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وقال البخاري رحمه الله: باب العلم قبل القول والعمل. والدليل قوله تعالى: "فاعلم أنه لا إله إلا الله واستغفر لذنبك" فبدأ بالعلم قبل القول والعمل.

Imaam al-Bukhaaree said: Chapter: Knowledge Precedes Speech and Action. And the proof of that is in the saying of Allaah: "Have Knowledge, that none has the right to be worshipped except Allaah, and then ask forgiveness for your sins..." So Allaah began with knowledge before speech and action.

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Introduction

As the approach of the blessed month of Ramadan draws near we Muslims begin to prepare ourselves for it. We seek to attain the rewards that Allaah has promised – and Allaah does not make a promise except that He fulfills it.

Fasting is a manifestation of worship – and all worship is forbidden except that which has been legislated by Allaah. Worship is to seek the pleasure of Allaah, by way of those actions that He loves and is pleased with; from the actions of the heart and the limbs; those apparent and hidden.

Therefore it is imperative that we seek to perfect our fasting, from its beginning to its end. Dear reader, we like to draw your attention, and to all the Muslimeen around the world, to be cautious in this affair of determining the beginning of this noble month. As we find an increasing amount of people following their lowly desires and stipulating laws other than that of Allaah's; claiming that they are good. By Allaah, Allaah is the one who established His Shari'ah; He is the one who defines what is pleasing to Him. So, have we reached a despicable state of changing our Deen and expecting Allaah to be pleased with it? No and never, will Allaah be pleased with such actions.

Are we behaving in a manner that indicates that Allaah did not know the the times we live in today; was Allaah ignorant of it? No By Allaah, "Your Lord was Not Forgetful." He legislated His Shari'ah with full knowledge of the times we live in today.

O Muslims, let us fear Allaah with regard to His Deen, since it is not ours to play with it. We ask Allaah to make us of those who benefit from this noble month, and not from the losers.

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With the Prophet (ﷺ) In the Month of Ramadan

By: Shaykh Muhammad Musa Nasr

Translated by: TWTpubs.com

We are heading toward a guest that is very dear to us; very special. He only comes around once a year, and he visits us quickly so our love for him is intensified. A guest that the hearts are filled with love of him, eyes are out searching for his crescent moon, and the believing souls worship their Lord at this time.

This guest is a very honorable and blessed guest. The Mu'minoon (Believers) are the ones that uphold his due right because they are the ones that give him the right owed to him and know his great position; so they honor his coming forth truthfully and justly.

Verily, Allaah has raised the status of this guest in the Qur'aan, and upon the tongue of His Prophet (ﷺ); thus he made all of it blessed - the beginning, middle, and end, in which Allaah states:

{The month of Ramadan in which was revealed the Qur'aan, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)} (Surah Baqarah, 185)

There is no doubt, my good reader, that you know who this guest is!!

Let us know what is special about him and what virtue he has, so you will prepare for his coming, role up your sleeves, and get serious in an effort to welcome him to attain what Allaah placed in him of blessings and goodness as well as, the mercy found in him:

This is the month in which Allaah revealed the Qur'aan. And if it did not have, except for this special quality, it would have been enough. It is also a month of forgiveness of sins, raising of the levels of the Mu'mineen, increase many folds of al-Hassanaat (rewards), and the ease of doing good, and Allaah frees every night from the nights of Ramadan certain people from the Hellfire.

It is the month that the doors to paradise are open wide, and the doors of the hellfire are slammed shut, and the devils are chained up. Two angles come down and the first one says: "O' you who seek good, come forth" and the second one says: "O' you who seek evil, stop short."

In this month, is the night of Al-Qadar, a night that is better than one thousand nights.

Adhering to Prophet Muhammad (ﷺ)'s guidance and not exceeding it when worshiping Allaah is of grave importance,

especially when it comes to his guidance on how to observe the month of Ramadan. This is because the good deed is not raised to Allaah (accepted by Allaah), except if the slave is sincere and pure in his intention being for Allaah alone, and only follows the Prophet (ﷺ) alone. So whoever is not with the Prophet (ﷺ) now - following his way only- will not be with him in the House of Honor and Bliss in Jannah. Verily, success, all success, is in following the Prophet (ﷺ) outwardly and inwardly.

Further, this cannot be attained except by way of seeking beneficial knowledge. Beneficial knowledge will not exist without righteous actions, because the fruit of beneficial knowledge is righteous good actions.

He who loves for Allaah, hates for Allaah; and gives for Allaah and withholds for Allaah - has perfected Eemaan.

[Abu Dawood, at-Tirmidhi, and Ahmad]

So, O' slave of Allaah, here are some of the Prophet (ﷺ)'s guidances in Ramadan, so that you may take him as your role model and thereby, attain his love and so that you may be raised up with him.

- The Prophet (ﷺ) would not fast until he saw the moon and confirmed that it was the moon he saw, or through way of the truthful Muslim informing him of witnessing the moon, or if the month of Sha'baan completed thirty days.

- The Prophet (ﷺ) would suffice with the witnessing of one person, and in this is evidence that the testimony of one person -Khabar Wahid- is accepted. Likewise, it is established that the whole Ummah fasted and began the month of Ramadan upon the testimony of one Bedouin man that came from the desert and informed the Prophet (ﷺ) that he saw the new crescent moon. Based on this man's testimony, the Prophet (ﷺ) ordered Bilal, May Allaah be pleased with him, to call out to the people to fast.

- The Prophet (ﷺ) forbade his Ummah from fasting one or two days before the start of Ramadan out of precautionary measures or due to being extreme, unless it was a day that the person normally fasted anyway. Due to this, it is prohibited to fast on a day of doubt (a day that it is still not clear if the moon has been sighted or not).

- The Messenger (ﷺ) would sleep intending to fast the next day and he ordered his Ummah to do likewise. This regulation is only specific to the fasting that is obligatory. This ruling is not binding on Naafilah (supererogatory).

- The Messenger (ﷺ) would not stop eating, drinking, or doing other things that break the fast until he saw the true Fajr in compliance with the order of Allaah {Eat and drink until it is made clear for you the white line from the black line of al-Fajr}. The Messenger (ﷺ) explained to his Ummah that the Fajr is of two categories - The false Fajr and the real Fajr. The false Fajr does not make eating, drinking, or having marital relations Haraam (prohibited). The Prophet (ﷺ) did not make things stringent in this regard upon his Ummah in Ramadan or during any other time. Thus, it becomes clear that what is today called the, Adhaan of Imssaak, (an Adhaan made to inform the people to start their fast, and stop eating and drinking, is made before the actual time for Fajr); this is an unjust name for this Adhaan and is not legislated.

- The Messenger (ﷺ) would hasten to futoor (breaking the fast) and would delay the suhoor (the late night eating before the rising of Fajr). Likewise, he ordered his Ummah to do this in his statement: *"My Ummah will continue to be upon goodness as long as they hasten to futoor."*

- The time between the Prophet (ﷺ)'s Suhoor and his standing to pray Fajr prayer was approximately the length (of time it would take to recite) fifty ayaat (verses).

- As for Prophet (ﷺ)'s character, it can be described endlessly. He was the best of people in manners and character. How could it not be so when his (khuluq) character is that of the Qur'aan, as described by the Mother of the Believers, A'isha, May Allaah be pleased with her. He (ﷺ) commanded his Ummah to have good character and manners, especially the one fasting. He (ﷺ) said, *"Whoever does not leave off the false statements, or acting upon them, then Allaah has no need for him to leave off his food and drink."*

- The Messenger (ﷺ) would spend time with his family and would be kind toward them especially in Ramadan.

- Fasting would not prevent him from kissing his wives and advancing toward them, yet he was able to control himself more than anyone.

- He (ﷺ) would not stop using the miswak (siwak brush), and kept his mouth clean and his Lord happy.

- The Prophet (ﷺ) did Hijamah (cupping) while he was fasting, and he gave permission for the fasting person to do Hijamah; what has been stated opposing this has been abrogated.

- From his Mercy (ﷺ) on his Ummah is that he gave permission for travelers to break their fast. Likewise, the one who is ill, the very old person, the pregnant woman

or the breastfeeding woman may do so also. As for the traveler, they are to make up their missed days. The very old person or the pregnant or breastfeeding woman is to feed the needy and poor.

- The Prophet (ﷺ) was very focused in his worship and ardent in performing the Qiyaam (night prayer) in the month of Ramadan more so than any other time.

- The Prophet (ﷺ) would make I'tikaf (staying in the Masjid) in Ramadan especially in the last ten days. In the last year of his life, the Prophet (ﷺ) performed twenty days of I'tikaf. He would not make I'tikaf except while he was fasting.

In this month, is the night of Al-Qadr, a night that is better than one thousand nights.

[Abu Dawood, at-Tirmidhi, and Ahmad]

- As for his studying of the Qur'aan, there was no one that was as dedicated as he was. Jibreel, `alayhis-salaam, would come down and review the Qur'aan with him because it was the month of the Qur'aan.

- As for his (ﷺ)'s generosity and charity in Ramadan, it is something that was so incredible, it is indescribable. He (ﷺ) was like the blowing wind with goodness and did not fear that Allaah would not give him more.

- He (ﷺ) was the greatest in his aspiration and fervency. Fasting did not stop him from participating in the battles. He fought in six battles in nine years, all of them in the month of Ramadan. He also did many great actions in Ramadan, such as destroying Masjid Diraar (the Masjid of the hypocrites); likewise, he destroyed the most famous of the Arab idols. It was the time he used to meet with delegates, married Hafsa, May Allaah be pleased with her, the Mother of the Believers, and liberated Makkah.

In conclusion, this month, the month of Ramadan, was a month of extra effort, struggle, and sacrifice in the life of the Messenger (ﷺ) and not as many of the Muslims understand (act upon) in this time of ours. They make it a month of heedlessness, laziness, forgetfulness, idleness, and being sluggish!!

So, O' Allaah guide us to follow the way of your Prophet (ﷺ) and guide us to live our lives upon his Sunnah, and let us die upon His Shari'ah (Islam).

*NOTE: All Ahadeeth in this article are authentic with sources going back to either both the Saheeh books (Bukhaari and Muslim) or one of them.

Ru`yat-ul Hilal: A Matter of Shari`ah, or a Matter of Astronomical Calculations?

By Jalal Abualrub

The Old/New Fitnah

Shaikh-ul-Islam, Imam Ibn Taimiyyah, died several centuries ago in 728 after the Prophet's Hijrah. Among the vast treasures of Islamic knowledge that he left behind for all Muslims to benefit from, is that he discussed the old/new annual Fitnah that divides Muslims regarding moon-sighting vs. astronomical calculations. What he wrote on this topic is astoundingly contemporary, as if Ibn Taimiyyah is still living among us and witnessing the endless bickering between Muslims in the West, specifically regarding the start of the Ramadhan and other religious seasons.

Definitions:

Shari`ah: Sunnah; Method; Law; Way; Minhaj; Clear Way.....

Ummi: Unlettered.....

Ummah: Nation (the Muslim Nation).....

Hilal: Crescent.....

Ru`yah: Sighting; seeing with the eye.....

Badr: Full Moon.....

Hisab: Calculations; Counting; Calculus..

Hasib: One who does counting or calculations.....

Kitabah: Writing; Recording; Scribing.....

Mutafaqqihah: Those with lesser knowledge, unqualified to discuss matters of Islaamic Law.....

Shadh-dh: A discredited opinion because it contradicts established facts.....

Ijma': Consensus of the Prophet's companions.....

Bid'ah: Innovation (every innovation in religion is a sin: a Hadeeth collected by Muslim).....

Fitnah: Trials in life and religion.....

Munajjim: Fortuneteller

Guidelines:

1. {Then We have put you (O, Muhammad (ﷺ)) on a Shari`ah (plain way of Our commandment [legal ways and laws of Islamic Monotheism]. So follow you that (Islamic Monotheism and its laws), and follow not the desires of those who know not} [45:18].

2. {Nor does he (Muhammad (ﷺ)) speak of (his own) desire. It is only a Revelation revealed} [53:3-4].

3. Allaah's Messenger (ﷺ) said, "Start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwal), and if the sky is overcast (you cannot see the moon), complete thirty days of Sha`ban." [Bukhaari and Muslim]

4. Allaah's Messenger (ﷺ) said, "We are an Ummi (unlettered) nation; we neither Naktubu (write; record), nor Na`hsubu (count; calculate). The month is like this and this (i.e., sometimes of 29 days and sometimes of 30 days)." [Bukhaari and Muslim]

5. The Prophet of Allaah (ﷺ) accepted testimony from one man who sighted the moon, and ordered Muslims to fast. (Saheeh Sunan Abi Dawood).

Then, We have put you
(O, Muhammad) on a
Shari`ah [legal ways and
laws].

So follow that, and follow
not the desires of those
who know not.

[45:18]

Beneficial Reminders:

1. 'Astronomical Calculations' is an ancient type of 'knowledge.' The Arabs, as well as, the Persians, Indians, Greeks, Chinese and Egyptians excelled in the 'knowledge' of astronomy and astronomical calculations.

2. Currently, many Muslims who discuss this topic are utterly unaware of the vast knowledge mankind had about astronomy and astronomical calculations, both before and after Islaam. The fact that the Prophet (ﷺ) mentioned the word 'Hisab' is self-evident of the knowledge they had in it.

3. The Qur'aan and Sunnah are a revelation from Allaah, the All-Knower of the past, present and future. Allaah gave mankind knowledge in astronomy before and after He sent Muhammad (ﷺ) as His Messenger. Yet, Allaah ordered Muslims to sight the Hilal with their eyes.

4. Shari`ah vs. Majority Rule: {It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed into a plain error} [33:36].

5. I, Jalal Abualrub (www.islamlife.com), challenge those who disagree with this article to a debate on: "Moon-Sighting: A Matter of Shari`ah or a Matter of Astronomical Calculation?"

Excellent words collected from Imam Ibn Taimiyyah's Fatawa and his Letter on the Hilal (Crescent): "All thanks are due to Allaah, Who sent the Book (Qur'aan) down to His Slaves and made it a source of clear guidance regarding everything and a reminder for people of correct understanding, and ordered us to abide by it since it is His Rope that is the firmest

of all handle-holds; He guided us by it to the paths of guidance and the methods of correctness and stated in it that, **{It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning}** [10:5].

I bear witness that there is none worthy of worship (Ilah) except Allaah, Alone without partners, Lord of the lords, and that Muhammad is His Slave and Messenger who was sent with the concise speech, wisdom and Fasla-l-Khitab (sound judgment in speech and decision). May Allaah's Salaat (peace and mercy) be on him (Muhammad) and on his family, an everlasting Salaat that remains until the Day of Return (Resurrection). Amma Ba'du (Next): Allaah has completed our religion for us, perfected His Favor on Us and has chosen Islaam for us as our religion. He ordered us to follow His Straight Path and to avoid the paths that will deviate us from His Path. ...

... Allaah commanded us to not be like those who divided and disputed [with each other] after the clear signs came to them. He told His Messenger that, **{Verily, those who divide their religion and break up into sects (religious sects), you (O, Muhammad) have no concern in them in the least}** [6:159]. Allaah stated that He made [Prophet Muhammad] on a Shari'ah (plain way) of the Commandment (Islaamic Monotheism and its Laws) and ordered him to follow it and not follow the path of those who know not. Allaah also said, **{And We have sent down to you (O, Muhammad (ﷺ)) the Book (this Qur'aan) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allaah has revealed, and follow not their vain desires, diverging away from the truth**

that has come to you. To each among you, We have prescribed a law and a clear way ... If Allaah had willed, He would have made you one Ummah (nation), but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allaah; then He will inform you about that in which you used to differ. And so judge (you, O, Muhammad (ﷺ)) among them by what Allaah has revealed and follow not their vain desires, but beware of them lest they turn you (O, Muhammad (ﷺ)) far away from some of that which Allaah has sent down to you} [5:48-49].

Allaah ordered [Muhammad (ﷺ)] not to follow vain desires diverging away from the truth that has come to him, even if it was a law or a method legislated for other prophets. This is because Allaah made for every prophet a way and a Sunnah (law). Allaah warned Muhammad (ﷺ) against allowing [those who follow their vain desires] to divert him from a part of what Allaah revealed to him. If this is the ruling with regards to what was a law for other prophets, then, what about what is not known if it was a part of any [earlier] Shari'ah, i.e., the way of those who did not receive a Book (Divine Inspiration)?

Allaah ordered [Muhammad (ﷺ)] and ordered us in various parts [of His Revelation] to follow what was sent down to us, not what contradicts it, by saying, **{(This is the) Book (Qur'aan) sent down unto you (O, Muhammad (ﷺ)), so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers. [Say O, Muhammad (ﷺ)] to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'aan and Prophet Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers who order you to associate partners in worship with Allaah), besides**

Him (Allaah). Little do you remember!} [7:1-4]

Further, Allaah described the condition of those who inherited the Book and defied it as compared to those who held fast to it, by saying, **{Then after them succeeded an evil generation, which inherited the Book, but they chose for themselves the goods of this low life (evil pleasures of this world) saying (as an excuse): "Everything will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allaah anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are Al-Muttaqoon (the pious). Do not you then understand? And as to those who hold fast to the Book (act on its teachings) and perform as-Salaat (Iqaamat-as-Salaat), certainly We shall never waste the reward of those who do righteous deeds}** [9:169-170].

"We are an unlettered nation; we neither record, nor calculate (in this affair). The month is like this and this (i.e., sometimes of 29 days and sometimes of 30 days)."
[al-Bukhaari & Muslim]

The Prophet (ﷺ) has foretold that this Ummah (Muslims) will follow the ways of those who came before them (Christians; Jews; Fire-Worshippers). ... Consequently, there will be among Muslims those who change the words [of Allaah and His Messenger] from their proper places, by changing the meaning of the Book [of Allaah, the Quran] and the Sunnah [of His Prophet] with regards to what Allaah has foretold or commanded. ...

... I [Ibn Taimiyyah] wrote this introduction because of what I witnessed of the people during the month of the Fast as well as in other months that among them are those who listen to what some of the ignorant people of `Hisab (calculation) say that, the moon can or cannot be sighted. They build on this stance aspects that touch their inward or both their inward and outward being so much so that I heard that some judges (or leaders) will reject the testimony of a number of trustworthy witnesses [who sighted the moon] relying on the statement of the `Hasib (who calculates), Jahil (ignorant) Kadhib (liar) who claims that [the moon] can or cannot be seen. Thus, [the judges described here] become among those who reject the truth after it has been made clear to them. [This type of judge] may even accept testimony from those who are untrustworthy (such as the disbelievers) thus becoming among those who listen to falsehood. ...

Allaah's Messenger sallallaahu alayhi wasalaam said, "Start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwal), and if the sky is overcast (you cannot see the moon), complete thirty days of Sha`ban."

[Bukhaari and Muslim]

... Wicked judges accept false statements from witnesses and tale-tellers who should not be among those whose statement or news is accepted. ... A [wicked judge] may not [totally] agree with what the Munajjim says (that the moon can or cannot be seen). ... Yet, he has misgivings in his heart regarding this topic and a strong doubt: he trusts [the Munajjim] [on one hand] yet knows that the Shari`ah does not consider (or accept) this aspect (astronomical calculations). This is especially the case

if this person (wicked judge) has learned some knowledge on `Hisab (calculation) about the two bright objects, i.e., about the two spheres (the sun and the moon) being in conjunction with each other and about them when they part with each other by so many degrees, and also [may have gained some knowledge about] how the new moon occurs, how it becomes full (Badr) and how lunar or solar eclipses happen. Consequently, [this wicked judge who does not totally believe in what fortunetellers say ends up] upholding the judgment of the `Hasib (astronomical 'calculator'), Kadhib (liar) who is ignorant in sighting (as prescribed by the Shari`ah).

As for those who engage in `Hisab (astronomical calculations) and follow the positions and movements of heavenly objects, who may give a correct report in this regard, they may be contradicted [rightfully or wrongly] by the ignorant who are unlettered, who may belong to the faith ... since they witness them (those who do `Hisab) defy the religion [regarding an aspect which the Shari`ah has settled] by using calculations instead of visual sighting and by believing in the favorable or unfavorable effects of the stars. Thus, when they see [those who do `Hisab] engage in a behavior prohibited in the religion, they reject everything they say [whether true or false]. ...

... Yet this type of people (the ignorant) are better off in the religion than the first type (who does `Hisab): they reject a part of truth [established astronomical facts] due to their ignorance and having the wrong interpretation; but they do not change a part of the foundation of Islaam [as the `Hasib does]. ... This is because we know as an established fact of the religion of Islaam that, with regards to the Hilal of the Fast, Hajj ... and other aspects of the Islaamic Law connected to the Hilal, it is not allowed to follow the news of the

`Hasib that the Hilal can or cannot be seen. There are many narrations collected from the Prophet (ﷺ) asserting this fact; and Muslims have agreed on this. There is no reported difference [between respected scholars] with regards to this aspect whether before or during this time, except that some Mutafaqqihah (who have lesser knowledge) who came after the third hundred [of Hijrah] claimed that if the Hilal (new moon) was shielded from sight then it is allowed for the `Hasib himself to follow `Hisab (astronomical calculations) and fast, if calculations indicate that sighting the moon is possible; otherwise, he does not fast.

This statement, even though tied to the moon being shielded from sight and only for the `Hasib to use, is a Shadh-dh (rejected) opinion, contrary to Ijma' that preceded it. As for [fasting if `Hisab says the moon can be sighted and not fasting if `Hisab says otherwise] ... then no Muslim has said this [so far]."

[continued on Page 9]

And hold fast, all of you together, to the Rope of Allaah (The Book of Allaah and the Sunnah of His Messenger sallallaahu alayhi wasalaam and be not divided among yourselves, and remember Allaah's favor upon you, for you were enemies one to another, but He joined your hearts together, so that, by His Grace you became brothers, and you were on the brink of a pit of Fire, And He saved you from it. Thus Allaah makes His Signs clear to you that you may be guided.

[Ala Imraan 3:103]

The Book of Siyaam (Fasting)

Taken from the book of *Minhaj al-Salikeen*

By: *Shaykh Abdur-Rahman as-Sa'di*

Translated by: *TWJpubs.com*

Bissmilillah wal-Hamdu lillah

The assil (foundation) concerning fasting is the statement of Allaah, Most High from Surah Baqarah; 178-183:

183. O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious - see V.2:2).

184. [Observing Sawm (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskeen (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.

185. The month of Ramadan in which was revealed the Qur'aan, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days. Allaah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allaah [i.e. to say Takbeer (Allaahu-Akbar; Allaah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwaal] for having guided you so that you may be grateful to Him.

186. And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

187. It is made lawful for you to have sexual relations with your wives on the night of as-Sawm (the fasts). They are Libas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) Tafsir At-Tabaree], for you and you are the same for them. Allaah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allaah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness

of night), then complete your Sawm (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikaaf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allaah, so approach them not. Thus does Allaah make clear His Ayaat (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allaah's set limits, orders, etc.) to mankind that they may become Al-Muttaqoon (the pious - see V.2:2).

Fasting in Ramadan is obligatory upon every single Muslim that has reached the age of puberty, and is able to fast, upon seeing the crescent moon, or due to the completion of the month of Sha'baan thirty days. The Prophet (ﷺ) said: "If you see it (crescent of Ramadan) then fast and if you see it (crescent of Shawwaal) then break your fast, and if it is obstructed from your view then complete it," and in another narration "(complete thirty days)," and in another narration "(finish thirty days of Sha'baan)." (Bukhaari)

Fasting commences upon the moon being sighted by a trustworthy individual. As for the rest of the months, it takes two trustworthy individuals to commence the month.

And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near.

[al-Baqarah]

It is obligatory to make intention for fasting the preceding night when it comes to obligatory fasting. As for the supererogatory (naafilah), it is permissible to intend to fast on that same day.

The ill individual that will be harmed due to fasting, and the traveler may choose between breaking their fast and fasting. It is prohibited for the menstruating woman and the one that is postpartum to fast. They need to make up the days missed. If the pregnant woman and the breastfeeding woman fear for the child, they may breakfast and they - should make up the days - [Notes from Shaykh Ali al-Halabi's class on Minhaj al-Salikeen: He said there is not proof or evidence present for this condition, end of his words, thus it is not binding to make up the days missed for women in this state. It is sufficient to feed the needy as indicated by the authentic texts. And Allaah knows best], and feed for each missed day one needy or poor person.

Who ever breaks his fast, (i.e. if it was broken by eating or drinking, or throwing up deliberately or by doing {- hijammah (cupping) - [this has been abrogated and no longer true]}, or due to discharge of semen by way of advancing toward your wife) he must make

up that day. Whoever breaks his fast by way of marital relations, they must make up the day and free a slave. If that is not found, then he must fast two consecutive months. If he is not able to do that, he must feed sixty needy or poor folks.

The Prophet (ﷺ) said: "Whoever forgets while fasting and eats or drinks then he should complete the fast for Allaah has fed and given him drink." (Agreed upon).

He (ﷺ) also said: "This Ummah will continue to be upon goodness as long as they hasten to breaking the fast." (Agreed upon).

And he (ﷺ) said: "Make suhoor (eating before the coming of fajr) because there is barrakah (blessings) in al-Suhoor." (Agreed upon).

He (ﷺ) also said, "Of you who breaks the fast, then let him break it on dates. If he does not find any, then break fast with water, because it is pure." (Narrated by the Five).

He (ﷺ) also said: "Whoever does not leave off making false statements and acting upon them and ignorance, then Allaah does not have any need for him to leave off his food and drink." (Bukhaari)

He (ﷺ) said: "Whoever died and needed to make up fasts, then his Wali (person responsible over him) may fast on his behalf." (Agreed upon).

He (ﷺ) was asked about the one who fasts the day of Arafah and he (ﷺ) answered, "It wipes away the sins of the previous year and the remaining of the present year." He (ﷺ) was asked about Ashu'ra and he (ﷺ) answered, "It wipes away the sins of the previous year." He was then asked about fasting on Monday and he (ﷺ) answered, "That is the day I was born, and sent (as a prophet), or that is when revelation first came to me." (Muslim).

He (ﷺ) said, "Whoever fasts Ramadan and follows it up with six days

in Shawwaal, it would be as if he fasted the whole year." (Muslim).

Abu-Dhar said: "The messenger of Allaah (ﷺ) ordered us to fast from every month three days: the thirteenth, fourteenth, and fifteenth." (Nassai and Tirmhidi).

He (ﷺ) prohibited from fasting two days: The day of Fitr, and the day of Nahr (the days of Eid al-Fitr and Eid al-Adha). (Agreed upon).

He (ﷺ) also said, "The days of tashreeq (days of Eid) are days of eating and drinking and remembrance of Allaah most High." (Muslim).

He (ﷺ) said: "None of you should fast Jumma except that he fasts a day before or a day after." *(The day after (i.e. Saturday) has some dispute concerning it, due to another Hadeeth narrated in Sunnan Abu-Dawood in which the Messenger (ﷺ) said: It was narrated by As-Samma' sister of Abdullah ibn Busr: "The Prophet (ﷺ) said: "Do not fast on Saturday except what has been made obligatory on you; and if one of you can get nothing but a grape skin or a piece of wood from a tree, he should chew it.")

He (ﷺ) also said, "Whoever fasts Ramadan believing and seeking the reward from Allaah, his sins that preceded will be forgiven. And whoever prays the night of al-Qadr believing and seeking the reward from Allaah, will be forgiven for his previous sins." (Agreed upon).

And he (ﷺ) used to perform I'tikaf in the last ten days of Ramadan until Allaah took him, then his wives did so after him. (Agreed upon).

He (ﷺ) also said, "Traveling should not be done except to three Masaajid: Masjid al-Haram (the Kabah), my Masjid, and Masjid al-Aqsa." (Agreed upon). * This is an indication that I'tikaf is to only be performed at these three Masaajid.



[continued from Page 7]

Imam Ibn Taimiyyah also said, "Our Ummah is not like the People of the Scripture who do not memorize their Holy Books by heart. Rather, if all copies of the Qur'aan vanished, the Qur'aan would still be kept in the hearts of the Ummah. Hence, Muslims are an Ummi Ummah from this perspective, after the Qur'aan was revealed and memorized by heart. ..." [Bukhari and Muslim] reported that Abdullah Ibn Umar said that the Prophet (ﷺ) said, "We are an Ummi nation; we neither Naktubu (write; record), nor Na'hsubu (count; calculate). The month is like this and this (sometimes of 29 days, sometimes of 30 days)."

Note that he (ﷺ) did not say, 'We cannot read a book or memorize [since numerous companions knew how to read, write, count and memorize].' Rather, he said, 'We do not write or count', meaning, our religion does not need to be recorded and calculated for as is the case with the People of the Scripture who know the timings of their fast and breaking the fast [and other religious activities] by using records and calculations. Thus, their religion is tied to books, which if they disappear, they would not know their religion. This is why most of the people of Sunnah memorize the Qur'aan and Hadeeth, more so than those

among the people of Bid'ah who do so. People of Bid'ah are similar to the People of the Scripture in some ways. [Bukhari and Muslim] reported that the Prophet (ﷺ) said, 'You will follow the wrong ways, of your predecessors so completely and literally, just as the two feathers of an arrow are perfectly aligned, that if they should go into the hole of a lizard, you too will go there.' They said, 'O, Allaah's Prophet! Do you mean the Jews and Christians?' He replied, 'Whom else?'"

[continued on the back cover page with: **Muslims Did What Their Prophet Said They Would Do**]

The Duties of the Mu'min (Believer) in the Month of Ramadan

By: Shaykh Ali ibn Hassan al-Halabi

Translated by: TWTPubs.com

In Ramadan, the Mu'min has certain legislated duties which the Messenger (ﷺ) has clarified in his Sunnah, through his statements and actions since it is the "season of goodness, because the blessings of Allaah upon his slaves during this month are more than the other months." [Fath al-Barriy (1/31)]. These duties consist of certain things of the legislated matters that are preformed during the whole month, of righteous actions and good deeds.

First - Fasting:

- The virtue of fasting in general is tremendous, due to the statment of the Messenger (ﷺ): "Every action of the son of Adam is for him, except for fasting; it is for Me (Allaah). One whom Muhammad's soul is in His hand, the smell of the breath of the fasting person is more beloved with Allaah than the smell of musk." (Muslim)

There are no two persons who have mutual love for the sake of Allaah, the Mighty and Magnificent, or for Islaam, and then seperation is caused between them except by a sin committed by one of them.

-Saheeh al-Bukhaari-

Therefore, if a person finds some alienation from his brother then let him examine himself initially and if he finds that he is guilty of some sin then let him repent quickly and the love of his brother may be rectified.

Immam al-Mazry said (in al-Mu'alim bi-fawaid Muslim – this book highlights the benefits found in saheeh Muslim) (2/41): "Allaah specifies here the fasting by saying "it is for Me" even though all good actions that are sincere are for Allaah Most High, except that in fasting there is no riya' (showing off), such as can be found in other than it. This is due to it being an act in which the slave is stopping and keeping himself from doing something. And the situation of the one restraining himself during fasting due to being full and satisfied or not having the means of attaining what he wants, and the one restraining due to seeking to come closer to Allaah is the same. Rather, the intention and what is concealed in the heart is what matters in this situation. As for Salaah, Hajj, and Zakah these are all actions that are bodily/physical and are performed outwardly, so riya' (showing off), and seeking recognition for that is possible. So, due to these reasons, fasting was specified out of everything else."

- On top of this high merit for fasting in general, there is specific merit for the month of Ramadan; due to the statement of Prophet (ﷺ): "Who ever fasts Ramadan, believing and counting on his reward with Allaah, his previous sins will be forgiven." (Agreed upon from the hadeeth of Abu-Hurriara). The Prophet (ﷺ) also said: "Fasting the month of Sabr (patience) and three days from every month is equal to fasting the whole year." (Nasa'i, Ahmad, al-Thayalisi, al-Bayhaqi, from the hadeeth of Abu-Hurriara with an authentic chain)

"Ramadan is also known as the month of patience." (Al-Tamhid / 61/19).

Ibn abd-Albar said: "as-Sawm (fasting) in the Arabic tongue is also understood to be Sabr (patience). Verily the patience will be rewarded without any reckoning."

Abu-Bakr al-Anbaary said: "Sawm (fasting) is called patience because it is to restrict oneself from eating, drinking, intercourse, and desires."

Second - al-Oiyaam (standing for at-Taraweeh prayer):

It is a Sunnah to pray at-Taraweeh in Jama'ah (congregation) for the entire duration of the blessed month, due to the saying of the Prophet (ﷺ): "Whoever stands with the Imaam in prayer until he is finished, a whole nights reward of prayer is written for him." (abu-Dawud, Tirmidi, Nasai, and Ibn-Nasir from Abi-Daar through an authentic chain)

Likewise, concerning the virtue of the Qiyaam, the Prophet (ﷺ) said: "Whoever stands for Ramadan believing and anticipating his reward, his previous sins will be forgiven." (Agreed upon)

The most complete guidance in respect to the number of Rak'ahs to pray in Qiyaam, regardless whether it is in Ramadan or other than it, is what has been authentically narrated from the actions of the Prophet (ﷺ) of up to eleven Rak'ahs, because he (ﷺ) is the complete leader and role model to be followed.

Third - Saddaqah (charity):

"Verily, the Prophet (ﷺ) was most charitable and giving in Ramadan." (Agreed upon)

This generosity is encompassing of all the types of charity, and good dealings, for verily "al-Jooud (openhandedness) is giving widely and in abundance." (Lataif

al-ma'arif, for Ibn Rajab pg. 173) This encompasses many of the good acts and deeds.

Fourth - Feeding the fasting person:

The Prophet (ﷺ) encouraged this much. He (ﷺ) informed of the great reward for doing so as well. He (ﷺ) said: "Who ever feeds a fasting person will have like that person's reward, except the reward of the fasting person will not decrease in the least." (Ahamad, and al-Tirmidi, and Ibn-Majjah from way of Zayed ibn-Kalid through an authentic chain.)

Fifth - Reading the Quran:

The month of Ramadan is the month of the Qur'aan. Allaah says: "The month of Ramadan in which was revealed the Quran, a guidance and clear proofs for the guidance and the criterion (between right and wrong)." (al-Baqarah, 185)

And in the practiced sunnah of the Prophet (ﷺ), the Prophet (ﷺ) actualized this reality. *Jibreel would review with him the Qur'aan every night of Ramadan.* (Bukhaari)

Six - Ummrah:

Bukhaari and Muslim narrated the Prophet (ﷺ) said, "Umrah preformed in Ramadan is equal to making a Hajj with me." Look – may Allaah have Mercy on you- to this merit, how virtuous it is and how great!

Seven - trying to attain the night of al-Qadr:

Allaah says (Surat al-Qadr):

- 1. Verily! We have sent it (this Qur'aan) down in the night of al-Qadr (Decree).**
- 2. And what will make you know what the night of al-Qadr (Decree) is?**
- 3. The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allaah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).**
- 4. Therein descend the angels and the Rooh [Jibreel] by Allaah's Permission with all Decrees,**
- 5. Peace! (All that night, there is Peace and Goodness from Allaah to His believing slaves) until the appearance of dawn.**

In the two saheehs that the Prophet (ﷺ) said: "Whoever stands in prayer the night of al-Qadr believing and anticipating his reward, he will be forgiven his previous sins."

The night of al-Qadr is one of the last ten nights of Ramadan.

From A'isha as has been recorded by al-Tirmidi, and Ibn-Majjah through and authentic chain - A'isha, may Allaah be pleased with her, said: "I asked the Messenger of Allaah: 'O Messenger of Allaah, if I know what night is the night of Qadr, what should I say during it?' He said: 'Say: O Allaah, You are pardoning and You love to pardon, so pardon me.'" (Ahmad, Ibn Majah, and Tirmidhi).

- This - my brothers and sisters - is a summary of what duties are upon the believer in this blessed month. As for the complete duty that is binding upon the Muslim to uphold in this month of Patience, is to avoid evil, be patient upon harm, guard the stomach, to hold firm to the legislations of al-Islam, and to tread upon the sunnah of the Prophet (ﷺ).



Ahadeeth on Laylat al-Qadr

Allaah's Apostle (ﷺ) said, "Search for the Night of Qadr in the odd nights of the last ten days of Ramadan." [Bukhaari]

On Laylat al-Qadr, Allaah issues His decrees pertaining to the following year (life, death, sustenance etc.) to the angels, after having been in al-Lawh al-Mahfoodh (the Preserved Tablet). [Ibn Katheer]

Aisha reported that she asked the Prophet (ﷺ): "O Messenger of Allaah! If I knew the night of Laylat al-Qadr, what should I say during it?" And he (ﷺ) instructed her to say: "Allahumma innaka afuwwun tuhibbul afwa fa'fu anni" O Allaah! You are forgiving, and you love forgiveness. So forgive me." [(saheeh) by Shaikh al-Albanee (Musnad Ahmad, Ibn Majah and at-Tirmidhee)]

Aisha reported: "When the (last) ten days started, the Prophet (ﷺ) of Allaah would tighten his izar (i.e. he stayed away from his wives in order

to have more time for worship), spend the whole night awake (in prayer), and wake up his family." [al-Bukhaari and Muslim]

The signs by which Laylat al-Qadr is known:

Ubayy ibn Ka'b said that the Prophet (ﷺ) announced that one of its signs was that when the sun rose on the following morning, it had no (visible) rays. (Muslim, 762).

The Prophet (ﷺ) said: "Laylat al-Qadr is a pleasant night, neither hot nor cold, and the following day the sun rises red and weak." (Saheeh Ibn Khuzaymah, 2912; Musnad al-Tayaalisi).

The Prophet (ﷺ) said: "Laylat al-Qadr is a bright night, neither hot nor cold, in which no meteors are seen." [Narrated by al-Tabaraani in al-Kabeer. See Majma' al-Zawaa'id, 3/179; Musnad Ahmad]

We pray to Allaah All Mighty Most Merciful to bless us this Ramadan by witnessing Lailatul-Qadr.



"The right of the husband over the wife is such that if he had a wound, or his nostrils were pouring forth pus or blood, and she were to swallow that down - then she would (still) not have fulfilled his right."

[Ibn Hibbaan, al-Haakim, Saheeh al-Jaami']

"It is not right for a woman to fast (optional fast) whilst the husband is present except with his permission; and whatever wealth she spends in charity without his order, then half of the reward is for him"

[al-Bukhaari]

If the woman knew the right of the husband, she would not sit when his morning and evening meals were presented until he finished."

[Saheeh al-Jaami']

"Since it is an obligation upon the woman to obey her husband with regard to fulfilment of his desire with her, then it is even more fitting that it is obligatory upon her to obey him with regard to that which is even more important than that - such as what pertains to bringing up the children, correcting her family and the like - all such rights are obligations"

[Aadaabuz-Zu'faaf]



as was related by Abd urRahman ibn Abd ilQare', who said: "I went out with Omar ibn al Khattab, radi allaahu a'nhu, on a night in Ramadan to the Masjid, only to find the people in separate little groups, where a man would pray alone, or he would pray and only the old men would follow him in his prayer, and so Omar said: "I see that if I were to gather these people on a single reciter it would be ideal," and so he then decided and he gathered them behind Ubbay ibn Ka'ab. And then I went out with him on another night, and the people now were praying behind their reciter, Omar said: This is truly the best bida'a, and the one that they miss while sleeping is better than the one that they are performing, and the people used to perform the Qiyaam during the beginning part (of the night).

3. Its number of Rak'ahs:

The people have disagreed on the number of its Rak'ahs, and the opinion that agrees with the guidance of Muhammad (ﷺ) is that it consists of eight Rak'ahs without the Witr, as reported in the Hadeeth of A'isha, radiya allaahu a'nha, "The Prophet never used to exceed, whether in Ramadan or in any other time, eleven Rak'ahs."

And Jabir ibn AbdulAllaah, radiya allaahu a'nhu, also agreed with A'isha in this regard, as he mentioned that "When the Prophet (ﷺ) led the people in prayer on a night in Ramadan he prayed eight Rak'ahs and then prayed the Witr."

And when Omar ibn al Khattaab revived this Sunnah, he gathered the people on 11 Rak'ahs, according to the authentic Sunnah as narrated by Malik (1/115) with an authentic chain of narration, on the authority of AlSa'ib ibn Yazid, that he said: "Omar ibn al Khattab ordered Ubbay ibn Ka'ab and Tammiman al-Dareyy to lead the people in Qiyaam with 11 Rak'ahs, and he said: And the reciter used to recite two hundred ayahs, to the extent that we would lean on sticks due to the

length of the prayer, and we would not leave until it was almost time for Fajr."

The basis is thus sticking to eleven Rak'ahs, and the proof for this is as follows:

It has become apparent to every sane, fair person that the guidance of the Prophet (ﷺ) and the Sahaba radiya allaahu a'nhum is that they prayed at-Taraweeh with 11 eleven Rak'ahs, and that it is not authentic that any of the Sahaba ever prayed at-Taraweeh with 20 Rak'ahs. Also, it has been established that Omar radiya allaahu a'nhu ordered that it be prayed with 11 Rak'ahs. All this is amongst what allows us to conclude that it is imperative to abide by this number, and not to exceed it, following the command of the Prophet (ﷺ) that "...and he who is to live after I am gone will see many differences, so you must follow my Sunnah and the Sunnah of the rightly guided Khulafah after me, hold on to it, and bite unto it with your molars, and do not follow the newly improvised matters, for every newly improvised matter is a bida'ah, and every bida'ah is misguidance."

**"They (the pious ones)
used to sleep but little
at night..."**

Surah as-Sajdah 32:16

And when the mentioned Hadeeth has cleared the path for us to exit from any differences the Ummah may fall into, and this matter has become one that they had differed over, it became imperative on us to return to this exit. That is, to hold steadfast to his Sunnah, and it is not anything here but the 11 Rak'ahs, so it is imperative to follow it and leave that which conflicts with it, especially as the Sunnah of the rightly guided Khulafah has also matched it. We thus see that any addition to it would be a violation of the Sunnah, since the rule with the matters of worship is restriction (to that which was ordained) and following, not improvised improvement and innovation.

A man came to Ibn Abbas and said: A companion of mine and I were in travel, and I would complete the prayer and my companion would shorten it. To which Ibn Abbas replied "No. Rather it was you who was shortening it and your companion was the one who was completing it."

And this is of the fiqh of Ibn Abbas, radiya allaahu a'nhu, as he ascribed the completeness and perfection to the action that followed the guidance of the Prophet (ﷺ), and he ascribed the shortcoming and imperfection to that action which violated it, even though it was superior in number! And how could it be otherwise, and he is the one whom the Prophet (ﷺ) had made Dua'a for by saying: "Oh Allaah - Grant him fiqh of the deen and teach them the interpretation"?

And he is allowed to shorten it, even if he were to pray the Rak'ahs of Witr only, as the Prophet (ﷺ) had done and said.

As for his (ﷺ) action, A'isha radiya allaahu a'nha was once asked: With how many Rak'ahs did the Prophet (ﷺ) used to perform Witr? She replied: "He (ﷺ) would perform Witr with four and three, and with six and three, and with ten and three, and he never performed Witr with less than seven, or with more than 13."

And as for his (ﷺ) saying, he said: "The Witr is certain, so whosoever wishes may perform the Witr by 5 (Rak'ahs), and whosoever wishes may perform the Witr by 3 (Rak'ahs), and whosoever wishes may perform the Witr by 1 (Rak'ah)."

4. The validity of the Jama'ah for the women:

It is valid for the women to attend it, and further it is valid that they may have their own Imaam, other than the Imaam for the men, as it is documented that Omar radiya allaahu a'nhu, when he gathered the people for the Qiyaam, he appointed Ubbay ibn Ka'ab to lead the men, and

Suleiman ibn Abi Huthma to lead the women. It is narrated by A'rfajah ath-Thaqafi, who said: Ali ibn abi Talib radia allaahu a'nhu used to order the people to perform the Qiyaam of Ramadan, and he used to appoint an Imaam for the men and an Imaam for the women. And he said: And I was the Imaam for the women.

5. What is recited in the Qiyaam:

As for what is recited during the Qiyaam of Ramadan, or outside of Ramadan, there is no number prescribed by the Prophet (ﷺ) that is to neither to be exceeded nor abided by. Rather, the recitation of the Prophet (ﷺ) in it would vary between long and short recitations, as he (ﷺ) would sometimes read in every Rak'ahs what is equivalent to "Ya ayuhal-muzammil" and it is 20 ayahs, and sometimes he (ﷺ) would recite around 50 ayahs, and he (ﷺ) used to say: "Whosoever prays in a night with 100 ayahs will not be written amongst the unheeding." And in another Hadeeth, "...with 200 ayahs will not be written amongst the unheeding."

And he (ﷺ) recited in a night when he was sick the seven long ones, and they are the Surahs of al-Baqarah, Aal Imraan, an-Nisaa', al-Ma'ida, al-Ana'am, al-A'araf, and at-Taubah.

And in the story of the prayer of Huthayfa ibn al Yaman behind the Prophet (ﷺ), it is mentioned that he (ﷺ) recited in the one Rak'ah al-Baqarah, then an-Nisa'a, then Aal Imraan, and he would read it comprehensively and slowly.

And it is established with an authentic chain of narration that Omar radia allaahu a'nhu, ordered Ubbay ibn Ka'ab to lead the people in prayer of 11 Rak'ahs in Ramadan, Ubbay radia allaahu a'nhu would recite 200 ayahs, to the extent that those behind him would lean on sticks due to the length of the Qiyaam, and they would not depart until the beginning of Fajr.

And it is also authentic that Omar summoned the reciters in Ramadan, and ordered the quickest amongst them to recite 30 ayahs, and the slower ones to read 25 ayahs, and the slowest 20 ayahs.

Therefore, based on this if the person performs Qiyaam on his own, he may prolong it as long as he wishes, and he may do so also if those with him agree to it, and the longer he prolongs it the better. However, he should not exaggerate in prolonging it to the extent that he prays throughout the entire night except on rare occasion, following in that the guidance of the Prophet (ﷺ) who said: "And the best guidance is the guidance of Muhammad."

But if he were to pray as an Imaam, then he must prolong it to the extent that does not burden those behind him, due to the saying of the Prophet (ﷺ): "If one of you leads the people in prayer let him not prolong it, as there is amongst them the young, and the old, and the weak, and the sick and the one who has a need, and if he prays alone then he may prolong it as he wishes."

The Prophet sallallaahu alayhi wasallam said:

"Whosoever stands (in qiyaam) in Ramadan out of faith and expectation (of Allaah's reward), all his previous sins will be forgiven."

- Bukhaari & Muslim -

6. The time of the Qiyaam:

The time of the Qiyaam is after Salaat al-Isha' until the Fajr, based on the saying of the Prophet (ﷺ): "Verily, Allah has prescribed for you an additional Salaah, and it is the Witr, so pray it between Salaat al-Isha' and Salaat al-Fajr."

And the prayer during the latter part of the night is better for whosoever is able to

do so, based on the saying of the Prophet (ﷺ): "Whosoever fears not being able to wake up during the end of the night should pray Witr during the beginning of the night, and he who hopes to pray during its latter part, then the prayer of the later part of the night is witnessed and that is better."

And if it comes down to either praying at the beginning of the night with the Jama'ah, or praying at the end of the night alone, then the praying with the Jama'ah is better, as it is counted for him as the Qiyaam of a complete night as established by the Prophet (ﷺ).

That was the practice of the Sahaba during the time of Omar radia allaahu a'nhu.

7. The manners in which the Qiyaam is prayed:

The first manner: Thirteen Rak'ahs, beginning with two light Rak'ahs (most likely the usual post Isha' Sunnah) or two Rak'ahs with which the Qiyaam is started specifically. Following this, he prays two very long Rak'ahs, then two Rak'ahs shorter than the previous two, then another two Rak'ahs still shorter than the previous two, followed by another two Rak'ahs shorter still, then another two Rak'ahs shorter still, then the one Rak'ah of Witr.

The second manner: He prays thirteen Rak'ahs, of which he prays eight Rak'ahs wherein he performs the salaam between every two Rak'ahs, then performs the Witr by praying five Rak'ahs wherein he does not sit nor performs the salaam except in the fifth Rak'ah.

The third manner: Eleven Rak'ahs, wherein he performs the salaam between every two Rak'ahs, and he prays one Rak'ah of Witr.

The fourth manner: Eleven Rak'ahs, wherein he prays four Rak'ahs with one salaam, then another four in the same manner, followed by three Rak'ahs.

[continued on page 16]

BOUNTIFUL DATES

With Ramadan just around the corner, date sales begin to increase around the world as the Muslim ummah prepares to break their fast on dates and water and/or milk. This tradition goes all the way back to the Prophet (ﷺ) as he encouraged us to eat dates for many reasons.

When Maryam (alayha assalam) gave birth to Isa (alayha assalam) under the palm tree, Allaah subhanahu wa ta'ala said to her:

“Shake the trunk of the palm tree, and it will drop ripe dates on you, so eat, drink, and comfort your eyes (with what Allaah gave you).” [Soorah Maryam, Ayah 25]

Scientific studies have shown how beneficial dates are for pregnant women and nursing mothers. Dates contain certain stimulants that help strengthen the muscles of the womb which leads to an easier delivery. Dates regularly contain about 80% of sugar making it an ideal dosage of energy food for nursing mothers.

It was mentioned in the book of The Medicine of the Prophet by Ibn Al Qayyim Al-Jawziyya that Ibn Jabir Ibn Sa'id narrated that

the Prophet (ﷺ) said:

“Dates are a fruit which the seed came from Jannah. They are an antidote for poisoning, a rich source of increasing semen, and drinking the water of soaked Madinah dates breaks the spell of witchcraft.”

Dates are generally classified as food, drink, fruits, sweets, nutrients, and medicine. They are the most wholesome food among fruits because of their hot and moist substance. Making it ones daily routine to eat dates for breakfast on an empty stomach will kill intestinal worms and other parasites. Dates are also reported to be useful in the treatment of respiratory disorders, heart conditions, cancer (due to its high magnesium and calcium content), anemia, allergies, and constipation.

Sa'ad bin Abi Waqaas (radiya Allahu anh) narrated the Prophet (ﷺ) said:

“Whoever takes seven dates for his morning breakfast will not suffer from poison nor witchcraft for that day.” [Saheeh Bukhaari and Muslim]

Indeed the Prophet (ﷺ) had wisdom in his words. May Allaah make this Ramadan easy for the Muslim ummah and a chance to relieve all our sins. Ameen!



[continued from page 15]

The fifth manner: He prays eleven Rak'ahs, of which he prays eight Rak'ahs. He does not sit except in the eighth Rak'ah, Here he says the Shahada and prayers for the Prophet (ﷺ) and rises without performing the salaam. He prays one Rak'ah of Witr which completes the first nine Rak'ahs. Then he prays two Rak'ahs while sitting.

The sixth manner: He prays nine Rak'ahs, of which he prays six wherein he does not sit except in the sixth Rak'ahs, then he says the Shahada and prayers for the Prophet, then he rises and he continues it as was mentioned in the fifth manner.

These are the manners that are established via narrations about the prayer of the Prophet (ﷺ). And it possible to add to them other manners, and that is by reducing from each manner what he

wishes of Rak'ahs until he prays only one Rak'ah, acting upon the saying of the Prophet (ﷺ): *“...so whosoever wishes may perform the Witr by 5 (Rak'ahs), and whosoever wishes may perform the Witr by 3 (Rak'ahs), and whosoever wishes may perform the Witr by 1 (Rak'ah).”*

So these five and three (Rak'ahs), if he wishes he may pray it with one sitting, and one salaam as described in the second manner. And if he wishes he may perform the salaam after every two Rak'ahs as described in the second manner and others, and it is better.

As for praying the five and three Rak'ahs with a sitting between every two Rak'ahs without performing the salaam, we did not find it established from the Prophet (ﷺ). And the basis is the permission, but when the Prophet (ﷺ) had prohibited

praying the Witr with three Rak'ahs, and he (ﷺ) explained this by saying: *“And do not pray similar to Salaat al-Maghrib”* it is then compulsory for he who prays the Witr by three Rak'ahs to avoid this similarity, and this may be done as either one of the following ways:

The first: Performing the salaam between the Shafa' (first two Rak'ahs) and Witr, and that is sounder and better.

The second: He does not sit between the Shafa' and Witr.

And that is the last of what Allaah has aided in, in a manner of summarizing and abbreviating, concerning the merits of Salaat at-Taraweeh and its rulings. And we ask Allaah success, guidance, and righteousness.



The Abridgement of the Prophet's Prayer Described

By the Imaam & Muhaddith, Muhammad Naasirud-Deen Al-Albaanee

Part 5/5

[continued from previous Issue]

Supplication (Du'aa) Before the Salutation (Salaam)

172. Then he may supplicate for himself with whatever supplication he wishes from the supplications established in the Book and the Sunnah. There are very many, so if he has not memorised anything from them, then he may supplicate with whatever du'aa is easy for him, from that which will benefit him in his Religion or his worldly life.

The Salutation (at-Tasleem) and its Types

173. Then he should give salutation to his right side, and this is a pillar, turning his face such that he whiteness of his right cheek can be seen.

174. He then gives salutations to his left side, turning his face such that the whiteness of his left cheek can be seen.

175. The Imaam leading others in Prayer, should raise his voice with the salutation except when performing the Funeral Prayer.

176. There are a number of ways of giving the salutations.

a) To say:

"As-Salaamu 'alaykum wa rahmatullaahi wa barakaatuh"

Which Means:

"May Allaah grant you peace and security, and may His Mercy and Blessings be upon You."

to his right, and:

"As-Salaamu 'alaykum wa rahmatullaahi wa barakaatuh"

Which Means:

"May Allaah grant you peace and security, and may His Mercy and Blessings be upon You."

b) To say:

"As-Salaamu 'alaykum wa rahmatullaah."

Which Means:

"May Allaah grant you peace and security, and may His Mercy be upon You." to his right, and left.

c) To say:

"As-Salaamu 'alaykum wa rahmatullaah."

Which Means:

"May Allaah grant you peace and security, and may His Mercy be upon You." to his right, and:

"As-Salaamu 'alaykum."

Which Means:

"May Allaah grant you peace and security,." to his left.

d) To give a single salutation facing forwards, and turning slightly to the right, saying:

"As-Salaamu 'alaykum."

Which Means:

"May Allaah grant you peace and security,."

O brother Muslim! This is what I have been able to do with regard to 'The Abridgement of the Prophet's Prayer (ﷺ) Describes.' I have striven to make it easily understandable, so that it should be clear to you and so that you may picture it as if you were seeing it with your (own) eyes. So if you perform the Prayer in the manner that I have described to you, from the Prayer of the Prophet (ﷺ), then I hope that Allaah, the Most High, will accept it from you,

because in that case you will be putting into practice the saying of the Prophet (ﷺ), "Pray as you have seen me praying."

Then along with this it is upon you that you do not forget the importance to be given to praying with an attentive heart, and to praying with humility and submissiveness (khushoo'), since this is the major goal of the servant's standing before Allaah, the Most High, in Prayer.

So in accordance with the level of your fulfillment of what I have described to you, concerning humility, attentiveness, and adherence to the manner in which the Prophet (ﷺ) prayed, will be your attainment of the desired fruit indicated by our Lord, the Blessed and Most High, in His Saying:

"Indeed, the Prayer prevents immorality and sin." [Soorah al-Ankaboot (29): 45]

So in conclusion, I ask Allaah, the Most High, that He accepts our prayers, and the rest of our actions, and that He saves the reward of them for us on that Day when we shall meet Him...

"The Day when neither wealth nor sons will avail, except one who meets Allaah with a heart free of associating anything in worship with Him." [Soorah ash-Shu'araa (26) 88-89]

And all praise is for Allaah, the Lord and Sustainer of all creation.



"Pray as you have seen me praying."

~ Prophet Muhammad

sallallaahu alayhi wasalaam. ~

Some of the Bid'ah (Innovations in the Religion) of Fasting and Qiyaam (Night Prayers) in Ramadan

By: *Shaykh Saleem bin Eid al-Hillali*

Translated by: TWT PUBS

Fasting the month of Ramadan has grand status and prominence in al-Islam. Whoever fasts Ramadan believing and patiently awaiting the reward, no one but Allaah will know how much reward from virtue and blessings the person will receive. But this differs as far as increase and decrease depending on how close or far away the person is from the Sunnah of the Messenger of Allaah (ﷺ).

Therefore, it is binding to remind the righteous of certain things that are not from his (ﷺ) guidance; due to that they are Bid'ah (innovations in the religion) and newly invented matters, so it is worthy of refutation. I will note them in order of the day of a fasting person and in Allaah I seek help:

First: from the Bid'ah of Suhoor (eating before Fajr in preparation for the fast) and Adhaan:

- 1- Hastening the Suhoor.
- 2- Holding back from continuing to eat and drink upon hearing the first Adhaan that they call today "Adhaan al-Imsaak."
- 3- Extracting any food or drink in your mouth upon hearing the Adhaan.
- 4- Making Adhaan before the true Fajr comes in – claiming to do so as a precautionary effort.
- 5- Saying the Niyah (intention to fast) out loud at the time of Suhoor.

Second: from the Bid'ah of Iftaar (breaking the fast) and other than it:

- 1- Postponing the Iftaar claiming

to do so as an effort to ensure the time for Iftaar has come in.

- 2- The fasting of the menstruating women for the whole day of Ramadan and then breaking the fast just before the time of Maghrib in order to nullify their fast – as they say- with a small spoonful or some water.

"Worship is to seek the pleasure of Allaah, by way of those actions that He loves and is pleased with; from the actions of the heart and the limbs; those apparent and hidden.

- 3- Traveling in Ramadan just to be able to break the fast.

Third: from the Bid'ah of the Qiyaam of Ramadan (at-Taraweeh prayers)

- 1- Praying quickly, resembling the pecking of the black bird, some of the Imaams pray 23 Rak'ahs in less than 20 minutes.
- 2- Restricting the recitation to specific Soorahs (chapters). Some of the Imaams only read Soorat al-Fajr, al-A'la, or a quarter of Soorat ar-Rahman. From the strange things is that some of the sufi tareeqahs teach their followers to read Soorat al-Burooj in at-Taraweeh and then tell them to read one ayah every Rak'ah.
- 3- Reading Soorat al-Ikhlaas and the Mua'dhin (Soorah 113 and 114), the sending the peace and salutations upon the Prophet (ﷺ)

between every two Rak'ahs.

Fourth: Bid'ah of praying Salaat al-Tasabeeh in Ramadan:

- 1- Singling out Ramadan as the time to pray Salaat at-Tasabeeh.
- 2- Praying it in Jama'ah (congregation)
- 3- Singling out the night of Qadr to pray it.

Fifth: Innovated prayers in Ramadan:

- 1- Praying on the Night of Qadr a Salaah they call the Qadr prayer.
- 2- Praying the orphaned Jummah prayer, this is the last Jummah of Ramadan. What the people do is every town's people specify a certain Masjid where the that Jummah must be prayed. For instance in the lands of Egypt the people use Masjid Umar and the people of Palestine pray in Masjid al-Ibraheemi or Masjid al-Aqsa.
- 3- Praying the five obligated prayers after the orphaned Jummah, claiming that it wipes out their sins or fills in the gap of any of the obligated prayers that were missed.

- Some of these innovations (Bid'ahs) are found in some lands and not others, and some are found in a majority of the lands. If we had tried to note down all of the Bid'ahs of all the lands we would have to elongate this article a bit too much and it would not be in accordance with why this article was written. It was written to caution against Bid'ah and remind the people.

THE REALITY OF HIJAAB

THE MUSLIM WOMAN'S DRESS

[Article taken from 'Invitation to Islam' newsletter, September 1997]

Amidst the hustle and bustle of a teeming metropolis, a solitary figure traverses. She moves steadily in her black garment which shields her against the tyranny of this life. Whilst others around her rush frantically, she move with tranquillity and ease. The peace which she achieves beneath this veil of hers, is immense. It is a liberation beyond measure. Is this a princess of royal blood? No. Is she a head of state? No. So who is this woman of serenity? This is a woman of Hijaab. A woman amongst many women. A Muslim Woman.

The site of a woman covering from top to bottom, is not so rare anymore in the major cities of the West. For many Westerners it represents the oppression which Islaam imposes upon women. For Muslims however, it is the realization that Islaam will eventually reach every corner of this planet. This is not surprising, considering that Islaam is the fastest growing religion on Earth. What is surprising, for Westerners, is that 70% of the people who become Muslim are Women! It is these same women who then go on to willingly observe the Hijaab without coercion or force. The women of Hijaab in the cities of London, Paris, New York etc, are not all immigrants who have just stepped off the boat, as many people think. Women who have experienced the bitterness of western oppression. Women of diverse nationalities and races, who are brought together as one, under the banner of Islaam.

An Islaamic Duty

Ever since the appearance of Hijaab in the west, there has been a constant crusade against this noble act. The hypocrisy[1] of the Western media has been evident for many years now, through its constant attacks on Islaam and Hijaab. Despite these attempts, women in Hijaab are still on the increase. Thus, a new crusade had to be launched by the advocates of "liberation" and "freedom". For a while now, many Western critics have insisted that the Hijaab has nothing to do with Islaam. They claim that it is a cultural practice and not a religious one. This has been broadcast in the Western media with the aid of its puppets, the modernist Muslims. People such as Dr. Zaki Badawi[2], have pushed this erroneous view for a number of years now. This has led to much confusion amongst ignorant Muslims, and many Muslim women are being led into depriving themselves of this great benefit. So what is the reality behind this issue? Is the Hijaab obligatory?

Hijaab is an Arabic word which literally means a cover, a screen,

or a partition. Islaamically it refers to the dress code of the Muslim woman. In answering the above question, as Muslims, we unashamedly say, Yes!, the Hijaab IS OBLIGATORY!! The proofs for this obligation are many, but due to lack of space we will only quote two here. In the Qur'aan Allaah says:

"And tell the believing women to lower their gaze and guard their modesty, and not to display their adornment except that which appears ordinarily thereof, and to draw their veils over their necks and bosoms.." (Surah An-Noor 24:31)

[continued in the next issue, Insha' Allaah]

Footnotes:-

1. The British media is an example of this. Whilst condemning the Hijaab as oppressive, it is well known that newspapers such as The Sun and The News of the World, often display pictures of naked women. This of course, is the liberation which the West claims to give women!
2. Dr. Zaki Badawi is a self-styled mufti who is unfortunately seen as a public face of Islaam. A number of years ago, Dr. Badawi appeared on Dutch T.V. proclaiming that Hijaab was not obligatory. This announcement caused much confusion and resulted in some women taking their Hijaab off.

The Straight Path

www.asaala.com

He Rasulullah (ﷺ) once drew a line,
The man so great so sublime.
And he (ﷺ) said, "This is my Path"
All other trails obtain Allah's Wrath.

And again he drew some more lines joining that line
A devil sitting on each of these, calling people to join.
So people, never jaywalk leaving the True Way.
If you do, your own soul you betray.

Such an easy and clear path he showed
The Mercy of Allaah on which is bestowed.
So dear people why should one stray?
When the road to success is before us lay.

This Straight Path of Prophet (ﷺ) is our only way,
All other alleys, short cuts, trails etc. goes astray.
Hold on with your molar teeth on this path was his advice,
Only fools ignore it, and the one that heeds is wise.

Explanation of Umdatil Ahkaam

Sheikh Abdullah Naasir Al-Rahmaani (May Allaah Preserve Him)

Translated by TWTpubs.com

Part 2

[continued from previous Issue]

HADITH # 2 Narrated Abu Hurairah: Allah's Messenger (ﷺ) said, "The salaah (prayer) of a person who does a Hadath (passes urine, stool, or wind) is not accepted till he performs (repeats) the ablution." (This hadeeth has been narrated by Bukhaari in two places in his book of Wudoo' and book of Salaah, and also in the book of Imam Tirmidhi, in his Jami.)

The meaning here is that Allaah will not accept your prayer (salaah) - at all - until you have made the purification (tahaarah), the correct tahaarah and correct Wudoo' as the Prophet (ﷺ) made it. This is the apparent meaning in this hadeeth and Allaah knows best.

The Prophet (ﷺ) says, "If one of you makes the hadath," the Shaykh says, "in the prayer (salaah), while it is happening, or before the salaah, then this is hadath and this negates the salaah, until you return and make you Wudoo'."

What is meant by hadath here is something that breaks your Wudoo' as something excreted from your private/genital area or something like sleeping or other things which the scholars have noted.

There are two types of hadath - the small hadath and the big hadath. Hadath الأصغر (the small hadath) are things such as going to the bathroom or passing wind. As for the hadath الأكبر (the bigger hadath), it is the excretion of al-many or semen, or the clear white substance which comes before the semen. It should be known that the small hadath only needs Wudoo'. As for the big hadath, then this needs Ghusl and then Wudoo' with it. As for what some of the people of jurisprudence (fiqh) have incorrectly noted, "if the person makes hadath in the salaah before the salaam then the salaah is accepted," this is incorrect, because this hadeeth here

(above), is rejecting their statement and rejecting what they stand for because the Prophet (ﷺ) said in the above hadeeth, "the salaah is from at-takbeer (Allaahu Akbar at the beginning of Salaah) to at-tasleem (Salaam at the end of the Salaah). So he has not completed his prayer (salaah) if he has made a hadath before the tasleem."

The author al-Basaam notes it in the book, he said, "the Sharah (laws of Islam) have guided whoever wants to make ritual prayer (salaah), that he does not enter the salaah except that he is in the best of shape and the best of manners, because it is the rope that is between him and his Lord. It is the way to save himself, so because of this, the Wudoo' had come and the Tahaarah had come before it. The Prophet (ﷺ) has told us that we cannot enter salaah except after we have made the Wudoo'. The point of the hadeeth is that Tahaarah is a condition to the salaah, and it is to make the wudoo the way the Prophet (ﷺ) did it. There is also a hadith in Imaam Tirmidhi's Jami, "a salaah will not be accepted without Tahir and a Sadaqah will not be accepted if it is taken unlawfully."

Tahaarah is done with water but it can also be done with dirt. If the person cannot find any water, then he can make the tahir with dirt. An example of this would be a person being sick and he cannot use water; so instead he can use the dirt.

The Shaykh points to the Prophet's (ﷺ) saying "Salaatun" prayer is nakirah in Arabic. This is general, so it applies to all salaah, including the Funeral Prayer (janazah). The Shaykh points out this point to us about salatul janazah because some of the people of fiqh, have accepted that the salatul janazah can be made without Wudoo', such as Imam Sha'bee, Ibn Jabir at-Tabiree. He says this is (shaadth) odd and goes against what is correct, because of the hadeeth we have just noted. The

important point is that the salaah is not accepted except without purification (tahir), whether it is with water or tayyamum (with the dirt), whether it is voluntary salaah, obligatory salaah (Fajr, Dhuhr, Asr, Maghrib, Isha), Funeral Prayer, or the Eid Prayer.

Additional benefits/lessons:

1. That the prayer of the one who has made a 'hadath' is not accepted until he makes purification from them, akbar or asghar.
2. That the 'hadath' nullifies the Wudoo' and corrupts the prayer if one is in the prayer.
3. The hadeeth is a proof that purification is a condition of the prayer.
4. Regarding the prayer, there are two types, the accepted and the rejected/denied. Whatever is in accordance with the Islamic rulings is accepted, and whatever is not in accordance is rejected, and this is also in regards to the rest of the acts of worship, because of the saying of the Prophet (ﷺ) "Whoever does an action which is not from our affair, then it is rejected."
5. The prayers, whether it is the obligatory prayers or voluntary prayers, even the funeral prayer, are not accepted if he prays them while being 'mudith', even if he forgot, until he makes Wudoo', and also the one who is 'junub' before he takes a 'Ghusl'.
6. The prayer of a 'mudith' is prohibited until he makes Wudoo'. Allaah won't accept it, and to seek nearness to Allaah with what He won't accept is considered a type of mockery and ridiculing.
7. The glorification/greatness of the affair of 'salaah', where Allaah will not accept it except with 'tahaarah.'

[continued in the next issue, Insha' Allaah]

Kids Corner



Forgotten Dua'a Etiquette

1. The Dua'a does not need to be said aloud. It is enough to be said for oneself to be heard only. (All six major hadeeth collections on the authority of Abu Musa)
2. We must abstain from raising the eyes towards the sky whilst making Dua'a. (Muslim)
3. We must abstain from ceremonies rhyming of the Duaa phrases. (Bukhaari)



Dua'a for Iftaar (Sunset Meal)

ذَهَبَ الظَّمْأُ وَابْتَلَّتِ الْعُرُوقُ،
وَتَبَّتْ الْأَجْرُ إِن شَاءَ اللَّهُ

The thirst is gone, the veins are are moistened and the reward is confirmed, if Allaah wills. (Abu Dawood)

FASTING TUMMY

www.islam4kids.com

O my tummy! Do not eat!
Be strong this day, on your feet!
Leave your drink and leave your meal
And think of how the hungry feel!

O my tummy! Take no drink!
Keep a fast, for others think
Not a drop will reach their lips
Though before you water drips.

We must help the hungry, poor
Give them food and things much more
When we all fast, then indeed
We think of all the ones in need!

رَمَضَانَ

Ramadan

RAMADAN INCENTIVE PROGRAM

Dear Parents,

Let's see if we can help our children fast all 29/30 days of Ramadan. Put a star or a sticker in each box that your child has completed fasting. And please remember the following Hadeeth before giving into your child when he/she is hungry:

It was narrated that al-Rubayyi' bint Mu'awwidh said: On the morning of 'Ashoora' the Prophet (ﷺ) sent word to the villages of the Ansaar saying, "Whoever started out not fasting, let him not eat for the rest of the day, and whoever started the day fasting, let him fast." She said: We used to fast and make our children fast, [and take them to the mosques] and make toys for them out of wool, then if one of them cried for food we would give him that toy until iftaar.

- Narrated by al-Bukhaari, 1859; Muslim, 1136 - the words in square brackets were narrated by Muslim. -

1		11		21	
2		12		22	
3		13		23	
4		14		24	
5		15		25	
6		16		26	
7		17		27	
8		18		28	
9		19		29	
10		20		30	

Ramadan Criss Cross

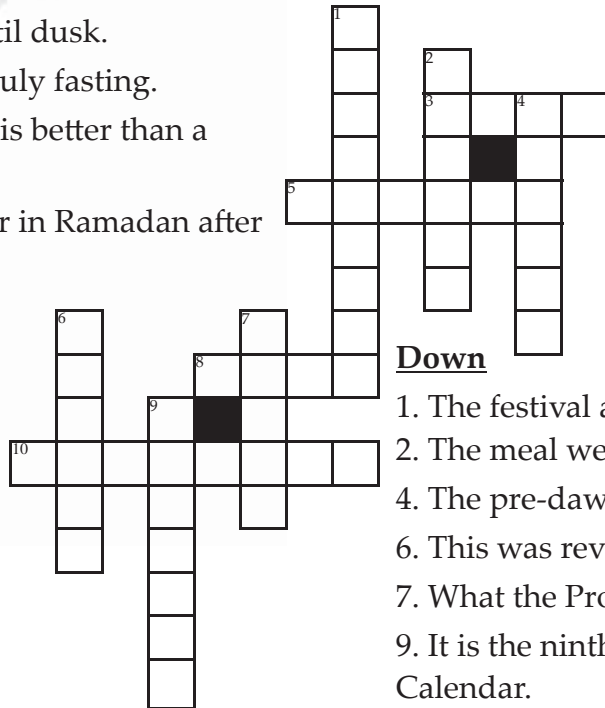
Complete the puzzle using the clues.

Across

3. What we do from dawn until dusk.
5. Only ___ knows if we are truly fasting.
8. Laylat al-___ is a night that is better than a 1000 months.
10. We pray this special prayer in Ramadan after Isha.

Ramadan is a month full of many blessings, so the dua'a of Ramadan is a blessed one. This can be inferred from the Prophet's saying: "When Ramadan comes, the Doors of Mercy (another narration says Paradise) are opened, and the doors of Hell are closed, and the Shaitaans are locked up."

So, it is clear that dua'a during Ramadan has a greater chance of being accepted, as the Gates of Paradise and Mercy are opened. [Saheeh Bukhaari and Muslim]



WORD BOX

ALLAAH	QADR
DATES	QUR'AAN
EIDUL-FITR	RAMADAN
FAST	SUHOOR
IFTAAR	TARAWEEH

Down

1. The festival after the month of Ramadan.
2. The meal we break our fast with.
4. The pre-dawn meal.
6. This was revealed in this month.
7. What the Prophet used to break fast with.
9. It is the ninth month of the Islamic Calendar.

It's the Day of Eidul-Fitr!

☆ www.islam4kids.com ☆

All blessed and good thanks to Allaah!
That all our fasts are done!
And praised be Allaah Whom we worship
He is - Most Great, the One!

☆ So now our Day of 'Eid is here
A time to have some fun!
With smiles and laughter, visits too
While children play and run!

☆ Now in the morning, eat some dates
Our Prophet taught us how
It's a Sunnah telling others
We're not fasting now.

☆ And wear your nicest clothes this day
It's also Sunnah, see
And show the world that we are Muslims
Which we love to be!

☆ Then time to go out for the Prayer
Please leave the car behind!
It's better walking to the Prayer
And more reward we find!

☆ So off we head to the Musalla
Gathering to pray
There we'll see our Muslim brothers
Sisters too that day.

☆ We hear the verses of Qur'aan
And glorify Allaah
What joy for every Muslims' heart!
All praise is for Allaah!

☆ Then time to hear the khutbah speech
And more reminders here
Advising us to love Allaah
- To hope in Him and fear.

☆ Then off we trek back home again
With family and friends
And taste more good and yummy food
Before the 'Eid day ends.

☆ So what a blessing from Allaah!
His 'Eid and guidance too
Without Allaah's perfect Grace
We'd not know what to do!

☆ But Allaah sent a mercy to us
That's His Messenger, see
Through him Allaah showed the way
Upon that we must be.

☆ That way is only al-Islam
Just like our Prophet taught
So let's be strong upon that way
- The Sunnah that he brought.

☆ And let's have Taqwaa from our fasts
That's the goal you see
Obey Allaah just as He loves
You and also me!

☆ So great, big thanks go to Allaah
Who guided us indeed!
And last of all I'd like to say...

Have a lovely
EID! ☆

Muslims Did What Their Prophet Said They Would Do

[continued from page 9]

Kafir Astronomers Deciding for Muslims When to Fast; Ru`yah Almost Abandoned

Sadly, many Muslims bicker over an aspect that the religion has already settled for them. Allaah's Final Revelation to Muhammad (ﷺ) ordered all of them to, with regards to the Hilal in specific, rely on what Imam Ibn Taimiyyah called a 'Universal Sign' that they all can witness, whether they were in the desert or in the city, the lettered and the unlettered, so that they start their month and have their celebrations all together. Meanwhile, many Muslims ignore the major aspects of Islaam, such as learning and practicing the pillars of Faith and the pillars of Islaam. What was meant for them to be a wonderful experience that they all can share regardless of the location and degree of education, they take away from the eye and give it to those who use astronomical calculations. What happened to the Prophet's specific instruction to not use `Hisab? Just add it to the ever growing list of consistent defiance of the Sunnah that Allaah revealed to His Prophet (ﷺ).

One should ask himself this question: when the Prophet (ﷺ), said this Hadeeth about `Hisab, this being a matter of the religion, did not Allaah know that in the future, mankind will be able to see the moon around the clock using instruments? Still, Allaah revealed this clear, plain Hadeeth wherein the matter of the Hilal is entrusted to the eye, not made a monopoly between the educated. Finally, if one reads the horrific differences between those who calculate just about this coming Ramadan, one will further know the error of the `Hisab method. Just compare the various calendars they use and the decision issued by various 'Astronomical Societies' about when the new moon will be born. May Allaah save us from error and make us among those who follow Muhammad (ﷺ) in all that Allaah has revealed to him, without exception.

Jalal Abualrub
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