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# AL-QASIM القاسم

GUIDANCE OF ISLAM  
IN LIGHT OF QUR'AN, HADITH, AND FIQH

## RAMADHAN SPECIAL

RAMADHAN-  
CENTRIC Q&A

FASTING 101

*A review of the dos and  
don'ts of fasting*

MISWAAK:  
REVIVING A  
SUNNAH

Ramadhan Daily  
Checklist & Duas  
[Cut-Outs]





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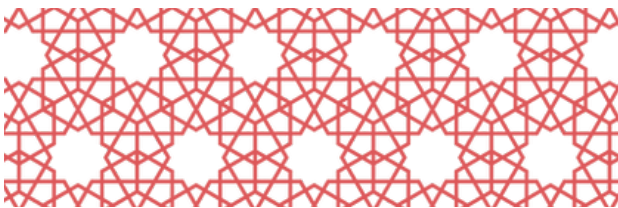
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# BRINGING LIFE TO OUR LIVES Through the Qur'an



By Maulana Mohammad Daud Khurshid  
Ifta student, JQU

Photo by N. Baig

"مالٹ جیل کی خلوتوں میں ہمیشہ یہ مسئلہ سامنے آیا کہ آج کل پوری دنیا میں مسلمانوں کی ذلت و پستی اور ہر جگہ مصائب و آفات میں مبتلا ہونے کے اسباب کیا ہیں؟ مسلسل غور و فکر کے بعد یہ معلوم ہوا کہ اس کے اسباب ۲ ہیں، اول مسلمانوں کا فتر آن کو چھوڑ دینا، دوم آپس میں لڑنا۔"

- حضرت شیخ الہند مولانا محمود الحسن رحمہ اللہ

In the loneliness of the jail in Malta, my mind always welcomed the question: "What led to the state of the Muslims today? The humiliation and disgrace that has befallen them, and the calamities and afflictions that surround them wherever they may be - what brought about this situation? After putting much thought to the matter, I arrived at two causes. The first is that Muslims have left the Qur'an, and the second is the internal conflict amongst them."

- Shaikh ul Hind Mahmood ul Hasan (May Allah have mercy upon him)



Our beloved Prophet ﷺ had left the Ummah upon a clear bright path, the night of which is like the day (Ibn Majah, 1: 214 - 215). He left us with two guides; if we were to hold on to them, we would never go astray (Malik, 5: 1323). It is unfortunate today that we have lost sight of these two guides, namely the book of Allah (the Qur'an) and the way of our Prophet (the Sunnah). Our connection with the Qur'an has been reduced to a yearly recital in Ramadhan, or a weekly completion of *Surah al-Kahf*, or restricting our daily recitation to *Surah Yasin* alone. We have lost the zeal to learn about our Prophet's life, let alone the legacy of *ahadith* and *fiqh* he left behind with his companions. We are more informed of celebrities, athletes, and politicians than we are of the names of the illustrious Sahabah and their heroic feats. We see our state across the globe, yet we fail to make any changes in our personal and social lives. Despite this state, we see the mercy of Allah directed towards us at every moment.

Year after year, we are blessed with this month. A month wherein the gates of paradise are opened, the gates of hell are closed, the devils are chained, the seekers of good are called upon to progress, and the evildoers are chastised and told to recede! A month with a night greater than a thousand months; a month chosen for the Qur'an to be revealed therein, as guidance for mankind, with clear proofs for the correct path, and the criterion between right and wrong! It is no doubt a month for us to change ourselves and revive our connection with the Qur'an, thereby reviving our dead souls. Our Lord ﷻ has emphasized the greatness of the Qur'an:

وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ

الْعَظِيمَ

"We have certainly granted you the often-

repeated verses (Surah al-Fatihah) and the Great Qur'an." (15:87)

He has highlighted its precision and clarity that only the ill fail to ponder over:

كِتَابٌ أُحْكِمَتْ ءَايَاتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ

حَكِيمٍ خَبِيرٍ

"This is a book, the verses of which have been made firm and elaborated by the One who is All Wise, All Aware." (11:1)

He has mentioned its effect upon even the pegs which stabilize the earth; then what about the hearts which have become stiff and black, such that they are not moved?

لَوْ أَنزَلْنَاهَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَاهُ

خَشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ

الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

"Had We sent down this Qur'an upon a mountain, you would have certainly seen it humbled and torn apart in awe of Allah. We set forth such comparisons for people, so perhaps they may reflect."

(59:21)

He has made this Qur'an a guide to what is correct, and the one without a guide only wanders aimlessly:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

"Surely this Qur'an guides to what is most upright." (17:9)

He has sent this Qur'an as a light to mankind, and whoever is deprived of light will only find himself in darkness:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ

وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

"O humanity! There has come to you conclusive evidence from your Lord. And We have sent down to you a brilliant light." (4:174)

He has named it *Ruh* (Spirit), and the one with no spirit is dead, although he may seem to be alive:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

"And so, We have revealed to you a Spirit from Our command." (42:52)

He has revealed it as a "heavy discourse":

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

"For We will soon send upon you a weighty revelation." (73:5)

Yet He has made it easy for us so that we may remember it and ponder over it:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَكِّرٍ

"And We have certainly made the Qur'an easy to remember. So is there anyone who will be mindful?" (54:17)

It is not only our duty, but also our need to bring the Qur'an back into our daily lives. A Muslim without the Qur'an is like a date: although he may have the intrinsic sweetness of *Iman*, he lacks the fragrance which displays it. Just as our family and body have a right upon us, so too does the Qur'an! After all, it is the word of our Lord, a message from our Beloved Creator. We have been blessed with the noble month of Ramadhan once again. Allah has blessed us with this opportunity to create a connection with the Qur'an. Instead of searching for the quickest place to finish Taraweeh, or pestering Huffaz to complete *Surah al-Fatihah* in two breaths and not three, as if we are burdened by listening to the Qur'an, let us truly make this month one of the Qur'an. Our goals shouldn't be restricted to just one completion of the Qur'an, rather, everyday should teach us new lessons and meanings from the Qur'an. We should allocate time for reading the Qur'an, as well as time for understanding its translation and explanation. An excellent book to accompany us throughout this month and our lives is *Tafsir Ibn Kathir*, which has been translated to English, as well as *Ma'arif al Qur'an*, which is published in both Urdu and English. We ask Allah ﷻ to bring us closer to the Qur'an, and to allow us to use every moment of this blessed month in the manner which pleases Him most.



# A DAY WITH THE PROPHET ﷺ IN RAMADHAN

Excerpts from "A Ramadan with The Prophet"  
by Shaykh Abdullah A. Mullanee

Compiled by Muhammad Mayat,  
Final year student, JQU

## SAHOOR

The Prophet of Allah ﷺ delays his *sahoor* (pre-dawn meal) as late as possible. His helper, Anas رضي الله عنه brings him one of his favourite *sahoor* meals of dried dates and water. He eats in moderation with his right hand and begins with the name of Allah ﷻ.

*Sahoor* was an important aspect of the Prophet's ﷺ fast. He would love sharing his meals with others and would encourage people not to miss it:

تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَهً  
"Eat *sahoor*, for verily there is barakah in *sahoor*."  
(Sahih al-Bukhari: 1923)

After enjoying his meal, he solidifies his intention for the fast. He would advise the Companions رضي الله عنهم to make an intention to fast before the entering of Fajr.

## PROPHETIC MORNINGS

There is a horizontal sliver of light on the eastern sky and Fajr has entered Madina. If the Prophet ﷺ had relations with his wives in the night, he would take a bath after *sahoor*. He would brush his teeth with a *miswak* in wudhu, in spite of his fast (Sunan al-Tirmidhi: 725).

As the people start filling the masjid, The Prophet ﷺ offers a short sunnah prayer (Musnad Ahmed: 2572).

As soon as he enters the masjid, the *iqamah* (final call) for the prayer is given. The Prophet of Allah ﷺ stands before the congregation and meticulously straightens the rows like a shaft of an arrow (Abu Dawood: 663). He would extend the recitation in the Fajr prayer and recite between 60 – 100 verses of the Holy Quran (Musnad Ahmed: 19793).

After performing the Fajr prayer, he sits in the masjid and engages himself in dhikr (remembrance of Allah) until the sun rises. Thereafter, approximately 10–15 minutes after sunrise he would perform 2–4 raka'ats of *Salatul Ishraq* (post-sunrise prayer). He said: "Whoever prays Fajr in congregation and thereafter sits remembering Allah until the sun has risen, then he prays two raka'ats, for him is the reward like that of a Hajj and Umrah" (Tirmidhi: 586).

The Prophet of Allah ﷺ would not sleep after Fajr. In fact, he found early mornings to be a time of productivity and blessings. His Companions رضي الله عنهم noted seeing much benefit in beginning business trips after Fajr. The Prophet of Allah ﷺ would pray: "O Allah, place blessings for my nation in their early mornings" (Tirmidhi: 1212).

## ACTS OF WORSHIP DURING THE FAST

### Generosity

The Prophet of Allah ﷺ would also invest his time and money in generously spending for the sake of Allah ﷻ. 'Abdullah ibn 'Abbas رضي الله عنهما noted that, "When Ramadhan entered, the Prophet of Allah ﷺ used to free every captive and give to anyone who asked [him of something]" (Sha'b al-Iman: 3357).

### Remembering Allah ﷻ

The Prophet of Allah ﷺ would advise his Companions رضي الله عنهم "Your tongue should always be moist with the remembrance of Allah" (Sunan al-Tirmidhi: 3375).

### Abstaining from sins and futile actions

The Prophet of Allah ﷺ was mindful of disciplining himself during the fast. He would explain to the Companions رضي الله عنهم: "There are many who stand in prayer at night but attain nothing from their standing but the loss of sleep" (Musnad Ahmad: 9685). He would also warn the Companions رضي الله عنهم:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّوْرِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ  
"Allah is in no need of a person to leave their food and drink if they do not leave speaking lies and acting evil." (Sahih al-Bukhari: 1903)



**Outside of Ramadhan, our Prophet Muhammad ﷺ led a rigorous spiritual life. He led the people in prayer and catered to their spiritual and personal needs. However, when Ramadhan entered, he would strive even harder in worship. The blessings of the month caused him to distance himself from the world and maximize his investment for the afterlife. Let us discover how the Prophet Muhammad ﷺ observed his fasts and thereby encouraged his companions to do so, and benefit as much we can this Ramadhan by following in his footsteps!**

The day is almost over. The Prophet of Allah ﷺ reminds the Sahabah رضي الله عنهم to make du'a and says: "Verily, the fasting person has a prayer at the time of iftar which is not rejected" (Sunan Ibn Maja: 1753). As the sun sets, Prophet Muhammad ﷺ and the Companions رضي الله عنهم are quick to end their fast. At the time of iftar, he would recite the following du'a:

دَهَبَ الظَّمْأُ وَأُبْتُتِ الْعُرُوقُ وَبَتَّ الْأَجْرُ إِنْ شَاءَ اللَّهُ  
 "The thirst has gone, the veins have become moist, and, with the will of Allah, the reward has been established."  
 (Sunan Abu Dawood: 2357)

The Prophet of Allah ﷺ would not start the Maghrib prayer until he had some iftar. He would prefer to end his fast with dates. If that was not available, then a few sips of water (Sunan al-Tirmidhi: 696).

After iftar, the Maghrib prayer would be performed without delay. If there was more food to be had, it was consumed after Maghrib. The Prophet of Allah ﷺ would rarely eat alone. Madina had many poor men who were known as *Ashab al-Suffa*. He would encourage the Companions رضي الله عنهم to share their food with them.

The Prophet of Allah ﷺ decides to retire for a little sleep (Sahih Muslim: 139). He returns to his room where his wife is already asleep (Sahih al-Bukhari: 5843). Before bed, he places his palms together and blows on them. He then recites Sura al-Ahad, Sura al-Falaq and Sura al-Nas over them and rubs his palms over his entire body. He would do this three times (Sahih al-Bukhari: 5017).

The Prophet ﷺ offers eight rak'ahs of Tahajjud prayer which he follows with three rak'ahs of Witr (Sahih al-Bukhari: 1147). He recites every verse of Surah Fatiha separately without joining any of them (Sunan Abu Dawood: 4001). He recites hundreds of verses in every rak'ah in a slow manner, pondering upon every word he says (al-Mustadrak li al-Hakim: 1201). His *ruku'* and *sujood* are just as long as his *qiyam* (Sunan Abu Dawood: 873).

## AFTERNOON NAP

The Prophet of Allah ﷺ would also control the amount he slept during Ramadhan. He would divide his sleep between the night and the afternoon. The afternoon nap, the *qayloola*, was a special sunnah of the Prophet of Allah ﷺ which would help him stay awake later for his long night prayers. The Prophet of Allah ﷺ and the Companions رضي الله عنهم would generally sleep before the Zuhr prayer (Sahih Ibn Hibban: 2810).

## REVISING THE QURAN

'Abdullah ibn 'Abbas رضي الله عنهما explains: "Jibril, upon him be peace, used to meet [the Prophet of Allah ﷺ] every night in Ramadhan till the end of the month. The Prophet ﷺ used to recite the Quran to him" (Sahih al-Bukhari: 1902).

## THE NIGHT PRAYERS

A significant portion of the night has passed. The sky is completely dark, and the 'Isha prayer has been performed. The Prophet ﷺ had taught his followers to utilize the night in sleep, family time and worship. He would not like to sleep before 'Isha nor have futile conversations after it (Sahih al-Bukhari: 771).

The Prophet ﷺ retires to his home and enjoys a conversation with one of his wives (Sahih al-Bukhari: 4569). After a while, he returns to the masjid with the intention to perform his Taraweeh prayer. He used to encourage people:

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ  
 "Whoever prays at night during Ramadhan with iman and hope of reward, his or her past sins are forgiven."  
 (Sunan an-Nasai: 2206)

## IFTAR

## SLEEP

## TAHAJJUD



# FASTING 101

*What nullifies a fast and what does not?*

Note: the following verdicts are in accordance to the Hanafi Madhab

By an Alimah

مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَلَا مَرَضٍ لَمْ يَقْضِ عَنْهُ صَوْمُ الدَّهْرِ كُلِّهِ وَإِنْ صَامَهُ  
"Whoever breaks the fast during Ramadhān without a concession or an illness, then even if he  
fasted for all of time, his fasting would not make up for it." (Jāmi' al-Tirmidhi, 712)

The following do *not* nullify the fast:

- Forgetfully eating or drinking
- Wet dreams, unintentional discharge of seminal fluid without physical stimulation, engaging in sexual intercourse forgetfully
- Beginning the fast in the state of major ritual impurity
- Kissing or touching one's spouse (when it doesn't result in the discharge of seminal fluid)
- Applying oil, surma, makeup, (unflavoured) lip balm, cream, ointments (including Vicks), and/or deodorant
- Ear drops (unless the eardrum is perforated)
- Using a *miswak*
- Nosebleeds
- Sniffing up mucus even if it descends in the throat
- Swallowing one's own saliva or the wetness that remains after rinsing the mouth
- Eye drops and contact lenses
- Inhaling smoke or dust unintentionally
- Burning incense (unless it is inhaled deliberately, or the visible fumes are inhaled)
- Smelling food, smelling perfume
- Cupping, blood tests, donating blood, or receiving a blood transfusion
- Vomiting unintentionally, even if it is more than a mouthful
- Vomiting less than a mouthful intentionally
- Swallowing vomit unintentionally, even if it is a mouthful
- Swallowing food stuck in between the teeth which is collectively smaller than the size of a chickpea
- Water going into the ears unintentionally
- Injections of any kind when there is a need (e.g. glucose injections, saline injections)
- Kidney dialysis
- Nicotine patches
- Laparoscopy/ keyhole surgery



## The following nullify a fast and only necessitate *qadha* (making up the fast):

- Deliberately eating or drinking after having done so forgetfully
- Unknowingly breaking one's fast before the correct time
- Water unintentionally descending the throat while rinsing the mouth or nose\*
- Swallowing the saliva of one's spouse
- Swallowing blood from bleeding gums, dental procedures, etc. when the blood is equal to or dominates the saliva
- Swallowing toothpaste or mouthwash
- Swallowing food stuck in between the teeth the size of a chickpea or larger
- Vomiting a mouthful intentionally
- Deliberately returning vomit that is a mouthful down the throat
- Discharge of seminal fluid caused by physical contact with one's spouse, or self-pleasure
- Inhaling smoke deliberately, including smoking a cigarette or hookah
- Asthma inhalers
- Nasal sprays
- Endoscopy (due to the lubricant), gastronomy, jejunostomy, nasogastric intubation
- Menstruation and post-natal bleeding\*\*

\* It is best to avoid being excessively thorough when rinsing the mouth or nose

\*\* It would be impermissible for a menstruating woman to imitate a fasting person unless the menstruation period has ended (due to which imitating a fasting person is necessary).

## The following nullify a fast and necessitate *qadha* and *kaffarah* (expiation):

- Deliberately engaging in sexual intercourse
- Deliberately eating or drinking (food or medicine)

## The following are *makruh* (disliked) in the state of fasting:

- Chewing a tasteless food or non-food item
- Tasting food (without swallowing it) without a valid reason
- Using toothpaste
- Using flavoured *miswak*, or flavoured lip balm
- Collecting saliva in the mouth, then swallowing it

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# FUN FACTS ABOUT THE MONTH OF RAMADHAN

By Aisha Patel, Final year student, JQU



01

## THE ORIGIN OF THE WORD 'RAMADHAN'

Ramadhan is taken from the word رَمَضَ which refers to when a person's stomach creates heat due to severe hunger. It signifies the hunger and thirst felt by those who spend the month in fasting. The name can also come from the word الرَّمْضَاءُ which means intense heat. The same way fire removes impurities from gold, so too does Ramadhan purify the believer from sins. Imam Qurtubi narrates: "It was named Ramadhan because it burns away sins; meaning, through righteous deeds it burns them [sins]" (Tafseer al-Qurtubi).

02

## THE REVELATION OF ABRAHAMIC SCRIPTURES

According to a narration in Musnad Ahmad, the Prophet ﷺ said: "The Abrahamic scriptures were revealed during the first night of Ramadhan; the Torah was revealed during the sixth night of Ramadhan, the Bible during the thirteenth night of Ramadhan and Allah revealed the Quran on the twenty-fourth night of Ramadhan." In another narration from Jabir رضي الله عنه: "The Zabur (Book of Psalms) was revealed on the twelfth of Ramadhan and the Bible on the eighteenth." All these books were revealed in their entirety, except the Quran. It was sent down in two stages: from the Preserved Tablet (اللَوْحُ الْمَحْفُوظُ) down to the first heaven (بَيْتُ الْعِزَّةِ) in one night in the month of Ramadhan. Then, from the first heaven, the Quran was gradually revealed to the Prophet ﷺ over a period of twenty three years (Ma'ariful Quran).



03

## SIGNIFICANT EVENTS THAT OCCURRED IN RAMADHAN

Some of the more well-known events which took place during the month of Ramadhan, in addition to the revelation of the Quran, include the passing of Khadijah رضي الله عنها and Abu Talib, victory at the battle of Badr, the Conquest of Makkah, the battle of Tabuk and the spread of Islam in Yemen, which was carried out by Ali رضي الله عنه under the command of the Prophet ﷺ.

04

## PAST UMMAHS (NATIONS) AND THE INJUNCTION TO FAST

Like salah, fasting had also been enjoined upon every ummah (nation) of every prophet from Adam عليه السلام until the Prophet ﷺ. This doesn't necessarily mean that the fasts enjoined upon the past ummahs were identical to the fasts enjoined upon our Ummah (i.e the fasts of Ramadhan). Rather, there may have been differences in the number and timings of the fasts. One example is fasting on the 10th of Muharram (also known as Aashura). Before the obligation of fasting in the month of Ramadhan was revealed, this was the only fast that was obligatory on all mature Muslims. However, fasting on the day of Aashura is no longer mandatory on us, rather it is sunnah.



05

## THE IMPORTANCE OF THIS BLESSED MONTH

It has been narrated by Salman رضي الله عنه that the Messenger of Allah ﷺ addressed his companions on the last day of Sha'ban, saying, "Oh people! A great month has come over you; a blessed month; a month in which there is a night better than a thousand months; a month in which Allah has made it compulsory upon you to fast by day, and voluntary to pray by night. Whoever draws nearer [to Allah] by performing any of the [optional] good deeds in [this month] shall receive the same reward as performing an obligatory deed at any other time, and whoever discharges an obligatory deed in [this month] shall receive the reward of performing seventy obligations at any other time. It is the month of patience, and the reward for patience is Heaven. It is the month of charity, and a month in which a believer's sustenance is increased. Whoever gives food to a fasting person to break his fast, shall have his sins forgiven, he will be saved from the fire of Hell, and he shall have the same reward as the fasting person, without his reward being diminished at all" (Sahih Ibn Khuzaimah).



# Ramadhan

## Daily Checklist

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ فَطَرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا "

The Prophet ﷺ said "Whoever feeds a person breaking his fast will earn the same reward as him, without anything being lessened from the reward of the fasting person." - Tirmidhi

	Suhoor	Fajr	Morning Duas	Ishraq	Sadaqah	Dhuhr	Quran	Asr	Dhikr	Feed the Fasting	Maghrib	Evening Duas	Isha	Taraweeh	Tahajjud
1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- ➔ Complete Sunnah Itikaaf on the last 10 days: ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐
- ➔ Prepare to give Sadaqatul Fitr before Eid: ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

2022/١٤٤٣



# SIMILARITIES BETWEEN THE KA'BAH AL-MUSHARRAFAH & AL-MASJID AL-AQSA

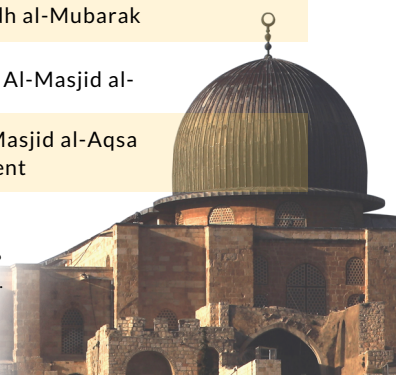
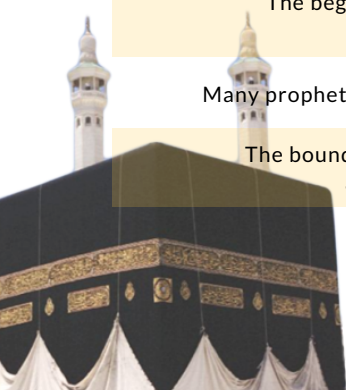
Prepared by Maulana Mushtaq Shaikh, Masjid Bilal, Toronto


In the Holy Qur'an, Allah سبحانه وتعالى has used the terms Al-Masjid al-Aqsa and Al-Masjid al-Haram in the same verse [17:1]. The Prophet's ﷺ Night Journey connected the two places in sacredness and holiness. By revealing this verse, Allah سبحانه وتعالى described the two places as a Masjid (an Islamic place of worship), at a time when Al-Masjid al-Haram was surrounded with idols, and the land of Al-Masjid al-Aqsa was desolate. Some have claimed it was used as a dumpsite. The well-known prophetic statement (Bukhari, 3366) reported by Sayyiduna Abu Dharr رضى الله عنه also mentions the two holy places: Al-Masjid al-Haram and Al-Masjid al-Aqsa. The Ka'bah is the focal point of Al-Masjid al-Haram which the Haram surrounds. Al-Masjid al-Aqsa is the focal point of the region described in the Holy Qur'an as Al-Ardh al-Mubarak (The Land of Barakah) [Qur'an, 17:1; 21:71, 81]. The table below outlines the connection and similarities between the two divinely sanctified places.

One of the only two masjids mentioned by name in the Holy Qur'an	1	The second of the only two masjids mentioned by name in the Holy Qur'an and in the same verse
Starting point of the Israa / Night Journey	2	Destination of the Israa
The holy Ka'bah is the focal point of Al-Masjid al-Haram	3	Al-Masjid al-Aqsa is the focal point of The Land of Barakah / Al-Ardh al-Mubarak
Is the direction of prayer (qiblah)	4	Was the direction of prayer (qiblah)
First masjid to be established on earth	5	Second masjid to be established on earth
According to one report, Prophet Adam عليه السلام laid the foundation	6	According to one report, Prophet Adam عليه السلام laid the foundation 40 years after the holy Ka'bah
Reconstructed by father and son, Prophet Ibrahim & Prophet Ismaeel عليهما السلام	7	Reconstructed by father and son, Prophet Dawud & Prophet Sulayman عليهما السلام
Prophet Ibrahim عليه السلام supplicated to Allah after its completion	8	Prophet Sulayman عليه السلام supplicated to Allah after its completion
The Haram surrounds the city of Makkah	9	The Land of Barakah / Al-Ardh al-Mubarak surrounds the city of Bayt al-Maqdis.
Makkah is a land of Barakah	10	Bayt al-Maqdis is a land of Barakah
Reward for prayers are multiplied in Al-Masjid al-Haram	11	Reward for prayers are multiplied in Al-Masjid al-Aqsa
The holy Ka'bah was the key reason for the urban development of Makkah	12	Al-Masjid al-Aqsa was the key reason for the urban development of Bayt al-Maqdis
The original design of the holy Ka'bah is similar to the plan of al-Masjid al-Aqsa	13	The design of al-Masjid al-Aqsa is similar to the original plan of the holy Ka'bah
Masaajid are oriented towards the holy Ka'bah	14	Al-Masjid al-Aqsa's enclave is oriented towards Makkah
The beginning of the earth was from Makkah	15	The Place of Resurrection will be the Land of Barakah / al-Ardh al-Mubarak
Many prophets visited Al-Masjid al-Haram	16	Many prophets visited Al-Masjid al-Aqsa
The boundaries of the holy Ka'bah are permanent	17	The boundaries of Al-Masjid al-Aqsa are permanent

For further reading and research on this subject, please refer to:

Urdu - مقامات مقدسه اور اسلام کا اجتماعی نظام ، مصنف: حکیم الاسلام حضرت قاری محمد طیب صاحب رحمۃ اللہ علیہ  
English - Makkah and Islamic Jerusalem, A Divine Prototype and Sacred Concepts, by Haithem F. Al-Ratrout





# TWO HOLY GIFTS

By Hamza Khan & Anas Hanslod  
Final Year Students, JQU

Ramadhan is a month which we all eagerly look forward to; however, how many of us actually know the reason why this month is so special? Why is it that in this month we hear of the devils being locked away? What makes this month so blessed that we all feel our spiritual states rising? Allah The Almighty answers these questions by stating:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ  
وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

*“Ramadhan is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the standard to distinguish between right and wrong.” (2:185)*

Not only is Ramadhan itself a gift for us, but even the Quran being revealed in it is another gift. This is also why one of the many names of this special month is “The Month of the Quran.” Unlike the Torah, which was revealed as a whole to Musa عليه السلام, it is the strength of the Holy Quran that it was revealed in portions, as it was inspired on different occasions and revealed for certain incidents. Allah says:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً  
وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

*“And those who disbelieve say, “Why was the Quran not revealed to him all at once?” Thus [it is] that We may strengthen your heart. And We have spaced it distinctly.” (25:32)*

This process of noble revelation started in this holy month, adding to its specialty, and lasted



the 23-year span of our Messenger's noble prophethood.

There are numerous ahadith which show how much significance the Prophet ﷺ would show to this special month. Even his *a'maal* (actions) would reach their peak compared to other months! It is stated in a narration by Ibn Abbas رضي الله عنهما:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جَبْرِيلُ وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ فَلَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ

*The Messenger of Allah ﷺ was the most generous of people, and he was even more generous in Ramadhan when Gabriel would meet him. He would meet him every night of Ramadhan to study the Quran. Thus, the Prophet would be more generous than a nourishing wind. (Ṣaḥīḥ al-Bukhārī, 1902)*

This goes to show the significance of motivating oneself to increase the recitation of the Holy Quran in this month as well!

The Holy Quran is indeed a gift for all humankind. Each verse in the Quran is so unique that it can never be rephrased by a linguistic expert. Allah proves the truthfulness of His speech and of it being miraculous by challenging the non-believers to produce something like it:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

*"And if you are in doubt about what We have revealed to Our servant, then produce just a surah (chapter) like it and call your helpers other than Allah, if what you say is true." (2:23)*

Historically, no one was ever able to complete this challenge and come

close. Rather, they were forced to admit the perfection of the Quran. The Quran is a living miracle of the Prophet ﷺ which remains between us today. Allah وَتَعَالَى has taken the responsibility to safeguard the Quran and states:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ  
*"Verily, it is we who have revealed the Quran and surely, we will guard it (from corruption)." (15:9)*

Imam Al-Qurtubi has authentically reported an incident under the commentary of this verse: In the time of Mamun Rashid there was a Jew who had embraced Islam. Mamun inquired about what made him accept Islam to which the man replied, "I decided to do some research on contemporary religions. I am a scribe and I write books and sell them. One time I wanted to take a test. First, I calligraphed three manuscripts of the Torah in which I made some additions and deletions on my own. I took these manuscripts to the synagogue. The Jews found them interesting and bought them. Then, I did the same thing with the Injeel. I calligraphed three manuscripts and took them to the church, where the Christians were pleased with these manuscripts and bought them from me. After that, I tried the same thing with the Quran. I calligraphed three good looking manuscripts of the Quran, of course with the usual additions and deletions of my own. When I went out to sell them, I faced a problem. Every buyer I went to would take the manuscript, investigate it to determine if it was correct or not, and when he would notice additions or deletions made into it, he would quietly return the manuscript back to me. From this experiment, I learned my lesson that this Book is protected, and by Allah

Ta'ala Himself, therefore, I embraced Islam." This shows the flawless, protected status of the Holy Quran that even a non-believer was forced to accept.

In light of what is mentioned above, it is evident that there is an important connection between this Holy month and the Holy Quran. Since it is a month in which our rewards are multiplied, we should all make an intention and look forward to reciting the Holy Quran as much as possible in this blessed month. We should aim to study and ponder on the meanings of the Holy Quran even more to build a closer relationship with Allah, and what better way is there to achieve closeness to Him than by reciting His words! Thus, we should all try our best to increase our recitation of the Holy Quran this Ramadhan and make this a means of us improving our relations with the Quran throughout the year. It has been narrated by Abu Saeed

رضي الله عنه that the Prophet ﷺ said:

يَقُولُ الرَّبُّ عَزَّ وَجَلَّ: مَنْ شَغَلَهُ الْقُرْآنُ عَنْ ذِكْرِي وَ مَسْأَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ، وَفَضْلُ كَلَامِ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ

*The Lord, Blessed and Most High is He, has said: 'Whoever is too occupied with the Quran [to take out time] for remembering Me and asking Me, then I shall give him more than what I give to those who ask.' And the virtue of Allah's Speech over the speech of others is like the virtue of Allah over His creation. (Tirmidhi, 2926)*

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# Q&A

Authorized by Mufti Adam Koya

Answered by Darul Ifta, JQU

## **Do I have to fast while I'm traveling?**

*"So whoever witnesses [the new moon of] the month, let them fast, and whoever is ill or on a journey - then an equal number of other days."* There is an option to not fast due to an illness or travelling. However, if one can fast while travelling it would be more virtuous. (Qur'an 2:185, Fatawa Sirajiyah, pg. 76 - DKI, Al Ikhtiyar, Vol.1, pg.143 - DKI)

## **If I do not intend to fast from the beginning of the day do I still need to do kaffarah (expiation)?**

You will only need to make up the fast of that day. If done without an excuse permitted by the Qur'an/Sunnah a person will be sinful. According to a report attributed to the Prophet ﷺ, the blessings of a Ramadhan fast (broken without an excuse) cannot be acquired even if one fasted their entire life. (Al-Hidaya, Vol.1, pg. 242 - Rahimiyyah, Sahih al-Bukhari / Sunan al-Tirmidhi)

## **What should I break my fast with?**

Although it is permissible for you to break your fast with any food or drink, the Messenger of Allah ﷺ would break his fast with fresh dates. If there were no fresh dates, then dry dates. If not, then by water.

(Sunan al-Tirmidhi and Sunan Abi Dāwūd)

## **Can a woman perform I'tikaf?**

Yes, a woman can also perform I'tikaf, however it will take place in her house. It is recommended that she performs the I'tikaf in a room of the house which she designates for prayers. (Maraqiy al-Falah, pg. 299, Bab al-Itikaaf - Qadimi Kutub Khanna)

## **If someone cannot fast due to old age how will they make up their fast?**

For every missed fast they must give the amount equivalent to sadaqat al-fitr. (Al-Hidayah, Vol.1, pg.225 - Rahimiya/Radd al-Muhtar ala al-Durr al-Mukhtar, Vol 3, pg. 373/ Athmar al-Hidayah)

## **If a person breaks their fast during Ramadhan, can they continue eating?**

They are required to continue their fasts, imitate fasting people, and make up that fast on a later day. This is to conceal oneself from the sin of breaking a fast (or to avoid others from having negative thoughts). (Hashiyat al-Tahtawi ala Maraqiy al-Falah, pg. 674 - Kitab al Sawm)

## **A menstruating woman is no longer menstruating during the day; can she continue eating?**

No, she cannot continue eating in order to imitate the fasting people and to honour the necessary time of fasting. (Al Mabsut li-Sarakhsi, Vol.3. pg. 57 - DKI)

## **A woman starts menstruating in Ramadhan; is she permitted to eat?**

If a woman is in menstruation

during the month of Ramadhan, she may eat in a manner that fasting people don't see her. (Badai al-Sanai, Vol.2, pg. 102 - Rahimiya)

## **If a person willingly eats, drinks or cohabits with one's spouse, what becomes obligatory?**

They must fast 60 days consecutively. If one omits a fast in the process then they must restart from the beginning. (Kitab al-Asl, Shaybani, Vol.2, pg. 152 - Dar Ibn Hazm)

## **What is Laylat al-Qadr and what day of Ramadhan does it fall on?**

Laylat al-Qadr (The Night of Destiny) is a night where all the provisions, wealth, agriculture, who is to live and die that year, and everything on the earth concerning mankind is to be decided. Others say it is called "The Night of Power" due to its immense superiority mentioned in the Qur'an and numerous ahadith (prophetic traditions).

There are many opinions about the exact date of this night. Most scholars agree it is in the last ten nights of Ramadhan. This can be substantiated with the hadith: *"Search for the night in the last ten days."* Some narrations indicate it is in the odd nights (from the last ten nights). This night is better than 1000 months, as mentioned in Surat al-Qadr, *"The Night of Power is better than 1000 months."* (Fath al-Mulhim, Vol.6, pg. 259-260 - Dar al Ihya Al Turath, Sahih Muslim, bab fadl laylat al-qadr - Hadith 2760)

## **Does shaytan get chained up during Ramadhan?**

Yes, shaytan is chained in the month of Ramadhan. The hadith is

(continued on next page)



# Q&A

Authorized by Mufti Adam Koya

Answered by Darul Ifta, JQU

narrated in Sahih al-Bukhari and Sahih Muslim: “When Ramadhan arrives, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up.”

Qadhi Iyadh رحمه الله explains that the hadith can be taken literally or figuratively. If the former is taken, the opening of the doors of Paradise and the closing of the gates of Hell alludes to the sacredness of this blessed month. The chaining of the devils would mean keeping them away from casting evil whispers to the believers.

If the figurative meaning is taken, it indicates the increase of good deeds and the mercy of Allah. The chaining of the devils would then mean a decrease in their evil inspirations (as if they were chained). The ‘opening’ of the doors of Paradise would then mean that Allah will give the ability to perform such worship which one could not do so outside such a blessed month. (Sahih al-Bukhari,

Vol.2, pg. 943 - Maktabat al-Bushra, Sharh al-Nawawi, Vol.2, pg. 703 - Maktabat al-Bushra)

**Are we allowed to use Dead Sea products? Some people say the people of Lut عليه السلام were punished there and the Prophet ﷺ has discouraged using water, etc. from the ruins of the people of Thamud.**

It would be permissible to use such products, because:

- Although famous, it is not certain that the People of Lut عليه السلام were punished there.
- Even if that was the same place they were punished, their villages were overturned, hence the area above would not be considered the ‘place of punishment.’
- Lastly, because of external bodies of water mixing with the dead sea, the previously flowing water is almost non-existent.

If it is certain that the Dead Sea is exactly where they were punished, it would be disliked to use products from such a place.

Note: Muslims should strive to be conscious consumers and buy from ethical sources.

(For detail, see Fatawa Dar al-Uloom Zakariyya, vol.8, p. 198)

**Moon sighting related - At times on the first night the moon is sighted, people say, “This is the moon of the**

**second night; we should have begun fasting yesterday.” Is this a correct way to know that we made a mistake in moon sighting?**

The size of the moon is not a way to determine Ramadhan or Eid. The Prophet ﷺ has mentioned that it is a sign of The Last Day (Qiyamah) that people will look at the moon and say it is the moon of the second day (i.e. today is not the first day of the month). Some scholars have interpreted this hadith to mean that people will say this out of ignorance. Others have interpreted it to mean that telescopes, etc. will be used. (Also see Behishti Zewar, p. 134 - Adam Publishers and Distributors Fatawa Dar al-Uloom Zakariyya, vol.8, p. 204)

**Is it mandatory for a pregnant woman to fast?**

It is mandatory for a pregnant woman to fast, but if fasting is likely to harm her health or her child’s health, then she does not have to fast and she will make it up later. (Badā’i’ al-Sanā’i’, al-Kāsānī, v.2, 636/ Mukhtasar al-Qudūri, 63-64)

There is concession given in the prophetic traditions to pregnant women to abstain from fasting (keeping the aforementioned conditions in mind). (Sunan Abī Dāwūd, the Book of Fasting, Hadīth 2408/ Jāmi’ al-Tirmidhī/ Sunan al-Nasa’i/ Sunan Ibn Mājah)

TO SEND IN A QUESTION, EMAIL [ASKMUFTI@JQULOOM.CA](mailto:ASKMUFTI@JQULOOM.CA)



# WORSHIP IN RAMADHAN FOR THE MENSTRUATING WOMAN

By Faatimah H.  
Final year student, JQU

Once every Ramadhan, Muslim women will experience menstruation (*haidh*), which may include cramps, bleeding, and hormonal changes. Allah سبحانه وتعالى has exempted women from praying salaah and fasting during their *haidh* as it is considered a ritual impurity, and it is out of Allah's wisdom that women have been excused. When the menstrual cycle begins, in Islamic law the fast should be broken. It is not a time to be spent in shame, isolation, or not remembering Allah سبحانه وتعالى. Blood loss during menstruation can cause low iron levels and fatigue, which is why eating well and staying hydrated are so important (Ofojekwu et al.). Many Muslim women struggle with keeping a level of engagement with the high spiritual atmosphere of Ramadhan. However, Islam acknowledges *haidh* as a natural process and gives it due regard.

قَالَتْ لِي عَائِشَةُ قَالَتْ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ قَالَتْ قُلْتُ إِنِّي حَائِضٌ. قَالَ إِنَّ  
حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ

Hadhrat Aisha رضي الله عنها [the wife of the Prophet ﷺ] narrated, "The Prophet ﷺ said to me, 'Hand me the mat from the mosque.' When I replied that I was menstruating, he said, 'Your menstruation is not in your hand.'" (Tirmidhi 134)

Imam Ahmed recorded that Hadhrat Anas رضي الله عنه said, "The Jews used to avoid their menstruating women; they would not eat, or even mingle with them in the house" (Ibn Kathir, 615). In some traditions

**Islam  
acknowledges  
*haidh* as a natural  
process and gives  
it due regard.**

even today, women who are menstruating are sent to spend their cycle in a menstrual hut (Caster). They are seen as unclean and therefore have to spend their days



## *We can speak with our Lord at any place and time, and this includes the time of menstruation.*

alone from their families. In Islam however, menstruating women are only ritually impure. Hadhrat Aisha رضي الله عنها said, “I used to comb the hair of Allah’s Messenger ﷺ while I was in menses” (Bukhari 295). In another place, she narrates, “The Prophet ﷺ would lay on my lap and read the Qur’an while I was menstruating” (Bukhari 297).

It is also reported that Hadhrat Aisha رضي الله عنها said, “While having menses, I used to have sips of a drink and would then give [the cup] to the Prophet ﷺ who would place his mouth where I placed my mouth, and drink. I used to eat from a piece of meat and give it to the Prophet ﷺ, who would eat from the same place I ate from” (Muslim 300). Islam gives consideration to women who are feeling cultural discomfort and has addressed the issue modestly.

Once the cycle is over, a mandatory bath (*ghusl*) must be taken before one can pray again. Salaah is mandatory for every Muslim; however, this is one of two occasions in a woman’s life when she cannot perform salaah or recite the Qur’an. The other applies to post-natal bleeding (*nifas*). Not praying salaah or keeping fasts is not deprivation, it is not considered punishment, nor is it sinful. Islam also gives consideration to women who are pregnant or breastfeeding their child; if a woman fears that she may harm herself or her child, then she can refrain from fasting and make up the fasts afterwards (Shurunbulali). Women may feel weak, in pain or low in energy during these times, and this is recognized by the sacred law.

During the blessed month, menstruating women and those with postnatal bleeding can do more than refraining from salaah and fasting to draw near to Allah سبحانه وتعالى. As the Prophet Muhammad ﷺ said, “Du’a is the essence of worship” (Tirmidhi 3371). Du’a is an essential facet in a Muslim’s life and a beautiful act of worship. We can speak with our Lord at any place and time, and this includes the time of menstruation. As women, sometimes we are overwhelmed by responsibilities to make time for *nawafil* (voluntary acts of worship). If this is the case, we can renew our intentions regarding our role as mother, wife, or daughter. The Messenger of Allah ﷺ said: “Whoever provides the food for a fasting person to break his fast with, then for him is the same reward as his [the fasting

person’s], without anything being diminished from the reward of the fasting person” (Tirmidhi 807). Women who are menstruating can make an intention of helping others and doing *khidmah* (service) for their family and friends. Women can use the extra time they have from not fasting and praying to increase their Islamic knowledge, listen to the recitation of the Qur’an, and give more in charity. If women think of their menstrual cycle as time-off from worship and doing good deeds then it would be very dangerous for their spirituality.

Menstruation, postnatal bleeding, and other uniquely feminine concerns are all part of Allah’s creation, which He created in His wisdom. It does not make one any less inferior, powerless or deprived in Islam. Shaykha Tamara Gray beautifully explains that if women were to change their way of thinking from “I’m on holiday” to “I’m on my week of du’a and dhikr” then one can easily come back to the *musallah* (prayer mat) after the cycle and continue their habit of salaah (“Not a Break”). This shift in mindset can help women cope with the heavy feelings during their *haidh*. A menstruating woman will get reward for not fasting because she is obeying Allah. Learning to love Ramadhan and thrive with this cycle instead of ignoring it, shaming it and fighting against it is essential for every Muslim woman’s *Iman* and health.

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# MISWAAK: REVIVING A SUNNAH

BY A.A.B

FINAL YEAR STUDENT, JQU

Different countries evolved their unique dental care methods. To remove remaining residue from meals, the Romans and Greeks utilized toothpicks produced from the mastic tree around 800 BC. The Chinese used an aromatic twig for fresh breath during 1600 BC. Later, they invented a toothbrush with hog hair bristles and a bamboo or bone handle. These were exported to European and American markets in the 18th and 19th centuries. In 1938, the nylon toothbrush was introduced by the US (Hassan, 2020).

Islam teaches us everything from basic etiquettes of eating to more complex matters. Fourteen hundred years ago an efficient method to keep teeth clean was practiced, which modern society only recently picked up. In the 6th and 7th centuries, the Arabs used a twig from the *Salvadora Persica* tree, olive tree, or *Bitam* tree as a tool to cleanse their teeth (Hassan, 2020). It comes from the Arabic term *siwaak*, now commonly known as *miswaak* which means "toothbrush tree." The Prophet ﷺ stressed hygiene upon his nation, including oral hygiene.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكْثَرُتُ عَلَيْكُمْ فِي السَّوَاكِ

The Messenger of Allah ﷺ said, "I stress upon you to use the *miswaak* (tooth-stick)." (Bukhari)

Additionally, it is proven through research that the *miswaak* is more beneficial than modern toothbrushes. Scientists compare the effectiveness of the *miswaak* and the modern toothbrush and say that the *miswaak* is far better in getting rid of dental plaque and gingivitis (Baeshan et al, 301). In 2015, scientists compared the properties of the *miswaak* and toothpaste containing sodium fluoride and concluded they are equivalent; rather, at times *miswaak* proved better than the toothpaste (Hassan, 2020). The difference between using the *miswaak* and a toothbrush is that by using a toothbrush you are simply cleaning your mouth. But by using a *miswaak* you will be cleaning your mouth *and* fulfilling a sunnah.

Moreover, many studies have shown that the *miswaak* has noteworthy antimicrobial activity against aerobic and anaerobic bacteria. Based on research, Sofrata et al. (2015) suggest that benzyl isothiocyanate (BITC) is the main component in the *Salvadora Persica* tree (Haque, 532). This is effective in killing bacteria, including medically important pathogens such as *Salmonella enterica*, *Pseudomonas aeruginosa*, and *Haemophilus influenzae* (Haque, 532). Gram-negative bacteria cause infections, including bloodstream infections and pneumonia. Likewise, the other bacteria mentioned can cause liver disease, an inflammatory disease in the teeth tissue which risks tooth decay or even tooth loss, and many other infections. The use of *miswaak* prevents many bacterial infections.

An experiment was carried out by the Department of Cariology at the University of Gothenburg, Sweden, from February 2010 to January 2011. Fifteen healthy people participated in this case study. They were each given a 0.5% NaF-impregnated *miswaak*, a non-fluoridated *miswaak*, a toothbrush with non-fluoride toothpaste, and a toothbrush with 1450 ppm fluoride toothpaste (Baeshan et al, 2017). They were instructed to use the *miswaak* twice a day for a week, and normal toothpaste during another week. Between the weeks there was a washout period. There was no significant difference, but they found that using the *miswaak* resulted in a higher concentration of fluoride in saliva than brushing with 1450 ppm fluoride toothpaste (Baeshan et al, 2017). A higher percentage of fluoride in saliva helps with remineralization of roots.

## THE PROPHET'S ﷺ MISWAAK:

The Prophet's ﷺ *miswaak* used to be one hand span (Murghinani, 56). This length is ideal, spanning from one's little finger to the tip of the thumb, with the thickness of the little finger.

The Prophet ﷺ used his finger when he didn't have a *miswaak*.

#### HOW TO USE THE MISWAAK?

Take the *miswaak* and peel a finger tip's size from one side. Soak the peeled part in water or chew it till it softens. Once it has softened, the *miswaak* is ready to use. Hold the *miswaak* by placing the thumb and little finger below the stick, while placing the three other fingers above it (Ali, 192). Once you have a hold of your *miswaak*, you can start by going across the teeth horizontally (Arifi, 143). All sides of the teeth should be cleaned with the *miswaak* including the inner and outer sides of teeth as well as the tongue and gums (Arifi, 143).

Oral hygiene is important everyday and should be carried out by the use of the *miswaak*. *Miswaak* is the sunnah of the Prophet ﷺ as he would continuously do it. It should also be emphasized in the month of Ramadhan as it is a virtuous month which holds great reward. This leads to the common question: is it permissible to use the *miswaak* while fasting?

According to the Hanafi position there is no problem with doing *miswaak* during the day or evening, whether or not it is with a moist *miswaak* due to the generality of the Prophet's statement (Abi Bakr, 169):

عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "مِنْ خَيْرِ خِصَالِ الصَّائِمِ السَّوَاكُ"

*The Messenger of Allah (ﷺ) said: "One of the best actions of the fasting person is using the tooth-stick."*  
(Ibn Majah)

The Hanafi position adheres to the opinion that it is *mubah* (permissible) to do *miswaak* (Al-Hanafi, 349). It is recommended to use the *miswaak* before a person begins fasting and once he finishes.

#### WHY SHOULD YOU USE MISWAAK BEFORE SALAH?

By using the *miswaak* one will be able to pronounce the recitation clearly in salah, and will also be rewarded 70 times greater (Chughtai, 15). *Miswaak* helps get rid of any food particles remaining on the teeth which can interfere in one's salah (Chughtai, 15). It also helps get rid of foul smell which can cause harm to others (Chughtai, 15). This way, one's salah can be prayed with full devotion and concentration without any interference.

## BENEFITS OF MISWAAK

- Prevents headaches, sharpens the memory and improves digestion and eyesight
- Prevents bad breath and phlegm
- Helps get rid of most dental problems
- Includes trimethylamine (TMA), a chemical which acts as a cleanser and makes sure germs and residue are removed (also known as the fourth flotation)
- Includes salvadorine, a chemical which has antifungal and antibacterial effects
- Includes chloride, a chemical which prevents the formation of calculus, which is a hard form of plaque that has been there for a period of time
- Includes fluoride, a chemical which prevents tooth decay and aids in tooth remineralization (creates a natural repairing process)
- Includes silica, a chemical which removes plaque and stains on teeth which ultimately whitens teeth
- Includes sulfur, a chemical which keeps the bacteria out and keeps the mouth healthy
- Includes vitamin C, a chemical which helps in keeping the teeth and gums healthy while preventing tooth decay and ulcers as well as repairing tissue
- Includes resin, a chemical which has protection from dental caries by creating a layer on surface of tooth
- Includes benzyl isothiocyanate (BITC), which has chemical agents that prevent or slow down cancer development and prevents carcinogenic and genotoxic agents which cause cancer. It also eliminates bacteria and viruses
- Includes tannis, a chemical which prevents or reduces plaque and gingivitis, a gum disease which causes swelling and redness around the gums
- Reward is multiplied 70 times if used before salah
- The *kalima* is made easy on the death-bed
- Blessings are gained in wealth
- Gaining the pleasure of Allah, which is the greatest benefit.

Works Cited: (Abideen 235-237) (Chughtai 418-420) (Haque, 2015, p.533)



عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي أَوْ عَلَى النَّاسِ لَأَمَرْتُهُمْ بِالسَّوَاكِ مَعَ كُلِّ صَلَاةٍ

Allah's Messenger ﷺ said, "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with siwaak for every prayer." (Bukhari, Muslim)

There are numerous ahadith regarding the *miswaak* which mention apparent and spiritual benefits. *Miswaak* isn't only a sunnah of wudhu but also in daily life. The Prophet ﷺ did not do *miswaak* only once a day, rather, he used to do it before wudhu, before and after eating, in the morning, when going to bed, before meeting with important people, before reciting the Quran, and after entering the home.

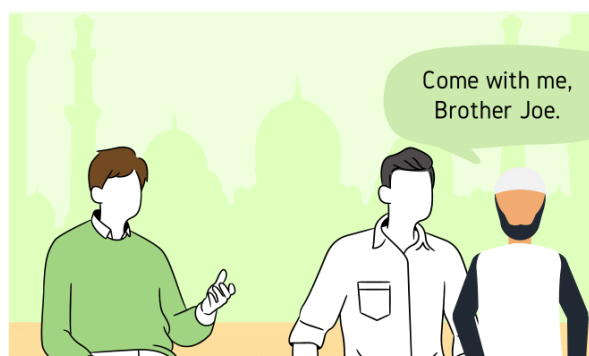
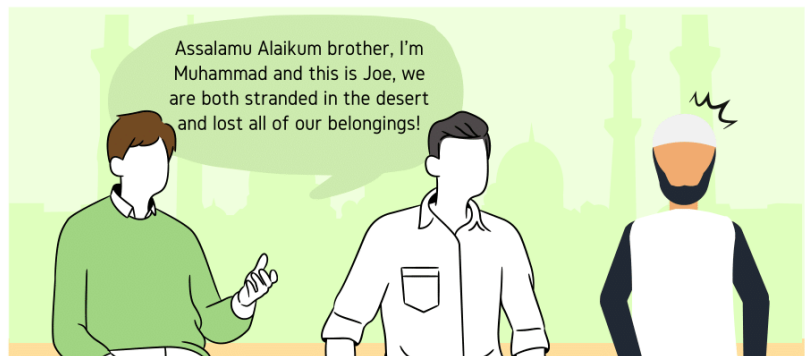
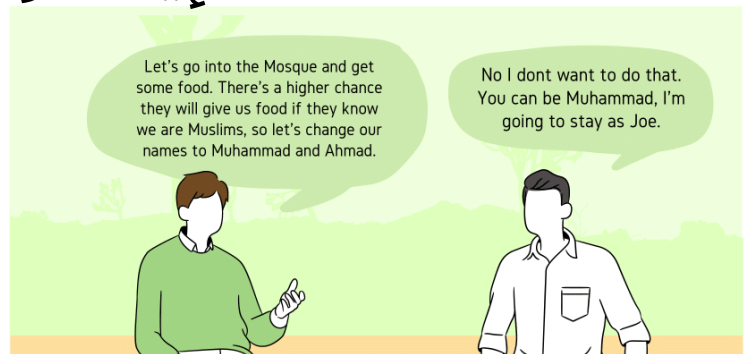
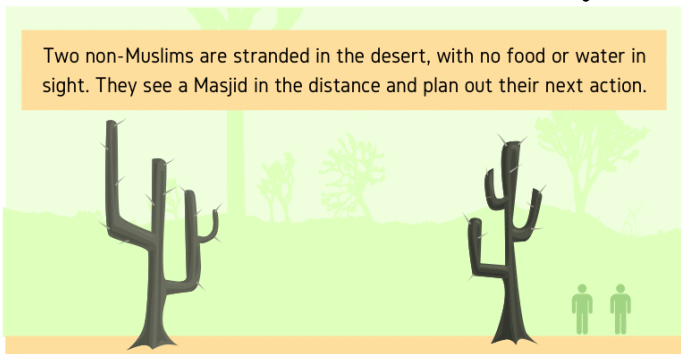
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## إياك والكذب

Created by Munisa and Maowa,  
3rd year students, JQU



# Quran Completion



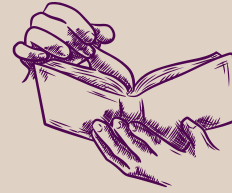
30 chapters, 30 days

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى  
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ

"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." (2: 185)

Ramadhan Quran Guide	13-line Quran	15-line Quran
One Quran Completion	Read 29 pages a day	Read 21 pages a day
Two Quran Completions	Read 58 pages a day	Read 42 pages a day
Three Quran Completions	Read 87 pages a day	Read 63 pages a day

## Ramadhan Du'as



At the time of seeing the new moon:

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ ، وَالسَّلَامَةِ وَالْإِسْلَامِ ، وَالتَّوْفِيقِ لِمَا تُحِبُّ وَتَرْضَى ،  
رَبُّنَا وَرَبُّكَ اللَّهُ

Oh Allah, let the crescent loom above us in peace and faith, safety and Islam, and in agreement with all that You love and pleases You. Our Lord and your Lord is Allah.  
(Tirmidhi 3469)

At the time of breaking fast:

ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

Thirst has gone, the veins are moist and the reward is sure, if Allah wills.  
(Abu Dawud 2357)

For your *iftar* host:

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ

May the fasting break their fast with you, the pious eat your food, and the angels pray for blessings on you. (Abu Dawood 3854)

Dua to read during the last ten nights:

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

"Oh Allah, indeed you are pardoning; You love to pardon, so pardon me."  
(Ibn Majah 3850)

# 6 Nafl Prayers to Incorporate in the Day

By A. Bint Iqbal, Final Year Student, JQU

	TIMING	NUMBER OF RAKA'AT	VIRTUE
ISHRĀQ	About 20 minutes after sunrise until mid-morning (Gangohī, 5:334, 21:463; Ḥaṣkafī, 92)	2 – 4 Nafl Intervals of 2	Whoever prays Fajr ṣalāh in congregation, continues sitting in the dhikr of Allāh ﷻ until the sun rises and then performs 2 rak'ah, receives the reward of a complete Ḥajj and 'Umrah (al-Tirmidhī 591).
CHĀSHT / DUHA <sup>1</sup>	After ṣalāt al-Ishrāq before midday (zawāl)	2 – 12 Nafl Intervals of 2 Preferable to perform 8 (Ḥaṣkafī, 92)	<b>2 Rak'ah:</b> All sins will be forgiven, even if they are as much as the foam of the sea (al-Tirmidhī 486). <b>4:</b> Written amongst the worshippers (al-Mundhirī 266). <b>6:</b> One's needs of the day will be taken care of by Allāh ﷻ (al-Mundhirī 266). <b>8:</b> One is written amongst the obedient (al-Mundhirī, 266). <b>12:</b> Allāh ﷻ builds a castle of gold for one in Paradise (al-Mundhirī 266; al-Tirmidhī 473).
AWWABĪN <sup>2</sup>	Directly after 2 rak'ah sunnah of Maghrib	6 Nafl Intervals of 2 The 2 sunnah rak'ah of Maghrib ṣalāh may also be counted in these six (Muḥammad 96).	Whoever offers six rak'ah after Maghrib ṣalāh, without evil talk in between, it will be counted as a reward equivalent to <b>12 years of worship</b> for one (al-Tirmidhī 445).
TAHAJJUD	After 'Ishā ṣalāh until Fajr time begins	2 – 12 Nafl	When a third of the night passes, Allāh ﷻ descends to the first sky and proclaims: "Who beseeches me so I may answer their call? Who begs of Me so I may grant their requests? Who seeks forgiveness from Me so I may pardon them?" (al-Bukhārī 1145)
TAHIYYAH AL-WUDU	Directly after performing wuḍu (ablution) anytime apart from the disliked times <sup>3</sup>	2 Nafl	Paradise is guaranteed for the one who prays with full concentration (Muslim 234)
TAHIYYAH AL-MASJID	Directly after entering the masjid anytime apart from the disliked times <sup>3</sup>	2 Nafl	One fulfills the right of the masjid <sup>4</sup> (al-'Asqalānī 641)

<sup>1</sup> There exists a difference of opinion amongst the scholars on whether the ṣalāh of *Ishrāq* and *Duḥa* are one and the same or two separate prayers. The fuqahā and muḥadithin posit it is one and referred to as '*Ishrāq*' when prayed early morning and '*Duḥa*' when prayed later. Subsequently, aḥādīth collections generally cover all relevant narrations under one encompassing chapter title. Sūfī scholars classify them as two separate independent prayers, and many other scholars are of this opinion including Maulāna Ashraf 'Alī Thānwī ' (Pālanpūrī 329; Thānwī 198-200).

<sup>2</sup> '*Awwābīn*' in *ṣaḥīḥ* narrations refers to the ṣalāh of *Ishrāq*, *Duḥa* and *Jumu'ah*, though in one *mursal* narration refers to the six *ra'kāt* after *Maghrib*, thus eventually being used solely for it (Pālanpūrī 281-82).

<sup>3</sup> That is: from sunrise to 20 minutes after it, at midday (zawāl), at sunset, before or after the *farḍ* of *Fajr*, after the *farḍ* of 'Aṣr until sunset, after sunset before the *farḍ* of *Maghrib*, during *khuṭba*, and during *iqāmah* (Muḥammad 68-9).

<sup>4</sup> If one enters the masjid and performs any other ṣalāh immediately, has fulfilled this *sunnah* of greeting the masjid. As well, praying it once in a day is sufficient for multiple entries and it is recommended for the one who is not able to offer the prayer to recite **سبحان الله، والحمد لله ولا إله إلا الله والله أكبر** (al-Shāmī 458-461).

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# CONSISTENCY: THE GAME CHANGER

By Maulana Nazir Ahmad,  
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Every Muslim aims to complete Ramadhan to the best of their abilities. This is the greatest opportunity to take from the unlimited mercy of Allah the Exalted. Ramadhan is a word derived from the Arabic root letters of (ر م ض) which refer to scorching heat. One reason for this meaning is that the Prophet ﷺ and the companions fasted in the extremely hot desert climate of Arabia. The other meaning scholars have proposed is we scorch our *nafs* (carnal desires) to the extent we gain control over it. This is done by fasting during the day, standing in night prayers, and excessive recitation of the Quran, etc.

Once we gain control of our whims and desires, we have now paved the way for our soul to reach excellence, or *ihsan*. It should be noted that our *nafs* is untamed like a wild animal out of control. Ramadhan is a month that allows us to give it *limited* training. If a person raises an untamed animal by training it, feeding it, and providing the basic essentials, would it revolt?

But, if after a month the animal is left to find its food and shelter in a barren land without any supervision; would

it harm anyone? Most likely, because it was previously programmed to be tamed, sheltered, and fed. In essence, it was in enough care to respect its owner, but once the owner neglected the animal, it went into survival mode and turned aggressive to maintain survival.

The example of this animal is like our carnal desires. Our *nafs* needs to be polished, tamed, and given spiritual food so that it does not revolt against us. Like the animal mentioned above, it cannot be trained in one month and neglected for the next eleven months. Our beloved Prophet ﷺ was asked about the action which was most beloved by Allah, to which he replied,

وَأَنَّ أَحَبَّ الْأَعْمَالِ أَدْوَمُهَا إِلَى اللَّهِ، وَإِنْ قَلَّ

*"The most beloved actions to Allah are consistent actions, be it a few."* (Al Bukhari, 1442)

The Prophet ﷺ informed the questioner of something interesting: that consistency is beloved to Allah even if the actions are less in quantity. Our aims before Ramadhan are lofty. We foolishly believe and set goals to complete the Quran 10-15 times during Ramadhan, when the sad



reality is that we are unable to complete even one reading from Shawwal to Sha'baan.

The Sahaba were the best group of people who listened to and obeyed the Prophet ﷺ. In a narration, the Prophet ﷺ told Abdullah ibn Amr al A's,

يا عبد الله، لا تكن مثل فلان كان يقوم

الليل، فترك قيام الليل

*"O Abdullah, do not be like so and so, who used to pray the night prayers (qiyam) and then abandoned it."* (Bukhari, 265)

A person used to pray *qiyam* with consistency, but then left it. The Prophet ﷺ warned not to be like such a person who had a habit for a great worship like *qiyam*, but then abandoned it after some time.





Nabi ﷺ on one occasion told Ali رضي الله عنه after he had requested a slave for daily assistance:

إذا أويئتما إلى فراشكما فسبحا ثلاثاً وثلاثين، واحمداً ثلاثاً وثلاثين، وكبراً أربعاً وثلاثين، فإنها خير لكم من خادمٍ

*“When you retire to bed, then read SubhanAllah 33 times, Alhamdulillah 33 times and Allahu Akbar 34 times. Indeed, it is better than a slave.”* (Bukhari, 1202)

Ali رضي الله عنه was asked about his consistency of the above zikr, to which he replied: “I have never missed it since I heard it from the Prophet ﷺ.” To this response, the questioner asked, “What about on the night of *Siffin*?” This was referring to

a day in which a battle occurred. Ali رضي الله عنه replied: “I did not leave this zikr, even on the night of a fierce battle” (Shay’iah, 2017). We see from the above two incidents how important consistency in our actions is, even if it is just doing zikr before we sleep.

In conclusion, the best connection with our Creator is a daily connection, not a yearly one. Close friends connect with one another daily, and what better friend do we have other than Allah, our Sustainer? Therefore, this Ramadhan, we should find a practice - be it reading the Quran, zikr before we sleep or after a certain prayer, or anything we feel comfortable doing, and stay consistent

**OUR NAFS NEEDS TO BE POLISHED, TAMED, AND GIVEN SPIRITUAL FOOD SO THAT IT DOES NOT REVOLT AGAINST US... IT CANNOT BE TRAINED IN ONE MONTH AND NEGLECTED FOR THE NEXT ELEVEN MONTHS**

with it every single day until we reach our Creator. Only then will we be able to tame our *nafs* and return to Allah like a newborn baby.

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# A Prophetic Eid al - Fitr

By Aisha Patel, Final year student, JQU



## Spending the night before Eid in worship

Abu Umamah رضي الله عنه narrates that the Prophet ﷺ said: "Whoever spends the nights of the two Eids in praying voluntary prayers, seeking reward from Allah, his heart will not die on the Day when hearts will die (i.e they will have a living heart full of joy and happiness because of the rewards they will be given)" (Sunan Ibn Majah).



## Taking a bath (ghusl)

Abdullah ibn Abbas رضي الله عنه said: "The Messenger of Allah ﷺ used to take a bath on the day of Fitr and the day of Adha" (Sunan Ibn Majah). It has been mentioned in *Al-Hidayah* that a person is encouraged to use the miswaak and apply perfume just as it would be done on the day of Jumu'ah (Friday).



## Adorning oneself

Both men and women should dress pleasantly and modestly. Al-Bayhaqi narrated that Abdullah ibn Umar رضي الله عنه would wear his best clothes on the two Eids (Fathul-Bari).



## Eating before going out to pray

Anas ibn Malik رضي الله عنه narrates: "Rasulullah ﷺ never proceeded [for the prayer] on the Day of Eid al-Fitr unless he had eaten some dates." Anas رضي الله عنه also narrated: "The Prophet ﷺ used to eat an odd number of dates" (Sahih al-Bukhari). This is done to emphasize the fact that it is forbidden to fast on this day and to demonstrate that the fast has ended (Qut al-Mughthadi).



## Reciting the takbeer

The takbeer for Eid al-Fitr is:  
"الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر ولله الحمد."  
(Allah is Most Great, Allah is Most Great, there is no god except Allah, Allah is Most Great, Allah is Most Great, and all praise be to Allah).  
One should abundantly recite this in a low voice on this day (Radd al-Muhtar ala al-Durr al-Mukhtar).



## Walking to the Eid prayer

Abdullah ibn Umar رضي الله عنهما said: "The Messenger of Allah ﷺ used to go out to the Eid prayers walking, and come back walking (Sunan Ibn Majah).



## Going to the Eid prayer by one route and returning by another

Jabir رضي الله عنه said: "The Prophet ﷺ would take different routes on the day of Eid" (Sahih al-Bukhari). Some of the reasons for this was to manifest the symbols of Islam on both routes, to attend to the people's needs, and to give charity to the needy (Hashiyah as-Saharanpuri of Jaami' at-Tirmidhi).



## Greeting and congratulating one another

Jubayr ibn Nufayr رضي الله عنه said: "When the companions of the Prophet ﷺ met one another on the day of Eid, they would say to one another, "تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكُمْ" (May Allah accept from us and from you)" (Fathul-Bari).



## Giving Sadaqah al-Fitr

Abdullah ibn Abbas رضي الله عنه said: "Rasulullah ﷺ enjoined *Zakat al-Fitr* on the one who fasted during the month of Ramadhan to purify him from any indecent act or speech and for the purpose of providing food for the needy. It is an accepted zakat for the person who pays it before the Eid prayer and it is sadaqah for the person who pays it after the Eid prayer" (Sunan Abu Dawud). A person should ensure that their *Sadaqah al-Fitr* reaches the needy before the Eid prayer.



## Attending the Eid prayer

The Prophet ﷺ encouraged attending the Eid prayer and listening to the khutbah. Abdullah ibn Umar رضي الله عنهما narrates: "Rasulullah ﷺ used to offer the prayer of Eid al-Adha and Eid al-Fitr and then deliver the *khutbah* (sermon) after the prayer" (Sahih al-Bukhari).





# Kids Corner

## WHAT IS RAMADHAN?



Ramadhan is the ninth month of the Islamic calendar, and it begins when the crescent moon is sighted. Ramadhan can last 29 or 30 days. It is a month of fasting, praying, giving charity and reflecting! The Prophet ﷺ said, "When there comes the month of Ramadhan, the gates of mercy are opened, and the gates of Hell are locked, and the devils are chained" (Muslim). Ramadhan is a very special month for Muslims for many reasons. A few are mentioned below:



**1) Fasting:** All mature Muslims are commanded by Allah ﷻ to fast from dawn to sunset in Ramadhan. This means to not eat or drink, and to stay away from all sins.

**WRITE DOWN THREE RAMADHAN GOALS:**



.....



.....



.....

**2) Quran:** In the month of Ramadhan, the Noble Quran was first sent to our Prophet Muhammad ﷺ by Angel Jibreel Alayhis Salaam in the cave of Hira. The first revelation was the first 5 verses of Surah Alaq.



**3) Laylatul Qadr:** "The Night of Decree" is the night the Quran was revealed. Allah ﷻ says in the Quran: "The Night of Decree is better than 1000 months." Our Prophet ﷺ said "Whoever spends the night of Al-Qadr in prayer out of faith and in the hope of reward, his previous sins will be forgiven" (Nasai).

**4) Taraweeh:** This is a special prayer that is only performed in the month of Ramadhan. It takes place after Isha salah and consists of 20 rakats. Muslims have been praying Taraweeh since the time of our Prophet Muhammad ﷺ.



### RAMADHAN KEY-WORDS

**Iftar:** The meal eaten after sunset to break the fast. It is sunnah to break the fast with water or dates.

**Suhoor:** The meal eaten before fasting begins. Our Prophet ﷺ said "Take suhoor, for in suhoor there is blessing" (Bukhari).

**I'tikaaf:** To spend time alone only to worship Allah ﷻ. The Prophet ﷺ would do i'tikaaf in the last 10 days of Ramadhan.





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