

Ramadhan 1436 | June 2015

رمضان

All about Ramadhan & Fasting

Better preparation, Better results

Alhamdulillah, Allah Almighty has gifted us with another Ramadhan. It is a month of great sales and offers for those who believe in Allah and the hereafter.

Below is a humble effort to address some of the key points:

1. History of Ramadhan & fasting
2. Concept of Fasting - [PAGE 2](#)
3. Fadhaail- Virtues of Fasting - [PAGE 2](#)
4. Time Management & Maximising the Rewards - [PAGE 4](#)
5. Qiyam Ramadan – Taraweeh (its concept and the number of rakats) - [PAGE 5](#)
6. Basic Laws of Fasting - [PAGE 8](#)
7. I'tikaaf - [PAGE 9](#)
8. Laylatul Qadr- [PAGE 10](#)

History of Ramadhan

Ramadan is a historic month that existed within the Arab calendar from pre-Islamic times. The most notable events in Ramadhan are the revelation of the Quran and fasting.

Allah, the Almighty said:

"In the month of Ramadan the Qur'an was revealed, a book of guidance with proofs of guidance distinguishing right from wrong." [PAGE 2](#)

Please look after your kids during taraweeh

As Ramadhan is approaching people are gearing up for fasting and long night prayers. It is the coolness of people's eyes to see a large congregation of old and young standing and listen to the hafiz reciting from the book of Allah, but do we know where many children end up in the name of taraweeh?

[Page 14](#)

'Britain First' Must Be Banned

Britain First, a far right extremist organisation, that has a history of 'invading mosques' and creating fear amongst Muslim worshippers, has terrified the community again. The Muslim community demands that it is banned due to its Islamophobic nature and hate-preaching activities.

All members of the community who believe in peace and harmony must do everything in their means to pressure the authorities to ban this group.

Announcements

> Shaykh Fadhlor Rahman's Talks;
Wednesday 17th June 2015
1. After ZUHR (1.30pm):
BURY PARK MASJID LU1 1HB (Brothers event)
2. 6-7pm : KINGSWAY MASJID (Sisters event)
3. After ASR (8pm) :
MASJID NOOR 20 Cromwell Road (Brothers event)
4. After taraweeh (11pm) :
MASJID NOOR (short reminder) (Brothers event)
5. After FAJR on 18th June (3.05am) :
BAITUL ABRAR MASJID 366 Legrave road
> Sanatain (2 year Islamic Studies Course) covers various Islamic sciences; starting in Sept 2015
(contact: admin@zuhriacademy.com)

Inside this issue:

Ramadhan: Health Tips: [Page 11](#)

**RAMADHAN MUBARAK!
TO MY DEAR SISTERS
FROM A BROTHER
[page 12](#)**

Dates - A Wonderful Treat - [Page 13](#)

**The life and achievements of Muslim scientists – introduction to series
[Page 15](#)**

**মাহে রমজানের মর্যাদা
ও ফজলিত
[Page 16](#)**

Precious Supplications (Duas) For Ramadhan & Fasting - [Page 18](#)

KIDS WORLD [PAGE 20](#)

Ramadhan... continued

"Therefore whoever of you is present in that month let him fast. But who is ill or on a journey shall fast a similar number of days later on. Allah desires your well-being, not your discomfort. He desires you to fast the whole month so that you may magnify Him and render thanks to Him for giving you His guidance." (al-Baqarah 2:185)

Concept of Fasting – Why do Muslims fast?

Allah, the Almighty said:

"O you who believe, the fasts have been enjoined upon you as the were enjoined upon those before you, so that you may be God-fearing, For days few in number. However, should any one of you be sick or on a journey, then (he should fast) a number of other days (equal to the missed ones); and those who have the strength, (still, they do not opt for fasting,) on them there is a fidyah (compensation), that is, the feeding of a poor person. Then whoever does good voluntarily, that is better for him. However, fasting is better for you, if you only knew. (184) The month of Ramadan is the one in which the Qur'an was revealed as guidance for mankind, and as clear signs that show the right way and distinguish between right and wrong. So those of you who witness the month must fast in it. But the one who is sick, or is on a journey (should fast) as much from other days (as he missed). Allah intends (to provide) ease for you and does not intend (to create) hardship for you. All this is so that you may complete the number (of fasts as prescribed) and proclaim the Takbir of Allah for having guided you, and (so) that you may be grateful. (185) When My servants ask you about Me, then (tell them that) I am near. I respond to the call of one when he prays to Me; so they should respond to Me, and have faith in Me, so that they may be on the right path." (Al-Baqarah 2:183-186)

What is Taqwa?

Taqwa is when a person obeys Allah and abstains from disobeying him due to his constant awareness that Allah is All Watching and All Knowing.

Once a person fasts with the correct intention then Allah grants him the gift of Taqwa.

Fasting also aids a person in self control and restraint. Since an individual wakes up unlike a normal day, he will now give up his fresh glass of water, then breakfast, lunch and snacks etc. He is controlling his appetite and the desire to eat and taste food.

Thereafter once he is able to control his eating appetite, which is one of the most challenging desires, then it becomes easy to control other appetites, like sins etc.

He achieves sympathy for the poor and deprived. It is by fasting that a rich person feels how to live with an empty stomach and how the poor feel all the time.

Fadhaail- General virtues of Ramadhan & Fasting

- Allah will personally reward a fasting person or He will be the reward. Both express the extreme nature of the reward.
- Fasting is a shield from sin, this is why Prophet ﷺ advised a person who cannot get married due to some reason to fast.
- Fasting is also abstaining from quarrel and other sins.
- The smell due to hunger etc coming out of a fasting persons mouth is more dearer to Allah than musk (prestigious perfume).
- Benefits from two joys; one when having iftaar after a day-long fast and the other will be when meeting Allah.

A detailed Ahadeeth on the virtue and concept of fasting

Abu Hurairah (May Allah be pleased with him) reported:

Allah's Messenger (May Allah's peace be upon him) said, "Allah said, 'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it.' Fasting is a shield or protection from the fire and from committing sins. If one of you is fasting, he should avoid sexual relation with his wife and quarrelling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.' By Him in Whose Hands my soul is' The unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will

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Ramadhan... Continued

meet his Lord; then he will be pleased because of his fasting." (Saheeh Al-Bukhari)

Narrated by Abu Hurairah: Allah's Messenger (May Allah's peace be upon him) said, "Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual relation 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 (May Allah's peace be upon him) 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 than the smell of musk. (Allah 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.'" (Saheeh Al-Bukhari)

Allah will reward the fasting people personally, after mentioning such a great reward for every deed, He didn't mention the reward for fasting but rather kept it vague and His personal responsibility to reward him. This shows the enormity of fasting.

The reasons for fast being so great;

Patience

Fasting has an extreme level of patience, as Imam Tirmidhi narrated, fasting is half of patience.

Allah promised the patient people reward without any fixed figure.

3 Types of patience

1. Patience in Allah's obedience: desire demands sleeping or eating but the order of Allah is given preference
 2. Patience in refraining from haram: e.g. Natural desire demands watching and creating unlawful relationship outside marriage but one exercises patience by refraining from it.
 3. Patience over calamities and trials from Allah: e.g. loss of family member or wealth and poverty, so a person remains patient by not complaining or resorting to haram means like theft etc.
- Fasting includes all 3 types of patience:
- A. Naturally a person wants to eat and not fast but due to Allah's command he remains patient and executes it.
 - B. During the day, a fasting person has many temptations from drinking, or relationship with his wife, but since Allah has prohibited it he exercises patience by refraining from it.
 - C. A fasting person feels hungry and thirsty, especially in hot countries or if he is working but he endures that poor condition for the sake of Allah.

Fasting requires the most Taqwa and abstentions. The greatest Taqwa is when a person has access to the prohibited act but refrains from it for the sake of Allah.

Hajj: Although it is very tiring and testing, one can, however eat

and drink, it is also only for a few days unlike Ramadhan which prohibits eating and drinking from sunset to sunrise for the duration of a month.

Salah: Although there are great restrictions, it is only for a short while.

Highest level of Ikhlaas (Sincerity)

People only fast for Allah. It is very easy for a person to be unfaithful by eating or drinking secretly but sincere people who fast abstain from it, thus it becomes pure for the sake of Allah.

Fasting is for Me, I will reward him

On the day of judgement when a person has compensated all his bad deeds through his good deeds and still has bad deeds left, Allah will wipe out the remaining bad deeds through fasting and admit him in Jannah. (Bayhaqi)

Benefits of fasting

Fasting people become healthy spiritually and physically. The nafs (desires) and peoples' appetite and diet come under control.

Rayyan – Door in Jannah designated for the fasting people

Narrated by Sahl:

The Prophet (May Allah's peace be upon him) said, "There is a gate in Paradise called Ar-Rayyan, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe fasts?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it." (Saheeh Al-Bukhari)



'Allah is in the help of a servant (of His) so long as the servant is in the help of his brother.' (Sahih Muslim)

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Ramadhan - Continued

Door of Jannah are open & Doors of Jahannam are closed, Devils are chained

Narrated by Abu Hurairah:

Allah's Messenger (May Allah's peace be upon him) 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." (Saheeh Al-Bukhari)

Abu Hurairah narrated that:

The Messenger of Allah (May Allah's peace be upon him) 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." (Jami Tirmidhi)

Past sins are forgiven

Narrated by Abu Hurairah:

The Prophet (May Allah's peace be upon him) said, "Whoever established prayers on the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven; and whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven." (Saheeh Al-Bukhari)

Warning to people who do not stop lying and gossip

Narrated by Abu Hurairah:

The Prophet (May Allah's peace be upon him) said, "Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting.)" (Saheeh Al-Bukhari)

Barakah in Suhhor – pre dawn meal

Narrated Anas bin Malik: The Prophet (May Allah's peace be upon him) said, "Take Suhur as there is a blessing in it." (Jami Tirmidhi) Anas (bin Malik) narrated that: Zaid bin Thabit said: "We ate Suhoor with the Messenger of Allah, then we stood for the Salat." I (Anas) said: "How long was that?" He said: "About the length of fifty Ayahs." (Jami Tirmidhi)

One must try his best to eat at suhoo time since there are blessings in it. Those who have early morning work can follow a timetable which is easy for even if they have to eat earlier because Allah will reward them as long as they have the desire to eat at the sunnah time.

There is goodness in prompt Iftaar- breaking fast

Narrated by Sahl bin Sa'd: Allah's Messenger (May Allah's peace be upon him) said, "The people will remain on the right path as long as they hasten the breaking of the fast." (Saheeh Al-Bukhari) It is sunnah to eat as soon as the sun sets for iftaar time. After waiting for few minutes to be on the safe side in case of any mistakes in the clock one must not delay any further. Most Masajid will print the timetable with a cautious delay by a few minutes.

Sins between One Ramadhan to another is forgiven

Abu Hurairah reported:

Verily the Messenger of Allah (May Allah's peace be upon him) said: Five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadhan to Ramadhan are expiations for the (sins) committed in between (their intervals) provided one abstains from the major sins. (Saheeh Muslim)

One must sincerely ask Allah for forgiveness for major sins. Major sins are disobedience to parents, lying, backbiting and missing Salah etc.

Time management & maximizing the rewards

In a narration by Muslim, the Messenger of Allah (May Allah's peace be upon him) said, "The reward of every (good) deed of a person is multiplied from ten to seven hundred times..."

'The night of Power is better than a thousand months' (Surah Qadr)

Ramadhan is a month of earning and creating a huge savings of reward. To top it up Allah has created the night of power in the last 10 odd nights which will be better than a thousand months. It will be utterly foolish for any believer to live through Ramadan and not gain anything and maximise its benefits.

Below is a list of 10 very rewarding acts to be performed in Ramadhan

1. Purifying one's intention- Allah rewards a person according to his/ her intention
2. Always partake pre-dawn meal (suhur) as late as safely possible, even with a glass of water
3. Making du'a at the time of breaking the fast
4. Do Iftar (breaking the fast) on time
5. Feed others at Iftar even if it's with a glass of water
6. Abstaining from all forbidden deeds
7. Abundant reciting of the Qur'an
8. Increase charity
9. Performing tarawih and tahajjud prayers
10. Do I'tikaaf (seclusion in the masjid for the last 10 days, for women in one specific room in the house)

(By Mawlana Rayhan)



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Qiyam Ramadan – Taraweeh (its concept and the number of rakats)

Yahya related to me from Malik from Ibn Shihab from Abu Salama ibn Abd ar-Rahman ibn Awf from Abu Hurayra that the Messenger of Allah (May Allah's peace be upon him) used to exhort people to watch the night in prayer in Ramadan but never ordered it definitely. He used to say, "Whoever watches the night in prayer in Ramadan with trust and expectancy, will be forgiven all his previous wrong actions."

Ibn Shihab said, "The Messenger of Allah (May Allah's peace be upon him) died while that was still the custom, and it continued to be the custom in the caliphate of Abu Bakr and at the beginning of the caliphate of Umar ibn al-Khattab." ('Mu'wat'ta Imam Malik – Book of Prayer in Ramadhan)

Salah is the coolness of the eyes for the true believers and very beloved to Allah all round the year but in Ramadan it will become more rewarding and beloved to Allah. This is why, along with fasting, the Prophet (May Allah's peace be upon him) mentioned 'Whoever does Qiyaam (stands in prayer, prays salah) with the hope of reward from Allah, will be forgiven.'

What is the concept of this special prayer of Ramadhan which is known as Qiyaam Ramadan or Taraweeh?

To earn forgiveness from Allah by spending the night in a lengthy Salah until one is so tired that he has to lean on a stick as the companions of the Prophet (May Allah's peace be upon him) did.

Brief explanation of the number of rakats of taraweeh and if taraweeh and tahajjud is the same type of prayer

The idea behind writing this explanation is so the readers understand the idea and background information behind the different views hence they can tolerate one another and refrain from being deluded by Shaytan into arguing over the matter, as a result lose the main object of the salah.

The root cause of the differences in rakats

The majority of the Imams and the early Muslims understood the taraweeh and tahajjud to be two different salahs.

Most of the great imams of fiqh (Islamic law) and hadeeth always had separate chapters for 'tahajjud and Ramadhan salah (Qiyam Ramadhan) clearly indicating that there is special Ramadhan prayer and there is tahajjud prayer which is for the entire year. They even had a discussion on 'should a person pray witr immediately after taraweeh or leave it for after tahajjud to be the last prayer of the night', since outside Ramadhan it was the sunnah of the Prophet to pray witr salah after tahajjud as the last prayer of the night.

Tahajjud was sanctioned by Allah in Makkah through the Quranic verse;

And during the night, wake up for Salah of tahajjud, an additional prayer for you. It is very likely that your Lord will place you at Praised Station. (Surah Bani Isra'eel 17:79)

Initially tahajjud was compulsory in makkah and later it was made an optional prayer. On the contrary the taraweeh narrations are from Madinah and the Prophet only prayed it for 3 nights and left it fearing that it may become compulsory for the people.

Some Imams have explained taraweeh and tahajjud to be the same and their view was accepted by very small minority of the Muslims. The first recorded explanation of this view is 400 years after the early Imams. Whilst the taraweeh and tahajjud being separate salahs are seen in the early books of fiqh (Islamic law)

and hadeeth collections.

Prophet (May Allah's peace be upon him) praying Taraweeh in Ramadhan (Qiyam Ramadhan)

Ibn Shihaab Narrated that he said 'Urwa informed me:

That he was informed by 'Aisha, "Allah's Messenger (May Allah's peace be upon him) went out in the middle of the night and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allah's Messenger (May Allah's peace be upon him) came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people and could not accommodate them, but the Prophet (May Allah's peace be upon him) came out (only) for the morning prayer. When the morning prayer was finished he recited Tashah-hud and (addressing the people) said, "Amma ba'du, your presence was not hidden from me but I was afraid lest the night prayer (Qiyam) should be enjoined on you and you might not be able to carry it on." So, Allah's Messenger died and the situation remained like that (i.e. people prayed individually)."

(Saheeh Bukhari –Book of Praying at night in Ramadhan)

The above hadeeth shows that the Prophet (May Allah's peace be upon him) never wanted taraweeh to become compulsory therefore never encouraged or continued to perform in jama'ah. This hadeeth doesn't show how many rakats he prayed.

There is no authentic narration from the Prophet as to how many rakats he prayed. In this case we will look into the actions of the companions because they were the best in understanding and practicing upon the Quran and Sunnah.

Taraweeh – Sahabah era

Umar (May Allah be pleased him) ordered the sahabah to perform in one big jama'ah (congregation)

Malik related to me from Ibn Shihab from Urwa ibn az-Zubayr that Abd ar-Rahman ibn Abd al-Qari said,

"I went out with Umar ibn al-Khattab in Ramadan to the mosque and the people there were spread out in groups. Some men were praying by themselves, whilst others were praying in small groups. Umar said, 'By Allah! It would be better in my opinion if these people gathered behind one reciter.' So he gathered them behind Ubayy ibn Kab. Then I went out with him another night and the people were praying behind their Qur'an reciter. Umar said, 'How excellent this new way is, but what you miss while you are asleep is better than what you watch in prayer.' He meant the end of the night (praying Salah in the last portions which is the tahajjud Salah), and people used to watch the beginning of the night in prayer (Prayer beginning of the night is taraweeh because it is read at Isha time)." ('Mu'wat'ta Imam Malik – Book of Prayer in Ramadhan)

20 Rakats Taraweeh

Yahya related to me from Malik that Yazid ibn Ruman said, "The people used to watch the night in prayer during Ramadan for twenty- three rakats in the time of Umar ibn al-Khattab." ('Mu'wat'ta Imam Malik – Book of Prayer in Ramadhan) The above hadeeth is authentic and it clearly shows they prayed 20 Rakats (3 extra for witr). (Continued on Page 6)

Qiyam Ramadan – Taraweeh ...Continued

The fiqh and history books of the –early Imams testify to that fact that this was the normal consistent practice since the time of Umar from the both haramain (Makkah and Madinah) to the entire Islamic world.

However some Imams added extra optional salahs in-between the long rest they used to have after 4 Rakats like Imam Malik and others.

Others narrations on the Rakats of Taraweeh

Yahya related to me from Malik from Da'ud ibn al-Husayn that he heard al-A'raj say, "I never saw the people in Ramadan, but that they were cursing the disbelievers." He added, "The reciter of Qur'an used to recite surat al-Baqarah in eight rakats and if he did it in twelve rakats the people would think that he had made it easy." ('Mu'wat'ta Imam Malik – Book of Prayer in Ramadhan)

Yahya related to me from Malik from Muhammad ibn Yusuf that as- Sa'ib ibn Yazid said, "Umar ibn al-Khattab ordered Ubayy ibn Kab and Tamim ad-Dari to watch the night in prayer with the people for eleven rakats. The reciter of the Qur'an would recite the Mi'in (a group of medium-sized seraphs) until we would be leaning on our staffs from having stood so long in prayer. And we would not leave until the approach of dawn." ('Mu'wat'ta Imam Malik – Book of Prayer in Ramadhan)

The above narrations clearly show that there were 12 and 8 rakats of taraweeh. This was read before the Sahabah agreed on 20 rakats because most early Imams and the practice of the early Muslims did not show 8 or 12 rakats. Some scholars commented on the status of the above narrations that they are weak.

Is Taraweeh 8 rakats?

Those who believe Taraweeh to be 8 rakats quote the following hadeeth;

Narrated by Abu Salama bin `Abdur Rahman: that he asked `Aisha "How was the prayer of Allah's Messenger (May Allah's peace be upon him) in Ramadan?" She replied, "He did not pray more than eleven rak'at in Ramadan or in any other month. He used to pray four rak'at ---- let alone their beauty and length----and then he would pray four ----let alone their beauty and length ---- and then he would pray three rak'at (witr)." She added, "I asked, 'O Allah's Messenger (May Allah's peace be upon him) Do you sleep before praying the witr?' He replied, 'O `Aisha! My eyes sleep but my heart does not sleep.'" (Saheeh Bukhari –Book of praying at night in Ramadhan)

The above hadeeth mentions that the prophet (May Allah's peace be upon him) did not pray more than 8 rakats night pray besides Isha and witr. It is very problematic to understand this hadeeth literally for taraweeh and tahaj'jud because there are numerous authentic ahadeeth confirming various rakats of night prayer. This hadeeth shows the general practice of the Prophet's tahaj'jud.

2 Rakats Tahaj'jud

Narrated Abu Sa'id and Abu Hurayrah:

The Prophet (May Allah's peace be upon him) said: If a man awakens his wife at night, and then both pray or both offer two rakats together, the (name of the)man will be recorded among those who mention the name of Allah, and the (name of the) woman will be recorded among those who mention the name of Allah. Ibn Kathir did not narrate this tradition as a statement of the Prophet (May Allah's peace be upon him) but he reported it as a statement of Abu Sa'id.

Abu Dawud said: This tradition has been narrated by Ibn Mahdi from Sufyan and I think he mentioned the name of Sufyan. He also said: The tradition transmitted by Sufyan is a statement of the Companion (and not that of the Prophet). (Abu Dawood- Book of Salah)

Tahaj'jud Salahs to be read in pairs and 6, 10 rakats. (Abu Dawood)

We can conclude that Tahaj'jud is not only 8 rakats but starts from 2 and goes up to over 10 rakats therefore it will be incorrect to say taraweeh or tahaj'jud to be only 8 rakats.

This hadeeth is understood by majority Imams to be regarding tahaj'jud because the hadeeth mentions inside and outside Ramadhan. The differences between taraweeh and tahaj'jud have been discussed above.

They (only 8 rakat-group) also reject the overwhelming narrations of Umar and the companions praying 20 which is against the understanding of the majority of the early and later Imams.

Conclusion

Praying 20 rakats of taraweeh is proven through authentic narrations to be the practice of the sahabah and they understood Islam better than any other people. Therefore Muslims should try their best to pray 20 and feel confident that it is authentic.

However the Prophet left reading taraweeh with the sahabah fearing it may become compulsory hence we must not make taraweeh compulsory but regard it as 'sunnah' which means there is great reward in reading it but one must not regard a person missing it occasionally to be sinful etc.

By Mawlana Rayhan

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Basic laws of fasting

By Mawlana Rayhan

Definition of fasting: To Abstain from eating, drinking and sexual intercourse, from early dawn to dusk.

-Intention must be made before dawn, if someone misses it then at least by midday

Conditions of fasting

1. Muslim
2. Baligh (mature)
3. Being sane

Make-up (Qadha) means to keep the fast at a later fast. One fast for one-missed fast.

Expiation/ Kaffarah means to keep one fast as a replacement and also keep 60 fasts as a penalty.

Things that do not break the fast

1. If the fasting one ate, or drank, or had sexual intercourse out of forgetfulness [that he was fasting], his fast is not broken.
2. If he slept and then had a wet dream, or looked at a woman and ejaculated, or oiled [his head], or underwent blood-letting, or used antimony [in his eyes], or kissed, his fast is not broken.
3. If one is overcome by vomiting, his fast is not broken.
4. If he applied drops inside his urethra (penis), his fast is not broken according to Imam Abu Hanifah.

Things that are Disliked for the Fasting Person

1. If someone tastes something with his mouth (did not swallow it), his fast is not broken, but it is disliked for him to do that.
2. It is disliked for a woman to chew the food for her infant if she has some alternative.
3. Chewing gum does not break the person's fast, but it is disliked.

Things that Break the Fast and require Makeup

1. If he ejaculated on account of a kiss or touch, then make-up is due upon him.

There is no harm in kissing if he feels himself safe, but it is disliked if he does not feel safe.

2. Makeup is due, but not expiation, for someone who had intercourse in other than the private parts and ejaculated.
3. If one deliberately made himself vomit a mouthful then makeup is due upon him.
4. The fast of someone who swallows pebbles or iron is broken.
5. Whoever had an anal enema, or applied nose-drops, or eardrops, or treated a torn belly or a skull-fracture with medicine such that it reached his body cavity or his brain, his fast is broken.
6. If someone had suhur thinking the dawn had not [yet] risen, or broke his fast thinking the sun had set, and then it turned

out that the dawn had risen, or that the sun had not set, makes up that day, but there is no expiation due on him.

7. Someone who lost consciousness in Ramadan does not make up the day on which the loss of consciousness occurred, but he makes up that which came after it.

8. If an insane person regained sanity with part of Ramadan [remaining], he makes up what passed of it.

9. If a woman menstruates, she stops fasting and makes up [fasting for the days of menstruation].

10. Whoever enters into an optional fast, or an optional prayer, and then spoils it, makes it up.

Things that Break the Fast and require Makeup and Expiation

1. Expiation is due on someone who deliberately has sexual intercourse in one of the two passages, or eats or drinks something which provides nutrition, or is used for treatment
2. The expiation is like the expiation for zihar (60 fasts)
3. There is no expiation for spoiling a fast in other than Ramadan.

Those who may Postpone Fasting

1. Someone who is sick in Ramadan, and fears that if he fasts his sickness will increase, breaks his fast and makes [it] up [later].
2. If one is a traveller who is not harmed by fasting, then for him to fast is preferable, but if he does not fast and makes it up [later] it is permissible.
3. The pregnant or nursing woman, if they fear for their children, do not fast and make it up, and there is no penalty due upon them.

Making up Missed Fasts

1. The makeup of Ramadan may be performed separately if one wishes, or consecutively if one wishes.
2. If one delayed it until another Ramadan entered, he fasts the second Ramadan, and makes up the first after it, and there is no penalty due upon him.
3. If the sick or the traveller dies while they are in that condition, makeup is not incumbent upon them. But, if the sick recovers, or the traveller takes up residence, and then they die, makeup is incumbent upon them for the extent of the health or residence.

Redemption (Fidyah)

1. The aged man who is not capable of fasting does not fast, and for every day he feeds a poor person, just as one feeds in expiations.
2. Whoever died with makeup [fasts] of Ramadan due upon him, and bequeathed for it, his guardian, on his behalf, feeds for every day to one poor person : half a sa` of wheat (1.7kg) , or one sa` of dates, or one sa` of barley (3kg).

(Mukhtasarul-Qudoori)

I'tikaaf

By Mawlana Numan

I'tikaaf in Ramadhan: To remain in the Masjid for the last 10 days of Ramadhan. It is also to avoid leaving the Masjid without absolutely necessary reasons.

The objective of I'tikaaf is to seek Allah's pleasure in his house having left behind the hassle of dunyah- worldly matters. It is a wonderful opportunity to seek the night of power as it falls in the last 10 days of Ramadhan.

This is the very reason why the Messenger of Allah always performed I'tikaaf.

Virtues of I'tikaaf

Abu Hurairah and Aishah narrated:

"The Prophet would perform I'tikaaf during the last ten (days) of Ramadan until Allah took him." (Jami Tirmidhi)

Ali Ibn Hussain (RA) narrates from his father that Prophet (Sallallahu Alaihi Wasallam) said: "He who observes the ten days I'tikaaf during Ramadhan will obtain the reward of two Hajj & two Umrah." (Bayhaqi)

Abdullah Ibn Abbas (RA) reported that Prophet (Sallallahu Alaihi wasallam) said: "Whosoever for Allah's sake did even one day of I'tikaaf, Allah would keep him away from Jahannam by trenches." (Tabarani)

Ibn Abbas (RA) reported that the Prophet (Sallallahu Alaihi Wasallam) said, (about him who engages in I'tikaaf), "that he is safe from sin & he also gets that reward which everyone (outside I'tikaaf) gets for pious deeds." (Ibn Majah)

Conditions of I'tikaaf

The following are conditions for performance of I'tikaaf:

- 1.To be fasting in Ramadhan
- 2.To be a Muslim
- 3.To be sane
- 4.To be pure and clean from major impurity, monthly menses, and bleeding of child-birth
- 5.To perform I'tikaaf in a Masjid (for males only)
- 6.Intention for I'tikaaf

Women can perform I'tikaaf at home.

Additional points:

1. Seclusion is praiseworthy. It comprises remaining in the mosque, with fast and the intention of seclusion.
2. It is prohibited for the secluded one:
 - to have sexual intercourse
 - to touch [with lust]
3. If the secluded one had sexual intercourse, by night or day, his seclusion is invalidated.
4. He should not exit from the mosque except for a human need (toilet), or [for] Jumu'ah [prayer].
5. There is no harm in his buying or selling in the mosque without bringing the goods there.
6. He should speak only well, but [intentional] silence is disliked for him.
7. Whoever obligated upon himself seclusion for [a number of] days is obliged to seclude himself for them along with their nights, and [the days] are consecutive, even if he did not stipulate consecutiveness.

(Mukhtasarul-Qudoori)



Laylatul Qadr - Night of Power

By Hafiz Sadikul Islam

What is Laylatul Qadr?

“Verily We have sent it (The Qur’an) in the Night of Power (Laylatul Qadr). And what will make you aware of what the Night of Power is? The Night of Power is better than a thousand months. Therein descend the angels and the Ruh (Jibrael) by Allah’s permission with all decrees. Peace until the appearance of dawn.” (Qur’an: Al Qadr 1-5)

This surah revealed in the Holy Qur’an perfectly describes what occurs within this blessed night. If a person were to worship in abundance in this night his reward would multiply as if he had worshipped more than a thousand months. Bearing in mind that in the month of Ramadhan a person’s Nafl (optional) action is equal to a Fard (compulsory) action and a Fard action is equal to 70 Fard actions. So the weight of an action in this night will be a great amount for an individual.

When is Laylatul Qadr?

Aishah narrated:

"The Messenger of Allah (P.B.U.H) would stay in I'tikaaf during the last ten (nights) of Ramadan and he said: 'Seek the Night of Al-Qadr during the last ten (nights) of Ramadan.'" (Jami Tirmidhi)

“The Prophet (P.B.U.H) came out intending to tell us about Laylatul-Qadr, however two men were arguing and he said: “I came out to inform you about Laylatul-Qadr but so and so, and, so and so were arguing, so it was raised up, and perhaps that is better for you, so seek it on the (twenty) ninth and (twenty) seventh and the (twenty) fifth.” (Bukhari)

“Allah’s Messenger (P.B.U.H) used to practice I’tikaaf in the last ten nights and say: ‘Seek out Laylatul-Qadr in the (odd nights) of the last ten days of Ramadhan.’ (Bukhari, Muslim)

From the above Ahadeeth we see that Laylatul Qadr occurs in the last ten days and it falls in the odd nights. However, there are some narrations of Laylatul Qadr falling on the 24th night of Ramadhan. The overall conclusion is that we should seek out Laylatul Qadr in the last ten nights of Ramadhan. We should also try and do more worship in these ten nights as any of the nights could be Laylatul Qadr.

Ramadan: Health Tips

By Dr Salih

(GP, Sanatain Student-Zuhri Academy)

There are great physical benefits to fasting during the month of Ramadan. Below are some general tips to having the best Ramadan and staying healthy:

- It is important to have two meals during the day – Suhoor and Iftar
- Try to avoid huge feasts at Iftar time
- A combination of a well balanced meal is important, this should comprise of:
 - Meat, poultry or fish
 - Fruit and Vegetables
 - Dairy products
 - Breads, cereals and potatoes
 - Some fat and sugar
- Foods that break down slowly and release their energy of the long fasting hours is most important – complex carbohydrates. Some examples:
 - Barley,
 - Oats
 - Lentils - dahl
 - Flour - chapatis
 - Rice
- Other foods that digest slowly and provide energy are those rich in fibre:
 - Potatoes (with the skin on)
 - Vegetables
 - Figs (sunnah)
 - Cereals
- Try to avoid heavily processed food and those high in fat and sugar:
 - Indian mithai
 - Samosas, pakoras, chips etc..
- Furthermore it has been shown that fatty, oily food makes reflux (acid) symptoms worse
- Be mindful that stimulants and caffeine based products act as diuretics (make you urinate) and will dehydrate you further:
 - Coffee
 - Coke
 - Tea (it has the same amount of caffeine as coffee)
- The long hot summer days this year provides a big challenge to remain hydrated. Important to drink fluids alongside water that contain vitamins and salts to replenish stores in the body:
 - Fruit juices
 - Isotonic drinks

Diabetes & Fasting:

- Diabetic patients should visit their GP regarding fasting during the month of Ramadan.
- Those people with poorly controlled Diabetes, that have regular 'hypos', those that have complications (kidneys, nerves, eyes) are advised not to fast
- If you are on insulin, you are likely to need less insulin at the start of the fast
- Note using insulin during the fast does not invalidate your fast
- It is important to monitor blood sugar levels during the fast as low levels can lead to adverse health problems
- If your sugar level drops below 3.3mmol/L à end your fast immediately
- Metformin does not cause 'hypos', however Glizide does and you need to see your doctor or Diabetes Nurse regarding possible changes in medication prior to Ramadan
- Always carry something sugary (high in glucose) with you

Diabetes & Pregnancy:

- Evidence of fasting in pregnancy is inconclusive:
 - Some studies show fasting during the first trimester can lead to lower birth weight however other studies have not found this to be true
 - Some studies show little or no issues with babies of mothers that have fasted, others show some evidence of health problems in later life
 - Fasting, physiologically does not appear to be harmful to mother and baby
- If you are planning to fast, see your midwife in advance for an assessment and advice
- Most important factor for fasting pregnant women is their own health and nutrition
- Main danger signs to be aware of:
 - Failure to put on weight as the pregnancy progresses
 - Dehydration
 - Reduced baby movements
 - Feeling faint/dizzy

RAMADHAN MUBARAK! TO MY DEAR SISTERS

By Mawlana Thaqib (Zuhri Academy)

A MUST READ FOR BROTHERS & SISTERS!!

As Ramadhan is close approaching and the month of reward is back again. My sisters are the ones who always reap the rewards.

When you prepare the Iftaar and Suhoor for us, or when you are taking care of our children in the state of fasting, we want you to remember the ample reward waiting for you in the hereafter.

Zaid bin Khalid Al-Juhani narrated that:

The Messenger of Allah (peace be upon him) 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)

Remember this reward is for all fasts, in Ramadhan when your rewards are multiplied, imagine what is in store for you.

As your brothers we just want to let you know how much we appreciate your efforts during this noble month of Ramadhan and want to remind you that your true reward is by Allah. However we also realise that at times, these domestic tasks we burden you with, can interfere in your worship. Sometimes you are unable to perform your Salah on time or perform your Taraweeh prayer with the required energy. We also realise the impact it may have on the amount of Tilaawah (recitation) of the Quran you may want to do or are capable of doing.

My Dear BROTHERS

Let us lessen the burden on our sisters this Ramadhan, by decreasing our demands on the varieties of food we want for Iftaar or Suhoor. Just THINK! We can't even tolerate the sight of food because of our cravings for food during our fasts, and we expect our sisters to prepare our wildest desires and present it on the table for Iftaar.

Let us help out with the children. Yes! We may be tired from work and from the long, long Taraweeh prayers, but, are our sisters not entitled to rest as much as we are? Do their fasts not matter as much as ours? It shouldn't be that we become selfish in a month of sharing, caring and charity.

Conclusion

We all have responsibilities and rights in Islam. If everyone was to be concerned about each other's rights and wellbeing then imagine what a beautiful Ramadhan we will have. If our sisters get some due rest in the day then surely we will get a very tasty Iftaar too (lol). Our actions will become more sincere and the true benefits of Ramadhan will be witnessed by all. The purpose of our lives is Worship alone. Let us All try our BEST to facilitate this fundamental right for each other, we will then become recipients of their reward too.

Narrated by Abu Hurairah:

That the Messenger of Allah (peace be upon him) said: "Whoever relieves a Muslim of a burden from the burdens of the world, Allah will relieve him of a burden from the burdens of the Hereafter. And whoever covers (the faults of) a Muslim, Allah will cover (his faults) for him in the world and the Hereafter. And Allah is engaged in helping the worshipper as long as the worshipper is engaged in helping his brother." (Tirmidhi)

Dates - A Wonderful Treat

By Mawlana Abdul Hamid



History of Dates

Amongst various fruits which are frequently mentioned and honoured in the Holy Quran and Hadith, dates are mentioned the most. The Holy Quran mentions dates 25 times. It is a fruit which will be enjoyed by the people of Jannah, it has become an associated symbol of Muslims during the month of Ramadhan as the fast is broken with it.

Dates have been consumed and their various benefits experienced by many human beings for over 7000 years. Its

medical significance and nutritious properties can be observed from the Quran as Maryam Bint Imran was ordered to consume dates for easing the discomfort of her labour. Allah says in Surah Maryam Ayat 24 "And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates."

BREAKING FAST WITH DATES AND WATER

The Prophet said: "Break your fast by eating dates as it is purifying," (Ahmad).

Another Hadith mentions that, "If you have a date, break your fast with it, if you don't have it, break the fast with water as it is purifying." (Abu Dawood)

BENEFITS OF DATES

Dates are very rich in fibre and contain all the ingredients needed for the nourishment of body such as calcium, sulphur, iron, potassium, phosphorus, manganese, copper, B6 & other vitamins, folic acid, proteins and sugar.

Please look after your kids during taraweeh

By Mawlana Nabil Ahmed (Imam Masjid Bilal, Ustadh- Zuhri Academy)

Continued ...

Taraweeh prayers are just round the corner and it's nice to bring children along for the prayers during the blessed month. It gives children experience of the blessed environment and helps their Imaan grow and establish the love for their salah. However, we need to make sure the children are old enough and don't do such things that causes any inconvenience to other Musallis (worshippers) and also for the safety of themselves and the masjid itself. We see children coming to the masjid with their parents but as soon as the parents start salah they are running around the prayer area, youngsters in the hallways, teens outside the masjid in the parking lot etc. This will distract people praying and bring unwanted attention from the neighbours.

We as parents and guardians have to ensure that our kids are safe and secure at all times. It's fardh upon us. Not all children are the same therefore we see some very well behaved that make us smile.

There are some things that we can do to (ensure) our children are behaving during prayer

- 1) Teach your children how to behave in the masjid.
- 2) Get them excited about salah/taraweeh reward. Tell them about the reward of praying taraweeh.
- 3) Be a role model, keep yourself away from talking at the back during salah.
- 4) Treat them well for their patience and stillness, give them a smile and look of love for their hard work.
- 5) Make their Eid presents depend on their behaviour during taraweeh.
- 6) Do not expect them to go every day to taraweeh. If it's difficult in a big masjid to control them try a smaller place.

And if it's too hard, leave them at home and wait (until) they have grown up a bit more.....

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The life and achievements of Muslim scientists – introduction to series

By Dr Mamnun Khan

Throughout Muslim history there has rarely been hesitation about the role of science in society. This is in stark contrast to Europe for example where for centuries there had been a rift between the Church and scientists. For example, for a long time the Church made it their belief that the Earth, as God's place for the descendants of Adam, had to be the centre of existence. When Galileo (1564-1642) said that this wasn't the case, he was house arrested and charged with heresy.

There are many reasons for this. Allah commands us to look and contemplate about His creation to see the signs of Allah's (*ayaath*) beauty, mercy and perfection – so that we submit to Him and be grateful. Interestingly, Allah uses the genitive plural word '*alameen*' in the *Quran* to describe "worlds" or "all that exists." Straightaway this also tells us that human beings are only a very small part of this totality of more than "one world" or "realm" encompassing "all that exists." This immediately makes the Muslim outlook broad and gets us away from putting our own selves at the centre of it.

Muslim scholars have always known that Allah has not revealed knowledge of many things to us – both worldly and of the unseen (*'ilm al-ghaib*), and which we can only know by either knowing what has been revealed to us in the *Quran* and *hadith*, or we can know by using our intellect, asking questions and investigation.

As a result, Muslims have always been interested in observing and recording Allah's creation to explain relationships between things that they see in the physical world. The purpose, says Gai Eaton (1921-2010), was "concerned on the one hand with discerning the 'signs of Allah' in natural phenomena, and on the other with observing the forces and laws of nature ... [to better] co-operate with them, so that the human family might be more comfortably fitted into its God given environment."

Many people confuse science with religion by thinking that they play the same role. But this is not true, which Muslims realised very early. The role of science is to tell us about the physical world and how it works. The role of religion is to give meaning to the world and to our role and place in it. Science asks immediate questions, whereas religion asks ultimate questions about existence and life after death.

When there are problems of modern sci-

ence, such as making possible the dropping of atomic bombs on people's heads, or the creation of technologies which create war, Muslims understand these not as problems of modern science, but the wrong ethical application. Again, this is where the *Quran* and *Sunnah* play their role as guides for us to ensure that we put science to beneficial and praiseworthy use, not for anything that displeases Allah.

It is not surprising, then, to find that when Europe was languishing in the Middle Ages, Muslim societies were in stark contrast overtaken by intellectual and creative pursuits in fields like mathematics, chemistry, geography, astronomy, logic and so on. The explosion of inventions during this period suggests something remarkable in Muslims perceiving that they were harnessing knowledge of Allah-given resources to further human interests, to affirm sacred values, justice and care for the environment. During the Middle Ages Muslims launched scientific and technological endeavours that laid down the foundation for the birth of modern science. In fact, researches are increasingly uncovering evidence of a deep contribution to science by Muslims that developed in the Middle Ages, which the likes of Copernicus and others may have drawn from to produce the science that came into being in Europe. There is an abundance of historic examples ranging from algebra (from the Arabic *al-jabr*) and chemistry (from the Arabic *al-chemi*), to the creation of coffee and distillation process which are a testament to the great achievements of Muslim scientists.

Join us in this series of articles in the Luton Muslim Journal to take a look at the lives and achievements of some of the most famous Muslim scientists.



মাহে রমজানের মর্যাদা ও ফজলিত

মোঃহাম্মদ সানা-উল গাজী

সু-স্বাগতম মাহে রমজান। রমজান মাস সিয়াম সাধনা ও তাকওয়ার মাস, কল্যাণ ও বরকতের মাস, রহমত ও মাগফরাত এবং জাহান্নামের অগ্নি থেকে মুক্তি লাভের মাস। মহান আল্লাহ এ মাসটিকে বহু ফজলিত ও মর্যাদা দিয়ে অভিম্বিক্ত করছেন। এ গুরুত্ববহ তাৎপর্যময় মাস সারা বিশ্বে মুসলমানদের সুদীর্ঘ এক মাসের সিয়াম সাধনার জন্য বিশেষভাবে প্রস্তুত হওয়ার কথা স্মরণ করিয়ে দিয়ে যায়। মুমনি বান্দার জীবনে বছরের মধ্যে রমজান মাসটাই এক দুরলভ সুযোগ এনে দেয়। তাই এ পুণ্যময় মাসের গুরুত্ব এত বেশি। এ কারণেই বলা হয়, পবিত্র রমজান মাস হচ্ছে ইবাদত, পবিত্র কুরআন তলিওয়াত, জিকির, শো'কর ও আল্লাহর নকৈট্য লাভের এক বিশেষ মৌসুম। রোজাদারের মর্যাদা উল্লেখ করে হাদিসি শরফি রাসূল (সা) এরশাদ করছেন, “রোজাদারের নদিরা ইবাদতের সমতুল্য, তার চুপ থাকা তসবহি পাঠের সমতুল্য, সে সামান্য ইবাদতে অন্য সময় অপেক্ষা অধিকতর সওয়াবের অধিকারী হয়। ঈমান ও এহতসাবের সঙ্গে যে ব্যক্তি রোজা রাখবে তার অতীতের সব গুনাহ মাফ করে দেয়া হয়।” আর রোজাদারের মর্যাদা সম্পর্কে মহান আল্লাহ ঘোষণা করছেন, “মানুষ যত প্রকার নকে কাজ করে আমি তার সওয়াব ১০ গুণ থেকে ৭০০ গুণ বৃদ্ধি করে দিই। কিন্তু রোজা এই নয়িমের বাইরে। রোজার সওয়াব একই নয়িমে সীমাবদ্ধ বা সীমতি নয়। রোজার সওয়াবের পুরস্কার স্বয়ং আমি প্রদান করব। অথবা আমি নিজাই রোজার সওয়াবের পুরস্কার।” এ প্রসঙ্গে হাদিসি শরফি উল্লেখ করেছে, যে ব্যক্তি এ মাসে কোনো নফল কাজ করল সে যেনে অন্য মাসে একটি ফরজই আদায় করল। আর যে এ মাসে কোনো ফরজ আদায় করল সে যেনে অন্য মাসে ৭০টি ফরজ আদায় করল। নবী করিম (সা) ঘোষণা করছেন, “যারা রমজান মাসের প্রথম থেকে শেষ পর্যন্ত রোজা পালন করেছে, তারা ওই দিনের মতো নমিাপ হয়। যাবে, যদেনি তাদের মাতা তাদের নমিাপরূপে প্রসব করছিলেন।” রমজান মাসের শেষ দশককে ২টি বিশেষ ফজলিত রয়েছে। (১) এ দশ দিনের মাঝে রয়েছে লাইলাতুল কদর নামের একটি রাত। যা হাজার মাস থেকেও শ্রেষ্ঠ। যে এ রাতের ঈমান ও ইহতিসাবের সাথে ইবাদত-বন্দগি করবে তার অতীতের পাপগুলো ক্ষমা করে দেয়া হবে। (২) এ দশদিনের আরো একটি বিশেষি হল, রাসূলুল্লাহ (সাঃ) এ শেষ দশদিনে মসজিদে এতকোফ করতেন। এতকোফের ফজলিত প্রসঙ্গে হজরত মুহাম্মদ মোস্তফা (সা.) বলেন, ‘যারা কমপক্ষে একদিন ও এক রাত ইবাদত করবে, কলোমতের দিন তাদের ও দোজখের মধ্যে এমন তিনটি খন্দকরে ব্যবহার থাকবে, তার প্রতিটি প্রশস্ততা হবে ৫০০ বছরের পথা।’ পবিত্র হাদিস থেকে জানা যায়, নবী করিম (সা.) বলেছেন, ‘যে ব্যক্তি ইবাদত মনে করে সওয়াবের নয়িতে এতকোফ করে, তার সব গুনাহ মাফ করে দেয়া হবে।’ প্রকৃতপক্ষে রমজান মাসের রোজা, পবিত্র কুরআন তলিওয়াত, সহেরি, ইফতার, তারাবি নামাজ, সাদাকাতুল ফতির, জাকাত, দান-খয়রাত প্রভৃতি আল্লাহর অসংখ্য নয়িমতরাজি, যা রোজাদারদের কুপ্রবৃত্তি দমন ও তাকওয়া বা খোদাভীতপূর্ণ ইবাদতের মানসিকতা সৃষ্টিতে যথেষ্ট অনুপ্রেরণা জোগায়। পবিত্র মাহে রমযানের শিক্ষা ও প্রশিক্ষণ সর্বজনীন-কল্যাণের শাশ্বত চেনায় সকল অকল্যাণ ও আগ্রাসনের বিরুদ্ধে মানবতাকে বজি়া করার পথে আমাদের এগিয়ে দিক। আল্লাহ আমাদের সকল আমল কবুল করুন এবং আমাদের সবাইকে আরো উত্তম আমল করার তাওফীক দান করুন।

রমজানের জরুরী কিছু টিপসঃ যে সব কারনে রোজা মাকরুহ হয়:

নষিদ্ধ কোন জনিসি চবিালে বা চোখে দেখলে।

কোন দ্রব্য মুখে দিয়ে রাখলে।

গরগরা করে কুলি করলে বা নাকের ভিতর পানি টিনে নলিলে।

ইচ্ছাকৃতভাবে মুখে থুথু জমা করে গলাধঃকরণ করলে।

মথিয়া কথা বললে।

গীবত করলে।

রোজার কারণে অস্থিরতা প্রকাশ করলে।

গালাগালি বা ঝগড়া-ফ্যাসাদ করলে।

সমস্ত দিন নাপাক অবস্থায় থাকলে।

কয়লা চবিয়ি। অথবা পাউডার, পেস্ট, মাজন, ইত্যাদি দিয়ে দাঁত মাজলে।

মাহে রমজানরে মর্যাদা ও ফজলিত

যে সব কারণে রোযা ভঙ্গ হয়:

ইচ্ছাকৃতভাবে কোন খাদ্য বস্তু পানাহার করলে।
 রাত মনে করে সুবহি সাদকিরে পর সাহরি থলে।
 সূর্যাস্তরে পূর্বে ইফতার করলে।
 কোন কচ্ছি আহা করলে।
 রোজা ভঙ্গে গেছে, এই ধারনা পুনরায় থলে।
 দাত হতে ছোলা পরমিন কোন জনিসি বরে করে থলে।
 নাক-কানে এমনভাবে ঔষধ ব্যবহার করলে যাত পটে বা
 মাথায় পোঁছে যায়।
 পশোব-পায়খানার রাস্তা দিয়ে ঔষধ বা অন্য কচ্ছি ব্যবহার
 করলে।
 স্ত্রী সহবাস করলে।

যে সব কারণে রোযা ভঙ্গ হয় না:

অনিচ্ছাকৃতভাবে গলার ভতির ধুলা-বাঁলি, ধোঁয়া বা মশা-মাছা
 প্রবশে করলে।
 সুগন্ধি ব্যবহার করলে বা অন্যকচ্ছির ঘ্রাণ নলি।
 অনিচ্ছাকৃতভাবে কানে পানি প্রবশে করলে।
 অনিচ্ছাকৃতভাবে বমি হলে।
 চোখে সুরমা ব্যবহার করলে।
 নজি মুখেরে থুথু, কফ, ইত্যাদি গলাধঃকরণ করলে।
 শরীর ও মাথায় তলে ব্যবহার করলে।
 ভুলক্রমে পানাহার করলে।
 গরমের কারণে ঠাণ্ডা অনুভবের জন্য গোসল করলে।
 মসিওয়াক করলে।
 স্বপ্নদোষ হলে।

যে সব কাজ অধিক করনীয়:

আমলে মনযোগী হন (নামায, তলেওয়াত, জকিরি)।
 সহরি ও ইফতারের সময় বেশী পানি পান করুন।
 অতিরিক্ত ভাজাপোড়া, তলেযুক্ত ও চর্বিযুক্ত খাবার পরহার
 করুন।
 সহরি ও ইফতারের পর ভালভাবে দাঁত পরিস্কার করুন।
 দাঁত, মাড়ি, চোয়াল ও মুখগহবরের যে কোন সমস্যায় আপনার
 নকিটস্থ ডেন্টিস্ট/দাঁতের ডাক্তারের পরামর্শ নিন।

সুস্থ থাকার কচ্ছি টপিস

১. রমজানে যাদের ঔষধ খতে হয় তাদের প্রয়োজন চর্কি সকের পরামর্শ নয়া উচতি।
২. রোজায় পর্যাপ্ত পুষ্টি উপাদান গ্রহণ, পানি শূন্যতা রোধে

পর্যাপ্ত পানি পান এবং পর্যাপ্ত বিশ্রাম দরকার।

৩. সহরীর সময় অতিরিক্ত আহা করবনে না। খাদ্য তালিকায় পর্যাপ্ত আঁশ জাতীয় শরকরা খাবার রাখুন। বেশী আমষি খান এবং খাদ্য তালিকায় রাখতে হবে সবজি-ফল।
৪. দিনের গরমের সময় ঠান্ডা যায়গায় বিশ্রাম নিন। সম্ভব হলে শারীরিক পরিশ্রম কমিয়ে দিন।
৫. ইফতারের সময় শরবত, দুধ, ফলের রস বেশী না খেয়ে মাগরিব এর পর হালকা খাবার যমেন স্যুপ ও অন্যান্য হালকা খাবার খেতে হবে। রক্তে চিনির মাত্রা স্বাভাবিকি পর্যায়ে আনতে খাদ্য তালিকায় মিষ্টি জাতীয় খাবার রাখুন।
৬. রাতের খাবারের ক্ষেত্রে সুষম খাদ্য তালিকা অনুসরণ করুন। অতিরিক্ত খাবার বর্জন করুন এবং পর্যাপ্ত পানি পান করুন।
৭. চা, কফি, কোমল পানীয় পান থেকে বরিত থাকুন।
৮. বেশী করে ফল খেতে পারেন।
৯. ইফতারের পর থেকে ঘুমতে যাবার আগ পর্যন্ত অন্তত ৮/৯ গ্লাস পানি পান করুন।
১০. ইফতারের পর ১৫-২০ মিনিট হাটার অভ্যাস করুন।
১১. তলে ভাজা খাবার ও অধিক মসলাযুক্ত ঝাল খাবার পরহার করুন। এসব খাবারে বুক জ্বালাপোড়া ও হজমে সমস্যা হয়।
১২. কয়েক বার দাঁত ও মুখ পরিস্কার করুন।
১৩. দিনে কয়েকবার হাত মুখ ধুয়ে নবিনে।
১৪. ধূমপান ত্যাগ করুন।
১৫. পর্যাপ্ত ঘুমানোর জন্য আপনার ঘুমের একটা নর্দিষ্ট সময় নর্দিধারণ করুন।
১৬. রোজা রখে অধিক ও অপ্রয়োজনীয় কথাবার্তা থেকে বরিত থাকুন।
১৭. রোজায় যাদের অ্যাজমা, ডায়াবেটিস, আলসার ও উচ্চ রক্তচাপ আছে তারা চর্কি সকের পরামর্শ অনুযায়ী ঔষধ সবেন পুনঃনর্দিধারণ করুন।
১৮. রোজা রখে আকস্মিক কোন অসুস্থতা যমেন; অতমিত্রায় দুর্বলতা, মাথা ঘুরানো হলে চর্কি সকের পরামর্শ নিন।
১৯. গুরুতর অসুস্থতায় রোজা ভঙ্গের প্রয়োজন হলে চর্কি সকের পরামর্শ নিন অথবা শরীয়তের বর্ধান

Precious Supplications For Ramadhan & Fasting

Intention for fasting

وَبِصَوْمٍ غَدٍ نَّوَيْتُ مِنْ شَهْرِ رَمَضَانَ

Wa bisawmi ghadinn nawaiytu min shahri ramadan

I intend to keep the fast for tomorrow in the month of Ramadan
[Abu Dawud]

When breaking the fast- Iftar

اللَّهُمَّ إِنِّي لَكَ صُمْتُ وَبِكَ آمَنْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

Allahumma inni laka sumtu wa bika aamantu wa 'ala rizq-ika aftarthu

O Allah! I fasted for You and I believe in You and I break my fast with Your sustenance
[Abu Dawud]

ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ، وَتَبَّتِ الْأَجْرُ إِنْ شَاءَ اللَّهُ

Dhahabadh-dhama'u wab-tallatil 'urūūqu, wa thabatal ajru InshaAllah

The thirst is gone, the veins are moistened and the reward is confirmed, if Allah Wills
[Abu Dawud]

When you are fasting, and someone is rude or quarrels with you

إِنِّي صَائِمٌ ، إِنِّي صَائِمٌ

Inni sa'iim, inni sa'iim

I am fasting, I am fasting
[Sahih al-Bukhari, Muslim]

Upon Sighting of the new Moon

اللَّهُ أَكْبَرُ ، اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ ، وَالسَّلَامَةِ وَالْإِسْلَامِ ، وَالتَّوْفِيقِ لِمَا تُحِبُّ رَبَّنَا وَتَرْضَى ، رَبُّنَا وَرَبُّكَ اللَّهُ
Allahu Akbar. Allahumma ahillahu 'alayna bil-amni wal-imaani, was-salaamati, wal-Islami, wat-tawfeeqi lima tuhibbu Rabbana wa tardha. Rabbuna wa RabbukAllahu

Allah is the Greatest. O Allah bring us the new moon with security and faith, with peace and in Islam, and in harmony with what our Lord Loves and what pleases Him. Our Lord and your Lord is Allah
[at-Tirmidhi]

Precious Supplications For Ramadhan & Fasting

Upon seeing the first dates of the season

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا ، وَ بَارِكْ لَنَا فِي مَدِينَتِنَا وَ بَارِكْ لَنَا فِي صَاعِنَا ، وَ بَارِكْ لَنَا فِي مُدَّتِنَا

Allahumma barik lana fi thamarina, wa barik lana fi madinatina, wa barik lana fi saa'ina, wa barik lana fi muddina

O Allah! Bless us in our dates, and bless us in our town, bless us in our saa' and in our Mudd'

(saa' and Mudd' are measurements used in the Prophet's time)

[at-Tirmidhi]

Upon breaking the fast in someone's home

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ

Aftara 'indakumus saa'imuna, wa akala ta'aamakumul-abraaru, wasallat 'alaikumul mala'ikah

May those who are fasting break their fast in your home, and may the dutiful and pious eat your food and may the angels send prayers upon you.

[Abu Dawud, Nasa'i]

On Lailatul Qadr - the Night of Power

Aishah (radhiya Allahu anha) narrates, that she said: "O Messenger of Allah! What if I knew which night Lailatul-Qadr was, then what should I say in it?" He said 'Say

اللَّهُمَّ إِنَّكَ عَفُوفٌ ، تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allahumma innaka 'affuwwun tuhibbul 'afwa fa'fu 'anni' "

O Allah You are The One Who pardons greatly, and loves to pardon, so pardon me.

[at Tirmidhi]

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2). WHAT IS THE SPECIAL SALAAH WE PRAY IN THIS MONTH?

3). WHO DO WE FAST FOR?

----- (SWT)

4). WHICH SALAAH TIME DO WE BREAK THE FAST?

5). WHAT IS THE ARABIC NAME FOR THE 'NIGHT OF POWER'?

6). WHICH SURAH IN THE QURAN (30TH JUZ) TALKS ABOUT THIS NIGHT?

SURAH: -----

7). WHAT BOOK SHOULD WE READ, ESPECIALLY IN THIS HOLY MONTH?

8). WHAT IS THE NAME OF THE SPECIAL DAY STRAIGHT AFTER RAMADHAAN?

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RAMADHAN TIMETABLE 2015 / HIJRI 1436

RAMA-DHAN	DAY	DATE	SEHRI ENDS (AM)	IFTAR (PM)
1	Wed	17 June	2.46	9.27
2	Thu	18	2.46	9.27
3	Fri	19	2.46	9.27
4	Sat	20	2.46	9.28
5	Sun	21	2.46	9.28
6	Mon	22	2.46	9.28
7	Tue	23	2.47	9.28
8	Wed	24	2.47	9.28
9	Thu	25	2.47	9.28
10	Fri	26	2.48	9.28
11	Sat	27	2.48	9.28
12	Sun	28	2.49	9.28
13	Mon	29	2.49	9.28
14	Tue	30	2.50	9.27
15	Wed	1 July	2.50	9.27
16	Thu	2	2.51	9.27
17	Fri	3	2.52	9.26
18	Sat	4	2.53	9.26
19	Sun	5	2.54	9.25
20	Mon	6	2.54	9.25
21	Tue	7	2.55	9.24
22	Wed	8	2.56	9.24
23	Thu	9	2.57	9.23
24	Fri	10	2.58	9.22
25	Sat	11	2.59	9.21
26	Sun	12	3.00	9.21
27	Mon	13	3.01	9.20
28	Tue	14	3.03	9.19
29	Wed	15	3.04	9.18
30	Thu	16	3.05	9.17

Dua for Suhoor

بِصَوْمِ غَدٍ نَّوَيْتُ مِنْ شَهْرِ رَمَضَانَ

I intend to fast tomorrow in the month of Ramadhan.

Dua for Iftar

اَللّٰهُمَّ لَكَ صُمْتُ وَبِكَ اَمِنْتُ وَعَلَيْكَ تَوَكَّلْتُ
وَعَلَى رِزْقِكَ افْطَرْتُ

O Allah, for You I have fasted and in You I have believed and I have completed my fast with what You have provided.

Dua for Laylatul Qadr

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تَجِبُ الْعَفْوَ فَاغْفُ عَنَّا

O Allah, You are surely most forgiving and You like forgiving, so please forgive us.

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Allah's apostle (pbuh) said,
"Allah said, O son of Adam! Spend, and I shall spend on you." (Bukhari)

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