

Islamic Academy of Coventry

Ramaḍān Workshop Notes



Slide 1 – Title Slide

SLIDE 2 - Introduction

My dear respected ‘Ulemā, elders and brothers, sisters listening at home Assalāmu ‘Alaykum Wa Raḥmatullāhi Wa Barakātuhū.

I begin by praising Allāh **سُبْحَانَهُ وَتَعَالَى** and sending Peace and Salutations on our beloved Prophet Muḥammad **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**.

Firstly, I would like to take this opportunity to thank you all for taking time out of your busy schedules today and attending this very special Workshop.

Very soon we will be starting the blessed month of Ramaḍān. And Inshā’Allāh today we will go through some important information which will help us understand the month, the actions within the month and also how we can take maximum benefit from this blessed time. So the topics we shall be going through today are:

- Importance of Time
- What is Ramaḍān
- Fasting in Ramaḍān
- Special Acts of Worship in Ramaḍān
- Advice while fasting
- NHS Food Advice during Ramaḍān
- How to make most of our time during this month
- Special Advice for children taking exams
- Ramaḍān Worship Timetable

Slide 3 - Importance of time

Before we talk about the month of Ramaḍān, I just wanted to remind everyone about the importance of one factor which Ramaḍān is very closely related to and that is time.

Ramaḍān is all about time, the time for the fast, the time for Suḥūr, the time for Ifṭār, the time for Tarāwīh, counting how many fasts are left, how many days till ‘Idd etc.

A person doesn't look at his watch or his clock more in any other month than in this month of Ramaḍān, so you can see how closely related they are. Time is one factor that none of us has the ability to change.

وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ
وَتَوَاصَوْا بِالصَّبْرِ (3)

Allāh سُبْحَانَهُ وَتَعَالَى takes on oath on time and says that the whole of mankind is at a loss. In this world, time goes on, it does not stop for anyone and every living being on this earth has an appointed time. Before we were born, our time on this life had already been determined. Each of us has a certain amount of time which we will be spending on this earth, so it is important we utilize our time correctly.

Let's take this example. Each person was born on this earth and each person was allocated a number of breaths they would breathe throughout their lifetime. As each breath passes, this number diminishes.

Each minute we breathe maybe 12 breaths per minute for a normal adult, which is over 6 million breaths per year. So if we think that each of us has a fixed amount and each breath we take, this amount is decreasing until it reaches zero and that will be the end of our life.

Slide 4 – Importance of Time Cont'd

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

وَكَانَ ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرُ الصَّبَاحَ وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرُ الْمَسَاءَ وَخُذْ مِنْ

صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ

Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ mentions that Rasūlullāh رَضِيَ اللَّهُ عَنْهُ held me by my shoulders and said “Live in this world as if you a traveller or a wayfarer”. Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ said when you reach the evening, do not wait for the morning, and when you reach the morning, do not wait for

evening, and take from your good health before you become ill and from your life, before your death.

A wayfarer is that traveller who doesn't stay for long but keep his eyes on the destination. And our destination is the hereafter so we have to make the most of every second of our lives.

We have to think all the time , is the action that I am doing during this time, taking me closer to where we want to go which is Jannah, or taking me in the opposite direction?

The words of Ibn 'Umar رَضِيَ اللهُ عَنْهُ as well should be noted, make sure we do good actions as soon as we can while we are healthy and have the ability and strength to do these actions.

We have to do these actions as soon as we can. We could be overtaken by illness, and this could stop us from doing these deeds.

And we must do these actions while we are alive before death comes and we will no longer be able to do any actions.

Slide 5 - So what sort of Actions should we do?

عَنْ شَدَّادِ بْنِ أَوْسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَتَّى عَلَى اللَّهِ

Shaddād bin Aws رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh رَضِيَ اللهُ عَنْهُ said “The intelligent person is the one who suppresses his self-desires and does those actions which will aid him after death, and the foolish person is he who follows the whims of his self-desires then relies upon Allāh سُبْحَانَهُ وَتَعَالَى “

So to be intelligent and use our time wisely, we must do those actions, which Rasūlullāh رَضِيَ اللهُ عَنْهُ said are those of an intelligent person, to suppress, control our nafs (self-desire) and do those actions which will help us in the hereafter.

Now Allāh سُبْحَانَهُ وَتَعَالَى gives us all opportunities throughout our lives where worship in certain times or certain places, is more beneficial than other times. And one such time is one we are approaching now and that is the month of Ramaḍān.

Slide 6 – Question 1

What are the 12 months in the Islamic Calendar?

Slide 7 - 12 Months in an Islamic Year

- Muḥarram
- Şafar
- Rabī' ul-Awwal
- Rabī' ul-Thāni
- Jamādal Ūlā
- Jamādal Ākhirah
- Rajab
- Sha‘bān
- Ramaḍān
- Shawwāl
- Dhul Qā‘dah
- Dhul Ḥijjah

Slide 8 – The Month of Ramaḍān

There are 12 months in the Islamic Year, the 9th month of the year is Ramaḍān, and it is a very special month. The month of Ramaḍān is also mentioned in the Qur’ān.

In Sūrah Al-Baqarah, Verse 185, Allāh **سُبْحَانَكَ وَتَعَالَى** says:

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

So from this we can see that the Qur’ān was revealed in the month of Ramaḍān.

Slide 9 – Question 2

Name the 4 Holy books and which Prophets they were sent to

Slide 10 – The Holy Books

All the books revealed in this month. Here is the answer to the previous Question:

- Torah – Mūsā عَلَيْهِ السَّلَامُ
- Zabūr – Dāwūd عَلَيْهِ السَّلَامُ
- Injil - 'Īsā عَلَيْهِ السَّلَامُ
- Qur'ān - Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

In actual fact, there is a Ḥadīth in the Musnad of Ahmed which is narrated by Wāthila ibn Asqa, he mentions that our Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that the Abrahamic Scriptures were revealed on the first of Ramaḍān. The Torah on the 6th, the evangile (Injil) on the 13th and the Qur'ān on the 24th of Ramaḍān. In another narration from Jabir رَضِيَ اللَّهُ عَنْهُ, it mentions that the Zabūr was revealed on the 12th and the evangile (Injil) on the 18th.

So this is the month which Allāh سُبْحَانَهُ وَتَعَالَى chose to send down his revelation.

Slide 11 – Question 3

On which night was the Qur'ān revealed?

Slide 12 – How was the Qur'ān Revealed?

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (1) وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (2) لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ (3)
تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ (4) سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ (5)

Allāh سُبْحَانَهُ وَتَعَالَى tells us that Indeed we have revealed it on the night of Qadr, the night of power. Inshā'Allāh we will talk more about the night of power later. So the original location of the Qur'ān was in the protected tablets, the Lawḥe Maḥfūz. The Qur'ān was then moved in the month of Ramaḍān to the Baitul Ma'mūr. This is the house in the

heavens where the angels perform Ṭawāf. Each day 70,000 angels perform Ṭawāf and they no longer get a chance to perform Ṭawāf again, so you can see how many Angels there are.

The Qur'ān was then revealed over 23 years, little by little to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

So Ramaḍān is the month of the Qur'ān, let's look at the Ḥadīth and see what they tell us about the month of Ramaḍān.

Slide 12 – Why is it easy for us to pray in Ramaḍān?

عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي ابْنُ أَبِي أَنَسٍ مَوْلَى التَّيْمِيِّينَ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ شَهْرُ رَمَضَانَ فَتُحْتَفَتُ أَبْوَابُ السَّمَاءِ وَغُلِّقَتُ
أَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِينُ

In this Ḥadīth, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentions that when Ramaḍān comes, the doors of Jannah are opened, the doors of hell are locked and the Shayaṭīn, the devils are chained.

Now how is it that all year round we find it difficult to pray, we can't read 5 times a day, let alone read 5 times in the Masjid. We never pick up the Qur'ān but in Ramaḍān we manage to complete at least one whole recitation? We never read extra Ṣalāt but we can stand for 20 Rakāt Tarāwīh? We never give in charity but in Ramaḍān we find it easy to give in Ramaḍān. ? So how does this happen? Is this a coincidence?

When a person commits a bad deed, it is called a Sin. We have to look at the 2 main reasons a person will sin. The first reason is the Shayaṭīn who will whisper to us and give us the idea of committing the sins. The second reason is our Nafs, our self-desire.

So how in Ramaḍān does Allāh سُبْحَانَهُ وَتَعَالَى give us the ability to first stop sinning? The first reason is the Shayaṭīn, we have just gone over the Ḥadīth where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that they will be chained up. So the Shayaṭīn are no longer there to whisper to us and encourage us to sin.

The second reason is our Nafs, our self-desire. This is fuelled by food. So when we don't eat food, our Nafs does not have the fuel to be able to commit the sins it wants to do,

therefore a person does not act upon his nafs. So once the Shayāṭīn have been locked up and there is a reduced intake of food, we automatically sin less.

When we sin less, we get inclined to do more good, and Allāh **سُبْحَانَهُ وَتَعَالَى** helps us do good as well. So you can see how Allāh **سُبْحَانَهُ وَتَعَالَى** helps us to stop sinning and also do well.

Also a person in Ramaḍān if they commit any obligatory (Farḍ) deed, they get the reward of 70, the normal optional deed (Nafl) will get the reward of an obligatory deed so you can see how much more reward we will get.

Slide 14 – Saum Fasting

Now the one main act of worship which we associate with Ramaḍān is fasting

Where is the command for fasting? Again we look at Surah Baqarah Verse 183

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

Allāh **سُبْحَانَهُ وَتَعَالَى** says, Oh you who believe, it has been enjoined upon you, (that means it has been made obligatory upon you) the fasts, like it was obligatory upon the people before you so that you may attain Taqwa.

Now let's take this verse a little bit at a time, firstly the instruction has been given by Allāh **سُبْحَانَهُ وَتَعَالَى** on those who believe. Like with any act of worship, it will only be an obligation on a person who has Imān, a person who is not a Muslim is not required to fast. We will go through the people who have to fast later on.

Allāh **سُبْحَانَهُ وَتَعَالَى** then uses the word kutiba, which means it has been written upon you, it has been made obligatory, compulsory upon you the fast so we know it is Farḍ.

Slide 15 – Question 4

Name the 5 Pillars of Islām

Slide 16 – The Pillars of Islām

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَاصِمٌ، - وَهُوَ ابْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ
عُمَرَ - عَنْ أَبِيهِ، قَالَ قَالَ عَبْدُ اللَّهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

" بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
"الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ"

In a Ḥadīth narrated in Ṣaḥīḥ Muslim, ‘Abdullāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ narrates

The foundation of al-Islām is raised on five (pillars), testifying (the fact) that there is no god but Allāh, that Muḥammad is His bondsman and messenger, and the establishment of prayer, payment of Zakāt, Pilgrimage to the House (Ka'ba) and the fast of Ramaḍān.

So we can see that Fasting is one of the pillars of Islām.

Slide 17 –

When did fasting become obligatory?

Fasting became obligatory in the 2nd year of Hijrah. Before the fasts of Ramaḍān became obligatory, the fast of Ashūra (10th of Muḥarram) was obligatory. Once the fasts of Ramaḍān became Farḍ, the compulsory fasting on Ashūra became abrogated.

The fasting of the people of the past

Going back to the verse 183 of Sūrah Al-Baqarah, Allāh سُبْحَانَهُ وَتَعَالَى then says like how it was obligatory upon those people who were before you. So who was before us? We know about the Jews and the Christians, we have spoken in detail before about the fasting of Lent for the Christians which happens just before the Easter Celebration.

The Jews also fast on certain days, like Yom Kippur, the Day of Atonement. So fasting is not something which is special to our Ummah but it is something which was also prescribed on the people before us.

What is Taqwa?

The final part in this verse, is 'la'allakum tattaqūn'. So that you may develop Taqwa, you may become God aware, what does this mean?

In order to explain Taqwa, one of my teachers gave a real good example which I use time and time again, let's say you were driving your car at night time and you came to a traffic light which was on red. There is no one around so you could easily just drive through but the thought that you would break the law and you might get caught is the reason for you to not go through the light.

In the same way, when you approach a position where you are able to commit a sin, it is easy for you to do it. There may be no one around to see you committing the sin, but the thought that Allāh سُبْحَانَهُ وَتَعَالَى is watching you and you would be breaking his divine law stops you from committing this sin, this is called Taqwa. So Allāh سُبْحَانَهُ وَتَعَالَى is giving us the training in Ramaḍān for us to give up sinning.

Slide 18 – What does Saum mean?

The word Saum, means to abstain, to stay away from. In Sharī'ah, Islamic Law, it means to abstain from eating, drinking and having relations with your husband or wife from dawn to sunset, with the intention of fasting. This would also include not smoking, vaping etc.

So if a person ate something a second after dawn or a second before sunset, the fast will not be counted. If a person fasted the whole day but did not have the intention of fasting, then again, the fast will not be counted.

The fasting, or Saum, is counted as one of the pillars of Islam therefore it is an act of worship. Every single second we are fasting and observing our fast properly, we are being rewarded by Allāh سُبْحَانَهُ وَتَعَالَى.

Slide 19 - Who has to fast?

So who has to keep a fast? First of all a person has to be a Muslim, if a person does not have Imān, then they have no obligations upon them.

Secondly the person has to be Bāligh. As soon as a person reaches maturity in Islam, they are answerable for all of their actions and this includes fulfilling all of the obligations that Allāh سُبْحَانَهُ وَتَعَالَى has put on them which includes fasting. This does not mean that a person

who is not Bāligh should not keep fasts, it means it is not obligatory upon them but just like Ṣalāt, it is good to get them practising so when the time does come for them to fast they do not find it hard.

Thirdly, the person has to be sound health where they are able to keep a fast,

And finally a person who is a Muqīm, who is not a traveller.

Slide 20 - Who does not have to keep a fast?

In the Verse we just mentioned, 2 exceptions have been highlighted,

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ
فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ
كُنْتُمْ تَعْلَمُونَ

The Marīd (ill person) and the person who is a journey.

So here the word ill means that person who cannot fast without unbearable hardship or they have a strong feeling that if they fast their illness can get even more serious. So if a person was on permanent medication which had to be taken during the daylight hours, there was no way that they could get away with just having it at Ṣuhūr and Iftār, then they would not need to fast. People who are diabetic and require insulin throughout the day would fall into this category. If a person was ill temporarily then got better later, they would have to make up the fasts and perform Qaḍa of them.

If a person has a permanent condition, like they are diabetic, then they will pay fidya for each fast which is equivalent to the amount we give for Ṣadqatul fiṭr. So if they cannot fast the whole month, they would have to pay 29 or 30 times the amount of Ṣadqatul fiṭr.

Now if this person gets better later on then, even though they paid fidya, they will have to make up those fasts. While the person remains ill, they will continue to pay the fidya.

The second person mentioned in this Verse is the traveller. Here in this Verse it says 'or on a journey'. This does not mean anyone who just leaves home for a short while but a person who is undertaking a minimum journey according to Sharī'ah which will be 3 days journey on foot which has been calculated to 48 Sharī miles. So if a person is undertaking

a journey which has a minimum journey of 48 Shar'ī miles then they do not need to fast but will have to make up the fasts later on. If a person wishes to fast while they are travelling then they are able to do so. Nowadays travelling is not as strenuous as it used to be so fasting will also be easier.

Haydh & Nifaas

A woman who is on her monthly cycle or is experiencing post-natal bleeding also does not need to fast, she will however have to make up the fasts later on.

Slide 21 – Question 5

What Hours do we need to fast?

Slide 22 – The Timing of the Fast

So how long the fast should be kept for. We have mentioned before that it must be from Dawn to Sunset. In this Verse Allāh سُبْحَانَهُ وَتَعَالَى says

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى
اللَّيْلِ

“And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset”

The black thread means the darkness of the night and the white thread is the light of the dawn. We can eat our Suḥūr right up until the time of Dawn, as soon as dawn starts it will become impermissible for us to eat. And we cannot break our fast until the night comes when it is Maghrib time, meaning sunset.

Slide 23 - Reward of Fasting

There are many Ḥadīth which tell us about the reward of fasting, I will mention 3 Ḥadīth which shows how rewarding an act it is.

The first Ḥadīth I wanted to mention is the very famous Ḥadīth narrated by Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ who mentions that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, whoever fasts in Ramaḍān with faith while seeking its reward from Allāh. He will have his past sins forgiven.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَكَانَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

We have to remember here that it will be the minor sins and not the major sins as they can only be forgiven if the person seeks repentance from Allāh سُبْحَانَهُ وَتَعَالَى.

Slide 24 - Reward of Fasting cont'd

The second Ḥadīth which I am going to mention is a Ḥadīth Qudsi when means it is a Ḥadīth in which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentions words from Allāh سُبْحَانَهُ وَتَعَالَى but he puts them in his own words.

عَنْ أَبِي صَالِحِ الزَّيَّاتِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ هُوَ لِي وَأَنَا أُجْزِي بِهِ وَالصِّيَامُ جُنَّةٌ إِذَا كَانَ يَوْمَ صِيَامٍ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْحَبْ فَإِنْ شَاتَمَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيُقِلْ إِلَيَّ صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ رِيحِ الْمِسْكِ لِلصَّائِمِ فَرِحَتَانِ يَفْرَحُهُمَا إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ وَإِذَا لَقِيَ رَبَّهُ عَزَّ وَجَلَّ فَرِحَ بِصَوْمِهِ

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that Allāh سُبْحَانَهُ وَتَعَالَى says, all of the actions of Ibn Adam are for him, except fasting, for indeed it is for me and I will give the reward for it, and fasting is a shield, so when any one of you fasts on a day then he should not speak bad and should not quarrel, if anyone swears at you or wants to fight you then say I am fasting, and by the one in whose hand is the life of Muhammad, the smell from the mouth of a fasting person is more liked by Allāh than the smell of Musk. And for the person there are two happiness's which will make him happy. When he does Iftār he gets happy and when he meets his Lord he will be happy with his fasts.

Slide 25 - Reward of Fasting cont'd

The final Ḥadīth is from Ṣaḥīḥ Bukhari

عَنْ سَهْلِ رَضِيَ اللَّهُ عَنْهُ

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ
يُقَالُ أَيْنَ الصَّائِمُونَ فَيَقُومُونَ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ
أَحَدٌ

In this Ḥadīth Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that “indeed in Jannah there is a door which is called Rayyān, the people who fast will enter through it on the Day of Judgment. No one will enter it apart from them. It will be said, where are the people who fasted, they will stand and no one shall enter in it, apart from them. So when they have entered the door will be locked and no one will ever enter through that door ever again.

Subhān Allāh, so a door of Jannah is also reserved for the people who fast.

Slide 26 - Tarāwīḥ

In the month of Ramaḍān, there is an extra Ṣalāt which is read after the ‘Isha Ṣalāt called the Tarāwīḥ.

In a Ḥadīth from Ṣaḥīḥ Al-Bukhāri, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says,

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

The person who stands in Ramaḍān, with faith while seeking its reward from Allāh. He will have his past sins forgiven.

So you can see that the person who reads the Tarāwīh Ṣalāt gets great reward. It is an opportunity for us to follow one of the Sunnah's of Rasūlullāh ﷺ which was only done in the month of Ramaḍān.

Wisdom behind Tarāwīh

There is great wisdom behind the Tarāwīh Ṣalāt and the completing of the whole Qur'ān within the Ṣalāt. It gives an opportunity to our Ḥuffāz each year to refresh what they have learnt and put into practise. Imagine how hard it would be for them to retain this information if they had no opportunity to read and learn the Qur'ān every year!

It also gives us an opportunity to listen to the Qur'ān and reconnect with it every year. Every single rukun we do in Ṣalāt we get reward, every single letter we listen to within the Tarāwīh we get reward, so you can see it is a source of immense reward and also a source of forgiveness.

And 20 Rakāt are read each night. There are a total of 540 Ruku' in the Qur'ān, so if one Ruku is read per Rakāt, the whole Qur'ān can be completed in 27 nights! Subḥān Allāh.

Advice on Tarāwīh

We have to try and listen attentively while our Ḥuffāz are reciting, make sure we do not become lazy and stay sitting and then quickly get up before the Ruku'. Make sure we don't hang around outside the Masjid while the Tarāwīh Ṣalāt is going on inside. Do not talk and chatter while the Tarāwīh is going on causing people to become distracted. If we are taking our children, keep them with us at all times, so we can look after them.

The Tarāwīh Ṣalāt is the one time of the year when we get the opportunity to listen to the whole Qur'ān being recited in Ṣalāt. Due to its length it can cause us to become distracted so we have to try extra hard to not let our minds wonder. If we know the meaning, then try and focus on the meaning. If we cannot understand it then listen attentively with the thought that these are the words of Allāh *سُبْحَانَہٗ وَتَعَالَى*. Concentrate on all our Rukn, making sure our Qiyām, Ruku', Sajdah is proper and reading all the tasbiḥāt properly in a manner which is not rushed.

Slide 27 - Laylatul Qadr

What is Laylatul Qadr, or the night of Qadr?

Allāh **سُبْحَانَهُ وَتَعَالَى** explains this in Sūrah Al-Qadr. He says, that indeed we have revealed it, i.e. the Qur'ān in the night of Qadr, and what is the night of Qadr, better than a 1000 months! A 1000 months is 83 years and 4 months. Subḥān Allāh

Shāne Nuzūl

The Shāne Nuzūl or the occasion of revelation for this Surah is as follows, Ibn Abu Hātim has reported from Mujāhid that Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** was told about a person from amongst the children of Isrāīl who carried weapons of war on his shoulder for a 1000 months and he never laid down his arms. The companions were amazed by this. Then this surah was revealed which shows that worship on this night for our Ummah exceeds, is more than 1000 months of striving persistently by a warrior.

In another narration of Mujāhid, a worshipper from amongst the Children of Isrāīl used to worship Allāh **سُبْحَانَهُ وَتَعَالَى** all night, and as soon as dawn would come he would arm himself and fight the whole day. This continued continuously for 1000 months. Then this Sūrah was revealed. This shows that the night of Qadr is a special characteristic of this Ummah and shows the superiority of our Ummah as well. The mujāhid only did this once in his life for 1000 months, yet we get the opportunity to earn more reward every year, Subḥān Allāh!

Laylatul Qadr is also mentioned in Sūrah Ad-Dukhān.

In verse 3, Allāh **سُبْحَانَهُ وَتَعَالَى** says

“Indeed, we sent it down during a blessed night. Indeed, we were to warn [mankind]”

And what did he reveal, the Holy Qur'ān. And how do we know that the night of power is in the month of Ramaḍān? Allāh **سُبْحَانَهُ وَتَعَالَى** mentions again in a Verse in Surah Al-Baqarah, Shahru Ramaḍān allazee unzila feehil Qur'ān.

So if the Qur'ān was revealed in the month of Ramaḍān, and Allāh mentions that it was revealed in the night of Qadr, we can deduct from this that the night of Qadr is in the month of Ramaḍān!

The meaning of Qadr

What does Qadr mean? Greatness, honour or dignity. Why? because of the Worship a person does on this night, the taubah he does, his seeking for repentance, he becomes a man of greatness, honour and dignity, where before he might have lacked this due to living an unrighteous life.

Now what is so special about this night? It is the night when Allāh ﷻ brought down the Qur'ān in its totality from the Lawḥe Maḥfūz to the Baitul Ma'mūr or the Baitul Izzah. This is the house of worship for the angels, they perform the Ṭawāf around it. Thereafter it was brought down as and when required over a period of 23 years to our prophet.

When is Laylatul Qadr

The Ummah is agreed upon the fact that the night of Qadr occurs in the month of Ramaḍān and occurs only once throughout the year.

On which night does it occur? There are many different opinions on when the night actually appears. On one occasion Rasūlullāh ﷺ performed I'tikāf for the whole month of Ramaḍān looking for the night of Qadr. After the first 10 days in Ramaḍān, Rasūlullāh ﷺ told the people that he could not find the night, therefore I am going to perform I'tikāf of the next 10 days, if anyone wants to stay they can, if anyone wants to go they can go. Some people stayed and others left.

After the next 10 days, Rasūlullāh ﷺ mentioned the same thing again that he did not find the night and he will be performing I'tikāf for the next 10 days, but he also said one other thing, that he has been told the sign of Laylatul Qadr. The sign was that on the morning of Laylatul Qadr, I will do Sajdah in silt (this could be translated as mud or clay) and this sign hasn't yet passed.

On the 21st night, it rained. The masjid in those days used to remain dark and candles or lanterns were not lit, some water gathered in the Miḥrāb and it became muddy. Rasūlullāh ﷺ read Fajr Ṣalāt in the dark and when he done Sajdah, his blessed head touched the mud and then it was known that the night before was the night of Qadr.

In Ṣaḥīḥ Muslim, it mentions, that this sign was only for that particular night and it was also such a sign that only occurred the following morning.

How did the knowledge get lifted?

In Ṣaḥīḥ Al-Bukhārī there is mention of one occasion where Rasūlullāh ﷺ left his house and he saw 2 people arguing with each other. Rasūlullāh ﷺ got busy in trying to settle the argument and the knowledge of Laylatul Qadr went out of his thoughts. Rasūlullāh ﷺ mentioned, I came to tell you about Laylatul Qadr, but such and such people were arguing, and due to this I forgot it and maybe there is benefit in this for you.

There is also a narration where Rasūlullāh ﷺ mentions to look for the night in the odd nights in the last ashara (ten nights).

The 'Ulema say that the night of Qadr could be any of the nights in Ramaḍān; there is no specific ashara or night for it. There is a higher probability of it occurring in the last 10 nights, and there is a further higher chance that it will be in the odd nights of the last 10 nights, and then again a higher chance that it occurs on the 27th. The best person would be the one who worships on every night of Ramaḍān in which case he will not miss the night. So the person who specifically worships on the 27th night thinking it is the Laylatul Qadr is incorrect.

What is the wisdom behind not knowing the specific night of Qadr? There are two, one for the Khās, specific people, if they look for it they will find it, these are the people who worship every night in Ramaḍān, and especially in the last 10 days.

The second is for the Awām, the general public, if we knew when the night of Qadr occurred then the majority of us would only worship on that night. We would not worship on any of the other nights at all. By not knowing, there is a chance that we will worship more nights and Inshā'Allāh gain the thawāb (reward) of both Laylatul Qadr and the other blessed nights in the month of Ramaḍān.

Slide 28 – Faḍail of Laylatul Qadr

In the Ḥadīth narrated by Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, it mentions, the person who stands, meaning spends the night of Qadr in prayer, Allāh سُبْحَانَهُ وَتَعَالَى will forgive their dhunūb, their minor sins. They will still need to repent for their major sins.

Slide 29 – Faḍail of Laylatul Qadr cont'd

Ā'ishah رَضِيَ اللهُ عَنْهَا asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, what supplication should she make on this night if she found out it was the night of power, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, mentioned the following supplication:

اللَّهُمَّ إِنَّكَ عَفُوفٌ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Oh Allāh, indeed you are oft forgiving, you love to forgive, so forgive me

So you can see it is a very blessed night and we should search and look for this night.

Slide 30 – 'Itikāf

Ā'ishah رَضِيَ اللهُ عَنْهَا narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to perform 'Itikāf in the last ashara in Ramaḍān, which is the last 10 days until he passed away.

What is 'Itikāf?

'Itikāf means to sit in seclusion that means we sit alone. We spend our time in the worship of Allāh سُبْحَانَهُ وَتَعَالَى. We do not spend time talking to people but busy ourselves in the worship of Allāh سُبْحَانَهُ وَتَعَالَى. No mobile phone, this is defeating from the object of 'Itikāf.

Now many people who attend the Masjid will see the people who are sitting in 'Itikāf. Don't strike up long conversations with them, we have a habit of doing Salām, then asking if they need anything etc., then we might start asking them even more question, how did they get 2 weeks holiday of work, whose looking after the kids etc. etc. They must have sorted all of these issues before they came so we need not worry.

We have already mentioned that the probability of Laylatul Qadr occurring in the last 10 days of Ramaḍān is higher, so If a person worships every night for the last 10 days, then Inshā'Allāh they will get the night.

'Itikāf for Men

The 'Itikāf has to be done in the Masjid. The person will enter the Masjid before the Maghrib Ṣalāt at the end of the 19th fast, so before the last 10 days. He will not leave the Masjid until news of the new moon has been received which will be after Maghrib on the

29th or 30th day. He will spend his time within the Masjid, only leaving it for necessities, like going to the toilet or eating, if food is not allowed within the Masjid.

They will ensure they spend time in worship and it is always good to have a timetable and also set some personal goals, like how many Juz will you pray, how many Nawāfil. It is also a good opportunity to make up Qaḍa Ṣalāt if needed and also study the Qur'ān.

There are many different types of worship which a person can do to keep themselves busy and focussed during these 10 days.

Do not strike up long conversations which are not relevant with other people. Do not spend time in debating, or talking, or spend extra time in your necessities, and do not cause other people harm by leaving your belongings in places which could hinder others. If you need to pack away your belongings before Ṣalāt, then do this before the other Musallis arrive.

And make sure you do lots of Dua in this Holy month for yourself and the whole Ummah of Rasūlullāh ﷺ

'Itikāf for women

The advice for women will be the same, although they will not perform 'Itikāf in the Masjid but in their homes. They will designate a certain place in the house where they will perform there 'Itikāf.

The same restrictions will apply when it comes to interacting with other people, the focus will be on worshipping Allāh ﷻ.

Slide 31- Advice while Fasting

Maximize Reward

Every act of worship that we do, should be done in the best way we can so we can achieve maximum reward. We do not want our act of worship turning into something which will have a negative effect. If we are going through all the effort of keeping our fast, should we not try to make our fast as perfect as possible? So in this section we shall talk about a few points to try and maximize our reward.

Remember, one Farḍ is equivalent to 70 and one optional (Nafl) is equivalent to a Farḍ.

Read all of your Ṣalāt

We must not forget that while fasting we still have to fulfil all of our other obligations. It does always seem strange that people will fast yet they do not read their Ṣalāt! Ṣalāt is the first thing to be questioned about on the Day of Judgment. Some people will sit all day on their phones, sharing this story about Islām, forwarding that Ḥadīth etc. but when it comes to Ṣalāt, they don't bother.

What is more important, worrying about your own 'Ibādah or forwarding some information which we ourselves do not act upon? So make sure we read all of our Ṣalāt, for men, with Jamāt (congregation) at the Masjid. If we are at school or work, then try to get some brothers together so we can read in congregation.

We get more reward if we read in congregation, and even more reward if we read in congregation in the Masjid, so get to the Masjid well in time. Try and start each Ṣalāt with Takbīr ūla. For each Ṣalāt, read your Sunnah and Nawāfil as well as we get even more reward for reading them as well in this month.

Refrain from sin – eye, mouth, ears

We should not just be fasting with our stomachs but we should be fasting with all parts of our bodies, make sure we don't see ḥarām, we don't listen to ḥarām, and we don't speak ḥarām. All of these things diminish the reward for the fast. So don't go places where we sin with our eyes, this includes things we see on our televisions, on our computers and now more commonly our phones. Don't listen to ḥarām, people listen to music, listen to people backbiting, listen to people debating, don't fall into this trap. And don't speak ḥarām say bad things, backbite, slander, get upset and swear and curse other people. Protect yourself. In Ramaḍān due to fasting, people get a short fuse so this means we have to exercise patience even more.

Social Media \ TV

We have to try and spend as much time as we can in worship and try and avoid distractions. We are always constantly looking at things which will make our time go

quicker but we have to ensure we are not doing anything bad during these times. Better still would be to worship.

One of the main distractions is TV, especially the Islamic channels, people spend hours watching them, especially the questions and answers. We should try and not watch it and spend time in 'Ibādah.

Then we have WhatsApp and social media.

First word of warning, do not spend a great amount of time on there, as you might see something you did not wish to see. Do not forward anything unless it is verified. We receive so many messages and we think we will do good by forwarding or sharing, but don't do it unless it has been sent by someone who you know you can trust.

Kids and adults also spend a lot of time on Facebook, snapchat, Instagram etc., just think what else you could be doing during that time which will be a lot more positive.

Slide 32– Advice while Fasting

NHS Guide 2016

NHS Advice

Now what advice can be given to people to ensure that they stay healthy during this month? The advice can be split into 2 types, firstly the types of food and drink we should have, and secondly how to conserve our energy throughout the day.

The NHS has produced a number of good articles on their website including a guide, we shall start by explaining how fasting affects our body parts.

Go through each section and explain from slide

Slide 33– Foods that Harm and Foods that Benefit

In this month, more than ever, we need to ensure we eat balanced meals. Our meals should cover the main food groups which are as follows:

- Fruit and Veg,
- Bread, cereals and potatoes
- Meat, Fish and alternatives

- Fatty and sugary foods
- Milk and dairy food

Slide 34– Complex Carbs

These are foods that help release energy slowly throughout the day.

- Grains and seeds – barley
- Wheat
- Oats
- Millets
- Semolina
- Beans
- Lentils
- Wholemeal flour
- Basmati rice

Fibre Rich Foods

- Bran
- Cereals
- Grains and seeds
- Potatoes with skin
- Veg – green beans
- All fruits, apricots, figs, prunes.

Slide 35– Foods to avoid

*explain off slide

Slide 36– Suhūr

*explain off slide

Slide 37 – NHS Advice

Stay Hydrated

The first bit of advice is to ensure that we stay hydrated.

This means that we drink lots of water at Iftār time, and throughout the time when we can eat, this includes Şuḥūr time as well. We can also take isotonic drinks which help restore the fluids to our body.

If you are ill and have concerns about fasting or your illness then go see a doctor and also an 'Ālim to see if you can be classed as a person who can be excused from fasting.

Slide 38 – What to Eat

Food for Şuḥūr

Now in Şuḥūr, we have to try and eat foods which will help release energy slowly throughout the day like complex carbs. This can be found in food such as barley, wheat, oats, beans, wholemeal flour etc. So we should try and have porridge, or granola, or Weetabix. Try using Honey to sweeten it rather than sugar. You can also use put pieces of fresh fruit inside your cereal.

We should also try to have foods which are rich in Fibre, like vegetables and fruits.

We should avoid food which are fast burning and heavily processed, that contain sugar and white flour, like cakes, biscuits and chocolates. Also drinking tea, coffee and fizzy drinks like cola at Şuḥūr is not a good idea. They contain caffeine which is a diuretic and this causes water loss through urination.

So try having a balanced Şuḥūr, with cereal, wholemeal bread toast, some fruit and vegetables, dates and fluids like water, juice and maybe even some isotonic drinks to replace lost salts. This will Inshā'Allāh help us maintain our energy levels throughout the day.

Iftār Time

Now for Iftār, you know you have been thinking all day about all the different foods you want to eat and you have prepared a long list. And right on top of the list is the samosas

and the pakoras, it doesn't feel like you have fasted if you haven't got one of them at Iftār time!

It's going to be difficult to cut them out completely so instead of frying them, try having baked samosas. There are also Air Fryers now which can fry food with very little oil, or even completely oil free, try using them. Try and stay away from extremely oily foods and find a grilled or baked alternative.

Conserve your Energy

As well as eating correctly, it is important that we conserve our energy throughout the day so we have enough strength to perform all of our acts of worship. Staying outside for long hours, playing in the sun, tiring ourselves doing exercise while we are fasting, all of these can cause us to become tired and dehydrated. And then make us so tired that we limit our worship.

So don't over exert yourself, and to ensure you can do all of your 'ibādāt-worship, try and make a timetable if it helps. Give ourselves enough time to pray, sleep, rest and perform our necessities. The nights will be very short this year so our sleep pattern will be broken up. If we don't get enough sleep during the night, then take some time off after work to get a few hours rest before 'Asr. Try and shift your sleep pattern until you reach a medium where you are getting enough rest and also have enough strength to pray as well.

Slide 39 – What Nullifies the fast and what does not

During this month there are many questions as to what breaks the fast and what does not. Our dear teacher Mufti Shabbir Saheb son Mufti Yūsuf has compiled a list of items which do not nullify the fast and which do nullify the fast.

In the following slide, we can see a number of items which do not nullify the fast.

Slide 40 – This Items which do not break the fast

- ❖ Eating or drinking forgetfully (whilst not conscious of fast)
- ❖ Swallowing one's own saliva and the wetness that remains after washing the mouth
- ❖ Ear drops & Eye drops or contact lenses

- ❖ Sniffing up mucus even if it descends in the throat
- ❖ Inhaling smoke or dust unintentionally
- ❖ Using nicotine patches, creams, deodorant, makeup or oil
- ❖ Kissing or touching one's spouse
- ❖ Involuntary ejaculation or engaging in sexual intercourse forgetfully
- ❖ Starting the fast in the state of major ritual impurity
- ❖ Injection or blood transfusion or kidney dialysis or glucose or saline drip
- ❖ Blood test or cupping or any form of blood extraction
- ❖ Tooth extraction subject to not swallowing the blood or medicine
- ❖ Laparoscopy or Keyhole Surgery
- ❖ Inhaling air through continuous positive airway pressure (CPAP) or inhaling oxygen as long as not combined with another substance
- ❖ Miswāk or toothbrush (toothpaste should be avoided for risk of being swallowed)
- ❖ Vomiting unintentionally or vomiting intentionally less than a mouthful
- ❖ Swallowing vomit that emerges unintentionally even if it is a mouthful
- ❖ Swimming or submerging body in water without swallowing water
- ❖ Backbiting or lying

Slide 41 – Those items which do nullify the fast

In this slide we can see a number of items which do nullify the fast

- ❖ Eating or drinking deliberately* or accidentally (whilst conscious of fast). This includes:
 - Swallowing toothpaste or mouthwash
 - Swallowing blood from the gums or toothpaste or mouthwash if they preponderate (dominate) over the saliva

- Swallowing what is between the teeth if it is the size of a small chickpea or larger
- Swallowing the saliva of one's spouse
- Nasal spray if the medication passes the throat
- Medicine inhalers such as Asthma Inhaler (There are two views in relation to this. The preferred opinion is that it nullifies the fast. One should therefore continue with the fast in Ramaḍān but make Qaḍā)
- ❖ Inhaling smoke deliberately; this includes smoking cigarettes
- ❖ Sexual intercourse deliberately*
- ❖ Ejaculation caused by physical stimulation deliberately or accidentally; this includes masturbation
- ❖ Vomiting a mouthful deliberately
- ❖ Returning a mouthful vomit down the throat deliberately
- ❖ Menstruation or post-natal bleeding
- ❖ Endoscopy (due to the lubricant)

* Eating, drinking and sexual intercourse deliberately in Ramaḍān will also necessitate Kaffārah.

Slide 42 - Special Advice for children at schools

This year will see some of the longest fasts that we have in this country. Many of our children will be fasting during school time as well so it very important that they stay well and alert and follow the advices to enable them to make the most of this blessed month.

Stay Hydrated

Make sure that you drink enough water, both at Iftār time and at Ṣuḥūr time and in between. Do not drink fizzy drinks or drinks which are diuretics (tea, coffee) which will cause you to lose body water, you need to keep the water in.

Stay out of the sun

We are in summer and obviously playing in the sun will cause you to sweat and lose water, so try and stay in the shade as much as you can.

Do not over exert

Many of our children like to play during break time, or even after school. They can carry on playing but don't over exert yourself to the extent where you cause yourself to become thirsty and then your fast will become difficult. Try and retain as much energy as you can.

Rest after school

There will be around 5 hours between the time school finished and Iftār so take some rest. We have to rearrange our sleep pattern in Ramaḍān so in the weekdays, there will be little sleep between Tarāwīh and Ṣuḥūr. After Ṣuḥūr you can get about 4 hours sleep so after school try and rest for at least 2 to 3 hours and wake up well in time for 'Asr.

Organize your Day \Revision

If you have exams, balance your time between prayer, revision and rest. Make the most of your spare time in the weekends to get some revision done. In the weekdays, get some rest before school and then revise before 'Asr. Between 'Asr and Maghrib, spend the time in prayer then after Maghrib, study a little before Tarāwīh. After Tarāwīh, if you can, stay awake and study till Ṣuḥūr, as you will be able to eat and drink at that time, you may find it easier to study.

Having exams is not a valid reason to be excused from fasting. Allāh **سُبْحَانَهُ وَتَعَالَى** is the Sustainer and he alone is responsible for making us pass our exams.

Slide 43 – Make most of your time

'Ibādah

We must also make the best use of our time in the day. Nowadays there are people who exercise just before Iftār. This is a time when we should be exercising worship for Allāh **سُبْحَانَهُ وَتَعَالَى**, it is a time where your Du'as are answered, it is a time for dhikr and remembrance of Allāh **سُبْحَانَهُ وَتَعَالَى**, so don't waste this opportunity.

Set Prayer Targets

Organize your day to ensure you have slots to read the Qur'ān, do some dhikr, read all of your Ṣalāt and make sure that we help out with the household tasks as well. Ramaḍān seems to be a time where our Kitchens get the most use. Our sisters spend all day preparing food for Iftār, so many different types of food, then dinner, then Ṣuḥūr after that. We should try and help them and also not spend too much time in the preparation when we could be praying, so give them an equal chance as well to perform their 'ibādāt, they also want to read Qur'ān, and perform dhikr and du'ā, and rest, so be mindful before making demands.

Read all of your Ṣalāt

Try and read all of your Ṣalāt, all of the Rak'āt. Read your Sunnah, Nawāfil and Wājib as well. For males, read Ṣalāt in the Maṣjid, there is so much extra reward in this.

Reading your Qur'ān

Qur'ān – complete at least one Qur'ān in this holy month.

A way to complete the Qur'ān, is to read 1 juz a day so you will finish in 30 days but try and cover one extra juz so you finish in 29.

The Qur'ān has been divided into 540 Ruku's, so if a person reads 20 Ruku' a day, they will finish the Qur'ān in 27 days!

If you can't find time to reading 20 Ruku' at once, read a few Ruku' before or after each Ṣalāt, all you have to do is read 4 Ruku's before or after each Ṣalāt and you will finish the Qur'ān within 27 days.

Try and read the meaning of the Qur'ān, and also read the Tafsīr. Sit in Tafsīr sessions as well so you can understand the meaning of the Surahs. Take steps to learn the meaning of the Qur'ān, we spend all our lives educating ourselves in everything else so why not try and learn the Qur'ān.

Nowadays we have so many resources at our disposal so we don't have any real excuse to not learn the language of the Qur'ān.

When we pray, pray properly, no need to rush, read with Tajwīd, if we don't know how to read with Tajwīd then take some lessons and learn. Try and take time out every day and Inshā'Allāh we will get increased enjoyment when reading the words of Allāh.

Slide 44 – Make most of your time

Masnūn Du'as

What Du'as did Rasūlullāh ﷺ read, when he ate, when he slept, when he woke up, when he used to go to answer the call of nature? If we know them, then read them, if we don't know them, then learn them, just learn one a day and put it into practise.

Lips wet with Dhikr

And when we are not doing anything, keep our lips constantly in dhikr, in the remembrance of Allāh سُبْحَانَہُ وَتَعَالَى. When we are walking, sitting, lying down, even driving, keep reading the kalima, durūd sharīf, istighfār, be in the constant remembrance of Allāh سُبْحَانَہُ وَتَعَالَى.

Teaching & Learning

Use this time to learn about Islām and also use this time to teach what we have learnt. Spend time with the scholars and learn. Teach our children what we know. Ensure that all of our sources to attain knowledge are also verified and correct.

Attending and listening to talks

In this month, many Masājid make preparations to have extra programs. There will be talks covering a range of subjects. Many times scholars are called in from outside as well to deliver these lectures.

Make the most of your time and attend these beneficial programs. For the sisters, special arrangements are made as well for them so try and support them, look after the kids while they can also go and attend programs.

Make this a month of change

Above all, make this a month of change, make this a month where we start to correct our lives and fulfil the obligations of Allāh سُبْحَانَهُ وَتَعَالَى. Make this an example of how we should spend the rest of the 11 months in the year.

Slide 45 - Conclusion

So may Allāh سُبْحَانَهُ وَتَعَالَى give us the ability to make this Ramaḍān the best Ramaḍān we have ever had. May he give us all the strength to be able to keep our fasts easily and fulfil all of our obligations during this month. May he make this month a means of our salvation and entry in Jannah.

Let us use this month to think about how our lives have been so far and correct ourselves. Are we committing certain sins regularly which we don't in Ramaḍān, then don't carry them on after.

Make sure we don't miss any fasts, do not miss any prayers due to laziness. Make sure we don't miss any Ṣuḥūr which will cause the fast the next day to be difficult. If we have any Zakāt we need to discharge, let us do it this month.

Make sure we refrain from any type of sin, whether that is personal, in groups or even online. Stay away from bad company, people who would lead you to miss your prayers or spoil your fasts. Don't waste time, every second is precious.

Stay in pious company, people who spend time in prayer, spend time in the path of Allāh سُبْحَانَهُ وَتَعَالَى if you can, spend time in 'Itikāf. If you can't do the whole 10 days, then do a few days Nafl 'Itikāf

Stay steadfast after the month of Ramaḍān, don't waste all the reward we have earned.

These are testing times, so many of our brothers and sisters live in areas of conflict, in areas which are occupied. Do dua for ourselves, that Allāh سُبْحَانَهُ وَتَعَالَى guides us to the right path and then do du'ā that he relieves everyone of their difficulties.

Slide 46

I would like to thank everyone for attending. May Allāh سُبْحَانَهُ وَتَعَالَى accept all our efforts today and give us all a very blessed Ramaḍān.