah we will receive the benefit of this even after we die.



## Ramadhan ul Mubarak & Generosity

My Beloved Prophet's ﷺ beloved followers! As soon as the month of Ramadhan arrives, the feeling of generosity is awakened in the hearts of people. Whether one is rich or poor, everyone is filled with generosity. Even the poorest of people arrive in the Mosque at Iftaari time and feel happiness at feeding others. In a similar manner, the most affluent people become busy in distributing the bounties of the Lord and earning rewards by filling the laps of those who are poor. Allah Ta'ala showers the blessings of the month of Ramadhan upon all people. Even the bounties that a poor person can not afford during the rest of the year are visible on their table cloth in this month. How are these blessings and bounties available in the month of Ramadhan?

Obviously, the answer is that when 80% of the slaves of Allah Ta'ala are acting upon and obeying His orders, why would Allah Ta'ala not bestow blessings and bounties? I say with full confidence and belief that if Muslims remain obedient and dutiful to the orders of Allah Ta'ala and the words of Rasool Allah ﷺ for the whole year, the blessings and bounties would be visible all year long, Insha Allah.

Many deeds are done by people without knowing the reward or punishment of that deed, even though the Holy Qur'an provides the concept of reward and punishment for those deeds. Let us look at the concept of spending money in the path of Allah Ta'ala, in order to earn His Pleasure in light of the Qur'an. He states,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ

*"O Believers! Give something of your pure earnings ..."*

(Surah Baqarah, Verse 267).

### **Generosity, Benevolence, Avarice and Miserliness**

My Beloved Prophet's ﷺ beloved followers! Generosity (Sakhawat) means to spend upon yourselves as well as spending upon others. Benevolence (Jood) means to not benefit yourself from

your wealth but using it to benefit others. Avarice, or greed (Bukhl), means to benefit from your wealth yourself but not help others with it. Miserliness (Shuh) means to neither benefit yourself with your wealth, nor help others with it.

### **What is Spending (Infaq)?**

To spend from lawfully earned income in the path of Allah Ta'ala is called 'Infaq'; there are two types of spending, compulsory and voluntary.

#### **Compulsory Spending**

This includes Poor-Due (Zakat), compulsory charity (Fitr), and all other charity which is compulsory on those who have the means and the wealth.

#### **Voluntary Spending**

This includes all forms of spending which are not included in compulsory spending.

My Beloved Prophet's ﷺ beloved followers! The Holy Qur'an has emphasised spending to a great extent and has explained the excellences of it in many different ways as well as mentioning numerous benefits of it so that a person can become deserving of the Mercy of the Lord through spending in His path, and earn the supplications of the poor and beautify his destiny.

#### **How Much Should be Spent?**

My Beloved Prophet's ﷺ beloved followers! Allah Ta'ala has ordered believers to include others in their lawfully earned wealth. It is obvious that the question may arise as to how much should be spent on others. This thought also entered the minds of the Companions and they asked Rasool Allah about how much they should spend on others:

”وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ فِي الدُّنْيَا وَالْآخِرَةِ“

“...they ask you what they ought to spend, say you, 'that which is saved after your needs'. Thus, Allah explains to you His Signs so that you may do so after reflecting.” (Surah Baqarah, Verse 219).

### **Why Are We Ordered to Spend?**

You may now be thinking that a person toils and works hard to earn money himself and then must spend it on others, why is that?

Remember! Allah Ta'ala has granted some of His slaves supremacy over others in certain areas. For example, he has granted supremacy to Scholars over those who are illiterate on the basis of knowledge, and it is necessary for the Scholar to not only use the knowledge to benefit himself, but rather he should try and take others out of the darkness of illiteracy as well. In the same way, it is necessary for a wealthy person to spend some of his wealth on the poor and those who can not afford the necessities of life. Rather, many respectable people hide their poverty from others, and a rich person should seek them out and help them in such a way that their pride and reputation is not wounded or hurt; the supplications that they give from their hearts will enter the door of Acceptance and will be a means to grant us freedom from the fire.

### **Who Should We Spend On?**

The current era is one where there is a great need to support one's own family and community. The question arises that where should the spending begin? Let us look for the answer to that question in another verse of the Holy Qur'an:

”وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ  
لَعَلَّكُمْ تَتَفَكَّرُونَ فِي الدُّنْيَا وَالْآخِرَةِ“

*“They ask you what they should spend. Say: whatever wealth you spend in good, then that is for parents and near relatives and orphans and the needy and the wayfarer. And whatsoever good you do, no doubt: Allah knows it.”*  
(Surah Baqarah, Verse 215)

My Beloved Prophet’s صلواته عليه وسلم beloved followers! In the above verse, Allah Ta’ala provides His Beloved Prophet صلواته عليه وسلم with the answer to the question that he was asked about spending in His path. In it, He makes it clear that whatever you spend will be included in goodness, however, spend on your parents, close relatives, on orphans, on the needy and on travellers, and that whatever you spend is not hidden from Allah Ta’ala.

Remember! On the Day of Judgement, we will not even be asked by the Lord to account for the money that we spend on parents, family members, Iftaari and Sehri. In terms of spending from our wealth, our parents have the greatest right. Remember! This spending is part of voluntary spending. If there are poor and underprivileged people amongst our relatives, then it is essential for us to find them and help them because the Qur’an has stated that their right is greater than other needy people. In the same manner, we should spend on orphans, the needy and the travellers. Amongst them, we should especially spend on those students who leave their homes, towns, friends and parents in the quest for knowledge and are guests of Rasool Allah صلواته عليه وسلم. This does not mean that we should give everything that we have and then sit with folded arms. Rasool Allah صلواته عليه وسلم explained it clearly when he was asked a question on the subject, and he stated that the best charity is that which is given after you have kept what you need for your needs and requirements.

## In the Authoritative Hand of Allah Ta’ala

Sometimes, a person might think that ‘I am giving this charity in the hands of a poor, needy person.’ However, if we look at it in light of the Qur’an, we see that sometimes this charity is being accepted by the Hands (according to His Status) of the Lord, and sometimes it is being accepted by the blessed hands of Rasool Allah صلواته عليه وسلم. A verse of the Qur’an clarifies this and states,

”الَّذِينَ يَعْلَمُونَ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ  
وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ  
وَرَسُولُهُ وَالْمُؤْمِنُونَ“

*“Are they not aware that only Allah accepts the repentance of His bondmen and takes the charities in His authoritative Hand Himself, and that it is Allah Who is the Relenting, the Merciful. And say you. ‘work on, now Allah will behold your work and so will His Messenger and the Muslims...”*  
(Surah Taubah Verses 104-105)

In the above verse, Allah Ta’ala tells His slaves that He is the One Who accepts repentance and, together with this, He states that the charity that you give in the hands of the needy are in actual fact accepted by Allah Ta’ala Himself in His authoritative Hand. He loves the compassion and consideration that is shown to His slaves so much that, on the basis of the money that is spent on them, He forgives those who give and showers His Mercy on them. In addition to this, he gives the glad tidings to those who spend in His path through His Beloved Prophet صلواته عليه وسلم and says “O those of you who help My poor and impoverished slaves; those of you who appreciate their needs and difficulties; whether others see these good deeds of yours or not, Listen! Your Lord, your Prophet and believers will soon see them.” Just imagine! Whether anyone notices or not those who feel and appreciate the needs of the poor and help them, they become very exalted and majestic in the Sight

of the Lord and His Prophet صلى الله عليه وسلم. A poet has said very truthfully and beautifully:

Jo Teri Nigah Mey Aagaya  
Woh Bari Panah Mey Aagaya  
(He Whom You Notice  
Has Found Great Protection)

### Supplication of the Prophet of Mercy

صلى الله عليه وسلم

At one point, Allah Ta'ala orders His Beloved Prophet صلى الله عليه وسلم to collect charity from the believers and says,

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ  
سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

*“O beloved Prophet! Realise the poor-due (Zakat) out of their wealth. to purify them and cleanse them therewith and pray good for them. No doubt your prayer is solace for their hearts, and Allah Hears, Knows.”*

(Surah Taubah Verse 103)

The above mentioned verse does not only order Rasool Allah صلى الله عليه وسلم to collect the charity from them, rather he is told to collect it and purify them through it also, and may we be sacrificed on the fact that after that, Allah Ta'ala Himself tells His Beloved صلى الله عليه وسلم to supplicate and pray for them. Undoubtedly, the greatest honour for a believer is the fact that Rasool Allah صلى الله عليه وسلم should supplicate for him. Without a doubt, the supplications of Rasool Allah صلى الله عليه وسلم are the means to comfort and tranquillity. Muslims all over the world are in search of peace and contentment. Undoubtedly, peace can provide what is required to a restless Nation, can fulfil the needs of the needy, cure the sick, help the poor, and can help in raising a family by wiping away all the tears of those caught up in the ills of society and providing everyone with tranquillity and serenity.

### Result of Not Helping the Poor

We have closed our ears from listening to the laments of the poor, the sighs of the helpless, and the cries of the lonely. Instead, we have become so lost in the sounds of music and merriment, it is as though we believe that is all we need for peace and tranquillity, may Allah Ta'ala forbid and protect! This is never possible, rather not helping the helpless, not feeding the poor, and not feeling the pain of those who are suffering are sins indeed, but after reading the following verse of the Qur'an, you can imagine what an evil fate awaits us if we do not strive and attempt to feed those who are hungry. Read these words of the Lord and tremble with fear:

خُذُوهُ فَغُلُّوهُ ثُمَّ الْجَحِيمِ صَلُّوهُ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا  
فَأَسْلِكُوهُ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ  
وَلَا يَحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ

*“Seize him and put chains in his neck. Then cast him into blowing fire. Then thrust him in a chain the length of which is seventy cubits. Undoubtedly, he did not believe in Allah the Great. And he did not urge the feeding of the needy.”*

(Surah Haqqa Verses 30-34)

The above mentioned verse states that, on the basis of not believing in the Majestic Lord and not urging people to feed the poor, it will result in Allah Ta'ala ordering the Angels to put chains on the necks which are 70 cubits in length, and throwing those who committed this crime into the fire of Hell. Therefore, remember! Always think about feeding the poor yourself and urge others to do so also.

The aim of mentioning and explaining the above verse is to urge everyone to be generous, which we can do very easily in the month of Ramadhan ul Mubarak and have our sins forgiven, and be deserving of the soothing supplications of Rasool Allah صلى الله عليه وسلم. Let us now look at some words of Rasool Allah صلى الله عليه وسلم and see

the state of generosity and kindness in Ramadhan ul Mubarak of Rasool Allah صلى الله عليه وسلم himself.

### **These are Also Spending in the Path of Allah Ta'ala**

My Beloved Prophet's صلى الله عليه وسلم beloved followers! Wealth, children, knowledge and closeness to Allah Ta'ala are all classified as subsistence (Rizq). To give wealth for the Pleasure of Allah Ta'ala is 'spending', and to endow your children for the Pleasure of Allah Ta'ala is also classified as 'spending'; for example, to provide religious knowledge to your children, making them a Hafiz, sending them off to invite others towards the truth, and urging them to serve the creations of Allah Ta'ala. In short, all the lawful things that are done for the Pleasure of Allah Ta'ala and His Beloved Prophet صلى الله عليه وسلم, whether they are in the form of wealth, children, or knowledge, are included in 'spending in the Path of Allah Ta'ala.' Just as Rasool Allah صلى الله عليه وسلم has said, "All good deeds are charity." (Bukhari & Muslim)

### **Spend Abundantly**

At another point, Rasool Allah صلى الله عليه وسلم urged people to spend in the Path of Allah Ta'ala and explained the importance of it. Hazrat Asma Radiallaho Ta'ala 'Anha states that Rasool Allah صلى الله عليه وسلم said, "Spend abundantly and Allah Ta'ala will grant you abundantly. Do not avoid spending in Allah Ta'ala's Path otherwise He will impede you. Give as much charity as you are able to." (Bukhari & Muslim)

Furthermore, Rasool Allah صلى الله عليه وسلم said, "O Children of Adam! Spend and you will be granted extensively." In extolling the virtues of generosity, Rasool Allah صلى الله عليه وسلم also said the following; read it and extend the hand of generosity to others.

### **Close to Paradise**

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah صلى الله عليه وسلم said, "A generous person is close to Allah Ta'ala, Paradise and Muslims, and is far away from Hell, whilst a miser is

far away from Allah Ta'ala, Paradise and far away from all people. An illiterate generous person is more beloved to Allah Ta'ala than a worshipping miser." (Tirmidhi)

### **Save Yourself from the Fire**

Hazrat 'Adi bin Khatim Radiallaho Ta'ala 'Anhu reports that Rasool Allah صلى الله عليه وسلم said, "Save yourselves from the fire, even by donating a single date." In other words, if someone does not have any wealth to spend in the path of Allah Ta'ala and only has a date, do not think of it as insignificant or petty and give that in His Path. Allah Ta'ala will save him from the fire on the basis of this single date that he has given in His Path.

### **Rasool Allah's Generosity & Kindness**

صلى الله عليه وسلم

Generosity, benevolence and kindness are some of the distinctive ; whatever he صلى الله عليه وسلم attributes and virtues of Rasool Allah would receive, he would sacrifice in the path of Allah Ta'ala, up to the point that Allah Ta'ala states in the Qur'an,

“وَلَا تَبْسُطْهَا كُلَّ الْبَسِطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا”

“...nor open it completely lest you sit down, blamed, tired.” (Surah Bani Israel Verse 29)

The river of generosity was such that “Whenever anyone asked for anything, Rasool Allah صلى الله عليه وسلم never said the word ‘No’.” (Bukhari Shareef) In commenting on this Hadith, the great mystic and devotee of Rasool Allah صلى الله عليه وسلم, Sayyedina Imam Ahmed Raza Khan 'Alaihir Rahmah states:

**Maangain Gey Maangain Jaayain Gey Moonh Maangi Paayain Gey  
Sarkaar Mey Na Laa Hai Na Haajat Agar Ki Hain  
Mangta Ka Haath Uthtey Hee Daata Ki Dain Thee  
Doori Qabool o 'Arz Mey Bas Haath Bhar Ki Hai**

*(We Will Ask, Keep Asking, Will Get What We Ask For  
The Master Refuses Not nor Places Any Conditions  
As Soon As the Beggars' Hands Rose, the Bestower Granted  
The Distance between Request and Receive Was Only an  
Outstretched Hand)*

Rasool Allah ﷺ said, "You will not find me miserly."  
(Bukhari Shareef)

Hazrat Anas Radiallaho Ta'ala 'Anhu reports that a person came and asked Rasool Allah ﷺ for a large quantity of goats and he gave them all to him. The person returned to his tribe and said "Become Muslims! I swear by Allah Ta'ala that Muhammad ﷺ grants so much that there is no fear of poverty." (Bukhari & Muslim)

Hazrat Sahal Radiallaho Ta'ala 'Anhu reports that a woman presented a beautiful blanket to Rasool Allah ﷺ, which he accepted. One of the Companions who was present said, "Ya Rasool Allah ﷺ, give me this blanket." Rasool Allah ﷺ said, "Really" and then got up and left. When he had left, the other Companions criticised him and told him that, "What you have done is not right. Rasool Allah ﷺ needs a blanket and you also know that he never refuses any request." The Companion stated, "I desire the blessings of that blanket and want that as my burial shroud because that blanket has touched the blessed body of Rasool Allah ﷺ." (Bukhari Kitaab ul Adab)

Hazrat 'Abdullah bin 'Abbas Radiallaho Ta'ala 'Anhu reports that Rasool Allah ﷺ was quicker than the blowing wind in benefiting others." (Various narrations)

This system of beneficence is still flowing and will continue to flow. The Lord of the Worlds has said "*And chide not the beggar.*" Rasool Allah's ﷺ whole life was an embodiment of this order of the Lord, and whomsoever he gave to, he made them non-dependant on the world and all that is in it. The ones whom he gave worldly gifts to, he made them kings of their generations; the ones whom he granted religious treasures to, he made them Ghaus

e A'azam, Mujaddid e A'azam, Maljaa e Bey Kasaan, Khwaja e Khwaaajgaan and A'ala Hazrat. The two worlds are rejoicing at the doorstep of Rasool Allah ﷺ. It is true that:

*Merey Kareem Sey Gar Qatrah Kisi Ney Maangaa  
Daryaa Baha Diye Hain, Durbey Baha Diye Hain  
(If Anyone Asked My Benevolent One For A Drop  
He Granted A Flowing River, Granted Many Pearls)*

How is it possible for this flowing river of generosity to be reduced? Rasool Allah ﷺ grants more than what people crave, hope and wish for.

*Aagey Rahi 'Ataa Woh Ba Qadr e Talab To Kya  
'Aadat Yahan Ummeed Sey Bhi Beyshtar Ki Hai  
Mo'min Hoon Mo'mino Pey Ra'oof o Raheem Ho  
Saa-il Hoon Saa-ilon Ko Khushi Laa Nehr Ki Hai*

*(Why The Need To Request, In Advance Is The Bounty Granted  
Here The Habit Is To Grant Even Before Hope Is Created  
A Believer Am I, Most Kind and Merciful Are You To The Believers  
A Beggar Am I, The Ever-Flowing Generosity Delights The  
Beggars)*

You must have realised by now how beneficial and profitable generosity is and the importance of generosity in the Sight of Allah Ta'ala and His Beloved Prophet ﷺ. This was the habit of Rasool Allah ﷺ in other months. Let us now look at the habit of Rasool Allah ﷺ in the blessed month of Ramadhan ul Mubarak, and see how the river of generosity flowed in this month.

One of the names of Ramadhan ul Mubarak is "Shehr e Mawasaat", meaning month of sympathy and compassion, as was mentioned in a sermon by Rasool Allah ﷺ. Helping and assisting the poor is one of the most important duties during the month of Ramadhan as is evident from the words and actions of Rasool Allah ﷺ. It is reported about the Distributor of Favours

ﷺ that when Ramadhan would arrive, he would free all prisoners and would provide to all beggars. (Mishkat)

At another point, in relation to the Mercy and Helper to all the Worlds ﷺ, it says, “Rasool Allah ﷺ was more generous than all other people, and his generosity was increased in Ramadhan compared to the other months. During each night of Ramadhan, Hazrat Jibra’eel ‘Alaihis Salaam would meet Rasool Allah ﷺ and would listen to Rasool Allah ﷺ reciting the Qur’an. After meeting Hazrat Jibra’eel ‘Alaihis Salaam, Rasool Allah’s ﷺ generosity was at its peak and was more generous than a strong fast wind (in readiness and haste to do charitable deeds).” (Bukhari Shareef)

### **Do Not Ruin Your Charity**

My Beloved Prophet’s ﷺ beloved followers! Keep in mind the habits and practices of Rasool Allah ﷺ and display intense generosity and kindness in the month of Ramadhan, but beware! After spending on the poor and needy, never remind them or keep speaking about favours conferred, otherwise everything will go to waste and will be ruined. Allah Ta’ala has reprimanded believers Himself in the Qur’an by saying,

”يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي  
يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ“

*Believers! Void not your charities by boasting of  
your favours conferred and injuring, like him who spent  
his wealth for showing to people and believes not in*

*Allah and the Last Day.”*

(Surah Baqarah Verse 265)

My Beloved Prophet’s ﷺ beloved followers! Some people help the poor and needy and then constantly remind them about the favours that they have done. The Qur’an is informing believers that to keep mentioning favours conferred is the way of those who

do not believe in Allah Ta’ala or the Day of Judgement, whilst you are believers and believe in Allah Ta’ala and the Day of Judgement; therefore, it does not benefit you and is not your way to upset and dishearten people by reminding them of favours conferred. If you do boast or speak of favours conferred, then your charity will go to waste and be ruined because the acceptance of charity is dependent on not reminding those whom you have helped and not grieving them in any way whatsoever. These are the visible and apparent conditions of giving charity, and the hidden condition is that it should solely be for the Pleasure of Allah Ta’ala; not for your wealth or charity to become the talk of the town, neither for boasting, nor for the poor people to be turned into slaves. We should understand the reasons why Allah Ta’ala dislikes the reminding of favours conferred so much that the deeds are ruined, and we should ensure that our intentions are rectified.

One of the reasons is that if a person helps another and then reminds about the favours, he is under the false impression that he is the only one who supported the helpless person. He thinks that if he did not help the person at that time, then the helpless person’s needs would not have been fulfilled at all. However, he should realise that Allah Ta’ala has bestowed on him a great favour and blessing by allowing him to help the poor, needy person because He could have chosen anyone He desired to help. This is because the true helper and accomplisher is Allah Ta’ala, and the slave is always needy. Allah Ta’ala should be thanked for making us givers instead of receivers.

### **Favours of the Poor on the Wealthy**

Hazrat Mas’ab bin Sa’ad Radiallaho Ta’ala ‘Anhu narrates that Hazrat Sa’ad Radiallaho Ta’ala ‘Anhu thought that he was superior to other people (on account of his wealth). Rasool Allah ﷺ said to him, “You are helped and given livelihood because of the weak people of the Nation.”

At another point, look at how Rasool Allah ﷺ has described the exalted status of the weak amongst his Nation, Allahu Akbar!

Hazrat Abu Darda Radiallaho Ta'ala 'Anhu reports that Rasool Allah ﷺ said, "Look for me amongst the weak because you are given livelihood as a result of the weak" or he said "You are helped as a result of the weak." (Abu Dawood)

My Beloved Prophet's ﷺ beloved followers! When a person helps another, he has in his mind the fact that 'This person is helpless and needy and if I do not help him today, then his problem will never be solved.' He also has in the back of his mind that 'If I need something doing in the future, then I can get him to help me at that time.' For example, if the needy is helped and satisfied and then Allah Ta'ala grants the (previously) needy person respect, success, prosperity and makes him very wealthy, and the person who had helped him then reminds the person about the favours he had done. He says 'What state were you in? If I would not have helped you at that time, then you would not be in this position today.' However, the one who is boasting and reminding of the favours conferred does not realise how disliked one who reminds about favours is in the Sight of Allah Ta'ala and His Beloved Prophet ﷺ. Read the words of Rasool Allah ﷺ, repent and make a firm intention that we will never remind people about favours we do in the future.

### **Do Not Remind the Poor about Favours Conferred**

Hazrat 'Abdullah bin 'Umar Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "One who reminds of favours conferred, one who is disobedient to parents, and one who drinks alcohol regularly will never enter Paradise."

My Beloved Prophet's ﷺ beloved followers! We are all aware of the fact that alcohol is an impure and unclean thing, which has been described as the 'root of all evils' by Rasool Allah ﷺ, and we all know that it is extremely sinful to even utter

faint words of displeasure towards parents. But we never thought that reminding about favours was a sin and we continuously committed that sin. The above mentioned Hadith has made clear that just as entry into Paradise is forbidden for alcoholics and those who disobey parents, similarly it is also forbidden for those who remind others about favours they have conferred. May Allah Ta'ala protect us and forgive all our sins, Aameen.

Study another Hadith and try and fathom how great a sin it is to remind about favours that have been conferred. Hazrat Abu Zar Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "Allah Ta'ala will not speak to three kinds of people on the Day of Judgement – the first is a person who reminds others about favours conferred, the second is a person who swear oaths falsely in order to sell his wares, and the third is the person who drags his clothing (below the ankles) on account of pride and arrogance."

My Beloved Prophet's ﷺ beloved followers! Instead of reminding about favours, we should thank Allah Ta'ala for providing us with the opportunity to help His slaves and earn rewards. Remember! Serve the needy and poor as much as possible in Ramadhan, but search out those who are needy and poor amongst your own family members (extended family) and serve them first and become deserving of twice the reward. Then help the needy, orphans, travellers, and religious institutions and keep the Sunnah of Rasool Allah ﷺ alive in the month of Ramadhan. May Allah Ta'ala, through the alms of His Beloved Prophet ﷺ, grant us all the passion for generosity with sincerity, and shower us with the blessings of Ramadhan and save us from the fire of Hell, Aameen.

### **Types of Charity**

My Beloved Prophet's ﷺ beloved followers! There are two types of charity. The first is compulsory charity which includes Poor-due (Zakat), one-tenth ('Ushr), Fitr and charity of evil eye

(Sadqa e Nazar) etc. The other type of charity is voluntary which includes all charity that is not included in compulsory charity.

### **Poor-Due (Zakat)**

My Beloved Prophet's *ﷺ* beloved followers! To take out poor due from our wealth once a year is compulsory upon us just as Prayers, Fasting and Pilgrimage is compulsory upon us. If a person denies the fact that it is compulsory, he becomes a disbeliever, and if someone does not pay it then he is a great sinner and is deserving of the Punishment of Allah Ta'ala.

In the month of Ramadhan, the reward for voluntary worship is equivalent to compulsory worship, and the reward for compulsory worship is the equivalent of 70 compulsory worships. Therefore, we should worship the Lord and prove our obedience to His order by taking out and paying our Poor-due in the month of Ramadhan. Let us mention some important points about Zakat so that the enthusiasm for paying it is increased in our hearts.

### **Literal and Religious Meaning of the Word Zakat**

According to the dictionary, the word "Zakat" has two meanings. One of its meanings is 'clean', 'pure' or 'to be clean' or 'to purify'. The other meaning is to 'grow', 'expand' and 'multiply'. Because payment of Zakat results in increased wealth, the wealth given in the path of Allah Ta'ala is called Zakat.

In religious terms, Zakat means to take a percentage of your wealth that has been decided by Islamic law, and to make a poor person the owner of that wealth.

### **Whom is Zakat Compulsory Upon?**

Zakat is compulsory upon all sane, mature, free Muslims who own more than the minimum amount (Nisaab) after spending on his necessities, and a full year has passed with that wealth in his possession.

### **The Minimum Amount (Nisaab) for Zakat**

Zakat is compulsory, only if a person owns equal to or more than the "Nisab" Zakat is not payable if a person owns less than that.

The Nisab for gold is 7.5 tolas (93.312 grams), and the Nisab for Silver is 52.5 tolas (653.184 grams)

### **Why Zakat was Made Compulsory**

My Beloved Prophet's *ﷺ* beloved followers! The following questions are raised in the minds and hearts of many people time and again – Why was Zakat made compulsory? What is the meaning behind it being made compulsory? What benefit is it to Muslims? Why are Muslims being ordered to give their hard earned wealth to others? Listen to the answers to these questions carefully, get rid of the whispers in your minds and hearts and instil the passion to spend generously in the path of Allah Ta'ala in your hearts. Zakat was made compulsory to take out the love of this world and all the evils that it entails and to fill the heart with love of Allah Ta'ala alone. Zakat purifies the heart of baseless traits like miserliness, narrow-mindedness, selfishness, malice, jealousy, callousness and exploitation, and instils the great and pure qualities of love, selflessness, gratefulness, sincerity, well wishing, co-operation, loyalty and friendship. Zakat has been compulsory on the Nations of all the Prophets. There were always differences in the amount, minimum and Jurisprudence (Fiqh) issues, but the concept of Zakat has always been present.

### **Some Important Issues Regarding Zakat**

In Shar'iah (Islamic Law), Zakat means to take a certain percentage of your wealth that had been decided by Shar'iah, and to make poor Muslims owners of that wealth.

- ❖ The goods that are kept for business should be evaluated. If the value is equal to or greater than the equivalent of 7.5 tolas (93.312 grams) of gold or 52.5 tolas (653.184 grams) of silver, then Zakat must be paid on these goods. Goods for business include all goods, whether it is a manufacturing plant or livestock. If the items are kept for business, once a full year has passed, Zakat is payable on them.
- ❖ If business inventory does not exceed the Nisaab, but you have gold, silver, cash etc. which, if totalled, exceeds the Nisaab then Zakat is payable.
- ❖ Zakat is not payable on the value of the house or shop that is rented to another person. However, Zakat is payable on the money that is received as rent after it has been in your possession for one year. If the owner has more than the value of Nisaab beforehand, then the rent money is added to his assets and is not calculated separately. The rent money must be added to the other possessions and Zakat must be paid on all.
- ❖ Zakat is not payable on fixtures and fittings in a shop i.e. all the items that are used to help sell goods but are not actually for sale. For example, cabinets, shelves, counter, heater, air conditioner, freezer, cash register, display equipment etc. All these things are in the store but are not sold and are not considered as inventory, and therefore, Zakat is not payable on them.
- ❖ There is no Zakat on pearls or precious stones, even if you have many of them. However, if they are for business purposes, then Zakat is necessary.
- ❖ One year passing means according to the lunar calendar (cycle of the moon). Zakat must be paid if a person had more than the Nisaab at the beginning of the year and at the end of the year, but did not have more than the Nisaab in the middle part of the year.

- ❖ When paying Zakat or separating the wealth, it is a condition that the intention (Niyyah) must be for paying Zakat. Intention means that if asked, one can definitely say that this is for Zakat.
- ❖ If you give voluntary charity (Sadqa / Khairaat) all year and then say that 'All that I gave is Zakat', this will not be counted as Zakat. Separating the Zakat money will not free you from your obligation until you make a poor person the owner of that wealth and give it to him. If you die before handing the Zakat to a poor person, the Zakat is not annulled and still needs to be paid.
- ❖ Zakat money cannot be used for burial or funeral expenses or to build a mosque because a poor person has not been given ownership of that money. If it is essential to use the Zakat money for those purposes then the way to do this is to make a poor person the owner of that wealth, and then he donates it and both people will be rewarded. It is reported in a Hadith that if the wealth passes through a hundred hands then they will all receive the same reward and there will be no reduction in the reward of the original giver.
- ❖ It is not necessary to tell a poor person that what is being given is Zakat money; only the intention is necessary on the part of the person giving the Zakat. Even if the poor person is told that this is a loan and the intention is Zakat then the obligation of Zakat will be fulfilled.
- ❖ Similarly, if the receiver is told that this is a gift, present, 'Eid gift to children etc, the Zakat will be fulfilled. Some poor people do not like to take Zakat money, therefore do not use the word Zakat, but make the intention in your heart.
- ❖ As well as gold and silver, if the value of any business inventory exceeds the Nisaab, then Zakat is payable on that also – meaning 2.5% of the value of the inventory must be given as Zakat.

### **What Things is Zakat Not Payable On?**

My Beloved Prophet's ﷺ beloved followers! There are certain things upon which Zakat is not payable, no matter how much is owned; details are as follows:

Primary residence (the house that you live in), pearls, rubies and all similar jewellery, the animals (camels, cows, bulls etc) which are raised for farming, machinery and tools in a factory/workshop, computers that are used for accounting work, calculators, the factory building itself, furniture that is used in the factory/workshop, stationery supplies, shop building, animals on a dairy farm, expensive items that are kept in the home as souvenirs or for remembrance, fish that are kept in a pool or stream for hobby, animals that are reared for personal use, motorbikes for travelling, cars, buses, vehicles that are rented to enable you to work i.e. bicycle, rickshaw, taxi, bus, truck etc. are not liable for Zakat to be paid on them, (however, Zakat must be paid on the income that is earned from them if it exceeds the Nisaab).

There is also no Zakat on clothes for personal use, coat/jacket, sheets and blankets, cap, shoes, watch, home furniture, bed and writing tools etc, no matter how expensive these things are.

In short, Zakat is payable on the things that are bought and sold for business purposes. There is no Zakat on the equipment and tools etc that help you carry out your business, nor is there Zakat on household properties that are used daily.

### **To Whom Should Zakat be given**

Allah Ta'ala has given details in the Holy Qur'an about the classifications of people to whom Zakat should be given. He states,

”إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ  
عَلَيْهَا وَالْمَوْلَى قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ  
اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ“

*“The poor-due (Zakat) is only for those who are poor and needy and those who collect it, and for those whose hearts are to be conciliated for Islam, and for the freeing of slaves, and for debtors, and for spending in the way of Allah and for the traveller. This has been ordained by Allah. And Allah is Knowing, Wise.”*

(Surah Taubah Verse 60)

The aforementioned verse mentions which people Zakat should be given to. These are the people who are rightfully entitled to Zakat and charity. The following is a detailed description of the different classifications of people who are entitled to Zakat as mentioned in the verse quoted above:

### **Poor Person (Faqeer)**

A poor person is one who has some possessions but not enough money to reach the qualifying threshold or Nisaab, nor does he have enough goods in his house to reach the level of Nisaab. Or he might have enough items in his house to reach the level of Nisaab but some or all of the property is part of his basic necessities. Such as religious or educational books, clothes to wear, a house to live in, tools for his profession. Then, regardless of how expensive they are, they are not counted in Nisaab. Such a person is classified as a “Faqeer” (poor person) and is worthy of Zakat. If such a person is a scholar ('Aalim), it is more excellent to give it to him.

### **Needy (Miskeen)**

'Miskeen' is the person who has nothing. Allah Ta'ala says in the Qur'an,

”أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ“

*“Or to a poor man lying in the dust.”*

(Surah Balad Verse 16)

This means that the dust that is on him is his blanket and bed. Give such a person your Zakat and earn rewards. Such a person is allowed to beg but a poor person is not because a poor person has some possessions, even though it is not enough to reach the level of

Nisaab. If a person has enough to eat for even one day, it is not permissible for him to beg. (Alamgiri)

### **Collector ('Aamil)**

A collector can be given Zakat even if he is rich. An 'Aamil is that person who is appointed by the Leader of Muslims to collect Zakat. This person is spending his time and effort in this work and therefore he is entitled to be paid for his work. He should be given enough so that the expenses incurred while collecting the Zakat money by his helpers and himself can be fulfilled. His expense should not be more than half the amount that he has collected. If the money or goods are lost by the collector, the Zakat given by the people will be accepted. If the collector is a Syed (Descendant of Rasool Allah ﷺ), then his wage should not be given from the Zakat money. If it is given to a non-Syed poor person first (as Zakat) and then he gives it to the Syed (as a gift), then it is allowed. A rich collector can be given from the Zakat money but a Hashmi (Syed) holds a more exalted position than a rich person does.

### **Console the Hearts (Mu-allifatil Quloob)**

It is a general rule that if a needy person is given something, he is drawn towards the giver. That is why Allah Ta'ala allowed this class of people to be given Zakat so that each new revert to Islam would be comforted and encouraged and could easily live his life as a Muslim. However, when Islam gained power, the classification of "Mu-allifatil Quloob" was cancelled for all, including the companions.

### **Freeing Slaves (Riqab e Makatib)**

This refers to those slaves who are able to pay some money and gain freedom. Even if he is the slave of a wealthy person or he himself has more than the Nisaab, he can be given the money of Zakat. He must not be a slave of a Syed as it is not allowed to give Zakat to a Syed. In one way, the slave is the property of his master and if the master is a Syed, the Zakat will go to a Syed, and this is not allowed.

### **Person in Debt (Ghaarim/Qarzdaar)**

It is allowed to give Zakat to one in debt. He should not have more than the Nisaab if he pays off his debts with what he has. Also, he should not have more than the necessities of life, so that by selling them he would still not reach the level of Nisaab. Such a person can be given Zakat.

### **In the Path of Allah Ta'ala (Fee Sabeel-Lillah)**

This means to spend in the path of Allah Ta'ala. There are many ways that this can be done. It can be given to a person going for Jihad (struggle in the path of Allah Ta'ala) to pay for his horse, weapons, armour and money for the journey. It can also be given to a pilgrim (Haji) who has been robbed of his money along the way, and now is in need of money to continue further. A student studying religion can also be given Zakat.

### **Traveller (Ibnis Sabeel/Musafir)**

This means the traveller who has run out of supplies and/or money, even if he has wealth at his home. It is allowed for such a person to collect Zakat.

### **One Tenth ('Ushr)**

My Beloved Prophet's ﷺ beloved followers! 'Ushr means one tenth. In the eyes of Shariah, 'Ushr refers to the Zakat that is payable on certain crops. 1/10<sup>th</sup> (10%) is payable on certain crops, whilst on other crops the amount payable is 1/20<sup>th</sup> (5%).

Just as paying Zakat is compulsory, the paying of 'Ushr is also compulsory. Many verses of the Holy Qur'an and Ahadith of Rasool Allah ﷺ have emphasised the need to pay it.

### **Explanation of 'Ushr**

It is compulsory to pay 1/10<sup>th</sup> 'Ushr on all crops and fruits in a field or garden that are watered by rain, spring water, water from an

ocean, stream, or are watered by naturally occurring drainage. It is compulsory to pay 1/20<sup>th</sup> (half of 'Ushr) on all crops or fruits grown in fields that are watered by artificial means (e.g. pipe wheel, water wheel, hand pump, etc).

### To Whom Should 'Ushr be Given

My Beloved Prophet's **صلى الله عليه وسلم** beloved followers! The people who are entitled to receive Zakat are also the people who are rightfully entitled to 'Ushr. It is essential that when the crop or fruit is ready for consumption, the 'Ushr (1/10<sup>th</sup> or 1/20<sup>th</sup>) should first be spent and given to those who are deserving of it, and then the balance should be used, stored, sold or re-planted.

رَضِيَ اللهُ عَنْهُمْ

SUNNI DAWATE ISLAMI  
WORLDWIDE ISLAMIC MOVEMENT

### Excellence of The Night of Power (Shab e Qadr)

Proof of the excellence of the Night of Power is clearly provided in the Qur'an and Ahadith. The Night of Power is a treasure of greatness, sanctity, excellence and magnitude. The Night of Power has supremacy over other nights because this is the night in which the Mercy of Allah Ta'ala descends. The excellence and supremacy of this blessed night can be seen from the fact that the Lord of all the Worlds revealed a complete chapter in relation to this night. He states:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلَّمَ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ ۝

*Undoubtedly, We sent it down in the blessed and valuable night. And what you know, what the blessed night is? The blessed and valuable Night is better than a thousand months. Therein descend Angels and Jibra'eel (the Spirit) by the command of their Lord for every affair. That is all peace till the rising of the dawn.*

(Surah Qadr)

### Reason for its Name

The famous commentator of the Qur'an, Hazrat 'Allama Peer Karam Shah Azhari 'Alaihir Rahmah quotes the words of Imam Zahri and writes, "I have granted it an exalted and respectful name..... Because the deeds done on this night are accepted by Allah Ta'ala."

'Allama Qurtubi explains the reason for this night being called the Night of Power as follows:

"This night is so called because on this night, Allah Ta'ala revealed a majestic Book upon a majestic Prophet for a majestic Nation. (Zia ul Qur'an Vol 5 Page 619)

## Night of Power in Light of Ahadith

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah صلى الله عليه وسلم said, "The person who stands in prayer in the Night of Power with faith and belief has his previous sins forgiven." (Bukhari, Muslim)

My Beloved Prophet's صلى الله عليه وسلم beloved followers! The above Hadith (in Arabic) contains the word 'Qaama' which is derived from the word "Qiyaam", which means 'to stand'. This means that he stands in prayer not for show, but with the intention of obtaining the Pleasure of Allah Ta'ala and gaining rewards. To remain busy in recitation and remembrance of Allah Ta'ala is also included in this order. In terms of the word 'Ihtisab' that is used in the Hadith, certain Scholars have stated that this means to remain busy in worship with presence of heart and soul and complete devotion. Worship should be done with peace of mind and you should remember Allah Ta'ala and His Beloved Prophet صلى الله عليه وسلم happily and cheerfully, with firm belief in the fact that the Promise of the Lord is true and He will definitely accept it and look at us with Grace and Mercy. We do not depend on our worship; we depend on the Grace of Allah Ta'ala in that He will look at his helpless slaves with Mercy and will definitely accept their worship.

The sins that are mentioned in the above Hadith refer to small sins as large sins are not forgiven without a sincere repentance. If we look at it, people commit many small sins unknowingly, and it is the Grace of the Lord that not only does he reward us for worship, but He also forgives our sins. This is why we should not squander the great benefits that are available on the Night of Power.

### Which Night is the Night of Power?

It is agreed upon that this night is one of the nights of Ramadhan, however, there is a difference of opinion amongst Scholars regarding the actual night. An authentic (Sahih) Hadith has the following words, "Search for the Night of Power in the final third

of Ramadhan." In another Hadith, it states that "Search for the Night of Power during the odd nights in the last ten nights of Ramadhan." The opinion of most Scholars is that the Night of Power is the 27<sup>th</sup> night of Ramadhan, and this is also the position and opinion of the leader of Scholars, crown of Scholars, Sayyedina Imam e A'azam Abu Hanifa Radiallaho Ta'ala 'Anhu.

The words of the Qur'an also point towards the fact that it is on the 27<sup>th</sup>. For example, the words 'Lailatul Qadr' are mentioned three times, and there are nine letters (Arabic) in 'Lailatul Qadr.' If nine is multiplied by three, the result is twenty seven: (9 × 3 = 27).

## Signs of the Night of Power

Rasool Allah صلى الله عليه وسلم has stated that it is one of the odd nights – meaning the 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup> or the final night, the 29<sup>th</sup>. This night is very obvious and is so obvious it is as though the moon is rising. There is peace and calm in this night, it is neither too hot nor too cold, and leaves do not fall off trees until daybreak. One of the signs of this night is that the morning sun does not rise with sharp rays; rather they are clear like the full moon.

My Beloved Prophet's صلى الله عليه وسلم beloved followers! The signs that have been mentioned above should make it very easy to find the Night of Power. It now becomes our responsibility to keep these signs in mind and search out the Night of Power, and worship Allah Ta'ala wholeheartedly on that night. May Allah Ta'ala guide us all, Aameen.

## Wisdom in Keeping the Night of Power Hidden

Hazrat 'Ubadah Radiallaho Ta'ala 'Anhu reports that Rasool Allah صلى الله عليه وسلم came out one day to inform us about the Night of Power. However, two Muslims were arguing and Rasool Allah صلى الله عليه وسلم said, "I came out to tell you which night is the Night of Power, but due to the fact that so and so were arguing this information has been lifted from me. The logic behind it being lifted is best known by Allah Ta'ala." (Bukhari Shareef)

My Beloved Prophet's ﷺ beloved followers! We see from the above Hadith that fighting and arguing with each other is such a bad deed that the knowledge of the Night of Power was lifted from the blessed heart of Rasool Allah ﷺ, meaning the information about the actual date of the Night of Power. The actual date of the night had been determined, but that information was lifted. However, there are certain benefits for the Nation in the fact that the information was lifted:

- ❖ If the knowledge and information about the Night of Power had been given, then certain people who prefer rest and are lazy would not worship on the other nights. At least now, people will worship on all the odd nights in the last days of Ramadhan.
- ❖ If the information had been given, people would have worshipped for one night and slept for the other nights. The information was lifted so that people would worship for at least five nights. This will ensure that they receive the blessings of the Night of Power and will also receive great rewards for worshipping on the other nights. They will also receive rewards for searching for the Night of Power.
- ❖ The Night of Power is only one night in the year. If the knowledge of it would have been revealed then there would not be as much pleasure and contentment in worshipping on the other nights. Therefore, Allah Ta'ala lifted the knowledge of the night so that His slaves could worship wholeheartedly during the nights of Ramadhan without discrimination.

The most special thing is that Allah Ta'ala boasts with pride to the Angels that 'Look at how My slaves are worshipping Me in the nights of Ramadhan.'

In any case, whatever the reason is, Allah Ta'ala did what is best for us. It is necessary for us to keep the practice of searching for the Night of Power alive in the odd nights in the last third of Ramadhan ul Mubarak. Insha Allah, we will obtain countless rewards and benefits.

## Why Was the Night of Power Granted?

My Beloved Prophet's ﷺ beloved followers! There are many narrations that are reported in relation to the Night of Power. One narration reports that Rasool Allah ﷺ stated that there was a pious person amongst the Bani Israel named Shamsun who struggled in the path of Allah Ta'ala for 1000 months. Upon hearing this, the Companions were amazed and thought that their deeds were worthless compared to that. Allah Ta'ala granted the Nation one night whose worship would be better than all the worship of this warrior of Allah Ta'ala.

In terms of the Night of Power, 'Allama Qurtubi 'Alaihir Rahmah quotes another narration, taken from the 'Mu'atta of Imam Malik', which states that Rasool Allah ﷺ was shown the ages of the people of the previous Nations. Upon seeing that his Nation's lifespan was shorter than the previous Nations, he was fearful that his Nation's deeds would not be able to compare with the deeds of the previous Nations who had longer lives. Upon this, Allah Ta'ala granted him the Night of Power, which is better than the worship of 1000 months of the previous Nations, just as Allah Ta'ala has said, *"The blessed and valuable Night is better than a thousand months."*

Another narration is reported by Hazrat 'Ali bin 'Urwah, who states that one day Rasool Allah ﷺ mentioned four men of the Children of Israel who worshipped Allah Ta'ala for 80 years and not a single moment of their lives was spent in disobedience of Allah Ta'ala. The four who were mentioned were Hazrat Ayub, Hazrat Hazqeel, Hazrat Yoosha' and Hazrat Zakariyya 'Alaihimus Salaam. The Companions of Rasool Allah ﷺ were amazed upon hearing this when Hazrat Jibra'eel 'Alaihis Salaam descended from the heavens and said, "O Muhammad ﷺ! Your Companions are amazed at the worship of 80 years of those people? Allah Ta'ala has revealed something better than that upon you." He then recited Surah Qadr and said, "This is better than that upon which you and your companions were amazed."

## Angels Descend

My Beloved Prophet's ﷺ beloved followers! Allah Ta'ala has stated in Surah Qadr that, *"Therein descend Angels and Jibra'eel (the Spirit)."* Do all the Angels descend to the earth on the Night of Power or some from amongst them? There are differing opinions amongst the Commentators and Scholars. Some state that all the Angels descend; some others state that some of them descend, whilst the opinion of a third group is that Hazrat Jibra'eel descends with all the Angels of the Furthest Lote Tree (Sidratul Muntaha).

There is also mention about the descent of Angels in a Hadith in which Hazrat Anas Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "On the Night of Power, Jibra'eel 'Alaihis Salaam descends onto the earth with a huge army of Angels and this army of Angels supplicate for forgiveness and mercy for all those people who are busy, whether standing or sitting, in the remembrance of Allah Ta'ala."

In one narration, it is reported that when the Night of Power arrives, the Angels who live by the Heavenly Lote Tree (Sidratul Muntaha) also descend with Hazrat Jibra'eel 'Alaihis Salaam. They have with them four flags; one flag is placed on Gumbad e Khazra, one on the roof of Masjid ul Aqsa, one on the roof of Masjid ul Haram, and the fourth one is placed on Mount Sinai. They go to the house of each and every believing man and woman and greet them. Alcoholics, those who cut ties and relationships, and those who take interest are deprived of this mercy. (Reference from Mataa e Aakhirat)

### Descent of an Amazing Angel

The author of Tafseer Roohul Bayaan has written that there is an Angel whose head is under the Throne ('Arsh) and his feet are deep in the core of the earth. This Angels has 1000 heads and each head is bigger than the world. Each head has 1000 faces, with 1000 mouths on each face and 1000 tongues in each mouth. With each

tongue, he glorifies and praises the Lord in thousands of different ways, and the language of each tongue is different. When he opens his mouth, all the heavenly Angles fall into prostration out of fear that the brightness of his face might burn them. Every morning and night, he praises Allah Ta'ala with these mouths. This Angel comes down to the Earth on the Night of Power and supplicates until sunrise for the forgiveness of all the believing men and women of the Nation of Rasool Allah ﷺ who Fast. (Roohul Bayaan)

## Why Do Angels Descend?

My Beloved Prophet's ﷺ beloved followers! You may be wondering as to why the Angels descend onto the earth on the Night of Power. The Angels are themselves colonies of praising, glorifying, and worshipping the Lord and are constantly busy in standing, bowing and prostrating before Him. What is it that makes them eager to ask permission from the Lord to descend to the earth and meet humans? Let us look at some points in relation to this so that the enthusiasm to worship on this night is created in us.

Commentators of the Qur'an have stated that the reason for this is that a person staying hungry and giving his food to another is a worship that is not present in the Angels. Repenting on sins, shedding tears of shame, begging the Almighty Lord for forgiveness, forsaking natural sleep and getting up in the latter part of the night and weeping out of fear of Allah Ta'ala; these are all concepts of worship that are not present in the worship of Angels because they do not eat, drink, sin nor sleep.

It is reported in a Hadith e Qudsi that Allah Ta'ala states, "The sound of sinners sobbing and weeping is more beloved to Me than the sound of praise and glorification." That is why the Angles descend onto the earth to see the tears that are shed out of love for Allah Ta'ala and the weeping that is done out of fear of Allah Ta'ala.

Imam Raazi 'Alaihir Rahmah has stated that the reason for the Angels descending onto the earth is that people tend to worship more sincerely in the presence of Scholars and pious people. Therefore, on this night, Allah Ta'ala sends the Angels and says "O People! You worship more in the presence of pious people; now worship with the sincerity and presence of mind of the Angels."

Another of the reasons that the Angels descend could be that when humans were created, the Angels objected and said, "What is the wisdom behind creating them when they will cause strife and dissension on the earth?" Therefore, Allah Ta'ala promises more reward than his slaves expect on this night. He gives his worshipping slaves the promise of freedom through the words of His Beloved; gives the good news of the arrival and messages of peace from the Angels so that they stay awake on this night. These slaves ignore their fatigue and sleep and stay away from their beds so that when the Angels descend from the heavens, they can be told, "Are these the children of Adam whose bloodshed you were talking about? Are these earthly people whose dissension and strife you mentioned? We have placed the need for sleep and rest in their bodies, but they are forsaking their natural inclinations and spending the night standing and prostrating for My Pleasure."

### **Greetings of the Angels**

My Beloved Prophet's صلی اللہ علیہ وسلم beloved followers! Imam Raazi writes that Allah Ta'ala has promised that Angels will see the humans in the hereafter and will greet them – "Angels will come to them from every door of Paradise and will greet them." On the Night of Power, it has been made apparent that 'Never mind the Hereafter, Angels will come to see you and greet you if you remain busy in My worship. '

### **Night of Power & Management of Affairs**

'Allama Qurtubi writes on the authority of Mujahid that Allah Ta'ala passes on the affairs of life, death and livelihood to the

Angels in charge of managing those affairs. The four Angels who are given this are Israfeel, Mika'eel, Izraa'eel and Jibra'eel.

Hazrat Ibn 'Abbas Radiallaho Ta'ala 'Anhuma narrates that the amount of rain that will fall, the livelihood that people will receive, who will live and die is all copied down from the Supreme Tablet (Lauh e Mehfooz) on this night. Even the names of those who will perform pilgrimage in the coming year are written down on this night along with their family name, and there is no addition or subtraction made to this list.

### **Supplication for the Night of Power**

Mother of Believers, Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha states that she asked Rasool Allah صلی اللہ علیہ وسلم, "If I find the Night of Power, what should I do?" Rasool Allah صلی اللہ علیہ وسلم replied, "Recite the following supplication:

**Allahumma Innaka 'Afuwwun Tuhibbul 'Afwa Fa'fu 'Annee."**

(O Allah! You are the One who forgives, You like to forgive, therefore forgive me) (Tirmidhi Shareef)

There is another Hadith narrated by Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha in which she states that, "I asked Rasool Allah صلی اللہ علیہ وسلم what I should ask for if I find the Night of Power? Rasool Allah صلی اللہ علیہ وسلم replied, 'Do not ask Him for anything other than peace and safety.'" This point towards the following supplication of Rasool Allah صلی اللہ علیہ وسلم:

**Allahumma Inni As-Alukal 'Afwa Wal 'Aafiyata Wal Ma-'Aafata  
Fid Deeney Wad Dunyaa Wal Akhirah**

(O Allah! I seek safety from You and seek safety from religion, the world and the hereafter).

My Beloved Prophet's صلی اللہ علیہ وسلم beloved followers! The supplications that were taught by Rasool Alla صلی اللہ علیہ وسلم to Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha in the above Ahadith are very exalted and are very meaningful. In them a slave makes the qualities of Safety and Grace as the intermediaries and says 'O Lord You are the One who forgives, You like to forgive, therefore

forgive me.' In the second supplication he seeks safety and peace in religion, the world and the hereafter.

The status of Allah Ta'ala's Mercy and Beneficence is heightened in the month of Ramadhan and that is why sinners like us should not let this glorious opportunity go to waste, and we should benefit from the supreme Mercy of Allah Ta'ala and beg Him for peace and safety. This supplication should be specifically recited on the Night of Power because the excellence of this night is proven from the Qur'an in that it is better than a thousand months. If we stay awake on this night and stand in prayer and recite the Qur'an, then it is expected that not only will Allah Ta'ala forgive our sins, but He will also look at us with Grace and Mercy.

### **Prayers for the Night of Power**

The person who prays 4 Rak'ats on this night, and in each Rak'at recites Surah Qadr once and Surah Ikhlas 27 times after Surah Fatihah, becomes so pure of sins it is as though he was born on that day. Additionally, Allah Ta'ala grants him 1000 palaces in Paradise.

In one narration, it is reported that whosoever prays 4 Rak'ats prayer on the 27<sup>th</sup> Ramadhan, and in each Rak'at recites Surah Qadr 3 times and Surah Ikhlas 50 times after Surah Fatihah, then once he has finished the prayer, he prostrates (goes into Sajdah) and recites '**Subhaanal Laahi Wal Hamdu Lillaahi Walaa Ilaaha Illal Laahu Wallaahu Akbar**' one time, any supplication he makes will be accepted, and Allah Ta'ala will grant him untold favours and will forgive all his sins, Insha Allah. (Ghunyatut Taalibeen)

May Allah Ta'ala guide us all to respect the Night of Power and to worship abundantly on that night, Aameen.

### **The Harm in Missing Out of the Night of Power**

My Beloved Prophet's ﷺ beloved followers! Whilst there are great benefits in staying awake and worshipping in the night of Power, there is also great loss and harm in being lazy and neglectful about this night. Look at the damage and loss that will

be incurred if we do not arrange to worship in the odd nights in the last third of Ramadhan. It is stated in a Hadith that, "The person who remains deprived of the blessings of this night will remain deprived of all goodness. No one is deprived of the blessings of this night except the most wretched ones." (Ibn Majah)

The above Hadith makes clear that we should not be negligent about the Night of Power. Rather we should prepare ourselves completely for worshipping on this night because the Merciful Lord, through the alms of His Beloved Prophet ﷺ grants the reward of worshipping for more than a thousand months for just a few hours worship. Very unfortunate are those people who are not prepared to sacrifice a few hours to worship the Lord.

The previous Nation's lives were longer and they used to worship extensively. Allah Ta'ala showered Grace on this Nation and granted more reward than worshipping for a thousand months on the Night of Power. Less time and less effort, but more reward than those with much longer lives is only granted through the alms of Rasool Allah ﷺ. If a person is still lazy and negligent after this then it is a great shame.

On the Night of Power, as well as worshipping yourselves, you should also urge your family and friends to spend the night in worship. Insha Allah staying awake on the Night of Power will be the means for illuminating your destiny and fortunes. The supplications that have been taught by Rasool Allah ﷺ should be recited extensively and seek forgiveness for sins in the Blessed Merciful Court of Allah Ta'ala, because the hereafter will be a very difficult time. Insha Allah, with the blessings of the Night of Power, all the worries and difficulties of the hereafter will be removed.



## Seclusion (I'tikaaf)

My Beloved Prophet's صلی اللہ علیہ وسلم beloved followers! Allah Ta'ala has created humans solely for His worship, just as he has said,

“وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ”

*“And I have created the jinn and the men only for this that they may worship me.”*

(Surah Zariyat Verse 56)

‘Worship’ means to worship the Lord and to act upon His orders. There are numerous methods of worshipping – we pray Namaz, Fast, perform large and small Pilgrimages (Hajj and ‘Umrah), pay poor due (Zakat) and charity, help the poor, build Mosques and Islamic schools, and help students with their books, food and boarding with our lawful money – all these things are classified as worship, and there are many other forms of worship other than those mentioned.

Muslims try and worship more in Ramadhan compared to the other months of the year; they Fast, they arrange for the Iftaari of others, they help the poor and needy etc.

However in Ramadhan ul Mubarak, there is another worship which is worthy of special mention separate from the other worships, which we know as I'tikaaf. The distinctive features of I'tikaaf compared to other voluntary worships is that a person makes a firm resolution of worshipping, and in the course of this a person punctually performs voluntary worships along with the compulsory worships. He recites the Holy Qur'an, stays awake at nights and remembers Allah Ta'ala extensively and there is perseverance and persistence in his worship; and the Lord loves worship in which there is persistence and perseverance. It is reported in a Hadith that Rasool Allah صلی اللہ علیہ وسلم said, “The best worship in the Sight of Allah Ta'ala is that in which there is continuity.” It was also the habit of that Rasool Allah صلی اللہ علیہ وسلم that when he would worship, he would perform that worship regularly and repeatedly.

Whilst we arrange different worships in the month of Ramadhan ul Mubarak, we should also attempt to perform the worship of I'tikaaf. We are providing some information about this supreme worship so that the passion to perform I'tikaaf is instilled in our hearts.

## **Literal and Religious Meaning of the Word 'I'tikaaf'**

My Beloved Prophet's صلی اللہ علیہ وسلم beloved followers! 'Allama Isfahani has stated that 'I'tikaaf' means 'to remain by something with the intention (Niyyah) of respect.'

According to religious terms, 'I'tikaaf' means to 'stay in the Mosque with the intention of worship.'

## **The Habit of Rasool Allah**

صلی اللہ علیہ وسلم

Hazrat Ibn 'Umar Radiallaho Ta'ala 'Anhuma reports that Rasool Allah صلی اللہ علیہ وسلم would perform I'tikaaf in the last ten days of Ramadhan. Additionally, he states that Hazrat 'Abdullah bin 'Umar Radiallaho Ta'ala 'Anhuma showed him the place where Rasool Allah صلی اللہ علیہ وسلم used to stay when performing I'tikaaf.

Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha reports that, “Rasool Allah صلی اللہ علیہ وسلم would perform I'tikaaf in the last ten days of Ramadhan every year until he left this world.”

My Beloved Prophet's صلی اللہ علیہ وسلم beloved followers! In both the above Ahadith, the words used state that I'tikaaf was performed by Rasool Allah صلی اللہ علیہ وسلم regularly each year, which proves that Rasool Allah صلی اللہ علیہ وسلم would perform I'tikaaf every year without fail. When the Prophet, who is free from sins, and is even free from doing anything that is disliked, performed I'tikaaf regularly then we, who are sinners, should also attempt to perform this worship. Allah Ta'ala will forgive our sins through the blessings of this

worship and will purify us internally as well as externally. May Allah Ta'ala guide us to do this, Aameen.

### Excellence of I'tikaaf

Hazrat Ibn 'Abbas Radiallaho Ta'ala 'Anhuma narrates that Rasool Allah صلى الله عليه وسلم said about those who perform I'tikaaf, "They remain free from sins and the rewards they receive for good deeds are equal to all their previous good deeds." (Ibn Majah)

Hazrat Imam Hussein Radiallaho Ta'ala 'Anhu narrated that Rasool Allah صلى الله عليه وسلم said, "The person who performs I'tikaaf in Ramadhan for ten days, it is as though he has performed two large (Hajj) and two small ('Umrah) pilgrimages." (Baihaqi)

### Types of I'tikaaf

There are three types of I'tikaaf – Obligatory (Wajib), recommended Sunnah (Sunnat e Mu'akkidah) and voluntary (Nafil).

**Obligatory I'tikaaf:** The compulsory I'tikaaf is one where a vow is made to perform I'tikaaf and there are two methods to this. The first is when a person makes an oath that 'I will perform I'tikaaf for one day, or one week, or one month for the Pleasure of Allah Ta'ala.' The second is when a person states that 'If such and such a desire of mine is fulfilled, I will perform I'tikaaf for a specific number of days.' In both cases the I'tikaaf becomes compulsory. (Books of Fiqh)

**Recommended Sunnah I'tikaaf:** To perform I'tikaaf in the last ten days of Ramadhan is a recommended Sunnah for the community. If even a single person in the city performs it, then all are absolved of the responsibility, but if no-one in the city performs it, then all will be questioned and will have to answer for it.

**Voluntary I'tikaaf:** Other than the two situations mentioned above, all other forms of I'tikaaf are voluntary I'tikaafs.

### Differences Between the Three I'tikaafs

The difference is that Fasting is a requirement in the compulsory (Wajib) and recommended (Sunnat e Mu'akkidah) I'tikaafs. Without Fasting, these I'tikaafs will not be classified as having been completed. However, Fasting is not a condition for the voluntary I'tikaaf, and the voluntary I'tikaaf can be for a few hours or for a day or two as well. That is why it is better to make the intention for I'tikaaf each time you enter the Mosque or say the following words with your tongue:

**"Bismillahi Dakhaltu Wa 'Alaihi Tawakkaltu Wa Nawaytu Sunnatal I'tikaaf."**

After reciting this, even if you are just sitting in the Mosque, good deeds will be added to your book of deeds.

If a person performing the compulsory or recommended I'tikaaf leaves the Mosque without a valid reason then the I'tikaaf is broken, but in the voluntary I'tikaaf, a person is allowed to leave the Mosque without any reason whatsoever. Then, when he returns to the Mosque, he simply makes intention for I'tikaaf again.

### Deeds to Perform Whilst in I'tikaaf

My Beloved Prophet's صلى الله عليه وسلم beloved followers! Any form of worship can be performed whilst in I'tikaaf, but it is better if the worships listed below are performed:

- ❖ Ensure that the five daily prayers are performed with the congregation in the first row in such a manner that you are there at the beginning of the Prayer (Takbeer e Oola).
- ❖ Perform prayers with a turban (Imama Shareef) on.
- ❖ Recite at least one part (Paara) of the Qur'an every day.
- ❖ Study the translation and commentary of the Qur'an from Kanzul Iman.
- ❖ At fixed times, study the books of various Scholars of Ahle Sunnah in order to increase your knowledge.

- ❖ If possible, speak to certain people at appointed times about goodness and good advice.
- ❖ Perform extra voluntary prayers at night.
- ❖ Perform every action according to the Sunnah.
- ❖ Perform the voluntary prayers of Tahajjud (pre-dawn), Ishraq (after sunrise), Chaasht (pre-midday) and Awwabeen (after Maghrib).
- ❖ Perform your missed (Qaza) prayers.
- ❖ Seek forgiveness and repent.
- ❖ Supplicate for the well-being of yourself and the whole Nation.
- ❖ Supplicate for there to be a revolution in your life, to spend your whole life in love of and devoted to Rasool Allah ﷺ and to be blessed with reciting the Kalimah at the time of death.

Insha Allah, if we perform the above mentioned things in I'tikaaf, we will fill our book of deeds with goodness and will obtain great pleasure and joy in worshipping. May Allah Ta'ala guide us all to perform these deeds, Aameen.

### Daily Prayers and Incantations for I'tikaaf

My Beloved Prophet's ﷺ beloved followers! Reciting daily prayers and incantations (Aurad o Waza'if) has been the practice of our pious predecessors. There are great benefits and blessings in this and the greatest benefit is that this is also a great method of remembering Allah Ta'ala. In terms of remembering Allah Ta'ala, He Himself has stated that,

“**أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ**”

“...Behold, in the remembrance of Allah alone there is the satisfaction of hearts.”  
(Surah Ra'ad Verse 28)

We should decide on certain prayers and incantations for daily use and be punctual in reciting them, but in the month of Ramadhan, if

we have made the intention for I'tikaaf then we should recite the following prayers and incantations extensively.

Hazrat Abu Darda Radiallaho Ta'ala 'Anhu reports that the person who recites the following verse seven times daily, Allah Ta'ala will provide sufficiently for him in the hereafter, whether he believes in it or not (meaning whether he puts his trust in Allah Ta'ala or not).

“**فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ**”

“If then they turn their faces, then say you, 'Allah is sufficient for me, none is to be worshiped except He. I put my trust in Him, and He is the 'Lord of Supreme Throne) (Surah Taubah Verse 129)

- ❖ Someone saw 'Utba Gulam Radiallaho Ta'ala 'Anhu who stated that 'I was granted Paradise as a result of the following supplication': “Allaahumma Yaa Haadiyul Mudalleena Wa Yaa Arhamal Mudh-nabeena Wa Muqabbalu 'Itraatul 'Aathireena Arham 'Abduka Dhil Khatriil 'Adheemi Wal Muslimeena Kullihim Ajma'een Faj'alna Ma'al Ahyaal Marzooqaynil Ladheena An 'Amta 'Alayhim Minan Nabiyyeena Was Siddiqeena Wash Shuhadaa-i Was Saaliheena Aameena Yaa Rabbul 'Aalameen.”
- ❖ Rasool Allah ﷺ said, “It is more beloved to me to stay seated in the place where I have performed my Prayer and perform remembrance of Allah Ta'ala (Dhikr e Ilahi) until the sun rises than freeing four slaves.”

My Beloved Prophet's ﷺ beloved followers! In view of the aforementioned Hadith, we should especially recite the following words after performing prayers when we are in I'tikaaf:

**Astaghfirul Laahal Ladhee Laa Ilaaha Illaa Huwal Hayyul Qayyoom Wa Atoobu Ilayh. Subhaanal Laahi Wal Hamdu Lillaahi Walaa Ilaaha Illal Laahu Wallaahu Akbar.**

## How Should the Last Night of Ramadhan be Spent

My Beloved Prophet's ﷺ beloved followers! In the month of Ramadhan we Fast, perform voluntary worships, arrange Taraweeh prayers, recite the Qur'an, help the poor, provide food to people to open their fasts and we spend generously on our family and friends. Undoubtedly, there are great rewards and benefits in these deeds, but as soon as the new moon is sighted, we think that we have been liberated from performing all good deeds. As soon as the moon for 'Eid is sighted, we set out for the market place and become busy in buying all kinds of things. The state of many people is such that as soon as the moon for 'Eid is sighted, it is as though they have completely forgotten Allah Ta'ala. After spending the whole month in worship, as soon as the moon is sighted, they miss Prayers and become busy in other things.

We have never thought about the fact that 'Have we respected and honoured the month of Ramadhan as it should be respected and honoured? Have we worshipped in it as we should have?' The final night of Ramadhan is the night for collecting the rewards for all the goodness that was done throughout the month. If we are neglectful of Allah Ta'ala on this night, then our efforts of the whole month will be ruined and go to waste. Therefore, read the following Hadith and spend the last night of Ramadhan in analysing and evaluating the good deeds that we performed during the month.

Rasool Allah ﷺ said, "When the night of 'Eid ul Fitr arrives, the Angels celebrate and express happiness. Allah Ta'ala manifests His special Light and asks the Angels, 'O group of Angels! What is the recompense for a slave who has performed his task?' The Angels reply, 'He should be given his full wage.' Allah Ta'ala states, 'I make you all witness that I have forgiven them all.'"

My Beloved Prophet's ﷺ beloved followers! In light of this Hadith, we should evaluate our good deeds on the last night of Ramadhan, assess how much worship we did during the whole month, and how many rewards we are entitled to. If we have

worshipped abundantly in the month of Ramadhan then all is fine and well, but if we fell short in our worship, then what happiness and celebration are we preparing for so enthusiastically? We should feel shame and embarrassment at our shortcomings.

If we study the lives of the Companions and our pious predecessors we will see that even though they used to worship extensively in the month of Ramadhan, they would still feel regret and sorrow on the day of 'Eid. They were constantly worried about the fact of whether or not they had fulfilled the rights of Ramadhan, just as it is reported about Hazrat 'Umar Radiallaho Ta'ala 'Anhu that on the day of 'Eid, he sat in a corner and cried so much that his blessed beard became soaked. When people asked the reason for this, he replied, "How can a person who does not know if his Fasts have been accepted celebrate 'Eid?" (Authentic narrations)

Similarly, it is reported about Hazrat Saalih Rehmatullahe Ta'ala 'Alaihi that he would gather his family together on the day of 'Eid and they would all cry together. People asked why they did that and he replied, "I am a slave and Allah Ta'ala has ordered us to do good and avoid evil. We do not know if we have been able to do that; celebrating 'Eid is for those people who are safe from the punishment of Allah Ta'ala."

My Beloved Prophet's ﷺ beloved followers! That Hazrat 'Umar Radiallaho Ta'ala 'Anhu about whom Rasool Allah ﷺ said that his good deeds are equivalent to the number of stars in the sky, and Hazrat Saalih Rehmatullahe Ta'ala 'Alaihi, who is a pious bondman of Allah Ta'ala, are crying upon reflecting as to whether their Fasts have been accepted or not; have they obeyed the orders of the Lord properly? Is Allah Ta'ala pleased with them? However, our state is such that thoughts like this never enter our minds, and as soon as Ramadhan is over, we become lost in dance and music and forget Allah Ta'ala.

I am not saying that 'Eid should not be celebrated; indeed 'Eid should be celebrated (lawfully according to Islamic rules), but together with celebrating it, Allah Ta'ala should also be remembered. Whether there is happiness or sadness, He should never be forgotten; just as Rasool Allah ﷺ has said, "The people who will be called towards Paradise first on the Day of Judgement are those who praise Allah Ta'ala during happiness and sadness."

The excellence of remembering Allah Ta'ala on this night is reported in a Hadith in which Hazrat Abu Amamah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "The hearts of the people who stand in prayers on the nights of 'Eid will not die on the day when all hearts will die."

In another narration, Hazrat Mu'az bin Jabal Radiallaho Ta'ala 'Anhu reports that, "Paradise is compulsory (Wajib) for one who stays up and worship on five nights – the nights of 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> Zul Hijjah, the night of 'Eid ul Fitr, and the 15<sup>th</sup> night of Sha'baan, meaning Shab e Bar'aat."

My Beloved Prophet's ﷺ beloved followers! The Truthful Prophet ﷺ has explained the excellence of staying awake and worshipping during the night of 'Eid in the above Ahadith. In the first one, he has stated that the heart of the person who stays awake on this night will be alive when all other hearts are dead. In the second one, he has stated that Paradise is compulsory for one who stays awake and worships on this night. Now tell me, which person does not desire a heart that is alive? A poet has stated it as follows:

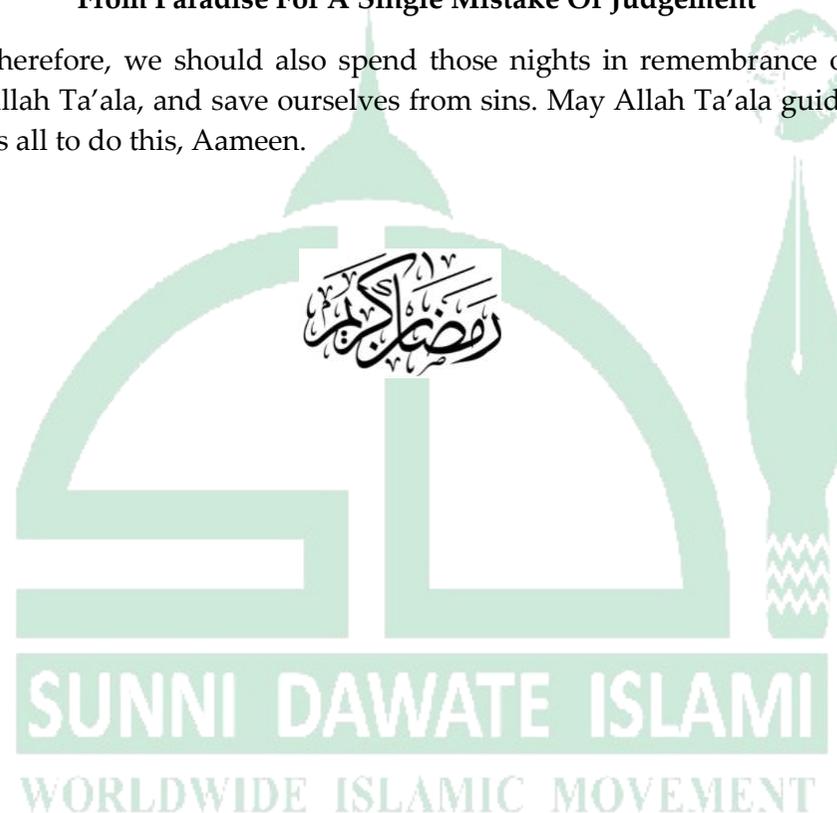
**Zindagi Zindah Dili Ka Naam Hai  
Murdah Dil Kya Khaak Jiya Kartey Hain**  
*(Life is Having a Living Heart  
What Life Does A Lifeless Heart Have?)*

In a similar manner, everyone desires Paradise. However, it is not sins, rather it is good deeds which will help us to obtain Paradise.

Our state is such that we commit sin upon sin and still assume that Paradise has been made for us. Remember! Allah Ta'ala has prepared Hell for those who do not obey Him. An Arabic poet has stated quite beautifully, the translation is as follows:

**You Are Committing Sin Upon Sin Yet You Are Still Hopeful  
Of Paradise As Though You Are Devout Worshippers  
Have You Forgotten That Allah Ta'ala Removed Hazrat Adam  
From Paradise For A Single Mistake Of Judgement**

Therefore, we should also spend those nights in remembrance of Allah Ta'ala, and save ourselves from sins. May Allah Ta'ala guide us all to do this, Aameen.



## 'Eid ul Fitr

My Beloved Prophet's ﷺ beloved followers! As soon as the month of Ramadhan ul Mubarak passes, the exalted festival of 'Eid arrives amongst us. We assume that on the day of 'Eid, all we have to do is perform two Rak'ats of prayer and then spend the rest of the day wandering about doing useless things. Some youngsters perform the two Rak'ats prayer and then immediately head for tourist places, cinemas and picnic areas and ruin all the worship that they performed in Ramadhan. Even though the month of Ramadhan came to teach us piety, as soon as the month ends, we forget all about piety.

Remember! Islam orders and allows celebration; but it most certainly does not allow the kind of celebration which rips the pure laws of Islam into pieces. I am mentioning some points about how we should spend 'Eid so that we can celebrate 'Eid within the confines of Islamic law; then celebrating and expressing happiness on the occasion of 'Eid will be a means for us to obtain goodness and rewards.

### **Meaning of 'Eid**

My Beloved Prophet's ﷺ beloved followers! 'Eid means 'celebration day for Muslims, day of happiness.' On this day, all Muslims perform two Rak'ats prayer, meet one another, shake hands and embrace, greet and talk to each other, and give charity to the poor and needy; hence it is called 'Eid.

### **When was 'Eid First Celebrated?**

Abu Dawood reports on the authority of Hazrat Anas Radiallaho Ta'ala 'Anhu that when Rasool Allah ﷺ came to Madinah, the people of Madinah would celebrated two festivals. They were asked what these days were and they replied, "We used to celebrate on these days in the days of ignorance." Rasool Allah ﷺ said, "Allah Ta'ala has granted you two better days than these days – 'Eid ul Adha and 'Eid ul Fitr."

## **How the Day of 'Eid Should be Spent**

My Beloved Prophet's ﷺ beloved followers! Islam is the natural religion and it has provided rules and regulations for each moment of the lives of its followers. It has also provided rules on how to spend the day of 'Eid so that if one celebrates 'Eid whilst remaining within the limits it has set, then this celebrating will also be written as worship in his book of deeds. However, if one acts against it, then he will be deserving of admonishment and punishment.

### **Remember the Poor**

Islam teaches protecting the poor, helping the helpless, and easing the pain and sufferings of orphans and the meek at every turn, and they should not be forgotten, especially on the day of 'Eid. That is why Rasool Allah ﷺ ordered us to pay charity (Sadqa e Fitr) before performing the 'Eid Prayer so that Muslims remember their poor brothers on this occasion and include them in their happiness. You have read about the different forms of charity and its excellences in previous pages, and here we are specifically going to mention some points in relation to Sadqa e Fitr:

- ❖ Sadqa e Fitr is compulsory (Wajib) on all free Muslims who own more than the qualifying threshold (Nisaab) after their essential requirements have been met. It is not necessary to be sane and mature; it is compulsory on and the responsibility of the guardians to pay Sadqa e Fitr for those who are not mature.
- ❖ Sadqa e Fitr is compulsory on people, not on their property. Therefore, if a person has passed away, Sadqa e Fitr does not need to be paid from his property.
- ❖ As soon as the sun rises on the day of 'Eid ul Fitr, Sadqa e Fitr becomes compulsory. Therefore, Sadqa e Fitr is compulsory if someone is born after the sun rises, or was an infidel and accepts Islam after sunrise, or was poor and then has more wealth than the qualifying threshold after sunrise.

- ❖ It is not necessary to have been Fasting during Ramadhan for Sadqa e Fitr to be compulsory, even if was as a result of travelling, illness, old age or any other lawful reason that Fasts were not kept. Even (may Allah forbid and protect) if the person did not Fast without any valid reason, Sadqa e Fitr is still compulsory.
- ❖ It is only allowed to give Sadqa e Fitr to those whom Zakat can be given to. Those who cannot be given Zakat cannot be given Sadqa e Fitr either. (Bahar e Shariat)
- ❖ The level of Sadqa e Fitr is half a Sa'a (1 kg and 667 grams) of wheat or its flour or the powder of parched wheat. For dates, large raisins, barley or its powder, the level is one Sa'a (3 kg and 334 grams). It is better to give the powder rather than raw wheat or barley, and it is even better to give the equivalent cash value rather than giving the powder.

The best research has indicated (though this can increase) that one Sa'a is the equivalent of 351 Rupees, and half a Sa'a is the equivalent of 175.5 Rupees. This is based on the weights system that is used in most major cities of India.

One Sa'a weighs four pounds and six and a half ounces (4lb, 6.5oz) and half a Sa'a is two pounds and three and a quarter ounces (2lb 3.25oz). For the sake of ease, it is better to give four and a half pounds (4.5lb) of barley or dates, or two and a quarter pounds (2.25lb) of wheat for each person as Sadqa e Fitr. (Qanoon e Shariat)

### **Recommended Deeds for 'Eid Day**

Cut the hair, trim the nails, have a bath, use a Miswak, wear nice clothes (if you have new clothes then wear new, otherwise nice clean clothes), wear an Imama, wear a ring, put on 'Itr, perform the morning prayer in the local Mosque, go to the 'Eid Gaah (place where 'Eid Prayer is performed) early, pay Sadqa e Fitr before the 'Eid Prayer, walk to the 'Eid Prayer, take a different route on the way back home, eat some dates before leaving for 'Eid Prayer (3, 5 or 7 or any amount as long as it is an odd number). If there are no dates available, then you should eat anything sweet.

Express happiness, give lots of charity, go to the 'Eid Gaah calmly, majestically and with gazes lowered and congratulate each other. All the above things are preferable (Mustahab) to do on 'Eid day.

My Beloved Prophet's صلی اللہ علیہ وسلم beloved followers! If we celebrate 'Eid and keep in mind and act upon the above mentioned rules, then Allah Ta'ala grants us rewards and recompense.

### **Avoid These Things**

We are now mentioning certain things that are customary in our society but are not allowed under any circumstances by Islamic law.

- ❖ People going to watch movies, dramas or the circus on 'Eid day.
- ❖ Certain people drink alcohol and gamble on 'Eid day.
- ❖ In some places, music is played loudly and males and females dance together.
- ❖ Fireworks are set off in some places.
- ❖ Some people arrange a feast for non-Muslims and want to include them in this joyous festival also.
- ❖ In some places, TV's are systematically set up and people gather together to watch movies.

The above mentioned points are all things which lead to earning the Displeasure and Wrath of Allah Ta'ala. These things may provide instant comfort but it is temporary and its effects and results are evil. Everlasting comfort is in obeying Allah Ta'ala and in loving and devoting yourself to His Beloved Prophet صلی اللہ علیہ وسلم. Therefore O Muslims! Celebrate 'Eid but stay within the limits of Islamic law, and only go as far as Islamic law allows. Beware! Do not exceed the limits set by Islamic law; otherwise Allah Ta'ala has prepared Hell even before he created humans.



## Some Important Dates in Ramadhan ul Mubarak

My Beloved Prophet's ﷺ beloved followers! You have read about the rules and excellences of Ramadhan ul Mubarak and must be fully aware of and understand the majesty of this month. Whereas this month contains many virtues and excellences, its greatness and majesty is illuminated by the fact that it is the month of the passing away of (1) Hazrat 'Ali Karramallahu Ta'ala Wajhahul Kareem, (2) Mother of Believers Hazrat Khadijatul Kubra Radiallaho Ta'ala 'Anha, (3) Mother of Believers Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha, and (4) Leader of the Ladies of Paradise Hazrat Fatimah Zahra Radiallaho Ta'ala 'Anha.

My Beloved Prophet's ﷺ beloved followers! These blessed souls made great efforts in ensuring that the great wealth of Islam reached us safely. These personalities have done countless favours on Muslims and Islam and that is why when the anniversary of their passing arrives, we arrange gatherings to remember them and their lives fondly. We revive their remembrance and send the reward of the gatherings to their blessed souls.

## Lion of Allah, Hazrat 'Ali Karramallahu Ta'ala Wajhahul Kareem

Murtaza Sheyr e Haq Ashja'al Ashja'een  
Baab e Fazl o Vilayat Pey Laakhon Salaam  
Sheyr Shamsheer Zan Shah e Khaibar Shikan  
Partawey Dast e Qudrat Pey Laakhon Salaam

*(The Chosen One, Lion Of Truth, Bravest Of The Brave  
Upon The Door Of Grace And Sainthood, A Hundred Thousand  
Salutations Of Peace*

*The Brave Swordsman, King Of The Victory At Khaibar  
Upon The Great Influence Of Divine Intervention, A Hundred  
Thousand Salutations Of Peace)*

My Beloved Prophet's ﷺ beloved followers! The personality of Hazrat 'Ali Radiallaho Ta'ala 'Anhu needs no introduction. Even the smallest of children in Muslims households know of him and believe in him. The date of his martyrdom is in Ramadhan, therefore I am including some details about his blessed life. Read it and try and act according to his blessed life and teachings.

### **Name and Lineage**

His name is 'Ali bin Abi Talib, and his appellations (nicknames) are 'Abul Hasan' and 'Abu Turaab.' He is the son of Abu Talib, who is the paternal uncle of Rasool Allah ﷺ; therefore he is the cousin of Rasool Allah ﷺ. His mother's name is Fatimah bint e Asad bin Hashim, and she was the first lady from the Hashmi tribe to accept Islam and migrate. (Taareekh ul Khulafa)

### **Genealogy and Birth**

His name by genealogy is 'Ali bin Abu Talib bin 'Abdul Muttalib bin Hashim bin 'Abd e Munaf.

He was born on the 30<sup>th</sup> day of the 'Year of the Elephant'. He came under the guardianship of Rasool Allah ﷺ before the proclamation of Prophethood. When the Quraish were stricken

by a drought, Rasool Allah ﷺ took over responsibility of Hazrat 'Ali Radiallah Ta'ala 'Anhu upon himself to make it easier for Abu Talib to provide for the rest of his family. In this manner, he was raised under the shade and guidance of Rasool Allah ﷺ and grew up in the blessed lap of Rasool Allah ﷺ. Upon opening his eyes, he saw the universal beauty and majesty of Rasool Allah ﷺ, he heard his words and learnt the blessed habits of Rasool Allah ﷺ. This is why his lap was never soiled with the impurity of idols, meaning he never worshipped them, and that is why his title became 'Karramallahu Ta'ala Wajjahul Kareem.'

### Acceptance of Islam

Hazrat 'Ali Karramallahu Ta'ala Wajjahul Kareem was the first youngster to accept Islam. It is reported in 'Taareekh ul Khulafa' that he accepted Islam at the age of 10. Some narrators have stated that he was 9, some others narrate that he was only 8 when he accepted Islam, whilst others state that he was even younger than this. A'ala Hazrat Imam Ahmed Raza Khan 'Alaihir Rahmah writes that 'When he accepted Islam, Hazrat 'Ali Radiallah Ta'ala 'Anhu's age was between 8 and 10.'

Muhammed bin Ishaq has written about the acceptance of Islam by Hazrat 'Ali Radiallah Ta'ala 'Anhu in the following words:

"One night, Hazrat 'Ali Radiallah Ta'ala 'Anhu saw Rasool Allah ﷺ and Hazrat Khadijatul Kubra Radiallah Ta'ala 'Anha praying Namaz. When they had finished, Hazrat 'Ali Radiallah Ta'ala 'Anhu asked, "What were you doing?" Rasool Allah ﷺ replied, "This is the religion that Allah Ta'ala has chosen for us, and has sent His Prophet to propagate and spread this religion. Therefore, I am inviting you to the One true Lord Who has no partner, and I am ordering you to worship Him alone." Hazrat 'Ali Radiallah Ta'ala 'Anhu said, "I can not make any decision on that until I talk to my father, Abu Talib." Due to fact that Rasool Allah ﷺ did not want to reveal Islam publicly at that time he said, "Ali, if you do

not want to accept Islam at this time then keep it a secret for now, do not tell others about Islam just yet."

Even though Hazrat 'Ali Radiallah Ta'ala 'Anhu did not verbally accept Islam at that time, Allah Ta'ala had established faith in his heart. The first thing that he did the following morning was that he presented himself to Rasool Allah ﷺ, accepted everything that Rasool Allah ﷺ had said the night before and he accepted Islam.

### Migration

When Rasool Allah ﷺ was about to leave Makkah and migrate to Madinah on the orders of Allah Ta'ala, he called Hazrat 'Ali Radiallah Ta'ala 'Anhu and said, "I have been ordered to migrate by Allah Ta'ala, therefore I am leaving for Madinah tonight. You sleep on my bed tonight under my green blanket and you will not be troubled at all. Return all the valuables of the Quraish that were given to me for safekeeping and then you also come to Madinah."

The situation at that time was very dangerous and frightening. Hazrat 'Ali Radiallah Ta'ala 'Anhu knew that the Quraish had planned to assassinate Rasool Allah ﷺ whilst he was sleeping and that is why Allah Ta'ala forbid Rasool Allah ﷺ from sleeping in his own bed. On this night, the bed of Rasool Allah ﷺ was a killing field but the words 'You will not be troubled at all. Return all the valuables of the Quraish that were given to me for safekeeping and then you also come to Madinah' filled Hazrat 'Ali Radiallah Ta'ala 'Anhu with complete faith and confidence that the enemies would not be able to harm him, and that he would remain safe and would go to Madinah. Therefore, the blessed bed of Rasool Allah ﷺ that seemed to be a bed of thorns on this night became a bed of roses for Hazrat 'Ali Radiallah Ta'ala 'Anhu. This is because his faith and belief was that the sun could rise from the West instead of the East, but the words of Rasool Allah ﷺ could not be wrong.

Hazrat 'Ali Radiallah Ta'ala 'Anhu states that, "I slept peacefully all night and began returning the valuables to their

owners the next morning without hiding from anybody. In that manner, I remained in Makkah for three days, returned all the belongings to their rightful owners and then headed towards Madinah. No one confronted me along the way and I reached Quba safely, where Rasool Allah ﷺ was staying at the home of Hazrat Kulsoom Radiallaho Ta'ala 'Anha and I also stayed there with him."

## **Hazrat 'Ali and Ahadith**

### **Radiallaho Ta'ala 'Anhu**

My Beloved Prophet's ﷺ beloved followers! There are many Ahadith that extol the virtues and qualities of Hazrat 'Ali Radiallaho Ta'ala 'Anhu. Imam Ahmed Raza 'Alaihir Rahmah has stated that no other Companion has more Ahadith praising their qualities than Hazrat 'Ali Radiallaho Ta'ala 'Anhu.

Bukhari and Muslim report on the authority of Hazrat Sa'ad bin Waqas Radiallaho Ta'ala 'Anhu that when Rasool Allah ﷺ did not take Hazrat 'Ali Radiallaho Ta'ala 'Anhu to participate in the Battle of Tabook, and instead ordered him to remain in Madinah, Hazrat 'Ali Radiallaho Ta'ala 'Anhu pleaded and said, "Ya Rasool Allah ﷺ! You are leaving me here in charge of the women and children as your deputy?" Rasool Allah ﷺ said, "Are you not pleased with the fact that I am leaving you here just as Hazrat Moosa 'Alaihis Salaam left Hazrat Haroon 'Alaihis Salaam? The only difference is that there is no Prophet after me."

This means that 'Just as Hazrat Moosa 'Alaihis Salaam left his brother Hazrat Haroon 'Alaihis Salaam as his successor over the Children of Israel, I am leaving you in charge as my successor and deputy as we are leaving for the Battle of Tabook. Consequently, your status in my court is the same as the status that Hazrat Haroon 'Alaihis Salaam enjoyed in the court of Hazrat Moosa 'Alaihis Salaam. Therefore O 'Ali! You should be happy.' This is what happened and these words comforted and reassured Hazrat 'Ali Radiallaho Ta'ala 'Anhu.

Hazrat Umm-e-Salma Radiallaho Ta'ala 'Anha narrates that Rasool Allah ﷺ said, "The person who abuses 'Ali, verily he has abused me." (Mishkat)

This means that Hazrat 'Ali Radiallaho Ta'ala 'Anhu was granted such closeness and proximity to Rasool Allah ﷺ that insulting or disrespecting him was classified as insulting and disrespecting Rasool Allah ﷺ. In short, insulting Hazrat 'Ali Radiallaho Ta'ala 'Anhu is like insulting and disrespecting Rasool Allah ﷺ.

Hazrat Abul Tufail Radiallaho Ta'ala 'Anhu narrates that, "One day, Hazrat 'Ali Radiallaho Ta'ala 'Anhu gathered many people in an open field and said, 'I give you an oath in the Name of Allah Ta'ala, what did Rasool Allah ﷺ say about me on the day of Ghadeer e Khum?' Thirty people from the group stood up and said, "Ali is the master (Maula) of all those whose master (Maula) I am. O Allah! You love those who love 'Ali and You have enmity with those who have enmity with 'Ali.'"

## **Martyrdom**

My Beloved Prophet's ﷺ beloved followers! Hazrat 'Ali Radiallaho Ta'ala 'Anhu woke up early on the 17<sup>th</sup> Ramadhan 40 AH and said to his oldest son Hazrat Imam Hasan Radiallaho Ta'ala 'Anhu, "I saw Rasool Allah ﷺ in my dream last night and I said 'Ya Rasool Allah ﷺ! Your Nation has become very unprincipled towards me and have made things very difficult for me.' Rasool Allah ﷺ said. 'O 'Ali, supplicate for the tyrants' and I supplicated in the following manner, 'O Lord! Take me away from these people and take me towards better people than these.'" Hazrat 'Ali Radiallaho Ta'ala 'Anhu was still narrating this dream when the Mu'azzin, Ibn Nabah, called out 'Prayer, Prayer.' Hazrat 'Ali Radiallaho Ta'ala 'Anhu left his house to go for Prayer and was waking people up along the way as he was heading towards the Mosque. Suddenly, Ibn Muljim approached him and attacked him viciously with a sword. The attack was so severe that the sword sliced

through his forehead and penetrated his brain. As soon as the sword struck him, Hazrat 'Ali Radiallaho Ta'ala 'Anhu said, "I swear by the Lord of the Ka'aba, I am successful." (Taareekh ul Khulafa)

My Beloved Prophet's ﷺ beloved followers! Organise gatherings for the remembrance of Hazrat 'Ali Radiallaho Ta'ala 'Anhu on the anniversary of his martyrdom; live your lives according to his bright and luminous example and become successful and triumphant. May Allah Ta'ala guide us all, Aameen.

### **Mothers of Believers (Ummahatul Mu'mineen)**

My Beloved Prophet's ﷺ beloved followers! There are many verses and Ahadith which explain the excellences and virtues of the Mothers of Believers Radiallaho Ta'ala 'Anhum. Allah Ta'ala states,

يَسَاءَ النَّبِيِّ لَسْتِنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ اتَّقَيْتِنَّ فَلَا تَخْضَعْنَ  
بِالْقَوْلِ فَيَطْمَعُ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا.

*wives of the prophet' you are not like other women if you fear Allah, therefore be not so polite in your speech lest one in whose heart is a disease should feel tempted, yes, speak good words."*

(Surah Ahzab Verse 32)

At another point, Allah Ta'ala states,

“وَأَزْوَاجَهُ أُمَّهَاتُهُمْ”

*"This prophet is the owner of the Muslims even more than their own selves and his wives are their mothers...."*

(Surah Ahzab Verse 6)

It is a unanimously agreed fact that the blessed wives of Rasool Allah ﷺ are like our actual Mothers in two ways. The first is that no one is ever allowed to marry them, and the second is that they must be respected and revered as a real mother; rather they should be respected and revered more than our own mothers. However, in terms of meeting and communicating with them, they

are not like our own mothers because Allah Ta'ala states in the Holy Qur'an,

“وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ الْحِجَابِ”

*"...And when you ask them anything of use, ask it of them from behind a curtain..."*

(Surah Ahzab Verse 53)

Muslims can look at their own mothers and can also be alone with them and talk to them. However, it is necessary for all Muslim men to veil themselves from the blessed wives of Rasool Allah ﷺ and to meet and sit with them alone is prohibited.

### **Mother of Believers Hazrat Khadija-tul Kubra**

**Radiallaho Ta'ala 'Anha**

My Beloved Prophet's ﷺ beloved followers! Hazrat Khadija-tul Kubra Radiallaho Ta'ala 'Anha was the first wife of Rasool Allah ﷺ. Her father's name was Khuwaylid bin As and her mother's name was Fatimah bint Zaaidah. Her family was a very respected and wealthy family amongst the tribe of Quraish. The people of Makkah used to refer to her as 'Taahirah' (Pure One) on account of her chastity and piety. Upon seeing the manners, morals, beautiful looks and exalted character of Rasool Allah ﷺ, she herself proposed marriage to Rasool Allah ﷺ and thereafter, a formal marriage ceremony took place.

### **Accepting Islam**

'Allama Ibn Aseer and Imam Dhahbi state that it is the unanimous verdict and belief of the whole nation that she was the first person to accept and believe in Rasool Allah ﷺ. In the early days of Islam, when the storm of opposition and resistance was all around them, she was the one who was a true companion and life partner and was the means of comfort and solace for Rasool Allah ﷺ.

## Her Excellence in Ahadith

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Hazrat Jibra'eel 'Alaihis Salaam came to Rasool Allah ﷺ and said, "Rasool Allah ﷺ, Khadijah is coming towards you with a pot in which there is food. When she arrives, give her greetings from her Lord and from me. Tell her there is a palace of pearls built for her in Paradise in which there will be neither noise nor any difficulty." (Bukhari Shareef)

Similarly, in another narration, it is reported that one time, Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha heard Rasool Allah ﷺ praising Hazrat Khadijah Radiallaho Ta'ala 'Anha greatly. Upon hearing the great praise being bestowed on Hazrat Khadijah Radiallaho Ta'ala 'Anha, Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha was filled with envy and said, "Allah Ta'ala has now granted you a better wife than her." Upon hearing this, Rasool Allah ﷺ said, "No! By Allah I have not found a better wife than Khadijah. When all people were rejecting me, she testified on my behalf, and when no one was willing to give me anything, she gave me everything she had, and Allah Ta'ala granted me children through her." (Seerat ul Mustafa ﷺ)

Imam Tibrani has quoted a Hadith narrated by Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha in which she states that Rasool Allah ﷺ fed Hazrat Khadijah Radiallaho Ta'ala 'Anha grapes from Paradise in this world. (Seerat ul Mustafa ﷺ)

## Passing Away

My Beloved Prophet's ﷺ beloved followers! Hazrat Khadijah Radiallaho Ta'ala 'Anha was blessed with serving Rasool Allah ﷺ for 25 years. Three years before the migration to Madinah, she passed away in Makkah at the age of 65 years in the month of Ramadhan ul Mubarak. Rasool Allah ﷺ lowered her into her grave himself in the famous cemetery of Makkah, Jannatul Ma'ala, and buried her with his own blessed hands. Due

to the fact that the funeral prayer had not yet been ordained, Rasool Allah ﷺ did not perform any funeral prayer for her. She passed away on the 10<sup>th</sup> of Ramadhan ul Mubarak. On this day, organise gatherings for her remembrance and present the rewards of such gatherings to her blessed soul.

## Mother of Believers Hazrat 'Aisha Siddiqua

Radiallaho Ta'ala 'Anha

My Beloved Prophet's ﷺ beloved followers! Mother of Believers Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha is the pious, blessed daughter of Hazrat Abu Bakr Siddique Radiallaho Ta'ala 'Anhu. Her mother's name is 'Umm e Rooman. Three years before the migration to Madinah, Rasool Allah ﷺ performed marriage (Nikah) with her in the month of Shawwal. She came to live with Rasool Allah ﷺ in 2 AH in Madinah and was blessed with being in the company of Rasool Allah ﷺ for nine years. She was the only previously unmarried wife of Rasool Allah ﷺ and was the most beloved by Rasool Allah ﷺ.

## Mentioned in Ahadith

In mentioning her excellence, Rasool Allah ﷺ said, "Revelations did not come to me on the quilt of any of my wives except Hazrat 'Aisha. Even when she is sleeping beside me on the bed, the revelations from Allah Ta'ala continue to descend." (Bukhari Shareef)

In another narration, it is reported that Rasool Allah ﷺ said to Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha that, "For three consecutive nights, I saw in my dream that an Angel had wrapped you in a silk cloth and brought you to me and said 'This is your wife.' When I removed the cloth from your face, I was surprised to see that it was you. Then I thought to myself that if this dream is from Allah Ta'ala, then He will make it come true." (Mishkat Shareef)

## Some Reasons for Her Superiority

My Beloved Prophet's صلی اللہ علیہ وسلم beloved followers! Below are some of the reason why Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha has superiority over the other blessed wives of Rasool Allah صلی اللہ علیہ وسلم.

- ❖ Rasool Allah صلی اللہ علیہ وسلم did not marry any other virgin except her.
- ❖ She was the only wife whose both parents were emigrants. (Muhajir).
- ❖ Allah Ta'ala revealed her purity and chastity in the Qur'an.
- ❖ Before her marriage, Hazrat Jibra'eel 'Alaihis Salaam presented her face in a silk cloth to Rasool Allah صلی اللہ علیہ وسلم and he saw her in his dream for three consecutive nights.
- ❖ Rasool Allah صلی اللہ علیہ وسلم and Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha would take water from the same container when taking a bath. This honour was not bestowed on any other wife except her.
- ❖ When Rasool Allah صلی اللہ علیہ وسلم would perform Tahajjud prayer, she would be sleeping in front of him. None of the other wives were shown this amount of merciful love.
- ❖ She would be sleeping under the same quilt as Rasool Allah صلی اللہ علیہ وسلم and the revelations from Allah Ta'ala would continue to descend on Rasool Allah صلی اللہ علیہ وسلم.
- ❖ At the time of the passing of Rasool Allah صلی اللہ علیہ وسلم, his blessed head was between the chest and throat of Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha when he left this world.
- ❖ Rasool Allah صلی اللہ علیہ وسلم passed away on the day when he was staying in her quarters.
- ❖ The blessed grave of Rasool Allah صلی اللہ علیہ وسلم is in her home.  
(Seerat ul Mustafa صلی اللہ علیہ وسلم)

## Conduct in Narrating and Reporting Ahadith

Her status amongst the blessed wives of Rasool Allah صلی اللہ علیہ وسلم is very exalted in the field of Jurisprudence (Fiqh) and Hadith. She has narrated 2210 Ahadith from Rasool Allah صلی اللہ علیہ وسلم. 174 of the Ahadith that she narrated are in both Bukhari and Muslim, 54 others are in Bukhari alone, whilst a further 68 Ahadith have been reported by Imam Muslim in his Sahih Muslim. The rest of the Ahadith that she narrated are in the other books of Ahadith.

## Expertise in the Field of Medicine

She was highly skilled in the science of medicine and curing illnesses. Hazrat 'Urwah bin Zubair Radiallaho Ta'ala 'Anhuma states that "One day, I said in astonishment to Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha that, 'Mother! I am amazed at your proficiency and experience in the field of medicine and curing illnesses. From where and how did you acquire this knowledge?'

Upon hearing this, Hazrat 'Aisha Radiallaho Ta'ala 'Anha replied, 'Rasool Allah صلی اللہ علیہ وسلم would often be ill in the latter stages of his life on the earth and local and foreign doctors would send medicines for him. I used to treat him with those medicines and that is how I obtained knowledge of medicine and healing illnesses.'"

## Her Worship and Generosity

Her status in terms of worshipping is highly exalted. Her nephew, Hazrat Imam Qasim bin Muhammed bin Abu Bakr Radiallaho Ta'ala 'Anhum, states that, "Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha would perform Tahajjud punctually without fail and would almost always be Fasting."

She was also distinguished and notable amongst the blessed wives in terms of her generosity and charity. Umm e Durrah Radiallaho Ta'ala 'Anha reports that she was with Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha when she received 100,000 Dirhams from somewhere. She immediately distributed all that money

amongst the people and did not keep a single Dirham for herself, and she was also Fasting on that day.

### **Expertise in Arabic Poetry**

Hazrat 'Urwah bin Zubair Radiallaho Ta'ala 'Anhuma, who was the nephew of Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha, reports that as well as Jurisprudence (Fiqh) and Hadith, he did not find anyone who had more knowledge about Arabic poetry than Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha. During the course of a conversation, she would always quote verses of poetry that were always very opportune and appropriate.

### **Her Passing Away**

Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha passed away on Tuesday 17<sup>th</sup> Ramadhan ul Mubarak in Madinatul Munawwarah. Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu led her funeral prayer and according to her will, she was buried at night in Jannatul Baqee beside the other blessed wives.

### **Lady of Paradise, Hazrat Fatimah Zahra**

Radiallaho Ta'ala 'Anha

**Khoon e Khayr ur Rasul Se Hai Jin Ka Khameer  
Un Ki Be Laus Teenat Pey Laakhon Salaam  
Uss Batool e Jigar Paaraa e Mustafa  
Hujla e Aaraa e Iffat Pey Laakhon Salaam  
Jis Ka Aanchal Na Deykha Meh o Mihr Ney  
Uss Ridaaye Nuzaahat Pey Laakhon Salaam  
Sayyidah, Zaahirah, Tayyibah, Taahirah  
Jaan e Ahmad Ki Raahat Pey Laakhon Salaam**

*(The One Who Was Nurtured By The Welfare Of The Prophet  
Upon Her Unadulterated Nature, A Hundred Thousand Salutations  
Of Peace*

*The Pure One, A Piece Of The Chosen One  
Upon The Chastity That Embellishes The Bridal Chamber, A  
Hundred Thousand Salutations Of Peace  
Whose Head Covering The Moon Nor The Sun Have Seen  
Upon The Purity Of That Cloak, A Hundred Thousand Salutations  
Of Peace*

*Lady, Luminous, Pleasant, Pure  
Upon The Coolness Of Mustafa's Eyes, A Hundred Thousand  
Salutations Of Peace)*

Ramadhan ul Mubarak is honourable for Muslims because mercy and blessings continuously descend in this month, Allah Ta'ala's special attention is focused on His slaves, the blessings of this month ensures that the doors of Hell are closed, and the alms of this month grants us mercy and forgiveness from the Lord. It is also honourable and respectable as the 3<sup>rd</sup> of this month is the date of the passing away of the Leader of the Ladies of Paradise, Hazrat Khatoon e Jannat Sayyedah Fatimah Zahra Radiallaho Ta'ala 'Anha.

The exalted and elevated status of Khatoon e Jannat is not hidden from anyone. Allah Ta'ala states,

“قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ”

“...Say you, 'I ask not of you any wage for it but affection in respect of kinship'...”

(Surah Shura Verse 23)

In other words, Allah Ta'ala is saying 'O Beloved صلى الله عليه وسلم! You tell people that 'I want no reward from you for the goodness and guidance that I have given you and the fact that I have taken you out of the darkness of infidelity and illuminated you with the brightness of Islam, except that you love those who are closest to me; do not grieve or trouble them in the least.' This tells us that loving the family of Rasool Allah صلى الله عليه وسلم is a compulsory part of the religion.

### Her Excellence in the Words of the Prophet

صلى الله عليه وسلم

Hazrat 'Abdullah bin 'Abbas Radiallaho Ta'ala 'Anhu reports that the Companions once asked, “Ya Rasool Allah صلى الله عليه وسلم! Which people are included in your kinship? Rasool Allah صلى الله عليه وسلم replied, “Ali, Fatimah and their sons Radiallaho Ta'ala 'Anhum Ajma'een.”

We realise from this that love and affection of Hazrat Fatimah Radiallaho Ta'ala 'Anha is loved by Rasool Allah صلى الله عليه وسلم and it is also desired by Allah Ta'ala that we love her. Therefore, it is necessary for all Muslims to have love and affection for her in their hearts and to save themselves from disrespecting her even in the slightest. May Allah Ta'ala guide us to always remain amongst those who love her, Aameen.

### Most Beloved by Rasool Allah

صلى الله عليه وسلم

Hazrat Jam'ee bin 'Ameer Radiallaho Ta'ala 'Anhu narrates that Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha was asked, “Who was most loved by Rasool Allah صلى الله عليه وسلم?” She replied, “Fatimah.” Then she was asked, “And amongst men?” She replied, “Her husband.” (Mishkat)

### Would Kiss Her Forehead

Mother of Believers Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha reports that, “When Hazrat Fatimah would come to Rasool Allah صلى الله عليه وسلم, he would stand up for her, affectionately kiss her on her forehead, and would make her sit in his spot. When Rasool Allah صلى الله عليه وسلم would go to Hazrat Fatimah, she would stand up, would kiss his blessed hand, and would respectfully make him sit in her place.” (Tirmidhi, Mustadrak)

### Ill-Mannered Towards Rasool Allah

صلى الله عليه وسلم

It is reported in Hadith that Rasool Allah صلى الله عليه وسلم said, “Fatimah is a piece of me; whoever upsets her has upset me.”

### Pleasure and Displeasure of Allah Ta'ala

Hazrat Abu Sa'eed Khudri Radiallaho Ta'ala 'Anhu narrates that Rasool Allah صلى الله عليه وسلم said, “If Fatimah is upset, Allah Ta'ala becomes furious and if she is happy, Allah Ta'ala is pleased.” (Mustadrak)

### Leader of the Ladies of Paradise

When she was asked by Hazrat 'Aisha Siddiqua Radiallaho Ta'ala 'Anha, Hazrat Fatimah Radiallaho Ta'ala 'Anha herself stated that, “Rasool Allah صلى الله عليه وسلم said to me 'O Fatimah! Are you not pleased with the fact that you are the leader of all the ladies of Paradise?’ or he said 'the leader of all of the ladies of this Nation.'” (Muslim)

### Brief Biography

My Beloved Prophet's صلى الله عليه وسلم beloved followers! Hazrat Fatimah Radiallaho Ta'ala 'Anha is the most adored daughter of Rasool Allah صلى الله عليه وسلم. The beloved daughter of Rasool Allah صلى الله عليه وسلم is known by the name 'Fatimah' and by the titles 'The Luminous One' (Zahra) and 'Pure, True Devotee of Allah Ta'ala' (Batool). She was born from the womb of Hazrat Khadijah bint e Khuwaylid Radiallaho Ta'ala 'Anha, but Scholars and historians differ on the exact

date of her birth. Some have stated that she was born in the year in which Rasool Allah ﷺ proclaimed Prophethood, others state that it was the year before Prophethood was proclaimed, whilst 'Allama Ibn Jauzee Rehmatullahe Ta'ala 'Alaihi states that she was born five years before Prophethood was proclaimed – Allah Ta'ala knows best.

At the age of 15, either just before or just after the Battle of Uhud, Rasool Allah ﷺ gave her hand in marriage to Hazrat 'Ali Radiallaho Ta'ala 'Anhu. When Hazrat Fatimah Radiallaho Ta'ala 'Anha found out that she had been given in marriage to Hazrat 'Ali Radiallaho Ta'ala 'Anhu, she started to cry. When Rasool Allah ﷺ arrived, he said, "O Fatimah! By Allah, I have given your hand in marriage to one whose knowledge exceeds everyone else's, who is the most excellent in knowledge and was the first person to accept Islam."

Hazrat Sayyedah Fatimah Radiallaho Ta'ala 'Anha also has superiority over the other daughters of Rasool Allah ﷺ because she is the one through whom the progeny (family) of Rasool Allah ﷺ is continued. The passing away of Rasool Allah ﷺ grieved her tremendously which is why she was never seen laughing or smiling after the passing of Rasool Allah ﷺ.

When her time of passing was close, she said to Hazrat Asma bint e 'Umees Radiallaho Ta'ala 'Anha that she did not like for her funeral bier to be open when it was being taken. Upon hearing this, Hazrat Asma bint e 'Umees Radiallaho Ta'ala 'Anha stated that, "O Daughter of Rasool Allah ﷺ! I have seen a method in Ethiopia where branches are placed in the corners of the bier and then a blanket is placed over it." Hazrat Fatimah Radiallaho Ta'ala 'Anha liked this suggestion and said, "When I pass away, you and Hazrat 'Ali bathe me and do not let anyone else enter except for you two." Her wishes were carried out and Hazrat Fatimah Radiallaho Ta'ala 'Anha is the first person in Islam whose funeral bier was covered from above also (Meaning the body was not visible to anyone). In the past, the body would be placed on the bier and a blanket would

simply be draped over the body whilst it was being taken for burial.

## Passing Away

When Hazrat Fatimah Radiallaho Ta'ala 'Anha passed away six months after Rasool Allah ﷺ, on the 3<sup>rd</sup> Ramadhan 11 AH, she was 30 years old. Hazrat 'Ali or Hazrat 'Abbas Radiallaho Ta'ala 'Anhuma led the funeral prayer and, as per her wishes, she was laid to rest at night; Hazrat 'Ali, Hazrat 'Abbas, and Hazrat Fazl bin 'Abbas Radiallaho Ta'ala 'Anhum lowered her into her grave. The most correct and authentic reports state that Hazrat Fatimah Radiallaho Ta'ala 'Anha is resting in Jannatul Baqee in Madinatul Munawwarah.

My Beloved Prophet's ﷺ beloved followers! Respect and homage should be paid in the court of the blessed daughter of Rasool Allah ﷺ, especially on the 3<sup>rd</sup> of Ramadhan ul Mubarak. We should keep our hearts filled with love and affection for her, the family of Rasool Allah ﷺ (Ahle Bait), and the blessed wives of Rasool Allah ﷺ Radiallaho Ta'ala 'Anhum Ajma'een. We must realise and understand that love and affection for them will result in goodness and well-being in the hereafter. We should love all those who love them and should avoid all those who have hatred or enmity for them. Ensure that we do not utter even the slightest words of disrespect in relation to these blessed and pure ladies.

May Allah Ta'ala fill us with the graces and blessings of the pious people and guide us to act upon all the aforementioned items, Aameen.



## Obtain Religious Knowledge

It is compulsory for all Muslim men and women to obtain religious knowledge. Studying and reading books, newsletters, magazines etc. is a way of increasing knowledge. If you want to increase your knowledge, you should study the books and writings of the Scholars of Ahle Sunnat and the writings of Ameer e Sunni Dawat e Islami, Hazrat Maulana Shakir 'Ali Razvi Noorie. Specifically reading and studying "**Barkaat e Shariat Parts 1 & 2**" will be very beneficial, which cover the topics listed below and are both now available.

### **Barkaat e Shariat Part 1**

- \* Faith
- \* Salaah
- \* Benefits of Congregation
- \* Warnings for Missing Salaah
- \* Fasting
- \* Poor-due (Zakat)
- \* Pilgrimage (Hajj)
- \* Remembrance of Allah
- \* Rights of Parents
- \* Good Relations
- \* Rights of Neighbours
- \* Condemnation of Backbiting
- \* Pride & Arrogance
- \* Jealousy
- \* Lying

### **Barkaat e Shariat Part 2**

- \* Blessings of the Qur'an
- \* Benefits of Durood
- \* Inviting to Good
- \* Knowledge & Scholars
- \* Repentance & Forgiveness
- \* Respects of the Mosque

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سُنِّي دَاوَاتِ اِسْلَامِي

## *Sunni Dawat e Islami*

Sunni Dawat e Islami Quarterly is a publication of the worldwide Ahle Sunnat Wal Jama'at organisation, Sunni Dawat e Islami. It has been published punctually since January 2005. It is filled with the writings of the brightest, most luminous Scholars nationally and internationally. Sunni Dawat e Islami Quarterly is a means to bring the teaching of the Qur'an and Ahadith, along with the correct teachings of our pious predecessors.

We urge you all to become members yourselves and pass it onto family and friends and especially to religious institutions.

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## SUNNI DAWAT E ISLAMI

### Aims and Objectives

- Bringing people closer to the Qur'an and Rasool Allah ﷺ.
- Reformation of faith and deeds.
- Strive & struggle to act upon the teachings of the Qur'an and the Blessed Sunnahs of Sayyedina Rasool Allah ﷺ.
- Populate and keep the Mosques full through Salaah.
- Tackling and finding a solution for the increasing non-performance of religious duties.
- Creating awareness of the requirements of the religion of Islam
- Loving the young, respecting the elders, and serving humanity.
- Eliminating illiteracy and ignorance through education and reformation of characters.

To establish branches of Sunni Dawat e Islami in your area, please contact the worldwide headquarters. Join in the weekly gatherings (Ijtemas) every Saturday after 'Isha Salaah at Markaz Ismail Habib Mosque.

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