

Welcome 'O Ramadhan'

رَمَضَان

RAMADHAN & FASTING

Better Preparation, Better Results

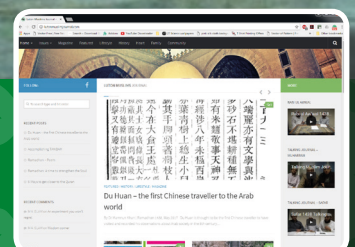
"In the month of Ramadhan the Qur'an was revealed, a book of guidance with proofs of guidance distinguishing right from wrong, therefore whoever of you is present in that month let him fast."



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EDITORIAL

Dear Readers,

I want to welcome you to Luton Muslim Journal's issue 27 and 3rd Ramadhan issue. LMJ wants to be part of the wagon which calls and reminds people of the greatest month of the year! Therefore, similar to last two years, the Journal team have gathered gems from the Quran and hadeeth, mainly focusing on Ramadhan and fasting, to be presented in the journal for the excited readers.

The Journal has -with help of Allah and the support of the readers, expanded from its humble beginning to a much wider public. Since last Ramadhan; a new website – lutonmuslimjournal.com, where all the articles are uploaded and a Youtube channel has been created to increase the readership and followers.

We pray to Allah, the most merciful, to accept our pious ibadah (worship and devotion) in this month, forgive all our sins and have mercy on the Ummah worldwide, living and the dead, A'ameen.

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LUTON MUSLIM JOURNAL

Luton Muslim Journal is a monthly journal which promotes Islam and Muslim contribution to the wider society. It has no affiliation with any political organisation. The journal covers various topics which effects Muslims and society.

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Ramadhan - History & Concept of Fasting

Alhamdulillah, Allah All-Mighty 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

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 All-Mighty said:

"In the month of Ramadan the Qur'an was revealed, a book of guidance with proofs of guidance distinguishing right from wrong, 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)

2. Concept of Fasting – Why do Muslims fast?

Allah, the All-Mighty said:

"O you who believe, the fasts have been enjoined upon you as they 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 do not have the strength, (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.

3. 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 (May Allah's peace be upon him) advised a person who cannot get married due to some reason, to fast.
- Fasting is also abstaining from quarrelling and other sins.
- The smell due to hunger coming out of a fasting person's 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 son of Adam (people) are for them, except fasting which is for Me, and I will give the reward for it.' Fasting is a shield 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 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



Ramadhan - virtues and greatness of 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 fasting being so great;

Patience

Fasting has an extreme level of patience, as Imam Tirmidhi narrated that '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: e.g. desire demands sleeping or eating but the order of Allah is given preference
2. Patience in refraining from Haram: e.g. Natural desires demand watching and creating unlawful relationships 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, and 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 Ikhlâas (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.

Ar-Ray'yan – 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-Ray'yan, 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)

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 Ramadhan 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 Ramadhan, the Shayatin (devils) 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 Ramadhan 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 (lies) and evil actions, Allah is not in need of him; 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)

Ramadhan - Time management & maximizing the rewards

One must try his best to eat at suhoor time since there are blessings in it. Those who have early morning work can follow a timetable which is easy for them 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, from one Friday prayer to the (next) Friday prayer, from Ramadhan to the next 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.

4. 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 Al-Qadr)

Ramadhan is a month of earning and creating a huge mountain of reward. To top it up, Allah has created the night of power in the last ten odd nights which will be better than a thousand months. It will be utterly foolish for any believer to live through Ramadhan and not gain anything and not 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 dua 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 recitation of the Qur'an
8. Increase in charity
9. Performing taraweeh 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)

PLEASE USE THE RAMADHAN CHECK LIST PROVIDED ON PAGE 5

(By Mawlana Muhammad Rayhan)

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Hadith (Ahmed, Tirmidhi & Ibn Majah)

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Qiyaam Ramadhan – 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 Hurairah 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 it is 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 are the same type of prayer

The idea behind writing this explanation is so the readers understand the idea and the background information behind the different views hence they can tolerate one another and refrain from being deluded by Shaytan into arguing over the matter, and 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 with 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 with 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 a very small minority of Muslims. The first recorded explanation of this view is 400 years after the early Imams, whereas the taraweeh and tahajjud prayers 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 Shihab 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 (Fajr). 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 compulsory 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 (tahajjud prayer in the last part of the night) is better than what you watch in prayer (taraweeh prayer now).'

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)."

Qiyaam Ramadhan – Taraweeh (its concept and the number of rakats) Continued

(‘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 Taraweeh (3 extra for witr). The fiqh and history books of the early Imams testify to the 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-Araj say,

"I never saw the people in Ramadhan, but that they were cursing the disbelievers (the enemies from them)." 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 ayahs) 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 do 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 Ramadhan?" She replied, "He did not pray more than eleven rak`at in Ramadhan or in any other month. He used to pray four rak`at -let alone their beauty and length (extremely beautiful and lengthy Salah) - 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 which was 8 Rakats, in and out of Ramadhan.

2 Rakats-Tahaj'jud Narration

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.

(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 rakats which is against the understanding of the majority of the early and later Imams and also the hadeeth, fiqh and history books of Islam.

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 a great reward in reading it but one must not regard a person missing it occasionally to be sinful etc.

Allah knows best

By Mawlana Muhammad Rayhan

Basic laws of fasting

By Mawlana Muhammad 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 anything does not break the person's fast, but it is disliked. If any juice is swallowed then it **will break** the fast.

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.

(Inhaling smoke or asthma pumps breaks the fast because it goes down the throat. However, injections into the vein or muscles doesn't break the fast.)

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.
4. If someone breaks several fasts in Ramadhan without a valid reason then one kaffarah (expiation) is sufficient for the entire Ramadhan.

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'

Advice to Students and Working People on Fasting

Can we shorten the fast to specific hours | Practical advice

We have reached the pinnacle of lengthy Ramadhan-day light hours in the UK. The longest days are in June and it falls in Ramadhan. The question is – do we still need to keep such a lengthy fast from dawn to dusk, or can we shorten it?

Allah wants ease, not hardship

Although Allah clearly mentions that ‘He wishes ease for us and doesn’t wish ‘hardship’ and the Prophet (May Allah send peace and blessings upon him) said ‘Deen is easy’ (Bukhari), this does not mean Allah will not test us with difficult circumstances.

We must remember not long ago we kept fasts in short and cold days. The days being long are another test for the believers, and through the last few years we have seen that IT IS POSSIBLE to fast and continue with the daily tasks! Nevertheless, the endurance is much greater hence the reward is larger!

There are NO theological bases for shortening the fasts

There are NO theological bases for shortening the fasts to specific hours as Allah, the All-Mighty said “And complete the fasts to the night” (Al-Baqarah 2:187). We must follow the natural phenomenon, if the night is early then we end our fasts early and if it is late then we follow the command of Allah by fasting till late.

Allah had already excused sick and elderly people from fasting if they don’t have the capacity to fast. There is no need to change the fundamentals of Islam by changing the ‘dawn to dusk’ order of fasting.

Practical advice

Dr Salih Ahmed has dedicated an article in this journal titled ‘Ramadhan health tips’, the gist of it is that ‘our diet is the most important aspect of fasting’. Everyone must ensure that they eat and drink properly, without missing suhoor, the pre-dawn meal and learn how to save energy.

Young children

Children, who are mature Islamically, must be encouraged to fast. Parents and guardians must ensure that they consume a healthy suhoor meal. Also, write letters to schools to exempt them from sporting activities during Ramadhan.

Children in primary schools, who are mainly non-Baligh (immature Islamically) should abstain from fasting during school days. Parents can train them to fast during the weekends and for specific hours. Fasting is not compulsory on them hence they can avoid them for the summer period.

May Allah make all the ibadaah (worship), in particular fasting, easy for us. Aameen.



? ASK YOUR LOCAL ULAMA

If you have any question regarding Ramadhan, fasting or any other Islamic issue you can email: lutonmuslimjournal@gmail.com

Our Qualified Local Ulama will answer your questions.

Ramadhan A time to strengthen the Soul

The fasts of Ramadhan undoubtedly has many physical benefits. However, the main benefit, which is less spoken of, are the number of spiritual benefits it has on our soul. Our bodies are created from two components.

1. Our physical existence which we refer to as the "body"
2. Our internal driving instinct which we refer to as the "soul" or "spirit"

The soul is intangible and difficult to measure, but it is an absolute reality that, when it is there we are alive and aware, without it we are asleep or deceased.

The soul is a feature which has always amazed mankind. A code which can't be cracked. What is it made from? Where does it exist from? How are we linked with it? Etc...

This same curiosity drove the pagans of Arabia to question the Messenger of Allah about its reality.

Allah almighty responded

"and they ask you about the soul. Say it is from the command of my lord, and you have been given very less from knowledge" (Quran 17:85)

This description, although it may not be for what the question was originally posed for, gave us a realisation that the Soul is a manifestation of the command of Allah within our bodies. The nature of our physical existence can be sometimes so mechanic that we may falsely assume it is existent by itself. The reproduction cycle of our species may result in us understanding nature completely differently. However the soul reminds us that we require Allah's command continuously in order for us to live and without it, we will cease to belong.

Sustaining the Soul

Just like we require food and water to sustain our physical body, our souls also require sustenance. The body is created from the Earth and is sustained by products of this Earth. The soul however originates from the command of Allah, therefore the only way to sustain it is to feed it with the remembrance of Allah. The more we remember Allah the more the soul awakes.

The Messenger of Allah once said

"The example of the one who remembers his lord and the one who doesn't is like the living and the dead" (Bukhari)

Ramadhan A month for the soul

Allah has kindly blessed us with the Month of Ramadhan. In this month we are taught to control our physical sustenance by fasting and to increase our spiritual strength by remembering Allah. Eleven months we starve our souls from its rightful provisions. Continuous negligence of our creator makes us susceptible to sin. The soul becomes so frail and weak that we lose focus on the purpose of our lives. Ramadhan gives us an opportunity to power the soul. The ability to do good and avoiding evil becomes a lot easier. This ability is what the Quran refers to as TAQWA.

"Oh believers fasting has been ordained upon you like it was on those before you so you can attain TAQWA" (Quran 2:183)

By Mawlana Thaqib Mahmood

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 Nafil (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.

Dua to be recited on Laylatul Qadr

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ ، تُحِبُّ الْعَفْوَ ، فَاعْفُ عَنِّيْ

O Allah verily You are Most Forgiving (One who Pardons), You love to forgive (pardon), so forgive (pardon) me.

Tirmidhi

Ramadan: Health Tips

By Dr Salih Ahmed

(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 at end of your fast immediately
- Metformin does not cause 'hypos', however Gliclazide 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



By Mawlana Thaqib (Zuhri Academy)

Ramadhan in the home

I would like to begin this article with a dua; May ALLAH, the Almighty, give us all life to be able to witness the beautiful month of Ramadhan. May He enable us all with the ability to spend our Ramadhan correctly and effectively.

As we approach the beloved month of Ramadhan, a month in which we, as Muslims, return back to the purpose of our creation i.e. Ibaadah. We should fast during the day and worship during the night. Many will Insha'Allah complete the recitation of the Quran, whilst others may sit in I'tikaaf.

Returning to our original state of servitude to our creator should be a lifelong goal and not just a month a year. How can we make this experience enjoyable so that it becomes a regular part of our life?

One of the most important things to do is to create an environment in the home where everyone feels the Ramadhan vibe. Here are some pointers we can work on Insha'Allah.

1. Daily Islamic circles: fix a time in the day where the whole family would sit and discuss a virtue of Ramadhan or maybe a story from the Quran.

2. This is a great time to engage the kids. Create daily challenges and a reward system. E.g. whoever fasts, prays salah and recites Quran will get this reward. An alternative, you can even base the size of the Eid gift on Ramadhan achievements.

3. For a couple, this is an amazing time to increase your spiritual relationship. Compete in good actions: Who can read the most Quran? Who can observe their Salah the best (for men in the Masjid and for the women in the beginning time of prayer)?

4. Pray together

Use this beautiful opportunity to make dua together at iftaar time. One makes the dua while the other says ameen. Take turns if you want. Tahajjud salah is another amazing opportunity to get closer to your creator. Before you have your suhoor pray at least 2 rakahs (you can pray up to 8) together. The male should lead the prayer.

5. Be courteous to each other

There is no guarantee as to whose worship is more accepted by Allah. Therefore we should all try to facilitate for each other. If the husband is at work all day make his domestic responsibilities easy upon him and vice versa. It is essential we allow everyone in the house the opportunity to focus on worship.

6. Be charitable

Whatever little you can save and put towards charity. In Ramadhan one must try to be charitable throughout the month. Give what you can, but do it regularly. This will of course increase the barakah within the home.



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, and 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.

Parental responsibilities towards their children 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?

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.....

By Mawlana Nabil Ahmed

(Imam Masjid Bilal, Ustadh- Zuhri Academy)



6 WAYS TO GET CLOSER TO THE QURAN

CHANGE

Change is the biggest step in getting closer to the Quran, in order for us to get closer to the Quran we must change something. We could change our habits, timetable or even changing our copy of the Quran by buying a brand new Quran, which may have some notes and commentary, from Al Hira shop on Dane Road.

LOVE

Love for the Quran will definitely grow if we make those key changes from above and show our love to the Quran by kissing it or holding it, we love our phones because we hold it so much so let's try to hold the Quran more before Ramadhan. Let's try to start off with holding the Quran for 5 minutes. Insha'allah this exercise will work wonders and bring us closer to the Quran.

OBSERVE

We are distant from the Quran because we don't have a clue about what Allah is telling us in the Quran. We need to find a good teacher and learn Quran with them or we could join Zuhri Academy Islamic Diploma course. We need to learn how to read and eventually understand the Quran. We could understand the Quran by reading the Quran Project Quran which is available in Bury park or we could go back to Al Hira and buy a copy of Noble Quran in English authored by the world renowned scholar Mufti Taqi Uthmani.

SURRENDER

Surrendering is when someone gives up or hands over something. When a person

surrenders they give up everything they were or are doing. In the very same way if we want to maximise our benefit from the Quran we need to surrender ourselves to the duty of reading and studying the Quran.

EXCLUDE

Like every achievement in life certain things must be added and certain things must be excluded. To get closer to the Quran we need to exclude certain things from our timetable and daily habits. This is something which needs to be done individually as we all know which habits are distancing us from the Quran.

REMIND

We have been made in a way that we tend to forget so reminding ourselves daily is a good way to get closer to the Quran. This could be done by downloading habit bull on our phones. This has been a really good and effective way to get closer.

CHANGE LOVE **OBSERVE** SURRENDER EXCLUDE
REMIND

By Mawlana Atif Mahmood

Role of Imams (Mawlana, Shaykh) and the Muslim Public

History

Traditionally, the role 'Imam' wasn't restricted to leading the daily prayers but it was the combination of spiritual, educational and political leadership. The word Imam refers to 'leadership' in the Arabic language and Allah *the most high* described the Prophets as Imams in the Qur'an.

Importance of understanding the roles

The purpose of this article is to explain to the readers what the role of Imams is in our modern society where politics is generally separated from the religious life which is of course not the traditional approach looking at the Islamic history, nevertheless most Imams do convey and put forward soft-politics in their sermons.

For a community to function especially when there is no Islamic government to manage the affairs of the Masajid (mosques) and Muslims, the survival of any community is solely relied on how the community interlink and commit to one another.

Roles of the Muslim Public towards their Imams

I'm going to start by listing the responsibilities that the Muslim public bear towards the Imams because usually most Muslims suffer from this habit of always focusing on the responsibilities of their leaders in the community or state whilst they often forget their own roles as the subjects and facilitators.

Some of the responsibilities are;
(This list is not exhaustive)

- Recognize the Imams as 'leaders' and 'advocates' in front of Allah
- To acknowledge that Allah has blessed them

to lead the community with the most noble duty after faith, the daily Salahs

- Understand them to be human beings who can make mistakes
- Follow them in all matters of deen (Islam)
- Accept them to be authorities in deen
- Don't be judgemental about them
- Avoid gheebah (backbiting) and baseless criticism
- Serve them in all matters
- Facilitate them in discharging their duties and khidmah (service)
- Make dua for them as they need Allah's assistance in carrying out the work of Allah's deen
- Support them financially through wages and remuneration, as a result they don't need to focus elsewhere for providing for their families and paying bills
- If any injustice is afflicted upon them, stand up for them
- Advise them with wisdom and kind words if required

Imams' responsibilities towards the public

(This is a comprehensive list; a single Imam may not be able to carry out all the duties listed however most Imams focus on some particular fields yet keeping the guidance and influence in other fields.)

- Attain the correct Islamic qualification and training to lead and teach people
- To maintain the objective (*Maqсад*) of becoming a scholar – which is to serve Allah by teaching and preaching his deen
- Present oneself forward for leading Salah (if there is no valid excuse to be exempted)
- Deliver Friday sermons both in Arabic and

English with quality and contemporary contents

- Don't view the role of a scholar/Imam to be just leading Salah and teaching kids but one that covers all the Islamic affairs of the community
- Support people with their personal and family issues
- Visit the sick people and reassure their families
- Guide people in burial procedures
- Conduct Islamic Marriage
- Teach children in Maktabas and Masjids
- Represent Islam and the community in local issues
- Deliver Islamic presentations to the wider public (non-Muslims, schools and colleges)
- Attend meetings with the council regarding community affairs
- Teach adults and elderly
- Remain neutral in Masjid politics
- Advise and admonish the Masjid management if required
- Be in control of the Islamic affairs
- Guide and have the final say in Salah and other timetables
- Be clear with any Masjid about the exact roles and responsibilities, the salary and sign employment contract
- Always try to do the extra mile for the community
- Give time to family by creating a good-working daily routine
- Don't be pressured to speak on particular topics by the public but decide what's in line with Islam and the society
- Consider suggestions from the public
- Don't promote any particular political party however guidance must be given to the public on issues that are in the best interest of the community
- Attend interfaith and community cohesion meetings
- Attend Imams and scholars meetings and forums for networking and guidance

Conclusion

It is part of the survival and communal obligation (*fardul-Kifaayah*) of the Muslim community that they have access to a qualified Imam and support him to carry out his sacred duties towards the community. The guidance above would, *Insha'Allah*, aid people in creating that culture of good imam and public relationship and as a result faith and Amal (good actions) both devotion to Allah and the people will strengthen.

By Mawlana Muhammad Rayhan

Du Huan – the first Chinese traveller to the Arab world

By Dr Mamnun Khan

Du Huan is thought to be the first Chinese traveller to have visited and recorded his observations about Arab society in the 8th century. While his exact date of birth and death remain unknown, we know from his own writings that he was a Chinese soldier captured at the Battle of Talas in the year 751. The Battle of Talas (by the Talas River in the Syr Darya region in Transoxiana in Central Asia) was fought between an Abbasid army sent by the first Abbasid ruler, Abu al-'Abbas al-Saffah (721/2-754, who ruled from 750 to 754) alongside their Tibetan allies against the army of the Chinese Tang Dynasty. Controlling the Syr Darya region was important because it was at the centre of the ancient trade route known as the "Silk Route," through which merchants travelled for centuries connecting Europe, Middle East, Persia, India and China, carrying spices (pepper, cinnamon, ginger etc.), herbs, textiles, ceramics etc. It was also a primary route of cultural contact where ideas were exchanged. One of the technological exchanges was the paper-making technology which the Chinese developed, which transformed the dissemination of knowledge from an oral tradition to a more written one throughout Muslim societies. In particular, being at the cross roads of the Silk Route and with the availability of paper meant that Central Asia became by its own merit a region of great learning and civilisation.

Following defeat of the Tang Dynasty, Du Huan had a long journey through Arab countries and returned by ship to the city of Guangzhou in Southern China in 762. Thereafter, he wrote his *Jingxingji* ("The Travel Record"), a work that has been almost completely lost except for two extracts found in the "Encyclopaedic History of Institutions" (known as "Tongdian") written by Du You (735-821) – a relative of Du Huan, which was compiled in 801. This extract has 1,513 Chinese characters and has recently been translated into English. It forms just two out of 200 chapters (or scrolls) of the "Tongdian," and reveals some very insightful observations of various places that

Du Huan visited, one of which was Kufah in Iraq. Below is the full extract.

"Du Huan in his The Travel Record states: Dashi, another name A-ju-luo [Aqur – the region between the Tigris and the Euphrates River, in other words Kufah in Iraq which was the first capital of the Abbasid dynasty], whose King is called mu-men, [moved its] capital here. The women [of the country] are tall and beautiful, with their clothes bright and clean. When a woman goes outdoors, she must veil her face. Regardless of whether he is noble or common, a man prays five times daily. When they fast, they [on the contrary] eat meat, regarding butchering animals as a merit and virtue. Men wear silver girdles with silver knives suspended. They abstain from drinking and do not use music. When they vie against one another, they never go to the degree of fighting [against one another]. They also have an assembly hall that accommodates several tens of thousands of people. [Once] every seven days, the King [Caliph] comes [to the hall] for prayer. He would sit high and give his speech to the public, saying, "Life is difficult and the Way of Heaven [Islam] is not easy [to grasp]. Whether adultery or robbery or theft, or neglect of minor points of behaviour, or lying for some small trifles, or [anything just for] keeping safety for yourself but causing harm to others, or bullying the poor and mocking the humble—even if you engage in one of such misconducts, it is a great crime indeed. When you go to a war and you are slain by the enemy, you can go to the Heaven [Allah]; when you kill one [soldier] of your enemy, you would receive abundant reward [by the Heaven]." Such preaching teaches the people of the country to accept and follow readily. The law [here] is lenient, and the funeral is simple.

Whatever the earth can grow, one can find its products in all the shops in this city. The city is [a hub that is] like the hub of a wheel with its spokes. Abundant products from all directions are gathered here and then are cheaply sold [to different places]; the markets are full of [even] silk and pearls are full of the markets. Every street and lane is full of camels, horses, donkeys, and mules for

Du Huan – the first Chinese traveller to the Arab world

sale. [The people here] carve rock sugar in the form of a hut, which is similar to the [edible] *bao-nian* [horse coach of the emperor] in China. When a festival comes, [the gifts such as] *verulia* [opaque glass] utensils, brass bottles and bowls that will be presented to noble men are numerous. [Here] rice and wheat-flour are not any different from those in China. The fruits are *badam* [almond] and palm dates; the turnip here is as big as *dou* [a measuring tool for grains] and its flavour is very good. Other vegetables are the same as those in other countries. Some of big grapes are as large as eggs. There are two kinds of rare oils – one is called *yasaman* [Arabic “yasmin”], another is *mo-za-shi* [not clear what it is – translator], and two kinds of rare herbs – *cha-sai-peng* and *li-lu-ba* [types of herbs].

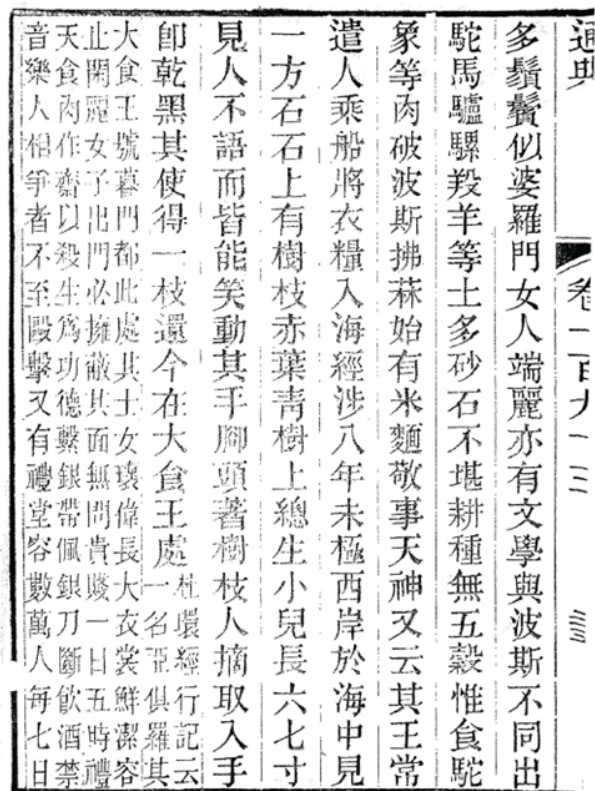
[There are technicians of] silk-weaving looms, [and there are also] goldsmiths and silversmiths, and painters. The Han Chinese artisans who can paint are the Jingzhao [present day Xi'an, Shaanxi province in

China] men, Fan Shu and Liu Ci; the silk-weaving loom technicians are the Hedong [Shanxi province during Tang Dynasty] men, Le Huan and Lu Li.

The steeds here, as sayings goes, are the [offspring of the] interbreed between the dragon in the West Sea and a [common] horse, whose bellies are smaller and whose ankles are longer [than those of common horses]; a good steed of such kind can run one thousand *li* within one day. The camels here are small and strong, they have only one hump; a good camel of this kind can gallop one thousand *li* within one day. There are also ostriches, with the height of more than four *chi* [one meter equals 3 Chinese *chi*], whose paws are like camel feet, and whose necks [are strong enough that] can carry a man to go for five to six *li*; an egg of an ostrich is as big as three *sheng* [a measurement of weight]. There are also *zaytun* [olive] trees here, whose nuts are like the dates matured in summer days [in China]. The nuts can be used for [producing] oil, and the oil can cure diseases from miasma. The climate is warm; it never snows nor is there frost. People here suffer from malaria, and five of ten people die [of such disease]. Today, the country has conquered forty to fifty countries and they have all become its subordinates; [Arabia] dispatches its troops to garrison in the [conquered] countries. The territory [of Arabs] covers all the West [Mediterranean] Sea regions.

Bibliography

Wan Lei, translation of Du Huan's 8th century “The Travel Records” under the title The First Chinese Travel Record on the Arab World - Commercial and Diplomatic Communications during the Islamic Golden Age, King Faisal Centre For Research and Islamic Studies, 2016, p18.



The above left four and half lines (small-sized characters) are from Du You's *Tongdian* that cites Du Huan's *Jing Xing Ji* [Travel Record] about *Dashi* [Arabia]. It begins “Du Huan in his Travel Record sates.....” —source from Hangzhou: Zhejiang shuju, printed in the *bing-shen* year [1896 C. E.] according to the Wuying Hall [of the Forbidden City] Version.

Accomplishing TAWBAH

Tawbah is a brilliant exercise which removes the burden of sins. We are all aware of the sins we do and at times we feel depressed and uncomfortable in all affairs of life because of the darkness of our sins, it is a sign of true imaan that one feels the burden of sins as stated in the Ahaadeeth. Tawbah has many benefits and one benefit which is certain, is that it removes the depression and guilt of sins. Mawlana Ashraf Ali Tanwi would explain this through the following example;

Just how explosives can blow a mountain away even though explosives are a creation of Allah so can Allah, the creator not remove the depression and burden of sins which seem like a mountain.

Tawbah is Sunnah (believe it or not!)

Al-Agharr bin Yasar Al-Muzani (May Allah be pleased with him) narrated that:

The Messenger of Allah (May Allah bless him) said:

"Turn you people in repentance to Allah and beg pardon of Him. I turn to Him in repentance a hundred times a day". (Riyadus Saliheen)

From the above Hadeeth we can see that our beloved Prophet would do Tawbah even though he didn't need to do it but we need it so let's get some Tawbah done insha'Allah.

Easy ways to do Tawbah:

- Gives some charity
- Read 2 Rakaah with the intention of Tawbah
- Say **ASTAGHFIRULLAH** 3 to 100 times
- Ask Allah to remove the love and pleasure of the sin
- Ask Allah to replace this sin with good

By Mawlana Atif Mahmood

TAWBAH.
IS IT IN YOU?
REPENT TO ALLAH BEFORE YOUR TIME IS UP.

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Ramadhan Poem

Ramadhan has arrived so wake up and see..
How can we Muslims improve ourselves spiritually.
Exceeding in prayers and standing for Taraweeh,
Reciting the Quran and giving charity.
Refraining from evil thoughts and committing sins outwardly,
Rewards will be multiplied so don't miss this opportunity.
There are many people in this month; who will receive Allah's forgiveness and mercy,
Freedom from hell-fire..but will this be you and me?
In the last ten nights, hides the Night of Decree;
Allah(SWT) then awaits for His servants to cry and plea.
A thousand months equivalent of worship! Allah has given it to us so easy,
Lets seize every moment before the Shaytaan is set free.
Ramadhan is not about making samosas or eating onion bhajee,
It's to attain taqwa and improve our piety.
So no time to be lazy or watch dramas on TV,
It's time to make a U-turn and make our lives how it ought to be.

By Mawlana Aminul Islam



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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، وَثَبَّتَ 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 اهْدِنَا الْإِسْلَامَ وَالْإِيمَانَ ، وَالتَّوْفِيقَ 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 مُدِّنَا

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 طَعَامُكُمْ 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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RAMADHAN TIMETABLE 2017

1438



Day	Ramadan	Date	Suhoor / Fajr	Sunrise	Zuhr	Asr	Iftaar	Isha
Sat	1*	May 27	2.57	4.53	1.07	6.30	9.08	10.18
Sun	2	28	2.56	4.52	1.07	6.30	9.09	10.19
Mon	3	29	2.55	4.51	1.07	6.31	9.11	10.21
Tue	4	30	2.54	4.50	1.07	6.32	9.12	10.22
Wed	5	31	2.53	4.49	1.08	6.33	9.13	10.23
Thu	6	June 1	2.52	4.48	1.08	6.33	9.14	10.24
Fri	7	2	2.51	4.47	1.08	6.34	9.15	10.25
Sat	8	3	2.51	4.47	1.08	6.34	9.16	10.26
Sun	9	4	2.50	4.46	1.08	6.35	9.17	10.27
Mon	10	5	2.49	4.45	1.08	6.36	9.18	10.28
Tue	11	6	2.49	4.45	1.09	6.36	9.19	10.29
Wed	12	7	2.48	4.44	1.09	6.37	9.20	10.30
Thu	13	8	2.48	4.44	1.09	6.37	9.21	10.31
Fri	14	9	2.47	4.43	1.09	6.38	9.22	10.32
Sat	15	10	2.47	4.43	1.09	6.38	9.22	10.32
Sun	16	11	2.47	4.43	1.10	6.39	9.23	10.33
Mon	17	12	2.46	4.42	1.10	6.39	9.24	10.34
Tue	18	13	2.46	4.42	1.10	6.40	9.24	10.34
Wed	19	14	2.46	4.42	1.10	6.40	9.25	10.35
Thu	20	15	2.46	4.42	1.10	6.40	9.26	10.36
Fri	21	16	2.46	4.42	1.11	6.41	9.26	10.36
Sat	22	17	2.46	4.42	1.11	6.41	9.27	10.37
Sun	23	18	2.46	4.42	1.11	6.41	9.27	10.37
Mon	24	19	2.46	4.42	1.11	6.42	9.27	10.37
Tue	25	20	2.46	4.42	1.12	6.42	9.28	10.38
Wed	26	21	2.46	4.42	1.12	6.42	9.28	10.38
Thu	27	22	2.46	4.42	1.12	6.42	9.28	10.38
Fri	28	23	2.47	4.43	1.12	6.42	9.28	10.38
Sat	29	24	2.47	4.43	1.12	6.42	9.28	10.38
Sun	30	25	2.47	4.43	1.12	6.42	9.28	10.38
Mon	31	26	2.48	4.44	1.12	6.43	9.28	10.38

- * Ramadhan could start on the 27th or 28th of May depending on the moonsighting. Please call your local masjid the night before to find out the exact date.
- A precautionary 3 minutes has been added to sunset for Iftar. Worshipers are also advised to stop few minutes before sehri ending time as a precaution.

INTENTION FOR FASTING

وَبَصَوْمٍ غَدِ نَوَيْتُ 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 الظَّمَا وَابْتَلَّتِ الْعُرُوقُ، وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

Dhahabdh-dhama'u wab-tallatil 'urūquq,
wa thabatal ajru InshaAllah
The thirst is gone, the veins are moistened and the
reward is confirmed, if Allah Wills [Abu Dawud]

UPON BREAKING THE FAST IN SOMEONE'S HOME

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ، وَأَكَلَ طَعَامُكُمْ الْأَبْرَارُ،

وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ
Aftara 'indakum 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 عَفُوٌّ، تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allahumma innaka 'affuwun tuhibbul
'afwa fa'fu 'anni' "
O Allah You are The One Who pardons greatly, and
loves to pardon, so pardon me. [Tirmidhi]

Outdoor Eid Salah @Blundell Rd (Park), Luton, LU3 1SW
Talk 9.15am Eid Salah 9.30am

CHILDREN'S MAKTAB

TAJWEED | QURAN MEMORISATION
QURANIC STORIES | FIQH | ISLAMIC BELIEFS
WEEKDAYS & WEEKENDS

ADULT COURSES

Islamic Diploma Course

- Covering all the topics in Islam with a touch of classical and modern Arabic
- Practical training for leading Salah, khutbah and teaching Maktab.

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