

THE PURPOSE OF FASTING

In this month of abstention and self sacrifice you may ponder the purpose of fasting. Why do you go hungry, thirsty and refrain from conjugal relations? What is the purpose of all this?

Firstly you need to remember that hunger and thirst are not the end or purpose of fasting, rather fasting is a means to a much greater and noble end: piety and awareness of Allah Ta'aala. Allah Ta'aala states '**Fasting is decreed for you, just as it was decreed for those before you, so that you may achieve piety (Taqwa).**' So if we fail to achieve Taqwa from our fasting we will have failed to truly benefit from fasting! The Prophet (saw) said '**There will be many who will achieve nothing from their fasts except hunger.**' (*Ibn Majah*). Therefore it is crucial that throughout this month we remember the ultimate purpose of our fasts and endeavour to achieve it.

What is Taqwa? Put simply it is the awareness of Allah Ta'aala and the obedience of Allah Ta'aala which manifests itself through doing what He commands and refraining from what He prohibits. It is to go through life avoiding the pitfalls of sin. Taqwa can be further understood in the following way; Syeduna Ibn Kaab explained that living a life of Tawqā was like protecting oneself and one's clothes when travelling through a path covered in thorns.

How will fasting help you achieve Taqwa? By fasting you

demonstrate to yourself that on Allah Ta'aala's command you have the determination and resolve to give up food, drink and conjugal relations during daylight. Even though you have ample opportunities to slip away from the world's eye and eat and drink secretly you believe and are aware of Allah Ta'aala so much that you don't even dare! So if you can go the whole month giving up lawful items just on His command then you should be able to give up unlawful acts from the rest of your life - acts which are ultimately harmful to your present and future.

Fasting is also Character building. During fasting we especially refrain from evil habits such as lying, backbiting and slandering (we should not do this anyway). This is because fasting should cover the whole body. The Prophet (saw) warned '**If the fasting person does not give up lying and evil then Allah Ta'aala has no need for his giving up food and drink.**'

(*Nisai*) The eyes should refrain from looking at blameworthy and disapproved things. The tongue should not rant, rave, lie, backbite and wrangle. The ears should not listen to anything reprehensible. The hand and foot should not be used for evil acts.

When a person sincerely refrains from sin for a whole month undoubtedly his character, disposition and bodily habits will have been transformed. He will always be in the remembrance of his Lord and sins, rather than being habitual, will seem strange.

Ramadhāan

A BLESSED MONTH!

Abu Huraira narrates 'The Messenger (saw) said "Ramadhāan has come to you, a blessed month. Allah Ta'aala has prescribed it's fasts for you, the gates of heaven are opened and the gates of hell are closed and the rebellious devils are chained. In it is a night better than a thousand months, whoever is deprived of its goodness is indeed deprived' (*Nisai*)

Abu Huraira (ra) reports that the Blessed Prophet (saw) said 'All the good deeds of the son of Adam (as) are increased from ten to seven hundred times except for fasting. Allah Ta'aala says 'It is for Me and I alone will reward it as I wish because the person has given up his food and passions for My pleasure. There are two joys for the fasting person, a joy at the time of breaking the fast and a joy at the time he will meet his Lord. For his Lord the odour of his mouth is better than the fragrance of musk.' (*Muslim*)

The Blessed Messenger (saw) said 'The Qur'an and the fast will intercede for the worshipper on the Day of Judgement. The fast will plead 'O Lord, I stopped him from food and sex throughout the day so accept my intercession for him' (And) the Qur'an will plead 'I stopped him from sleeping at night so accept my intercession for him' The Blessed Prophet (saw) said 'Their intercession will be accepted.' (*Ahmad*)

The Prophet (saw) explained 'On the Day of Judgement when Allah Ta'aala will judge the deeds of a man his crimes will be compensated by his good deeds until all his good deeds are exhausted except fasts, (then) Allah Ta'aala will forgive the remainder of his crimes and take him to paradise because of fasting.' (*Bayhaqi*)

This month and its fast are very important **DO NOT MISS OUT - YOU WILL REGRET IT FOR ETERNITY.** The Prophet (saw) explained '**Whoever misses a single fast of Ramadhāan without excuse will never be able to make it up even if he fasted for eternity**' (*Tirmidhi*)

Ramadhaan is here!

At the beginning of Ramadhaan the Prophet ﷺ would deliver a welcoming sermon describing the features of fasting and this month:

Oh People, a very blessed month is about to come over you. A month in which is a night better than a thousand months. A month whose fasts Allah has prescribed for you and made it's Qiyaam (prayers) a source of reward.

Whoever gets close to Allah in it with (voluntary) good deeds will be like the one undertaking fard in other months. And whoever fulfils a fard in it will be like fulfilling 70 fard in another month.

It is a month of patience and the reward of patience is paradise. It is a month of empathy and a month in which the believer's rizq (livelihood) is increased.

Whoever (provides food to) opens the fast of another will have forgiveness for his sins and freedom from Hell. He will receive the same reward as the fasting person and there will be no reduction in the reward of the fasting person.

On this the companions pointed out 'Not all of us have the means to feed a fasting person to his full.' The Prophet replied 'My purpose was not that he be fed to his fill but) Allah Ta'aala will give such reward to anyone who gives even one date or one drop of water or milk.'

It is a month whose first is mercy, whose middle is forgiveness and whose last is freedom from Hell.

Whoever lightens the burden of his worker Allah will forgive and free him from Hell.

Make plentiful four things in it; with two of them you can please your Lord and without the other two you cannot survive.

The two things with which you can please your Lord are the Kalima Tayyiba (it's dhiker) and Istigfaar (seeking forgiveness).

The two things without which you cannot

survive are asking Allah for paradise and seeking His refuge from the fire.

And whoever gives water to a fasting person Allah will (on the day of Qiyaamah) quench him from my fountain from which he will not feel any thirst up until entering paradise.'

(Sabih Ibn Khuzayma)

Virtues of Fasting

The Prophet ﷺ described the virtues of fasting:

* The fast is a shield from hell just like one of your shields (protects you) in battle. (Nisai,)

* 'The fast is a shield from the wrath of Allah. (At'haaf)

* 'My ummah has two sanctuaries; the fast and the nocturnal qiyaam (prayer at night).' (Musnad Ahmad, Tibraani)

* 'Every good deed is rewarded by 10 to 700 except the fast (i.e. there is no limit to its reward).' (Fath ul Baari)

* 'Allah proclaims that the fast is for Me and I am it's reward.' (Muslim, kitaab us Siyaam)

* 'Every thing has a zakah and the zakah of the body is the fast.' (Al Mojam ul kabeer)

* 'Every thing has a gate and the gate to worship is fasting.' (At'haaf As Saada tul Mutaqeen)

* 'Fasting is half of patience.'

Remember that in another narration patience has been described as half of Imaan so fasting must consequently be one quarter of Imaan.

* 'Whoever fasted one day for Allah's pleasure Allah Ta'aala will create a distance of 100 years between him and Hell.' (Nisai)

Ramadhaan brings Forgiveness!

The Prophet ﷺ said:

* On every night of Ramadhaan a caller calls out 'O doer of good, be swift! O doer of evil, refrain! Every night Allah frees from the fire. (Ibn Majah, As Sunan al Kubra)

* In every night of Ramadhaan a call is made 'Is there anyone seeking forgiveness for he will be forgiven? Is there anyone supplicating for his supplication will be answered? Is there anyone asking for he will be given?' At Iftaar every day 60,000 are freed from the fire and on the day of Eid an amount equal to all those freed during the whole month are freed! (Kanz ul Ammaal)

* 'Every day and every night of Ramadhaan Allah Ta'aala frees 1 million people from the fire and on the 29th night He frees an amount equal to those freed during the whole month!' (At'haaf Abl ul Islaam)

* 'Whoever fasts in Ramadhaan with faith and for the pleasure of Allah will have all his previous sins forgiven.' (Bukhaari & Muslim)

The Prophet's Ramadhaan

DO YOU WANT TO KNOW HOW BELOVED PROPHET OBSERVED THIS MONTH OF RAMADHAAN?

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SEHRI & IFTAAR

Don't miss them!

The period of Fasting runs from daybreak to sunset. Muslims wake up prior to Daybreak for a pre-dawn meal known as Suhoor or Sehri. However many Muslims have begun to skip this meal in order to get extra sleep. This is NOT recommended for both health and religious reasons. The Suhoor is part of the Signs of our religion and not only provides vital nourishment but is a source of Blessings. The Prophet (saw) said **'The difference between our Fasting and that of the people of the Book is the pre-dawn meal.'** He also ordered **'Eat the pre-dawn meal since it has blessing'** He further reinforced this in another hadith **'None of you should leave it (the pre dawn meal) even if it is a sip of water because Allah and His angels send blessings on those who take the Suhoor'** (Ahmad). He also said **'Seek the help of the Sehri in your day's fast.'** (Ibn Majah)

The food taken at the opening of the fast is known as Iftaar (the opening) and this year the fasts will open when people are in work places etc. Some may be tempted to delay the opening of the fast. This again is not approved and must be avoided. The Prophet (saw) said

- * **The people will remain good as long as they are early in the Iftaar.**
- * **My Ummah will stay on the Sunnah whilst it does not wait for the stars in its Iftaar**
- * **Allah states that the most beloved of my people is the one who is quick in his Iftaar'**
- * **This deen will remain strong whilst people perform Iftaar early because the previous people of the book used to delay it.'**

FAST RULES

Who must Fast:

Fasting is obligatory upon every sane Muslim male and female who is of age and health and is not travelling.

Matters when one does not need to fast:

Travel, Pregnancy, Breastfeeding, Menstruation, Post natal bleeding, Illness, Old age, Fear of death or insanity, Jihaad.

Matters which break the fast:

It is useful to classify these into two:

- 1) *Those which only require the fast to be made up.*
- 2) *Those which also necessitate compensation.*

Only make the fast up:

Eating in the morning believing that daybreak has not occurred but actually had.

Intentional eating or drinking of something which is not normally

eaten e.g soil, stones, grass.
Swallowing tears and sweat
Putting Oil into the ear

Those which also require compensation:

Eating or drinking items which are normally eaten
Intercourse
Taking medicine

What is compensation

Free a slave or fast 60 continuous days or feed 60 poor people two meals.

Matters which do not break the fast:

Any actions taken through forgetfulness
Involuntary vomiting - but if you vomit intentionally an amount equal to a full mouthful then the fast is broken
Inhaling smoke involuntarily e.g smoke from a fire or dust in the wind - but intentional inhalation such as smoking breaks the fast.
Kissing someone.

Putting water into the ears.
The natural swallowing of a very minor item which was stuck between the teeth.

Bleeding from the teeth as long as it does not reach the throat

Non Fasting people who need to spend the day as if they are fasting:

- * A traveller who was travelling but reached his destination during the day must spend the rest of the day as if he is fasting
- * A menstruating women who becomes clean during the day must spend the rest of the day as if she was fasting.
- * A person who was ill but becomes better during the day.
- * A disbeliever who becomes a Muslim during the day.
- * Mistakenly opening the fast thinking the sun had set.
- * If one breaks the fast one intentionally.

If you have any questions see your Imam or see www.goodmuslim.net

ZAKAH - Purifying your Wealth and Life

Zakah is a compulsory part of our faith - each year we must pay 2.5% of our wealth to the poor. Indeed it is a pillar of our religion just as Prayer, both Zakah and prayer have been mentioned in the same sentence 32 times in the Quran.

What is wealth? Cash, gold, silver, trading stock, animals. As soon as one possesses 87g of gold or 610g of silver one comes under the rules of Zakah and as soon as one lunar years passes on his possession zakah is due.

Zakah cannot be delayed. As soon as a year passes Zakah must be paid. Delaying it is sinful and harmful. Consequently Zakah cannot be paid in instalments because parts of it will be delayed. However one may pay it early or before the year is up based on an estimate. However at the year end one must check the right amount was paid.

As payment of Zakah is an Ibaadah it is important that at the time of paying it one must have the intention in the heart that one is paying zakah. However it is not necessary to say this is Zakah to the recipient.

Zakah can be given to any MUSLIM who does not possess wealth equal to 87g of gold. One cannot give to one's parents, children, spouse and non Muslims. If these people are needy then give from your wealth and not Zakah. Zakah can be given to brothers, sisters aunts, uncles and the children of all them.

In giving zakah it is necessary to transfer ownership of wealth. Thus digging a well, building mosque, feeding someone or doing a service for another is not zakah because no wealth transferred to a needy.



For your questions/more info:
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TARAWEEH

The Blessed Prophet (saw) said, "(Ramadhaan is) a month in which Allah (swt) has prescribed for you fasting and I have prescribed for you the night vigil (prayer of Taraaveeh). Whoever fasts and stays up at night with conviction and sincerity his sins will disappear and leave him clean as the day he was born." (Ibn Maajah)

One of the specialities of this month is the nightly Taraaweeh gathering. It takes place after the Isha prayer and before the Witr. The Taraaveeh consists of 20 rakahs split into 10 units of 2 rakahs. After each four rakahs there is a little rest in which Tasbeehaat are recited. The Taraaveeh is a collective obligation, so in each locality Taraaveeh must take place. If it does not then all those in the locality are sinful.

The practice of Taraaweeh dates back to the time of the Prophet (saw). Ibn Abbaas narrates **'In Ramadhaan the Prophet (saw) would pray twenty Rakahs, exclusive of Witr'** (Ibn Shayba, Tibraani, Bayhaqi)

The Rightly guided Caliphs, especially Umar ul Farooq, continued and consolidated this practice: Saaib bin Yazeed states **'In the time of Umar we would pray 20 rakahs and witr'** (Bayhaqi & Fath ul Baari) (Fath ul Baari includes the extra words of 'in Ramadhaan'). Yazeed bin Romaan narrates **'People in the time of Umar bin Khattaab would pray 23 rakahs in Ramadhaan'** (Muwaata Imam Malik, Sunan Bayhaqi). Twenty were Taraaweeh and three were Witr. Abdur Rahmaan AsSalama narrates **'Ali summoned all the Qaaris in Ramadhan and ordered one of them to lead the people in 20 rakahs and Ali himself led the Witr'**. (Bahyaqi, Minhaaj us Sunna of Ibn Taymiyya)

* Taraaweeh needs to follow Isha so a person cannot pray Taraaweeh before praying Isha. A person who arrives in a Mosque when Taraaweeh has begun must first pray Isha and then the Taraaweeh.

* Only after Taraaweeh can Witr be prayed in Jamaat. If a person was not in the Taraaweeh at all he cannot pray Witr with Jamaat. Witr with Jamaat is specific to the Taraaweeh prayer.

* If somebody arrives late for Taraaweeh and misses some rakahs he can either make them up before or after Witr.

* As Taraaweeh is Sunnah upon individuals there is no Qadhaa. If a person misses Taraaweeh he cannot make it up the next day.

SYEDUNA ALI

The Gateway to Knowledge

The 21st of Ramadhan is the anniversary of the martyrdom of the fourth Caliph of Islam, Syeduna Ali karam Allahu wajhul kareem. He was the younger first cousin of the Prophet (saw) and one of the first people to accept Islam. He was always at the Prophet's side during the persecution and abuse in Makkah and in fact slept in the Prophet's bed on the night the Mushrikeen came to murder the Prophet (saw). His strength and bravery was legendary, his most famous conquest was when he single handedly ripped the door of the fortress at Khaybar. The Prophet (saw) loved Ali a great deal, he once said to him 'Your blood is my blood and your flesh is my flesh'. The Prophet (saw) ordered the Muslims to love and respect Ali, he said 'Whoever has me as a Leader, has Ali as a Leader'. Ali was well known for his knowledge, the Prophet (saw) himself confirmed 'I am the City of knowledge and Ali is its gateway'. To sample his wisdom and insight we present some extracts from the wasiyah (will) Ali, as he was about to pass away, gave to his son, Imam Hassan.

Son, make yourself an example for others. Like for them what you like for yourself and dislike for them which you dislike for yourself. Just as you would not like others to oppress you, you should not oppress others. Show others the same kindness you expect from them. Self praise is folly and destructive for your character so complete your journey with economy.

Son, take care that greed does not turn you blind and that enmity does not make you lose your mind. Do not make the friends enemy your friend or the friend will also become an enemy. Keep advising your friend whether he likes it or not. Drink your Anger; I have not found a cup more sweeter than anger. There are two types of Rizq (means of livelihood), one which you seek yourself and endeavour for and another which itself searches for you! So if you stop seeking it it will come running to you! The seed conforms with basic instruction whilst a four legged animal only obeys after beating.

How many of your own are more estranged than strangers and how many strangers are more closer than your own? The foreigner is he who has no friends. Whoever relies upon the world, the world betrays him. When rulers change, times also change. Before a journey inspect your travelling partners and before settling inspect your neighbours. Whoever leaves the path of truth his path becomes narrow. Whoever maintains his position maintains his respect. The strongest relationship is the one between the human and His Lord.

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The Last 10 days of Ramadhaan

Although the whole month of Ramadhaan is blessed and virtuous, the last ten days and nights of Ramadhaan are extra special. These days bring renewed energy and devotion in worship and deeds and Muslims regularly spend these nights awake in worship. The Prophet would encourage his family to spend these nights in the worship of Allah Ta'aala. His wife, Aisha, narrates **'When the last ten days arrived the Prophet would increase his worship and would stay awake and encourage his family to do so'** (*Bukhaari*). The worship and endeavour in these ten days should be greater than that shown in the rest of Ramadhaan **'The Prophet (saw) would endeavour in the last ten days in a manner not seen in other days'** (Muslim). **'The Prophet (saw) would reserve certain actions and deeds for the last ten days, which were not performed in the rest of the month.'** (*Irsbaad ul Ibaad*) To ensure full value of the last Ashara was taken the Prophet would not sleep during these nights. **'In twenty days of Ramadhaan he combined prayer and sleep but when the last Ashara arrived he would tie his back.'** (*Musnad Ahmad*)

Why is there so much blessing in the last 10 days? Islam is the natural way, its rulings and commandments take full account of human nature. Keeping special blessings and actions at the end of the month is a sign of Allah's Mercy and foresight. After twenty days of continuous fasting and worship, when lethargy and monotony could reduce the fervour and sincerity of the worship, the blessings and recommended actions of the last ten days provide renewed vigour and excitement and break the monotony. The special blessings of the last ten days ensure the month ends in the same fervour and vigour as it began. It is for this reason that it is Sunnah to bath between Maghrib and Isha in each of the last ten nights. **'The Prophet would perform ghusl between Maghrib and Isha every night of the last 10 days.'** (*Lataaif ul Muaarif*)

Lail a'tul Qadr: THE NIGHT OF HONOUR

The greatest feature of the last 10 days of Ramadhaan is Lail a'tul Qadr. Its virtues and bounties are beyond comprehension. Its importance is demonstrated by a short but comprehensive Surah (chapter) of the Quran being devoted to it. Even a brief study of this Surah reveals many features of this great night

'Verily We have sent it (the Quran) in Lail a'tul Qadr' (*Surah Al Qadr verse 1*) This is the night when the revelation of the Holy Quran, the word of the Creator, His last and definitive message to Humanity, commenced. Its revelation continued over the next 23 years. There are two possible meanings of Qadr; Honour or Destiny. The Quran is honourable so the night of its revelation must also be honourable. Its revelation also marked a turning point in the destiny of humanity in general and its followers specifically!

'And What can you perceive what Lail atul Qadr is?' (*verse 2*) This tells us that humans are unable to fully understand and perceive the greatness of Lail atul Qadr and the bounties contained within it. Thus one should not reason but simply accept! The only knowledge we have is that which we have been told by Allah Ta'aala and His Prophet (saw). (as denoted by the use of Idraak (perception) and not Ilm (knowledge)).

'Lail a'tul Qadr is better than a thousand months' (*verse 3*) This night is like no ordinary night, it is better than a thousand months. Here a minimum limit is specified but not an upper limit. It is for this reason that deeds on this night are rewarded more than if they were performed every night for at least 1000 months. This means that any act performed on this night is better (more rewardful) than if it was undertaken for 1,000 months. It is narrated that after hearing the stories of the previous nations who worshipped all

their long lives (some up to 1,000s of years) the companions felt their deeds would be fewer in number than theirs (because the ages of this Ummah are much shorter than those before). Thus Allah Ta'aala bestowed this night to this Ummah so that its one night of worship would be greater than 1,000 years. Lail a'tul Qadr is a unique gift to this Ummah.

'The Angels and Ruh descend with His permission' (*verse 4*) This verse is either the second mentioned virtue of Lail a'tul Qadr or it is the reason for this night being greater than 1000 years. On this glorious night Allah Ta'aala orders the angels, headed by the head angel Jibril, to descend unto the earth and witness, meet and pray for the believers. This descent is an auspicious occasion for humanity as Angels are Nuri creatures pure of sin whose sole purpose is submission to Allah Ta'aala, their presence signifies the believers elevated spiritual status during that night. Their presence strengthens the heart of the believer; brings barakah to the earth and furthers the spirituality of the nights worship.

On this night the angels search out worshippers and pray for their forgiveness. Jibril (as) shakes the hand of each worshipping believer. This feels like a brief cold tingle running through the body but only the select few are able to realise this, and angels say Ameen on the Duas of the believers. On their return to the skies the angels bear witness to the worship of the believers. (Tafseer Ibn Kathir)

'There is Peace until the break of Dawn' (*verse 5*) This night is witness to unusual tranquillity and silence. The already muted devils are further muzzled. On this night none is Punished by Allah Ta'aala. In addition the angels offer salaam to each believer.

مشیت

(Want to read more Tafseers of the Quran by Mohammed Sajid in this month of the Quran? Then log onto www.goodmuslim.net)

Eid Night

The Night of Dua!

The night of Eid (the night which precedes the Eid day) is a night of great happiness and joy. Having completed the obligation of fasting in Ramadhan the Muslims are in expectation of acceptance and rewards from their Lord. Muslims celebrate such joyous occasions through increased worship and reverence and thus spend the Eid Night in worship. The increased worship on this night also compensates for any short comings which may have taken place in Ramadhan.

The worship on the Eid night is very rewarding. The Prophet (saw) revealed **'Whoever, in search of Allah's reward, prays on the night of the two Eids, his heart will be alive on the day when all hearts will be dead'** (Ibn Maajah). The Prophet (saw) also revealed that this Ummah is forgiven on the last night of Ramadhan. The Companions asked whether this was the Lailatul Qadr. The Prophet (saw) replied **'No, a worker is only rewarded once the task is completed'**. (Musnad Imam Ahmad). This implies that the night in question is the Eid night when the fasting has been completed.

Above all this is the night of Dua (supplication). The Prophet (saw) said **'There are five nights in which Dua is not rejected; Jum'ah night; first night of Rajab, middle night of Shabaan and the nights of the two Eids'** (Bayhaqi). Imam Shafiee states **'It has reached us from the Aslaaf that the dua is accepted in five nights; the night of Jum'ah, the night of Eid ul Fitr, the night of Eid ul Adhaa, the first night of Rajab and the middle night of Shabaan'** (Gaaya tul Ihsaan)

EID PRAYER

The worship on Eid Night is voluntary but an extra prayer on the morning of Eid (known as Eid Prayer) is compulsory upon Muslim males who are free, of age, sane, healthy and not travelling.

The practice of Eid prayer began in the first year of Hijra.

When is it prayed?

Eid Prayer must take place in the morning; the period from 20 minutes after Sunrise until Midday (Zenith). It is better to pray Eid ul Fitr in the latter part of this period.

One should eat something before heading to the Prayer. **'The Prophet (saw) would eat and then go for Eid Prayer'** (Tirmidhi). It is narrated that he ate dates in

Sadaqah of Fitr

The celebration which follows Ramadhan is known as Eid ul Fitr (celebration of Chaity). This is because on this day a specific charity is given to the poor.

There are two reasons for this charity:

- 1) To cleanse and purify the fasts and make them acceptable.
- 2) Ensure the poor join in the joys of Eid and need not beg on this happy day. **'The Prophet (saw) ordered Fitraana to purify the fasting from shameless talk and indecency and to provide the poor with food'**. The Prophet (saw) also said **'Give the poor today in a way that they need not ask anyone else.'** (Bayhaqi) For the poor to properly benefit the Fitraana should reach them

odd numbers.

How should one go to prayer?

If possible, one should walk to the place of prayer and take alternate routes coming and going. Abu Hurayra narrates **'The Prophet (saw) would go for Eid Prayer one route and come back another'** (Tirmidhi)

How is it Prayed?

There is no Adhaan or Iqaamah for Eid prayer.

There are two elements to the Eid prayer; a two rakah prayer with six extra Takbeers and two Khutbahs (Sermons).

First the two rakah prayer takes place. After reciting Sanaa and before Surah Fatiha three takbeers (Allah u Akbar) take place and the hands are raised to the ears just as at the beginning of the prayer.

before Eid. It was the practice of the sahaaba to pay Fitr one or two days before Eid.' (Bukhaari) At the very least it should be offered before the Eid prayer. The Prophet (saw) said **'Whoever pays Sadaqat-ul-Fitr before Eid prayer it is Zakaah worthy of acceptance. And whoever pays Sadaqat-ul-Fitr after Eid prayer his is ordinary Charity'**.

Warning - If Fitraana is not paid before Eid prayer it still must be paid. The fasts of Ramadhan will not be accepted without it! The Prophet (saw) said **'The fasts of Ramadhan remain suspended between the earth and the sky and only Sadaqat-ul-Fitr that takes them up'**

FITRAANA RULES

Who needs to pay Fitraana?

Every free Muslim who, after taking account of his fundamental needs, is the owner of Nisaab (wealth

After the Takbeers Surah Fatiha and another Surah is recited and ruku and sajdah are performed. In the second rakah Surah Fatiha and another Surah are recited but before going into ruku three takbeers are performed as before with the hands being raised to the ears. Then proclaim a fourth Takbeer for ruku and without raising the hands go into ruku and complete the prayer as normal.

The gap between each of the six extra Takbeers should be equivalent to the time it takes to recite three Tasbeehs. If one joins the prayer late and misses any Takbeers one should perform the Takbeers as soon as one joins.

After this prayer the Imam delivers 2 Khutbahs in Arabic. It is essential to listen to them.

equivalent to 87g of Gold or 610g of Silver) at dawn on the morning of Eid. Such a person must give Sadaqat-ul-Fitr on his own behalf and his minor children who were alive at dawn on Eid day. Thus it is not paid for those who die before this time or are born or accept Islam after this time. Age and Sanity are not conditions for Fitraana

How much is it? Unlike Zakah which varies with wealth, Fitraana is a fixed amount per person. Technically it is *half* a Saa' of wheat or a Saa' of dates, barley or fig. **This amounts to £2 per person.**

Who is it paid to? The Poor who have either nothing or some wealth but not as much as Nisaab.

Ensure your Fitraana reaches the poor before Eid call ISLAMIC HELP: www.islamichelp.org.uk 0121 446 5682

HOW TO SPEND LAIL A TUL QADR

It is important not to miss out on the blessings of this Great Night.

Everyone should spend this night in Worship and Dua. At the very least one should pray Isha and Fajar with Jamaat. Uthman narrates the Prophet (saw) said **'Whoever on this night prays Isha with Jamaat he receives the reward of worshipping half the night. And whoever also prays Fajar with Jamaat it will be as if he worshipped all night'** (Muslim)

Other ways to benefit from this night **Staying awake through the night (Night vigil)**

This is the best way to mark this night. Whilst awake one can perform the following activities:

Nafil (Voluntary) Prayers during the night. Allah Ta'aala loves both worship and the worshipper. He loves Qiyaam, Rukuh and Sajdah, all of which are found in the Prayer. The best way to please Allah Ta'aala is through prayer. Furthermore this night's worship is worth more than the worship of a thousand months and is a means to forgiveness. The Prophet (saw) said **'Whoever prays during Lail atul Qadr with faith and sincerity all his previous sins will be forgiven.'** A special prayer which could be prayed is **Salaatul Tasbeeh** the Prophet (saw) taught this to his uncle Syeduna Abbas and said it should be read every night, if not every night then every Friday and if not every Friday then once a year and failing that, at least once in a lifetime. The Prophet (saw) said this prayer forgives all sins; past; future; old; new; intentional; accidental; large; small; discrete or open.

Method : It is a four rakah prayer with one Salaam.

First rakah: begin with Sanaa, then recite the Tasbeeh *Subhaa Nallahi wal Hamdu lillaahi wa Laa ilaaha illallaahu wallaahu akhbar* 15 times, recite Surah Fatiha and another surah. Then recite Tasbeeh 10 times. Go to Rukuh. Read normal Subhaan, then read Tasbeeh 10 times. Rise from Ruku and read Tasbeeh 10 times. Go to Sajdah and

read Tasbeeh 10 times along with the normal Subhaan. Rise to sit and read Tasbeeh 10 times. Perform second Sajdah as the first. Rise for second rakah.

Second rakah: begin with 15 tasbeeh, then recite Surah Fatiha and another Surah. The rest is as the first rakah until after the second Sajdah where you sit and recite Tashahud, Durood and dua and then, without salaam, rise for third rakah.

Third rakah: As first rakah.

Fourth rakah: as second rakah but perform Salaam to conclude the prayer.

Dhikr of Allah. The scriptures repeatedly encourage us to perform the Dhikr of Allah, The Prophet (saw) said **'Shall I not tell you of an excellent practice of yours, which is pleasing to your Master, is elevated in rank; is better than your spending of gold and is better than your meeting of your enemies in battle where you kill them and they kill you? The companions said 'do tell us !' The Prophet (saw) replied 'It is the Dhikr of Allah'**

The Quran testifies that the Dhikr of Allah brings peace and contentment to the hearts of Man. The Prophet (saw) said the best Dhikr is that of the Kalima. Another excellent wazeefa is that of the Ayat e Kareema *'Laa ilaaha illa anta SubhaanaKa Inni Kuntu min azzaalimeen'*

Recitation of the Quran. The Quran is the word of Allah, not only is it a guide but also a cure for humanity. It's recitation brings the word of Allah onto the tongue of Mankind, it brings peace to troubled hearts and attracts the mercy and blessings of Allah. Lail a'tul Qadr is an opportune moment to grasp these bounties, especially when Allah's mercy is in a benevolent mood. Furthermore, how better to mark the night of the Quran's descent than to recite it! Also try to recite the Quran inside prayers for the Prophet said **'The Quran's recitation inside the prayer is better than it's recitation outside the Prayer'** (Mishkaat)

Durood and Salaam upon the Prophet (saw). This is another beautiful way of spending Lail a tu'l Qadr. Not only does it fulfil a commandment of Allah but brings many blessings to the reader, not least 10 mercies from Allah for each durood read. The Salaam is also presented to the Prophet (saw). He is Allah's greatest mercy to mankind, durood and Salaam is an apt way of thanking Allah for this great gift. Why should a person not send durood upon the Prophet (saw) for it is because of him that the Muslims the greatest Ummah and Humanity the greatest creation.! It is he who has led mankind out of the spiralling darkness of Jahiliya and into the light of Allah and Islam.

Supplication (Dua). The Prophet (saw) was asked by his wife Aisha 'What do you recommend for me if I find Lail atul Qadr, what should I say in it?' He replied 'Aisha ask your Lord with these words **Allaahumma Innaka Affuwan Tuhibbul Afw Fa FuAnni'**

Why is this Night Unspecified? We know that Lail a tu'l Qadr is in Ramadhan and more specifically one of the odd nights of the last 10 days. The Prophet (saw) said **'Search for Lail at'ul Qadr in the odd nights of the last 10 days of Ramadhan'**. Although most scholars and some companions believe it is the 27th Night, it could be anyone of the last five odd nights of this blessed month. This 'uncertainty' is a sign of Mercy for both worshippers and sinners and takes full account of human nature:
1) Those in search of it have to worship at least five nights to ensure they find it. If this night was known some may only pray that night and not the other four!
2) To commit a sin on a great night demands great punishment and those weak amongst us would be unable to refrain even on a great night. They would thus be liable for great punishment. By keeping this night uncertain it ensures that sinners do not knowingly sin on Lail atul Qadr.

EID MESSAGES

It was customary for religious dignitaries and leaders to send messages at the end of Ramadhan to the people. The main message from our elders was to try to ensure that our deeds and endeavours of Ramadhan were accepted by Allah Ta'aala. This can be done by doing dua for their acceptance and ensuring that the deeds are carried out properly and with the right intentions. Take a look at some of the messages:

On the last night of Ramadhan Syeduna Ali would have proclaimed **'We congratulate those whose Ibaadah has been accepted and we commiserate with those who have been left deprived.'** (*Lataaif ul Muaarif*)

Syeduna Kaab states **'The one who fasted in Ramadhan with the conviction of continuing not to disobey Allah after Ramadhan will enter paradise without any account but the one who fasted in Ramadhan with the intention of disobeying Allah after it will have his fasts rejected.'** (*Lataaif ul Muaarif*)

Umar bin Abdul Aziz would state in his Eid Khutbah **'People, for Allah's pleasure you have fasted thirty days and you have prayed Taraaweeh thirty nights and you have come out today asking Allah to accept these from you.'**

Imam Hasan Basri states that Allah Ta'aala made the month of Ramadhan a ladder for His creation for them to get ahead in obedience so those who do get ahead are successful and those who don't are in loss and comments **'How strange it is that the person who wasted his life in play and folly is still laughing. Today the good doers are successful and the rejecters are at a loss.'**

Towards the end of Ramadhan our pious predecessors would worry whether or not their deeds had been accepted. Shaykh Abdul Aziz bin Abi Rawaad states that he saw his Aslaaf **'Endeavour greatly in undertaking a deed and then worry whether it had been accepted.'**



The Day of Eid: The Day of Reward

The day of Eid is the day of celebration because it is the day we hope to receive Allah's reward. Having worked hard through Ramadhan the Muslims await Allah's reward. The Prophet (saw) said **'When the day of Eid ul Fitr arrives the angels line the many paths and proclaim 'Oh Muslims, Come towards your Lord, He will favour you with goodness and great reward, you were ordered to stand at night and you fulfilled that and you were ordered to fast in the day and you fasted and obeyed your Lord so take your certificates.'** When the people finish the Eid prayer a caller gives the good news **'Listen, your Lord has forgiven you so return home for this is a day of reward.'** (*Tibraani*). The Prophet (saw) also revealed **'On the day of Eid ul Fitr the angels descend and line the streets and make a call which every creature except the human and Jinn hear 'Oh Ummah of Muhammad, come out to your Generous Lord, He will reward you greatly and forgive your great sins.' And when the people are gathered in the place of prayer Allah says to the angels 'What is the reward for the worker when he finishes his work?' They plead 'O our Lord and Master, He should receive full and complete reward.' Allah declares 'I make you witness, I have rewarded them for their fasts and prayers which were for Me and My forgiveness. Go, I have forgiven you.'** (*Bayhaqi*)

Show Happiness in Allah's mercy

We are ordered that when we receive His mercy and Bounty we should be happy: Allah Ta'aala says **'Say, In the Bounty and Mercy of Allah let them rejoice, that is better than the (wealth) they amass.'** (Yunus 10, v 58)

Allah prefers the expression of happiness on this day. It is for this

reason that Allah dislikes people fasting on this day. In fact it is haraam to fast because it is tantamount to shunning His favours.

Good clothes and perfume

Wearing good clothes is a sign of happiness. Shaykh Ibn Qayyim writes **'The Prophet (saw) would wear beautiful clothes on Eid. He (saw) had a sheet which he wore on Eid and Jumuah, sometimes it was green and sometimes it was one with red stripes. Some have claimed it was all red but this is not correct.'** (*Zaad ul Muaad*) He also ordered others to do, Imam Hassan, his grandson said **'The Prophet sallallaahu alaihi wa sallam ordered us, wherever possible, to wear the best clothes on Eid and apply the best fragrance.'** (*Al Mustadrik of Haakim*)

To bath on the day of Eid

One should bath on the day of Eid before leaving for the Eid prayer. Saeed bin Museeb states **'There are three sunnah acts on Eid ul Fitr; to walk to the place of worship; to eat before leaving and to bath.'** (*Arwa ul Galeel*)

Eat Before leaving for the Eid prayer

It is narrated that **'The Prophet (saw) would not leave for Eid ul Fitr until he had eaten an odd number of dates.'** (*Bukhaari*)

Go to Eid on foot

It is Sunnah to go to the Eid prayer on foot - this is also practical for parking and conservation issues! **'The Prophet (saw) would leave for the Eid on foot and return on foot.'** (*Ibn Majah*)

Congratulate and do dua for each other

'When the companions would meet one another on the day of Eid they would say to one another 'May Allah accept from us and from You.' (*Fath ul Baari*)

