

Pre - Ramadan Intensive

Workshop Notes

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Prepared by:

Mawlana Sami Al-Hashmi

Verification and Addition:

Mufti Haris Siddiqui

Mufti Saad Qazi

These notes have been prepared in Melbourne, Australia dated 18th March 2023 for the benefit of all attendees of the workshop whether on-site or online as well as all the muslims and humanity in general.

May Allah ﷺ grant us the understanding of his deen and allow us to follow in the footsteps of his beloved Rasulallah ﷺ in belief (*Imaan*), actions (*Islam*) and inward states (*Ihsaan*) as stipulated by the Hadith of Jibreel ﷺ. Fiqh has been narrated according to the Hanafi school of Islamic law. All references included in brackets, as footnotes and at the rear.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ

Allah, sanctify Muhammad ﷺ and the family of Muhammad ﷺ,
as you have sanctified Ibrahim ﷺ and the family of Ibrahim ﷺ.

Truly, You are Praiseworthy and Glorious.

Allah, bless Muhammad ﷺ and the family of Muhammad ﷺ,
as you have blessed Ibrahim ﷺ and the family of Ibrahim ﷺ.

Truly, You are Praiseworthy and Glorious.

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2:183

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

O believers! Fasting is prescribed for you—as it was for those before you¹—so perhaps you will become mindful 'of Allah'.

2:184

أَيَّامًا مَعَدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعَدَةٌ مِنْ أَيَّامٍ أُخْرَى وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٌ مِسْكِينٌ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

¹Fast a¹ prescribed number of days.¹ But whoever of you is ill or on a journey, then 'let them fast' an equal number of days 'after Ramadān'. For those who can only fast with extreme difficulty,² compensation can be made by feeding a needy person 'for every day not fasted'. But whoever volunteers to give more, it is better for them. And to fast is better for you, if only you knew.

2:185

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْءَانُ وَبَيَّنَتْ مِنَ الْهُدَى وَالْفُرْقَانَ فَمَنْ شَهِدَ مِنْكُمْ أَلْشَهْرَ فَلِيَصُمُّهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعَدَةٌ مِنْ أَيَّامٍ أُخْرَى يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلَا تُكَبِّرُوا اللَّهَ عَلَى مَا هَدَيْكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

Ramadān 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'. So whoever is present this month, let them fast. But whoever is ill or on a journey, then 'let them fast' an equal number of days 'after Ramadān'. Allah intends ease for you, not hardship, so that you may complete the prescribed period and proclaim the greatness of Allah for guiding you, and perhaps you will be grateful

2:187

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الْرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالَّذِينَ بَشِّرُوهُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُّوا وَأَشْرَبُوا حَتَّى يَبْيَنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى الْآلَيلِ وَلَا تُبْشِّرُوهُنَّ وَأَنْتُمْ عَكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يَبْيَنُ اللَّهُ أَيَّتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

It has been made permissible for you to be intimate with your wives during the nights preceding the fast. Your spouses are a garment¹ for you as you are for them. Allah knows that you were deceiving

yourselves.² So He has accepted your repentance and pardoned you. So now you may be intimate with them and seek what Allah has prescribed for you.³ 'You may' eat and drink until you see the light of dawn breaking the darkness of night, then complete the fast until nightfall. Do not be intimate with your spouses while you are meditating in the mosques. These are the limits set by Allah, so do not exceed them. This is how Allah makes His revelations clear to people, so they may become mindful ^{'of} Him¹.

97:1

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

We have sent it (the Qur'an) down in the Night of Qadr.

97:2

وَمَا أَدْرِكَ مَا لَيْلَةُ الْقَدْرِ

And what may let you know what the Night of Qadr is?

97:3

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

The Night of Qadr is much better than one thousand months.

97:4

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ

The angels and the Spirit descend in it, with the leave of your Lord, along with every command.

97:5

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

Peace it is till the rising of dawn.

2 Hadith احادیث

1

عَنْ أَبِي هُرَيْرَةَ رضيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا دَخَلَ رَمَضَانَ فُتَحَتْ أَبْوَابُ السَّمَاءِ)). وَفِي رَوَايَةٍ: ((فُتَحَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلِّسِلَتِ الشَّيَاطِينُ)). وَفِي رَوَايَةٍ: ((فُتَحَتْ أَبْوَابُ الرَّحْمَةِ)). (متفق عليه)

Sayyiduna Abu Hurayrah ﷺ narrated that Allah's Messenger ﷺ said, "with the advent of Ramadan, the gates of heaven are opened." According to another version: "The gates of paradise are opened, the gates of hell are closed and the devils are fettered. According to another version; The gates to mercy are opened."

2

عَنْ سَهْلِ بْنِ سَعْدٍ رضيَ اللَّهُ عَنْهَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((فِي الْجَنَّةِ ثَمَانِيَّةُ أَبْوَابٍ، مِنْهَا: بَابٌ يُسَمِّي الرَّيَانَ لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ)). (متفق عليه)

Sayyiduna Sahl ibn Sa'd ﷺ narrated that Allah's Messenger ﷺ said, "there are eight gates of paradise. There is one of these called ar-Rayyan. None but who fast will enter through it."

3

عَنْ أَبِي هُرَيْرَةَ رضيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقُدرِ إِيمَانًا وَاحْتِسَابًا عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). (متفق عليه)

Sayyiduna Abu Hurayrah ﷺ narrated that Allah's Messenger ﷺ said, "He who fasts during Ramadan with faith (in Shari'ah (divine law) and the obligatory nature of Ramadan) seeking reward (without ostentation or fear of anyone but sincerely for Allah ﷺ sake) will earn forgiveness of his past sins. He who stands during Ramadan with faith and hope for reward will earn forgiveness of his past sins. He who stands (for prayer and worship) on the laylatul qadr (night of power, realizing its importance and excellence) with faith and hope for reward will earn forgiveness of his past sins."

4

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ قَالَ: ((مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). (متفق عليه)

Sayyiduna Abu Hurayrah ﷺ narrated: Allah's Messenger ﷺ said: "Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah ﷺ rewards (not for showing off), all his past sins will be forgiven."

5

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ قَالَ: ((الصِّيَامُ جُنَاحٌ، فَلَا يَرْفُثُ وَلَا يَجْهَلُ، فَإِنْ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلَيُقْلِلُ: إِنِّي صَائِمٌ: مَرَّتِينِ). وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفٌ فَمَ الصَّائِمُ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ. يَرْتُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصِّيَامُ لِي، وَأَنَا أَجْزِي بِهِ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهِ)). (أخرج البخاري)

Sayyiduna Abu Hurayrah ﷺ narrated: Allah's Messenger ﷺ said, "Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual relations with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should tell him twice, 'I am fasting.' The Prophet ﷺ added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allah ﷺ than the smell of musk. (Allah ﷺ says about the fasting person), 'He has left his food, drink and desires for My sake. The fast is for Me. So, I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times."

6

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ قَالَ: ((إِذَا جَاءَ رَمَضَانَ فُتَحَتْ أَبْوَابُ الْجَنَّةِ)). (أخرج البخاري)

Sayyiduna Abu Hurayrah ﷺ narrated: Allah's Messenger ﷺ said, "When Ramadan begins, the gates of Paradise are opened."



عَنْ مَوْلَى التَّيْمِينِ أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ رضي الله عنه - يَقُولُ قَالَ رَسُولُ اللهِ ﷺ: ((إِذَا دَخَلَ شَهْرَ رَمَضَانَ فُتُحْتَ أَبْوَابُ السَّمَاءِ، وَعُلِقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلِسِلَتِ الشَّيَاطِينُ)).

(أخرجه البخاري)

Sayyiduna Abu Hurayrah ﷺ narrated: Allah's Messenger ﷺ said, "When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained."



عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ لَمْ يَدْعُ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ اللَّهُ حَاجَةً فِي أَنْ يَدْعُ طَعَامَهُ وَشَرَابَهُ)). (أخرجه البخاري)

Sayyiduna Abu Hurayrah ﷺ narrated: The Prophet ﷺ said, "Whoever does not give up forged speech and evil actions, Allah ﷺ is not in need of his leaving his food and drink (i.e., Allah ﷺ will not accept his fasting.)"



عَنْ عَمْرُو بْنِ العاصِ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: ((فَصُلُّ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلُهُ السَّحَرِ)). (أخرج مسلم)

Amr bin al-'As ﷺ narrated Allah's Messenger ﷺ as saying: The difference between our fasting and that of the people of the Book is eating shortly before dawn.



عَنْ سَلْمَانَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: ((إِذَا كَانَ أَحَدُكُمْ صَائِمًا فَلْيَفْطِرْ عَلَى التَّمَرِ فَإِنْ لَمْ يَجِدِ التَّمَرَ فَعَلَى الْمَاءِ فَإِنَّ الْمَاءَ طَهُورٌ)). (أخرج أبو داود)

Salman ibn Amir ﷺ narrated: The Prophet ﷺ said: When one of you is fasting, he should break his fast with dates; but if he cannot get any, then (he should break his fast) with water, for water is purifying.

{11}

حدَّثَنَا مَرْوَانٌ يَعْنِي ابْنَ سَالِمَ - الْمُقْتَفِعُ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَقْبِضُ عَلَى لِحْيَتِهِ فَيَقْطَعُ مَا زَادَ عَلَى الْكَفِ، وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَفْطَرَ قَالَ: ((ذَهَبَ الظَّمَاءُ وَابْتَلَتِ الْغُرُوفُ وَثَبَتَ الْأَجْرُ إِن شَاءَ اللَّهُ)). (أَخْرَجَهُ أَبُو دَاوُدُ)

Marwan ibn Salim al-Muqaffa' ﷺ said: I saw Ibn Umar ﷺ holding his beard with his hand and cutting what exceeded the handful of it. He (Ibn Umar) said that the Prophet ﷺ said when he broke his fast: Thirst has gone, the arteries are moist, and the reward is sure, if Allah ﷺ wills."

{12}

عَنْ مُعاَدَ بْنِ زُهْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ بَلَغَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَفْطَرَ قَالَ: ((اللَّهُمَّ لَكَ صُمْتُ، وَعَلَى رِزْقِكَ أَفْطَرْتُ)). (أَخْرَجَهُ أَبُو دَاوُدُ)

Mu'adh ibn Zuhrah ﷺ narrated: The Prophet of Allah ﷺ used to say when he broke his fast: O Allah, for You I have fasted, and with Your provision I have broken my fast."

{13}

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ، صُقِدَتِ الشَّيَاطِينُ وَمَرَدَةُ الْجِنِّ، وَعُلِقَتْ أَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ، وَفُتُحَتْ أَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ، وَيُنَادِي مُنَادِي: يَا بَاغِيَ الْخَيْرِ أَقْبِلْ، وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ، وَلِلَّهِ عُتْقَاءُ مِنَ النَّارِ، وَذَلِكَ كُلُّ لَيْلَةٍ)). (أَخْرَجَهُ التَّرمِذِيُّ، وَابْنُ مَاجَهٍ، وَأَحْمَدٌ)

Sayyiduna Abu Hurayrah ﷺ narrated that: The Messenger of Allah ﷺ said: "On the first night of the month of Ramadan, the Shayatin are shackled, the jinns are restrained, the gates of the Fires are shut such that no gate among them would be opened. The gates of Paradise are opened such that no gate among them would be closed, and a caller calls: 'O seeker of the good; come near!' and

'O seeker of evil; stop! For there are those whom Allah frees from the Fire.' And that is every night."

14

عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رضي الله عنه، عَنْ رَسُولِ اللهِ ﷺ قَالَ: ((إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: الصَّوْمُ لِي، وَأَنَا أَجْزِي بِهِ). وَلِلصَّائِمِ فَرْحَتَانٌ: حِينَ يُفْطَرُ، وَحِينَ يَلْقَى رَبَّهُ. وَالَّذِي نَفْسِي بِيَدِهِ، لَحْلُوفٌ فِيمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ)). (أَخْرَجَهُ النَّسَائِيُّ)

It was narrated from 'Ali bin Abi Talib ﷺ that the Messenger of Allah ﷺ said: "Allah, may He be blessed and exalted, says: 'Fasting is for me and I shall reward for it. The fasting person has two moments of joy: When he breaks his fast and when he meets his Lord.' By the One in whose hand is my soul, the smell that comes from the mouth of the fasting person is better before Allah than the fragrance of musk."

15

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: ((كُلُّ حَسَنَةٍ يَعْمَلُهَا ابْنُ آدَمَ فَلَهُ عَشْرُ أَمْثَالَهَا إِلَّا الصِّيَامُ، لِي وَأَنَا أَجْزِي بِهِ)). (أَخْرَجَهُ النَّسَائِيُّ)

Sayyiduna Abu Hurayrah ﷺ narrated that the Prophet ﷺ said (that Allah said): "For every good deed that the son of Adam does, he will have (the reward of) ten the like thereof, except for fasting. It is for Me and I shall reward for it."

16

عَنْ رَجَاءِ بْنِ حَيْوَةَ قَالَ: حَدَّثَنَا أَبُو أَمَامَةَ الْبَاهِلِيُّ قَالَ: قُلْتُ يَا رَسُولَ اللهِ ﷺ، مُرْنِي بِأَمْرٍ يَنْفَعُنِي اللَّهُ بِهِ، قَالَ: ((عَلَيْكَ بِالصِّيَامِ فَإِنَّهُ لَا مِثْلَ لَهُ)). (أَخْرَجَهُ النَّسَائِيُّ)

It was narrated that Raja bin Haiwah ﷺ said: "Abu Umamah Al-Bahili ﷺ narrated to me: 'I said: O Messenger of Allah ﷺ tell me of something by which Allah ﷺ will benefit me. He said: Take to fasting, for there is nothing like it.'

17

عَنْ مُعاَدَ بْنِ جَبَلٍ رضي الله عنه قال: قَالَ رَسُولُ اللَّهِ ﷺ: ((الصَّوْمُ جُنَاحٌ)). (أخرجه النسائي)

It was narrated that Muadh bin Jabal ﷺ said: "The Messenger of Allah ﷺ said: "Fasting is a shield."

18

عَنْ أَبِي عَبْيَدَةَ رضي الله عنه سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((الصَّوْمُ جُنَاحٌ مَا لَمْ يَخْرُقْهَا)).
(أخرجه النسائي)

Abu 'Ubaidah ﷺ said: "I heard the Messenger of Allah ﷺ say: "Fasting is a shield, so long as you do not damage it."

19

عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: ((اللَّصَائِمِينَ بَابٌ فِي الْجَنَّةِ، يُقَالُ لَهُ: الرَّيَانُ، لَا يَدْخُلُ فِيهِ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلَ آخِرُهُمْ أَغْلَقَ، مَنْ دَخَلَ فِيهِ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا)).
(أخرجه النسائي)

It was narrated from Sahl bin Sad ﷺ that the Prophet ﷺ said: "For those who fast there is a gate in Paradise called Ar-Rayyan, through which no one but they will enter. When the last of them has entered it, it will be closed. Whoever enters through it will drink, and whoever drinks will never thirst again."

20

عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، يُحَدِّثُ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَهُوَ يَسْحَرُ، فَقَالَ: ((إِنَّهَا بَرَكَةٌ أَعْطَاهُمُ اللَّهُ إِيَّاهَا فَلَا تَدْعُوهُ)). (أخرجه النسائي)

Abdullah bin Al-Harith ﷺ narrated that a man from among the Companions of the Prophet ﷺ said: "I entered upon the Prophet ﷺ when he was having Sahur. He said: 'It is a blessing that Allah ﷺ has given to you, so do not neglect it.'

21

عَنِ الْعَرْبَاضِ بْنِ سَارِيَةَ رضي الله عنه قال: سَمِعْتُ رَسُولَ اللهِ ﷺ، وَهُوَ يَدْعُونَا إِلَى السَّحُورِ فِي شَهْرِ رَمَضَانَ، قَالَ: ((هَلُمُوا إِلَى الْغَدَاءِ الْمُبَارَكِ)). (أَخْرَجَهُ النَّسَائِيُّ)

It was narrated that AL-'Irbad bin Sariyah ﷺ said: "I heard the Messenger of Allah ﷺ inviting people to have Sahur in Ramadan. He said: 'Come to the blessed breakfast.' Calling Sahur "Ghada" (Breakfast)

22

عَنِ الْمِقَادِمِ بْنِ مَعْدِيكَرِبٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: ((عَلَيْكُمْ بَغْدَاءُ السَّحُورِ فَإِنَّهُ هُوَ الْغَدَاءُ الْمُبَارَكُ)). (أَخْرَجَهُ النَّسَائِيُّ)

It was narrated from Al-Miqdam bin Madikarib ﷺ that the Prophet ﷺ said: "You should take Sahur for it is the blessed breakfast."

23

عَنِ عَائِشَةَ رضي الله عنها، عَنِ النَّبِيِّ ﷺ قَالَ: ((الصِّيَامُ جُنَاحٌ مِّنَ النَّارِ، فَمَنْ أَصْبَحَ صَائِمًا فَلَا يَجْهَلُ يَوْمَئِذٍ، وَمَنْ أَمْرُؤٌ جَاهَلَ عَلَيْهِ فَلَا يُشْتَمِّهُ وَلَا يَسْبِهُ، وَلَيَقُولُ: إِنِّي صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَخُلُوفُ فِيمَا الصَّائِمٌ أَطْيَبٌ عِنْدَ اللهِ مِنْ ريحِ الْمُسْكِ)). (أَخْرَجَهُ النَّسَائِيُّ)

It was narrated that 'Aishah ﷺ said that the Prophet ﷺ said: "Fasting is a shield against the Fire. Whoever starts the day of fasting, let him not act in an ignorant manner during that day. If anyone treats him in an ignorant manner, let him not insult him or curse him, rather let him say: 'I am fasting.' By the One in whole hand is the soul of Muhammad, the smell that comes from the mouth of a fasting person is better before Allah ﷺ than the fragrance of musk."

24

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ دَخَلَ رَمَضَانُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ هَذَا الشَّهْرَ قَدْ حَضَرَكُمْ، وَفِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، مَنْ حُرِمَهَا فَقَدْ حُرِمَ الْخَيْرُ كُلُّهُ، وَلَا يُحْرَمُ خَيْرُهَا إِلَّا مَحْرُومٌ)).
(أخرجه ابن ماجه)

It was narrated that Anas bin Malik ﷺ said: "Ramadan began, and the Messenger of Allah ﷺ said: "This month has come to you, and in it there is a night that is better than a thousand months. Whoever is deprived of it is deprived of all goodness, and no one is deprived of its goodness except one who is truly deprived."

25

عَنْ إِبْرَاهِيمَ عَبْنِ عَبَّاسٍ رضي الله عنها قال: كَانَ رَسُولُ اللَّهِ ﷺ: ((إِذَا دَخَلَ شَهْرَ رَمَضَانَ أَطْلَقَ كُلَّ أَسِيرٍ وَأَعْطَى كُلَّ سَائِلٍ)). (أخرجه البيهقي في شعب الإيمان)

Sayyiduna Ibn Abbas ﷺ narrated that with the advent of the month of Ramadan, Allah's Messenger ﷺ set free every captive (or prisoner), and gave (something) to every beggar.

26

عَنْ ابْنِ عُمَرَ رضي الله عنهما: أَنَّ النَّبِيَّ ﷺ قَالَ: ((إِنَّ الْجَنَّةَ تُرْخَفُ لِرَمَضَانَ مِنْ رَأْسِ الْحَوْلِ إِلَى حَوْلِ قَابِلٍ)). قَالَ: ((فَإِذَا كَانَ أَوَّلُ يَوْمٍ مِنْ رَمَضَانَ هَبَّتْ رِيحٌ تَحْتَ الْعَرْشِ مِنْ وَرَقِ الْجَنَّةِ عَلَى الْحُورِ الْعَيْنِ، فَيَقُولُنَّ: يَا رَبِّ، اجْعَلْ لَنَا مِنْ عِبَادِكَ أَزْوَاجًا تَقْرَبُونَنَا، وَتَقْرَبُنَا مِنْهُمْ بِنَا)). (أخرجه
البيهقي في شعب الإيمان)

Sayyiduna Ibn Umar ﷺ narrated that the Prophet Muhammad ﷺ said "Surely paradise is adorned for Ramadan from the beginning of the year till the year that follows. When it is the first day of Ramadan, a wind blows under the throne from the leaves of paradise on the large eyed maidens. They say 'O Lord! Cause for us husbands from among your servants that we should be happy with them and they should be happy with us.'

{27}

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهم، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ، يَقُولُ الصِّيَامُ: أَيْ رَبِّ مَنْعَتْهُ الطَّعَامَ وَالشَّهْوَةَ فَشَفَعْنِي فِيهِ. وَيَقُولُ الْقُرْآنُ: مَنْعَتْهُ النَّوْمَ بِاللَّيْلِ فَشَفَعْنِي فِيهِ)). قَالَ: فَيَشْفَعَانِ)). (أخرجه البيهقي في شعب الإيمان)

Sayyiduna Abdullah Bin Umar ﷺ narrates that the prophet ﷺ said: “Fasting and the (recitation of the) Qur'an will intercede for the servant (who fasted and recited the Qur'an) on the day of judgement. The fast will say: Oh, my lord, I prevented him food and desires so make me a means of intercession because of this. And the Qur'an will say: I prevented him from sleeping during the nights, so make me a means of intercession because of this. He said: and they will be made a means of intercession.”

{28}

عَنْ مُعاذِ رضي الله عنه، قال: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَفْطَرَ قَالَ: ((الْحَمْدُ لِلَّهِ الَّذِي أَعَانَنِي فَصُمِّثْ وَرَزَقَنِي فَأَفْطَرْتُ)). (أخرجه ابن السندي في عمل اليوم والليلة)

It was narrated that Muadh ﷺ said that the messenger of Allah ﷺ used to open his fast with the following du'aa: “All praise is due to Allah ﷺ the almighty through who's ultimate mercy I fasted and through His sustenance i opened my fast.”

{29}

عَنْ عَلَيٍّ رضي الله عنه قال: قال رسول الله ﷺ: ((إِذَا دَخَلَ شَهْرَ رَمَضَانَ أَمَرَ اللَّهُ حَمَلَةُ الْعَرْشِ أَنْ يَكُفُّوا عَنِ التَّسْبِيحِ وَيَسْتَغْفِرُوا لِأُمَّةِ مُحَمَّدٍ وَالْمُؤْمِنِينَ)). (كتن العمال)

Sayyiduna Ali ﷺ narrates that the Prophet ﷺ said: “When the month of Ramadan enters Allah ﷺ commands the angels carrying his throne to stop praising (Allah ﷺ) and seek forgiveness on behalf of the ummah of the Prophet ﷺ and the believers.”

30

عَنْ أَنَسِ رضي الله عنه قال: قال رسول الله ﷺ: ((إِنَّ اللَّهَ تَعَالَى يَغْفِرُ فِي أَوَّلِ لَيْلَةٍ مِّنْ شَهْرِ رَمَضَانَ لِكُلِّ أَهْلِ الْقِبْلَةِ)). (كتن العمال)

Sayyiduna Anas ﷺ narrates that the Prophet ﷺ has said: “Verily Allah ﷺ forgives the people of the book during the opening stages of the nights of Ramadan.”

31

عَنْ الْحَسَنِ رضي الله عنه قال: قال رسول الله ﷺ: ((إِنَّ اللَّهَ تَعَالَى عَزَّ وَجَلَّ فِي كُلِّ لَيْلَةٍ مِّنْ رَمَضَانَ سِتَّ مِائَةً أَلْفِ عَتْيَقٍ مِّنَ النَّارِ إِذَا كَانَ آخِرَ لَيْلَةً أَعْتَقَ بَعْدَهُ مَنْ مَضَى)). (كتن العمال)

Sayyiduna Hassan ﷺ narrates that the Prophet ﷺ has said: “Verily Allah ﷺ frees 600,000 people of the fire on every night of Ramadan. On the last night of Ramadan, he frees the same amount of people equal to the amount he freed until then.”

32

عَنْ أَبِي أُمَامَةَ رضي الله عنه قال: قال رسول الله ﷺ: ((إِنَّ اللَّهَ عَزَّ وَجَلَّ عِنْدَ كُلِّ فِطْرٍ عُتْقَاءَ مِنَ النَّارِ وَذَلِكَ فِي كُلِّ لَيْلَةٍ)). (كتن العمال)

Sayyiduna Abu Umamah ﷺ narrates that the Prophet ﷺ has said: “Verily Allah ﷺ frees the people of the fire at the time of every iftar, and that is every night.”

33

عَنْ أَبْنَى عَبَّاسٍ رضي الله عنه قال: قال رسول الله ﷺ: ((اللَّهُ فِي كُلِّ لَيْلَةٍ مِّنْ شَهْرِ رَمَضَانَ عِنْدَ الْإِفْطَارِ أَلْفَ أَلْفِ عَتْيَقٍ مِّنَ النَّارِ، فَإِنْ كَانَتْ لَيْلَةُ الْجُمُعَةِ أَعْتَقَ فِي كُلِّ سَاعَةٍ أَلْفَ أَلْفِ عَتْيَقٍ مِّنَ النَّارِ كُلُّهُمْ إِسْتَوْجِبُوا النَّارَ)). (كتن العمال)

Sayyiduna Ibn Abbas ﷺ narrates that the Prophet ﷺ has said: “Allah ﷺ frees one million people of the fire at every iftar time in Ramadan. And if it is the night of Friday (Thursday night), he frees one million people of the fire every hour. All of whom the fire of hell had become necessary upon.”

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رضي الله عنه قال: قال رسول الله ﷺ: إِنَّ اللَّهَ تَعَالَى فَرَضَ صِيَامَ رَمَضَانَ، وَسَنَدْتُ لَكُمْ قِيَامَةً فَمَنْ صَامَهُ وَقَامَهُ إِيمَانًا وَاحْتِسَابًا خَرَجَ مِنْ ذُنُوبِهِ كَيْوَمٍ وَلَدَتُهُ أُمُّهُ)).
(كنز العمال)

Sayyiduna Abdur Rahman ibn Awf ﷺ narrates that the prophet ﷺ said: “Verily Allah ﷺ has ordained the fasting of Ramadan and has established for you standing (for the night prayer) of Ramadan. Whosoever fasts and stands for the night prayer in Ramadan, with the imaan and the intention of reward, he will leave with his sins forgiven just like the day his mother gave birth to him.”

عَنْ أَيْيَ أُمَّامَةٍ رضي الله عنه قال: قال رسول الله ﷺ: ((اتَّقُوا شَهْرَ رَمَضَانَ، فَإِنَّهُ شَهْرُ اللَّهِ جَعَلَ لَكُمْ أَحَدِ عَشَرَ شَهْرًا تَسْبِعُونَ فِيهِ وَتَرْوُونَ، وَشَهْرُ رَمَضَانَ شَهْرُ اللَّهِ فَاخْفَظُوهُ فِيهِ أَنْفَسَكُمْ)).
(كنز العمال)

Sayyiduna Abu Umamah ﷺ narrates that the Prophet ﷺ has said: “Fear the month of Ramadan, for it is the month of Allah ﷺ. He has created 11 months in which you eat and drink, and the month of Ramadan is the month of Allah ﷺ, so protect yourself in it.”

عَنْ أَيْيَ هُرَيْرَةَ رضي الله عنه قال: قال رسول الله ﷺ: ((أَوَّلُ شَهْرٍ رَمَضَانَ رَحْمَةٌ وَأَوْسَطُهُ مَغْفِرَةٌ وَآخِرُهُ عُثْقٌ مِنَ النَّارِ)). (كنز العمال)

Sayyiduna Abu Hurayrah ﷺ narrates that the Prophet ﷺ has said: “The starting (10 days) of Ramadan are mercy, the middle (10 days) is forgiveness, and the final (10 days) is freedom from the fire.”

37

عَنْ أَيْيِنْ هُرَيْرَةَ رضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ صَامَ يَوْمًا مِنْ رَمَضَانَ فَسَلَّمَ مِنْ ثَلَاثَةَ صَمِيتَ لَهُ الْجَنَّةَ عَلَى مَا فِيهِ سِوَى الثَّلَاثَتِ: لِسَانِهِ وَبَطْنِهِ وَفَرْجِهِ)). (كتن العمال)

Sayyiduna Abu Hurayrah ﷺ narrates that the Prophet ﷺ has said: “Whoever fasts 1 day of Ramadan and controls 3 things, he will be guaranteed Paradise: 1) his tongue 2) his stomach 3) his private parts.”

38

عَنْ أَيْيِنْ سَعِينِدِ رضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((سَيِّدُ الشُّهُورِ شَهْرُ رَمَضَانَ وَأَعْظَمُهَا حُرْمَةً ذُو الْحِجَّةِ)). (كتن العمال)

Sayyiduna Abu Saeed ﷺ narrates that the Prophet ﷺ has said: “The leader of all months is the month of Ramadan, and the greatest of them in terms of sanctity is the month of Dhul-Hijjah.”

39

بِنْ ابْنِ مَسْعُودٍ رضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((سَيِّدُ الشُّهُورِ شَهْرُ رَمَضَانَ، وَسَيِّدُ الْأَيَّامِ يَوْمُ الْجُمُعَةِ)). (كتن العمال)

Sayyiduna Ibn Masud ﷺ narrates that the Prophet ﷺ has said: “The leader of all of the months is the month of Ramadan, and the leader of all of the days is the day of Friday.”

40

عَنْ أَيْيِنْ سَعِينِدِ رضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((صِيَامُ رَمَضَانَ إِلَى رَمَضَانَ كَفَارَةً مَا بَيْنَهُما)). (كتن العمال)

Sayyiduna Abu Saeed ﷺ narrates that the Prophet ﷺ has said: “Fasting from one Ramadan to the next is a means of forgiveness of everything in between.”

3 Duas

Dua of Rajab & Sha'baan

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ، وَبِلَّغْنَا رَمَضَانَ

O Allah! Grant us *barakah* (blessing) during Rajab and Sha'baan, and allow us to reach Ramadan

Dua of Ramadan

اللَّهُمَّ سَلِّمْنِي لِرَمَضَانَ، وَسَلِّمْ رَمَضَانَ لِي، وَسَلِّمْ لِي مُتَقَبِّلًا

O Allah! Preserve me for Ramadan, safeguard Ramadan for me and accept it from me.

Intention for Suhoor

اللَّهُمَّ إِنِّي أَصُومُ غَدًا لَكَ فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَجَرْتُ

O Allah! Indeed I will fast tomorrow for you, so forgive my past and my future transgressions.

Dua for Iftaar

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

O Allah! For you I fasted and with your provisions I break my fast

-Abu Dawood

Dua to be read in the first 10 days of Ramadan

اللَّهُمَّ أَرْحِمْنِي يَا أَرْحَمَ الرَّحِيمِينَ

O Allah! Have mercy on me. O Most Merciful of those who show mercy

Dua to be read in the middle 10 days of Ramadan

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي يَا رَبَّ الْعَالَمِينَ

O Allah! Forgive my sins. O Master of all the worlds

Dua to be read frequently throughout Ramadan

لَا إِلَهَ إِلَّا اللَّهُ أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ وَأَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ

There is no God except Allah. Forgive me Allah the All-Mighty and I ask you for *Jannah*, and I seek refuge in you from *Jahannam* (the fire).

Dua to be read on Laylah al-Qadr

اللَّهُمَّ إِنَّكَ عَفُوٌ تُحِبُّ الْعَفْوَ فَاعْفُوْ عَنِّي

O Allah, You are the Most Forgiving and You love to Forgive, so forgive me.

- Tirmidhi

4 Fiqh of Fasting فقة الصوم

1 Definition and time

Fasting is to abstain from eating, drinking and intercourse during the day with an intention.
Fasting takes place from true dawn until sunset.

2 Intention

It means to be cognisant of the fact that you will be fasting.
For the fasts of Ramadan, it can be made until midday.
It does not need to be verbal although there is no harm in doing so.

3 Who is it mandatory upon?

It is mandatory upon every sane, mature Muslim.

4 Invalidators

Mistakenly eating, drinking, or having intercourse
Eating, drinking, or having intercourse intentionally after doing so forgetfully, thinking that it had broken the fast
Ejaculation by touching/kissing one's spouse
Inducing oneself to vomit more than a mouthful
Swallowing vomit intentionally
Consuming a non-edible item intentionally
Deliberately missing the fast
Intercourse in other than the vagina
Smoking and deliberately inhaling any smoky scents such as incense
Chewing gum

5 Do not Invalidate

Eating, drinking, or having intercourse forgetfully
Having a wet dream
Ejaculating through a visual stimulus
Applying oil to the skin or hair
Vomiting naturally
Inhaling dust, smoke, or some other particles which are in the air
Swallowing one's own saliva
Starting the fast in the state of major ritual impurity
Having mucus go down the throat
Water entering the ear after taking a shower
Vomit going back down the throat unintentionally
Cupping

6 Breaking fast due to hard labour

He should start the fast and wait until he feels that if he goes on for any longer, he will be harmed. At that point, he should break his fast.

7 Permissible actions

Having romantic interactions with one's spouse if he is confident that he can control himself

8 Leftover food in the mouth

It will not break the fast if it was smaller than a chickpea and was not taken out of the mouth.
It will break the fast if it was larger than a chickpea or was taken out of the mouth.

9 Disliked actions

Engaging in romantic interactions if one feels that he unable to control himself.

Tasting

Toothpaste

10 People who can miss/break the fast

Is sick and fasting will exacerbate the illness. The consultation of a pious Muslim doctor should be sought.

Traveller

However, it is more virtuous to fast if one will not be excessively strained by doing so

A pregnant woman and a breastfeeding woman who fear for their child

A woman in menstruation and post-natal bleeding cannot fast and must perform qadaa

11 Qadaa

There is no set date for a qadaa fast.

However, it should be performed as soon as one can.

It is a sin to keep delaying it without an excuse.

You do not need to perform them consecutively.

The intention of the specific day is not required. However, if he has more than one year's missed fasts, he must specify the year.

Intention of qadaa fast must be made before true dawn.

You cannot fast on behalf of someone else before or after they pass away.

12 Kaffaarah

Fasting for sixty consecutive days

If unable to then:

Feed sixty poor people two full meals a day

Feed one poor person two meals a day for sixty days

Give sixty poor people or 1.6kgs of wheat, flour, fine flour or its value in cash or feed one poor person for sixty days.

Give sixty poor people 3.5kgs of dry dates, barley or its value in cash or feed one poor person for sixty days.

13 Actions necessitating Kaffarah

Eating or drinking anything edible or medicinal intentionally

Having intercourse while fasting intentionally

Only for fasting in Ramadan

In addition to the Kaffarah, the qadaa must also be performed.

14 Fidyah

Someone who will be unable to fast for the rest of his life such as an aged person with a chronic illness has to give fidyah for each fast missed.

1.6 kg of wheat or 3.2 kg of barley or their equivalent value

15 Medical interventions which invalidate the fast

Oral medication that is swallowed

Oral inhaler – asthma

Nebuliser

Medication via endotracheal intubation

Bronchoalveolar lavage

Nasal medication

Nasal inhaler

Ear drops – perforated tympanic membrane

Rectal pessaries

16 Medical interventions do not invalidate the fast

Sublingual (under the tongue)

Spray

Tablet

Concentrated oxygen

Dental treatment without swallowing

Intravitreal (via the eye)

Ear drops – intact tympanic membrane

Vaginal pessaries

Infusion into urethra

17 Endoscopy

If an endoscopy involves the insertion of a lubricated endoscope into the gastrointestinal tract it will invalidate fast. Whilst the endoscope itself does not invalidate the fast the lubrication used to facilitate passage of the bronchoscope reaches a cavity of consequence via an orifice of consequence. The procedure may also involve local anaesthetic spray to the back of the throat. This also includes procedures such as gastroscopy, colonoscopy, sigmoidoscopy and enteroscopy. Equally, if the endoscope is used to apply medication to the gastrointestinal tract it will invalidate fast. However, if the lubricated endoscope is inserted through an orifice of no consequence into a cavity of no consequence such as in a

gynoscopy or by surgical incision into a cavity of no consequence such as the abdominal or pelvic cavity (laparoscopy) or the interior of a joint (arthroscopy) the fast will not be effected.

5 **Ramadan of the Pious**

1 **Increasing every Good & Worship**

Imam Ibn al Qayyim reported: during Ramadan, it was one of the Prophet's practices to increase his worship. He would revise the Quran with the Angel Gabriel during this month, and when he met him, he was more generous with goodness than the blowing wind. The Prophet was the most generous of people, and he increased in giving charity, doing good deeds, reciting the Quran, performing prayers, remembering Allah, and remaining in the mosque. He dedicated to Ramadan forms of worship that he did not dedicate to other months. Sometimes he would continue to worship during it until he spent the night and day in worship. (*Ibn Al-Qayyim, Zaad al-Ma'aad fi Hadyi Khairi al-'Ibaad*)

2 **Quran recitation, pondering & application**

قال مُعْلَمَ بْنُ الْفَضْلِ: "كَانُوا يَدْعُونَ اللَّهَ تَعَالَى سِتَّةً أَشْهُرًا أَنْ يَلْعَمُهُمْ رَمَضَانَ، وَيَدْعُونَهُ سِتَّةً أَشْهُرًا أَنْ يَتَقَبَّلَ مِنْهُمْ"، وَقَالَ يَحْيَى بْنُ أَبِي كَثِيرٍ: "كَانَ مِنْ دُعَائِهِمْ: 'اللَّهُمَّ سَلِّمْنِي إِلَى رَمَضَانَ، وَسَلِّمْ لِي رَمَضَانَ، وَتَسْلِمْ مِنِّي مُتَقَبِّلًا'"

Mu'alla bin Fadl RH said: "We would pray to Allah for six months to reach Ramadan, and then pray to Him for six months to accept it from us." Yahiya bin Abi Katheer^{رض} said: "One of their supplications was: 'O Allah, bring me to Ramadan in peace, and bring Ramadan to me in peace, and accept it from me with acceptance.'"¹

عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرَاجِعُ الْقُرْآنَ مَعَ جِرْبِيلَ فِي كُلِّ رَمَضَانَ، وَلَكِنَّهُ رَاجَعَهُ مَعَهُ مَرَّتَيْنِ فِي السَّنَةِ الَّتِي تَوَفَّى فِيهَا
During Ramadan, it was a practice of the Prophet Muhammad ﷺ to increase his worship, which included revising the Quran with the Angel Gabriel. According to a hadith narrated by Aisha, the Prophet would review the Quran with Gabriel once every year during Ramadan, but in the year of his death, he reviewed it twice with him.²

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Abu Hanifa RH, a prominent Islamic scholar, recited the Quran twice daily - once in the morning and once in the evening - during Ramadan. (*Al-Mustatraf*)

Imam Shafi' RH used to recite the Quran twice daily during Ramadan, in addition to the recitation

¹ *Al-Muwatta* Imam Malik

² *Sahih Bukhari*, Book 6, Hadith 490

³ *Sahih Bukhari*, Book 6, Hadith 490

during prayer. (*Sifat ul Safwah*)

During Ramadan, it has been documented that Imam Malik and Imam Sufyan Thawri would abstain from their other activities and dedicate their time solely to the recitation of the Quran. (Al-Mustatraf) Imam Ibn Rajab has discussed the issue surrounding the Hadith that Prophet Muhammad (SAW) stated that one should not finish the Quran in less than three days. According to him, this prohibition is intended for those who habitually finish the Quran in less than three days. However, in times of nobility, such as Ramadan, especially the nights in which Laylatul Qadr is sought, or in places of nobility like Mecca, it is preferable to increase the recitation of the Quran to benefit from these times and places. This opinion is supported by other reputable scholars, such as Imam Ahmed, Ishaaq, and others. (*Lata'if Al-Ma'arif*, *Fath al-Bari*, *Al-Mughni*)

3 Qiyaam ul Layl (Tahajjud) & Taraweeh

Imam Zahabi has mentioned about Abu Muhammad al-Luban RH that during Ramadan in the year 427 in Baghdad, he prayed Taraweeh with the congregation, followed by individual prayer until Fajr. Following Fajr, he began teaching his companions, stating that he did not rest in bed at night or during the day in this month. (*Siyar A'lam al-Nubala* by Imam al-Dhahabi)

عن السائب بن يزيد قال: أمر عمر بن الخطاب - أبي بن كعب وتميما الداري - رضي الله عنهم - أن يقوما للناس في رمضان فكان القارئ يقرأ بالمئين حتى كنا نعتمد على العصبي من طول القيام وما كنا نصرف إلا في فروع الفجر
Sa'ib bin Yazid reported: Umar ibn Al-Khattab commanded Abu bin Ka'b and Tamim Ad-Dari to lead the people in prayer during Ramadan. The reciter would recite the lengthy Surahs, until we relied upon staffs due to the length of standing, and we would not leave until the dawn broke.¹

Abdullah bin Abu Bakr RH reports that his father would complete the night prayers during Ramadan and hasten the servants to prepare food in fear of the Fajr time entering.²

During Ramadan, Ibn Umar³ used to perform Taraweeh prayers in his house. After people left the mosque, he would take a container of water and go to the mosque of the Prophet ﷺ, and would not leave until he had prayed Fajr there.³

Abdus-Samad reported: Abu al-Ashhab said, "Abu Raja used to complete the recitation of the Quran with us during the Taraweeh prayer in Ramadan every ten days." (*Hilyat-ul-Awliyaa*)

4 Timetable of a pious scholar in Ramadan

Shaikhul Hadith Maulana Zakariya spent 40 years of Ramadan in Saharanpur, dedicating himself to seclusion and the recitation of the Quran. During this time, he abstained from meetings, letter-writing, and correspondence with his disciples until the end of Ramadan. He made the habit of staying awake

¹ *Al-Bayhaqi*

² *Al-Muwatta* of Imam Malik

³ *Al-Bayhaqi*

during the nights of Ramadan from the year 1338/1920, a practice that he continued until his last years, despite facing illness. This devotion to Allah and the Quran reflects the profound spiritual dedication and commitment of Maulana Zakariya. Here is his ramadan timetable: (*The Ramadan Of Shaykh Al-hadith* by Shaykh Dr Muhammad Ismail Memon Madani)

Time	Activity
Early morning	Pray Fajr in its earliest time
	Rest for 2-2.5 hours
After resting	Awake and begin voluntary šalāt in which he recites a few Ajzaa of Qur'an
Before Zuhr adhān	Recite a few Ajzaa in the Sunnas of Zuhr and finish once the second call [iqāma] is made
After Zuhr	Recite a few Ajzaa in the Sunna and then go home, where he recites a few Ajzaa from the Qur'an
After 'Aṣr in the masjid	Recite the Qur'an to someone (different people each day)
Before ifṭār	Become absorbed in meditation
Time to break fast	Eat Madanī dates and drink Zamzam
	Have a cup of tea
After ifṭār	Not eat anything besides Madanī dates, Zamzam, and tea until after 'Ishā
After Maghrib	Recite some part in the voluntary šalāt
After 'Ishā in the masjid	Return home and lead the women in tarāwīḥ, in which he again recites many Ajzaa of the Quran
After tarāwīḥ	Attend a special gathering, attended by many of the closest devotees of Ḥadrat for about 30 to 45 minutes.
	Study various exegeses and contemplate the meanings of the Qur'an.
After studying	Stand up for voluntary šalāt and recite many Ajzaa in it
Late night	Eat Suhoor in the last minutes
	Not drink tea
Throughout the day	Recite 30 to 35 parts of the Qur'an

6 I'tikaaf

1 Definition of I'tikaaf

The literal meaning of I'tikaaf is "to stay in a place," while the technical meaning is "to remain in the mosque or other designated space with the intention of worship." There are three types of I'tikaaf: recommended (Sunnah), voluntary (Nafal), and obligatory (Wajib). The Sunnah form of I'tikaaf is observed during the last ten days of Ramadan, while the voluntary I'tikaaf is a highly recommended act of worship that can be performed at any time, even if it is only for a brief period. In contrast, the obligatory I'tikaaf is mandated in specific circumstances, such as when an individual has made a vow to undertake I'tikaaf.

2 I'tikaaf of the Prophet ﷺ

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَخِيرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ

Aisha ^{رض}: The Prophet ﷺ used to practice I'tikaf in the last ten days of Ramadan till he died and then his wives used to practice I'tikaf after him.¹

عَنْ أَبِي سَلَمَةَ، قَالَ انْطَلَقْتُ إِلَى أَبِي سَعِيدِ الْخُدْرِيِّ فَقُلْتُ أَلَا تَخْرُجُ بِنَا إِلَى النَّخْلِ نَتَحَدَّثُ فَخَرَجَ. فَقَالَ قُلْتُ حَدَّشْنِي مَا، سَمِعْتَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةِ الْقَدْرِ. قَالَ اعْتَكَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشَرَ الْأَوَّلَ مِنْ رَمَضَانَ، وَاعْتَكَفْنَا مَعَهُ، فَاتَّاهُ جَبْرِيلُ فَقَالَ إِنَّ الَّذِي تَطَلَّبُ أَمَامَكَ، فَاعْتَكَفَ الْعَشَرَ الْأَوْسَطَ، فَاعْتَكَفْنَا مَعَهُ، فَاتَّاهُ جَبْرِيلُ فَقَالَ إِنَّ الَّذِي تَطَلَّبُ أَمَامَكَ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطِيبًا صَيْحَةً عِشْرِينَ مِنْ رَمَضَانَ فَقَالَ "مَنْ كَانَ اعْتَكَفَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَيْرِجْعُ، فَإِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ، وَإِنِّي نُسِيَّتُهَا، وَإِنَّهَا فِي الْعَشَرِ الْأَوَّلِ وَآخِرِهِ فِي وَتْرٍ، وَإِنِّي رَأَيْتُ كَانَيْ أَسْجُدُ فِي طِينٍ وَمَاءً". وَكَانَ سَقْفُ الْمَسْجَدِ جَرَيْدَ النَّخْلِ وَمَا نَرَى فِي السَّمَاءِ شَيْئًا، فَجَاءَتْ فَرَعَةٌ فَأَمْطَرْنَا، فَصَلَّى بِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى رَأَيْتُ أَثَرَ الطَّيْنِ وَالْمَاءِ عَلَى جَبَّهَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَرْبَتِهِ تَصْدِيقَ رُؤْيَاهُ Abu Salamah reported: once I went to Abu-Sa'id Al-Khudri and asked him, "Won't you come with us to the date-palm trees to have a talk?" So Abu Sa'id went out and I asked him, "Tell me what you heard from the Prophet ﷺ about the Night of Qadr." Abu Sa'id replied, "Once Allah's Messenger ﷺ performed I'tikaf (seclusion) on the first ten days of the month of Ramadan and we did the same with him. Gabriel came to him and said, 'The night you are looking for is ahead of you.' So the Prophet ﷺ performed the I'tikaf in the middle (second) ten days of the month of Ramadan and we too performed I'tikaf with him. Gabriel came to him and said, 'The night which you are looking for is ahead of you.' In the morning of the 20th of Ramadan the Prophet ﷺ delivered a sermon saying, 'Whoever has performed I'tikaf with me should continue it. I have been shown the Night of Qadr, but have forgotten its date, but it is in the odd nights of the last ten nights. I saw in my dream that I was prostrating in mud and water.' In those days the roof of the mosque was made of branches of date-palm trees. At that time the sky was clear and no cloud was visible, but suddenly a cloud came and it rained. The Prophet ﷺ led us in the prayer and I saw the traces of mud on the forehead and on the nose of Allah's Messenger ﷺ. So it was the confirmation of that dream."²

3 Fiqh of I'tikaaf

The I'tikaaf of the last ten days of Ramadan is considered as Sunnah A'la al Kifaaya. (*Maraqil Falah*)

It is a recommended that at least one mosque in each city, town or village permits I'tikaaf during the last ten days of Ramadan. This measure would serve to fulfil the Sunnah A'la al Kifaaya requirement. Nonetheless, it would be best if each mosque were to allow for the performance of I'tikaaf. (*Majma' ul Anhar*)

It is permissible for an individual performing I'tikaaf to leave the mosque for natural needs such as urination, defecation, the removal of impurities from clothing, major ritual ablution, and the necessary minor ablution. (*Radd ul Muhtaar*)

If the mosque where an individual is performing I'tikaaf does not offer Friday prayers, it is permissible for him to exit the mosque to attend the Friday congregational prayer at another mosque. (*Maraqil Falah*)

¹ *Sahih Bukhari*

² *Sahih Bukhari*

In the event of an emergency, such as a fire or structural collapse of the mosque, it is permissible for the individual performing I'tikaaf to leave the premises. In such a scenario, the individual should make arrangements to continue the I'tikaaf at another mosque. (*Maraqil Falah*)

Leaving the mosque during I'tikaaf without a valid excuse will nullify the I'tikaaf. (Durr ul Mukhtaar) During I'tikaaf, it is recommended to refrain from engaging in activities that are not related to the purpose of I'tikaaf, such as idle talk or commercial transactions. Additionally, it is discouraged to remain silent under the belief that it is a form of worship during I'tikaaf. (*Maraqil Falah*)

It is permissible for an individual performing I'tikaaf to temporarily leave the mosque for the purpose of renewing their wudu or performing (*Maraqil Falah*)

7 Laylatul Qadr

One of the greatest blessings bestowed upon the Ummah of the Prophet Muhammad ﷺ is the Night of Power, known in Arabic as "Laylatul Qadr". Performing worship during this one night is equivalent to receiving the rewards of one thousand months, which is approximately eighty-three years and four months, a significant period of time by any measure.

1 Ahadith regarding Laylatul Qadr

أَبُو هُرَيْرَةَ: لِمَا حَضَرَ رَمَضَانُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَدْ جَاءَكُمْ رَمَضَانُ، شَهْرُ مُبَارَكٌ، افْتَرَضَ اللَّهُ عَلَيْكُمْ صِيَامَهُ، تُفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ، وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحَّمِ، وَتُعْلَمُ فِيهِ لَيْلَةُ خَيْرٍ مِّنْ أَلْفِ شَهْرٍ، مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ أَبُو هُرَيْرَةَ: لِمَا حَضَرَ رَمَضَانُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَدْ جَاءَكُمْ رَمَضَانُ، شَهْرُ مُبَارَكٌ، افْتَرَضَ اللَّهُ عَلَيْكُمْ صِيَامَهُ، تُفْتَحُ فِيهِ أَبْوَابُ

الْجَنَّةِ، وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحَّمِ، وَتُعْلَمُ فِيهِ لَيْلَةُ خَيْرٍ مِّنْ أَلْفِ شَهْرٍ، مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ When Ramadan arrives, the Prophet of Allah, peace be upon him, said: "Ramadan has come to you, a blessed month that Allah has obligated you to fast. In it, the gates of Paradise are opened, the gates of Hellfire are closed, and the devils are chained. In it, there is a night that is better than a thousand months. Whoever is deprived of its goodness is truly deprived."¹

وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا، غُفرَ لَهُ مَا تَقدَّمَ مِنْ ذَنْبِهِ مُتَفَقُ عَلَيْهِ.

Abu Huraira reported that the Prophet ﷺ said: "Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven."²

2 Revelation of Quran in Laylatul Qadr

According to Islamic belief, the Quran was first written in Lawh Mahfooz (the Preserved Tablet) before being sent down to Bait ul Izzah (the House of Honor) in the heavens on the Night of Power. The angel Jibril (Gabriel) then brought down the first verses of the Quran to Prophet Muhammad ﷺ in the cave of Hira, marking the beginning of the revelation of the Quran. The Quran was revealed in stages over a period of 23 years. (Ibn Kathir)

¹ Sunan Ibn Majah, Book 7, Hadith 1643

² Sahih Bukhari and Sahih Muslim

3 Searching for Laylatul Qadr

Muslims should search for Laylatul Qadr during the last ten nights of Ramadan. According to the majority of Islamic scholars, the odd nights of the last ten nights of Ramadan are the most likely possible nights for Laylatul Qadr to occur. Specifically, the 27th night is said to be the night one can be most hopeful of it. However, since the exact date of Laylatul Qadr is not known, Muslims are encouraged to seek it out on any of the last ten nights of Ramadan. Therefore, the last ten nights of Ramadan should be diligently utilized to search for Laylatul Qadr. (Tafseer Al-Qurtubi)

4 The Companions' Yearning for Excessive Worship

In the past, the title of "slave" was not granted to an individual until they had completed a thousand months of worship, indicating the immense value placed on prolonged dedication to the worship of Allah. (Tafseer Al-Qurtubi)

Abu Bakr al-Warraq has noted that the duration of the dominion of both Sulaiman and Zul Qarnain was equivalent to 500 months each, yet Allah has granted the worship of the Night of Power a greater value than their dominions. (Tafseer Al-Qurtubi)

The Prophet ﷺ once recounted how a person from Banu Israel had worn his armor for one thousand months in the path of Allah, which led the Sahaba to yearn for the ability to undertake such an endeavor. It was then that Allah revealed Surah Al-Qadr, further emphasizing the immense value of worship during the Night of Power. (Tafseer Al-Qurtubi)

8 Eid ul Fitr

During the Islamic month of Ramadan, Muslims fast from sunrise to sunset. The month culminates in the celebration of Eid ul Fitr, which marks the end of the month of fasting. Eid ul Fitr is celebrated on the first day of Shawwal, the tenth month of the Islamic calendar. On this day, Muslims gather to perform the Eid prayer in congregation, followed by a sermon or Khutbah.

1 Fiqh of Eid ul Fitr Prayer

Rulings are taken from *Bada'i' al Sanaai'*

Eid ul Fitr prayer is an obligation (*wajib*) on Muslims who have reached puberty and are sane.

The same conditions that apply to Jummah also apply to the validity of Eid prayer.

The time for Eid prayer starts approximately 10 to 15 minutes after sunrise until the zenith. It is performed in an open area or a large hall, rather than in a mosque.

It is recommended to perform *ghusl* (ritual bath) and wear clean clothes before attending the Eid prayer.

Participants of Eid prayer are encouraged to recite the Takbeeraat of Eid after Fajr salah until the start

of the Eid prayer.

It is recommended to walk to the Eid prayer ground. It is also advised to take a different route when returning from the ground compared to the route taken while going.

One method of performing the Eid prayer, as described in narrations, involves performing two rak'ahs (units of prayer) with six additional takbirs (saying "Allahu Akbar"). Other methods of performing the Eid prayer also exist, such as seven additional takbirs in the first rak'ah and five in the second.

After the prayer, it is recommended to listen to the Eid khutbah, which can be given by the imam or another knowledgeable person.

It is recommended to give charity (zakat al-fitr) before attending the Eid prayer, which is a specific amount of food or money given to the poor and needy.

2 Etiquettes of Eid ul Fitr

Muslims should celebrate Eid with joy and gratitude to Allah for the blessings of Ramadan and the opportunity to worship Him.

It is recommended to greet others with "Eid Mubarak" and exchange gifts with family and friends.

Muslims should dress modestly and avoid extravagance or imitating non-Muslim practices during Eid celebrations.

It is recommended to visit family, friends, and the sick during Eid and strengthen the bonds of brotherhood and sisterhood in the Muslim community.

9 References

General

1. أحكام رمضان - مفتی محمد شفی عثمانی
2. فضائل رمضان - شیکح الحدیث محمد زکریہ کاندلدوی
3. الأربعون. فی فضائل رمضان - مفتی ابراهیم راجی

Fiqh

4. رد المحتار علی الدر المختار
5. الفتاوى الهندية
6. مختصر القدوری
7. بهشتی زیور
8. مراقي الفلاح

10 12 Point Summary to Action Daily

Intend attaining *taqwa* and *ma'rifa* of Allah the All-Mighty. Bringing the knowledge into practice is now the main concern otherwise this same knowledge is an argument against us on the day of judgment. Ramadan is a month of training and multiplication of reward but what you are able to maintain throughout the month intend to maintain it for the rest of your life so next Ramadan you can bring even more beautiful habits into your life.

1. Every night prior intend to fast with all 7 gates of the heart and your heart will change:

- a) Eyes: do not look at anything *haram*
- b) Ears: do not hear unlawful music, anything that is not permissible to say you should not hear.
- c) Eating: only the unlawful outside the timings of fasting preferably from the hands of the righteous believers. Prefer eating at home to eating out.
- d) Speaking: telling the truth, not lying, not backbiting, not boasting about yourself, not showing off, not worsening relationships (increase hatred) between 2 people, not indulging in useless talk with no benefit in this world or the next (prefer silence).
- e) Hands: do not grasp anything or use your hands to hit, grab, type, write, feel, touch, play with anything unlawful.
- f) Feet: do not walk or run towards any place of evil and disobedience of Allah rather use those same legs to walk away from such places, conversations, people and environments.
- g) Private parts: do not use except in the lawful manner with your married spouse outside menstruation. Every other manner is unlawful self-pleasure of different kinds, with unmarried person, animals, adult toys etc.

2. Good company and Good environment at all times including Digital. There is work, family, mosque and other environments some have a good affect and some have a bad affect. Digital environments can also be good or bad which is in the palm of your hand generally you should stay away from unlawful *haram* music & looking at the *awrah* nakedness for both men and women - that rules out pretty much all TV programs/shows, movies, news broadcasts and video sharing sites like YouTube. Use audio instead of video as most videos have the above two haram actions happening within them. If you must watch it minimize the window and listen to the audio only. Social media is a large time-waster and it is largely used for evil and very little good. Generally it is not a place where the *awliya* friends of Allah meet so choose a better venue.

3. 5 daily prayers with full attention for those 2-3 minutes only have in your thoughts Allah, Allah, Allah!

Men should pray in congregation at the nearest mosque trying to get *Takbire Ula* (the first Takbeer). It helps to try and aim to be there at the Adhan time so if you are delayed due to traffic you reach by the Iqama. If unable to pray at the mosque make a congregation with one other female member of the family that is praying or another male colleague/friend/family member.

Women should pray in a quite corner of their homes where they will not be disturbed without distractions. Even if you need to lock the room for that 2-3 minute time will help in concentrating especially with kids around. If they are able to join with their husbands in prayer they should prefer

this to praying alone as it uplifts prayer for both parties.

4. Zakat yearly paid in Ramadan to increase reward. If when zakat was due on you was outside Ramadan do not delay paying it till Ramadan. Other than your basic personal needs *hawaij al asliyya* car, home, household content everything other than this trade goods, cash, money in banks, gold, silver, investment properties/shares/bonds are all part of your zakatable wealth. You take the total amount of this wealth X and multiply by 0.025 on the calculator which is 2.5% and pay it at the time it is due every lunar year. It can only be paid to 8 categories of people so when you pay to any muslim charitable organisation make sure you mention this is zakat money. Details of this calculation please consult an authentic *Alim* near you.

5. Spend your wealth every day of ramadan try and spend something in Allah's cause. This is proportional to what Allah is blessed you with. A person with a 30,000 yearly salary will spend less than a person with 150,000 salary. Be honest with Allah and spend of that which he has given you as it is a sure way of gaining the pleasure of Allah. Arrange people to open their fasts is another meritorious sadaqa in ramadan. Hammad ibn Abi Sulayman (ra) would feed 500 people for iftar daily in Ramadan.

6. Quran. This has a few different ways:

- a) Slow reading with translation, tafsir understanding and contemplating what Allah is saying to me and what I can apply in my life.
- b) Fast reading arabic every letter is rewarded and one should aim to do 1 juz out of 30 every day.
- c) Memorisation of a verse or 2-3 lines or 1 page by repeating such that you can recite it without needing the Quran in Arabic. Note: it is important to check your recital with a qualified *Qari* to make sure you are not memorising mistakes.

All 3 should be done every day of Ramadan as each have a different light. Make a program for yourself and increase that every Ramadan.

7. Tahajjud every night. Anytime between Isha and Fajr but it is preferred in the last 1/3 third of the night. At the least wake up 30-60 mins prior to Fajr entering pray Tahajjud 2 - 8 units of prayer usually done in sets of 2.

8. Zikr which is a repeatedly saying words does not require much mental power just dedication. Perform twice per day once in the morning (between Fajr - Asr) and once in the afternoon (between Asr - Fajr):

- a) 100 x *Astagh firu Allah*
- b) 100 x *Allahumma Sali Ala Sayyiduna Muhammad* ﷺ (or any *Durood*)
- c) 100 x *La illaha illallah*

This is the very least and one can consult *Ulema* to take more. Most importantly when starting the practice even if very little maintain it for the rest of your life. Beware of taking on more than you can do daily. Should be able to do on weekdays and weekends. Do less but with a higher degree of concentration.

9. Dua is asking Allah for anything. Very important to be convinced in your heart that no one can grant

me this except Allah and that you beg as if your life depended on it. Dua is of a few types:

- a) Dua narrated from Rasulallah ﷺ authentically in arabic
 - b) Dua narrated from Sahaba, Scholars, Friends of Allah & Righteous in arabic or other languages
 - c) Dua of your own in a language that you comprehend well
- All forms should be done but an emphasis placed on the dua of your own as this is a time when you can put all your concerns in front of Allah whether big like getting into Jannah or small like broken shoe-lace mention it. Try and perform at least 1 hour of dua daily.

10. Tauba ask for forgiveness and Repent with reflection from all previous sins in this month with the firm intention to never go back to them again. Reflect upon your past deeds just assign 15 mins every day to think about your past perhaps even get a piece of paper and write down all of the years of your life on one side and think about what was done with particular focus from the age of puberty roughly 10-12 years till present age. What are my shortcomings? What are the most common sins I do? What have I done for my Hereafter (time after death)? How is my relationship with my Creator? Am I ready for death now? Take a diary and right down your reflections daily with the intention of removing the bad from your life and entering the good into it.

11. Good deeds. Along with acts of worship one should perform good deeds which generally affect others in abundance. Assisting others, charity work, Da'wah etc. One should not become so obsessed in these activities that you neglect worship and other acts find a moderate balance.

12. Never be dis-heartned even if you waste time in Ramadan Allah is the Most-Merciful that loves you more than 70 mothers put together. His mercy is greater than His wrath. Keep your hopes up, if you make a mistake and fall get up and start fresh. When you sin perhaps start by asking Allah for forgiveness and make a small dua "O Allah remove X from my life" then make *wudu* or take a shower *ghusl* pray 2 units of Tauba and try and cry at the end of the prayer while making dua to Allah to change your wicked ways for good.

For Women: when in your menstruation you can still listen to Qur'an & religious talks (without video), perform Sadaqa, make heartfelt dua, abundant Zikr, seek forgiveness, send *Surood*, serve others so spend more time doing this in those days.

This is not an exhaustive list feel free to add to this certain sins you may know you do and track yourself staying away from them. Also new good habits you want to attain and track your progress. TRACK PROGRESS: For any good endeavour you need to track things and writing them down on a paper, excel sheet, phone, google sheets, notepad is essential. Divide a table into 12 columns and then on the other axis put the 30 days of the month and start writing in minutes spent as a number and ticking off the tasks done daily. When you glance you will clearly be able to visualise your shortcomings so you can fix them. We can think about Ramaḍān as our surgery, our opportunity to fix what's broken, to restore sensation to those parts that have lost feeling. Ramaḍān is our chance to remove the diseased parts of our lives, and to allow for new and healthy tissue to grow. Like any successful surgery that requires a pre-op and a post-op, we need to have a pre-Ramaḍān plan and a post-Ramaḍān structure. The above 12 points can be implemented leading up to Ramadan and after Ramadan.

11 Qada Fasts & Prayers to make up and reviewing the 5 pillars

5 pillars of Islam are

1. Kalima *la illaha illa Allah Muhammad ar-Rasool allah* ﷺ
2. 5 daily prayers every day fajr 2, Zuhr 4, Asr 4, Magrib 3, Isha 4 (for Hanafis Witr 3)
3. Fasting 1 month of Ramadan
4. Zakat paid once every lunar year 2.5% of zakatable wealth
5. Hajj once in a lifetime once you fulfill the conditions.

Make no mistake you will be asked about every single one of these on the day of judgment without fail not just generally but with the date, time and whether it was done or not. This is not a joke this is reality and we need to take account of ourselves. All 4 schools of Islamic law are in agreement about this point and if someone comes and says "you just do *Tauba* and cry then Allah will forgive you just don't do it again" this is dead wrong according to the overwhelming majority of great scholars who have wrote sections in their books of fiqh for the last 1400 years.

STEP 1: ESTIMATING PUBERTY

Puberty *bulugh* to your present age is the time period you need to consider for these 5 pillars. There are two ways of determining *bulugh* (maturity/puberty): 1) Physical maturity 2) Maturity by age

According to Sharī‘ah, if a boy experiences *Ihtilām* (wet dream) or has the ability to impregnate he will be regarded to be *bāligh* (mature). This is referred to as physical maturity. However, if a boy does not become physically mature by the age of 14 years and 7 months (which is 15 Islamic years), Shariah will consider him to be *bāligh* from the age of 14 years and 7 months.

A girl will be regarded to be *bāligh* if she experiences *hayd* (menses) or she becomes pregnant. If she does not experience menses by the age of 14 years and 7 months, then just like the boy she will be considered *bāligh* from the age of 14 years and 7 months. (Shāmī Vol.6 Page 580 H M Saeed)

If you are uncertain about when you became *bāligh* naturally, try to recall any incidents that may give you a better idea. For example, if you remember you just began high school, that will indicate that you were approximately 11 years old when you may have become *bāligh*. The range is 9-15 years so if really have no idea taking 10 years old is a good age.

STEP 2: CALCULATION

Calculate how long it has been since you were *bāligh*, so you can determine how many days, months or years of *Qadā* you need to make up. For example, if your age is 17 years and 3 months, and you were *bāligh* at the age of 13 years and 5 months, then you know that you will need to perform 3 years and 10 months of *Qadā*. Now for each year workout if zakat was paid that year, ramadan was fasted 30 days, if Hajj was obligatory and how many prayers were missed. Try and spend time and remember your life that year usually prayer is the largest consideration and we will focus on prayers from this point on. The big figures that you work out should not break your courage. Your nafs is going to work on you even harder now, to deter you from this great step that you will be taking to get closer to Allāh Ta‘āla and complete your obligatory duty. The biggest bonus is once you calculate it and then start doing them if you were to die Allah will reward you for your intention which is as if you did all of them (this is not true for a person who does not even bother to calculate and start making up Qada).

STEP 3: DEDUCTION

This is when you calculate exactly how many Ṣalāhs you might have missed. Try to remember in an average week, how many Ṣalāhs you neglected. That might tell you roughly how many you missed in a year. For example, if you missed 5 Zuhr Ṣalāhs a week, multiply by 52 (52 weeks in a year) = 260 Zuhr Ṣalāhs per year. Now, after you work out the average number of Qadā' per year, then deduct or add any change of pattern in the year, to make your number more accurate. For example, in the month of Ramaḍān, you have prayed most of your Ṣalāhs (so work out and deduct accordingly), or in a year you had some holidays in which you may have missed some Ṣalāhs so include them in your calculation. A Muslim sister should deduct her days of ḥayḍ (menses) because she does not need to pray in those days. At the end of adding all the years you should have something like the following:

Zakat: \$10,000 AUD

Prayers: 3000 Fajr 3000 Zuhr 3000 Asr 2000 Magrib and 3000 Isha 3000 Witr

Ramadan fasts: 300 fasts

Hajj: was obligatory on me 1999, 2000, 2001

STEP 4: CATCHING UP

Zakat simply needs to be paid. Qada fasts need to be made up outside of Ramadan with the intention of fasting Qada. Hajj if it was obligatory on a person one needs to start saving and make the intention of going that year as technically it was already previously obligatory on them but they just did not go without any valid excuse. As for Qada prayers one easy method of performing the outstanding Qadā' is to pray one Qadā' before or after each Ṣalāh, or five Ṣalāh in one go, on a daily basis. For example, before the Fajr Ṣalāh perform two rak'āt of Fajr Qadā'. Similarly, before or after Zuhr Ṣalāh perform the four rak'āt of Zuhr Qadā' and likewise 'Aṣr, Maghrib and 'Ishā' including Witr. This way, one day's Qadā' will be performed in a day. If one has missed three years of Ṣalāh, then it will take three years to complete the Qadā' and so forth. Keep in mind that any Ṣalāh missed during travelling will need to be performed accordingly. In other words, if it was Qasr (shortened), then Qaṣr will be performed even when one has reached home. Likewise, if whilst travelling a person is making up Qadā' of Ṣalāh missed at home, it will be performed in full not shortened. If someone dies in the meantime, we hope in Allāh Ta‘āla’s mercy that they will be forgiven, because they were in the process of fulfilling the outstanding Qadā'. But these numbers need to be shared with family members before one dies so that at the time of their inheritance an amount needs to be paid for each Qada they have outstanding.

- Qadā' prayer can be read at all times except the following:
 - Sunrise approx. 10mins after sunrise
 - Midday i.e. during approx. 10mins. before Zawāl,
 - Sunset i.e. 10 mins before Maghrib Ṣalāh.
- Keep a chart and note your progress this can be done on paper or using apps on the mobile.
- Consult an ‘Alim with regards to working out the number of Qada you have missed.
- Niyyah (intention) is necessary for ṣalāh. When performing qadā' ṣalāh one needs to make niyyah for the particular ṣalāh that was missed. In the case of having missed many ṣalāh, the niyyah should be to do qadā' of the last ṣalāh missed, e.g. two raka‘āt qadā' of Fajr is being performed for the last Fajr Ṣalāh missed.

May Allah grant you a sincere Tauba that is accepted and make your affairs in this life and the next easy.