

Islamic Academy of Coventry

The Virtues of Ramaḍān

Presentation Notes

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Slide 1 – Title Slide

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين و على اله و صحبه اجمعين اما بعد
رب اشرح لي صدري ويسر لي امرى واحلل عقدة من لساني يفقهوا قولي
سبحانك لا علم لنا الا ما علمتنا أنك انت العليم الحكيم

My dear respected ‘Ulamā, elders and brothers, sisters listening at home Assalāmu
‘Alaykum Wa Raḥmatullāhi Wa Barakātuhū. And welcome to Part 1 of the Virtues of
Ramaḍān Workshop.

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.

Housekeeping:

I just wanted to go through a few housekeeping rules before we begin:

Try and watch the presentation on a desktop or laptop, as there will be lots of information
on the screen.

1. Please pay attention and listen with the intention of learning and acting upon what we learn today.
2. If you have any questions throughout the workshop, then please put them in the chat window and I can try and answer later
5. There will be questions throughout this Workshop so please participate and put your answers in the chat windows
6. Finally, please ensure you all have a pen and paper if you want to take notes. I will share the screens once we have finished.

My name for those who do not know me is Ebrahim and without Further ado let's start today session.

SLIDE 2 - Introduction

Very soon we will be starting the blessed month of Ramaḍān. The most important month in the Islamic Calendar. It is a month where Muslims spend the day fasting and the nights in prayer. It is month where we have an opportunity to reconnect with our creator Allāh *سُبْحَانَہُ وَتَعَالَى*. Our whole year revolves around this blessed month.

As with all things in our Religion, it is obligatory upon us to learn the rulings behind the acts of worship which are carried out in this month. And if we understand the reasoning behind these actions, they will become so much more meaningful.

Furthermore there are also so many special aspects of this month, therefore in order to truly appreciate all the various qualities of this month and the special acts within it, I have prepared this presentation. And this will Inshā'Allāh allow us to maximise the benefit we can derive from this special time.

The presentation has been split into 2 parts as there is a lot of information to cover. The first part will cover a lot of the background on this month and some of the basics. Part 2 will then go into more detail regarding the rulings behind fasting and also provide practical advices on what to eat, how to maximize the benefit from this month etc.

The topics we shall be going through are as follows:

- 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
- Special advices this Ramaḍān due to Coronavirus

This year is going to present us with some unique challenges due to the Coronavirus and lockdown situation we find ourselves in. Therefore this presentation will also address some of these issues and give advices wherever relevant. These advices have been prepared by Maulānā Yūsuf ibn Shabbir and can be found on the Islamicportal.co.uk website.

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 (which is when we eat before we fast), the time for Iftār (which is when we break out fast), the time for Tarāwīh (the night prayer), counting how many fasts are left, how many days till ʿĪd etc.

A person doesn't look at their watch or their 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.

Allāh سُبْحَانَهُ وَتَعَالَى says:

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

“By time, indeed mankind is at a loss. Except those who have believed and done righteous actions and advised each other to truth and advised each other to patience”

Allāh سُبْحَانَهُ وَتَعَالَى takes an 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 when they will leave this world.

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 is 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.

This scenario helps us understand the temporary nature of this life and also put some context around every single moment.

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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 their 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 as we are seeing today.

And we must do these actions while we are alive before death comes as 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
الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا
وَتَمَنَّى عَلَى اللَّهِ

Shaddād ibn Aws رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 others. And one such time is one we are approaching now and that is the month of Ramaḍān.

Slide 6 – Question 1

How many months are there in the Islamic year and name them?

Please put your answers in the Chat Window.

There are 12 months in the Islamic year.

In Sūrah At-Tawbah verse 36, Allāh سُبْحَانَهُ وَتَعَالَى says:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ¹

“Surely, the number of months according to Allāh is twelve (as written) in the Book of Allāh on the day He created the heavens and the Earth, of which there are Four Sacred Months. That is the right faith. So, do not wrong yourselves therein.”

Slide 7 - 12 Months in an Islamic Year

The Names of these 12 months are as follows:

- Muḥarram
- Ṣafar
- Rabīʿ ul-Awwal
- Rabīʿ ul-Thāni
- Jamādal Ūlā
- Jamādal Ākhirah
- Rajab

¹ Sūrah At-Tawbah verse 36

- Sha‘bān
- Ramaḍān
- Shawwāl
- Dhul Qā‘dah
- Dhul Ḥijjah

Each of the names have a meaning. For further information, please refer to my booklet ‘The Islamic Calendar’.

What is the meaning of the word Ramaḍān?

It comes from the word Ramḍā’ which means ‘sun baked ground’. The intensity of the sun-baked ground was due to the heat in this month, therefore Ramaḍān was named as such. As for those people who say it is one of the names from the names of Allāh سُبْحَانَهُ وَتَعَالَى, they are mistaken.

Slide 8 – The Month of Ramaḍān

Of the 12 months in the Islamic Year, the 9th month 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 سُبْحَانَهُ وَتَعَالَى says:

“The month of Ramaḍān [is that] in which was revealed the Qur’ān, 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. Allāh intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allāh for that [to] which He has guided you; and perhaps you will be grateful”

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

- Torah – Mūsā عَلَيْهِ السَّلَامُ
- Zabūr – Dāwūd عَلَيْهِ السَّلَامُ
- Injīl - 'Īsā عَلَيْهِ السَّلَامُ
- Qur'ān - Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

There is a Ḥadīth in the Musnad of Aḥmad which is narrated by Wāthila ibn Asqa, he mentions that our Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that the Abrahamic Scriptures were revealed on the first of Ramaḍān. The Torah on the 6th, the evangile (Injīl) on the 13th and the Qur'ān on the 24th of Ramaḍān. In another narration from Jabir صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, it mentions that the Zabūr was revealed on the 12th and the evangile (Injīl) 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 حَتَّى مَطْلَعِ الْفَجْرِ (5)

We have sent it (the Qur'ān) down in the Night of Qadr. (1) And what may let you know what the Night of Qadr is? (2) The Night of Qadr is much better than one thousand months. (3) The angels and the Spirit descend in it, with the leave of your Lord, along with every command. (4) Peace it is till the debut of dawn. (5)

Allāh سُبْحَانَهُ وَتَعَالَى tells us that Indeed we have revealed it, meaning the Qur'ān on the night of Qadr, the night of power. Inshā'Allāh we will talk more about the night of power later.

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, the circumambulation. So in Heaven there is an equivalent of the Ka'bah.

Each day 70,000 angels perform Ṭawāf and they will never 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.

Slide 13 – Point of Consideration

Here is a point to consider. The Greatest Book, which is the Qur'ān, was revealed in the greatest Month, which is Ramaḍān, on the Greatest night, which is Laylatul Qadr, in the the most blessed place, which is Makkah, by the greatest Angel, Jibrīl عَلَيْهِ السَّلَامُ, to the greatest Prophet, Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Allāh سُبْحَانَهُ وَتَعَالَى could have chosen, any time, any place, any person but to show the special significance of the Qur'ān that it is to be the final Revelation

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 14 – 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 فَتُحْتُ أَبْوَابُ السَّمَاءِ
وَعُلِقَتْ أَبْوَابُ جَهَنَّمَ وَسُلِسِلَتِ الشَّيَاطِينُ

In this Ḥadīth from Ṣaḥīḥ al-Bukhārī:

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said “When the month of Ramaḍān comes, the doors of the sky (Jannah) are opened and the doors of hell are locked and the Shayaṭīn, (the devils) are chained.

Slide 15 – Points to Consider

Now how is it that all year round we find it difficult to pray Salāh, we can't read 5 times a day, let alone read 5 times in the Masjid.

We rarely pick up the Qur'ān, but in Ramaḍān we manage to complete at least one complete recitation?

We rarely read extra Ṣalāh, but we can stand for 20 Rakāt Tarāwīh?

We rarely give in charity, but in Ramaḍān we find it easy to give in Ramaḍān?

We rarely keep optional fasts, but in Ramaḍān, we can stay hungry all day long.

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, the devils 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 اللَّهُ 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 Shayaṭīn 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 16 – Question 4

Name some of the acts of worship which are done in the month of Ramaḍān?

Slide 17 –Saum Fasting

The main act of worship which we associate with Ramaḍān is fasting

Where is the command for fasting? Again we look at Surah al-Baqarah Verse 183. Allāh سُبْحَانَهُ وَتَعَالَى says:

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

Allāh سُبْحَانَهُ وَتَعَالَى says, “O 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 be God-Fearing”.

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 Fard.

Slide 18 – The Pillars of Islām

We have proven that fasting is obligatory through the Qur'ān. What do the Ḥadīth say.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي حَدَّثَنَا عَاصِمٌ - وَهُوَ ابْنُ مُحَمَّدٍ بْنِ زَيْدِ بْنِ
عَبْدِ اللَّهِ بْنِ عُمَرَ - عَنْ أَبِيهِ قَالَ قَالَ عَبْدُ اللَّهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وسلم

بُنَى الْإِسْلَامَ 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 also one of the pillars of Islām.

Slide 19 – When did fasting become obligatory?

Question: When did fasting become obligatory in Islām?

Answer: 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.

Question: Can you give an example of the fasting in other Religions?

Going back to the verse 183 of Sūrah Al-Baqarah, after Allāh **سُبْحَانَهُ وَتَعَالَى** says the fasting is obligatory, he 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. I spoke 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 Maulānā Naushād Saheb Ḥafīzahullāh gave a real good example which I use time and time again. let's say you were driving your car at nighttime 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 20 – What does Saum mean?

The word Saum, means to abstain, to stay away from. In Shari'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 abstaining from smoking, vaping etc.

If a person eats something on purpose 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 21 - Who has to fast?

Question: Upon whom is fasting obligatory?

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. A 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 Ṣalāh, it is good to get them practising so when the time does come for them to fast they do not find it hard.

The children can keep fast for a few hours and then slowly build up until they can fast for a half a day and then whole day. They can also fast on weekends. This year we have a unique opportunity as the children are home so we can get them involved in our Ramaḍān. Let them join in our Iftār and Suḥūr so they can also experience the spirit of Ramaḍān.

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

And finally a person is not classed as a Shar'ī traveller. That person is classed as a Muqīm. If a person is travelling and they do not fast, they have to be made up later on.

Slide 22 - 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 مَسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ

The Marīḍ (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, and there was no way that they could get away with just having the medication 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 fidyah, which is compensation. For each fast they will pay the amount equivalent to 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 fidyah, they will have to make up those fasts. While the person remains ill, they will continue to pay the fidyah.

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 which is 54.5 English miles. So if a person is undertaking a journey which has a minimum journey of 48 Sharī 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 23 – Question 5

What Hours do we need to fast?

Slide 24 – The Timing of the Fast

So how long the fast should be kept for. I 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
أَتِمُّوا 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 25 – The Timing of the Fast

From this chart you can see the duration of the fast.

It will begin at True Dawn when the rays of the sun become visible and will end at Maghrib time when the sun has set, so it is no longer visible on the horizon.

Slide 26 - 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.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

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

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.

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 27 - 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 اللهُ عَلَيْهِ وَسَلَّمَ mentions words from Allāh سُبْحَانَهُ وَتَعَالَى but he puts them in his own words.

عَنْ أَبِي صَالِحٍ الزِّيَّاتِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ هُوَ لِي وَأَنَا أَجْزِي بِهِ وَالصِّيَامُ جُنَّةٌ إِذَا كَانَ يَوْمٌ صِيَامٍ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ فَإِنْ شَاتَمَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ رِيحِ الْمِسْكِ لِلصَّائِمِ فَرَحَتَانِ يَفْرَحُهُمَا إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ وَإِذَا لَقِيَ رَبَّهُ عَزَّ وَجَلَّ فَرِحَ بِصَوْمِهِ

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that Allāh سُبْحَانَهُ وَتَعَالَى says, all of the actions of Ibn Ādam 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 Muḥammad, 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 28 - 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 اللهُ 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 29 - Tarāwīḥ

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

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

رَسُولُ 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.”

The person who reads the Tarāwīḥ Ṣalāt gets great reward. It is an opportunity for us to follow one of the Sunnah’s of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which was only done in the month of Ramaḍān.

Wisdom behind Tarāwīḥ

There is great wisdom behind the Tarāwīḥ 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, posture we perform in Ṣalāt we get reward, every single letter we listen to within Tarāwīḥ we get reward, so you can see it is a source of immense reward and also a source of forgiveness.

Question: How many Rukū' are there in the Qur'ān?

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

Advice on Tarāwīḥ

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 Rukū'. Make sure we don't hang around outside the Masjid while the Tarāwīḥ Ṣalāt is going on inside. Do not talk and chatter while the Tarāwīḥ 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 Tarāwīḥ 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 **سُبْحَانَكَ وَتَعَالَى**. Concentrate on all our Rukn postures, making sure our Qiyām, Ruku', Sajdah is proper and reading all the tasbiḥāt properly in a manner which is not rushed.

Slide 30 – Special Advice on Tarāwīḥ Ṣalāh

- Tarāwīḥ Ṣalāh is an emphasised Sunnah. Therefore, every effort must be made to perform 20 rakʿat (units) Tarāwīḥ Ṣalāh.
- If a person is unable to perform the 20 rakʿat standing due to ill health or another valid reason, they should attempt to perform it sitting down. If this is also not possible, it is strongly recommended to perform as many rakʿat possible. Not being able to perform the full 20 rakʿat does not mean that Tarāwīḥ Ṣalāh is not performed at all. It is also a common misconception that if a person is unable to perform 20, they must perform 8 rakʿat. Rather, a person unable to perform 20 rakʿat should perform as many as they can, and if standing is difficult, one can also perform Tarāwīḥ Ṣalāh sitting down.
- Tarāwīḥ Ṣalāh can be performed in congregation and individually. It is recommended that families perform Tarāwīḥ Ṣalāh in congregation in their own homes.
- If the household has a Ḥāfīẓ of the Qurʾān, it is recommended they lead and complete the recitation of the Qurʾān on the 29th of Ramaḍān. If it is possible to complete more than one recitation of the Qurʾān, this is commendable.
- If there is no Ḥāfīẓ of the Qurʾān, the Imām can recite from the chapters he has memorised. It is advised to avoid sufficing on the final ten chapters if a person has memorised other chapters.
- Every effort must be made to perfect the pronunciation of the recitation of the Qurʾān.
- The Qurʾān must be recited in Ṣalāh from memory. A Muṣḥaf or an external device cannot be used. Allāh سُبْحَانَكَ وَتَعَالَى will reward those households without a Ḥāfīẓ according to their intention, desire and action of previous years Inshāʾ Allāh

Note: To join a congregational Ṣalāh of Makkah or Madīnah or the local Masjid via the internet, TV or receiver system for any Ṣalāh including Tarāwīḥ is invalid

Slide 31 – End of Part 1 Summary

Alḥamdulillāh we have come to the end of the first session, lets have a quick recap on what we have covered today.

- Importance of Time
- The Month in Islām
- The Holy Books
- The Revelation of the Qur'ān
- The Commandment of Fasting in the Qur'ān and Ḥadīth
- The Meaning of Ṣaum
- The wisdom behind fasting
- Those upon whom fasting is obligatory and those who are excused
- The Timing of the Fast
- The Reward of Fasting

Slide 32 – Part 2

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين و على اله و صحبه اجمعين اما بعد

رب اشرح لي صدرى ويسر لي امرى واحلل عقدة من لساني يفقهوا قولى

سبحانك لا علم لنا الا ما علمتنا أنك انت العليم الحكيم

My dear respected ‘Ulamā, elders and brothers, sisters listening at home Assalāmu ‘Alaykum Wa Raḥmatullāhi Wa Barakātuhū. And welcome to Part 2 of the Virtues of Ramaḍān Workshop.

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

Slide 31 - Recap

Alḥamdulillāh, in the previous sessions we covered a variety of topics. Before we start today’s session, let’s have a quick recap to make sure you remembered.

- In which Sūrah does Allāh **سُبْحَانَهُ وَتَعَالَى** talk about the Importance of Time
- How many months in the Islamic Calendar? Can you name them?
- In which month was the Qur’ān revealed and on which night?
- In which Sūrah does Allāh **سُبْحَانَهُ وَتَعَالَى** mention that fasting is obligatory
- What does Allāh **سُبْحَانَهُ وَتَعَالَى** want us to achieve behind fasting?
- Upon whom is fasting obligatory
- Name two types of people upon whom it is not obligatory
- When does the fast begin and when does it end?
- What is the Reward of fasting?

Slide 34 - 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 1000 months!

Question: Approximately, how many years is 1,000 months?

A 1000 months is 83 years and 4 months. Subḥān Allāh

Slide 35 – Laylatul Qadr

Shāne Nuzūl

The Shāne Nuzūl or the occasion of revelation for this Surah is as follows, Ibn Abū 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 1,000 months and he never laid down his arms. The companions were amazed by this. They thought how would they ever be able to achieve such reward as many people do not even live for that long. Allāh **سُبْحَانَهُ وَتَعَالَى** then revealed this Sūrah 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 person in the Ḥadīth only performed this act once in his life for 1000 months, yet we get the opportunity to earn more reward every year, Subḥān Allāh!

The meaning of Qadr

What does Qadr mean? Greatness, honour or dignity.

Why does it mean this? When a person seeks repentance, they become a person of greatness, honour and dignity, where before they might have lacked this due to living an unrighteous life. So the worship a person does on this night, gives them this status.

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 he was going to perform I'tikāf of the next 10 days, so 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 would be performing I'tikāf for the next 10 days, but he also said one other thing, that he had been told the sign of Laylatul Qadr. The sign was that on the morning of Laylatul Qadr, he would do Sajdah (prostration) in silt (this could be translated as mud or clay) and this sign hasn't yet passed.

In that month, 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, the prayer niche and it became muddy. Rasūlullāh ﷺ read Fajr Ṣalāt in the dark and when he performed Sajdah, his blessed head touched the mud and then it was known that the night before had been the night of Qadr.

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

How did the knowledge get lifted?

In Ṣaḥīḥ Al-Bukhāri 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 36 – Faḍail of Laylatul Qadr

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
" مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ "

In a Ḥadīth from Ṣaḥīḥ al-Bukhāri, Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said "Whoever establishes the prayers on the night of Qadr out of sincere faith and hoping to attain Allāh's rewards then all his past sins will be forgiven."

They will still need to repent for their major sins.

Slide 37 – 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 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 38 – I’tikāf

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

What is I’tikāf?

I’tikāf 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 I’tikāf.

Now many people who attend the Masjid will see the people who are sitting in I’tikāf. 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, who is 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.

I’tikāf for Men

The I’tikāf 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 Du'ā in this Holy month for yourself and the whole Ummah of Rasūlullāh ﷺ

I'tikāf for women

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

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

Slide 39– Advice while Fasting

Maximize Reward

Question: In the month of Ramaḍān, how much reward will one Farḍ (obligatory) action receive and how much reward will one Nafl (optional) act receive?

Answer: One Farḍ is equivalent to 70 and one optional (Nafl) is equivalent to a Farḍ.

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.

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.

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.

Social Media

Then we have WhatsApp and social media.

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 40- 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 to fasting. We shall start by explaining how fasting affects our body parts.

Question: Name some organs which are part of our digestive system.

- Mouth
- Oesophagus
- Stomach
- Small intestine
- Large intestine (includes the colon and rectum)

This picture shows how different organs in the digestive system are affected by the fast.

One point to note, is that fasting is also a blessing for our body. For 11 months, our organs are continuously working eating, digesting and processing the food. For one month in Ramaḍān, the organs get a little bit of rest as well.

Slide 41– 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 42– 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 43– Foods to avoid

*explain off slide

Slide 44– Suḥūr

*Explain off slide

Slide 45 – 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 Ṣuḥūr 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 46 – What to Eat

Food for Suḥūr

Now in Suḥūr, 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 Suḥūr is not a good idea. They contain caffeine which is a diuretic, and this causes water loss through urination.

So try having a balanced Ṣuḥūr, 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 overexert yourself, and to ensure you can do all of your 'Ibādāh-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 'Aṣr. 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 47 – Social Etiquette

In a Ḥadīth narrated in Ṣaḥīḥ Al-Bukhāri, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

The (Complete) Muslim, is that person who other Muslims are safe from his tongue and his hand.

The reason I have added this section is that if Ramaḍān is in the summer, a large number of people visit the Masjid during unsociable hours and unfortunately many are not considerate to others.

- As Muslims, we must ensure we do not cause any other person any harm whatsoever, whether this is verbally or physically. In this month we have to be even more conscious of this fact, so we do not spoil our fasts.
- We also have to be very conscious of our social behaviour and interaction with people who are not Muslims. Every one of us is a representative of Islām, and many people will base their perception of Islām on their interactions with us, so we must ensure we represent our religion in the way it should be represented.

With this in mind, we have come up with a few points which are especially important during this month as more people frequent the Masjid during unsociable hours. Many people will be sleeping during these times, so we have to take this into consideration.

- Do not cause disturbance to local residents when coming or going from the Masjid.
- Do not congregate outside the Masjid or street corners during unsociable hours as people may be sleeping with the windows open.
- Brothers are requested to return straight home after prayers not causing any anti-social behaviour on the journey
- Be conscious where you park, do not block driveways, lowered curbs or road junctions. Avoid Double yellow lines. Don't cause noise when shutting car doors.
- Parents are responsible for their children during prayer times, ensure you know where they are at all times, stay with them if need be.

Slide 48 – Social Etiquette

- Do not throw litter, especially after Maghrib time like water bottles and food boxes\wrappers
- Be Vigilant of any suspicious behaviour inside\outside the Masjid. If need be, report it to any committee members immediately or the police if it is an emergency
- When walking home during unsociable hours, stick to the main roads which are well lit. Avoid dark and poorly lit streets even if it means taking a longer route
- Make sure you do not walk alone during unsociable hours; ensure you are accompanied.
- During Tarawih time, do not loiter outside in the alley way or the front, this goes for both adults and children

- Do not host Iftār parties this year, and even if you do normally then please do not let the food and drink distract you from your prayer. For the men, ensure Maghrib, ‘Ishā and Tarāwīḥ are recited in the Masjid in Congregation.

Slide 49 – 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’s son Maulānā 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. The Complete list can be found on the cards which will be handed out later on.

Slide 50 – 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
- ❖ 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 51 – 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
- ❖ Vomiting a mouthful deliberately

- ❖ Returning a mouthful vomit down the throat deliberately
- ❖ Menstruation or post-natal bleeding
- ❖ Endoscopy (due to the lubricant)

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

Slide 52 – Special Advice on fasting for this year

- ❖ If a fasting person struggles to continue their fast due to contracting Covid-19 symptoms, it is permissible to break the fast and make up for it later.
- ❖ Individuals with confirmed/suspected Covid-19 with moderate-severe symptoms or severe underlying health conditions can postpone their fasts to a later date. A strong likelihood of falling extremely ill also permits postponing the fasts.
- ❖ Pregnant women and those breastfeeding are permitted to postpone their fasts if they fear harm to themselves or their child.
- ❖ In the above cases, if a person thinks they may be able to fast or they are unsure, the fast must be attempted. During the day, if they struggle, they can break the fast and make up for it later.
- ❖ A person who does not fast or discontinues their fast due to a valid excuse is required to make up for the fast(s) at a later date. There is no additional penalty. If their condition is such that they are unable to fast perpetually, they will give Fidyah (the amount of Ṣadaqat al-Fiṭr per fast). Fidyah does not discharge the obligation if a person is able to fast at a later date, for example, in the winter months.
- ❖ Doctors, nurses and allied healthcare workers treating Covid-19 patients are strongly recommended to carefully consider all the alternative options and attempt the fast if they are able to. If they struggle to continue, the fast can be broken and repeated at a later date. However, for those who will be unable to fast due to the strong likelihood of dehydration and severe thirst due to wearing PPE, along with the risk of making clinical errors which could potentially affect lives, the fasts can be postponed to a later date, for more information see islamicportal.co.uk.

Slide 53 - 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 Şuḥūr 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 Şuḥūr. After Şuḥūr 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 54 – Ramadān Example Revision Timetable

Now on this slide, I have created an example timetable for those Students who may have exams during this month. It shows how you can manage your time and use your spare time effectively to ensure you complete all of your prayer actions as well as get enough time to revise. Other people can also use this timetable to organise their day as well.

The first priority will be Ṣalāt. I have allowed 30 minute for each Ṣalāt apart from ‘Ishā. Read all of your Rak‘āt, including Sunnah and Nafl prayers. If you finish with time in hand, read some Qur‘ān, perform some dhikr or rest.

For ‘Ishā, I have allocated 1.5 hours which should be enough to Tarāwiḥ as well.

Next we have to allocate time to read Qur‘ān and also our Tahajjud prayer at night.

Then we have to give ourselves enough time to eat. Half an hour for Suḥūr and 45 minutes for Iftār. If you finish your Iftār quickly then you can have a quick power nap before ‘Ishā if it helps.

Then we have times for rest. Your main sleep will be after Fajr until school time. If you get tired during school then you may wish to get some rest after school and wake up before ‘Aṣr. If you are still fresh then you could use this time for revision.

If you get enough rest during the day, then after Tarāwiḥ, you can revise for a couple of hours until Suḥūr. During this time, you can eat, drink, take short breaks, keep yourself hydrated and get some good revision in. If you revised after school, then you could use this time to get some rest as well.

So you can see, if we can plan ahead, we can use all of our time in this holy month effectively and Inshā'Allāh, the blessings of this month will help us get even better results.

Slide 55 – The Five Daily Ṣalāt

- ❖ Every attempt should be made to perform the five daily Ṣalāhs in congregation at home. All family members including females can join the congregation. If a person is self-isolating within a room, they will perform Ṣalāh alone.
- ❖ The Imam must be a male mature (bāligh) person.
- ❖ Females will always stand behind male(s) in a separate row whether one female or more. Males will always stand behind the male Imam, unless there is only one male in which case, he will stand to the right of the Imam with his heels slightly behind the Imam's heels. The following diagrams illustrates this with some examples:

Slide 56 – 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 Achievable 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. The men should try and help them. We must also try and not spend too much time in food preparation when we could be praying. The sisters should be given equal chance to perform their 'ibādat, 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 Masjid, 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 Rukū'c, so if a person reads 20 Rukū'c a day, they will finish the Qur'ān in 27 days!

If you can't find time to reading 20 Rukū'c at once, read a few Rukū'c before or after each Ṣalāt, all you have to do is read 4 Rukū'c 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, the commentary. 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 57 – Make most of your time

Masnūn Du'as

What Du‘ā’s did Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 سُبْحَانَهُ وَتَعَالَى. When we are walking, sitting, lying down, even driving, keep reading the kalima, durūd sharīf, istighfār, be in the constant remembrance of Allāh سُبْحَانَهُ 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 58 – Summary of Part 2

Let’s just go over what we covered today before we conclude.

- Virtues of Layalatul Qadr – The Night of Power
- Advices on ‘I’tikāf
- Advices on Fasting – NHS Food Guide
- Social Etiquette in Ramaḍān
- What Nullifies the Fast and What does not
- Special advices for children at school during Ramaḍān
- Making Most of your time
- Special Advices for this Ramaḍān due to the lockdown

Slide 59 - 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 let us not continue them once Ramaḍān finished.

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 'I'tikāf. If you can't do the whole 10 days, then do a few days Nafil 'I'tikāf

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 du'ā for ourselves, that Allāh **سُبْحَانَهُ وَتَعَالَى** guides us to the right path and then do du'ā that he relieves every one of their difficulties.

Slide 60

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.

Slide 61 – Final Slide