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Your Complete Guide To
RAMADAN



Dr. Faheem Mohammed

With a Foreword by
Maulana Dr. Waffie Mohammed

DEDICATION

*This book is dedicated to all our believing family members
who have passed away, and especially on the souls of:*

Hajin Rehana Mohammed

and

Br. Azeem Mohammed

*We pray that Almighty Allah forgive them all; make their
stay in Barzak spacious, and cause them to rise with the
righteous on the Day of Judgement.*

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I pray that this book enables you the individual reader to strengthen your relationship with Almighty Allah, and help you earn the best in this life, and the next.

FOREWORD

Congratulations to Dr. Faheem for the production of such a beautiful, short, informative presentation about Ramadan. May Allah make it easy for you to carry on your life.

Allah says “Waa anta suumu khairul lakum”, “if you keep the fast it is better for you” (Quran 2:184). He knows that there are trials for those who keep the fast, but, He wants His true representatives to give importance not to the world but to the Hereafter, and that is why fasting is so important for us.

Allah has given Muslims beautiful gifts. 1 is the Quran, another is to meet Him 5 times a day, and He has given us this gift for keeping the fast. He knows everybody cannot keep the fast, and has given us concessions.

May Allah make it easy for us all to observe the month of Ramadan, and to keep the fast if possible, or to compensate otherwise, and strengthen our Hereafter through this beautiful month of Ramadan, so that we too can rise with the righteous on the Day of Reckoning.

Ameen

Maulana Dr. Waffie Mohammed

PREFACE

In the name of Allah, the Most Gracious, the Most Merciful.

Ramadan, the blessed month of the Quran, is a time of profound spiritual renewal, self-discipline, and divine mercy.

It is a month that unites Muslims worldwide in worship, reflection, and community, as they strive to draw closer to Almighty Allah through fasting, prayer, and acts of charity. Yet, despite its universal significance, many approach Ramadan without fully understanding its deeper meanings, its expectations, or the best ways to maximize its blessings. In other instances, the month becomes a time when ideological differences are amplified in the practices within mosques and communities.

What is the best way to avoid differences and make the best use of time in this sacred month? This book offers a comprehensive guide to observing the month Ramadan, rooted in authentic Islamic teachings and practical wisdom. This guide is the result of initiatives spanning years of effort, reflection, and engagement.

This book brings together the content developed for a public forum on the topic, a series of workshops on preparing for Ramadan done throughout the country, as well as integrating the position defined and issued by the Majlis ul Ulamaa - a council of leading scholars addressing key issues and conflicts related to Islam and Muslims.

The goal here is to provide a resource that is both accessible and thorough, catering to Muslims of all backgrounds and levels of knowledge.

Within these pages, you will find:

- **Guidance on the essentials of fasting:** Who qualifies to fast, when to fast, and how to fast in accordance with Islamic principles.
- **Practical tips and spiritual insights:** How to prepare for Ramadan, make the most of its nights and days, and maintain the habits you cultivate long after the month has passed.
- **References from the Quran and Hadith:** A reliable foundation for understanding the rulings and virtues of Ramadan.
- **Duas and prayers:** Supplications to enrich your worship and deepen your connection with Allah.
- **Scholarly perspectives:** Addressing contemporary issues and conflicts related to Ramadan, ensuring that your practice is both informed and aligned with Islamic teachings.

This book is meant to be more than just a guide; it is an invitation to steer your Ramadan into a truly transformative experience. Whether you are a lifelong observer of Ramadan or someone seeking to learn more about its significance, it is hoped this resource will serve as a

companion on your journey toward spiritual growth and divine closeness.

As you read, you are encouraged to approach Ramadan with an open heart and a sincere intention. May this book inspire you to embrace the blessings of this holy month, to seek forgiveness and mercy, and to emerge from Ramadan as a better servant of Allah and His representative.

May Allah accept our efforts, to bless our work, and make this a means of guidance and benefit for all who read it. May He grant us all a Ramadan filled with His mercy, forgiveness, and nearness.

Ameen.

Dr. Faheem Mohammed
February 2025

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1. Introduction

1.1 Ramadan & Sawm

The month of Ramadan is the ninth month of the Islamic lunar calendar and is considered one of the holiest months for Muslims.

The word **Ramadan** (رَمَضَان) means ‘to burn’, and comes from the Arabic root "ر-م-ض" (**r-m-d**), which is associated with intense heat or dryness.

Metaphorically, fasting in the month bearing the name Ramadan represents the burning away of sins and ego through fasting, prayer, and good deeds during this holy month.

Ramadan is a month in which Muslims are commanded to fast – abstain from nourishment and sexual relations, and guard abstaining from food, drink, smoking, and other physical nourishment and needs, and guard our conduct, from the break of dawn (Fajr) until sunset (Maghrib). Fasting (Sawm) is one of the 5 fundamental pillars of being a Muslim.

***Abdullah ibn Umar narrated:** The Prophet (peace be upon him) said: "Islam is built on five (pillars) – To testify that there is no god but Allah and that Muhammad is the Messenger of Allah; To establish Salah (prayer); To pay Zakat (obligatory charity); To fast in Ramadan; And to perform Hajj (pilgrimage to Mecca) for those who are able."*

Muslims are commanded to fast for the month of Ramadan, once all conditions are met. This is made explicit in the Quran:

O you who believe! Fasting is prescribed for you as it was prescribed for those before you, so that you may attain Taqwa (God-consciousness). (Quran 2:183)

"The month of Ramadan is the one in which the Quran was revealed, as a guidance for mankind and clear proofs of guidance and criterion. So whoever among you witnesses the month, let him fast it." (Quran 2:185)

The fast is intended to teach self-discipline, self-restraint, and empathy for those less fortunate, and reinforce submission by a Muslim to the command of Allah. It is also a time when one can earn rewards and blessings without limits.

The Prophet (peace be on him) is reported to have said, "It (Ramadan) is the month, whose beginning is mercy, its middle, forgiveness and its end, emancipation from the fire (of hell)."

So important is the month spiritually, that Muslims often recite supplications asking Allah to enable them to witness Ramadan.

اللَّهُمَّ بَلِّغْنَا رَمَضَانَ

Allahumma ballighna Ramadan.

O Allah, allow us to reach Ramadan.

Another supplication that is often made is a similar dua in a longer form:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

Alaahumma bariklanaa fi Rajab, wa Shabaan, Wa ballignaa Ramadan

O Allah, bless us in Rajab and Sha'ban, and allow us to reach Ramadan (Bayhaqi)

While persons debate on whether these are established explicitly in Sunnah, the practice of advanced preparations for Ramadan were advanced by scholars of Islam based on reports derived of study of the Sahaba. Imam Ibn Rajab for example said: “The righteous predecessors used to supplicate to Allah for six months to allow them to reach Ramadan, and they would spend the next six months asking Allah to accept their deeds from Ramadan.” (Lata’if al-Ma’arif, Ibn Rajab al-Hanbali)

1.2 Fasting & World Civilizations

Fasting as a religious institution is not unique to Islam. Fasting as a spiritual or religious practice has been observed by various civilizations and religious traditions throughout history. Muslims are told in the Quran about fasting:

“O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint” (Quran 2:183).

We have evidence that fasting is a cultural universal – it was practiced by civilizations throughout time and place – by various peoples throughout the world, at different eras in human history.

- **Egyptians:** The ancient Egyptians practiced fasting as part of their religious rituals. Fasting was often associated with purification and preparation for religious ceremonies or to honor their gods.
- **Greek:** In ancient Greece, fasting was practiced as a form of purification and to prepare for certain religious rites or festivals, or as part of initiation rituals.
- **Romans:** The Romans also observed fasting, particularly in connection with their religious festivals and to appease their gods.
- **Zoroastrians:** In Zoroastrianism, fasting was practiced as a form of penance and spiritual discipline. However, Zoroastrians generally avoided prolonged fasting, as they believed it weakened the body and mind, which were gifts from Ahura Mazda (the supreme deity).

-
- **Jews:** Fasting has been a significant practice in Judaism for centuries. The Jewish tradition includes several fast days, such as **Yom Kippur** (the Day of Atonement), the most important fast day in the Jewish calendar, and **Tisha B'Av**, a day of mourning for the destruction of the Temples in Jerusalem. Fasting in Judaism is often associated with repentance, mourning, and seeking divine favor.
 - **Christians:** Fasting is a well-established practice in Christianity, particularly during **Lent**, a 40-day period of fasting, prayer, and penance leading up to Easter. Christians also fast on other occasions, such as **Ash Wednesday** and **Good Friday**. Early Christian communities practiced fasting as a way to emulate Jesus Christ, who fasted for 40 days in the wilderness (Matthew 4:2).
 - **Pre-Islam Arabs:** Before Islam, the Arabs of Mecca and the surrounding regions observed fasting as part of their religious practices. For example, the tribe of Quraysh (the Prophet Muhammad's tribe) fasted on the day of **Ashura** (10th of Muharram), which was later adopted and modified in Islam.
 - **Hindus:** Fasting is a common practice in Hinduism, often observed during religious festivals, on specific days of the week, or in honor of certain deities. For example, fasting is practiced during **Navratri**, **Ekadashi**, and **Mahashivratri**. Hindu fasting practices vary, with some people abstaining from food entirely and others restricting their diet to specific foods.
 - **Buddhists:** In Buddhism, fasting is practiced as a form of self-discipline and to cultivate mindfulness. Monks

and nuns often observe fasting as part of their ascetic practices, particularly on **Uposatha** days (days of observance).

- **Indigenous Tribes:** Many indigenous and tribal cultures around the world have practiced fasting as part of their spiritual traditions. Fasting is often used in rituals to seek visions, communicate with spirits, or prepare for important ceremonies.

1.3 Common Themes of Fasting

Although the reasons why different civilizations fasted varied, as did the ways in which they observed the fast, fasting as an institution demonstrated common themes and purposes across the various civilizations, including:

Spiritual Themes

- **Spiritual Purification:** By abstaining from physical needs, individuals seek to cleanse themselves of impurities and focus on spiritual growth. Fasting has been a means of purifying the soul, mind, and body.
- **Symbolism of Sacrifice:** Fasting is often seen as a form of sacrifice, demonstrating one's commitment to spiritual principles and willingness to give up worldly comforts.
- **Penance and Repentance:** Many traditions use fasting as a way to seek forgiveness for sins or wrongdoings. It is often associated with remorse and a desire to make amends, acknowledge wrongdoings and seek forgiveness, and stifle their egos.

-
- **Seeking Divine Favor or Guidance:** Fasting is often practiced to draw closer to God, seek blessings, or gain spiritual insight. It is seen as a way to demonstrate devotion and submission to God.
 - **Commemoration of Sacred Events:** Fasting is frequently tied to significant religious events, historical occurrences, or holy days. It serves as a way to honor and remember these moments.

Physiological Themes

- **Self-Discipline and Self-Control:** Fasting teaches restraint and self-discipline, helping individuals overcome desires and impulses. This is seen as a way to strengthen willpower and character.
- **Physical and Mental Detoxification:** Many traditions view fasting as a way to detoxify the body and mind, promoting health and clarity. This is often seen as complementary to spiritual goals, and a means to enhance holistic individual performance

Community Solidarity Themes

- **Empathy and Solidarity with the Less Fortunate:** Fasting often fosters empathy for those who suffer from hunger or poverty. By experiencing hunger firsthand, individuals are reminded to be charitable and compassionate.
- **Community and Shared Experience:** Fasting often brings communities together, creating a sense of unity and shared purpose. It is frequently observed collectively during specific times or festivals.

Fasting as a universal practice transcends time, geography, and culture, uniting diverse civilizations under shared spiritual and moral principles.

Whether as a means of purification, self-discipline, repentance, or empathy, fasting has served as a profound expression of humanity's quest for meaning, connection, and transcendence.

While the rituals and contexts of fasting vary across traditions, its core essence—rooted in sacrifice, reflection, and devotion—remains remarkably consistent. By considering the common threads that weave through the fasting practices of ancient and modern civilizations, we gain a deeper appreciation for this timeless act of faith and its enduring relevance in fostering personal growth, communal solidarity, and a deeper connection to the divine.

Fasting, in its many forms, stands as a testament to the universal human aspiration for spiritual elevation and moral integrity.



**"Allah does not burden
a soul beyond that it can
bear..."**

(Quran 2:286)

2. Why Fast & Its Effects

2.1 A Command from Allah

Muslims are commanded by Allah to fast in the month of Ramadan. We are told in the Quran:

“O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint”

(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew.

Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful. (Quran 2:183-185)

In ahadith fasting for Ramadan is also clearly established.

Prophet Muhammad (peace be upon him) is reported to have said, "Islam is built on five [pillars]: [1] the

testimony that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, [2] establishing prayer, [3] paying Zakat, [4] fasting Ramadan, and [5] performing Hajj to the House (Kaaba)."

2.2 Benefits of Fasting in Islamic Source References

Almighty Allah tells us in the Quran (2:184) You should fast it is better for you.

Numerous ahadith elaborate on the benefits of fasting we stand to enjoy. One reference in particular mentions the following:

*Abu Huraira (r.a.) reported Allah's Messenger (pbuh) as saying: "When there comes the month of Ramadan, **the gates of mercy are opened, and the gates of Hell are locked, and the devils are chained...**" (Bukhari and Muslim)*

This hadith establishes some powerful concepts and principles that warrant further consideration. The hadith was studied by Mufti Fareed Jamal Moeeni whose reflection warrants articulation in full, reproduced following:

The Hadith highlights the spiritual significance of Ramadan and provides insight into the power dynamics between humans and Shayatin (devils) during this blessed month, with notable psychological impacts on the believer.

- **The Gates of Paradise Are Opened**

The opening of the gates of Paradise during Ramadan symbolizes the increased accessibility to divine mercy and rewards. As Allah's mercy is abundant during this month, every act of worship, including fasting, prayer, and charity, becomes a means to attain paradise. The reference to the gates being opened can also be seen as a metaphor for how much easier it is to do good during Ramadan, as Allah facilitates righteous acts and encourages spiritual growth. This is a time when the devout are more motivated to engage in acts of worship, and the environment fosters a connection with the divine.

- **The Gates of Hell Are Closed**

Similarly, the closing of the gates of Hell signifies Allah's mercy and the reduction of opportunities for individuals to fall into sin during Ramadan. As people focus on worship and self-restraint, the likelihood of committing transgressions is minimized. This also aligns with the idea that the environment during Ramadan helps shield believers from spiritual harm and the temptation of sin, offering a chance for repentance and forgiveness.

- **The Devils Are Chained**

The chaining of the devils during Ramadan is one of the most fascinating aspects of this Hadith. It is understood that the devils (shayatin) have less influence over people during this month, making it easier for Muslims to engage in worship and avoid sin. There are several layers to this:

- **Literal vs. Metaphorical Chaining**

Literal: Some scholars believe that the devils are physically chained during Ramadan, thus reducing their ability to directly mislead and incite sin. This aligns with the idea that certain types of evil influences are more subdued during this month.

Metaphorical: Others argue that the devils' ability to influence people is metaphorically reduced due to the increased acts of worship and the heightened spiritual environment of Ramadan. The devils' whispers are less effective because of the strong presence of piety and obedience.

- **The Chaining of Rebellious Devils (Maradah):**

In some narrations, it is specifically mentioned that the most rebellious and powerful devils are chained, while weaker devils may still have some influence. This explains why people might still sin during Ramadan despite the chaining of the devils. The sin may not necessarily be caused by the whisperings of the devils but by personal desires, internal weaknesses (like the Qareen), or the deeply ingrained habits formed throughout the year.

- **Internal vs. External Devils**

While the external devils are shackled, the internal devil (Qareen) remains with a person throughout Ramadan. The Qareen is the personal companion from among the jinn, who influences one's thoughts and actions. Thus, while

external temptations might be reduced, the internal struggle continues.

- **Satan's Influence and the Human Will**

Even though the devils are chained, some individuals still sin during Ramadan. This suggests that sin is not always a result of external temptations but often stems from personal desires, inclinations, and choices. The Hadith underscores that humans still have free will and the responsibility to resist temptations, even when the devils' influence is minimized.

- **Spiritual Conditioning**

Some scholars have pointed out that even though the devils are chained, people may still engage in sin due to their deep-rooted habits and inclinations. Satan's influence over the past year has conditioned some individuals to sin, and even when the external temptations are reduced, their ingrained habits lead them to transgress. This illustrates the power of personal choice in one's spiritual journey.

- **Concluding Observations**

This Hadith serves as a reminder of the transformative potential of Ramadan. During this blessed month, Allah opens the doors of mercy and makes it easier for believers to perform good deeds, as the gates of Paradise are wide open. The chaining of the devils is a sign of the reduced spiritual opposition and the enhanced possibility of repentance and redemption. However, the fact that some people still sin during Ramadan highlights the importance

of personal effort, willpower, and conscious striving toward righteousness.

In summary, the Hadith reflects both the literal and metaphorical opportunities provided by Ramadan for the believer to draw closer to Allah while minimizing the distractions and temptations caused by Shayatin. It calls for personal reflection and self-control, with an understanding that while Allah's mercy is abundant, it is the responsibility of the individual to seize the opportunity for spiritual growth.

Other ahadith elaborate on the benefits of fasting we stand to enjoy. Some additional references include:

*Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah the Exalted and Majestic said: **Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward it.** Fasting is a shield... By Him, in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah on the Day of judgment than the fragrance of musk. The one who fasts has two (occasions) of joy, one when he breaks the fast he is glad with the breaking of (the fast) and one when he meets his Lord he is glad with his fast. (Muslim 2566)*

*Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundredfold reward. Allah, the Exalted and Majestic, has said: With the exception of fasting, **for it (fasting) is***

done for Me and I will give a reward for it, for one abandons his passion and food for My sake. There are two occasions of joy for one who fasts, joy when he breaks it, and joy when he meets his Lord, and the breath (of an observer of fast) is sweeter to Allah than the fragrance of musk. (Muslim 2567)

*Sahl b. Sa'd (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: **In Paradise there is a gate which is called Rayyan through which only the observers of fast would enter on the Day on Resurrection. None else would enter along with them. It would be proclaimed: Where are the observers of fast that they should be admitted into it?- and when the last of them would enter, it would be closed and no one would enter it. (Muslim 2569)***

*Abu Sa'id al Khudri (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: **Every servant of Allah who observes fast for a day in the way of Allah, Allah would remove, because of this day, his face farther from the Fire (of Hell) to the extent of seventy years' distance. (Muslim 2570)***

2.3 Benefits of Fasting

Beyond the source references, there are many benefits that persons stand to enjoy from observing the fast. We are often told that fasting holds the promise of limitless rewards. Today we are discovering in the science of intermittent fasting that some of these rewards are immediate and for our personal benefit.

- **Physically**, we recognize that while fasting places the body in some hardship and discomfort, it is a

recognized method to help enhance certain key body functions and reduce or mitigate risks. Fasting helps improve our digestive functions and insulin sensitivity, with spin-off effects on blood pressure and blood sugar levels, cholesterol, weight control, heart and immune functions. This suggests we bear a lower risk of type 2 diabetes and can better control our glucose levels.

Fasting helps our **metabolic changes and fat loss** – increasing burning of stored fat for energy. It also contributes to lowering LDL (bad cholesterol) levels while increasing HDL (good cholesterol). More regulated blood pressure and reduced inflammation contributes to better heart health.

Our **digestive system** stands to improve from gut rest, allowing for healing, for conditions such as acid reflux, bloating or irritable bowel syndrome. In the shock of fasting, our body triggers liver detoxification and liver fat reduction – reducing risks of such afflictions as fatty liver disease.

It helps with **cellular repair, brain and heart health**. Fasting is known to increase Human Growth Hormone (HGH) levels, which helps us in muscle preservation, fat burning and anti-aging, alongside enabling faster recovery and improved metabolism. In a similar ‘vein’, studies suggest that fasting activates longevity genes (autophagy), which helps in cell repair and reducing aging effects, even while boosting the immune system

Fasting is known to increase the production of brain-derived neurotrophic factor (BDNF), which supports **cognitive function and memory**. It can help reduce the risk of Alzheimer’s and Parkinson’s disease.

-
- **Mentally**, fasting helps to keep our conduct in check, tempers our moral character and interactions, and boosts our will power and resolve.

Research on intermittent fasting indicates that it helps us with **cognition and learning**, stress reduction, mental resilience and clarity, neuroplasticity, and even helps to reduce onset of neurodegenerative diseases. The mindset we gain from fasting helps us to evaluate our priorities and stresses, and better cope with them.

From an **emotional** standpoint, the fasting effects of lower inflammation in the brain, and increased endorphins, causes some persons to experience a boost in mood and mental clarity. Breaking the fast after a day of abstinence activates the dopamine pathways and give a motivation boost from associating effort with reward. Perhaps this is one reason we are told in the hadith:

Prophet Muhammad (peace be on him) is reported to have said: "The fasting person has two moments of joy: one when he breaks his fast, and the other when he meets his Lord." (Bukhari and Muslim)

We become more **confident** through fasting. By successfully completing a demanding challenge or task – especially if we didn't want to do it in the first place – we strengthen the neural pathways in our pre-frontal cortex (PFC) – which plays a key role in discipline, decision-making and self-control, willpower and focus.

Resilience: how we overcome discomfort and handle conflict is improved when overcoming a challenge. The

anterior cingulate cortex (ACC) become stronger, and through this we can better handle stress and discomfort.

Done for 29-30 days in succession, we enhance our basal ganglia – the **habit** maker – to build habits and automate repeated actions: habits feel easier and more automatic.

The resilience and adaptability through **neuroplasticity** helps make difficult challenges easier to overcome generally – recalling how you were able to overcome difficulties in one area can help you to better perform in other areas of difficulty. There is an interesting Japanese proverb that says “*After the rain falls, the ground hardens.*”

- **Mental Strength, Fortitude and Resilience**

The mental and physiological discipline of observing the fast takes one out of the domain of civilian comforts and into the territory of warrior conditioning. We are told in the Qur’an:

He has succeeded who purifies the soul, and he has failed who corrupts the soul. (Qur’an 91:9-10)

Hazrat Umar ibn Abdul Aziz is reported to have said:

“The best jihad is the struggle against desire” (Al-Adab Ash Shar’iva 131)

This sentiment echoes across civilizations.

“I call myself a peaceful warrior, because the battles we fight are on the inside” Socrates

*“He who conquers himself is the mightiest warrior”
Confucius*

*“It is the nature of the wise to resist pleasures, but
the foolish to be a slave to them.” Anonymous*

Struggle against desire is certainly what fasting represents. Wake up early, have a meal, pray, and go about your day. Relinquish food, drink and sexual relations for the entire day, and yet still function as you are required to. Hasten to break the fast – but not too early, pray... repeat for 29 or 30 days.

Meanwhile, as the days go by dehydration begins to kick in, impacting your patience and demeanor – some persons get very irritable and edgy while fasting. That, alongside irregular sleep hours and missed meals, begins to erode your judgment and decision-making capacities.

Missing a meal and disrupting daily habits all serve to invoke or risk exhaustion and headaches, acid reflux, muscle cramps. For some, concentration becomes a challenge and the brain begins to flutter. Fasting takes its toll, even though it is engrained with physical benefits.

All this echoes eerily of being at a barracks, woken up for a random night exercise, obeying the command of the Drill Sargent, and undergoing some grueling exertion before getting back to base and some semblance of sanity. Or undergoing the rigors of daily training over the weeks.

Going into Ramadan, we undergo our own version of military training. Annually. We condition our Nafs – our ‘civilian’ selves, habits and fancies, to come under our control. Doing this in the midst of your everyday routine can make it a cumbersome exercise.

Ramadan is an annual escape from being subjected to our whims and cravings to being in charge of our physical and mental selves. As Muslims we undergo moral and spiritual conditioning. We disrupt our schedules, we abstain, we regulate our conduct, worship more, give more in charity... all to conquer our Nafs and the whisperings of Shaitan.

Our battle is against our own selves, and we are commanded to do this, so that we come out stronger, in greater control of our desires, and better prepared for facing the battles that can erupt around us or within us for the rest of the year.

All for the sake of Allah and in submission to His command. It may well be in recognition of this that we were told in Islam,

“Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundredfold reward. Allah, the Exalted and Majestic, has said: With the exception of fasting, for it is done for Me and I will give a reward for it, for one abandons his passion and food for My sake.”
(Muslim)

In essence, we are being commanded to do something that entails sacrifice, but at the same time is beneficial for us physically, mentally, socially, morally and

spiritually. Ultimately, it will be to our eternal benefit. We are told in the Quran:

As for him who feared to stand before his Lord and he restrained himself from his desires, then Paradise will be his refuge. (Qur'an 79:40)

- **Socially**, fasting helps us to connect with the poor and indigent in society, experiencing what they experience of hunger and thirst. It serves as a reminder to us to appreciate what we have, and it helps us to remember that in spite of how much we may have, we have to submit to Almighty Allah individually.
- **Morally**, it forces us to be mindful of our behaviors – what we think, what we say, what we do. How we treat others and respond to provocation. We don't want to spoil the fast by engaging in improper conduct.
- **Spiritually**, we obey the command of Allah, make sacrifices for His sake, and through these He brings us even closer to Him. We become more God-conscious, and are assured of the promise of limitless rewards.

2.4 Possible Negative Effects of Fasting

Abstaining from food and drink, and marital relations, for the period of day from break of dawn until sunset, is an unnatural act. Humans are programmed to consume and digest food and drink during the course of the day, as part of the circadian rhythm (internal body clock), in alignment with our sleep-wake cycle. To abstain for the entire day presents some physiological effects that we are required to manage.

*****NOTE:** This discussion is meant for preliminary educational purposes only. **It is not, nor is it intended to be, taken as medical advice.** Where there are physical or other effects associated with fasting, persons are advised to seek medical advice from a trained professional directly.

- **Symptoms and causes resulting from fasting**

Some of the physiological effects include:

- Dehydration
- Hunger and downstream effects
- Hypoglycemia (low blood sugar)
- Withdrawal symptoms

Symptoms of dehydration, hunger and hypoglycemia that can present themselves while fasting typically include:

- Thirst and/or hunger
- Acid Reflux
- Nausea
- Abdominal pain
- Headaches
- Dryness of the mouth & throat
- Halitosis (bad breath)
- Slurred speech or difficulty walking
- Dry skin or tongue
- Sunken eyes
- Tiredness & weakness
- Decreased urination and/or dark colored urine
- Dizziness or lightheadedness
- Rapid heart rate
- Muscle cramps

Mental and Emotional Responses

- Irritability or short temper
- Feeling anxious or on edge
- Difficulty concentrating or focusing

Withdrawal symptoms typically include effects such as:

- Cravings
- Insomnia or sleeplessness
- Irritability or agitation
- Feeling restless
- Trouble concentrating
- Mood changes or swings
- Feeling sad, depressed or anxious

In more pronounced cases, withdrawal symptoms can include:

- Body aches
- Nausea
- Vomiting
- Diarrhea

2.5 Suggestions to Overcome Negative Effects

How do we deal with the symptoms and negative effects of fasting?

First it is important to recognize that fasting goes against our natural biological programming. There would always be some signs (symptoms) our bodies send to our brain to signal that something is not right and needs to be fixed.

-
- Stay hydrated
 - Eat suhoor
 - Make changes to your diet
 - Get physical exercise
 - Alter your attitude
 - Stay busy / distracted
 - Adjust your work schedule
 - Increase your ibadat / make dua

- **Hydration, Huunger and Hypoglycemic Issues**

Fasting in Ramadan can be physically demanding, but with the right approach, you can minimize dehydration, hunger, and low blood sugar (hypoglycemia).

One of the most important steps is to stay hydrated. Drink plenty of water between Iftar and Suhoor—at least 6–8 glasses—and include water-rich foods like cucumbers, melons, oranges, and soups in your meals.

Avoiding caffeinated drinks like coffee and tea, which can increase urine loss and lead to dehydration, as well as contribute to insomnia and higher acid levels.

Additionally, consuming electrolyte-rich foods such as bananas, dates, and yogurt can help maintain proper hydration levels.

To manage hunger and maintain energy throughout the day, focus on slow-digesting, high-fiber foods at Suhoor. Whole grains, oats, brown rice, and vegetables provide a steady release of energy, preventing sudden drops in blood sugar.

Protein-rich foods like eggs, yogurt, nuts, and lean meats help keep you full longer, reducing hunger pangs. Avoid

processed sugars and refined carbohydrates, as they cause blood sugar to spike and crash, leading to fatigue and cravings later in the day.

For those prone to hypoglycemia (low blood sugar), it's essential to start Suhoor with complex carbohydrates and healthy fats to sustain energy levels. Dates, which the Prophet (peace be on him) recommended breaking the fast with, provide a quick energy boost without causing an extreme sugar spike.

If you feel symptoms like dizziness, shakiness, or extreme fatigue while fasting, it may be a sign of hypoglycemia, and you should break your fast if necessary, as Islam allows exemptions for health reasons, as discussed in sections following.

- **Overcoming Withdrawal Symptoms**

Fasting during Ramadan can lead to withdrawal symptoms, especially for those who regularly consume caffeine, nicotine, or sugar. The most common issues, particularly in the first few days, include headaches, irritability, fatigue, and difficulty concentrating.

To reduce caffeine withdrawal, start gradually reducing coffee, tea, and soda intake a week or two before Ramadan. Switching to decaffeinated beverages or herbal teas can help ease the transition. If headaches persist, staying well-hydrated and consuming foods rich in magnesium and B vitamins—such as nuts, seeds, and leafy greens—can provide relief.

For smokers experiencing nicotine withdrawal, cravings, restlessness, and mood swings may occur. Practicing deep

breathing exercises, engaging in light physical activity, and keeping the mind occupied with acts of worship can help manage these symptoms. Chewing sugar-free gum or consuming crunchy snacks like carrots or nuts can also help reduce the urge to smoke.

Those dependent on sugar and refined carbohydrates may experience energy crashes and cravings while fasting. To combat this, focus on complex carbohydrates and healthy fats during Suhoor, such as whole grains, avocados, and nuts. These provide sustained energy release, preventing blood sugar spikes and crashes. Drinking plenty of water and consuming fiber-rich fruits like apples and oranges can also help stabilize blood sugar levels.

Withdrawal symptoms usually lessen within a few days as the body adjusts to the fasting routine. By preparing in advance, maintaining hydration, and choosing balanced meals, you can make the transition smoother and reduce discomfort.

- **Attitudinal Adjustments**

Fasting during Ramadan is not just a physical challenge but also a test of patience, discipline, and mindset. Adopting the right attitude can make the experience more fulfilling and manageable.

One of the most important mental shifts is to see fasting as an opportunity rather than a burden. Instead of focusing on hunger, fatigue, or cravings, remind yourself that fasting purifies the soul, builds self-control, and strengthens your connection with Allah. Viewing it as an act of devotion rather than deprivation makes it easier to embrace the difficulties with a sense of purpose.

Another key attitude adjustment is practicing gratitude and mindfulness. Rather than complaining about hunger or thirst, reflect on the blessings of food, water, and health that we often take for granted. Gratitude transforms hardships into acts of worship, making the fast feel lighter. Similarly, mindfulness in daily activities—such as slowing down, appreciating moments of quiet, and engaging in dhikr (remembrance of Allah)—can help cultivate inner peace and resilience.

Managing expectations is also crucial. Fasting requires energy conservation, so rather than overloading yourself with unnecessary tasks, prioritize essential responsibilities and allow yourself time for rest and reflection. If frustration, irritability, or impatience arise, remind yourself that fasting teaches self-restraint. When tempted to react negatively, pause, take deep breaths, and remember that the Prophet (peace be on him) advised saying, *"I am fasting,"* as a way to control one's temper.

By embracing fasting as a spiritual journey, practicing gratitude, and cultivating patience, you can transform the experience from one of mere endurance to one of self-improvement and spiritual elevation.



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3. Who Must Fast?

3.1 Those required to fast

Fasting is enjoined on every Muslim male and female who:

- is adult (having attained the age of puberty),
- sane,
- not travelling long distances,
- who are not sick, chronically ill or elderly,
- and women who are **not** experiencing:
 - menstruation,
 - post-natal bleeding or
 - those who are breastfeeding.

3.2 Those exempt from fasting

Some persons are exempt from fasting, either on specific days of the month, or for the entire month of Ramadan:

- Persons who are sick, and by fasting their sickness would increase
- Persons who are insane
- Persons who are travelling
- Women who are:
 - Menstruating
 - Breastfeeding

-
- Experiencing post-natal bleeding
 - Children who have not yet reached the age of puberty
 - The elderly or persons who are chronically ill, for whom fasting is unreasonably strenuous

Of these categories of persons, it needs be noted that some persons would be unable to fast for certain days of the month of Ramadan. In these instances, the missed fasts would have to be kept afterwards where possible. In other instances, persons may be in a position where they are permanently unable to fast – in which case other acts of compensation are applicable. See details in sections following.

3.3 Guiding References in Quran and Hadith

We are instructed in the Quran and in ahadith about those who are required or exempt from fasting:

“(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew.” (Quran 2:184)

“Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (Should be

made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.” (Quran 2:185)

Ibn 'Abbas (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) journeyed during the month of Ramadan in a slate of fasting till he reached 'Usfan. He then ordered a cup containing drinking water and he drank that openly so that the people might see it, and broke the fast (and did not resume it) till he reached Mecca. Ibn 'Abbas (Allah be pleased with him) said: Allah's Messenger (may peace be upon him) fasted and broke the fast, so he who wished fasted and he who wished to break it broke it. (Muslim)

Anas bin Malik (r.a.) reported "The Messenger of Allah (saw) granted a concession to pregnant women who fear for themselves, allowing them not to fast, and to nursing mothers who fear for their infants." (Ibn Majah)

Aishah (r.a.) reported "We used to menstruate at the time of the Prophet (saw), and he would order us to make up for the (missed) fasts." (Ibn Majah)

We are reminded that Allah tells us in the Quran:

“...Allah intends every facility for you; He does not want to put to difficulties.” (Quran 2:185)

4. Moonsighting: The Start & End of Ramadan

4.1 Moon Sighting as a Measure of Time

Islam follows the lunar Hijri calendar as ordained in the Holy Quran:

He it is that cleaveth the day-break (from the dark): He makes the night for rest and tranquillity, and the sun and moon for the reckoning (of time): Such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient. (Quran 6:96)

People question you concerning the phases of the moon. Say: "They are signs to determine time for the sake of people and for the Pilgrimage." (Quran 2:189)

It is He Who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain His Signs in detail, for those who understand. (Quran 10:5)

4.2 Moon Sighting to Observe the Month of Ramadan

Ramadan begins and ends with the sighting of the new moon, as guided in Islam:

"Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So

every one of you who is present (at his home) during that month should spend it in fasting...” (Quran 2:185)

Ibn Umar narrated, “I heard Allah's Apostle saying, "When you see the crescent (of the month of Ramadan), start fasting, and when you see the crescent (of the month of Shawwal), stop fasting; and if the sky is overcast (and you can't see It) then regard the crescent (month) of Ramadan (as of 30 days)".” (Bukhari and Muslim)

Abdullah bin Umar narrated, “Allah's Apostle mentioned Ramadan and said, "Do not fast unless you see the crescent (of Ramadan), and do not give up fasting till you see the crescent (of Shawwal), but if the sky is overcast (if you cannot see it), then act on estimation (i.e. count Sha'ban as 30 days)”.” (Bukhari and Muslim)

Within a locality or geographic region, the testimony of a few can be accepted, even if the majority do not see the moon. We are guided in hadith:

Umm Salama reported: The Prophet (peace be upon him) said: "If two just Muslims testify to having seen the crescent moon, then fast or break your fast based on their testimony." (Ibn Majah)

Ibn Umar narrated "The people were looking for the new moon, and when I reported to the Messenger of Allah (ﷺ) that I had seen it, he fasted and commanded the people to fast." (Abu Dawood, Ibn Hibban, Al Hakim)

Ibn Abbas narrated: A Bedouin came to the Prophet (peace be upon him) and said, "I have seen the crescent moon (of Shawwal)." The Prophet (peace be upon him) asked, "Do you testify that there is no god but Allah and that Muhammad is His Messenger?" The Bedouin said, "Yes." The Prophet (peace be upon him) then said to Bilal, "Announce to the people that they should break their fast tomorrow." (Abu Dawood)

Dua on seeing the Crescent Moon

When the new moon crescent is sighted, we are advised to recite the following dua:

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ ،
وَالسَّلَامَةِ وَالْإِسْلَامِ ،
وَالتَّوْفِيقِ لِمَا تُحِبُّ وَتَرْضَى ،
رَبُّنَا وَرَبُّكَ اللَّهُ

Alla-humma ‘ahil-lahu alai-na bi amni wal imaa-ni, was salaamati wal Islami, wat-taw-feeki limaa tuhibbu wa tarda, Rabbuna wa rabbukallahu.

O Allah, let the crescent loom above us in peace and faith, safety and Islam, and in agreement with all that You love and pleases You. Our Lord and your Lord is Allah

4.3 Inconsistencies or Late Reports in Moon Sighting

Sighting of the new moon can be uncertain in the time leading up to its visibility. This is recognized in hadith:

Ibn 'Umar narrated, "The Prophet (peace be on him) said, "We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e. sometimes of 29 days and sometimes of thirty days". " (Bukhari and Muslim)

Where there is uncertainty, we are discouraged from fasting on the uncertain days. We are told in the hadith:

*Abu Huraira narrated "The Prophet said, "**None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting** (Nawafil) (and if his fasting coincides with that day) then he can fast that day". "* (Bukhari and Muslim)

*Abu'l-Bakhtari reported: We went out to perform Umra and when we encamped in the valley of Nakhla, we tried to see the new moon. Some of the people said: It was three nights old, and others (said) that it was two nights old. We then met Ibn 'Abbas and told him we had seen the new moon, but that some of the people said it was three nights old and others that it was two nights old. He asked on which night we had seen it; and when we told him we had seen it on such and such night, he said the Prophet of Allah (ﷺ) had said: **Verily Allah deferred it till the time it is seen, so it is to be reckoned from the night you saw it.** (Muslim)*

Visibility of the new moon crescent would vary depending on geographic location according to both the earth's latitude and longitude. Some areas might be able to see the new moon crescent whereas others in a different location, (although nearby), would be unable to do so. The ahadith has precedent for this variance across geographies:

“Kuraib reported that Umm Fadl, daughter of Harith, sent him (Fadl, i.e. her son) to Mu'awiya in Syria. I (Fadl) arrived in Syria, and did the needful for her. It was there in Syria that the month of Ramadan commenced. I saw the new moon (of Ramadan) on Friday. I then came back to Medina at the end of the month.

*Abdullah b. 'Abbas (Allah be pleased with him) asked me (about the new moon of Ramadan) and said: When did you see it? I said: We saw it on the night of Friday. He said: (Did) you see it yourself? I said: Yes, and the people also saw it and they fasted and Mu'awiya also fasted, whereupon he said: **But we saw it on Saturday night. So we will continue to fast till we complete thirty (fasts) or we see it (the new moon of Shawwal).** I said: Is the sighting of the moon by Mu'awiya not valid for you? He said: No; this is how the Messenger of Allah (ﷺ) has commanded us. Yahya b. Yahya was in doubt (whether the word used in the narration by Kuraib) was Naktafi or Taktafi.” (Muslim)*

When there are late reports that confirm the new moon was sighted, we are guided in hadith to break the fast immediately and observe Eid the next day.

Abu Umayr ibn Anas narrated "A group of riders came and testified to the Prophet (ﷺ) that they had seen the

moon yesterday, so he commanded the people to break their fast and to go out for Eid prayer the next morning."

Ibn Mas'ud narrated: "Whoever wakes up fasting and is then told that Eid has already started should break his fast immediately." (Ibn Abi Shaybah)

Late reports of moon sighting can alter the earlier decisions of observing the fast. Persons should be understanding of this, and not be critical or resistant to changes to decisions, when advised by the leaders of the community.

Where witness testimonies are being verified or investigations of reports of sighting are being conducted, persons should show restraint and not agitate for a fast decision or demonstrate impatience or discontent. Rather, they should defer to those in authority to conduct their due diligence and advise based on theological guidelines.

4.4 Other Issues surrounding Moon Sighting

- **On the Use of Calculations to start months of Ramadan:**

The Ulamaa reject the use of calculations (Umm ul Qura calendar) to signal the start of the month of Ramadan, based on the ahadith

"Do fast when it is sighted and break the fast when it is sighted". (Sahih Muslim);

"We are unlettered people, we neither write nor calculate. The month is this way and that, sometimes 29 and sometimes 30." (Bukhari)

- **On the acceptance of Universal Sighting:**

It was agreed by the MajlisTT that it does not accept universal sighting as the basis for the start of the month of Ramadan. This is based on the hadith, and a position consistent with, and supported by Ulamaa globally.

Ibn Abbas narrated: "The people differed concerning the fasting of Ramadan, so a Bedouin came to the Prophet (peace be upon him) and said, 'O Messenger of Allah, I have seen the crescent moon (of Ramadan).' The Prophet (peace be upon him) said, 'Do you testify that there is no god but Allah and that Muhammad is the Messenger of Allah?' The Bedouin said, 'Yes.' The Prophet (peace be upon him) then said to Bilal, 'Announce to the people that they should fast tomorrow.'" (Abu Dawood)

- **On the acceptance of Regional Sighting:**

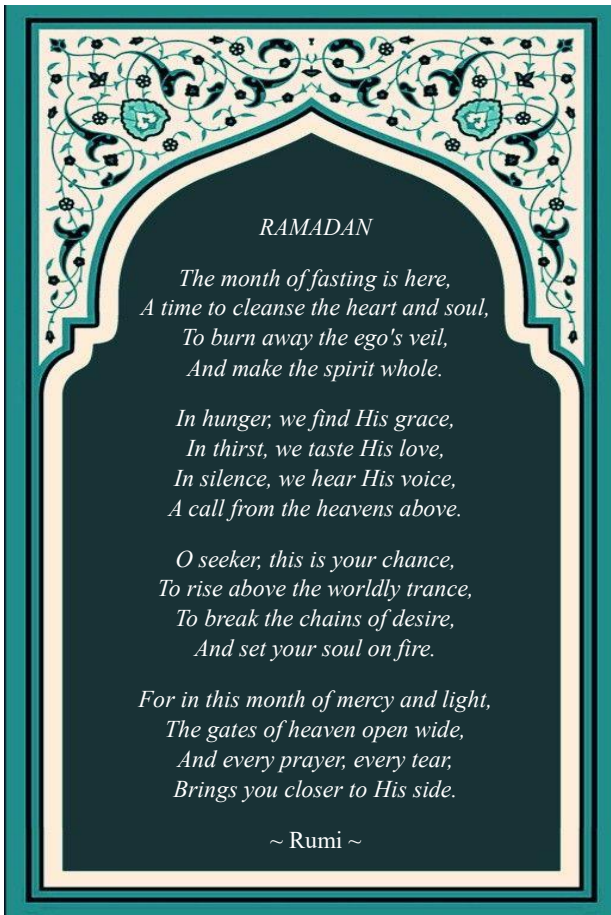
It was also agreed by the MajlisTT that, for regional sighting to be accepted, the start dates of the months in question for those countries must be consistent with those start dates of Trinidad and Tobago.

- **On the issue of Local Sighting:**

MajlisTT asserted the position that any credible sighting occurring within the country of Trinidad and Tobago must be accepted by the Muslim community. It was recognized that visibility ranges throughout Trinidad and Tobago—based on the terrain and the variance in longitudes (by 6° from the most eastern point of Tobago to the most western point of Trinidad). Thus, there is need for local moon sighting committees, whereby persons from different locations within the country need to look for the new moon crescent.

- **Reports of New Moon Sighting:**

There are stipulations on the acceptance of moon sighting given by witnesses, which vary across a number of conditions. These conditions have to be verified before the sighting is accepted. Muslims should consult their Ulamaa for further details on this matter. It is in part this requirement for verification that can result in delays for announcing moon sighting, as elaborated previously.



5. How to Fast for Ramadan

To observe the fast physically, we are required to abstain from food and drink, and marital relations, from the break of dawn through sunset, each day of fasting during the month of Ramadan. We are told in the Quran:

“...eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears... Those are Limits (set by) Allah...” (Quran 2:187)

5.1 Altering How Fasts are Observed

Some persons seek to compromise on the requirements given for fasting in Islam, and consume food and or drink during the day of Ramadan, but abstain from eating or drinking specific types of food or drink. This is done in the spirit of sacrificing something normally consumed, and thereby demonstrating respect to the requirements for the month. This is a similar fast to those observed by followers of other religions, but **it is not correct for Muslims to practice**. We are told in the Quran and Ahadith:

"The Jews and the Christians will never be pleased with you until you follow their religion. Say: 'Indeed, the guidance of Allah is the only guidance.' And if you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper." (Quran 2:120)

Ibn Umar narrated: The Prophet (peace be on him) said: "Whoever imitates a people is one of them." (Abu Dawood; Ahmad)

Persons who do this are advised that fasting in Islam is specified in the Quran, and there is no compromise on how the fast is observed. Persons can choose to not fast, which are treated with differently depending on the circumstances.

But if one qualifies to fast, and decided to fast, then it is done in a specific way. Changing how fasting is done without support from the Quran and Sunnah is Bid'ah, and we are cautioned against innovating our religion to suit our own preferences, interpretations or suppositions. We are told in Islam:

- Islam is complete as was given to Prophet Muhammad (peace be on him)

"This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion." (Quran 5:3)

- Do not adopt practices without knowing the subject matter

"Say, 'My Lord has only forbidden immoralities—what is apparent of them and what is concealed—and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.' " (Quran 7:33)

- Do not alter religious practices or innovate religion

Hz. Aisha narrated The Prophet (peace be on him) said: "Whoever introduces into this matter of ours (Islam)

something that does not belong to it, it will be rejected." (Bukhari and Muslim)

Jabir ibn Abdullah reported: The Prophet (peace be on him) said: "The best speech is the Book of Allah, and the best guidance is the guidance of Muhammad. The worst of matters are those that are newly introduced (in religion), and every innovation (bid'ah) is misguidance." (Muslim)

5.2 Starting the Fast

The time to start fasting commences at the break of dawn – the time to start reading Fajr. As Muslims, we are encouraged to eat before we begin the fast (Suhoor), and the time we eat should be shortly before the start of the fast.

Anas ibn Malik narrated that the Prophet (peace be upon him) said: "Take Suhoor, for indeed there is a blessing in it." (Bukhari)

Amr ibn al-As narrated that the Prophet (peace be upon him) said: "The difference between our fasting and the fasting of the People of the Book (Jews and Christians) is the eating of Suhoor." (Abu Dawood)

Abu Sa'id al-Khudri narrated that the Prophet (peace be upon him) said: "Suhoor is a blessed meal, so do not neglect it, even if one of you takes only a sip of water. Indeed, Allah and His angels send blessings upon those who eat Suhoor." (Ibn Hibban)

Abdullah ibn Umar narrated that the Prophet (peace be upon him) said: "Verily, Allah and His angels send blessings upon those who eat Suhoor." (Ahmad)

- **Intention to start the Fast**

Persons are guided to make the intention to fast every day during the month of Ramadan. This is based on the hadith that says:

Hz. Aisha reported the Prophet (peace be on him) said, "He who does not make the intention for fasting before dawn, there is no fast for him" (Ibn Majah; Bukhari)

There are differences of opinion on whether the intention should be stated vocally or heartfelt, but in any event the intention that is commonly used is:

نَوَيْتُ صَوْمَ غَدٍ عَنْ أَدَاءِ فَرِيضٍ
رَمَضَانَ هَذِهِ السَّنَةِ لِلَّهِ تَعَالَى

Na-wai-tu sawma gha-din ‘an adaa-i fardi ra-ma-dhaa-na, ha-dhi-his sa-na-ti lil-laahi ta’aala.

I intend to fast this day in performance of my compulsory duty to Allah Almighty in this month of Ramadan.

There are variations which are also accepted and acceptable. If you are in doubt of the version you use, please verify with your scholar.

This neyat (intention) can be made the night before going to sleep, or before dawn at the time of suhoor. If someone

forgets to make the intention for the day, they can make it before noon of that day.

A question that arises is whether someone can start a day of fast for Ramadan if they are in a state of junaba (requiring that they perform ghusl). It is permissible for someone in such a state to begin the fast, based on the hadith:

Hz. Aisha (RA) and Umm Salama (RA) reported: "The Prophet (peace be oh him) would sometimes wake up in a state of janabah (major impurity) and still fast." (Bukhari and Muslim)

However, in such instances, persons are reminded that ghusl is required before performing the fajr prayer.

5.3 Requirements while Fasting

At its core, fasting requires abstention from food, drink and sexual relations from the break of dawn to sunset.

Muslims are cautioned that the physical abstinence – although necessary – is not sufficient for observing the fast. The Prophet (peace be on him) cautioned us against fasting in a way that lacks sincerity or moral and ethical conduct.

Abu Huraira narrated that the Prophet (peace be upon him) said: "Perhaps a person fasting will gain nothing from his fast except hunger and thirst." (Ibn Majah)

Abu Huraira narrated that the Prophet (peace be upon him) said: "Whoever does not give up false speech and evil actions, Allah is not in need of their leaving food and drink." (Bukhari)

Abu Hurairah (r.a) narrated that the Messenger of Allah (saw) said: 'Whoever does not give up evil and ignorant speech, and acting in accordance with that, Allah has no need of his giving up his food and drink.' (Ibn Majah)

Abu Huraira reported the Prophet (peace be upon him) said, "Allah the Exalted and Majestic said: "Every act of the son of Adam is for him, except fasting... When any one of you is fasting on a day, he should neither indulge in obscene language, nor raise the voice; or if anyone reviles him or tries to quarrel with him he should say: I am a person fasting...."" (Muslim)

Abu Hurairah (r.a.) narrated that the Messenger of Allah (saw) said: "There are people who fast and get nothing from their fast except hunger; and there are those who pray and get nothing from their prayer but a sleepless night." (Ibn Majah).

While fasting, there are some acts we are encouraged to observe, and others we are advised to avoid. These are listed following:

Desirable Acts

- To make Niyyah to fast for Ramadan, up until before the day of fasting is completed
- To have Suhoor (pre-dawn meal)
- To delay Suhur until just before break of dawn
- To hasten to break the fast
- Break the fast with dry or fresh dates, and water or milk
- Engage in an abundance of Zikr (remembrance of Allah), perform obligatory and extra Saalah, and read

the Quran (Tilawaah), make du'a for forgiveness, and recite extra Darood

What Does Not Break the Fast

- Forgetfulness in eating, drinking or engaging in marital relations
- Using Surma
- Emitting of blood
- Swallowing of food stuck between the teeth (for an amount smaller than the size of a chick-pea)
- Waking up in the state of major impurity
- Using Miswak
- Taking Injections which do not provide nourishment to the body

Undesirable Acts

- Idle talk
- Swearing, backbiting, slandering etc.
- Kissing or fiddling with the spouse
- Chewing (gum, rubber, plastic, etc.)
- To taste food or water and spit it out without a reason (not applicable for cooks / chefs, but they must not swallow)
- Gather saliva in the mouth and swallow
- To delay an obligatory bath intentionally
- To use tooth paste (more than a little, and to swallow after use)
- To complain about fasting and feelings during fasting
- To take too much water into the nostrils
- To gargle more than necessary

In terms of conduct, we are cautioned to not engage in idle or abusive conduct while fasting, nor complain about the

fast, and we should be patient with others, especially those who are not fasting.

5.4 Breaking the Fast

- **Breaking the Fast and the Adhan:**

Some believe the correct time to break the fast is before the Adhan is called; others believe the fast should be broken immediately after the adhan; yet others maintain after the adhan we should wait a while before breaking the fast.

The requirement in Islam is to break the fast when the sun sets – there is no direct link to the Adhan, nor should we rely on the Adhan to break the fast.

When it comes to the right time to break the fast, we are guided in the Quran and Ahadith accordingly:

“...and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears...” (Quran 2:187)

Hazrat `Umar bin Al-Khattab narrated: “Allah's Messenger (ﷺ) said, "When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his fast.”” (Bukhari)

Hazrat 'Umar bin Al-Khattab (may Allah be pleased with him) reported “Allah's Messenger (peace be upon him) as saying: When the night approaches and the day

retreats and the sun sinks down, then the observer of the fast should break it.” (Muslim)

- **Using the Adhan on Media Channels:**

Many media channels play the adhan at the time of salaah at the time of breaking the fast, for the month of Ramadan (and even during the rest of the year).

These are typically done acknowledging and as mark of commemorating the month of Ramadan for Muslims, and is accompanied by Islamic programming. These channels that recognize the period of Ramadan must be commended, and we encourage them to continue with their thoughtful and insightful programs and campaigns during this month and otherwise.

It needs to be noted that the timings at which the adhan is played can vary across different channels, and the time itself for any adhan to be played on any one channel can vary – in part from the changing times for break-of-dawn or sunset, and in part to accommodate program scheduling and as a result of other factors.

As a result, whilst these media content are good and useful reminders, it is necessary to remember that the responsibility for breaking the fast at the right time is on the individual. If the fast is broken too early (i.e. before the sun fully sets), persons doing so would have to perform a make-up fast for that day. In light of this, persons should avoid using the adhan on media channels as the basis to start or break the fast, and rather verify the correct timing on their own basis.

- **Using Calendar Times:**

Many organisations issue ‘Ramadan Calendars’ to the Muslim community, which includes times to start and break the fast for each day in the month.

Some of these calendars use the quoted times issued by the MET Office – which is valid specifically for those MET Office locations in the country. Within countries, the longitudinal spread across the country from the eastern-most to the western-most point results in a time differences that need to be considered in production of the calendars. This longitudinal spread is typically not mentioned in these calendars issued. Preliminary responses are that the western-most times are stated in the calendars, or that time is added as a precaution to accommodate the spread.

Unless the calendars explicitly state the timing policy regarding the longitudinal spread, persons are urged to be sure that the sun has set before they break their fast. By extension, the producers of the calendars are encouraged to explicitly state the timings policy referenced or used in their publications.

- **Hastening to break the fast:**

We should hasten to break the fast (i.e. do not wait until nightfall), but we should be careful to not break the fast too early (before the sun sets).

*The Messenger of Allah (peace be upon him), said:
“People will continue in goodness as long as they
hasten to break their fast. (Bukhārī)*

Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah (peace be on him) said: "The people will remain upon goodness so long as they hasten to break the fast. Hasten to break the fast, for the Jews delay it." (Ibn Majah)

This requirement to ‘hasten’ is understood in reference to before the stars become visible – which allows in Trinidad and Tobago an approximately 10-to-15-minute window in which the fast should be broken, before praying salaatul Maghrib (Maraaqi ul Falaah). We should not delay in breaking the fast nor should we break the fast too early.

- **Supplication (Intention) to break the fast:**

The dua at the point of breaking the fast (or some version of same) is commonly recited.

اللَّهُمَّ إِنِّي لَكَ صُمْتُ وَبِكَ آمَنْتُ [وَعَلَيْكَ
تَوَكَّلْتُ] وَعَلَى رِزْقِكَ أَفْطَرْتُ

Allahumma inni laka sumtu, wa bika aamantu, [wa ‘alayka tawakkaltu], wa ‘alaa riz-qi-ka af-tar-tu

O Allah. I fasted for You and I believe in You [and I put my trust in You], and I break my fast with your sustenance.

The du’a at the point of breaking the fast is in the past perfect tense grammatically – some interpret it to be applicable before breaking the fast (similar to *Iqamah* before starting salaah), while others interpret it to be applicable after the fast is broken. Scholars have divided opinions on this matter. In

essence it is good to remember Almighty Allah when breaking the fast - it is one of the times at which du'a is accepted. *Done either before or after is not wrong* – and neither should be criticized.

There is another dua (which is not very popular in some locations) which should be said after the fast is broken, as was established in Sunnah:

ذَهَبَ الظَّمَأُ، وَابْتَلَّتِ العُرُوقُ،
وَتَبَّتْ الأَجْرُ إِنِ شَاءَ اللهُ تَعَالَى

Dha-ha-bath thama wab-tal-latil 'urooq wa tha-ba-tal aj-ru
in shaa Allahu Ta-alaa

"The thirst is gone, the veins are moistened, and the reward has been earned, if Allah wills." [Abu Dawud]

5.5 Breaking the Fast in Congregation

Different systems are practiced in different Masajid when it comes to breaking the fast in jamaats. Some wait for the adhan to be completed before breaking the fast, while others break the fast before the adhan. The specific preference is up to the Imam to define, and Imams therefore need to know the requirements of breaking the fast.

It is notable that there is no right or wrong answer – once the sun has set and the fast is broken. It is the opinion of leading local scholars that all approaches are correct in this regard, and all persons will benefit / reward from the fast Insha Allah. No one should assume blame or jeopardize their fast for either choice.

5.6 Compensating for Missed or Broken Fasts

There are 3 types of compensatory acts for missed or broken fasts:

- **Qadha:** refers to keeping a day of fast for each day that is missed due to valid reasons (e.g. travelling). Qadha is an avenue for persons who missed a day or days of fasting for valid reasons, to keep fast for those days after the month of Ramadan has ended. It should be done before the next Ramadan begins.
- **Kaffarah:** atonement for deliberately breaking fast in a day of Ramadan, or missing a day for invalid reasons. In such instances, persons are required to – in order of priority – free a slave; fast for 60 consecutive days; or, if one does not have the ability to fast, feed 60 poor people, for each day on which the fast is broken or missed.
- **Fidiya:** payment or charity given in instances where persons are unable to fast. Persons are required to feed a poor person, the equivalent of 2kg* of wheat – *different schools of Fiqh have different calculations for this, so consult your scholar for specific guidance on this matter.

5.7 Accidents or Mistakes Made During Fasting

- Eating or drinking while fasting, out of forgetfulness:

Abu Huraira reported: The Prophet (peace be on him) said: "Whoever forgets while he is fasting and eats or drinks, let him complete his fast, for it is Allah who has given him food and drink." (Bukhari and Muslim)

Abu Huraira reported: The Prophet (peace be on him) said: "If someone eats or drinks out of forgetfulness while fasting, it does not break his fast, nor does he have to make up for it." (Ibn Majah; Albani)

- Eating Suhoor unknowing that time for Fajr started

Hisham ibn 'Urwah narrated from his father: "A man was eating during suhoor, thinking that Fajr had not yet begun, but then he realized it had already started. The Prophet (peace be on him) said: 'There is no need for him to make up the fast; his fast is valid.'" (Daraqutni)

- Breaking the Fast before sunset, unknowingly. In such instances the fast remains valid and persons do not have to make up for the fast.

Asma bint Abi Bakr narrated "We broke our fast on a cloudy day during the time of the Prophet, then the sun appeared." (Bukhari and Muslim)

- Breaking the fast when facing difficulties or hardship:

Abu Sa'id al-Khudri narrated: "We traveled with the Messenger of Allah (ﷺ) to Makkah while we were fasting. We stopped at a place, and the Prophet (peace be on him) said: 'You are approaching your enemy, and breaking your fast will make you stronger.' Some of us fasted, while others broke their fast. Then, we stopped at another place, and he said: 'In the morning, you will meet your enemy, and breaking your fast will make you stronger, so break your fast.' So we broke our fast. Then the Prophet (peace be on him) said: 'The disobedient ones are those who insist on fasting despite the difficulty.'" (Muslim)

Jabir ibn Abdullah narrated: "The Messenger of Allah set out for Makkah in the year of the conquest during Ramadan, and he fasted until he reached a place called Kura' al-Ghamim. Then he called for a cup of water and raised it so that the people could see him and drank. Later, it was said to him that some people were still fasting, so he said: 'They are the disobedient ones. They are the disobedient ones.'" (Bukhari and Muslim)

- **Fasting while travelling:**

Hamza ibn Amr al-Aslami narrated: "I said, 'O Messenger of Allah, I am strong enough to fast while traveling; is there any sin upon me if I do so?' The Prophet (peace be on him) said: 'It is a concession from Allah. Whoever takes it has done well, and whoever wants to fast, there is no sin upon him.'" (Muslim; Abu Dawood)

Anas ibn Malik narrated: "We were with the Messenger of Allah on a journey, and some of us were fasting while others were not. Those who were fasting did not

criticize those who broke their fast, nor did those who broke their fast criticize those who were fasting. But they saw that those who broke their fast were stronger and able to perform their tasks better." (Bukhari and Muslim)

Jabir ibn Abdullah narrated: "The Prophet (peace be on him) was on a journey and saw a man whose companions had gathered around him to give him shade. The Prophet (peace be on him) asked: 'What is this?' They said: 'He is fasting.' The Prophet (peace be on him) said: 'It is not righteousness to fast while traveling.'" (Bukhari and Muslim)



"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah, hearts are assured."

(Quran 13:28)

6. Making the Most of Ramadan

Throughout the month, in addition to complying with the physical requirements of Ramadan, and guarding our conduct, there are some things we can do to maximize the spiritual benefits that Ramadan offer.

- ✓ Praying Salaat
- ✓ Reading the Quran
- ✓ Reciting Tasbeeh and Darood
- ✓ Seeking Forgiveness
- ✓ Making Dua

6.1 Salaat

6.1.1 Pray all salaat on time

"Surely the Salah at fixed hours (of the day and night) has been enjoined upon the believers." (Quran 4:103).

"Verily, Salah restrains (oneself) from shameful and unjust deeds..." (Quran 29:45).

"Abdullah asked the Prophet Muhammad (peace be on him) "Which deed is the dearest to Allah?" He replied, "To offer the prayers at their early stated fixed times." (Bukhari)

Abdullah ibn Mas'ud reported: I said, "O Messenger of Allah, which deeds are best?" The Messenger of Allah, peace and blessings be upon him, said, "Prayer on time." I said, "Then what, O Messenger of Allah?" The Prophet said, "Good treatment of your parents." I said,

“Then what, O Messenger of Allah?” The Prophet said, “That people are safe from your tongue.” (Tabarani)

6.1.2 Pray salaah in congregation

Ubayy ibn Ka’b narrated, Prophet Muhammad (peace be on him) said: “A man’s prayer with one other man is better than his praying alone, and a man’s prayer with two other men is better than his praying with one other. The more there are the more beloved that is to Allah.” (Abu Dawood; Nasa’i)

'Abdullah bin 'Umar narrated, Prophet Muhammad (peace be on him) said, "The prayer in congregation is twenty seven times superior to the prayer offered by person alone". (Bukhari)

Uthman ibn Affan reported: The Messenger of Allah, peace and blessings be upon him, said, “Whoever prays the evening prayer in congregation is as if he has stood for prayer half of the night. Whoever prays the dawn prayer in congregation is as if he has stood for prayer the entire night.” (Muslim)

6.1.3 Praying Salaatul Taraweeh

Salaatul Taraweeh is a special voluntary prayer performed by Muslims during the nights of Ramadan. It is one of the most cherished acts of worship in this holy month and holds great spiritual significance.

Prophet Muhammad (peace be upon him) encouraged night prayers during Ramadan, saying: "Whoever prays during the nights of Ramadan out of sincere faith and hoping for reward from Allah, his previous sins will be forgiven." (Bukhari)

Salaatul Taraweeh's name comes from the root word 'raaha', meaning to rest – after every for rakat, persons usually take a short rest. Taraweeh is performed after the Fard (obligatory) Isha prayer, and before one prays Witr. It is performed in 2 rakat sets, and it can be performed in congregation (led by an imam) or individually at home.

Some persons maintain that salaatul Taraweeh consists of eight (8) rakaat, while others maintain salaatul Taraweeh consists of 20 rakaat, and yet others advocate 36 rakaat and even more. Those who insist on 8 rakaat use the following hadith:

Abu Salama ibn Abd Ar Rahman (may Allah be pleased with him) narrated that he asked `Aisha (may Allah be pleased with her), "How was the prayer of Allah's Messenger in Ramadan?" She replied, "He did not pray more than eleven rak'at in Ramadan or in any other month. He used to pray four rak'at—let alone their beauty and length—and then he would pray four rak'at—let alone their beauty and length—and then he would pray three rak'at (witr)." (Bukhari and Muslim)

Those who advocate 20 rakaat say this is based (in part) on the following hadith (similar references can be found in Baihaqi, Muatta Malik, Nassai and others):

It is related from Abdullah ibn Abbas (may Allah be pleased with him): "The Prophet (peace be on him) would pray 20 Rak'at and then witr in the month of Ramadan." (Narrated by Musnad Ibn Abi Shaybah)

In addition, praying 20 rakaat of Taraweeh in congregation was established during the time of Hazrat Umar ibn al Khattab (may Allah be pleased with him), where these were led in congregation daily during the month. These practices established by Hazrat Umar ibn al Khattab came to be recognised as Sunnah, based on the hadith:

The Prophet (peace be on him) said: "Stick to my Sunnah (my way) and the Sunnah (way) of the khulafa ar-Rashideen (rightly guided Caliphs). Hold fast onto it with your molar teeth." (Abu Dawood and Tirmidhi)

It is useful to remember that salaatul Taraweeh is not a *fard* (obligatory), but is established Sunnah. The more you worship Almighty Allah, or the more you can worship Him, the better for you. We are told in *ahadith* the following:

The Prophet (peace be on him) said: "Whoever stands for prayer (the night prayer) during Ramadan with iman (faith), hoping for rewards, then all his/her previous sins will be forgiven." (Bukhari and Muslim)
The Prophet (peace be on him) said: "Whoever draws nearer (to Allah) by performing any of the (optional) good deeds in (this month) shall receive the same reward as performing an obligatory deed at any other time, and whoever discharges an obligatory deed in (this month) shall receive the reward of performing seventy obligations at any other time." (Narrated by Ibn Khuzaymah)

Beyond this, it is recognized that *the general consensus amongst the Sahaba and schools of fiqh is praying 20 rakaat of salaatul Taraweeh.*

Sheik Albani's position advocating 8 rakaat of Taraweeh was responded to by many scholars, including Darul Ifta. That being said, *those who insist on 8 rakaat of salaatul Taraweeh should be mindful of the quality of the rakaat that were prayed* – which typically ended nearer to the time of Fajr.

Reciting Tasbeeh and Du'a for Taraweeh in congregation

During the intermission between salaatul Taraweeh, it is common for the congregation to recite a tasbeeh followed by a du'a (see following).

There are differences of opinion regarding the congregational recitation tasbeeh followed by a du'a which is typically said between Taraweeh salaah.

Some advocate it should be maintained, others hold the view it should be recited quietly, while others hold the position that any form of worship is acceptable.

In deliberating on the matter, MajlisTT asserted the position that the tasbeeh and du'a are not binding nor specified in sunnah, and it is not compulsory that this specific tasbeeh and du'a are recited.

That being said, the wording and meaning of both are beautiful and great, so if persons wish to recite the specific tasbeeh and du'a, they are free to do so.

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ
سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْهِيبَةِ وَالْقُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبْرُوتِ
سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ
سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ
اللَّهُمَّ اجْرِنَا مِنَ النَّارِ
يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ

Sub-haana dhil Mulki wal-malakoot. Sub-haana dhil-‘izzati wal-azamati wal-haybati wal-qudrati wal-kibri-yaa ‘i wal-jabroot. Sub-haanal malikil hayyil ladhi laa yanaamu wa laa yamoot. Subbu-hun quddusun rabbunaa wa rabbul malaa ‘ikati war-ruH. Allaahum-ma ajirnaa minan naar, yaa mujiru, yaa mujiru, yaa mujir.

Glory be to the Owner of the Kingdom of the earth and the heavens. Glory be to He who commands Respect and Honor and Magnificence and Awe and Power and Greatness and Omnipotence. Glory be to the Sovereign, the Ever-living. Who does not sleep nor die. He is the Most Praised, the Most Holy, Our Lord and the Lord of all the

Angels and the Spirit (Jibrael). O Allah! Save us from the fire of hell. O Protector! O Protector! O Protector!

The core issue is whether the tasbeeh and du'a should be recited by the congregation collectively, loudly, or not.

Some scholars are of the position that any tasbeeh, zikr, du'a or salaah being performed should be done to not disturb others. Others are of the position that collective recitations augers to the benefit of those who may not know it, and therefore it has benefit.

Ultimately, it was the position of MajlisTT that this decision be left up to the Imam to decide on this matter, based on the common custom of the Jamaat, and knowing the congregation.

It is better for persons to engage in some type of ibadaat instead of sitting idly.

It should be noted that these issues should not be the basis for dissent or division within a masjid, and should not be escalated to become same. There is no binding requirement that collective recitation be done, and there is no wrongdoing if it is done. We pray that persons who engage in ibadat would reap the rewards of their efforts by Almighty Allah.

6.1.4 Pray extra salaah

- **Tahajjud / Qiyyam al Layl**

Praying voluntary nafil salaah in the night is highly encouraged and recommended. We are guided in the Quran and in ahadith:

"O you who wraps himself [in clothing], arise [to pray] the night, except for a little—half of it or subtract from it a little or add to it, and recite the Quran with measured recitation. Indeed, We will cast upon you a heavy word. Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words." (Quran 73:1-6)

"And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station." (Quran 17:79)

Prophet Muhammad (peace be on him) is reported to have said, "The best prayer one can perform apart from the obligatory prayers is one performed at night." (Muslim)

Prophet Muhammad (peace be on him) is reported to have said, "Every believer should pray at night, even if only as long as it would take to milk an ewe, and what is after the 'ishā' prayer is of the night."

Abu Huraira narrated, Prophet Muhammad (peace be on him) said "Our Lord descends to the lowest heaven in the last third of the night and says: 'Who is calling upon Me that I may answer him? Who is asking of Me

that I may give him? Who is seeking My forgiveness that I may forgive him?" (Muslim)

Abu Umamah narrated Prophet Muhammad (peace be on him) said, "Hold fast to night prayer, for it was the way of the righteous before you, a means of drawing closer to your Lord, an expiation for sins, and a shield against wrongdoing." (Tirmidhi)

There are many benefits that one can accrue from these prayers. Benefits include:

1. Closeness to Allah: Night prayer is a time when Allah is closest to His servants, answering their supplications and granting their requests.
2. Forgiveness of Sins: It is a means of expiating sins and seeking Allah's mercy.
3. Spiritual Strength: Night prayer strengthens one's faith, discipline, and connection with Allah.
4. Protection from Evil: It acts as a shield against wrongdoing and temptation.
5. High Status in the Hereafter: Those who pray at night will be granted a "praised station" in the Hereafter (Quran 17:79).

How to perform Tahajjud

- Timing: The best time for night prayer is the last third of the night, though it can be performed anytime after Isha and before Fajr.
- Perform wudhu
- Niyat: Make sincere intention to perform Tahajjud for the sake of Allah. It does not have to be recited aloud.

-
- Performing Salaat: Tahajjud is performed in sets of 2 rak'ahs. There is no fixed number of rak'ahs, but the Prophet Muhammad (peace be upon him) often prayed 8 rak'ahs (4 sets of 2 rak'ahs) followed by Witr (3 rak'ahs). In each rak'ah, recite Surah Fatihah followed by another Surah or verses from the Quran. You can recite longer portions of the Quran during Tahajjud, as the Prophet (peace be upon him) did.
 - After completing your Tahajjud prayers, end with Witr.

- **Salaatul Khair**

This consists of praying 100 raka'ts comprising two rakaats each, in each raka't reciting Sura al-Fatiha once and Surat Ikhlas 10 times.

- **Salaatul Tasbeeh**

Salaatul Tasbeeh is established from a narrated hadith:

Abdullah Ibn 'Abbas narrated: The Messenger of Allah (peace and blessings of Allah be upon him) said to al-'Abbas ibn 'Abdul-Muttalib: 'Abbas, my uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not produce for you ten things? If you act upon them, Allah will forgive you your sins, first and last, old and new, involuntary and voluntary, small and great, secret and open.

These are the ten things: you should pray four rak'ahs, reciting in each one Fatihat al-Kitab and a surah. When

you finish the recitation of the first rak'ah you should say fifteen times while standing: "Glory be to Allah", "Praise be to Allah", "There is no god but Allah", "Allah is most great". Then you should bow and say it ten times while bowing. Then you should raise your head after bowing and say it ten times. Then you should kneel down in prostration and say it ten times while prostrating yourself. Then you should raise your head after prostration and say it ten times. Then you should prostrate yourself and say it ten times. Then you should raise your head after prostrating and say it ten times in every rak'ah. You should do that in four rak'ahs.

If you can observe it once daily, do so; if not, then once weekly; if not, then once a month; if not, then once a year; if not, then once in your lifetime." (Abu Dawud; Tirmidhi)

It remains a voluntary act of worship. 4 rakaat are prayed as normal, but a tasbeeh is recited at different points – a specific number of times - for each rakat. For each rakat, the tasbeeh is recited for a total of 75 times.

The tasbeeh is:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ
وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

**Subhaa-nalaahi wal-hamdu lillaahi
wa laa ilaaha illal-laahu wal-laahu Akbar**

The points in each rakat, and the number of times this dua is recited is as follows:

<Start of first rakat>

1. After Takbeer Tareemah (saying Allahu Akbar to start the rakat), tie hands and recite the tasbeeh **15 times**
2. Recite Suratul Faatihah and other ayats from the Qur'an, then recite the tasbeeh **10 times**
3. Make Rukuh, and then before standing back up recite the tasbeeh **10 times**
4. Quamah (standing after Ruku), and then recite the tasbeeh **10 times**
5. Make sajdah (prostration) and then recite the tasbeeh **10 times**
6. Rise into jajsah (sitting position) and recite the tasbeeh **10 times**
7. Make 2nd sajdah (prostration) and then recite the tasbeeh **10 times**

<end of first rakat>

This process has to be repeated for each rakat

6.2 Read Quran abundantly

Prophet Muhammad (peace be on him) is reported to have said, "Recitation of the Qur'an is the best divine service of my followers."

Recite the Quran, for it will come on the Day of Judgement as an intercessor for its companions. (Muslim)

Brighten your homes with Salaah and the recitation of the Quran (Baihaqi)

The best among you are those who learn the Quran and teach it. (Bukhari)

Whoever reads a letter from the book of Allah, gets one virtue in its place; and one virtue had got ten rewards like it. I don't say that Alif Laam Meem is a letter, but Alif is a letter, Laam is a letter and Meem is a letter (Tirmidhi)

He who recites the Quran expertly will be with the noble scribes and he who recites the Quran and finds difficulty in pronouncing the words will have a double reward. (Bukhari and Muslim)

6.3 Praise Allah abundantly

Praising Allah is one of the most beloved acts of worship in Islam. One of the names of Allah is Al-Hameed (the Praiseworthy), underscoring a recognition of His perfection and our dependence on Him.

Both the Quran and the Hadith emphasize the immense merit and blessings of praising Allah.

*“And magnify Him (Allah) with all magnificence.”
(Quran 17:111)*

“So glorify Allah in the evening and in the morning. All praise is due to Him in the heavens and the earth, and in the afternoon and at noon.” (Quran 30:17-18)

“So glorify the praises of your Lord and be among those who prostrate (to Him).” (Quran 15:98)

We are guided in Ahadith on ways in which we can praise Allah.

Abu Huraira narrated: The Prophet (peace be upon him) said: “Whoever says: ‘Subhan Allah, Alhamdulillah, Allahu Akbar’ (Glory be to Allah, Praise be to Allah, Allah is the Greatest) — these are the most beloved words to Allah.” (Muslim)

Abu Huraira narrated: The Prophet (peace be upon him) said: “There are two words that are light on the tongue but heavy on the scales and beloved to the Most Merciful: ‘Subhan Allah wa bihamdihi, Subhan Allahil-‘Azeem’ (Glory be to Allah and praise Him, Glory be to Allah the Almighty).” (Bukhari)

Samurah ibn Jundub narrated: The Prophet (peace be upon him) said: "The best words to say are four: Subhan Allah, Alhamdulillah, La ilaha illa Allah, and Allahu Akbar." (Tirmidhi)

Following are praises to Allah you can recite at any time, except when using restroom facilities or other inappropriate times:

○ ***Subhanallah***

سُبْحَانَ اللَّهِ

Subhanallah

Glory be to Allah

○ ***Alhamdulillah***

الْحَمْدُ لِلَّهِ

Alhamdulillah

All praises are for Allah

○ ***Allahu Akbar***

اللَّهُ أَكْبَرُ

Allahu Akbar

Allah is the Greatest

- *Laa illaaha ilallah*

لَا إِلَهَ إِلَّا اللَّهُ

Laa 'ilaa-ha illallah

There is no god except Allah

- *Subhanallahi Wa Bi Hamdihi*

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ

Sub-hanallahi wa bi-hamdihi, Subhallahil Azeem

Glory is to Allah and all praises are to Him, glory is to Allah the greatest

- *Subhanallahi wal hamdulillahi*

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ

Sub-han-allahi wal-hamdu-lillahi wa-laa illaa-ha il-allahu
wallahu akbar, wa la hawla wa la kuwwata illa billahil
aleeyil Azeem

Glory be to Allah, and all praises are due to Allah. There is
no god but Allah, and Allah is the greatest. There is no
might or power except with Allah the Lofty, the Great.



***"And those who strive for Us—
We will surely guide them to Our
ways. And indeed, Allah is with
the doers of good."***

(Quran 29:69)

6.4 Recite Darood abundantly

We are told in the Quran: “Allah sends His Salât on the Prophet and also His angels (ask Allah to bless and forgive him). O you who believe! Send your Salât on him, and greet him with the Islamic way of greeting.” [Quran 33:56]

Prophet Muhammad (peace be on him) is reported to have said, “Whoever sends blessings upon me once, Allah will send blessings upon him ten times, erase ten sins, and elevate him ten degrees”. [Bukhari, Muslim and Nisai]

Prophet Muhammad (peace be on him) is reported to have said, “On the day of Qiyamah the person closest to me will be the one who has sent the most Durood unto me.” [Tirmidhi]

○ **Darood-e-Shifa**

A common Darood is Darood-e-Shifa, following:

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا
مُحَمَّدٍ

Allaahumma sali wa sallim 'alaa Nabiyyinaa Muhammadin.

O Allah, we ask for your peace and blessings upon our Prophet Muhammad.

○ *Darood-e-Ibrahim*

Darood that can be recited include (but are not limited to) Darood-e-Ibrahim following:

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

Allaahumma salli ‘ala Muhammad wa ‘ala Aali Muhammad kama salayta ‘ala Ibrahim wa ‘ala aali Ibraaheem innaka hameedun majeed, Allahumma baarik ‘ala Muhammad wa ‘ala Aali Muhammad kama baarakta ‘ala Ibrahim wa ‘ala aali Ibraaheem innaka hameedun majeed.

O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.

O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.'

6.5 Repent and Seek Forgiveness abundantly:

Seeking repentance for any wrongdoing done knowingly or unknowingly is highly recommended.

Ibn Abbas reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever increases his prayers for forgiveness, Allah will grant him relief from every worry, a way out from every hardship, and provide for him in ways he does not expect." [Ahmad 2234]

- **Reciting Astaghfirullah (Short form)**

أَسْتَغْفِرُ اللَّهَ

As-tagh-fir-ullah

I seek Allah's forgiveness

- **Reciting Astaghfirullah (Long form)**

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ
ذَنْبٍ وَأَتُوبُ إِلَيْهِ

As-tagh-fir-ullaha rabbi min kulli zam-biyon wa atubu ilia-hi

I ask forgiveness of my sins from Allah who is my Lord and I repent to him.

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- *Reciting La Hawla wa la qu-wata...*

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

La hawla wa la quw-wata illa billah

There is no might or power except with Allah.

- *Dua Sayyid al-Istigfar*

This dua known as the "Sayyid al-Istighfar" (the Master Supplication for Forgiveness) was taught by the Prophet Muhammad (peace be on him), and is considered one of the most beautiful and comprehensive duas to seek forgiveness from Allah.

Shaddad ibn Aws narrated Prophet Muhammad (peace be on him) said, "The most superior way of asking for forgiveness is to say: 'Allahumma anta Rabbi...' (the above dua). If somebody recites it during the day with firm faith in it and dies on the same day before the evening, he will be from the people of Paradise. And if somebody recites it at night with firm faith in it and dies before the morning, he will be from the people of Paradise." (Bukhari and Muslim)

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ
 خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى
 عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ
 بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ
 بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذُنُوبِي
 فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا
 أَنْتَ

Allahumma anta Rabbi, la ilaha illa anta, khalaqtani wa
 ana 'abduka, wa ana 'ala 'ahdika wa wa'dika mastata'tu,
 a'udhu bika min sharri ma sana'tu, abu'u laka
 bini'matika 'alayya, wa abu'u laka bidhanbi, faghfir li,
 fa innahu la yaghfiru adh-dhunuba illa anta.

"O Allah, You are my Lord, there is no god but You.
 You created me, and I am Your servant, and I am
 faithful to my covenant and my promise to You as much
 as I am able. I seek refuge in You from the evil of what
 I have done. I acknowledge Your favors upon me, and I
 acknowledge my sins, so forgive me, for there is none
 who can forgive sins except You."

○ **Dua of Prophet Yunus (Jonah)**

This dua recited by Prophet Yunus was given to us in the Quran (21:87)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

La ilaha illa anta, subhanaka, inni kuntu minaz-zalimin."

There is no god but You, glorified be You! Indeed, I was among the wrongdoers.

○ **Dua seeking Forgiveness (common on Laylatul Qadr)**

The recitation of this dua on the night(s) of Laylatul Qadr comes from a hadith in which Hz. Aisha (r.a.) who reported that she asked Prophet Muhammad (peace be on him) what dua should she recite during laylatul qadr, and he replied with this. (Tirmidhi, Ibn Majah)

اللَّهُمَّ إِنَّكَ عَفْوٌ تُحِبُّ الْعَفْوَ
فَاعْفُ عَنِّي

Allahumma innaka 'afuwwun tuhibbul 'afwa fa'fu 'anni.

O Allah, indeed You are Pardoning, You love to pardon, so pardon me.

○ *Other Dua seeking Forgiveness*

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Rab-bigh-fir-li wa tub 'alayya, innaka antat-Tawwabur-Raheem.

O Lord, forgive me and accept my repentance, for You are the Acceptor of Repentance, the Most Merciful.



"And whoever relies upon Allah—then He is sufficient for him... And He will provide for him from where he does not expect. And whoever relies upon Allah—then He is sufficient for him."

(Quran 65:2-3)

6.6 Make Dua Sincerely

Making Dua Sincerely

There are many specific duas and salaah that are recited and read throughout this month. Some popular ones are listed in the following pages for reference.

We begin with a consideration of making dua.

Dua is one of the most powerful and effective acts of worship a human being can engage in. We are told in the Islam:

“And your Rabb says ‘Make Du’a to Me and I shall respond to you’” (Qur’an 40:60)

The Prophet (Peace and Blessings of Allah be upon him) is reported to have said, “There is nothing more honourable to Allah than Du’a.” (Tirmidhi, Ibn Majah, Ibn Hibban and Haakim)

The Prophet (Peace and Blessings of Allah be upon him) narrates from his Lord who says: “O Children of Adam! Until such a time you continue to make Du’a to Me and have trust and hope in Me, I will continue forgiving your sins no matter what they are and I do not care for anything (Allah is independent).” (Tirmidhi)

We are guided on how to perform dua. General etiquette of dua include:

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- i. The one who is making Du'a must have belief in Tawheed and sincerity towards Allah alone while making Du'a. Du'a is an act of worship.
 - ii. When making Du'a, call Allah by His Beautiful Names. Allah says in the Holy Qur'an: And to Allah belong the Most Beautiful Names, so invoke Him by them..." [Qur'an 7:180]
 - iii. Don't be hasty or indifferent while making Du'a.

Ibn Mas'ud (May Allah be pleased with him) said, 'Allah does not accept Du'a from the conceited, the one who flaunts and the one who is not serious, (He accepts only) from a person who praises and asks from his heart.' (at-Tirmidhi).

- iv. Repent for all the previous sins before making Du'a and sincerely ask for Allah's forgiveness.
- v. One of the most essential things needed for the acceptance of the Du'a is having certainty that the Du'a will be accepted.

The Prophet (Peace and Blessings of Allah be upon him) said: "Ask Allah with certainty that He will answer your prayers, and know that Allah will not accept the supplication from an absent heart." (at-Tirmidhi).

Within these guidelines, you are free to make du'a for anything that you desire or anything that distresses you. Remember, you are speaking directly to Almighty Allah, from your heart, and He tells us He is closer to us than our

jugular vein (Quran 50:16). He is aware of all that we do (Quran 2:271), and He says if He knows of any good in your hearts, He will give you something better than what was taken from you, and will forgive you (Quran 8:70).

- *Dua seeking Protection and Blessings*

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ
وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

Allahumma inni as'alukal-'afwa wal-'afiyah fid-dunya wal-akhirah.

O Allah, I ask You for pardon and well-being in this life and the Hereafter.

- *Dua seeking Guidance and Mercy (from the Quran 2:201)*

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhaban-nar.

Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

○ **DUAS FOR THE 3 STAGES OF RAMADAN**

Ramadan is divided into 3 segments or Ashras, based on the hadith:

Prophet Muhammad (peace be on him) is reported to have said: “It (Ramadan) is the month, whose beginning is mercy, its middle, forgiveness and its end, emancipation from the fire (of hell).” (Ibn Khuzaymah)

Some persons question the strength of this hadith based on some persons within the chain of narrators, but even so its status is not rejected. As such, persons are free to be guided by it or not. No one denies, however, that the virtues of Ramadan include blessings, mercy and forgiveness, as supported by other saheeh ahadith.

During the three **ashras** (stages) of Ramadan, there are targeted **duas** that you can recite to seek Allah’s blessings, mercy, and forgiveness, if you wish to. Each dua aligns with the unique theme of its corresponding ashra:

- the first dua is for seeking Allah’s mercy and forgiveness,
- the second focuses on repentance, and
- the third is for seeking protection from the Hellfire.

These duas are short, simple, and can be recited at any time during the day or night. There are no strict rules about when or where to recite them, making them easy

to incorporate into your daily routine throughout Ramadan.

- **1st Ashra (Days of Mercy & Blessings)**

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

Rabbi ighfir warham wa anta khayrur raahimeen

O My Lord, forgive and have mercy, and You are the best of the merciful

- **2nd Ashra (Days of Forgiveness)**

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

As-tag-fi-rulla-ha rab-bi min kulli zam-biyon wa-a-too-bu-ilaiyh

I ask forgiveness of my sins from Allah who is my Lord and I turn towards Him

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- 3rd Ashra (Days of Seeking Refuge From the Hellfire)

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

Alla-humma a-jir-ni mi nan-nar

O Allah, save me from the Hell – Fire

- DUAS FOR EACH DAY OF RAMADAN

There are, for those who choose, daily duas that can be recited – a different dua for each day – throughout the month of Ramadan.

- Day 1

اللَّهُمَّ اجْعَلْ صِيَامِي فِيهِ صِيَامَ
الصَّائِمِينَ، وَقِيَامِي فِيهِ قِيَامَ الْقَائِمِينَ،
وَنَبِّهْنِي فِيهِ عَنِ نَوْمَةِ الْغَافِلِينَ، وَهَبْ لِي
جُزْمِي فِيهِ يَا إِلَهَ الْعَالَمِينَ، وَاعْفُ عَنِّي
يَا عَافِيًا عَنِ الْمَجْرِمِينَ

Lord! Make my fast in it one of those who truly fast, my prayers those of who truly pray, and awaken me from the sleep of the inattentive, grant me forgiveness for my sins in it, O Lord of the Worlds, and do forgive me, O One Who forgives criminals.

- Day 2

اللَّهُمَّ قَرِّبْنِي فِيهِ إِلَى مَرْضَاتِكَ، وَجَنِّبْنِي
فِيهِ مِنْ سَخَطِكَ وَنِقْمَاتِكَ، وَوَقِّفْنِي فِيهِ
لِقِرَاءَةِ آيَاتِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ .

Lord! Bring me closer in it to Your pleasure, enable me in it to avoid Your anger and wrath, enable me to be in it to recite Your verses with Your mercy, O most merciful of those who have mercy!

- Day 3

اللَّهُمَّ ارْزُقْنِي فِيهِ الذِّهْنَ وَالتَّنْبِيَةَ ،
وَبَاعِدْنِي فِيهِ مِنَ السَّفَاهَةِ وَالتَّمْوِيهِ ،
وَاجْعَلْ لِي نَصِيباً مِنْ كُلِّ خَيْرٍ تُنْزِلُ فِيهِ،
بِحُودِكَ يَا أَجْوَدَ الْأَجْوَدِينَ .

Lord! Grant me in it intelligence and attentiveness, distance me in it from nonsense and concealment, allot for me a portion of everything good which You send down in it with Your generosity, O most generous One!

- Day 4

اللَّهُمَّ قَوِّنِي فِيهِ عَلَى إِقَامَةِ أَمْرِكَ، وَأَذِقْنِي فِيهِ حَلَاوَةَ ذِكْرِكَ، وَأَوْزِعْنِي فِيهِ لِإِدَاءِ شُكْرِكَ بِكَرَمِكَ، وَاحْفَظْنِي فِيهِ بِحِفْظِكَ وَسِتْرِكَ، يَا أَبْصَرَ النَّاطِرِينَ .

Lord! Strengthen me in it to perform Your commands, enable me in it to taste the sweetness of mentioning Your Name, enable me in it to truly thank You with Your generosity, and safeguard me in it with Your safeguard and cover, O most seeing One!

- Day 5

اللَّهُمَّ اجْعَلْنِي فِيهِ مِنَ الْمُسْتَغْفِرِينَ، وَاجْعَلْنِي فِيهِ مِنْ عِبَادِكَ الصَّالِحِينَ الْقَانِتِينَ، وَاجْعَلْنِي فِيهِ مِنْ أَوْلِيَائِكَ الْمُقَرَّبِينَ، بِرَأْفَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ .

Lord! Enable me in it to be among those who seek Your forgiveness, make me in it among Your righteous and adoring servants, and enable me to be one of Your close friends through Your compassion, O most merciful One!

- Day 6

اللَّهُمَّ لَا تَخَذُلْنِي فِيهِ لِتَعَرُّضِ مَعْصِيَتِكَ،
وَلَا تَضْرِبْنِي بِسِيَاطِ نِقْمَتِكَ، وَرَحِّزْ حَنِي
فِيهِ مِنْ مُوجِبَاتِ سَخَطِكَ ، بِمَنِّكَ وَأَيَادِيكَ
يَا مُنْتَهَى رَغْبَةِ الرَّاغِبِينَ

Lord! Do not abandon me in it when I am exposed to transgressing Your limits, do not whip me with the whips of Your wrath, keep me away from whatever brings about Your anger with Your boons and assistance, O One Who is the ultimate end of the desirous.

- Day 7

اللَّهُمَّ اعْنِي فِيهِ عَلَى صِيَامِهِ وَقِيَامِهِ،
وَجَبِّبْنِي فِيهِ مِنْ هَفَوَاتِهِ وَأَثَامِهِ،
وَارْزُقْنِي فِيهِ ذِكْرَكَ بِدَوَامِهِ،
بِتَوْفِيقِكَ يَا هَادِيَ الْمُضِلِّينَ .

Lord! Help me in it to fast and to pray as it is worth, help me avoid its slips and sins, and grant me in it to continuously remember You with Your enabling, O One Who guides those who stray!

- Day 8

اللَّهُمَّ ارْزُقْنِي فِيهِ رَحْمَةَ الْيَتَامِ،
وَإِطْعَامَ الطَّعَامِ، وَإِفْشَاءَ السَّلَامِ، وَصُحْبَةَ
الْكَرَامِ، بِطَوْلِكَ يَا مُلْجَأَ الْآمِلِينَ .

Lord! Grant me in it mercy due to orphans, to be able to give away food, to disseminate the peace, to accompany the good ones through Your own favors, O haven of the hopeful!

- Day 9

اللَّهُمَّ اجْعَلْ لِي فِيهِ نَصِيباً مِنْ رَحْمَتِكَ
الْوَاسِعَةِ، وَاهْدِنِي فِيهِ لِبَرَاهِينِكَ السَّاطِعَةِ،
وَخُذْ بِنَاصِيَتِي إِلَى مَرْضَاتِكَ الْجَامِعَةِ،
بِمَحَبَّتِكَ يَا أَمَلَ الْمُشْتَاقِينَ .

Lord! Allot for me in it a portion of Your spacious mercy, guide me in it to Your glittering proofs, take my forelock to whatever achieves Your collective Pleasure through Your love, O hope of the eager ones!

- Day 10

اللَّهُمَّ اجْعَلْنِي فِيهِ مِنَ الْمُتَوَكِّلِينَ عَلَيْكَ،
وَاجْعَلْنِي فِيهِ مِنَ الْفَائِزِينَ لَدَيْكَ، وَاجْعَلْنِي
فِيهِ مِنَ الْمُقَرَّبِينَ إِلَيْكَ، بِإِحْسَانِكَ يَا غَايَةَ
الطَّالِبِينَ .

Lord! Make me in it among those who depend on You, make me in it among the winners, and make me in it among those who are close to You with Your kindness, O ultimate end of the seekers!

- Day 11

اللَّهُمَّ حَبِّبْ إِلَيَّ فِيهِ الْإِحْسَانَ، وَكْرِهْ إِلَيَّ
فِيهِ الْفُسُوقَ وَالْعِصْيَانَ، وَحَرِّمْ عَلَيَّ فِيهِ
السَّخَطَ وَالنَّيْرَانَ بِعَوْنِكَ يَا غِيَاثَ
الْمُسْتَغِيثِينَ .

Lord! Make me in it love benevolence, hate immorality and rebellion, and prohibit in it anger against me and the Fires with Your assistance, O One Who brings relief to those who plead for it!

- Day 12

اللَّهُمَّ زَيِّنِي فِيهِ بِالسِّتْرِ وَالْعَفَافِ،
وَاسْتُرْنِي فِيهِ بِلِبَاسِ الْفُنُوعِ وَالْكَفَافِ،
وَاحْمِلْنِي فِيهِ عَلَى الْعَدْلِ وَالْإِنصَافِ،
وَأَمِّنِي فِيهِ مِنْ كُلِّ مَا أَخَافِ،
بِعِصْمَتِكَ يَا عِصْمَةَ الْخَائِفِينَ

Lord! Decorate me in it with a covering and with honors, shield me in it with the outfit of contentment and sufficiency, enable me in it to be just and fair, and bring me in it security against what I fear with Your protection, O Protector of the fearful!

- Day 13

اللَّهُمَّ طَهِّرْنِي فِيهِ مِنَ الدَّنَسِ وَالْأَقْدَارِ،
وَاصْبِرْ نِي فِيهِ عَلَى كَائِنَاتِ الْأَقْدَارِ،
وَوَفِّقْنِي فِيهِ لِلتَّقَى وَصُحْبَةِ الْأَبْرَارِ،
بِعَوْنِكَ يَا قُرَّةَ عَيْنِ الْمَسَاكِينِ.

Lord! Purify me in it from uncleanness and filth, enable me in it to be patient about whatever the fates bring, grant me success in it for righteousness and for the company of the kind ones with Your assistance, O apple of the eyes of the indigent!

- Day 14

اللَّهُمَّ لَا تُؤَاخِذْنِي فِيهِ بِالْعَثَرَاتِ ،
وَأَقْلَنْي فِيهِ مِنَ الْخَطَايَا وَالْهَفَوَاتِ ،
وَلَا تَجْعَلْنِي فِيهِ غَرَضاً لِلْبَلَايَا وَالْآفَاتِ ،
بِعِزَّتِكَ يَا عِزَّ الْمُسْلِمِينَ .

Lord! Do not penalize me in it when I slip, protect me in it from sinning and slipping, and do not be an object to trials and tribulations with Your Dignity, O One Who safeguards the dignity of the Muslims!

- Day 15

اللَّهُمَّ ارْزُقْنِي فِيهِ طَاعَةَ الْخَاشِعِينَ ،
وَاشْرَحْ فِيهِ صَدْرِي بِإِنَابَةِ الْمُحِبِّتِينَ ،
بَأَمَانِكَ يَا أَمَانَ الْخَائِفِينَ .

Lord! Grant me in it the obedience of the devout, expand my chest in it with the return to You of those who abandoned You, through Your security, O One Who brings security to the fearful!

- Day 16

اللَّهُمَّ وَفِّقْنِي فِيهِ لِمُؤَافَقَةِ الْأَبْرَارِ، وَجَبِّئْنِي
فِيهِ مُرَافَقَةَ الْأَشْرَارِ، وَأَوْنِي فِيهِ بِرَحْمَتِكَ
إِلَى دَارِ الْقَرَارِ، بِالْهِتِّكَ يَا إِلَهَ الْعَالَمِينَ .

Lord! Grant me success in it to be in agreement with the kind ones, enable me in it to avoid the company of evildoers, enable me in it with Your mercy to be lodged in the abode of eternity with Your Godhead, O Lord of the Worlds!

- Day 17

اللَّهُمَّ اهْدِنِي فِيهِ لِصَالِحِ الْأَعْمَالِ،
وَأَقْضِ لِي فِيهِ الْحَوَائِجَ وَالْأَمَالَ،
يَا مَنْ لَا يَحْتَاجُ إِلَى التَّفْسِيرِ وَالسُّؤَالِ،
يَا عَالِمًا بِمَا فِي صُدُورِ الْعَالَمِينَ،
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ .

Lord! Grant me in it guidance to do good deeds, allot for me in it the fulfillment of needs and of aspirations, O One Who needs no explanation or queries, the One Who knows the innermost of the worlds, bless Muhammed and his pure Progeny!

- Day 18

اللَّهُمَّ نَبِّهْنِي فِيهِ لِبَرَكَاتِ أَسْحَارِهِ،
وَنَوِّرْ فِيهِ قَلْبِي بِضِيَاءِ أَنْوَارِهِ،
وَخُذْ بِكُلِّ أَعْضَائِي إِلَى إِتِّبَاعِ آثَارِهِ،
بِنُورِكَ يَا مُنَوِّرَ قُلُوبِ الْعَارِفِينَ .

Lord! Make me attentive in it to the blessings of his Sahar times, enlighten my heart in it with the light of its noors, make all my parts follow its tracks with Your own Noor, O One Who brings the noor (light) to the hearts of those who know You!

- Day 19

اللَّهُمَّ افْتَحْ لِي فِيهِ أَبْوَابَ الْجَنَانِ،
وَأغلق عَنِّي فِيهِ أَبْوَابَ النَّيِّرَانِ،
وَوَفِّقْنِي فِيهِ لِتِلَاوَةِ الْقُرْآنِ،
يَا مُنْزِلَ السَّكِينَةِ فِي قُلُوبِ الْمُؤْمِنِينَ .

Lord! Open for me in it the gates of the gardens, close from me in it the gates of the fires, enable me in it to recite the Qur'an, O One Who sends down calm to the hearts of the faithful!

- Day 20

اللَّهُمَّ اجْعَلْ لِي فِيهِ إِلَى مَرْضَاتِكَ دَلِيلًا،
وَلَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ عَلَيَّ سَبِيلًا،
وَاجْعَلِ الْجَنَّةَ لِي مَنزِلًا وَمَقِيلًا،
يَا قَاضِيَ حَوَائِجِ الطَّالِبِينَ .

Lord! Guide me in it to earn Your Pleasure, do not let Satan find in it his way to me, and let Paradise be my home and eternal abode, O One Who fulfills the needs of those who plead!

- Day 21

اللَّهُمَّ افْتَحْ لِي فِيهِ أَبْوَابَ فَضْلِكَ، وَأَنْزِلْ
عَلَيَّ فِيهِ بَرَكَاتِكَ، وَوَقِّفْنِي فِيهِ لِمُوجِبَاتِ
مَرْضَاتِكَ، وَأَسْكِنِّي فِيهِ بُحْبُوحَاتِ جَنَّاتِكَ،
يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ .

Lord! Open for me in it the gates of Your favor, send down to me in it Your blessings, enable me in it to earn whatever brings about Your Pleasure, house me in it in the opulence of Your gardens, O One Who responds to the call of the compelled ones!

- Day 22

اللَّهُمَّ اغْسِلْنِي فِيهِ مِنَ الذُّنُوبِ، وَطَهِّرْني
فِيهِ مِنَ الْعُيُوبِ، وَامْتَحِنْ قَلْبِي فِيهِ بِتَقْوَى
الْقُلُوبِ، يَا مُقِيلَ عَثَرَاتِ الْمُذْنِبِينَ .

Lord! Wash my sins away in it, purify me from defects, ascertain my heart in it with the piety of the hearts, O One Who corrects the slips of the sinners!

- Day 23

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِيهِ مَا يُرْضِيكَ، وَأَعُوذُ
بِكَ مِمَّا يُؤْذِيكَ، وَأَسْأَلُكَ التَّوْفِيقَ فِيهِ لِأَنْ
أَطِيعَكَ وَلَا أُعْصِيكَ، يَا جَوَادَ السَّائِلِينَ .

Lord! I plead to You to enable me to achieve whatever pleases You, I seek refuge with You from whatever offends You, and I plead to You to grant me the ability to obey You and not to disobey, O most Generous One of all those to whom pleas are made!

- Day 24

اللَّهُمَّ اجْعَلْنِي فِيهِ مُحِبًّا لِأَوْلِيَائِكَ،
وَمُعَادِيًّا لِأَعْدَائِكَ، مُسْتَتِنًا بِسُنَّةِ خَاتَمِ
أَنْبِيَائِكَ، يَا عَاصِمَ قُلُوبِ النَّبِيِّينَ .

Lord! Make me in it one who loves Your friends, who is hostile to Your foes, following the Sunnah of the Seal of Your Prophets, O One Who protects the prophets' hearts!

- Day 25

اللَّهُمَّ اجْعَلْ سَعْيِي فِيهِ مَشْكُورًا،
وَذَنْبِي فِيهِ مَغْفُورًا وَعَمَلِي فِيهِ مَقْبُولًا،
وَعَيْبِي فِيهِ مَسْتُورًا، يَا أَسْمَعَ السَّمَاعِينَ .

Lord! Make my endeavor in it appreciated (by You), my sin it forgiven, my deed in it accepted, my defect in it covered, O most hearing of those who hear (pleas)!

- Day 26

اللَّهُمَّ ارْزُقْنِي فِيهِ فَضْلَ لَيْلَةِ الْقَدْرِ،
وَصَيِّرْ أُمُورِي فِيهِ مِنَ الْعُسْرِ إِلَى الْيُسْرِ،
وَاقْبَلْ مَعَاذِيرِي، وَحُطِّ عَنِّي الذَّنْبَ
وَالْوِزْرَ، يَا رَوْوفاً بِعِبَادِهِ الصَّالِحِينَ .

Lord! Grant me in it the honor of Laylatul-Qadr, change my affairs in it from hardship to ease, accept my excuses, remove from the sin and its burden, O One Who is affectionate towards His righteous servants!

- Day 27

اللَّهُمَّ وَقِّرْ حَظِّي فِيهِ مِنَ النَّوَافِلِ،
وَأَكْرَمْنِي فِيهِ بِإِحْضَارِ الْمَسَائِلِ،
وَقَرِّبْ فِيهِ وَسِيلَتِي إِلَيْكَ مِنْ بَيْنِ الْوَسَائِلِ،
يَا مَنْ لَا يَشْغَلُهُ إِحْسَابُ الْمُحْسِنِينَ .

Lord! Make my lot of Nafl (supererogatory) deeds in it abundant, honor me in it with the presence of pleas, bring my means towards You closer from among all means, O One Who is not distracted by the persistence of those who persist!

- Day 28

اللَّهُمَّ غَشِّنِي فِيهِ بِالرَّحْمَةِ ،
وَارْزُقْنِي فِيهِ التَّوْفِيقَ وَالْعِصْمَةَ ،
وَطَهِّرْ قَلْبِي مِنْ غِيَاهِبِ التُّهْمَةِ ،
يَا رَحِيماً بِعِبَادِهِ الْمُؤْمِنِينَ .

Lord! Overwhelm me in it with (Your) mercy, grant me in it success and protection, purge my heart of the depths of accusation, O most Merciful One of His believing servants!

- Day 29

اللَّهُمَّ اجْعَلْ صِيَامِي فِيهِ بِالشُّكْرِ وَالْقَبُولِ
عَلَى مَا تَرْضَاهُ وَيَرْضَاهُ الرَّسُولُ، مُحْكَمَةً
فُرُوعُهُ بِالْأَصُولِ، بِحَقِّ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ
الطَّاهِرِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

Lord! Make my fast in it a means to thanking You and to accepting what You accept and what the Messenger (peace be on him) accepts, its branches perfected through its principles, by the right of our Master Muhammed and his Pure Progeny, and all praise belongs to Allah, Lord of the Worlds.

6.7 Itikaf

Itikaf is a spiritual practice in Islam where a Muslim secludes themselves in a mosque for a specific period of time, dedicating themselves entirely to worship, prayer, and reflection. It is particularly associated with the last **10 days of Ramadan**, though it can be performed at other times as well.

It is a form of **spiritual retreat** that allows a person to disconnect from worldly distractions and focus entirely on worship, Quran recitation, prayer, and supplication. It is especially significant during the last 10 days of Ramadan because these days include **Laylat al-Qadr** (the Night of Power), which is better than a thousand months in terms of reward (Quran 97:3).

Itikaf – particularly in the last 10 days of Ramadan – is a sunnah of Prophet Muhammad (peace be on him) as established in ahadith:

Ibn 'Umar reported that Prophet Muhammad (peace be on him) used to observe i'tikaf in the last ten days of Ramadan. (Muslim)

H. 'A'isha reported that Prophet Muhammad (peace be on him) used to exert himself in devotion during the last ten nights to a greater extent than at any other time. (Muslim)

Necessary for the performance of Itikaf is:

- A person makes the intention to perform itikaf for the sake of Allah, made at the beginning of itikaf. The duration should be stated – it can be for a full day and night, or more often and more common, for the last 10 days of Ramadan.
- Men and women can perform itikaf – for men it must be performed in a **mosque** where congregational prayers

(Jama'ah) are held. For women, it can be in the mosque, but is preferable for it to be done in a designated area at home if that proves more convenient and safe.

- The person performing itikaf must enter the mosque before the start of the 21st night of Ramadan, and typically stay in the mosque until Ramadan ends – i.e. the new moon for shawwal is sighted. If a person leaves the mosque before completing the intended duration, the Itikaf is invalidated.
- While in itikaf, the person must remain in the mosque for the entire duration of itikaf, except to fulfill essential needs, including:
 - Using restroom facilities
 - Performing ghusl if necessary
 - Attending or responding to emergencies

Leaving the mosque for non-essential reasons invalidates the Itikaf.

- The person should spend their time in acts of worship, including what was outlined previously. Persons should avoid unnecessary conversations, worldly activities, and distractions, focusing instead on worship and reflection. Engaging in trade, business, or other worldly activities is prohibited during Itikaf.
- If a person breaks itikaf or where their itikaf is invalidated, they must make up the missed days.

6.8 Laylatul Qadr

Laylatul Qadr – The Night of Power or Night of Decree – is a special night in the Islamic calendar, which holds significance for a number of events and opportunities.

- It is the night when the Quran was sent down from the Preserved Tablet (Al-Lawh Al-Mahfooz) to the lowest heaven, from where it was gradually revealed to the Prophet Muhammad (peace be upon him) over 23 years. We are told in the Quran:

"Indeed, We sent the Quran down during the Night of Decree." (Quran 97:1)

- Angels descend on this night (Quran 97:3 - *"The angels and the Spirit [Jibreel] descend therein by permission of their Lord for every matter."*) to witness the worship of believers, bring blessings, and carry out Allah's decrees for the coming year. Tafsir Ibn Kathir states that:

"The angels descend in great numbers, led by Jibreel, bringing peace and mercy upon the believers who are engaged in worship."

- It is noted for being a night in which Almighty Allah showers worshipers with an abundance of blessings and mercy, sins are forgiven and du'a are accepted. We are told in a hadith:

Prophet Muhammad (peace be on him) is reported to have said, "Whoever stands in prayer on the Night of Decree out of faith and in hope of reward, his previous sins will be forgiven." (Bukhari and Muslim)

The night of Laylatul Qadr is widely believed to be, and observed on, the 27th night of Ramadan. In a more general sense, it is observed on one of the odd nights in the last 10 nights of Ramadan, as narrated in the hadith:

Prophet Muhammad (peace be on him) "Seek Laylatul Qadr in the last ten nights of Ramadan, especially on the odd-numbered nights (21st, 23rd, 25th, 27th, and 29th)." (Bukhari)

The night of Laylatul Qadr holds considerable spiritual significance, as told in the Quran and Ahadith:

"Indeed, We sent the Quran down during the Night of Decree. And what can make you know what the Night of Decree is? The Night of Decree is better than a thousand months. The angels and the Spirit (Jibreel) descend therein by permission of their Lord for every matter. Peace it is until the emergence of dawn." (Quran 97)

Prophet Muhammad (peace be upon him) is reported to have said: "Whoever prays on Laylatul Qadr out of faith and seeking reward, his previous sins will be forgiven." (Bukhari)

Abu Sa'id al-Khudri reported that Prophet Muhammad (peace be upon him) spent in devotion (in i'tikaf) the middle ten nights of the month of Ramadan, and when twenty nights were over and it was the twenty-first night, he went back to his residence and those who were along with him also returned (to their respective residences).

He spent one month in devotion. Then he addressed the people on the night he came back (to his residence) and commanded them as Allah desired (him to command)

and then said: I used to devote myself (observe i'tikaf) during these ten (nights). Then I started devoting myself in the last ten (nights). And he who desires to observe i'tikaf along with me should spend the night) at his place of i'tikaf. And I saw this night (Lailat-ul-Qadr) but I forgot it (the exact night); so seek it in the last ten nights on odd numbers. (Muslim)

Who can observe Laylatul Qadr

Observing Laylatul Qadr is unrestricted – anyone can observe the night. Young and old, male and female, any income bracket, any background, those who are pious and (especially) those who have transgressed or do not adhere fully to the tenets of faith – it is an opportunity for any and everyone to worship Allah, make dua for their desires and seek forgiveness.

That being said, there is one restriction whereby women who are on their menses (haidh) or postnatal bleeding (nifas) cannot perform salah (prayer) or recite the Quran verbally or by touching it, but they can still observe Laylatul Qadr in other ways:

- Making Dua (Supplication)
- Recite (inaudibly) Quranic verses or listen to its recitation
- Reciting Dhikr (Remembrance of Allah)
- Sending Salawat (Blessings) on the Prophet ﷺ
- Listening to or reading Quranic Tafsir and Islamic lectures
- Seeking forgiveness (Istighfar)

How Laylatul Qadr is observed

Observing the night of Laylatul Qadr is the same as performing extra worship throughout the month of Ramadan. Specific activities for this night are outlined previously, including praying extra salaah, reading Quran, reciting Darood, tasbeeh and seeking forgiveness, etc.



"Say, 'O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.'"

(Quran 39:53)

6.9 Sadqatul Fitr

Sadqatul Fitr is a form of charity given by Muslims at the end of Ramadan, before the Eid al-Fitr prayer. It is an obligatory act of worship that purifies the fasting person from any shortcomings during Ramadan and helps provide for the needy so they can also celebrate Eid. The name means “the charity of breaking the fast”. It was established based on the hadith:

Abdullah Ibn Abbas narrates, “Rasulullah made compulsory the Zakaah (Sadaqah) of Fitr to cleanse the fast from improper actions and as a means of feeding the poor.” (Abu Dawood)

Ibn Umar narrated Prophet Muhammad (peace be on him) said: "The Messenger of Allah (peace be upon him) enjoined Zakat al-Fitr, one saa' of dates or one saa' of barley, on every Muslim, free or slave, male or female." (Bukhari)

Sadqatul Fitr is payable:

- by anyone on whom the Nisab of Zakaat is binding,
- is due to be paid by the head of the household for themselves and their dependents
- before the Eid ul Fitr Salaat is prayed
- is paid to the poor and those in need, especially those who do not have enough to celebrate Eid
- cannot be given to one’s own dependents or those supported by the payer

The amount payable for Sadqatul Fitr is set based on benchmarks given in ahadith:

1. WHEAT: A half Sa' (1/2) 2.47kg
2. BARLEY: One Sa' 4.94kg
3. RAISIN: One Sa' 4.94kg
4. DATES: One Sa' 4.94kg

What this translates to in going prices is determined by the Ulamaa of the country – consult with your Imam or Scholar to determine the cost.

Sadqatul Fitr can be paid directly to the poor and those in need, or it can be paid to someone in authority who would disburse to the poor and needy on your behalf, and who must ensure it is paid before the salaah of Eid ul Fitr. It is typically paid a day or two before the day of Eid.



**"And in their wealth was
a right for the beggar and
the deprived."**

(Quran 51:19)

6.10 Fasting For Shawwal

Fasting six days in Shawwal (the month after Ramadan) holds immense rewards and is strongly recommended in Islamic tradition. We are told in a hadith:

Abu Ayyub al-Ansari (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: He who observed the fast of Ramadan and then followed it with six (fasts) of Shawwal. it would be as if he fasted perpetually. (Muslim)

It is observed by either:

- fasting 6 consecutive days after Eid
- fasting 6 separate days during the month of Shawwal

Neyat for fasting in Shawwal (and for Sunnah fasts in general):

اللَّهُمَّ أَصُومُ لَكَ فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ ۝

Alaa-humma a-su-mu laka fag-fir-li ma-kad-dam-tu wa ma akhar-tu

O, Allah! I shall fast for Your sake, so forgive my future and past sins

Otherwise, the fast for Shawwal is similar to the fast for Ramadan – a person is required to abstain from food, drink and marital relations from the period of break of dawn until sunset. And similarly, persons are encouraged to have Suhoor before starting the fast.

7. Compositions on Ramadan

*"O blessed guest, you have come to us again,
Bringing with you the light of guidance and mercy."*

Ramadan has inspired countless poets, scholars, and thinkers throughout Islamic history, leading to the creation of beautiful **qaseedas** (odes), **poems**, and **sayings** that capture the spiritual essence of this blessed month.

- **Qaseeda Burda**

Qaseeda Burda is a common recurring composition sung during the month of Ramadan in my Islamic countries and Muslim communities throughout the world. (See Qaseeda Burda Compiled by Dr. Musa Mohamed on our website - available for free download)

- **Dawud Wharmsby "Ramadan is Here"**

"Ramadan is here, the month of mercy,
A time to cleanse the heart and soul,
To seek forgiveness and draw near,
To the One who makes us whole."

- **Unknown**

"O Ramadan, you are the month of the Quran,
The month of mercy, the month of forgiveness.
In you, we find peace and tranquility,
In you, we draw closer to our Lord."

- **Imam Ghazali (On Ramadan)**

"O month of Ramadan, you are the spring of hearts,
In you, the Quran was revealed, the light of guidance.
You are the cure for souls, the remedy for sins,
In you, the gates of Paradise are opened wide."

- **Shaykh Muhammad al-Yaqoubi (on Laylatul Qadr):**

"O Night of Power, so blessed and so bright,
You are better than a thousand months of light.
In you, the Quran was revealed from above,
A guidance for all, a message of love."

- **Verses on Ramadan - Author**

In the stillness of fasting, the soul finds its way,
A path through the chaos, to the light of day.
For in restraint, the spirit is free,
To rise above the world, and to Allah flee.

In the act of fasting, we all come to see,
What this world truly means to you and me.
For amidst the pangs of thirst and hunger
We find within ourselves resolve and willpower

Restraint – in total submission to the Almighty
Therein we find our strength, and unity.
In hunger, we consume only of His grace,
In surrender, we find our sacred place.

-
- **Verses by Maulana Dr. Waffie Mohammed**

WELCOME RAMADAN

Ramadan is around the corner
It will thus be a great honor
For all to keep the fast
From dawn to dusk while it last

24 February 2024

WELCOME O RAMADAN

As Ramadan is now approaching
I anxiously wait with care.
I think that it can still be exciting,
Even though the virus is here.

No Taraweeh and Iftar parties
Break your fast at home.
Beg your Lord for His Mercies
As you worship Him alone.

Penned 20 April 2020, during the Covid Quarantine

O RAMADAN

Soon shall be coming Ramadan
It is one of Allah's Cmmmand
He and His Rasuul knows best
Whether we will be able to past the test

20 March 2022

WELCOME BACK O RAMADAN

Welcome O Ramadan
Ramadan will be here soon
It begins with seeing the new moon
Welcome back O Ramadan
You are a principle of Islam

February 2025

RAMADAN KAREEM

RAMADAN is the month of blessings
Especially for those who are fasting.
Who patiently persevere and pray
And are careful with what they say.

All the sins are forgiven,
For every fasting person,
One thousand months of blessings
For one night of worshipping.

Fast develops humble submission,
And love to recite the Holy Qur'an.
It brings peace and tranquility to all
Love and compassion to big and small

17 June 2017

THE MONTH OF RAMADAN

The month of Ramadan has come,
A time for reflection, a time for peace.
A time to cleanse the heart and soul,
A time for all struggles to cease.

The gates of mercy are open wide,
The gates of Hellfire are closed.
The devils are chained, the soul is free,
A path to Allah is exposed.

O fasting soul, rejoice and pray,
For this is the month of the Quran.
Seek forgiveness, seek His grace,
For He is the Most Merciful,
the Most Compassionate One.

THE NIGHT OF POWER (LAYLAT AL-QADR)

O Night of Power, so blessed and so bright,
You are better than a thousand months of light.
In you, the Quran was revealed from above,
A guidance for all, a message of love.

O Allah, on this night, we seek Your grace,
For in Your mercy, we find our place.
Grant us forgiveness, grant us peace,
On this blessed night, may our worries cease.

THE END OF RAMADAN

Anxiously I looked out for the Moon,
Hoping that it was not too soon;
May it be visible I pray
On the western horizon today.

Welcome, O Ramadhan, I cried,
As I saw the crescent in the sky,
The month destined to make me be
In the Hereafter, a V.I.P.

Restraint, submission and devotion,
Extra worship and recitation.
I tried to please the Lord each day
Through fasting and the way I pray.

A little thirst, a bit of hunger,
Sometimes I wonder how much longer,
For the time when I shall break the fast,
Patiently I waited to the last.

I enjoyed the numerous preparations
At the many aftari invitations,
Curry being the main menu
Interchanged at times with tasty stew.

I waited anxiously for the Night of Power
Hoping to be awake at the Special Hour.
When the climax of worship was to be
The feeling of peace and tranquility.

The Sermon of 'Iyd I'll never forget,
As it makes me feel a bit of regret
It says: As you gather today to celebrate 'Iyd.
One day you shall gather to know your deeds

O Ramadhan, when you are gone,
A lot of people shall mourn
They did not fast, pray or give charity
Making them not fit to be a V.I.P.

July 8, 2012

*(Special Thanks to Terrence Kenneth John Nunis for
reproducing this piece.)*



ABOUT THE AUTHOR

Syed Dr. Faheem Mohammed is the Executive Chairman of IHDINA Institute Ltd. He previously served as Director at Markaz al Ihsaan and Majlis ul Ulamaa – themselves now part of the Ihdina group – and is an Adjunct Faculty Member at the University of the West Indies – Arthur Lok Jack Global School of Business.

Dr. Mohammed brings a multifaceted career spanning business consulting, entrepreneurship, education design and executive leadership. His expertise extends across diverse industries, including education, investment banking, ICT, media and advertising, printing and packaging, fast food, agribusiness, event management, and the nonprofit sector.

Academically, he holds a Doctorate in Leadership and Institutional Performance (UWI), an MSc in Strategic Business IT (UK), and a BSc in Management Studies from the London School of Economics (LSE). He has also achieved postgraduate studies in Islamic Theology at Haji Ruknudeen Institute and Markaz al Ihsaan, along with professional certifications in various disciplines.

ABOUT THE MAI INSTITUTE

The **Markaz al Ihsaan (MAI) Institute** was established with the mission to provide accessible, authentic Islamic education to all interested in understanding and applying Islamic beliefs, values, and practices in their daily lives.

It offers a range of training programs and educational content in Islamic Studies – from foundational courses to advanced studies – covering classical Islamic subjects and contemporary issues. Notably, the MAI Institute has pioneered works in areas such as Islamic perspectives on psychology, sociology, and comparative religion, alongside the history of Muslims and Islamic society in Trinidad and Tobago.

Established in 2000 by Maulana Dr. Waffie Mohammed, Haji Imtiaz Edo, and Imam Shuffy Mohammed, the MAI Institute has celebrated the graduation of over a thousand students across Islamic Studies programs. These graduates come from diverse professional and social backgrounds, many holding additional post-secondary and graduate qualifications. The institute's alumni have assumed leadership roles in various Jamaats, national Islamic organizations, and have represented Islam in both private and public sectors.

In 2007, the MAI Institute relocated to the Al Ihsaan Centre in Hermitage Village, La Romaine, adjacent to the Hermitage Mosque. This move facilitated the expansion of its reach, including the establishment of a branch in Anna Catherina, Guyana, and classes conducted at the Cumuto Mosque in northeastern Trinidad. Embracing modern advancements, the institute transitioned fully online in

2020, enabling it to serve communities and individuals worldwide through digital platforms.

Majlis ul Ulamaa: In addition to its educational offerings, the MAI Institute played a pivotal role in establishing the Majlis ul Ulamaa (Council of Scholars) in Trinidad and Tobago. This forum, operational from 2013 to 2024, brought together Islamic scholars to define and disseminate unified theological positions on matters concerning Islam and the Muslim community in the region.

Scholars who served on MajlisTT over its time include:

- Maulana Dr. Waffie Mohammed (Chairman)
- Maulana Siddiq Ahmad Nasir
- Maulana Mushtaq Ahmad Sulaimani
- Sheikh Munaf Mohammed
- Dr. Musa Mohamed
- Mufti Ahmed Gulam Chishtie
- Sheikh Ahmad Koutta
- Sheikh Alaa Makshat
- Mufti Asrar ul Haque
- Maulana Atif Majeed Sulaimani
- Maulana Kavir Mohammed
- Hafiz Maulana Shahid Mohammed
- Maulana Sharaaz Mohammed
- Sheikh Umar Khan
- Mufti Zaid ur Raza

Today, as a dedicated division of the International Human Development Institute (**Ihdina**), the MAI Institute continues its legacy of promoting Islamic learning and personal development, striving to build competent individuals and educated communities worldwide.

“Anyone who does not know about Ramadhan or who is in doubt about a point would find their answer here.”

“It is very open and explains the different versions of some debatable points”

“A must-read for anyone looking to deepen their understanding of Ramadan and enhance their spiritual experience during this holy month. Comprehensive coverage, authentic references, and practical advice make it a valuable addition to any Islamic library.”

“This book is a well-structured and comprehensive guide to understanding and observing Ramadan, the holy month of fasting in Islam. It combines Islamic teachings, practical advice, and spiritual insights to help readers make the most of this blessed month. The author has meticulously organized the content to cater to both beginners and seasoned Muslims, making it a valuable resource for anyone seeking to deepen their understanding of Ramadan.”



The MAI Institute (Markaz al Ihsaan)
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